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GREEK-ENGLISH LEXICON

OF THE

NEW TESTAMENT

ἀρχὴ παιδείσεως ἢ τῶν ὀνομάτων ἐπίσκεψις.

EPICETUS, Diss. i. 17, 12.

maius quiddam atque divinius est sermo humanus quam quod totum mutis  
litterarum figuris comprehendi queat.

HERMANN, Opuscc. iii. 253.

ΤΑ ΡΗΜΑΤΑ Α ΕΓΩ ΛΕΛΑΛΗΚΑ ΥΜΙΝ ΠΝΕΥΜΑ ΕΣΤΙΝ ΚΑΙ ΖΩΗ ΕΣΤΙΝ



Carl Ludwig Wilibald Grimm

A

# GREEK-ENGLISH LEXICON

OF THE

## NEW TESTAMENT

BEING

Grimm's Wilke's Clavis Novi Testamenti

TRANSLATED REVISED AND ENLARGED

BY

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## PREFACE.

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TOWARDS the close of the year 1862, the "Arnoldische Buchhandlung" in Leipzig published the First Part of a Greek-Latin Lexicon of the New Testament, prepared, upon the basis of the "Clavis Novi Testamenti Philologica" of C. G. Wilke (second edition, 2 vols. 1851), by Professor C. L. WILIBALD GRIMM of Jena. In his Prospectus Professor Grimm announced it as his purpose not only (in accordance with the improvements in classical lexicography embodied in the Paris edition of Stephen's Thesaurus and in the fifth edition of Passow's Dictionary edited by Rost and his coadjutors) to exhibit the historical growth of a word's significations and accordingly in selecting his vouchers for New Testament usage to show at what time and in what class of writers a given word became current, but also duly to notice the usage of the Septuagint and of the Old Testament Apocrypha, and especially to produce a Lexicon which should correspond to the present condition of textual criticism, of exegesis, and of biblical theology. He devoted more than seven years to his task. The successive Parts of his work received, as they appeared, the outspoken commendation of scholars diverging as widely in their views as Hupfeld and Hengstenberg; and since its completion in 1868 it has been generally acknowledged to be by far the best Lexicon of the New Testament extant.

An arrangement was early made with Professor Grimm and his publisher to reproduce the book in English, and an announcement of the same was given in the *Bibliotheca Sacra* for October 1864 (p. 886). The work of translating was promptly begun; but it was protracted by engrossing professional duties, and in particular by the necessity — as it seemed — of preparing the authorized translation of Lünemann's edition of Winer's New Testament Grammar, which was followed by a translation of the New Testament Grammar of Alexander Buttmann. Meantime a new edition of Professor Grimm's work was called for. To the typographical accuracy of this edition liberal contributions were made from this side the water. It appeared in its completed form in 1879. "Admirable", "unequalled", "invaluable", are some of the epithets it elicited from eminent judges in England; while as representing the estimate of the book by competent critics in Germany a few sentences may be quoted from Professor Schürer's review of it in the *Theologische Literaturzeitung* for January 5, 1878: "The use of Professor Grimm's book for years has convinced me that it is not only unquestionably the best among existing New Testament Lexicons, but that, apart from all comparisons, it is a work

of the highest intrinsic merit, and one which is admirably adapted to initiate a learner into an acquaintance with the language of the New Testament. It ought to be regarded by every student as one of the first and most necessary requisites for the study of the New Testament, and consequently for the study of Theology in general."

Both Professor Grimm and his publisher courteously gave me permission to make such changes in his work as might in my judgment the better adapt it to the needs of English-speaking students. But the emphatic commendation it called out from all quarters, in a strain similar to the specimens just given, determined me to dismiss the thought of issuing a new book prepared on my predecessor's as a basis, and — alike in justice to him and for the satisfaction of students — to reproduce his second edition in its integrity (with only the silent correction of obvious oversights), and to introduce my additions in such a form as should render them distinguishable at once from Professor Grimm's work. (See [ ] in the list of "Explanations and Abbreviations" given below.) This decision has occasionally imposed on me some reserve and entailed some embarrassments. But notwithstanding all minor drawbacks the procedure will, I am sure, commend itself in the end, not only on the score of justice to the independent claims and responsibility of both authors, but also on account of the increased assurance (or, at least, the broader outlook) thus afforded the student respecting debatable matters, — whether of philology, of criticism, or of interpretation.

Some of the leading objects with the editor in his work of revision were stated in connection with a few specimen pages privately printed and circulated in 1881, and may here be repeated in substance as follows: to verify all references (biblical, classical, and — so far as practicable — modern); to note more generally the extra-biblical usage of words; to give the derivation of words in cases where it is agreed upon by the best etymologists and is of interest to the general student; to render complete the enumeration of (representative) verbal forms actually found in the New Testament (and exclude all others); to append to every verb a list of those of its compounds which occur in the Greek Testament; to supply the New Testament passages accidentally omitted in words marked at the end with an asterisk; to note more fully the variations in the Greek text of current editions; to introduce brief discussions of New Testament synonyms; to give the more noteworthy renderings not only of the "Authorized Version" but also of the Revised New Testament; to multiply cross references; references to grammatical works, both sacred (Winer, Buttmann, Green, etc.) and classical (Kühner, Krüger, Jelf, Donaldson, Goodwin, etc.); also to the best English and American Commentaries (Lightfoot, Ellicott, Westcott, Alford, Morison, Beet, Hackett, Alexander, The Speaker's Commentary, The New Testament Commentary, etc.), as well as to the latest exegetical works that have appeared on the Continent (Weiss, Heinrici, Keil, Godet, Oltramare, etc.); and to the recent Bible Dictionaries and Cyclopædias (Smith, Alexander's Kitto, McClintock and Strong, the completed Riehm, the new Herzog, etc.), besides the various *Lives of Christ* and of the *Apostle Paul*.

Respecting a few of these specifications an additional remark or two may be in place:

One of the most prominent and persistent embarrassments encountered by the New Testament lexicographer is occasioned by the diversity of readings in the current editions of the Greek text. A slight change in the form or even in the punctuation of a passage may



entail a change in its construction, and consequently in its classification in the Lexicon. In the absence of an acknowledged consensus of scholars in favor of any one of the extant printed texts to the exclusion of its rivals, it is incumbent on any Lexicon which aspires after general currency to reckon alike with them all. Professor Grimm originally took account of the text of the 'Receptus', together with that of Griesbach, of Lachmann, and of Tischendorf. In his second edition, he made occasional reference also to the readings of Tregelles. In the present work not only have the textual statements of Grimm's second edition undergone thorough revision (see, for example, "Griesbach" in the list of "Explanations and Abbreviations"), but the readings (whether in the text or the margin) of the editions of Tregelles and of Westcott and Hort have also been carefully noted.

Again: the frequent reference, in the discussion of synonymous terms, to the distinctions holding in classic usage (as they are laid down by Schmidt in his voluminous work) must not be regarded as designed to modify the definitions given in the several articles. On the contrary, the exposition of classic usage is often intended merely to serve as a standard of comparison by which the direction and degree of a word's change in meaning can be measured. When so employed, the information given will often start suggestions alike interesting and instructive.

On points of etymology the statements of Professor Grimm have been allowed to stand, although, in form at least, they often fail to accord with modern philological methods. But they have been supplemented by references to the works of Curtius and Fick, or even more frequently, perhaps, to the Etymological Dictionary of Vaniček, as the most compendious digest of the views of specialists. The meaning of radical words and of the component parts of compounds is added, except when it is indubitably suggested by the derivative, or when such words may be found in their proper place in the Lexicon.

The nature and use of the New Testament writings require that the lexicographer should not be hampered by a too rigid adherence to the rules of scientific lexicography. A student often wants to know not so much the inherent meaning of a word as the particular sense it bears in a given context or discussion:—or, to state the same truth from another point of view, the lexicographer often cannot assign a particular New Testament reference to one or another of the acknowledged significations of a word without indicating his exposition of the passage in which the reference occurs. In such a case he is compelled to assume, at least to some extent, the functions of the exegete, although he can and should refrain from rehearsing the general arguments which support the interpretation adopted, as well as from arraying the objections to opposing interpretations.

Professor Grimm, in his Preface, with reason calls attention to the labor he has expended upon the explanation of doctrinal terms, while yet guarding himself against encroaching upon the province of the dogmatic theologian. In this particular the editor has endeavored to enter into his labors. Any one who consults such articles as αἰών, αἰώνιος, βασιλεία τοῦ θεοῦ etc., δίκαιος and its cognates, δόξα, ἐλπίς, ζωή, θάνατος, θεός, κόσμος, κύριος, πίστις, πνεῦμα, σάρξ, σοφία, σῶζω and its cognates, υἱὸς τοῦ ἀνθρώπου, υἱὸς τοῦ θεοῦ, Χριστός, and the like, will find, it is believed, all the materials needed for a complete exposition of the biblical contents of those terms. On the comparatively few points respecting which doctrinal opinions still differ, references have been

added to representative discussions on both sides, or to authors whose views may be regarded as supplementing or correcting those of Professor Grimm.

Convenience often prescribes that the archaeological or historical facts requisite to the understanding of a passage be given the student on the spot, even though he be referred for fuller information to the works specially devoted to such topics. In this particular, too, the editor has been guided by the example of his predecessor; yet with the constant exercise of self-restraint lest the book be encumbered with unnecessary material, and be robbed of that succinctness which is one of the distinctive excellences of the original.

In making his supplementary references and remarks the editor has been governed at different times by different considerations, corresponding to the different classes for whose use the *Lexicon* is designed. Primarily, indeed, it is intended to satisfy the needs and to guide the researches of the average student; although the specialist will often find it serviceable, and on the other hand the beginner will find that he has not been forgotten. Accordingly, a caveat must be entered against the hasty inference that the mention of a different interpretation from that given by Professor Grimm always and of necessity implies dissent from him. It may be intended merely to inform the student that the meaning of the passage is still in debate. And the particular works selected for reference have been chosen — now because they seem best suited to supplement the statements or references of the original; now because they furnish the most copious references to other discussions of the same topic; now because they are familiar works or those to which a student can readily get access; now, again, because unfamiliar and likely otherwise to escape him altogether.

It is in deference, also, to the wants of the ordinary student that the references to grammatical works — particularly Winer and Buttmann — have been greatly multiplied. The expert can easily train his eye to run over them; and yet even for him they may have their use, not only as giving him the opinion of eminent philologists on a passage in question, but also as continually recalling his attention to those philological considerations on which the decision of exegetical questions must mainly rest.

Moreover, in the case of a literature so limited in compass as the New Testament, it seems undesirable that even a beginner should be subjected to the inconvenience, expense, and especially the loss of facility, incident to a change of text-books. He will accordingly find that not only have his wants been heeded in the body of the *Lexicon*, but that at the close of the Appendix a list of verbal forms has been added especially for his benefit. The other portions of the Appendix will furnish students interested in the history of the New Testament vocabulary, or investigating questions — whether of criticism, authorship, or biblical theology — which involve its word-lists, with fuller and more trustworthy collections than can be found elsewhere.

Should I attempt, in conclusion, to record the names of all those who during the many years in which this work has been preparing have encouraged or assisted me by word or pen, by counsel or book, the list would be a long one. Express acknowledgments, however, must be made to GEORGE B. JEWETT, D.D., of Salem and to Professor W. W. EATON now of Middlebury College, Vermont. The former has verified and re-verified all the biblical and classical



references, besides noting in the main the various readings of the critical texts, and rendering valuable aid in correcting many of the proofs; the latter has gathered the passages omitted from words marked with a final asterisk, completed and corrected the enumeration of verbal forms, catalogued the compound verbs, had an eye to matters of etymology and accentuation, and in many other particulars given the work the benefit of his conscientious and scholarly labor. To these names one other would be added were it longer written on earth. Had the lamented Dr. ABBOT been spared to make good his generous offer to read the final proofs, every user of the book would doubtless have had occasion to thank him. He did, however, go through the manuscript and add with his own hand the variant verse-notation, in accordance with the results of investigation subsequently given to the learned world in his *Excursus* on the subject published in the First Part of the *Prolegomena* to Tischendorf's *Editio Octava Critica Major*.

TO DR. CASPAR RENÉ GREGORY of Leipzig (now Professor-elect at Johns Hopkins University, Baltimore) my thanks are due for the privilege of using the sheets of the *Prolegomena* just named in advance of their publication; and to the Delegates of the Clarendon Press, Oxford, for a similar courtesy in the case of the Seventh Edition of Liddell and Scott's *Lexicon*.

No one can have a keener sense than the editor has of the shortcomings of the present volume. But he is convinced that whatever supersedes it must be the joint product of several laborers, having at their command larger resources than he has enjoyed, and ampler leisure than falls to the lot of the average teacher. Meantime, may the present work so approve itself to students of the Sacred Volume as to enlist their co-operation with him in ridding it of every remaining blemish

— *ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται.*

J. H. THAYER.

CAMBRIDGE, MASSACHUSETTS.





# LIST OF ANCIENT AUTHORS

## QUOTED OR REFERRED TO IN THE LEXICON.

N. B. In the preparation of this list, free use has been made of the lists in the Lexicons of Liddell and Scott and of Sophocles, also of Freund's Triennium Philologicum (1874) vols. i. and ii., of Smith's Dictionary of Greek and Roman Biography, of Smith and Wace's Dictionary of Christian Biography, of Engelmann's Bibliotheca Scriptorum Classicorum (8th ed. 1880), and of other current works of reference. An asterisk (\*) before a date denotes birth, an obelisk (†) death.

	B.C.	A.D.		B.C.	A.D.
ACHILLES TATIUS . . . . .	500 ?		ARETAEUS . . . . .		80 ?
<i>Acts of Paul and Thecla, of Pilate, of Thomas, of Peter and Paul, of Barnabas, etc., at the earliest from</i> . . . . .	2d cent. on c. 180		ARISTAENETUS . . . . .		450 ?
ÆLIAN . . . . .			ARISTEAS <sup>1</sup> . . . . .	270	
ÆSCHINES . . . . .	345		ARISTIDES, P. ÆLIUS . . . . .		160
ÆSCHYLUS . . . . .	*525, †456		ARISTOPHANES . . . . .	*444, †380	
ÆSOP <sup>1</sup> . . . . .	570		ARISTOPHANES, the grammarian . . . . .		200
ÆTIUS . . . . .	c. 500		ARISTOTLE . . . . .	*384, †322	
AGATHARCHIDES . . . . .	117 ?		ARRIAN (pupil and friend of Epictetus)		*c. 100
ALCÆUS MYTILENAEUS . . . . .	610		ARTEMIDORUS DALDIANUS (oneiro-critica) . . . . .		160
ALCIPHON . . . . .	200 ?		ATHANASIAS . . . . .		†373
ALCMAN . . . . .	610		ATHENÆUS, the grammarian . . . . .		228
ALEXANDER APHRODISIENSIS . . . . .	200		ATHENAGORAS of Athens . . . . .		177 ?
ALEXIS . . . . .	350		AUGUSTINE, Bp. of Hippo . . . . .		†430
AMBROSE, Bp. of Milan . . . . .	374		AUSONIUS, DECIMUS MAGNUS . . . . .		†c. 390
AMMIANUS MARCELLINUS . . . . .	†c. 400		BABRIUS (see <i>Rutherford</i> , Babrius, Intr. ch. i.) . . . . .	(some say 50 ?)	c. 225
AMMONIUS, the grammarian . . . . .	390		BARNABAS, Epistle written . . . . .		c. 100 ?
ANACREON <sup>2</sup> . . . . .	530		<i>Baruch</i> , Apocryphal Book of . . . . .		c. 75 ?
ANAXANDRIDES . . . . .	350		<i>Basilica</i> , the <sup>2</sup> . . . . .		c. 900
ANAXIMANDER . . . . .	580		BASIL THE GREAT, Bp. of Cæsarea . . . . .		†379
ANDOCIDES . . . . .	405		BASIL of Seleucia . . . . .		450
ANTIPHANES . . . . .	380		<i>Bel and the Dragon</i> . . . . .	2d cent. ?	
ANTIPHON . . . . .	412		BION . . . . .		200
ANTONINUS, M. AURELIUS . . . . .	†180		CAESAR, GAIUS JULIUS . . . . .	†March 15, 44	
APOLLODORUS of Athens . . . . .	140		CALLIMACHUS . . . . .		260
APOLLONIUS DYSCOLUS . . . . .	140		<i>Canons and Constitutions</i> , Apostolic . . . . .		2d and 4th cent.
APOLLONIUS RHODIUS . . . . .	200		CAPITOLINUS, JULIUS (one of the "Hist. August. scriptores sex") . . . . .		c. 310
APPIAN . . . . .	150		CEBES . . . . .	399	
APPULEIUS . . . . .	160		CEDRENIUS . . . . .		1050
AQUILA (translator of the O. T.) . . . . .	{ 2d cent. (under Hadrian.)				
ARATUS . . . . .	270				
ARCHILOCHUS . . . . .	700				
ARCHIMEDES, the mathematician . . . . .	250				
ARCHYTAS . . . . .	c. 400				

<sup>1</sup> But the current Fables are not his; on the History of Greek Fable, see *Rutherford*, Babrius, Introd. ch. ii.

<sup>2</sup> Only a few fragments of the odes ascribed to him are genuine.

<sup>1</sup> But his letter is spurious; see *Hody*, De Bibl. text. orig. l. i.; *A. Kurz*, Arist. ep. etc. (Bern 1872).

<sup>2</sup> The law-book of the Byzantine Empire, founded upon the work of Justinian and consisting of sixty books. It was begun under the emperor Basil of Macedonia (†886), completed under his son Leo, and revised in 945 under Constantine Porphyrogenitus; (ed. Heimbach, 6 vols. 1833-70).

	B.C.	A.D.
CELSUS, A. CORNELIUS, the medical writer . . . . .		20
CHARES . . . . .	320	
CHARITON . . . . .		450 ?
CHRYSIPPUS of Tyana (in Athenæus)		?
CHRYSOSTOM, DIO, the orator, see Dio Chrys.		
CHRYSOSTOM, JOHN, Bp. of Constantinople . . . . .		†407
CICERO . . . . .		†Dec. 7, 43
CLEMENS ALEXANDRINUS . . . . .		200
CLEMENS ROMANUS, Epistle written . . . . .		93-97
CLEOMEDES . . . . .		100 ?
COLUMELLA . . . . .		50
CONSTANTINUS PORPHYROGENITUS, emperor from . . . . .		911-959
<i>Constitutiones apostolicæ</i> . . . . .		3d and 4th cent.
CRATINUS . . . . .		†423
CRITIAS . . . . .		411
CTESIAS . . . . .		401
CURTIVS . . . . .		50
CYPRIAN . . . . .		†257
CYRIL of Alexandria . . . . .		†444
CYRIL of Jerusalem . . . . .		†386
DEMOCRITUS . . . . .		430
DEMOSTHENES . . . . .		*385, †322
DEXIPPUS, the historian . . . . .		c. 270
DIDYMUS of Alexandria . . . . .		c. 395
DIO CASSIUS . . . . .		200
DIO CHRYSOSTOM . . . . .		100
DIOCLEA . . . . .		470
DIODORUS SICULUS . . . . .		40
DIODEGENES LAËRTIUS . . . . .		c. 200
DIODORUS, Epistle to . . . . .		2d or 3d cent.
DIONYSIUS PSEUDO-AREOPAGITA . . . . .		500 ?
DIONYSIUS of Halicarnassus . . . . .		30
DIONYSIUS PERIEGETES . . . . .		300 ?
DIOSCORIDES . . . . .		100 ?
DIPHILUS . . . . .		300
<i>Ecclesiasticus</i> (Wisdom of Jesus the Son of Sirach; Grk. trans.) . . . . .		c. 132 ?
ENNIUS . . . . .		†169
<i>Enoch, Book of</i> . . . . .		2d cent. on
EPHREM SYRUS . . . . .		c. 375
EPICARMUS . . . . .		480
EPICETUS . . . . .		100
EPICURUS . . . . .		*342, †270
EPIMENIDES . . . . .		600
EPIPHANIUS, Bp. of Salamis . . . . .		†403
ERATOSTHENES . . . . .		† c. 196
<i>Esdras, First Book of</i> (Vulgate <i>Third</i> )		1st cent. ?
<i>Esdras, Second Book of</i> (Vulgate <i>Fourth</i> )		1st cent. ?
<i>Ester, Additions to</i> . . . . .		2d cent. ?
<i>Etymologicum Magnum</i> . . . . .		1000 ?
EUBULUS . . . . .		350
EUCLID . . . . .		300
EUPOLIS . . . . .		429
EURIPIDES . . . . .		*480, †406
EUSEBIUS, Bp. of Cæsarea <sup>1</sup> . . . . .		† c. 340
EUSTATHIUS of Constantinople, grammarian . . . . .		1160

	B.C.	A.D.
EUTHYMIUS ZIGABENUS or Zigadenus (Zygadenus) . . . . .		1100
FLORUS, JULIUS . . . . .		c. 125
GALEN . . . . .		*131, †c. 197
GELLIUS, AULUS (author of <i>Noctes Atticæ</i> ) . . . . .		150
GENESIUS . . . . .		950
<i>Geoponica</i> (20 bks. on agriculture compiled by Cassianus Bassus) . . . . .		c. 925
GERMANUS of Constantinople, the younger . . . . .		c. 1230
GORGAS of Leontini . . . . .	430	
GREGORY of Nazianzus . . . . .		†390
GREGORY of Nyssa . . . . .		†395
HARPOCRATION (lexicon to the Ten Attic Orators) . . . . .		350 ?
HECATAEUS . . . . .	510	
HEGESIPPUS (quoted in Eusebius) . . . . .		c. 175
HELIODORUS, Bp. of Tricca in Thessaly		390 ?
HERACLIDES PONTICUS (but the Alleg. Homer. are spurious) . . . . .		390
HERACLITUS . . . . .		500
HERMAS . . . . .		140 ?
HERMIPPUS . . . . .		432
HERMOGENES . . . . .		170
HERO ALEXANDRINUS . . . . .	250	
HERODIAN, the grammarian . . . . .		160
HERODIAN, the historian . . . . .		†240
HERODOTUS . . . . .		*484, †408
HESIOD . . . . .		850 ?
HESYCHIUS of Alexandria, the lexicographer . . . . .		600 ?
HIEROCLES . . . . .		450
HIERONYMUS, see Jerome.		
HIMERIUS . . . . .		360
HIPPOCRATES . . . . .		430
HIPPOLYTUS . . . . .		225
HIPPONAX . . . . .		540
HIRTIUS (the continuator of Caesar's Commentaries) . . . . .		†43
HOMER . . . . .		900 ?
HORAPOLLO, grammarian . . . . .		400 ?
HORACE . . . . .		†8
HYPERIDES . . . . .		†322
IGNATIUS . . . . .		c. 110
IRENÆUS, Bp. of Lyons . . . . .		178
ISAEUS . . . . .		370
ISIDORUS HISPALENSIS, Bp. of Seville		†636
ISOCRATES . . . . .		*436, †338
JAMBlichus . . . . .		300
<i>Jeremiah, Ep. of</i> (6th ch. of Baruch)		1st cent. ?
JEROME (Sophronius (?)) Eusebius Hieronymus) . . . . .		†420
JOANNES DAMASCENUS . . . . .		730
JOANNES MOSCHUS . . . . .		†620
JOSEPHUS . . . . .		75
<i>Judith</i> . . . . .		175-100
JULIAN, Roman emperor from . . . . .		361-363
JUSTINIAN, Roman emperor from . . . . .		527-565
JUSTIN, the historian . . . . .		150 ?
JUSTIN MARTYR . . . . .		150
JUVENAL . . . . .		100

<sup>1</sup> Called Pamphilus (as friend of the martyr Pamphilus).



	B.C.	A.D.
LACTANTIUS . . . . .	310	
LAMPRIIDIUS, the historian . . . . .	310	
LEO 'Philosophus', emperor . . . . .	886	
LIBANIUS, the rhetorician . . . . .	350	
LIVY . . . . .	*53	†17
LONGINUS . . . . .	250	
LONGUS . . . . .	400 ?	
LUCAN, the epic poet . . . . .	†65	
LUCIAN of Samosata, the satirist . . . . .	160 ?	
LUCILIUS, the Roman satirist . . . . .	†103	
LUCRETIUS, the Roman poet . . . . .	†55	
LYCOPHRON . . . . .	c. 270	
LYCURGUS of Athens, the orator . . . . .	†329	
LYNCEUS . . . . .	300	
LYSIAS, the Athenian orator, opened his school . . . . .	410	
LYSIPPUS . . . . .	434	
MACARIUS . . . . .	c. 350	
<i>Maccabees, First Book of</i> . . . . .	105-63 ?	
<i>Maccabees, Second Book of</i> . . . . .	c. 75 ?	
<i>Maccabees, Third Book of</i> . . . . .	c. 40 ?	
<i>Maccabees, Fourth Book of</i> . . . . .	1st. cent. ?	
MACHON . . . . .	280	
MACROBIUS . . . . .	420	
MALALAS, JOHN, the annalist . . . . .	600 ?	
<i>Manasses, Prayer of</i> . . . . .	1st cent. ?	
MANETHO, the Egyptian priest . . . . .	300	
MARCION . . . . .	140	
MAXIMUS TYRIUS . . . . .	150	
MELA, POMPONIUS, the Roman geog- rapher . . . . .	45	
MELEAGER, the founder of the epi- gram. anthologies . . . . .	60	
MELITO, Bp. of Sardis . . . . .	c. 175	
MENANDER, the poet . . . . .	325	
MENANDER, the Byzantine historian . . . . .	583	
MIMNERMUS, the poet . . . . .	c. 600	
MOERIS, the "Atticist" and lexicog- rapher . . . . .	2d cent.	
MOSCHION . . . . .	110 ?	
MOSCHUS . . . . .	200	
MUSONIUS RUFUS . . . . .	66	
NEMESIUS . . . . .	400 ?	
NEPOS . . . . .	*90, †24	
NICANDER . . . . .	160 ?	
NICEPHORUS, patriarch of Constanti- nople . . . . .	†828	
NICEPHORUS BRYENNIUS, the histo- rian . . . . .	†1137	
NICEPHORUS GREGORAS, Byzantine his- torian . . . . .	†1359	
NICETAS ACOMINATUS (also Choniates), Byzantine historian . . . . .	1200	
<i>Nicodemus, Gospel of, see Acts of Pilate</i>		
NICOLAUS DAMASCENUS . . . . .	14	
NICOMACHUS GERASENUS . . . . .	50	
NILUS, the pupil and friend of John Chrysostom . . . . .	420	
NONNUS of Panopolis in Upper Egypt, the poet . . . . .	500 ?	
NUMENIUS of Apameia, the philoso- pher (as quoted by Origen) . . . . .	c. 150	

	B.C.	A.D.
NUMENIUS (as quoted by Athen.) . . . .	c. 350	
OCELLUS LUCANUS . . . . .	400 ?	
OCUMENIUS, Bp. of Tricca . . . . .	950 ?	
OLYMPIODORUS, the Neo-Platonic phi- losopher . . . . .	525	
OPPIAN of Anazarbus in Cilicia (auth. of the <i>ἀλιευτικά</i> ) . . . . .	180 ?	
OPPIAN of Apameia in Syria (auth. of the <i>κυνηγετικά</i> ) . . . . .	210 ?	
ORIGEN . . . . .	† c. 254	
OROSIUS PAULUS . . . . .	415	
<i>Orphica, the</i> . . . . .	?	
OVID . . . . .	†17	
PALAEOPHATUS . . . . .	?	
PAPIAS, Bp. of Hierapolis, first half of	2d cent.	
PAUSANIAS . . . . .	160	
PETRUS ALEXANDRINUS . . . . .	†311	
PHALARIS, spurious epistles of . . . . .	?	
PHAVORINUS, VARINUS <sup>1</sup> . . . . .	330	
PHILEMON, COMICUS . . . . .	39	
PHILO . . . . .	50	
PHILODEMUS . . . . .	237	
PHILOSTRATUS . . . . .	540	
PHOCYLIDES . . . . .	1st cent. ?	
PSEUDO-PHOCYLIDES (in the <i>Sibyl.</i> <i>Orac.</i> , q. v.) . . . . .	850	
PHOTIUS (Patriarch of Constantinople)	180	
PHRYNICHUS, the grammarian . . . . .	210	
PHYLARCHUS . . . . .	†441	
PINDAR . . . . .	*521 (4 yrs. after Aeschylus),	
PLATO, COMICUS, contemporary of Ari- stophanes . . . . .	427	
PLATO, the philosopher . . . . .	*427, †347	
PLAUTUS . . . . .	†184	
PLINY the elder, the naturalist . . . . .	†79	
PLINY the younger, the nephew and adopted son of the preceding . . . . .	†113	
PLOTINUS, the philosopher . . . . .	†270	
PLUTARCH . . . . .	†120	
POLLUX, author of the <i>ὀνομαστικόν</i> . . . . .	180	
POLYAENUS, author of the <i>στρατηγί- ματα</i> . . . . .	163	
POLYBIUS . . . . .	†122	
POLYCARP . . . . .	†155, Feb. 23	
PORPHYRY, pupil of Plotinus . . . . .	270	
POSIDIPPUS . . . . .	280	
POSIDONIUS, philosopher (teacher of Cicero and Pompey) . . . . .	78	
PROCLUS, philosopher . . . . .	450	
PROPERTIUS . . . . .	*48, †16	
<i>Protevangelium Jacobi</i> . . . . .	2d cent.	
<i>Psalter of Solomon</i> . . . . .	63-48 ?	
PSSELLUS the younger, philosopher . . . . .	1050	
PTOLEMY, the geographer . . . . .	160	
PYTHAGORAS . . . . .	531	
QUINTILIAN, rhetorician, teacher of Pliny the younger . . . . .	†95	
QUINTUS SMYRNAEUS . . . . .	380 ?	

<sup>1</sup> The Latin name of the Italian Guarino Favorino, who died A. D. 1537, and was the author of a Greek Lexicon compiled mainly from Suidas, Hesychius, Harpocration, Eustathius, and Phrynichus. 1st ed. Rome, 1523, and often elsewhere since.

	B.C.	A.D.		B.C.	A.D.
SALLUST . . . . .	*86, †35		TERTULLIAN . . . . .		†220 ?
SAPPHO . . . . .	610		<i>Testaments of the Twelve Patriarchs</i> . .		c. 125 ?
SENECA, L. ANNAEUS, the philosopher			THEAGES . . . . .	?	
(son of the rhetorician) . . . . .		†65	THEMISTIUS . . . . .		355
<i>Septuagint</i> , Greek translation of O.T. c. 280-150			THEOCRITUS . . . . .	280	
SEXTUS EMPIRICUS, physician and			THEODORET . . . . .		420
'sceptic' . . . . .		225 ?	THEODORUS METOCHITA . . . . .		1300
<i>Sibylline Oracles</i> , of various dates, rang-			THEODOTION (translator of O. T. into		
ing perhaps from . . . . .	170	to the 4th cent.	Greek) before . . . . .		160
SILIUS ITALICUS, poet . . . . .		†101	THEOGNIS . . . . .	540	
SIMONIDES of Amorgos, "Iambo-			THEOPHILUS, Bp. of Antioch . . . . .		180
graphus" . . . . .	693		THEOPHRASTUS, pupil and successor of		
SIMONIDES of Ceos (author of the epi-			Aristotle . . . . .	322	
taph on the Spartans that fell at			THEOPHYLACT, Abp. of Bulgaria . .		1078
Thermopylae) . . . . .	525		THEOPHYLACT SIMOCATTA . . . . .		610
SIMPPLICIUS, the commentator on Aris-			THOMAS MAGISTER, lexicographer and		
totle and Epictetus . . . . .		500	grammarian . . . . .		1310
<i>Sirach</i> , see <i>Ecclesiasticus</i> .			THUCYDIDES . . . . .	423	
SOCRATES 'Scholasticus', of Constan-			TIBULLUS . . . . .	†18	
tinople, historian . . . . .	439		TIMAEUS, the historian of Sicily . .	260	
SOCRATES (in Stobaeus) . . . . .			TIMAEUS the Sophist, author of Lexicon		
SOLINUS, surnamed Polyhistor . . . .		300 ?	to Plato . . . . .		250 ?
<i>Solomon, Psalms of</i> , see <i>Psalter</i> etc.			TIMAEUS of Locri, Pythagorean phi-		
<i>Solomon, Wisdom of</i> , see <i>Wisdom</i> etc.			losopher . . . . .	375 ?	
SOLON, the lawgiver and poet . . . .	594		TIMON, the "Sillographus" or satirist .	c. 279	
<i>Song of the Three Children</i> . . . . .	2d cent. ?		TIMOCLES . . . . .	350	
SOPHOCLES . . . . .	*496, †406		<i>Tobit</i> . . . . .	c. 200 ?	
SOPHRONIUS of Damascus . . . . .	638		TRYPHIODORUS, a versifier . . . .		400 ?
SOTADES . . . . .	?		TZETZES, Byzantine grammarian and		
SOZOMEN, historian . . . . .	450		poet . . . . .		1150
STATIUS, the Roman poet . . . . .	†96		VALERIUS MAXIMUS . . . . .		30
STOBAEUS, i. e. John of Stobi in Mace-			VARRO, "vir Romanorum eruditissi-		
donia (compiler of Anthol.) . . . .		500 ?	mus" (Quintil.) . . . . .	†26	
STRABO, the geographer . . . . .	*66	†24	VEGETIUS, on the art of war . . . .		420 ?
STRATON, epigrammatist . . . . .		150 ?	VERGIL . . . . .	†19	
STRATTIS, comic poet . . . . .	407		VITRUVIUS, the only Roman writer on		
SUETONIUS, the historian, friend of			architecture . . . . .	30	
Pliny the younger . . . . .		†160	VOPISCUS, historian (cf. Capitolinus) .		c. 310
SUIDAS, the lexicographer . . . . .		1100 ?	<i>Wisdom of Solomon</i> . . . . .	c. 100 ?	
<i>Susanna</i> . . . . .	1st cent. ?		XENOPHANES, founder of the Eleatic		
SYMMACHUS (translator of the O. T.			philosophy . . . . .	540	
into Greek) . . . . .		200 ?	XENOPHON . . . . . (Anabasis)	401	
SYNESIUS, pagan philosopher and			XENOPHON of Ephesus, romancer . .		400 ?
bishop of Ptolemais . . . . .		410	ZENO of Citium . . . . .	290	
TACITUS . . . . .		†c. 117	ZENODOTUS, first librarian at Alexan-		
TATIAN . . . . .		c. 160	dria . . . . .	280	
<i>Teaching of the Twelve Apostles</i> . .		2d cent. ?	ZONARAS, the chronicler . . . . .		1118
TERENCE . . . . .		†159	ZOSIMUS, Roman historian . . . . .		420



## LIST OF BOOKS

REFERRED TO MERELY BY THEIR AUTHOR'S NAME OR BY SOME EXTREME  
ABRIDGMENT OF THE TITLE.

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- Alberti = *Joannes Alberti*, *Observationes Philologicae in sacros Novi Foederis Libros*. Lugd. Bat., 1725.
- Aristotle: when pages are cited, the reference is to the edition of the Berlin Academy (edited by Bekker and Brandis; index by Bonitz) 5 vols. 4to, 1831-1870. Of the Rhetoric, Sandys's edition of Cope (3 vols., Cambridge, 1877) has been used.
- Bäumlein = *W. Bäumlein*, *Untersuchungen über griechischen Partikeln*. Stuttgart, 1861.
- B.D. = Dr. William Smith's *Dictionary of the Bible*, 3 vols. London, 1860-64. The American edition (4 vols., N. Y. 1868-1870), revised and edited by Professors Hackett and Abbot, has been the edition used, and is occasionally referred to by the abbreviation "Am. ed."
- BB. DD. = *Bible Dictionaries*:—comprising especially the work just named, and the third edition of Kitto's *Cyclopædia of Biblical Literature*, edited by Dr. W. L. Alexander: 3 vols., Edinburgh, 1870.
- Bnhdy. = *G. Bernhardt*, *Wissenschaftliche Syntax der Griechischen Sprache*. Berlin, 1829.
- B. = *Alexander Buttmann*, *Grammar of the New Testament Greek*. (Authorized Translation with numerous Additions and Corrections by the Author: Andover, 1873.) Unless otherwise indicated, the reference is to the page of the translation, with the corresponding page of the German original added in a parenthesis.
- Btm. Ausf. Spr. or Sprechl.* = *Philipp Buttmann*, *Ausführliche Griechische Sprachlehre*. (2d ed., 1st vol. 1830, 2d vol. 1839.)
- Btm. Gram.* = *Philipp Buttmann's Griechische Grammatik*. The edition used (though not the latest) is the twenty-first (edited by Alexander Buttmann: Berlin, 1863). Its sections agree with those of the eighteenth edition, translated by Dr. Robinson and published by Harper & Brothers, 1851. When the page is given, the translation is referred to.
- Btm. Lexil.* = *Philipp Buttmann's Lexilogus u. s. w.* (1st vol. 2d ed. and 2d vol. Berlin, 1825.) The work was translated and edited by J. R. Fishlake, and issued in one volume by John Murray, London, 1836.
- "Bible Educator" = a collection (with the preceding name) of miscellaneous papers on biblical topics by various writers under the editorship of Rev. Professor E. H. Plumptre, and published in 4 vols. (without date) by Cassell, Petter, and Galpin.
- Chandler = *Henry W. Chandler*, *A Practical Introduction to Greek Accentuation*. Second edition, revised: Oxford, 1881.
- Cremer = *Hermann Cremer*, *Biblisch-theologisches Wörterbuch der Neutestamentlichen Gräcität*. 'Third greatly enlarged and improved Edition': Gotha, 1883. Of the 'Fourth enlarged and improved Edition' nine parts (comprising nearly two thirds of the work) have come to hand, and are occasionally referred to. A translation of the second German edition was published in 1878 by the Messrs. Clark.
- Curtius = *Georg Curtius*, *Grundzüge der Griechischen Etymologie*. Fifth edition, with the co-operation of Ernst Windisch: Leipzig, 1879.
- Dict. of Antiq. = *Dictionary of Greek and Roman Antiquities*. Edited by Dr. William Smith. Second edition: Boston and London, 1869, also 1873.
- Dict. of Biog. = *Dictionary of Greek and Roman Biography and Mythology*. Edited by Dr. William Smith. 3 vols. Boston and London, 1849.
- Dict. of Chris. Antiq. = *A Dictionary of Christian Antiquities*, being a Continuation of the *Dictionary of the Bible*. Edited by Dr. William Smith and Professor Samuel Cheetham. 2 vols. 1875-1880.
- Dict. of Chris. Biog. = *A Dictionary of Christian Biography, Literature, Sects and Doctrines; etc.* Edited by Dr. William Smith and Professor Henry Wace: vol. i. 1877; vol. ii. 1880; vol. iii. 1882; (not yet complete).
- Dict. of Geogr. = *Dictionary of Greek and Roman Geography*. Edited by Dr. William Smith. 2 vols. 1854-1857.
- Edersheim = *Alfred Edersheim*, *The Life and Times of Jesus the Messiah*. 2 vols. Second edition, stereotyped. London and New York, 1884.
- Elsner = *J. Elsner*, *Observationes sacrae in Novi Foederis libros etc.* 2 vols., Traj. ad Rhen. 1720, 1728.
- Etym. Magn. = the *Etymologicum Magnum* (see List of Ancient Authors, etc.) Gaisford's edition (1 vol. folio, Oxford, 1848) has been used.
- Fick = *August Fick*, *Vergleichendes Wörterbuch der Indogermanischen Sprachen*. Third edition. 4 vols. Göttingen, 1874-1876.

- Graecus Venetus** = the Greek version of the Pentateuch, Prov., Ruth, Canticles, Eccl., Lam., Dan., according to a unique MS. in the Library of St. Mark's, Venice; edited by O. v. Gebhardt. Lips. 1875, 8vo pp. 592.
- Green** = *Thomas Sheldon Green*, A Treatise on the Grammar of the New Testament etc. etc. A new Edition. London, Samuel Bagster and Sons, 1862.
- Also, by the same author, "Critical Notes on the New Testament, supplementary to his Treatise on the Grammar of the New Testament Dialect." London, Samuel Bagster and Sons, 1867.
- Goodwin** = *W. W. Goodwin*, Syntax of the Moods and Tenses of the Greek Verb. 4th edition revised. Boston and Cambridge, 1871.
- Göttling** = *Carl Goettling*, Allgemeine Lehre vom Accent der griechischen Sprache. Jena, 1835.
- Hamburger** = *J. Hamburger*, Real-Encyclopädie für Bibel und Talmud. Strelitz. First Part 1870; Second Part 1883.
- Herm. ad Vig.**, see Vig. ed. *Herm.*
- Herzog** = Real-Encyclopädie für Protestantische Theologie und Kirche. Edited by *Herzog*. 21 vols. with index, 1854-1868.
- Herzog 2 or ed. 2** = a second edition of the above (edited by *Herzog* †, *Plitt* †, and *Hauck*), begun in 1877 and not yet complete.
- Hesych.** = *Hesychius* (see List of Ancient Authors, etc.) The edition used is that of *M. Schmidt* (5 vols. Jena, 1858-1868).
- Jelf** = *W. E. Jelf*, A Grammar of the Greek Language. Third edition. Oxford and London, 2 vols. 1861. (Subsequent editions have been issued, but without, it is believed, material alteration.)
- Kautzsch** = *E. Kautzsch*, Grammatik des Biblisch-Aramäischen. Leipzig, 1884.
- Keim** = *Theodor Keim*, Geschichte Jesu von Nazara u. s. w. 3 vols. Zürich, 1867-1872.
- Klotz ad Devar.** = *Matthaeus Devarius*, Liber de Graecae Linguae Particulis, ed. *R. Klotz*, Lips., vol. i. 1835, vol. ii. sect. 1, 1840, vol. ii. sect. 2, 1842.
- Krebs**, Observv. = *J. T. Krebsii* Observationes in Nov. Test. e Flavio Josepho. Lips. 1755.
- Krüger** = *K. W. Krüger*, Griechische Sprachlehre für Schülen. Fourth improved and enlarged edition, 1861 sq.
- Kypke**, Observv. = *G. D. Kypke*, Observationes sacrae in Novi Foederis libros ex auctoribus potissimum Graecis et antiquitatibus. 2 vols. Wratisl. 1755.
- L. and S.** = *Liddell and Scott*, Greek-English Lexicon etc. Seventh edition, 1883.
- Lob. ad Phryn.**, see *Phryn. ed. Lob.*
- Loesner** = *C. F. Loesneri* Observationes ad Novum Test. e Philone Alexandrino. Lips. 1777.
- Lghtft.** = *Dr. John Lightfoot*, the learned Hebraist of the 17th century.
- Bp. Lghtft.** = *J. B. Lightfoot, D.D.*, Bishop of Durham; the 8th edition of his commentary on the Epistle to the Galatians is the one referred to, the 7th edition of his commentary on Philippians, the 7th edition of his commentary on Colossians and Philemon.
- Lipsius** = *K. H. A. Lipsius*, Grammatische Untersuchungen über die Biblische Gräcität (edited by Prof. *R. A. Lipsius*, the author's son). Leipzig, 1863.
- Matthiae** = *August Matthiä*, Ausführlich Griechische Grammatik. Third edition, 3 Pts., Leipz. 1835.
- McC. and S.** = *McClintock and Strong's Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*. 10 vols. 1867-1881; with Supplement, of which 1 vol. (1885) has appeared. New York: Harper and Brothers.
- Meisterhans** = *K. Meisterhans*, Grammatik der Attischen Inschriften. Berlin, 1885.
- Mullach** = *F. W. A. Mullach*, Grammatik der Griechischen Vulgarsprache u. s. w. Berlin, 1856.
- Munthe** = *C. F. Munthe*, Observationes philolog. in sacros Nov. Test. libros ex Diod. Sic. collectae etc. (Hafn. et Lips. 1755.)
- Palairot** = *E. Palairot*, Observationes philol.-crit. in sacros Novi Foederis libros etc. Lugd. Bat. 1752.
- Pape** = *W. Pape*, Griechisch-Deutsches Handwörterbuch. Second edition. 2 vols. Brunswick, 1866. A continuation of the preceding work is the "Wörterbuch der Griechischen Eigennamen." Third edition, edited by *G. E. Benseler*. 1863-1870.
- Passow** = *Franz Passow's Handwörterbuch der Griechischen Sprache* as re-edited by *Rost, Palm*, and others. Leipz. 1841-1857.
- Phryn. ed. Lob.** = *Phrynichi Eclogae Nominum et Verborum Atticorum* etc. as edited by *C. A. Lobeck*. Leipzig, 1820. (Cf. *Rutherford*.)
- Poll.** = *Pollux* (see List of Ancient Authors, etc.) The edition used is that published at Amsterdam, 1 vol. folio, 1706. (The most serviceable is that of *William Dindorf*, 5 vols. 8vo, Leipzig, 1824.)
- Pss. of Sol.** = *Psalter of Solomon*; see List of Ancient Authors, etc.
- Raphel** = *G. Raphelli annotationes in Sacram Scripturam . . . ex Xen., Polyb., Arrian., et Herodoto collectae*. 2 vols. Lugd. Bat. 1747.
- Riddell**, Platonic Idioms = A Digest of Idioms given as an Appendix to "The Apology of Plato" as edited by the Rev. *James Riddell, M. A.*; Oxford, 1867.
- Riehm** (or *Riehm*, HWB.) = Handwörterbuch des Biblischen Altertums u. s. w. edited by Professor *Edward C. A. Riehm* in nineteen parts (2 vols.) 1875-1884.
- Rutherford**, New Phryn. = The New Phrynichus, being a revised text of the Ecloga of the Grammarian *Phrynichus*, etc., by *W. Gunion Rutherford*. London, 1881.
- Schaff-Herzog** = A Religious Encyclopædia etc. by *Philip Schaff* and associates. 3 vols. 1882-1884. Funk and Wagnalls, New York.
- Schenkel** (or *Schenkel*, BL.) = *Bibel-Lexikon* u. s. w. edited by Professor *Daniel Schenkel*. 5 vols. Leipz. 1869-1875.
- Schmidt** = *J. H. Heinrich Schmidt*, Synonymik der Griechischen Sprache. 3 vols. Leipz. 1876, 1878, 1879.
- Schöttgen** = *Christiani Schoettgenii* Horae Hebraicae et Talmudicae etc. 2 vols. Dresden and Leipzig, 1733, 1742.
- Schürer** = *Emil Schürer*, Lehrbuch der Neutestamentlichen Zeitgeschichte. Leipzig, 1874. The "Second Part" of a new and revised edition has already appeared under the title of Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi, and to this new edition (for the portion of the original work which it covers) the references have been made, although for convenience the title of the first edition has been retained. An English translation is appearing at Edinburgh (*T. and T. Clark*).
- Scrivener**, *F. H. A.* : — A Plain Introduction to the Criticism of the New Testament etc. Third Edition. Cambridge and London, 1883.



- Bezae Codex Cantabrigiensis etc. Cambridge and London, 1864.
- A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament etc. Second Edition, Revised. Cambridge and London, 1867.
- Six Lectures on the Text of the New Testament etc. Cambridge and London, 1875.
- Sept. = the translation of the Old Testament into Greek known as the Septuagint. Unless otherwise stated, the sixth edition of Tischendorf's text (edited by Nestle) is referred to; 2 vols. (with supplement), Leipzig, 1880. The double verse-notation occasionally given in the Apocryphal books has reference to the edition of the Apocrypha and select Pseudepigrapha by O. F. Fritzsche; Leipzig, 1871. Readings peculiar to the Complutensian, Aldine, Vatican, or Alexandrian form of the text are marked respectively by an appended Comp., Ald., Vat., Alex. For the first two the testimony of the edition of Lambert Bos, Franck. 1709, has been relied on.
- The abbreviations Aq., Symm., Theod. or Theodot., appended to a reference to the O. T. denote respectively the Greek versions ascribed to Aquila, Symmachus, and Theodotion; see List of Ancient Authors, etc.
- "Lag." designates the text as edited by Paul Lagarde, of which the first half appeared at Göttingen in 1883.
- Soph. = E. A. *Sophocles*, Greek Lexicon of the Roman and Byzantine Periods (from B.C. 146 to A.D. 1100.) Boston: Little, Brown & Co. 1870. The forerunner (once or twice referred to) of the above work bears the title "A Glossary of Later and Byzantine Greek. Forming vol. vii. (new series) of the Memoirs of the American Academy." Cambridge, 1860.
- Steph. Thes. = the "Thesaurus Graecae Linguae" of Henry Stephen as edited by Hase and the Dindorfs. 8 vols. Paris, 1831-1865. Occasionally the London (Valpy's) edition (1816-1826) of the same work has been referred to.
- Suid. = Suidas (see List of Ancient Authors, etc.) Gaisford's edition (2 vols. folio, Oxford, 1834) has been followed.
- 'Teaching' = The Teaching of the Twelve Apostles (Δι-  
δαχή τῶν δώδεκα ἀποστόλων.) The edition of Harnack (in Gebhardt and Harnack's *Texte und Untersuchungen* u. s. w. Second vol., Pts. i. and ii., Leipzig 1884) has been followed, together with his division of the chapters into verses.
- Thiersch = *Friedrich Thiersch*, Griechische Grammatik u. s. w. Third edition. Leipzig, 1826.
- Trench = Abp. R. C. Trench's Synonyms of the New Testament. Ninth edition, improved. London, 1880.
- Vaniček = *Alois Vaniček*, Griechisch-Lateinisches Etymologisches Wörterbuch. 2 vols. Leipz. 1877.
- By the same author is "Fremdwörter im Griechischen und Lateinischen." Leipzig, 1878.
- Veitch = *William Veitch*, Greek Verbs irregular and defective, etc. New Edition. Oxford, 1879.
- Vig. ed. Herm. = *Vigeri de praecipuis Graecae dictionis Idiotismis*. Edited by G. Hermann. Fourth edition. Leipzig, 1834. A meagre abridgment and translation by Rev. John Seager was published at London in 1828.
- Vulg. = the translation into Latin known as the Vulgate. Professor Tischendorf's edition (Leipzig, 1864) has been followed.
- Wetst. or Wetstein = J. J. Wetstein's *Novum Testamentum Graecum* etc. 2 vols. folio. Amsterdam, 1751, 1752.
- W. = G. B. *Winer*, Grammar of the Idiom of the New Testament etc. Revised and Authorized Translation of the seventh (German) edition of the original, edited by Lünemann; Andover, 1883. Unless otherwise indicated, it is referred to by pages, the corresponding page of the original being added in a parenthesis. When Dr. Moulton's translation of the sixth German edition is referred to, that fact is stated.
- Win. RWB. = G. B. *Winer*, *Biblisches Realwörterbuch* u. s. w. Third edition. 2 vols., Leipzig and New York, 1849.
- Win. De verb. Comp. etc. = G. B. *Winer*, *De verborum cum praepositionibus compositorum in Novo Testamento usu*. Five academic programs; Leipzig, 1843.
- Other titles, it is believed, are so fully given as to be easily verifiable.

## EXPLANATIONS AND ABBREVIATIONS.

As respects PUNCTUATION—it should be noticed, that since only those verbal forms (or their representatives) are given in the Lexicon which actually occur in the Greek Testament, it becomes necessary to distinguish between a form of the Present Tense which is in use, and one which is given merely to secure for a verb its place in the alphabet. This is done by putting a semi-colon after a Present which actually occurs, and a colon after a Present which is a mere alphabetic locum tenens.

Further: a punctuation-mark inserted before a classic voucher or a reference to the Old Testament (whether such voucher or reference be included in a parenthesis or not) indicates that said voucher or reference applies to other passages, definitions, etc., besides the one which it immediately follows. The same principle governs the insertion or the omission of a comma after such abbreviations as “absol.,” “pass.,” etc.

A hyphen has been placed between the component parts of Greek compounds only in case each separate part is in actual use; otherwise the hyphen is omitted.

[ ] Brackets have been used to mark additions by the American editor. To avoid, however, a complexity which might prove to the reader confusing, they have been occasionally dispensed with when the editorial additions serve only to complete a statement already made in part by Professor Grimm (as, in enumerating the forms of verbs, the readings of the critical editors, the verbs compounded with *σύν* which observe assimilation, etc. etc.); but in no instance have they been intentionally omitted where the omission might seem to attribute to Professor Grimm an opinion for which he is not responsible.

\* An asterisk at the close of an article indicates that all the instances of the word's occurrence in the New Testament are noticed in the article. Of the 5420 words composing the vocabulary of the New Testament 5260 are marked with an asterisk. To this extent, therefore, the present work may serve as a concordance as well as a lexicon.

A superior <sup>a</sup> or <sup>b</sup> or <sup>c</sup> etc. appended to a verse-numeral designates the first, second, third, etc., occurrence of a given word or construction in that verse. The same letters appended to a page-numeral designate respectively the first, second, third, columns of that page. A small a. b. c. etc. after a page-numeral designates the subdivision of the page.

The various forms of the GREEK TEXT referred to are represented by the following abbreviations:

R or Rec. = what is commonly known as the Textus Receptus. Dr. F. H. A. Scrivener's last edition (Cambridge and London 1877) has been taken as the standard.<sup>1</sup> To designate a particular form of this “Protean text” an abbreviation has been appended in superior type; as, <sup>as</sup> for Elzevir, <sup>st</sup> for Stephen, <sup>be</sup> for Beza, <sup>era</sup> for Erasmus.

G or Grsb. = the Greek text of Griesbach as given in his manual edition, 2 vols., Leipzig, 1805. Owing to a disregard of the signs by which Griesbach indicated his judgment respecting the various degrees of probability belonging to different readings, he is cited not infrequently, even in critical works, as supporting readings which he expressly questioned, but was not quite ready to expel from the text.

L or Lchm. = Lachmann's Greek text as given in his larger edition, 2 vols., Berlin, 1842 and 1850. When the text of his smaller or stereotyped edition (Berlin, 1831) is referred to, the abbreviation “min.” or “ster.” is added to his initial.

T or Tdf. = the text of Tischendorf's “Editio Octava Critica Major” (Leipzig, 1869-1872).

Tr or Treg. = “The Greek New Testament” etc. by S. P. Tregelles (London, 1857-1879).

WH = “The New Testament in the Original Greek. The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D. Cambridge and London, Macmillan and Co. 1881.”

KC = “Novum Testamentum ad Fidem Codicis Vaticanani” as edited by Professors Kuenen and Cobet (Leyden, 1860).

The textual variations noticed are of course mainly those which affect the individual word or construction under discussion. Where an extended passage or entire section is textually debatable (as, for example, Mk. xvi. 9-20; Jn. v. 3 fn.-4; vii. 53 fn.—viii. 11), that fact is assumed to be known, or at least it is not stated under every word contained in the passage.

As respects the NUMBERING OF THE VERSES—the edition of Robert Stephen, in 2 vols. 16°, Geneva 1551, has been

<sup>1</sup> Respecting the edition issued by the Bible Society, which was followed by Professor Grimm, see Carl Bertheau in the *Theologische Literaturzeitung* for 1877, No. 5, pp. 103-106.



followed as the standard (as it is in the critical editions of Tregelles, Westcott and Hort, etc.). Variations from this standard are indicated by subjoining the variant verse-numeral within marks of parenthesis. The similar addition in the case of references to the Old Testament indicates the variation between the Hebrew notation and the Greek.

In quotations from the **ENGLISH BIBLE**—

**A. V.** = the current or so-called "Authorized Version";

**R. V.** = the Revised New Testament of 1881. But when a rendering is ascribed to the former version it may be assumed to be retained also in the latter, unless the contrary be expressly stated. A translation preceded by **R. V.** is found in the Revision only.

**A. S.** = Anglo-Saxon.

**Abp.** = Archbishop.

**absol.** = absolutely.

**acc. or accus.** = accusative.

**acc. to** = according to.

**ad l. or ad loc.** = at or on the passage.

**al.** = others or elsewhere.

**al. al.** = others otherwise.

**Ald.** = the Aldine text of the Septuagint (see Sept. in List of Books).

**Alex.** = the Alexandrian text of the Septuagint (see Sept. in List of Books).

**ap.** = (quoted) in

**App.** = Appendix.

**appos.** = apposition.

**Aq.** = Aquila (see Sept. in List of Books).

**art.** = article.

**augm.** = augment.

**auth. or author.** = author or authorities.

**B. or Btm.** see List of Books.

**B. D. or BB. DD.** see List of Books.

**betw.** = between.

**Bibl.** = Biblical.

**Bp.** = Bishop.

**br.** = brackets or enclose in brackets.

**c. before a date** = about.

**Cantabr.** = Cambridge.

**cf.** = compare.

**ch.** = chapter.

**cl.** = clause.

**cod., codd.** = manuscript, manuscripts.

**Com., Comm.** = commentary, commentaries.

**comp.** = compound, compounded, etc.

**compar.** = comparative.

**Comp. or Compl.** = the Complutensian text of the Septuagint (see Sept. in List of Books).

**contr.** = contracted, contract.

**dim. or dimin.** = diminutive.

**dir. disc.** = direct discourse.

**e. g.** = for example.

**esp.** = especially.

**ex., exx.** = example, examples.

**exc.** = except.

**excrpt.** = an excerpt or extract.

**fin. or ad fin.** = at or near the end.

**G or Grsb.** = Griesbach's Greek text (see above).

**Graec. Ven.** = Graecus Venetus (see List of Books).

**i. e.** = that is.

**ib. or ibid.** = in the same place.

**indir. disc.** = indirect discourse.

**init. or ad init.** = at or near the beginning.

**in l. or in loc.** = in or on the passage.

**i. q.** = the same as, or equivalent to.

**KC** = Kuenen and Cobet's edition of the Vatican text (see above).

**L or Lchm.** = Lachmann's Greek text (see above).

**L. and S.** = Liddell and Scott (see List of Books).

**l. or lib.** = book.

**l. c., ll. cc.** = passage cited, passages cited.

**Lag.** = Lagarde's edition of the Septuagint (see Sept. in List of Books).

**mrg.** = the marginal reading (of a critical edition of the Greek Testament).

**Opp.** = Works.

**opp. to** = opposed to.

**paral.** = the parallel accounts (in the Synoptic Gospels).

**Pt. or pt.** = part.

**q. v.** = which see.

**R or Rec.** = the common Greek text (see above).

**r.** = root.

**rel. or relat.** = relative.

**sc.** = namely, to wit.

**Skr.** = Sanskrit.

**sq., sqq.** = following.

**Steph.** = Stephanus's Thesaurus (see List of Books).

**Stud. u. Krit.** = the Studien und Kritiken, a leading German Theological Quarterly.

**s. v.** = under the word.

**Symm.** = Symmachus, translator of the Old Testament into Greek (see Sept. in the List of Books).

**T or Tdf.** = Tischendorf's Greek text (see above).

**Theod. or Theodot.** = Theodotion (see Sept. in the List of Books).

**Tr or Treg.** = Tregelles's Greek text (see above).

**u. i.** = as below.

**u. s.** = as above.

**v.** = see.

**var.** = variant or variants (various readings).

**Vat.** = the Vatican Greek text (see above, and Sept. in the List of Books).

**Vulg.** = the Vulgate (see List of Books).

**w.** = with (especially before abbreviated names of cases).

**writ.** = writer, writers, writings.

**WH** = Westcott and Hort's Greek text (see above).

Other abbreviations will, it is hoped, explain themselves.





# NEW TESTAMENT LEXICON.

## A

*A, a, ἄλφα*

*Ἀβιάθαρ*

**A, α, ἄλφα, τό**, the first letter of the Greek alphabet, opening the series which the letter ω closes. Hence the expression ἐγὼ εἰμι τὸ Α [L T Tr WH ἄλφα] καὶ τὸ Ω [Ω L WH], Rev. i. 8, 11 Rec., which is explained by the appended words ἡ ἀρχὴ καὶ τὸ τέλος, xxi. 6, and by the further addition ὁ πρῶτος καὶ ὁ ἔσχατος, xxii. 13. On the meaning of the phrase cf. Rev. xi. 17; Is. xli. 4; xlv. 6; xlviii. 12; [esp. B. D. Am. ed. p. 73]. **Α**, when prefixed to words as an inseparable syllable, is **1. privative** (στερητικόν), like the Lat. *in-*, the Eng. *un-*, giving a negative sense to the word to which it is prefixed, as ἀβαρής; or signifying what is contrary to it, as ἄτιμος, ἀτιμῶ; before vowels generally ἀν-, as ἀναίτιος. **2. copulative** (ἀθροιστικόν), akin to the particle ἅμα [cf. Curtius § 598], indicating community and fellowship, as in ἀδελφός, ἀκόλουθος. Hence it is **3. intensive** (ἐπιτατικόν), strengthening the force of terms, like the Lat. *con* in composition; as ἀτενίζω fr. ἀτενής [yet cf. W. 100 (95)]. This use, however, is doubted or denied now by many [e. g. *Lob. Path. Element. i. 34 sq.*]. Cf. Kühner i. 741, § 339 Anm. 5; [Jelf § 342 δ]; *Bttm. Gram. § 120 Anm. 11*; [Donaldson, *Gram. p. 334*; *New Crat. §§ 185, 213*; L. and S. s. v.]\*

**Ἀαρών**, indecl. prop. name (ὁ Ἀαρών, -ῶνος in Joseph.),

אֶהְרָן (fr. the unused Hebr. radical אֶהְרָן, — Syr. ܐܚܪܐܢ)

*libidinosus, lascivus*, — [enlightened, Fürst; acc. to Dietrich *wealthy*, or *fluent*, like אֶהְרָן, acc. to Philo, de ebriet. § 32, fr. אֶהְרָן *mountain* and equiv. to ὀρευνός), *Aaron*, the brother of Moses, the first high-priest of the Israelites and the head of the whole sacerdotal order: Lk. i. 5; Acts vii. 40; Heb. v. 4; vii. 11; ix. 4.\*

**Ἀβαδδών**, indecl., אֶבְדֹּן, **1. ruin, destruction**, (fr. אֶבְדֹּן to perish), Job xxxi. 12. **2. the place of destruction** i. q. *Orcus*, joined with אֶבְדֹּן, Job xxvi. 6; Prov. xv. 11. **3.** as a proper name it is given to the angel-prince of the infernal regions, the minister of death and author of havoc on earth, and is rendered in Greek by Ἀπολλύων *Destroyer*, Rev. ix. 11.\*

**ἀβαρής, -ές, (βάρος weight)**, *without weight, light*; trop. *not burdensome*: ἀβαρῇ ἐμῶν ἐμαντὸν ἐτήρησα I have avoided burdening you with expense on my account, 2 Co. xi. 9; see 1 Th. ii. 9, cf. 6. (Fr. Aristot. down.)\*

**Ἀββᾶ** [WH -βά], Hebr. אָבִי father, in the Chald. emphatic state, אָבִי i. e. ὁ πατήρ, a customary title of God in prayer. Whenever it occurs in the N. T. (Mk. xiv. 36; Ro. viii. 15; Gal. iv. 6) it has the Greek interpretation subjoined to it; this is apparently to be explained by the fact that the Chaldee אָבִי, through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek-speaking Jews added the appellative from their own tongue.\*

**Ἀβελ** [WH Ἀβ. (see their Intr. § 408)], indecl. prop. name (in Joseph. [e. g. antt. 1, 2, 1] Ἀβελος, -ου), אָבֵל (breath, vanity), *Abel*, the second son born to Adam (Gen. iv. 2 sqq.), so called from his short life and sudden death [cf. B. D. Am. ed. p. 5], (Job vii. 16; Ps. xxxix. 6): Mt. xxiii. 35; Lk. xi. 51; Heb. xi. 4; xii. 24.\*

**Ἀβιά**, indecl. prop. name (Joseph. antt. 7, 10, 3; 8, 10, 1 ὁ Ἀβίας [W. § 6, 1 m.], -α), אֲבִיָּה and אֲבִיָּהָ (my father is Jehovah), *Abia* [or Abijah, cf. B. D. s. v.], **1.** a king of Judah, son of Rehoboam: Mt. i. 7 (1 K. xiv. 31; xv. 1). **2.** a priest, the head of a sacerdotal family, from whom, when David divided the priests into twenty-four classes (1 Chr. xxiv. 10), the class *Abia*, the eighth in order, took its name: Lk. i. 5.\*

**Ἀβιάθαρ**, indecl. prop. name (though in Joseph. antt. 6, 14, 6 Ἀβιάθρος, -ου), אֲבִיָּתָר (father of abundance), *Abiathar*, a certain Hebrew high-priest: Mk. ii. 26, — where he is by mistake confounded with Ahimelech his father (1 S. xxi. 1 sqq.); [yet cf. 1 S. xxii. 20 with 1 Chr. xviii. 16; xxiv. 6, 31; also 2 S. xv. 24–29; 1 K. ii. 26, 27 with 2 S. viii. 17; 1 Chr. xxiv. 6, 31. It would seem that double names were esp. common in the case of priests (cf. 1 Macc. ii. 1–5; Joseph. vit. §§ 1, 2) and that father and son often bore the same name (cf. Lk. i. 5, 59; Joseph. l. c. and antt. 20, 9, 1). See McClellan ad loc. and B. D. Am. ed. p. 7].\*

Ἀβιληνή [WH Ἀβειλ. (see s. v. εἰ)], -ῆς, ῆ, (sc. χώρα, the district belonging to the city Abila), *Abilene*, the name of a region lying between Lebanon and Hermon towards Phoenicia, 18 miles distant from Damascus and 37 [acc. to the Itin. Anton. 38] from Heliopolis: Lk. iii. 1. Cf. *Avsavian* [and B. D. s. v.]\*

Ἀβιούδ, ὁ, indecl. prop. name, אֲבִיּוּד (father of the Jews [al. of glory]), *Abiud*, son of Zorobabel or Zerubabel: Mt. i. 13.\*

Ἀβραάμ [Rec. Ἀβρ.; cf. *Tdf. Proleg.* p. 106] (Joseph. Ἀβραμ, -ου), אֲבִרָם (father of a multitude, cf. Gen. xvii. 5), *Abraham*, the renowned founder of the Jewish nation: Mt. i. 1 sq.; xxii. 32; Lk. xix. 9; Jn. viii. 33; Acts iii. 25; Heb. vii. 1 sqq., and elsewhere. He is extolled by the apostle Paul as a pattern of faith, Ro. iv. 1 sqq. 17 sqq.; Gal. iii. 6 (cf. Heb. xi. 8), on which account all believers in Christ have a claim to the title sons or posterity of Abraham, Gal. iii. 7, 29; cf. Ro. iv. 11.

ἄβυσσος, in classic Greek an adj., -ος, -ον, (fr. ὁ βυσσός i. q. βυθός), *bottomless* (so perhaps in Sap. x. 19), *unbounded* (πλούτος ἄβυσσος, Aeschyl. Sept. (931) 950). In the Scriptures ἡ ἄβυσσος (Sept. for דִּימָה) sc. χώρα, *the pit*, the immeasurable depth, *the abyss*. Hence of 'the deep' sea: Gen. i. 2; vii. 11; Deut. viii. 7; Sir. i. 3; xvi. 18, etc.; of *Orcus* (a very deep gulf or chasm in the lowest parts of the earth: Ps. lxx. (lxxi.) 21 ἐκ τῶν ἄβυσσων τῆς γῆς, Eur. Phoen. 1632 (1605) ταρτάρου ἄβυσσα χάσματα, Clem. Rom. 1 Cor. 20, 5 ἄβυσσων ἀνεξιχνίαστα κλίματα, ibid. 59, 3 ὁ ἐπιβλέπων ἐν ταῖς ἄβυσσοῖς, of God; [Act. Thom. 32 ὁ τὴν ἄβυσσον τοῦ ταρτάρου οἰκῶν, of the dragon]), both as the common receptacle of the dead, Ro. x. 7, and especially as the abode of demons, Lk. viii. 31; Rev. ix. 1 sq. 11; xi. 7; xvii. 8; xx. 1, 3. Among prof. auth. used as a subst. only by Diog. Laërt. 4, 5, 27 κατὰ λῆθες εἰς μέλαιναν Πλουτέως ἄβυσσον. Cf. *Knapp*, Scripta var. Arg. p. 554 sq.; [J. G. Müller, Philo's Lehre von der Welterschöpfung, p. 173 sq.; B. D. Am. ed. s. v. Deep].\*

Ἀγαβος [on the breathing see WH. Intr. § 408], -ου, ὁ, the name of a Christian prophet, *Agabus*: Acts xi. 28; xxi. 10. (Perhaps from אָגַב to love [cf. B. D. s. v.].)\*

ἀγαθοεργέω, -ω; (fr. the unused ΕΡΓΩ — equiv. to ἔρδω, ἐργάζομαι — and ἀγαθόν) *to be αγαθοεργός, beneficent* (towards the poor, the needy): 1 Tim. vi. 18 [A. V. *do good*]. Cf. ἀγαθουργέω. Found besides only in eccl. writ., but in the sense *to do well, act rightly*.\*

ἀγαθο-ποιέω, -ω; 1 aor. inf. ἀγαθοποιήσαι; (fr. ἀγαθο-ποιός); 1. *to do good, do something which profits others*: Mk. iii. 4 [Tdf. ἀγαθὸν ποιῆσαι; Lk. vi. 9]; *to show one's self beneficent*, Acts xiv. 17 Rec.; *τινά, to do some one a favor, to benefit*, Lk. vi. 33, 35, (equiv. to צִוְּיָה, Zeph. i. 12; Num. x. 32; Tob. xii. 13, etc.). 2. *to do well, do right*: 1 Pet. ii. 15, 20 (opp. to ἀμαρτάνω); iii. 6, 17; 3 Jn. 11. (Not found in secular authors, except in a few of the later in an astrological sense, *to furnish a good omen*.)\*

ἀγαθοποιία [WH -ποιία (see I, ε)], -ας, ῆ, *a course of right action, well-doing*: ἐν ἀγαθοποιίᾳ, 1 Pet. iv. 19 i. q. ἀγαθοποιούντες acting uprightly [cf. xii. Patr. Jos. § 18];

if we read here with L Tr mrg. ἐν ἀγαθοποιίᾳς we must understand it of single acts of rectitude [cf. W. § 27, 3; B. § 123, 2]. (In eccl. writ. ἀγαθον. denotes *beneficence*.)\*

ἀγαθοποιός, -όν, *acting rightly, doing well*: 1 Pet. ii. 14. [Sir. xlii. 14; Plut. de Is. et Osir. § 42.]\*

ἀγαθός, -ή, -όν, (akin to ἀγαμαι to wonder at, think highly of, ἀγαστός admirable, as explained by Plato, Crat. p. 412 c. [al. al.; cf. Donaldson, New Crat. § 323]), in general denotes "perfectus, . . . qui habet in se ac facit omnia quae habere et facere debet pro notione nominis, officio ac lege" (Irmisch ad Hdian. 1, 4, p. 134), *excelling in any respect, distinguished, good*. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons. To this general signif. can be traced back all those senses which the word gathers fr. the connection in which it stands; 1. *of a good constitution or nature*: γῆ, Lk. viii. 8; δένδρον, Mt. vii. 18, in sense equiv. to 'fertile soil,' 'a fruitful tree,' (Xen. oec. 16, 7 γῆ ἀγαθή, . . . γῆ κακή, an. 2, 4, 22 χώρας πολλῆς κ. ἀγαθῆς οὐσῆς). In Lk. viii. 15 ἀγαθὴ καρδιά corresponds to the fig. expression "good ground", and denotes a soul inclined to goodness, and accordingly eager to learn saving truth and ready to bear the fruits (καρπὸς ἀγαθός, Jas. iii. 17) of a Christian life. 2. *useful, salutary*: δόσις ἀγαθή (joined to δώρημα τέλειον) a gift which is truly a gift, salutary, Jas. i. 17; δόματα ἀγαθά, Mt. vii. 11; ἐντολὴ ἀγ. a commandment profitable to those who keep it, Ro. vii. 12, acc. to a Grk. scholium equiv. to εἰς τὸ συμφέρον εἰσηγουμενή, hence the question in vs. 13: τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; ἀγ. μερὶς the 'good part,' which insures salvation to him who chooses it, Lk. x. 42; ἔργον ἀγ. (differently in Ro. ii. 7, etc.) the saving work of God, i. e. substantially, the Christian life, due to divine efficiency, Phil. i. 6 [cf. the Comm. ad loc.]; εἰς ἀγαθὸν *for good, to advantage*, Ro. viii. 28 (Sir. vii. 13; πάντα τοῖς εὐσεβέσι εἰς ἀγαθά, . . . τοῖς ἀμαρτωλοῖς εἰς κακά, Sir. xxxix. 27; τὸ κακὸν . . . γίνεταί εἰς ἀγαθόν, Theognis 162); *good for, suited to something*: πρὸς οἰκοδομήν, Eph. iv. 29 [cf. W. 363 (340)] (Xen. mem. 4, 6, 10). 3. *of the feeling awakened by what is good, pleasant, agreeable, joyful, happy*: ἡμέραι ἀγ. 1 Pet. iii. 10 (Ps. xxxiii. (xxxiv.) 13; Sir. xiv. 14; 1 Macc. x. 55); εὐπεία, 2 Th. ii. 16 (μακαρία εὐπεία, Tit. ii. 13); συνείδησις, a peaceful conscience, i. q. consciousness of rectitude, Acts xxiii. 1; 1 Tim. i. 5, 19; 1 Pet. iii. 16; reconciled to God, vs. 21. 4. *excellent, distinguished*: so τὶ ἀγαθόν, Jn. i. 46 (47). 5. *upright, honorable*: Mt. xii. 34; xix. 16; Lk. vi. 45; Acts xi. 24; 1 Pet. iii. 11, etc.; *πονηροὶ κ. ἀγαθοί*, Mt. v. 45; xxii. 10; ἀγαθ. καὶ δίκαιος, Lk. xxiii. 50; καρδιά ἀγαθὴ κ. καλὴ, Lk. viii. 15 (see καλός, b.); fulfilling the duty or service demanded, δοῦλε ἀγαθὲ κ. πιστέ, Mt. xxv. 21, 23; upright, free from guile, particularly from a desire to corrupt the people, Jn. vii. 12; pre-eminently of God, as consummately and essentially good, Mt. xix. 17 (Mk. x. 18; Lk. xviii. 19); ἀγ. θησανρὸς in Mt. xii. 35; Lk. vi. 45



denotes the soul considered as the repository of pure thoughts which are brought forth in speech; *πίστις* ἀγ. the fidelity due from a servant to his master, Tit. ii. 10 [WH mrg. om.]; on ἀγαθ. ἔργον, ἀγ. ἔργα, see ἔργον. In a narrower sense, *benevolent, kind, generous*: Mt. xx. 15; 1 Pet. ii. 18; *μετρία*, 1 Th. iii. 6 (cf. 2 Macc. vii. 20); *beneficent* (Xen. Cyr. 3, 8, 4; 212, Jer. xxxiii. 11; Ps. xxxiv. 9; Cic. nat. deor. 2, 25, 64 "*optimus i. e. beneficentissimus*"), Ro. v. 7, where the meaning is, *Hardly for an innocent man does one encounter death; for if he even dares hazard his life for another, he does so for a benefactor (one from whom he has received favors)*; cf. W. 117 (111); [Gifford in the Speaker's Com. p. 123]. The neuter used substantively denotes 1. *a good thing, convenience, advantage, and in partic. a. in the plur., external goods, riches*: Lk. i. 53; xii. 18 sq. (Sir. xiv. 4; Sap. vii. 11); τὰ ἀγαθὰ σου comforts and delights which thy wealth procured for thee in abundance, Lk. xvi. 25 (opp. to κακά, as in Sir. xi. 14); outward and inward good things, Gal. vi. 6, cf. Wieseler ad loc. b. *the benefits of the Messianic kingdom*: Ro. x. 15; τὰ μέλλοντα ἀγ. Heb. ix. 11; x. 1. 2. *what is upright, honorable, and acceptable to God*: Ro. xii. 2; ἐργάζεσθαι τὸ ἀγ. Ro. ii. 10; Eph. iv. 28; πράσσειν, Ro. ix. 11; [2 Co. v. 10]; διώκειν, 1 Th. v. 15; μμείσθαι, 3 Jn. 11; κολλᾶσθαι τῷ ἀγ. Ro. xii. 9; τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ, Mt. xix. 17 G L T Tr WH, where the word expresses the general idea of right. Spec., what is *salutary, suited to the course of human affairs*: in the phrase διάκονος εἰς τὸ ἀγ. Ro. xiii. 4; of rendering service, Gal. vi. 10; Ro. xii. 21; τὸ ἀγ. σου the favor thou conferrest, Philem. 14.

["It is to be regarded as a peculiarity in the usage of the Sept. that 213 good is predominantly (?) rendered by καλός. . . . The translator of Gen. uses ἀγαθός only in the neut., *good, goods*, and this has been to a degree the model for the other translators. . . . In the Greek O. T., where οἱ δίκαιοι is the technical designation of the pious, οἱ ἀγαθοὶ or ὁ ἀγαθός does not occur in so general a sense. The ἀνὴρ ἀγαθός is peculiar only to the Prov. (xiii. 22, 24; xv. 3); cf. besides the solitary instance in 1 Kings ii. 32. Thus even in the usage of the O. T. we are reminded of Christ's words, Mk. x. 18, οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. In the O. T. the term 'righteous' makes reference rather to a covenant and to one's relation to a positive standard; ἀγαθός would express the absolute idea of moral goodness" (Zezschwitz, Profangraec. u. bibl. Sprachgeist, Leipz. 1859, p. 60). Cf. Tittm. p. 19. On the comparison of ἀγαθός see B. 27 (24)."]

ἀγαθουργέω, -ῶ; Acts xiv. 17 L T Tr WH for R ἀγαθοποιῶ. The contracted form is the rarer [cf. WH. App. p. 145], see ἀγαθοεργέω; but cf. κακοῦργος, ἱεροουργέω.\*

ἀγαθωσύνη, -ης, ἡ, [on its formation see W. 95 (90); WH. App. p. 152], found only in bibl. and eccl. writ., *uprightness of heart and life*, [A. V. *goodness*]: 2 Th. i. 11; Gal. v. 22 (unless here it denote *kindness, beneficence*); Ro. xv. 14; Eph. v. 9. [Cf. Trench § lxiii.; Ellic. and Bp. Lghtft. on Gal. i. c.]\*

ἀγαλλιάομαι, see ἀγαλλιάω.

ἀγαλλίασιν, -εως, ἡ, (ἀγαλλιάω), not used by prof. writ. but often by the Sept.; *exultation, extreme joy*: Lk. i.

14, 44; Acts ii. 46; Jude 24. Heb. i. 9 (fr. Ps. xlv. (xlv.) 8) *oil of gladness* with which persons were anointed at feasts (Ps. xxiii. 5), and which the writer, alluding to the inaugural ceremony of anointing, uses as an emblem of the divine power and majesty to which the Son of God has been exalted.\*

ἀγαλλιάω, -ῶ, and -άομαι, (but the act. is not used exc. in Lk. i. 47 [ἡγαλλίασα], in Rev. xix. 7 [ἀγαλλιῶμεν] L T Tr WH [and in 1 Pet. i. 8 WH Tr mrg. (ἀγαλλιῶτε), cf. WH. App. p. 169]); 1 aor. ἡγαλλιασάμην, and (with a mid. signif.) ἡγαλλιάσθην (Jn. v. 35; Rec. ἡγαλλιάσθην); a word of Hellenistic coinage (fr. ἀγάλλομαι to rejoice, glory [yet cf. B. 51 (45)]), often in Sept. (for 72, 73, 74, 75), to *exult, rejoice exceedingly*: Mt. v. 12; Lk. x. 21; Acts ii. 26; xvi. 34; 1 Pet. i. 8; iv. 13; ἐν τινι, 1 Pet. i. 6, dat. of the thing in which the joy originates [cf. W. § 33 a.; B. 185 (160)]; but Jn. v. 35 means, 'to rejoice while his light shone' [i. e. in (the midst of) etc.]. ἐπὶ τινι, Lk. i. 47; foll. by ἵνα, Jn. viii. 56 *that he should see*, rejoiced because it had been promised him that he should see. This divine promise was fulfilled to him at length in paradise; cf. W. 339 (318); B. 239 (206). On this word see Gelpke in the Stud. u. Krit. for 1849, p. 645 sq.\*

ἄ-γαμος, -ον, (γάμος), *unmarried*: 1 Co. vii. 8, 32; used even of women, 1 Co. vii. 11, 34 (Eur. Hel. 690 [and elsewhere]), where the Grks. commonly said ἀνανδρος.\*

ἀγανακτέω, -ῶ; 1 aor. ἡγανάκτησα; (as πλεονεκτέω comes fr. πλονεκτής, and this fr. πλέον and ἔχω, so through a conjectural ἀγανάκτης fr. ἄγαν and ἄχομαι to feel pain, grieve, [al. al.]); to be *indignant, moved with indignation*: Mt. xxi. 15; xxvi. 8; Mk. x. 14; xiv. 4; περὶ τινος [cf. W. § 33 a.], Mt. xx. 24; Mk. x. 41; foll. by ὅτι, Lk. xiii. 14. (From Hdt. down.)\*

ἀγανάκτησις, -εως, ἡ, *indignation*: 2 Co. vii. 11. [(From Plat. on.)\*]

ἀγαπάω, -ῶ; [impf. ἡγάπων]; fut. ἀγαπήσω; 1 aor. ἡγάπησα; pf. act. [1 pers. plur. ἡγαπήκαμεν 1 Jn. iv. 10 WH txt.], ptc. ἡγαπηκώς (2 Tim. iv. 8); Pass., [pres. ἀγαπῶμαι]; pf. ptc. ἡγαπημένος; 1 fut. ἀγαπηθήσομαι; (akin to ἀγαμαι [Fick, Pt. iv. 12; see ἀγαθός, init.]); to *love*, to be full of good-will and exhibit the same: Lk. vii. 47; 1 Jn. iv. 7 sq.; with acc. of the person, to *have a preference for, wish well to, regard the welfare of*: Mt. v. 43 sqq.; xix. 19; Lk. vii. 5; Jn. xi. 5; Ro. xiii. 8; 2 Co. xi. 11; xii. 15; Gal. v. 14; Eph. v. 25, 28; 1 Pet. i. 22, and elsewhere; often in 1 Ep. of Jn. of the love of Christians towards one another; of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death, Jn. iii. 16; Ro. viii. 37; 2 Th. ii. 16; 1 Jn. iv. 11, 19; [noteworthy is Jude 1 L T Tr WH τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις; see ἐν, I. 4, and cf. Bp. Lghtft. on Col. iii. 12]; of the love which led Christ, in procuring human salvation, to undergo sufferings and death, Gal. ii. 20; Eph. v. 2; of the love with which God regards Christ, Jn. iii. 35; [v. 20 L mrg.]; x. 17; xv. 9; Eph. i. 6. When used of love to a master, God or Christ, the word



involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received: Mt. vi. 24; xxii. 37; Ro. viii. 28; 1 Co. ii. 9; viii. 3; Jas. i. 12; 1 Pet. i. 8; 1 Jn. iv. 10, 20, and elsewhere. With an acc. of the thing ἀγαπάω denotes to take pleasure in the thing, prize it above other things, be unwilling to abandon it or do without it: δικαιοσύνην, Heb. i. 9 (i. e. steadfastly to cleave to); τὴν δόξαν, Jn. xii. 43; τὴν πρωτοκαθεδρίαν, Lk. xi. 43; τὸ σκότος and τὸ φῶς, Jn. iii. 19; τὸν κόσμον, 1 Jn. ii. 15; τὸν νῦν αἰῶνα, 2 Tim. iv. 10, — both which last phrases signify to set the heart on earthly advantages and joys; τὴν ψυχὴν αὐτῶν, Rev. xii. 11; ζῶν, 1 Pet. iii. 10 (to derive pleasure from life, render it agreeable to himself); to welcome with desire, long for: τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8 (Sap. i. 1; vi. 13; Sir. iv. 12, etc.; so of a person: ἡγαπήθη, Sap. iv. 10, cf. Grimm ad loc.). Concerning the unique proof of love which Jesus gave the apostles by washing their feet, it is said ἡγάπησεν αὐτούς, Jn. xiii. 1, cf. Lücke or Meyer ad loc. [but al. take ἡγάπ. here more comprehensively, see Weiss's Mey., Godet, Westcott, Keil]. The combination ἀγάπην ἀγαπᾶν τινα occurs, when a relative intervenes, in Jn. xvii. 26; Eph. ii. 4, (2 S. xiii. 15 where τὸ μῖσος ὃ ἐμίσησεν αὐτὴν is contrasted; cf. Gen. xlix. 25 εὐλόγησέ σε εὐλογίαν; Ps. Sal. xvii. 35 [in cod. Pseudepigr. Vet. Test. ed. Fabric. i. p. 966; Libri Apocr. etc., ed. Fritzsche, p. 588] δόξαν ἣν ἐδόξασεν αὐτήν); cf. W. § 32, 2; [B. 148 sq. (129)]; Grimm on 1 Macc. ii. 54.

On the difference betw. ἀγαπάω and φιλέω, see φιλέω. Cf. ἀγάπη, 1 fin.

ἀγάπη, -ης, ἡ, a purely bibl. and eccl. word (for Wyttenbach, following Reiske's conjecture, long ago restored ἀγαπήσω in place of ἀγάπης, ὦν in Plut. sympos. quaest. 7, 6, 3 [vol. viii. p. 835 ed. Reiske]). Prof. auth. fr. [Aristot., Plut. on used ἀγάπῃς. "The Sept. use ἀγάπη for ἡγάπη, Cant. ii. 4, 5, 7; iii. 5, 10; v. 8; vii. 6; viii. 4, 6, 7; ["It is noticeable that the word first makes its appearance as a current term in the Song of Sol.; — certainly no undesigned evidence respecting the idea which the Alex. translators had of the love in this Song" (Zezschwitz, Profangraec. u. bibl. Sprachgeist, p. 63)]; Jer. ii. 2; Eccl. ix. 1, 6; [2 S. xiii. 15]. It occurs besides in Sap. iii. 9; vi. 19. In Philo and Joseph. I do not remember to have met with it. Nor is it found in the N. T. in Acts, Mk., or Jas.; it occurs only once in Mt. and Lk., twice in Heb. and Rev., but frequently in the writings of Paul, John, Peter, Jude" (Bretschn. Lex. s. v.); [Philo, deus immut. § 14].

In signification it follows the verb ἀγαπάω; consequently it denotes 1. affection, good-will, love, benevolence: Jn. xv. 13; Ro. xiii. 10; 1 Jn. iv. 18. Of the love of men to men; esp. of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed: Mt. xxiv. 12; 1 Co. xiii. 1–4, 8; xiv. 1; 2 Co. ii. 4; Gal. v. 6; Philem. 5, 7; 1 Tim. i. 5; Heb. vi. 10; x. 24; Jn. xiii. 35; 1 Jn. iv. 7; Rev. ii. 4, 19, etc. Of the love of men towards God: ἡ ἀγάπη

τοῦ θεοῦ (obj. gen. [W. 185 (175)]), Lk. xi. 42; Jn. v. 42; 1 Jn. ii. 15 (τοῦ πατρός); iii. 17; iv. 12; v. 3. Of the love of God towards men: Ro. v. 8; viii. 39; 2 Co. xiii. 13 (14). Of the love of God towards Christ: Jn. xv. 10; xvii. 26. Of the love of Christ towards men: Jn. xv. 9 sq.; 2 Co. v. 14; Ro. viii. 35; Eph. iii. 19. In construction: ἀγ. εἰς τινα, 2 Co. ii. 8 [?]; Eph. i. 15 [L WH om. Tr mrg. br. τὴν ἀγάπην]; τῇ ἐξ ἡμῶν ἐν ἡμῖν i. e. love going forth from your soul and taking up its abode as it were in ours, i. q. your love to us, 2 Co. viii. 7 [W. 193 (181 sq.); B. 329 (283)]; μεθ' ὑμῶν i. e. is present with (embraces) you, 1 Co. xvi. 24; μεθ' ἡμῶν i. e. seen among us, 1 Jn. iv. 17. Phrases: ἔχειν ἀγάπην εἰς τινα, 2 Co. ii. 4; Col. i. 4 [L T Tr, but WH br.]; 1 Pet. iv. 8; ἀγάπην διδόναι to give a proof of love, 1 Jn. iii. 1, ἀγαπᾶν ἀγάπην τινα, Jn. xvii. 26; Eph. ii. 4 (v. in ἀγαπάω, sub fin.); ἀγ. τοῦ πνεύματος i. e. enkindled by the Holy Spirit, Ro. xv. 30; ὁ υἱὸς τῆς ἀγάπης the Son who is the object of love, i. q. ἀγαπητός, Col. i. 13 (W. 237 (222); [B. 162 (141)]); ὁ θεὸς τῆς ἀγ. the author of love, 2 Co. xiii. 11; κόπος τῆς ἀγ. troublesome service, toil, undertaken from love, 1 Th. i. 3; ἀγ. τῆς ἀληθείας love which embraces the truth, 2 Th. ii. 10; ὁ θεὸς ἀγάπη ἐστίν God is wholly love, his nature is summed up in love, 1 Jn. iv. 8, 16; φίλημα ἀγάπης a kiss as a sign among Christians of mutual affection, 1 Pet. v. 14; διὰ τὴν ἀγ. that love may have opportunity of influencing thee ('in order to give scope to the power of love' De W., Wies.), Philem. 9, cf. 14; ἐν ἀγάπῃ lovingly, in an affectionate spirit, 1 Co. iv. 21; on love as a basis [al. in love as the sphere or element], Eph. iv. 15 (where ἐν ἀγ. is to be connected not with ἀληθεύοντες but with αὐξήσωμεν), vs. 16; ἐξ ἀγάπης influenced by love, Phil. i. 17 (16); κατὰ ἀγάπην in a manner befitting love, Ro. xiv. 15. Love is mentioned together with faith and hope in 1 Co. xiii. 13; 1 Th. i. 3; v. 8; Col. i. 4 sq.; Heb. x. 22–24. On the words ἀγάπη, ἀγαπᾶν, cf. Gelpke in the Stud. u. Krit. for 1849, p. 646 sq.; on the idea and nature of Christian love see Köstlin, Lehrbgr. des Ev. Joh. etc. p. 248 sqq., 332 sqq.; Rückert, Theologie, ii. 452 sqq.; Lipsius, Paulin. Rechtfertigungsl. p. 188 sqq.; [Reuss, Théol. Chrét. livr. vii. chap. 18]. 2. Plur. ἀγάπαι, -ῶν, agapae, love-feasts, feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy: Jude 12 (and in 2 Pet. ii. 13 L Tr txt. WH mrg.), cf. 1 Co. xi. 17 sqq.; Acts ii. 42, 46; xx. 7; Tertull. Apol. c. 39, and ad Martyr. c. 3; Cypr. ad Quirin. 3, 3; Drescher, De vet. christ. Agapis. Giess. 1824; Mangold in Schenkel i. 53 sq.; [B. D. s. v. Love-Feasts; Dict. of Christ. Antiq. s. v. Agapae; more fully in McC. and S. s. v. Agape].

ἀγαπητός, -ή, -όν, (ἀγαπάω), beloved, esteemed, dear, favorite; (opp. to ἐχθρός, Ro. xi. 28); ὁ υἱὸς μου (τοῦ Θεοῦ) ὁ ἀγαπητός, of Jesus, the Messiah, Mt. iii. 17



[here WH mrg. take  $\delta$  ἄγ. absol., connecting it with what follows]; xii. 18; xvii. 5; Mk. i. 11; ix. 7; Lk. iii. 22; ix. 35 (where L mrg. T Tr WH  $\delta$  ἐκλελεγμένος); 2 Pet. i. 17, cf. Mk. xii. 6; Lk. xx. 13; [cf. Ascensio Isa. (ed. Dillmann) vii. 23 sq.; viii. 18, 25, etc.]. ἀγαπητοὶ Θεοῦ [W. 194 (182 sq.); B. 190 (165)] is applied to Christians as being reconciled to God and judged by him to be worthy of eternal life: Ro. i. 7, cf. xi. 28; 1 Th. i. 4; Col. iii. 12, (Sept., Ps. lix. (lx.) 7; cvii. (cviii.) 7; cxxvi. (cxxvii.) 2, ἀγαπητοὶ σου and αὐτοῦ, of pious Israelites). But Christians, bound together by mutual love, are ἀγαπητοὶ also to one another (Philem. 16; 1 Tim. vi. 2); hence they are dignified with this epithet very often in tender address, both indirect (Ro. xvi. 5, 8; Col. iv. 14; Eph. vi. 21, etc.) and direct (Ro. xii. 19; 1 Co. iv. 14; [Philem. 2 Rec.]; Heb. vi. 9; Jas. i. 16; 1 Pet. ii. 11; 2 Pet. iii. 1; [1 Jn. ii. 7 G L T Tr WH], etc.). Generally foll. by the gen.; once by the dat. ἀγαπ. ἡμῖν, 1 Th. ii. 8 [yet cf. W. § 31, 2; B. 190 (165)]. ἀγαπητὸς ἐν κυρίῳ beloved in the fellowship of Christ, equiv. to dear fellow-Christian, Ro. xvi. 8. [Not used in the Fourth Gospel or the Rev. In class. Grk. fr. Hom. Il. 6, 401 on; cf. Cope on Aristot. rhet. 1, 7, 41.]

Ἄγαρ [WH Ἄγ. (see their Intr. § 408)], ἡ, indecl., (in Joseph. Ἀγάρα, -ης), אַרְרָא (flight), Hagar, a bondmaid of Abraham, and by him the mother of Ishmael (Gen. xvi.): Gal. iv. 24, [25 L txt. T om. Tr br.]. Since the Arabians according to Paul (who had formerly dwelt among them, Gal. i. 17) called the rocky Mt. Sinai by a name similar in sound to אֶרֶץ (i. e. rock), the apostle in the passage referred to employs the name Hagar allegorically to denote the servile sense of fear with which the Mosaic economy imbued its subjects. [Cf. B. D. Am. ed. pp. 978, 2366 note\*; Bp. Lghtft.'s remarks appended to his Com. on Gal. i. c.]\*

ἄγγαρεύω; fut. ἀγγαρεύσω; 1 aor. ἡγγάρευσα; to employ a courier, despatch a mounted messenger. A word of Persian origin [used by Menander, Sicyon. 4], but adopted also into Lat. (Vulg. angariare). Ἀγγαροὶ were public couriers (tabellarii), stationed by appointment of the king of Persia at fixed localities, with horses ready for use, in order to transmit royal messages from one to another and so convey them the more speedily to their destination. See Hdt. 8, 98 [and Rawlinson's note]; Xen. Cyr. 8, 6, 17 (9); cf. Gesenius, Thesaur. s. v. אַרְרָא; [B. D. s. v. Angareuo; Vaniček, Fremdwörter s. v. ἄγγαρος]. These couriers had authority to press into their service, in case of need, horses, vessels, even men they met, [cf. Joseph. antt. 13, 2, 9]. Hence ἀγγαρεύειν τινά denotes to compel one to go a journey, to bear a burden, or to perform any other service: Mt. v. 41 (ὅστις σε ἀγγαρεύσει μίλιον ἐν i. e. whoever shall compel thee to go one mile); xxvii. 32 (ἡγγάρευσαν ἡμᾶς ἄρῃ i. e. they forced him to carry), so Mk. xv. 21.\*

ἄγγεῖον, -ον, τό, (i. q. τὸ ἄγγος), a vessel, receptacle: Mt. xiii. 48 [R G L]; xxv. 4. (From Hdt. down).\*

ἄγγελια, -ας, ἡ, (ἄγγελος), a message, announcement, thing announced; precept declared, 1 Jn. i. 5 (where Rec. has ἐπαγγελία) [cf. Is. xxviii. 9]; iii. 11. [From Hom. down].\*

ἄγγελλον; [1 aor. ἡγγειλα, Jn. iv. 51 T (for ἀπήγγ. R G L Tr br.)]; (ἄγγελος); to announce: ἀγγέλλουσα, Jn. xx. 18 L T Tr WH, for R G ἀπαγγέλλ. [From Hom. down. COMP.: ἀν-, ἀπ-, δι-, ἐξ-, ἐπ-, προ-επ-, κατ-, προ-κατ-, παρ-αγγέλλω.]\*

ἄγγελος, -ου, ὁ, 1. a messenger, envoy, one who is sent: Mt. xi. 10; Lk. vii. 24, 27; ix. 52; Mk. i. 2; Jas. ii. 25. [Fr. Hom. down.] 2. In the Scriptures, both of the Old Test. and of the New, one of that host of heavenly spirits that, according alike to Jewish and Christian opinion, wait upon the monarch of the universe, and are sent by him to earth, now to execute his purposes (Mt. iv. 6, 11; xxviii. 2; Mk. i. 13; Lk. xvi. 22; xxii. 43 [L br. WH reject the pass.]; Acts vii. 35; xii. 23; Gal. iii. 19, cf. Heb. i. 14), now to make them known to men (Lk. i. 11, 26; ii. 9 sqq.; Acts x. 3; xxvii. 23; Mt. i. 20; ii. 13; xxviii. 5; Jn. xx. 12 sq.); hence the frequent expressions ἄγγελος (angel, messenger of God, מַלְאָכִים) and ἄγγελοι κυρίου or ἄγγ. τοῦ Θεοῦ. They are subject not only to God but also to Christ (Heb. i. 4 sqq.; 1 Pet. iii. 22, cf. Eph. i. 21; Gal. iv. 14), who is described as hereafter to return to judgment surrounded by a multitude of them as servants and attendants: Mt. xiii. 41, 49; xvi. 27; xxiv. 31; xxv. 31; 2 Th. i. 7, cf. Jude 14. Single angels have the charge of separate elements; as fire, Rev. xiv. 18; waters, Rev. xvi. 5, cf. vii. 1 sq.; Jn. v. 4 [R L]. Respecting the ἄγγελος τῆς ἀβύσσου, Rev. ix. 11, see Ἀβασδών, 3. Guardian angels of individuals are mentioned in Mt. xviii. 10; Acts xii. 15. 'The angels of the churches' in Rev. i. 20; ii. 1, 8, 12, 18; iii. 1, 7, 14 are not their presbyters or bishops, but heavenly spirits who exercise such a superintendence and guardianship over them that whatever in their assemblies is worthy of praise or of censure is counted to the praise or the blame of their angels also, as though the latter infused their spirit into the assemblies; cf. De Wette, Düsterdieck, [Alford,] on Rev. i. 20, and Lücke, Einl. in d. Offenb. d. Johan. ii. p. 429 sq. ed. 2; [Bp. Lghtft. on Philip. p. 199 sq.]. διὰ τοὺς ἄγγελους that she may show reverence for the angels, invisibly present in the religious assemblies of Christians, and not displease them, 1 Co. xi. 10. ὥφθη ἀγγέλοις in 1 Tim. iii. 16 is probably to be explained neither of angels to whom Christ exhibited himself in heaven, nor of demons triumphed over by him in the nether world, but of the apostles, his messengers, to whom he appeared after his resurrection. This appellation, which is certainly extraordinary, is easily understood from the nature of the hymn from which the passage ἐφανερώθη . . . ἐν δόξῃ seems to have been taken; cf. W. 639 sq. (594), [for other interpretations see Ellic. ad loc.]. In Jn. i. 51 (52) angels are employed, by a beautiful image borrowed from Gen. xxviii. 12, to represent the divine power that will aid Jesus in the discharge



of his Messianic office, and the signal proofs to appear in his history of a divine superintendence. Certain of the angels have proved faithless to the trust committed to them by God, and have given themselves up to sin, Jude 6; 2 Pet. ii. 4 (Enoch c. vi. etc., cf. Gen. vi. 2), and now obey the devil, Mt. xxv. 41; Rev. xii. 7, cf. 1 Co. vi. 3 [yet on this last passage cf. Meyer; he and others maintain that ἄγγ. without an epithet or limitation never in the N. T. signifies other than good angels]. Hence ἄγγελος *Satân* is trop. used in 2 Co. xii. 7 to denote a grievous bodily malady sent by Satan. See δαίμων; [*Soph. Lex.* s. v. ἄγγελος; and for the literature on the whole subject B. D. Am. ed. s. v. Angels, — and to the reff. there given add *G. L. Hahn*, Theol. des N. T., i. pp. 260–384; *Delitzsch* in Riehm s. v. Engel; *Kübel* in Herzog ed. 2, *ibid.*].

ἄγγος, -εος, τό, (plur. ἄγγη), i. q. ἀγγεῖον q. v.: Mt. xiii. 48 T Tr WH. (From Hom. down; [cf. *Rutherford*, New Phryn. p. 23].)\*

ἄγε, (properly impv. of ἄγω), *come! come now!* used, as it often is in the classics (W. 516 (481)), even when more than one is addressed: Jas. iv. 13; v. 1.\*

ἀγέλη, -ης, ἡ, (ἄγω to drive), *a herd*: Mt. viii. 30 sqq.; Mk. v. 11, 13; Lk. viii. 32 sq. (From Hom. down.)\*

ἀγενεαλόγητος, -ου, ό, (γενεαλογέω), *of whose descent there is no account* (in the O. T.), [R. V. *without genealogy*]: Heb. vii. 3 (vs. 6 μὴ γενεαλογούμενος). Nowhere found in prof. auth.\*

ἀγενής, -έος (-ούς), ό, ἡ, (γένος), opp. to εὐγενής, *of no family*, a man of base birth, a man of no name or reputation; often used by prof. writ., also in the secondary sense *ignoble, cowardly, mean, base*. In the N. T. only in 1 Co. i. 28, τὰ ἀγενή τοῦ κόσμου i. e. those who among men are held of no account; on the use of a neut. adj. in ref. to persons, see W. 178 (167); [B. 122 (107)].\*

ἀγιάω; 1 aor. ἡγίασα; Pass., [pres. ἀγιάζομαι]; pf. ἡγίασμαι; 1 aor. ἡγιάσθην; a word for which the Greeks use ἀγίζω, but very freq. in bibl. (as equiv. to ἁγρ, ἁγρῆ) and eccl. writ.; *to make ἅγιον, render or declare sacred or holy, consecrate*. Hence it denotes 1. *to render or acknowledge to be venerable, to hallow*: τὸ ὄνομα τοῦ θεοῦ, Mt. vi. 9 (so of God, Is. xxix. 23; Ezek. xx. 41; xxxviii. 23; Sir. xxxiii. (xxxvi.) 4); [Lk. xi. 2]; τὸν Χριστόν, 1 Pet. iii. 15 (R G θεόν). Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, ἀγιάζω denotes

2. *to separate from things profane and dedicate to God, to consecrate and so render inviolable*; a. *things* (πᾶν πρωτότοκον, τὰ ἀρσενικά, Deut. xv. 19; ἡμέραν, Ex. xx. 8; οἶκον, 2 Chr. vii. 16, etc.): τὸν χρυσόν, Mt. xxiii. 17; τὸ δῶρον, vs. 19; σκεῦος, 2 Tim. ii. 21. b. *persons*. So Christ is said by undergoing death to consecrate himself to God, whose will he in that way fulfils, Jn. xvii. 19; God is said ἀγιάσαι Christ, i. e. to have selected him for his service (cf. ἀφορίζω, Gal. i. 15) by having committed to him the office of Messiah, Jn. x. 36, cf. Jer. i. 5; Sir. xxxvi. 12 [ἐξ αὐτῶν ἡγίασε, καὶ πρὸς αὐτὸν ἡγγισεν, of his selection of men for the priesthood]; xlv.

4; xlix. 7. Since only what is pure and without blemish can be devoted and offered to God (Lev. xxii. 20; Deut. xv. 21; xvii. 1), ἀγιάζω signifies 3. *to purify*, (ἀπὸ τῶν ἀκαθαρσιῶν is added in Lev. xvi. 19; 2 S. xi. 4); and a. *to cleanse externally* (πρὸς τὴν τῆς σαρκὸς καθαρότητα), *to purify leuitically*: Heb. ix. 13; 1 Tim. iv. 5. b. *to purify by expiation*, free from the guilt of sin: 1 Co. vi. 11; Eph. v. 26; Heb. x. 10, 14, 29; xiii. 12; ii. 11 (equiv. to ἁρρ, Ex. xxix. 33, 36); cf. *Pfleiderer*, Paulinismus, p. 340 sqq., [Eng. trans. ii. 68 sq.]. c. *to purify internally by reformation of soul*: Jn. xvii. 17, 19 (through knowledge of the truth, cf. Jn. viii. 32); 1 Th. v. 23; 1 Co. i. 2 (ἐν Χριστῷ Ἰησοῦ in the fellowship of Christ, the Holy One); Ro. xv. 16 (ἐν πνεύματι ἁγίῳ imbued with the Holy Spirit, the divine source of holiness); Jude 1 (L T Tr WH ἡγαπημένοι [q. v.]); Rev. xxii. 11. In general, Christians are called ἡγιασμένοι [cf. Deut. xxxiii. 3], as those who, freed from the impurity of wickedness, have been brought near to God by their faith and sanctity, Acts xx. 32; xxvi. 18. In 1 Co. vii. 14 ἀγιάζεσθαι is used in a peculiar sense of those who, although not Christians themselves, are yet, by marriage with a Christian, withdrawn from the contamination of heathen impiety and brought under the saving influence of the Holy Spirit displaying itself among Christians; cf. Neander ad loc.\*

ἀγιασμός, -οῦ, ό, a word used only by bibl. and eccl. writ. (for in Diod. 4, 39; Dion. Hal. 1, 21, ἀγισμός is the more correct reading), signifying 1. *consecration, purification, τὸ ἀγιάζειν*. 2. the effect of consecration: *sanctification* of heart and life, 1 Co. i. 30 (Christ is he to whom we are indebted for sanctification); 1 Th. iv. 7; Ro. vi. 19, 22; 1 Tim. ii. 15; Heb. xii. 14; ἀγιασμός πνεύματος sanctification wrought by the Holy Spirit, 2 Th. ii. 13; 1 Pet. i. 2. It is opposed to lust in 1 Th. iv. 3 sq. (It is used in a ritual sense, Judg. xvii. 3 [Alex.]; Ezek. xlv. 4; [Am. ii. 11]; Sir. vii. 31, etc.) [On its use in the N. T. cf. *Ellie.* on 1 Th. iv. 3; iii. 13].\*

ἄγιος, -α, -ον, (fr. τὸ ἄγος religious awe, reverence; ἄζω, ἄζομαι, to venerate, revere, esp. the gods, parents, [Curtius § 118]), rare in prof. auth.; very frequent in the sacred writ.; in the Sept. for ἁγρῆ; 1. *properly reverend, worthy of veneration*: τὸ ὄνομα τοῦ θεοῦ, Lk. i. 49; God, on account of his incomparable majesty, Rev. iv. 8 (Is. vi. 3, etc.), i. q. ἔνδοξος. Hence used a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, Acts vii. 33; τόπος ἅγιος the temple, Mt. xxiv. 15 (on which pass. see βδελύγμα, c.); Acts vi. 13; xxi. 28; the holy land or Palestine, 2 Macc. i. 29; ii. 18; τὸ ἅγιον and τὰ ἅγια [W. 177 (167)] the temple, Heb. ix. 1, 24 (cf. Bleek on Heb. vol. ii. 2, p. 477 sq.); spec. that part of the temple or tabernacle which is called 'the holy place' (ἁγρῆ, Ezek. xxxvii. 28; xlv. 18), Heb. ix. 2 [here Rec<sup>l</sup> reads ἁγία]; ἅγια ἁγίων [W. 246 (231), cf. Ex. xxix. 37; xxx. 10, etc.] the most hallowed portion of the temple, 'the holy of holies,' (Ex. xxvi. 33 [cf. Joseph.



antt. 3, 6, 4]), Heb. ix. 3, in ref. to which the simple τὰ ἅγια is also used: Heb. ix. 8, 25; x. 19; xiii. 11; fig. of heaven, Heb. viii. 2; ix. 8, 12; x. 19; ἁγία πόλις Jerusalem, on account of the temple there, Mt. iv. 5; xxvii. 53; Rev. xi. 2; xxi. 2; xxii. 19, (Is. xlviii. 2; Neh. xi. 1, 18 [Compl.], etc.); τὸ ὅρος τὸ ἅγιον, because Christ's transfiguration occurred there, 2 Pet. i. 18; ἡ (θεοῦ) ἁγία διαθήκη i. e. which is the more sacred because made by God himself, Lk. i. 72; τὸ ἅγιον, that worshipful offspring of divine power, Lk. i. 35; the blessing of the gospel, Mt. vii. 6; ἀγιοτάτη πίστις, faith (quae creditur i. e. the object of faith) which came from God and is therefore to be heeded most sacredly, Jude 20; in the same sense ἁγία ἐντολή, 2 Pet. ii. 21; κλησις ἁγία, because it is the invitation of God and claims us as his, 2 Tim. i. 9; ἅγαι γραφαί (τὰ βιβλία τὰ ἅγια, 1 Macc. xii. 9), which came from God and contain his words, Rō. i. 2. **b.** of persons whose services God employs; as for example, apostles, Eph. iii. 5; angels, 1 Th. iii. 13; Mt. xxv. 31 [Rec.]; Rev. xiv. 10; Jude 14; prophets, Acts iii. 21; Lk. i. 70, (Sap. xi. 1); (οἱ) ἅγιοι (τοῦ) θεοῦ ἄνθρωποι, 2 Pet. i. 21 [R G L Tr txt.]; worthies of the O. T. accepted by God for their piety, Mt. xxvii. 52; 1 Pet. iii. 5. **2.** set apart for God, to be, as it were, exclusively his; foll. by a gen. or dat.: τῷ κυρίῳ, Lk. ii. 23; τοῦ θεοῦ (i. q. ἐκλεκτὸς τοῦ θεοῦ) of Christ, Mk. i. 24; Lk. iv. 34, and acc. to the true reading in Jn. vi. 69, cf. x. 36; he is called also ὁ ἅγιος παῖς τοῦ θεοῦ, Acts iv. 30, and simply ὁ ἅγιος, 1 Jn. ii. 20. Just as the Israelites claimed for themselves the title οἱ ἅγιοι, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection (Dan. vii. 18, 22; 2 Esdr. viii. 28), so this appellation is very often in the N. T. transferred to Christians, as those whom God has selected ἐκ τοῦ κόσμου (Jn. xvii. 14, 16), that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God: 1 Pet. ii. 9 (Ex. xix. 6), cf. vs. 5; Acts ix. 13, 32, 41; xxvi. 10; Ro. i. 7; viii. 27; xii. 13; xvi. 15; 1 Co. vi. 1, 2; Phil. iv. 21 sq.; Col. i. 12; Heb. vi. 10; Jude 3; Rev. v. 8, etc.; [cf. B. D. Am. ed. s. v. Saints]. **3.** of sacrifices and offerings; prepared for God with solemn rite, pure, clean, (opp. to ἀκάθαρτος): 1 Co. vii. 14, (cf. Eph. v. 3); connected with ἁμωμος, Eph. i. 4; v. 27; Col. i. 22; ἀπαρχή, Ro. xi. 16; θυσία, Ro. xii. 1. Hence **4.** in a moral sense, pure, sinless, upright, holy: 1 Pet. i. 16 (Lev. xix. 2; xi. 44); 1 Co. vii. 34; δίκαιος κ. ἅγιος, of John the Baptist, Mk. vi. 20; ἅγιος κ. δίκαιος, of Christ, Acts iii. 14; distinctively of him, Rev. iii. 7; vi. 10; of God pre-eminently, 1 Pet. i. 15; Jn. xvii. 11; ἅγαι ἀναστροφαί, 2 Pet. iii. 11; νόμος and ἐντολή, i. e. containing nothing exceptionable, Ro. vii. 12; φάσμα, such a kiss as is a sign of the purest love, 1 Th. v. 26; 1 Co. xvi. 20; 2 Co. xiii. 12; Ro. xvi. 16. On the phrase τὸ ἅγιον πνεῦμα and τὸ πνεῦμα τὸ ἅγιον, see πνεῦμα, 4 a. Cf. Diestel, Die Heiligkeit Gottes, in Jahrb. f. deutsch. Theol. iv. p. 1 sqq.; [Baudissin,

Stud. z. Semitisch. Religionsgesch. Heft ii. p. 3 sqq.; Delitzsch in Herzog ed. 2, v. 714 sqq.; esp.] Cremer, Wörterbuch, 4te Aufl. p. 32 sqq. [trans. of 2d ed. p. 34 sqq.; Oehler in Herzog xix. 618 sqq.; Zezschwitz, Profragrätität u. s. w. p. 15 sqq.; Trench § lxxxviii.; Campbell, Dissertations, diss. vi., pt. iv.; Tittmann p. 22 sqq.].

ἀγιάτης, -ητος, ἡ, sanctity, in a moral sense; holiness: 2 Co. i. 12 L T Tr WH; Heb. xii. 10. (Besides only in 2 Macc. xv. 2; [cf. W. 25, and on words of this termination Lob. ad Phryn. p. 350].) \*

ἀγιοσύνη [on the ω see reff. in ἀγαθωσύνη, init.], -ης, ἡ, a word unknown to prof. auth. [B. 73 (64)]; **1.** (God's incomparable) majesty, (joined to μεγαλοπρέπεια, Ps. xcvi. (xcvi.) 6, cf. cxliv. (cxlv.) 5): πνεῦμα ἀγιοσύνης a spirit to which belongs ἀγιοσύνη, not equiv. to πνεῦμα ἅγιον, but the divine (?) spiritual nature in Christ as contrasted with his σάρξ, Ro. i. 4; cf. Rückert ad loc., and Zeller in his Theol. Jahrb. for 1842, p. 486 sqq.; [yet cf. Mey. ad loc.; Gifford (in the Speaker's Com.). Most commentators (cf. e. g. Ellic. on Thess. as below) regard the word as uniformly and only signifying holiness].

**2.** moral purity: 1 Th. iii. 13; 2 Co. vii. 1.\*

ἀγκάλη, -ης, ἡ, (ἀγκή, ἀγκάς [fr. r. ak to bend, curve, cf. Lat. unculus, angulus, Eng. angle, etc.; cf. Curtius § 1; Vaniček p. 2 sq.]), the curve or inner angle of the arm: δέξασθαι εἰς τὰς ἀγκάλας, Lk. ii. 28. The Greeks also said ἀγκὰς λαβεῖν, ἐν ἀγκάλας περιφέρειν, etc., see ἐναγκαλιζομαι. [(From Aeschyl. and Hdt. down.)] \*

ἀγκιστρον, -ου, τό, (fr. an unused ἀγκίζω to angle [see the preceding word], a fish-hook: Mt. xvii. 27.\*

ἄγκυρα, -ας, ἡ, [see ἀγκάλη], an anchor — [ancient anchors resembled modern in form: were of iron, provided with a stock, and with two teeth-like extremities without flukes; see Diet. of Antiq. p. 791; Jas. Smith, Voyage and Shipwreck of St. Paul, 3d ed. 1866 p. 202 sq.]: βίπτειν to cast (Lat. jacere), Acts xxvii. 29; ἐκτείνειν, vs. 30; περιαρῆν, vs. 40. Figuratively, any stay or safeguard: as hope, Heb. vi. 19; Eur. Hec. 78 (80); Heliod. vii. p. 352 (350).\*

ἄγναφος, -ου, ὁ, ἡ, (γνάπτω to dress or full cloth, cf. ἄρραφος), unmilled, unfulled, undressed: Mt. ix. 16; Mk. ii. 21. [Cf. Moeris s. v. ἄκναπτον; Thom. Mag. p. 12, 14.]\*

ἀγνεία [WH ἀγνία (see I, ι)], -ας, ἡ, (ἀγνεύω), purity, sinlessness of life: 1 Tim. iv. 12; v. 2. (Of a Nazirite, Num. vi. 2, 21.) [From Soph. O. T. 864 down.]\*

ἀγνίζω; 1 aor. ἤγμισα; pf. ptp. act. ἡγνικώς; pass. ἡγμισμένος; 1 aor. pass. ἡγνίσθη [W. 252 (237)]; (ἀγνός) to purify; **1.** ceremonially: ἐμαυτόν, Jo. xi. 55 (to cleanse themselves from levitical pollution by means of prayers, abstinence, washings, sacrifices); the pass. has a reflexive force, to take upon one's self a purification, Acts xxi. 24, 26; xxiv. 18 (ῥῆγ, Num. vi. 3), and is used of Nazirites or those who had taken upon themselves a temporary or a life-long vow to abstain from wine and all kinds of intoxicating drink, from every defilement and from shaving the head [cf. BB. DD. s. v. Nazirite]. **2.** morally: τὰς καρδίας, Jas. iv. 8; τὰς ψυχάς, 1 Pet. i. 22; ἐαυτόν, 1 Jn. iii. 3. (Soph., Eur., Plut., al.)\*



ἀγνισμός, -οῦ, ὁ, purification, lustration, [Dion. Hal. 3, 22, i. p. 469, 13; Plut. de defect. orac. 15]: Acts xxi. 26 (equiv. to ῥῖ, Num. vi. 5), Naziritic; see ἀγρίζω, 1.\*

ἀγνοῖω (RNO [cf. γινώσκω]), -ῶ, [impv. ἀγνοεῖτω 1 Co. xiv. 38 R G Tr txt. WH mrg.]; impf. ἡγνόουν; 1 aor. ἡγνόησα; [Pass., pres. ἀγνοοῦμαι, ptep. ἀγνοούμενος; fr. Hom. down]; a. to be ignorant, not to know: absol., 1 Tim. i. 13; τινά, τί, Acts xiii. 27; xvii. 23; Ro. x. 3; ἐν τινι (as in [Test. Jos. § 14] Fabricii Pseudepigr. ii. p. 717 [but the reading ἡγνόουν ἐπὶ πᾶσι τοῖσις is now given here; see Test. xii. Patr. ad fid. cod. Cant. etc., ed. Sinker, Cambr. 1869]), 2 Pet. ii. 12, unless one prefer to resolve the expression thus: ἐν τοῖσις, ἀγνοοῦσι βλασφημοῦντες, W. 629 (584), [cf. B. 287 (246)]; foll. by ὅτι, Ro. ii. 4; vi. 3; vii. 1; 1 Co. xiv. 38 (where the antecedent clause ὅτι κτλ. is to be supplied again); οὐ θέλω ὑμᾶς ἀγνοεῖν, a phrase often used by Paul, [an emphatic] scitote: foll. by an acc. of the obj., Ro. xi. 25; ὑπὲρ τινος, ὅτι, 2 Co. i. 8; περί τινος, 1 Co. xii. 1; 1 Th. iv. 13; foll. by ὅτι, Ro. i. 13; 1 Co. x. 1; in the pass. ἀγνοεῖται 'he is not known' i. e. acc. to the context 'he is disregarded,' 1 Co. xiv. 38 L T Tr mrg. WH txt.; ἀγνοούμενοι (opp. to ἐπιγνωσόμενοι) men unknown, obscure, 2 Co. vi. 9; ἀγνοούμενός τινι unknown to one, Gal. i. 22; οὐκ ἀγνοεῖν to know very well, τί, 2 Co. ii. 11 (Sap. xii. 10). b. not to understand: τί, Mk. ix. 32; Lk. ix. 45. c. to err, sin through mistake, spoken mildly of those who are not high-handed or wilful transgressors (Sir. v. 15; 2 Macc. xi. 31): Heb. v. 2, on which see Delitzsch.\*

ἀγνόημα, -τος, τό, a sin, (strictly, that committed through ignorance or thoughtlessness [A. V. error]): Heb. ix. 7 (1 Macc. xiii. 39; Tob. iii. 3; Sir. xxiii. 2); cf. ἀγνοέω, c. [and Trench § lxvi].\*

ἀγνοια, -ας, ἡ, [fr. Aeschyl. down], want of knowledge, ignorance, esp. of divine things: Acts xvii. 30; 1 Pet. i. 14; such as is inexcusable, Eph. iv. 18 (Sap. xiv. 22); of moral blindness, Acts iii. 17. [Cf. ἀγνοέω.]\*

ἀγνός, -ή, -όν, (ἀζομαι, see ἄγιος); 1. exciting reverence, venerable, sacred: πῦρ καὶ ἡ σποδός, 2 Macc. xiii. 8; Eur. El. 812. 2. pure (Eur. Or. 1604 ἀγνὸς γὰρ εἰμι χεῖρας, ἀλλ' οὐ τὰς φρένας, Hipp. 316 sq. ἀγνὰς . . . χεῖρας αἵματος φέρεις, χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίasma); a. pure from carnality, chaste, modest: Tit. ii. 5; παρθένος an unsullied virgin, 2 Co. xi. 2 (4 Macc. xviii. 7). b. pure from every fault, immaculate: 2 Co. vii. 11; Phil. iv. 8; 1 Tim. v. 22; 1 Pet. iii. 2; 1 Jn. iii. 3 (of God); Jas. iii. 17. (From Hom. down.) [Cf. reff. s. v. ἄγιος, fin.; Westcott on 1 Jn. iii. 3].\*

ἀγνότης, -ητος, -ή, [ἀγνός], purity, uprightness of life: 2 Co. vi. 6; in 2 Co. xi. 3 some critical authorities add καὶ τῆς ἀγνότητος after ἀπλότητος (so L Tr txt., but Tr mrg. WH br.), others read τῆς ἀγνότητος καὶ before ἀπλότης. Found once in prof. auth., see Boeckh, Corp. Inscr. i. p. 583 no. 1133 l. 15: δικαιοσύνης ἕνεκεν καὶ ἀγνότητος.\*

ἀγνῶς, adv., purely, with sincerity: Phil. i. 16 (17).\*

ἀγνωσία, -ας, ἡ, (γνώσις), want of knowledge, ignorance: 1 Pet. ii. 15; 1 Co. xv. 34, (Sap. xiii. 1).\*

ἀ-γνωστος, -ον, [fr. Hom. down], unknown: Acts xvii. 23 [cf. B. D. Am. ed. s. v. Altar].\*

ἀγορά, -άς, ἡ, (ἀγείρω, pf. ἤγορα, to collect), [fr. Hom. down]; 1. any collection of men, congregation, assembly. 2. place where assemblies are held; in the N. T. the forum or public place, — where trials are held, Acts xvi. 19; and the citizens resort, Acts xvii. 17; and commodities are exposed for sale, Mk. vii. 4 (ἀπ' ἀγορᾶς sc. ἐλθόντες on returning from the market if they have not washed themselves they eat not; W. § 66, 2 d. note); accordingly, the most frequented part of a city or village: Mt. xi. 16, (Lk. vii. 32); Mk. vi. 56; Mt. xx. 3; xxiii. 7; Mk. xii. 38; [Lk. xi. 43]; xx. 46. [See B. D. Am. ed. s. v. Market].\*

ἀγοράζω, [impf. ἡγόραζον; fut. ἀγοράσω]; 1 aor. ἡγόρασα; Pass., pf. ptep. ἡγορασμένος; 1 aor. ἡγοράσθην; (ἀγορά); 1. to frequent the market-place. 2. to buy (properly, in the market-place), [Arstph., Xen., al.]; used a. literally: absol., Mt. xxi. 12; Mk. xi. 15; Lk. xix. 45 [not G T Tr WH]; τί, Mt. xiii. 44, 46; xiv. 15 and parallel pass., Jn. iv. 8; vi. 5; with παρά and gen. of the pers. fr. whom, Rev. iii. 18, [Sept., Polyb.]; ἐκ and gen. of price, Mt. xxvii. 7; simple gen. of price, Mk. vi. 37. b. figuratively: Christ is said to have purchased his disciples i. e. made them, as it were, his private property, 1 Co. vi. 20 [this is commonly understood of God; but cf. Jn. xvii. 9, 10]; 1 Co. vii. 23 (with gen. of price added; see τιμή, 1); 2 Pet. ii. 1. He is also said to have bought them for God ἐν τῷ αἵματι αὐτοῦ, by shedding his blood, Rev. v. 9; they, too, are spoken of as purchased ἀπὸ τῆς γῆς, Rev. xiv. 3, and ἀπὸ τῶν ἀνθρώπων, vs. 4, so that they are withdrawn from the earth (and its miseries) and from (wicked) men. But ἀγοράζω does not mean redeem (ἐξαγοράζω), — as is commonly said. [Comp.: ἐξ-ἀγοράζω.]

ἀγοραῖος (rarely -αία, -αῖον, (ἀγορά), relating to the market-place; 1. frequenting the market-place, (either transacting business, as the κάπηλοι, or) sauntering idly, (Lat. subrostranus, subbasilicanus, Germ. Pflastertreter, our loafer): Acts xvii. 5, (Plat. Prot. 347 c. ἀγοραῖοι καὶ φαῦλοι, Arstph. ran. 1015, al.). 2. of affairs usually transacted in the market-place: ἀγοραῖοι (sc. ἡμέραι [W. 590 (549)] or σύνοδοι [Mey. et al.]) ἄγονται, judicial days or assemblies, [A. V. mrg. court-days], Acts xix. 38 (τὰς ἀγοραῖους ποιείσθαι, Strabo 13, p. 932), but many think we ought to read ἀγόραιοι here, so G L cf. W. 53 (52); but see [Alf. and Tdf. ad loc.; Lipsius, Gram. Untersuch. p. 26;] Meyer on Acts xvii. 5; Götting p. 297; [Chandler ed. 1 p. 269].\*

ἄγρα, -ας, ἡ, [ἀγω]; 1. a catching, hunting: Lk. v. 4. 2. the thing caught: ἡ ἄγρα τῶν ἰχθύων 'the catch or haul of fish' i. e. the fishes taken [A. V. draught], Lk. v. 9.\*

ἀγράμματος, -ον, [γράμμα], illiterate, without learning: Acts iv. 13 (i. e. unversed in the learning of the Jewish schools; cf. Jn. vii. 15 γράμματα μὴ μεμαθηκώς).\*

ἀγρ-αυλίω, -ῶ; to be an ἀγραυλός (ἀγρός, αὐλή), i. e. to live in the fields, be under the open sky, even by night: Lk. ii. 8, (Strabo p. 301 a.; Plut. Num. 4).\*



**ἀγρεύω**: 1 aor. ἤγρευσα; (ἄγρα); *to catch* (properly, wild animals, fishes): fig., Mk. xii. 13 ἵνα αὐτὸν ἀγρεύσωσι λόγῳ in order to entrap him by some inconsiderate remark elicited from him in conversation, cf. Lk. xx. 20. (In Anthol. it often denotes *to ensnare in the toils of love, captivate*; cf. παγιδεύω, Mt. xxii. 15; σαγηνεύω, Lcian. Tim. 25.)\*

**ἀγρί-ελαιος, -ον**, (ἄγριος and ἔλαιος or ἐλαία, like ἀγρίμπελος); 1. *of or belonging to the oleaster, or wild olive*, (σκυτάλην ἀγρίελαιον, Anthol. 9, 237, 4; [cf. Lob. Paralip. p. 376]); spoken of a scion, Ro. xi. 17. 2. As subst. ἡ ἀγρίελαιος *the oleaster, the wild olive*, (opp. to καλλιέλαιος [cf. Aristot. plant. 1, 6]), also called by the Greeks κότνωος, Ro. xi. 24; cf. Fritzsche on Rom. vol. ii. 495 sqq. [See B. D. s. v. Olive, and Tristram, Nat. Hist. of the Bible, s. v. Olive. The latter says, p. 377, 'the wild olive must not be confounded with the Oleaster or Oil-tree'.]\*

**ἀγριος, -α, -ον**, (ἀγρός), [fr. Hom. down]; 1. *living or growing in the fields or the woods*, used of animals in a state of nature, and of plants which grow without culture: μέλι ἀγριον *wild honey*, either that which is deposited by bees in hollow trees, clefts of rocks, on the bare ground (1 S. xiv. 25 [cf. vs. 26]), etc., or more correctly that which distills from certain trees, and is gathered when it has become hard, (Diod. Sic. 19, 94 fin. speaking of the Nabathæan Arabians says φύεται παρ' αὐτοῖς μέλι πολὺ τὸ καλούμενον ἀγριον, ὃ χρῶνται ποτῶ μεθ' ὕδατος; cf. Suid. and esp. Suicer s. v. ἀκρίς): Mt. iii. 4; Mk. i. 6. 2. *fierce, untamed*: κύματα θαλάσσης, Jude 13 (Sap. xiv. 1).\*

**Ἀγρίππας, -α** (respecting this gen. see W. § 8, 1 p. 60 (59); B. 20 (18)), ὁ, see Ἡρώδης, (3 and) 4.

**ἀγρός, -οῦ, ὁ**, [fr. ἄγω; prop. a drove or driving-place, then, pasture; cf. Lat. *ager*, Germ. *Acker*, Eng. *acre*; Fick, Pt. i. p. 8]; a. *a field, the country*: Mt. vi. 28; xxiv. 18; Lk. xv. 15; [Mk. xi. 8 T Tr WH], etc. b. i. q. χωρίον, *a piece of land, bit of tillage*: Acts iv. 37; Mk. x. 29; Mt. xiii. 24, 27, etc. c. οἱ ἀγροὶ *the farms, country-seats, neighboring hamlets*: Mk. v. 14 (opp. to πόλις); vi. 36; Lk. ix. 12. [(From Hom. on.)]

**ἀγρυπνέω, -ῶ**; (ἄγρυπνος equiv. to αὔπνος); *to be sleepless, keep awake, watch*, (i. q. γρηγορέω [see below]); [fr. Theognis down]; trop. *to be circumspect, attentive, ready*: Mk. xiii. 33; Lk. xxi. 36; εἰς τι, *to be intent upon a thing*, Eph. vi. 18; ὑπὲρ τινος, *to exercise constant vigilance over something* (an image drawn from shepherds), Heb. xiii. 17. [SYN. ἀγρυπνεῖν, γρηγορεῖν, νήφειν: "ἀγρυπνεῖν may be taken to express simply . . . absence of sleep, and, pointedly, the absence of it when due to nature, and thence a wakeful frame of mind as opposed to listlessness; while γρηγορεῖν (the offspring of ἐγρήγορα) represents a waking state as the effect of some arousing effort . . . i. e. a more stirring image than the former. The group of synonyms is completed by νήφειν, which signifies a state untouched by any slumberous or beclouding influences, and thence, one that is guarded against advances of drowsiness or

bewilderment. Thus it becomes a term for wariness (cf. νᾶφε καὶ μέμασ' ἀπιστεῖν) against spiritual dangers and beguilements, 1 Pet. v. 8, etc." Green, Crit. Notes on the N. T. (note on Mk. xiii. 33 sq.).]\*

**ἀγρυπνία, -ας, ἡ**, *sleeplessness, watching*: 2 Co. vi. 5; xi. 27. [From Hdt. down.]\*

**ἄγω**; impf. ἤγον; fut. ἄξω; 2 aor. ἤγαγον, inf. ἀγαγεῖν, (more rarely 1 aor. ἤξα, in ἐπάγω 2 Pet. ii. 5); Pass., pres. ἄγομαι; impf. ἠγόμην; 1 aor. ἤχθην; 1 fut. ἀχθήσομαι; [fr. Hom. down]; *to drive, lead*. 1. properly [A. V. ordinarily, *to bring*]; a. *to lead by laying hold of*, and in this way to bring to the point of destination: of an animal, Mt. xxi. 7; Lk. xix. 35; Mk. xi. 7 (T Tr WH φέρουσιν); [Lk. xix. 30]; τινά foll. by εἰς with acc. of place, Lk. iv. 9 [al. refer this to 2 c.]; x. 34; (ἤγαγον κ. εἰσάγαγον εἰς, Lk. xxii. 54); Jn. xviii. 28; Acts vi. 12; ix. 2; xvii. 5 [R G]; xxi. 34; xxii. 5, 24 Rec.; xxiii. 10, 31; ἐπὶ with acc., Acts xvii. 19; ἔως, Lk. iv. 29; πρὸς τινα, *to persons*, Lk. [iv. 40]; xviii. 40; Acts ix. 27; Jn. viii. 3 [Rec.]. b. *to lead by accompanying to (into) any place*: εἰς, Acts xi. 26 (25); ἔως, Acts xvii. 15; πρὸς τινα, *to persons*, Jn. i. 42 (43); ix. 13; Acts xxiii. 18; foll. by dat. of pers. to whom, Acts xxi. 16 on which see W. 214 (201) at length, [cf. B. 284 (244)], (1 Macc. vii. 2 ἄγειν αὐτοὺς αὐτῷ). c. *to lead with one's self*, attach to one's self as an attendant: τινά, 2 Tim. iv. 11; 1 Th. iv. 14, (Joseph. antt. 10, 9, 6 ἀπῆρεν εἰς τὴν Ἀίγυπτον ἄγων καὶ Ἱερεμίαν. Some refer Acts xxi. 16 to this head, resolving it ἀγοντες Μνάσωνα παρ' ᾧ ξενισθῶμεν, but incorrectly, see W. [and B.] as above. d. *to conduct, bring*: τινά, [Lk. xix. 27]; Jn. vii. 45; [xix. 4, 13]; Acts v. 21, 26, [27]; xix. 37; xx. 12; xxv. 6, 23; πῶλον, Mk. xi. 2 (where T Tr WH φέρετε); [Lk. xix. 30, see a. above]; τινά τιμι or τί τιμι, Mt. xxi. 2; Acts xiii. 23 G L T Tr WH. e. *to lead away*, to a court of justice, magistrate, etc.: simply, Mk. xiii. 11; [Acts xxv. 17]; ἐπὶ with acc., Mt. x. 18; Lk. xxi. 12 (T Tr WH ἀπαγομένους); [Lk. xxiii. 1]; Acts [ix. 21]; xviii. 12; (often in Attic); [πρὸς with acc., Jn. xviii. 13 L T Tr WH]; to punishment: simply (2 Macc. vi. 29; vii. 18, etc.), Jn. xix. 16 Grsb. (R καὶ ἀπήγαγον, which L T Tr WH have expunged); with telic inf., Lk. xxiii. 32; [foll. by ὅνα, Mk. xv. 20 Lchm.]; ἐπὶ σφαγὴν, Acts viii. 32, (ἐπὶ θανάτῳ, Xen. mem. 4, 4, 3; an. 1, 6, 10). 2. *tropically*; a. *to lead, guide, direct*: Jn. x. 16; εἰς μετάνοιαν, Ro. ii. 4. b. *to lead through, conduct*, to something, become the author of good or of evil to some one: εἰς δόξαν, Heb. ii. 10, (εἰς [al. ἐπὶ] καλοκάγαθίαν, Xen. mem. 1, 6, 14; εἰς δουλείαν, Dem. p. 213, 28). c. *to move, impel*, of forces and influences affecting the mind: Lk. iv. 1 (where read ἐν τῇ ἐρήμῳ [with L txt. T Tr WH]); πνεύματι θεοῦ ἄγεσθαι, Ro. viii. 14; Gal. v. 18; ἐπιθυμίας, 2 Tim. iii. 6; simply, urged on by blind impulse, 1 Co. xii. 2 — unless impelled by Satan's influence be preferable, cf. 1 Co. x. 20; Eph. ii. 2; [B. 383 (328) sq.]. 3. *to pass a day, keep or celebrate a feast*, etc.: τρίτην ἡμέραν ἄγει sc. ὁ Ἰσραήλ, Lk. xxiv. 21 [others (see Meyer) supply αὐτοῖς



or ὁ Ἰησοῦς; still others take ἄγει as impers., *one passes*, Vulg. *tertia dies est*; see B. 134 (118)]; *γενεσίαν ἀγομέων*, Mt. xiv. 6 R G; *ἀγοραῖοι* (q. v. 2), Acts xix. 38; often in the O. T. Apocr. (cf. *Wahl*, *Clavis Apocr.* s. v. *ἄγω*, 3), in Hdt. and Attic writ. 4. intrans. *to go, depart*, (W. § 38, 1, p. 251 (236); [B. 144 (126)]): *ἄγωμεν let us go*, Mt. xxvi. 46; Mk. xiv. 42; Jn. xiv. 31; *πρός τινα*, Jn. xi. 15; *εἰς* with acc. of place, Mk. i. 38; Jn. xi. 7, (Epict. diss. 3, 22, 55 *ἄγωμεν ἐπὶ τὸν ἀνθρώπου*); [foll. by *ἵνα*, Jn. xi. 16. COMP.: *ἀν-, ἐπ-, ἀπ-, συν-απ-, δι-, εἰς-, παρ-εἰς-, ἐξ-, ἐπ-, κατ-, μετ-, παρ-, περ-, προ-, προσ-, συν-, ἐπι-συν-, ὑπ-άγω*. SYN. cf. Schmidt ch. 105.]\*

*ἀγωγή*, -ῆς, ἡ, (fr. *ἄγω*, like *ἔδωδῃ* fr. *ἔδω*); 1. properly, *a leading*. 2. figuratively, a. trans. *a conducting, training, education, discipline*. b. intrans. *the life led, way or course of life* (a use which arose from the fuller expression *ἀγωγή τοῦ βίου*, in Polyb. 4, 74, 1. 4; cf. Germ. *Lebensführung*): 2 Tim. iii. 10 [R. V. *conduct*], (Esth. ii. 20; 2 Macc. iv. 16; *ἡ ἐν Χριστῷ ἀγωγή*, Clem. Rom. 1 Cor. 47, 6; *ἀγνὴ ἀγωγή*, ibid. 48, 1). Often in prof. auth. in all these senses.\*

*ἀγών*, -ώνος, ὁ, (ἀγών); 1. *a place of assembly* (Hom. II. 7, 298; 18, 376); spec. the place in which the Greeks assembled to celebrate solemn games (as the Pythian, the Olympian); hence 2. *a contest*, of athletes, runners, charioteers. In a fig. sense, a. in the phrase (used by the Greeks, see *τρέχω*, b.) *τρέχειν τὸν ἀγῶνα*, Heb. xii. 1, that is to say 'Amid all hindrances let us exert ourselves to the utmost to attain to the goal of perfection set before the followers of Christ'; any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel: 1 Th. ii. 2; Phil. i. 30; 1 Tim. vi. 12; 2 Tim. iv. 7. b. *intense solicitude, anxiety*: *περί τινος*, Col. ii. 1 [cf. Eur. Ph. 1350; Polyb. 4, 56, 4]. On the ethical use of figures borrowed from the Greek Games cf. Grimm on Sap. iv. 1; [Howson, *Metaphors of St. Paul*, Essay iv.; *Conybe. and Hows.* Life and Epp. of St. Paul, ch. xx.; Mc. and S. iii. 733<sup>b</sup> sq.; BB.DD. s. v. Games].\*

*ἀγωνία*, -ας, ἡ; 1. i. q. *ἀγών*, which see. 2. It is often used, from Dem. (on the Crown p. 236, 19 *ἦν ὁ Φίλιππος ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ*) down, of severe mental struggles and emotions, *agony, anguish*: Lk. xxii. 44 [L br. WH reject the pass.]; (2 Macc. iii. 14, 16; xv. 19; Joseph. antt. 11, 8, 4 *ὁ ἀρχιερεὺς ἦν ἐν ἀγωνίᾳ καὶ δέει*). [Cf. *Field*, *Otium Norv.* iii. on Lk. l. c.]\*

*ἀγωνίζομαι*; impf. *ἡγωνιζόμην*; pf. *ἡγωνίσamai*; a depon. mid. verb [cf. W. 260 (244)]; (*ἀγών*); 1. *to enter a contest; contend in the gymnastic games*: 1 Co. ix. 25. 2. *univ. to contend with adversaries, fight*: foll. by *ἵνα μὴ*, Jn. xviii. 36. 3. *fig. to contend, struggle, with difficulties and dangers antagonistic to the gospel*: Col. i. 29; 1 Tim. iv. 10 (L T Tr txt. WH txt.; for Rec. *ὀνειδιζόμεθα*); *ἀγωνίζομαι ἀγῶνα* (often used by the Greeks also, esp. the Attic), 1 Tim. vi. 12; 2 Tim. iv. 7. 4. *to endeavor with strenuous zeal, strive, to obtain something*; foll. by an inf., Lk. xiii. 24; *ὑπέρ τινος ἐν ταῖς*

*προσευχαῖς*, ἵνα, Col. iv. 12. [COMP.: *ἀντ-, ἐπ-, κατ-, συν-αγωνίζομαι*.]\*

*Ἀδάμ*, indecl. prop. name (but in Joseph. *Ἀδαμος*, -ου), ὁ ἄνθρωπος (i. e. acc. to Philo, de leg. alleg. i. 29, Opp. i. p. 62 ed. Mang., *γῆνινος*; acc. to Euseb. Prep. Ev. vii. 8 *γῆγενῆς*; acc. to Joseph. antt. 1, 1, 2 *πυρρός*, with which Gesenius agrees, see his Thesaur. i. p. 25); 1. *Adam*, the first man and the parent of the whole human race: Lk. iii. 38; Ro. v. 14; 1 Co. xv. 22, 45; 1 Tim. ii. 13 sq.; Jude 14. In accordance with the Rabbinic distinction between the former Adam (*אָדָם הָרִאשׁוֹן*), the first man, the author of 'all our woe,' and the latter Adam (*אָדָם הַמְּשִׁיחִי*), the Messiah, the redeemer, in 1 Co. xv. 45 Jesus Christ is called ὁ ἔσχατος Ἀδάμ (see *ἔσχατος*, 1) and contrasted with ὁ πρῶτος ἄνθρωπος; Ro. v. 14 ὁ μέλλων sc. Ἀδάμ. [2. one of the ancestors of Jesus: Lk. iii. 38 WH mrg. (cf. *Ἀδμεῖν*).]\*

*ἀδάπανος*, -ον, (*δαπάνη*), *without expense, requiring no outlay*: 1 Co. ix. 18 (*ἵνα ἀδάπανον θῇσω τὸ εὐαγγέλιον* 'that I may make Christian instruction gratuitous').\*

*Ἀδδῆ* or Ἀδδεῖ T Tr WH [see WH. App. p. 155, and s. v. *εἰ, εἴ*], ὁ, the indecl. prop. name of one of the ancestors of Christ: Lk. iii. 28.\*

*ἀδελφή*, -ῆς, ἡ, (see *ἀδελφός*), [fr. Aeschyl. down], *sister*; 1. *a full, own sister* (i. e. by birth): Mt. xix. 29; Lk. x. 39 sq.; Jn. xi. 1, 3, 5; xix. 25; Ro. xvi. 15, etc.; respecting the sisters of Christ, mentioned in Mt. xiii. 56; Mk. vi. 3, see *ἀδελφός*, 1. 2. *one connected by the tie of the Christian religion*: 1 Co. vii. 15; ix. 5; Philem. 2 L T Tr WH; Jas. ii. 15; with a subj. gen., a Christian woman especially dear to one, Ro. xvi. 1.

*ἀδελφός*, -οῦ, ὁ, (fr. a copulative and *δελφός*, from the same womb; cf. *ἀγάστωρ*), [fr. Hom. down]; 1. *a brother* (whether born of the same two parents, or only of the same father or the same mother): Mt. i. 2; iv. 18, and often. That 'the brethren of Jesus,' Mt. xii. 46, 47 [but WH only in mrg.]; xiii. 55 sq.; Mk. vi. 3 (in the last two passages also *sisters*); Lk. viii. 19 sq.; Jn. ii. 12; vii. 3; Acts i. 14; Gal. i. 19; 1 Co. ix. 5, are neither sons of Joseph by a wife married before Mary (which is the account in the Apocryphal Gospels [cf. *Thilo*, Cod. Apocr. N. T. i. 362 sq.]), nor cousins, the children of Alphæus or Cleophas [i. e. Clopas] and Mary a sister of the mother of Jesus (the current opinion among the doctors of the church since Jerome and Augustine [cf. Bp. Lightf. Com. on Gal., diss. ii.]), according to that use of language by which *ἀδελφός* like the Hebr. *אָח* denotes any blood-relation or kinsman (Gen. xiv. 16; 1 S. xx. 29; 2 K. x. 13; 1 Chr. xxiii. 22, etc.), but own brothers, born after Jesus, is clear principally from Mt. i. 25 [only in R G]; Lk. ii. 7—where, had Mary borne no other children after Jesus, instead of *υἱὸν πρωτότοκον*, the expression *υἱὸν μονογενῆ* would have been used, as well as from Acts i. 14, cf. Jn. vii. 5, where the Lord's brethren are distinguished from the apostles. See further on this point under *Ἰάκωβος*, 3. [Cf. B. D. s. v. *Brother*; *Andrews*, Life of our Lord, pp. 104–116; Bib. Sacr. for 1864, pp. 855–869; for 1869



pp. 745–758; *Laurent*, N. T. Studien pp. 153–193; *McClellan*, note on Mt. xiii. 55.] **2.** according to a Hebr. use of **πῆ** (Ex. ii. 11; iv. 18, etc.), hardly to be met with in prof. auth., *having the same national ancestor, belonging to the same people, countryman*; so the Jews (as the σπέρμα Ἀβραάμ, υἱοὶ Ἰσραήλ, cf. Acts xiii. 26; [in Deut. xv. 3 opp. to ὁ ἄλλοτριος, cf. xvii. 15; xv. 12; Philo de septen. § 9 init.]) are called ἀδελφοί: Mt. v. 47; Acts iii. 22 (Deut. xviii. 15); vii. 23; xxii. 5; xxviii. 15, 21; Ro. ix. 3; in address, Acts ii. 29; iii. 17; xxiii. 1; Heb. vii. 5. **3.** just as in Lev. xix. 17 the word **πῆ** is used interchangeably with **γῆ** (but, as vss. 16, 18 show, in speaking of Israelites), so in the sayings of Christ, Mt. v. 22, 24; vii. 3 sqq., ἀδελφός is used for ὁ πλησίον to denote (as appears from Lk. x. 29 sqq.) *any fellow-man*, — as having one and the same father with others, viz. God (Heb. ii. 11), and as descended from the same first ancestor (Acts xvii. 26); cf. Epict. diss. 1, 13, 3. **4.** *a fellow-believer, united to another by the bond of affection*; so most frequently of Christians, constituting as it were but a single family: Mt. xxiii. 8; Jn. xxi. 23; Acts vi. 3 [Lchm. om.]; ix. 30; xi. 1; Gal. i. 2; 1 Co. v. 11; Phil. i. 14, etc.; in courteous address, Ro. i. 13; vii. 1; 1 Co. i. 10; 1 Jn. ii. 7 Rec., and often elsewhere; yet in the phraseology of John it has reference to the new life unto which men are begotten again by the efficiency of a common father, even God: 1 Jn. ii. 9 sqq.; iii. 10, 14, etc., cf. v. 1. **5.** *an associate in employment or office*: 1 Co. i. 1; 2 Co. i. 1; ii. 13 (12); Eph. vi. 21; Col. i. 1. **6.** *brethren of Christ* is used of, **a.** his brothers by blood; see 1 above. **b.** all men: Mt. xxv. 40 [Lchm. br.]; Heb. ii. 11 sq. [al. refer these exx. to d.] **c.** apostles: Mt. xxviii. 10; Jn. xx. 17. **d.** Christians, as those who are destined to be exalted to the same heavenly δόξα (q. v. III. 4 b.) which he enjoys: Ro. viii. 29.

**ἀδελφότης, -ητος, ἡ**, *brotherhood*; the abstract for the concrete, *a band of brothers* i. e. of Christians, *Christian brethren*: 1 Pet. ii. 17; v. 9. (1 Macc. xii. 10, 17, the connection of allied nations; 4 Macc. ix. 23; x. 3, the connection of brothers; Dio Chrys. ii. 137 [ed. Reiske]; often in eccl. writ.)\*

**ἄ-δηλος, -ον, (δῆλος),** *not manifest*: Lk. xi. 44; *indistinct, uncertain, obscure*: φωνή, 1 Co. xiv. 8. (In Grk. auth. fr. Hes. down.) [Cf. δῆλος, fin.; Schmidt ch. 130.]\*

**ἀδηλότης, -ητος, ἡ**, *uncertainty*: 1 Tim. vi. 17 πλούτου ἀδηλότη equiv. to πλούτου ἀδήλω, cf. W. § 34, 3 a. [Polyb., Dion. Hal., Philo.]\*

**ἀδήλως, adv., uncertainty**: 1 Co. ix. 26 οὕτω τρέχω, ὡς οὐκ ἀδήλως i. e. not uncertain whither; cf. Mey. ad loc. [(Thuc., al.)]\*

**ἀδημονέω, -ῶ**; (fr. the unused ἀδήμων, and this fr. a priv. and δῆμος; accordingly uncomfortable, as *not at home*, cf. Germ. *unheimisch, unheimlich*; cf. Bttm. Lexil. ii. 136 [Fishlake's trans. p. 29 sq. But Lob. (Pathol. Proleg. p. 238, cf. p. 160) et al. connect it with ἀδήμων, ἀδῆσαι; see Bp. Lghtft. on Phil. ii. 26]); *to be troubled, distressed*: Mt. xxvi. 37; Mk. xiv. 33; Phil. ii. 26.

(Xen. Hell. 4, 4, 3 ἀδημονῆσαι τὰς ψυχάς, and often in prof. auth.)\*

**Ἄιδης, ἄδης, -ου, δ**, (for the older Ἀΐδης, which Hom. uses, and this fr. a priv. and ἰδέναι, *not to be seen*, [cf. Lob. Path. Element. ii. 6 sq.]); in the classics **1.** a prop. name, *Hades, Pluto*, the god of the lower regions; so in Hom. always. **2.** an appellative, *Orcus, the nether world, the realm of the dead* [cf. Theocr. idyll. 2, 159 schol. τῆν τοῦ ἄδου κρούει πύλιν· τοῦτ' ἔστιν ἀποθανεῖται]. In the Sept. the Hebr. **הַיָּוֶשֶׁת** is almost always rendered by this word (once by θάνατος, 2 S. xxii. 6); it denotes, therefore, in bibl. Grk. *Orcus, the infernal regions, a dark* (Job x. 21) and dismal place (but cf. γέεννα and παράδεισος) in the very depths of the earth (Job xi. 8; Is. lviii. 9; Am. ix. 2, etc.; see ἄβυσσος), the common receptacle of disembodied spirits: Lk. xvi. 23; εἰς ἄδου sc. δόμον, Acts ii. 27, 31, acc. to a very common ellipsis, cf. W. 592 (550) [B. 171 (149)]; (but L T Tr WH in vs. 27 and T WH in both verses read εἰς ἄδην; so Sept. Ps. xv. (xvi.) 10); πύλαι ἄδου, Mt. xvi. 18 (πυλωροὶ ἄδου, Job xxxviii. 17; see πύλη); κλεῖς τοῦ ἄδου, Rev. i. 18; Hades as a power is personified, 1 Co. xv. 55 (where L T Tr WH read θάνατε for R G ἄδην [cf. Acts ii. 24 Tr mrg.]); Rev. vi. 8; xx. 13 sq. Metaph. ἔως ἄδου [καταβαίνειν or καταβιβάζεσθαι to [go or] be thrust down into the depth of misery and disgrace: Mt. xi. 23 [here L Tr WH καταβαίνειν]; Lk. x. 15 [here Tr mrg. WH txt. καταβαίνειν]. [See esp. Boettcher, De Inferis, s. v. Ἄιδης in Grk. index. On the existence and locality of Hades cf. Greswell on the Parables, App. ch. x. vol. v. pt. ii. pp. 261–406; on the doctrinal significance of the word see the BB.DD. and E. R. Craven in Lange on Rev. pp. 364–377.]\*

**ἀ-διά-κριτος, -ον, (διακρίνω to distinguish); 1.** *undistinguished and undistinguishable*: φωνή, Polyb. 15, 12, 9; λόγος, Leian. Jup. Trag. 25; for ηῖς, Gen. i. 2 Symm. **2.** *without dubiousness, ambiguity, or uncertainty* (see διακρίνω, Pass. and Mid. 3 [al. without variance, cf. διακρίνω, 2]): ἡ ἀνωθεν σοφία, Jas. iii. 17 (Ignat. ad Eph. 3, 2 Ἰησοῦς Χριστὸς τὸ ἀδιάκριτον ἡμῶν ζῆν [yet al. take the word here i. q. inseparable, cf. Zahn in Patr. Apost. Opp., ed. Gebh., Harn. and Zahn, fasc. ii. p. 7; see also in general Zahn, Ignatius, p. 429 note<sup>1</sup>; Soph. Lex. s. v. Used from Hippocr. down.])\*

**ἀδιάλειπτος, -ον, (διαλείπω to intermit, leave off),** *unintermitted, unceasing*: Ro. ix. 2; 2 Tim. i. 3. [Tim. Loc. 98 e.]\*

**ἀδιαλείπτως, adv., without intermission, incessantly, assiduously**: Ro. i. 9; 1 Th. i. 2 (3); ii. 13; v. 17. [Polyb., Diod., Strabo; 1 Macc. xii. 11.]\*

**ἀ-δια-φθορία, -ας, ἡ, (fr. ἀδιάφθορος incorrupt, incorruptible; and this from ἀδιαφθείρω),** *incorruptibility, soundness, integrity*: of mind, ἐν τῇ διδασκαλίᾳ, Tit. ii. 7 (L T Tr WH ἀφθορίαν). Not found in the classics.\*

**ἀδικέω, -ῶ**; [fut. ἀδικήσω]; 1 aor. ἡδίκησα; Pass., [pres. ἀδικοῦμαι]; 1 aor. ἡδίκηθην; literally *to be ἄδικος*. **1.** absolutely; **a.** *to act unjustly or wickedly, to sin*: Rev. xxii. 11; Col. iii. 25. **b.** *to be a criminal, to have violated the laws in some way*: Acts xxv. 11, (often so



in Grk. writ. [cf. W. § 40, 2 c.]. **c.** *to do wrong*: 1 Co. vi. 8; 2 Co. vii. 12. **d.** *to do hurt*: Rev. ix. 19. **2.** transitively; **a.** *τί, to do some wrong, sin in some respect*: Col. iii. 25 (ὁ ἡδίκησε 'the wrong which he hath done'). **b.** *τινά, to wrong some one, act wickedly towards him*: Acts vii. 26 sq. (by blows); Mt. xx. 13 (by fraud); 2 Co. vii. 2; pass. ἀδικεῖσθαι *to be wronged*, 2 Co. vii. 12; Acts vii. 24; mid. ἀδικούμαι *to suffer one's self to be wronged, take wrong* [W. § 38, 3; cf. Riddell, Platonic Idioms, § 87 sq.]: 1 Co. vi. 7; *τινά οὐδέν* [B. § 131, 10; W. 227 (213)], Acts xxv. 10; Gal. iv. 12; *τινά τι*, Philem. 18; [ἀδικούμενοι *μισθὸν ἀδικίας* (R. V. *suffering wrong as the hire of wrong-doing*), 2 Pet. ii. 13 WH Tr mrg.]. **c.** *τινά, to hurt, damage, harm* (in this sense by Greeks of every period): Lk. x. 19; Rev. vi. 6; vii. 2 sq.; ix. 4, 10; xi. 5; pass. οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου *shall suffer no violence from death*, Rev. ii. 11.\*

**ἀδίκημα, -τος, τό**, (ἀδικέω), [fr. Hdt. on], *a misdeed* [τὸ ἀδικον . . . ὅτανπραχθῇ, ἀδικημά ἐστιν, Aristot. Eth. Nic. 5, 7]: Acts xviii. 14; xxiv. 20; Rev. xviii. 5.\*

**ἀδικία, -ας, ἡ**, (ἀδικος), [fr. Hdt. down]; **1.** *injustice, of a judge*: Lk. xviii. 6; Ro. ix. 14. **2.** *unrighteousness of heart and life*; **a.** *univ.*: Mt. xxiii. 25 Grsb.; Acts viii. 23 (see σύνδεσμος); Ro. i. 18, 29; ii. 8; vi. 13; 2 Tim. ii. 19; opp. to ἡ ἀλήθεια, 1 Co. xiii. 6; 2 Th. ii. 12; opp. to ἡ δικαιοσύνη, Ro. iii. 5; Heb. i. 9 Tdf.; owing to the context, the *guilt of unrighteousness*, 1 Jn. i. 9; ἀπάτη τῆς ἀδικίας *deceit which unrighteousness uses*, 2 Th. ii. 10; μισθὸς ἀδικίας *reward (i. e. penalty) due to unrighteousness*, 2 Pet. ii. 13 [see ἀδικέω, 2 b. fin.]. **b.** *spec., unrighteousness by which others are deceived*: Jn. vii. 18 (opp. to ἀληθής); μαμωνᾶς τῆς ἀδικίας *deceitful riches*, Lk. xvi. 9 (cf. ἀπάτη τοῦ πλούτου, Mt. xiii. 22; others think 'riches wrongly acquired'; [others, riches apt to be used unrighteously; cf. vs. 8 and Mey. ad loc.]); κόσμος τῆς ἀδικίας, *a phrase having reference to sins of the tongue*, Jas. iii. 6 (cf. κόσμος, 8); *treachery*, Lk. xvi. 8 (οἰκονόμος τῆς ἀδικίας, [al. take it generally, 'acting unrighteously']). **3.** *a deed violating law and justice, act of unrighteousness*: πάντα ἀδικία ἁμαρτία ἐστὶ, 1 Jn. v. 17; ἐργάτια τῆς ἀδικίας, Lk. xiii. 27; αἱ ἀδικίαι *iniquities, misdeeds*, Heb. viii. 12 (fr. Sept. Jer. xxxviii. (xxxi.) 34; cf. Dan. iv. 20 (24)); μισθὸς ἀδικίας *reward obtained by wrong-doing*, Acts i. 18; 2 Pet. ii. 15; *spec., the wrong of depriving another of what is his*, 2 Co. xii. 13 (where a favor is ironically called ἀδικία).\*

**ἀδικος, -ον, (δική)**, [fr. Hes. down]; *descriptive of one who violates or has violated justice*; **1.** *unjust, (of God as judge)*: Ro. iii. 5; Heb. vi. 10. **2.** *of one who breaks God's laws, unrighteous, sinful*, (see ἀδικία, 2): [1 Co. vi. 9]; opp. to δίκαιος, Mt. v. 45; Acts xxiv. 15; 1 Pet. iii. 18; opp. to εὐσεβής, 2 Pet. ii. 9; in this sense acc. to Jewish speech the Gentiles are called ἀδικοι, 1 Co. vi. 1 (see ἁμαρτωλός, b. β.). **3.** *spec., of one who deals fraudulently with others*, Lk. xviii. 11; *who is false to a trust*, Lk. xvi. 10 (opp. to πιστός);

*deceitful*, μαμωνᾶς, *ibid.* vs. 11 (for other interpretations see ἀδικία, 2 b.).\*

**ἀδίκως**, *adv., unjustly, undeservedly, without fault*: πάσχειν, 1 Pet. ii. 19 [A. V. *wrongfully*. (Fr. Hdt. on.)]\*

**Ἀδμεῖν, ὁ**, *Admin*, the indecl. prop. name of one of the ancestors of Jesus: Lk. iii. 33, where Tdf. reads τοῦ Ἀδμεῖν τοῦ Ἀρνεῖ for Rec. τοῦ Ἀράμ (q. v.), [and WH txt. substitute the same reading for τοῦ Ἀμναδάβ τοῦ Ἀράμ of R G, but in their mrg. Ἀδάμ (q. v. 2) for Ἀδμεῖν; on the spelling of the word see their App. p. 155].\*

**ἀ-δόκιμος, -ον, (δόκιμος)**, [fr. Eur. down], *not standing the test, not approved*; properly of metals and coin, ἀργύριον, Is. i. 22; Prov. xxv. 4; νόμισμα, Plat. legg. v. p. 742 a., al.; hence, *which does not prove itself to be such as it ought*: γῆ, of sterile soil, Heb. vi. 8; in a moral sense [A. V. *reprobate*], 1 Co. ix. 27; 2 Co. xiii. 5-7; νοῦς, Ro. i. 28; περὶ τὴν πίστιν, 2 Tim. iii. 8; hence, *unfit for something*: πρὸς πᾶν ἔργον ἀγαθὸν ἀδ. Tit. i. 16.\*

**ἄ-δολος, -ον, (δόλος)**, [fr. Pind. down], *guileless*; of things, *unadulterated, pure*: of milk, 1 Pet. ii. 2. [Cf. Trench § lvi.]\*

**Ἀδραμυντηνός, -ή, -όν, adj., of Adramyttium** (Ἀδραμύντιον, Ἀδραμύντειον, Ἀδραμύτειον [also Ἀτραμύτ., etc., cf. Poppo, Thuc. pt. i. vol. ii. p. 441 sq.; Wetst. on Acts, as below; WH Ἀδραμυντηνός, cf. their Intr. § 408 and App. p. 160]), a sea-port of Mysia: Acts xxvii. 2, [modern Edremit, Ydramit, Adramiti, etc.; cf. Mc. and S. s. v. Adramyttium].\*

**Ἀδρίας** [WH Ἀδρ., -ον, ὁ, *Adrias, the Adriatic Sea* i. e., in a wide sense, the sea between Greece and Italy: Acts xxvii. 27, [cf. B. D. s. v. *Adria*; Diet. of Grk. & Rom. Geog. s. v. *Adriaticum Mare*].\*

**ἀδρότης** [Rec<sup>a</sup> ἄδρ., -ητος, ἡ, or better (cf. Bttm. Ausf. Spr. ii. 417) ἀδρωτής, -ητος, [on the accent cf. Ebeling, Lex. Hom. s. v.; Chandler §§ 634, 635], (fr. ἀδρός thick, stout, full-grown, strong, rich [2 K. x. 6, 11, etc.]), in Grk. writ. it follows the signif. of the adj. ἀδρός; once in the N. T.: 2 Co. viii. 20, *bountiful collection, great liberality*, [R. V. *bounty*]. (ἀδρoσύνη, of an abundant harvest, Hes. ἐργ. 471).\*

**ἀδυνατέω, -ω**: fut. ἀδυνατήσω; (ἀδύνατος); **a.** *not to have strength, to be weak*; always so of persons in classic Grk. **b.** *a thing ἀδυνατεῖ, cannot be done, is impossible*; so only in the Sept. and N. T.: οὐκ ἀδυνατήσει παρὰ τῷ θεῷ [τοῦ θεοῦ L mrg. T Tr WH] πᾶν ῥῆμα, Lk. i. 37 (Sept. Gen. xviii. 14) [al. retain the act. sense here: *from God no word shall be without power*, see παρὰ, I. b. cf. *Field*, Otium Norv. pars iii. ad loc.]; οὐδέν ἀδυνατήσει ὑμῖν, Mt. xvii. 20, (Job xlii. 2).\*

**ἀ-δύνατος, -ον, (δύναμις)**, [fr. Hdt. down]; **1.** *without strength, impotent*: τοῖς ποσὶ, Acts xiv. 8; fig. of Christians whose faith is not yet quite firm, Ro. xv. 1 (opp. to δυνατός). **2.** *impossible* (in contrast with δυνατόν): παρὰ τινι, for (with) any one, Mt. xix. 26; Mk. x. 27; Lk. xviii. 27; τὸ ἀδύν. τοῦ νόμου 'what the law could not do' (this God effected by, etc.; [al. take τὸ ἀδύν. here as nom. absol., cf. B. 381 (326); W. 574 (534); Meyer or Gif-



ford ad loc.], Ro. viii. 3; foll. by acc. with inf., Heb. vi. 4, 18; x. 4; by inf., Heb. xi. 6.\*

**ᾄδω** (ἀείδω); common in Grk. of every period; in Sept. for רָשָׁ; to sing, chant; 1. intrans.: τινί, to the praise of any one (Judith xvi. 1 (2)), Eph. v. 19; Col. iii. 16, (in both passages of the lyrical emotion of a devout and grateful soul). 2. trans.: ψόδην, Rev. v. 9; xiv. 3; xv. 3.\*

**ἀεῖ**, [see αἰών], adv., [fr. Hom. down], always; 1. perpetually, incessantly: Acts vii. 51; 2 Co. iv. 11; vi. 10; Tit. i. 12; Heb. iii. 10. 2. invariably, at any and every time when according to the circumstances something is or ought to be done again: Mk. xv. 8 [T WH om.] (at every feast); 1 Pet. iii. 15; 2 Pet. i. 12.\*

**ἀετός**, -οῦ, ὁ, (like Lat. *avis*, fr. ἄημι on account of its wind-like flight [cf. Curtius § 596]), [fr. Hom. down], in Sept. for רָשָׁ, an eagle: Rev. iv. 7; viii. 13 (Rec. ἀγγέλου); xii. 14. In Mt. xxiv. 28; Lk. xvii. 37 (as in Job xxxix. 30; Prov. xxx. 17) it is better, since eagles are said seldom or never to go in quest of carrion, to understand with many interpreters either the *vultur percnopterus*, which resembles an eagle (Plin. h. n. 10, 3 "quarti generis — viz. aquilum — est percnopterus"), or the *vultur barbatus*. Cf. Win. RWB. s. v. Adler; [Tristram, Nat. Hist. of the Bible, p. 172 sqq.]. The meaning of the proverb [cf. exx. in Wetst. on Mt. l. c.] quoted in both passages is, 'where there are sinners (cf. πτώμα), there judgments from heaven will not be wanting'.\*

**ἄζυμος**, -ον, (ζύμη), Hebr. חֲמֻץ, unfermented, free from leaven; properly: ἄρτοι, Ex. xxix. 2; Joseph. antt. 3, 6, 6; hence the neut. plur. τὰ ἄζυμα, חֲמֻצֵי הַלֶּחֶם, the (paschal) festival at which for seven days the Israelites were accustomed to eat unleavened bread in commemoration of their exit from Egypt (Ex. xxiii. 15; Lev. xxiii. 6), Lk. xxii. 1; ἡ πρώτη (sc. ἡμέρα) τῶν ἁζ. Mt. xxvi. 17; Mk. xiv. 12; Lk. xxii. 7; αἱ ἡμέραι τῶν ἁζ. Acts xii. 3; xx. 6; the paschal festival itself is called τὰ ἄζυμα, Mk. xiv. 1, [cf. 1 Esdr. i. 10, 19; W. 176 (166); B. 23 (21)]. Figuratively: Christians, if such as they ought to be, are called ἄζυμοι i. e. devoid of the leaven of iniquity, free from faults, 1 Co. v. 7; and are admonished ἐορτάζειν ἐν ἄζυμοις εὐδικρινείας, to keep festival with the unleavened bread of sincerity and truth, vs. 8. (The word occurs twice in prof. auth., viz. Athen. 3, 74 (ἄρτον) ἄζυμον, Plat. Tim. p. 74 d. ἄζυμος σάρξ flesh not yet quite formed, [add Galen de alim. fac. 1, 2].)\*

**Ἀζώρ**, *Azor*, the indecl. prop. name of one of the ancestors of Christ: Mt. i. 13 sq.\*

**Ἀζωτος**, -ον, ἡ, חֲזַרְתִּי, *Azotus, Ashdod*, one of the five chief cities of the Philistines, lying between Ashkelon and Jamnia [i. e. Jabneel] and near the Mediterranean: Acts viii. 40; at present a petty village, *Esdád*. A succinct history of the city is given by *Gesenius*, Thesaur. iii. p. 1366; *Raumer*, Palästina, p. 174; [Alex.'s Kitto or Mc. and S. s. v. Ashdod].\*

**ἀηδία**, -as, ἡ, (fr. ἀηδής, and this fr. α priv. and ἡδος pleasure, delight), [fr. Lysip. down]; 1. unpleasant-

ness, annoyance. 2. dislike, hatred: ἐν ἀηδία, cod. Cantabr. in Lk. xxiii. 12 for Rec. ἐν ἔχθρα.\*

**ἄηρ**, ἀέρος, ὁ, (ἄημι, ἄω, [cf. ἀνεμος, init.]), the air (particularly the lower and denser, as distinguished from the higher and rarer ὁ αἰθήρ, cf. Hom. Il. 14, 288), the atmospheric region: Acts xxii. 23; 1 Th. iv. 17; Rev. ix. 2; xvi. 17; ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος in Eph. ii. 2 signifies 'the ruler of the powers (spirits, see ἐξουσία 4 c. ββ.) in the air,' i. e. the devil, the prince of the demons that according to Jewish opinion fill the realm of air (cf. Mey. ad loc.; [B. D. Am. ed. s. v. Air; Stuart in Bib. Sacr. for 1843, p. 139 sq.]). Sometimes indeed, ἄηρ denotes a hazy, obscure atmosphere (Hom. Il. 17, 644; 3, 381; 5, 356, etc.; Polyb. 18, 3, 7), but is nowhere quite equiv. to σκοτός, — the sense which many injudiciously assign it in Eph. l. c. ἀέρα δέρειν (cf. *verberat ictibus auras*, Verg. Aen. 5, 377, of pugilists who miss their aim) i. e. to contend in vain, 1 Co. ix. 26; εἰς ἀέρα λαλεῖν (*verba ventis profundere*, Lucr. 4, 929 (932)) 'to speak into the air' i. e. without effect, used of those who speak what is not understood by the hearers, 1 Co. xiv. 9.\*

**ἀθανασία**, -as, ἡ, (ἀθάνατος), immortality: 1 Co. xv. 53 sq.; 1 Tim. vi. 16 where God is described as ὁ μόνος ἔχων ἀθανασίαν, because he possesses it essentially — 'ἐκ τῆς οὐκείας οὐσίας, οὐκ ἐκ θελήματος ἄλλου, καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι' Justin, quaest. et resp. ad orthod. 61 p. 84 ed. Otto. (In Grk. writ. fr. Plato down).\*

**ἀθέμιτος**, -ον, a later form for the ancient and preferable δέμιστος, (θεμιτός, θεμιστός, θεμίζω, θέμις law, right), contrary to law and justice, prohibited by law, illicit, criminal: 1 Pet. iv. 3 [here A. V. abominable]; ἀθέμιτόν ἐστί τινι with inf., Acts x. 28.\*

**ἄθεος**, -ον, (θεός), [fr. Pind. down], without God, knowing and worshipping no God, in which sense Ael. v. h. 2, 31 declares ἐτι μηδεὶς τῶν βαρβάρων ἄθεος; in classic auth. generally slighting the gods, impious, repudiating the gods recognized by the state, in which sense certain Greek philosophers, the Jews (Joseph. c. Ap. 2, 14, 4), and subsequently Christians were called ἄθεοι by the heathen (Justin, apol. 1, 13, etc.). In Eph. ii. 12 of one who neither knows nor worships the true God; so of the heathen (cf. 1 Th. iv. 5; Gal. iv. 8); Clem. Alex. protr. ii. 23 p. 19 Pott. ἀθέους . . . οἱ τὸν ὄντως ὄντα θεὸν ἠγνοῦν κασι, Philo, leg. ad Gai. § 25 αἰγυπτιακὴ ἀθεότης, Hos. iv. 15 Symm. οἶκος ἀθείας a house in which idols are worshipped, Ignat. ad Trall. 10 ἄθεοι τουτέστιν ἄπιστοι (of the Docetae); [al. understand Eph. l. c. passively deserted of God, Vulg. sine Deo; on the various meanings of the word see Mey. (or Ellic.)].\*

**ἀθεσμος**, -ον, (θεσμός), lawless, [A. V. wicked]; of one who breaks through the restraints of law and gratifies his lusts: 2 Pet. ii. 7; iii. 17. [Sept., Diod., Philo, Joseph., Plut.]\*

**ἀθετέω**, -ω; fut. ἀθετήσω; 1 aor. ἡθέτησα; a word met with first (yet very often) in Sept. and Polyb.; a. properly, to render ἄθετον; do away with θετόν τι i. e. something laid down, prescribed, established: διαθήκην, Gal.

iii. 15, (1 Macc. xi. 36; 2 Macc. xiii. 25, etc.); acc. to the context, 'to act towards anything as though it were annulled'; hence to deprive a law of force by opinions or acts opposed to it, to transgress it, Mk. vii. 9; Heb. x. 28, (Ezek. xxii. 26); *πίστιν*, to break one's promise or engagement, 1 Tim. v. 12; (Polyb. 8, 2, 5; 11, 29, 3, al.; Diod. excerpt. [i. e. de virt. et vit.] p. 562, 67). Hence **b.** to thwart the efficacy of anything, nullify, make void, frustrate: *τὴν βουλὴν τοῦ θεοῦ*, Lk. vii. 30 (they rendered inefficacious the saving purpose of God); *τὴν σύνεσιν* to render prudent plans of no effect, 1 Co. i. 19 (Is. xxix. 14 [where *κρύψω*, yet cf. Bos's note]). **c.** to reject, refuse, slight: *τὴν χάριν τοῦ θεοῦ*, Gal. ii. 21 [al. refer this to b.]; of persons: Mk. vi. 26 (by breaking the promise given her); Lk. x. 16; Jn. xii. 48; 1 Th. iv. 8; Jude 8 (for which *καταφρονεῖν* is used in the parallel pass. 2 Pet. ii. 10). [For exx. of the use of this word see *Soph. Lex. s. v.*]\*

**ἀθέτης**, -εως, ἡ, (ἀθετέω, q. v.; like *νουθέτης* fr. *νουθετεῖν*), abolition: Heb. vii. 18; ix. 26; (found occasionally in later authors, as Cicero ad Att. 6, 9; Diog. Laërt. 3, 39, 66; in the grammarians rejection; more frequently in eccl. writ.).\*

**Ἀθῆναι**, -ῶν, αἱ, (on the plur. cf. W. 176 (166)), Athens, the most celebrated city of Greece: Acts xvii. 15 sq.; xviii. 1; 1 Th. iii. 1.\*

**Ἀθηναῖος**, -αία, -αῖον, Athenian: Acts xvii. 21 sq.\*

**ἀθλέω**, -ῶ; [1 aor. subjunc. 3 pers. sing. ἀθλήσῃ; (ἀθλος a contest); to engage in a contest, contend in the public games (Olympian, Pythian, Isthmian), with the poniard, the gauntlet, the quoit, in wrestling, running, or any other way: 2 Tim. ii. 5; (often in classic auth. who also use the form ἀθλεύω). [COMP.: *συν-αθλέω*.]\*

**ἀθλοῦσι**, -εως, ἡ, contest, combat, (freq. fr. Polyb. down); fig. ἀθλοῦσι παθμάτων a struggle with sufferings, trials, Heb. x. 32; [of martyrdom, Ign. mart. 4; Clem. mart. 25].\*

**ἀθροῖω**: pf. pass. ptep. ἡθροισμένοις; (fr. ἀθρός i. q. θρός [a noisy crowd, noise], with a copulative [see A, a, 2]); to collect together, assemble; pass. to be assembled, to convene: Lk. xxiv. 33 L T Tr WH. ([Soph.,] Xen., Plat., Polyb., Plut., al.; O. T. Apocr.; sometimes in Sept. for ἱθροῖω). [COMP.: *ἐπ-, συν-αθροῖω*.]\*

**ἀθυμέω**, -ῶ; common among the Greeks fr. [Aeschyl.,] Thuc. down; to be ἀθυμος (θυμός spirit, courage), to be disheartened, dispirited, broken in spirit: Col. iii. 21. (Sept. 1 S. i. 6 sq., etc.; Judith vii. 22; 1 Macc. iv. 27).\*

**ἀθῶος** [R G Tr], more correctly ἀθῶος (L WH and T [but not in his Sept. There is want of agreement among both the ancient gramm. and modern scholars; cf. Steph. Thes. i. col. 875 c.; Lob. Path. Element. i. 440 sq. (cf. ii. 377); see I, ε]), -ον, (θωή [i. e. θωή, cf. Etym. Mag. p. 26, 24] punishment), [fr. Plat. down], unpunished, innocent: αἶμα ἀθῶον, Mt. xxvii. 4 [Tr mrg. WH txt. δίκαιον], (Deut. xxvii. 25; 1 S. xix. 5, etc.; 1 Macc. i. 37; 2 Macc. i. 8); ἀπό τινος, after the Hebr. [פָּרָא] ([Num. xxxii. 22; cf. Gen. xxiv. 41; 2 S. iii. 28; W. 197 (185); B. 158 (138)]), 'innocent (and therefore far

from, innocent of, Matt. xxvii. 24 (the guilt of the murder of this innocent man cannot be laid upon me); ἀπό τῆς ἀμαρτίας, Clem. Rom. 1 Cor. 59, 2 [cf. Num. v. 31]. The Greeks say ἀθῶος τινος [both in the sense of free from and unpunished for].\*

**αἴγιος** [WH -γιος; see their App. p. 154, and I, ε], -εῖα, -εῖον, (αἴξ, gen. -γός goat, male or female), of a goat, (cf. καμήλειος, ἵππειος, ὕειος, προβάτειος, etc.): Heb. xi. 37. [From Hom. down].\*

**αἰγιαλός**, -οῦ, ὁ, the shore of the sea, beach, [fr. Hom. down]: Mt. xiii. 2, 48; Jn. xxi. 4; Acts xxi. 5; xxvii. 39, 40. (Many derive the word from ἄγνυμι and ἄλς, as though equiv. to ἀκτή, the place where the sea breaks; others fr. αἶγες billows and ἄλς [Curtius § 140; Vaniček p. 83]; others fr. αἰσσω and ἄλς [Schenkl, L. and S., s. v.], the place where the sea rushes forth, bounds forward).\*

**Αἰγύπτιος**, -α, -ον, a gentile adjective, Egyptian: Acts vii. 22, 24, 28; xxi. 38; Heb. xi. 29.\*

**Αἴγυπτος**, -ου, ἡ, [always without the art., B. 87 (76); W. § 18, 5 a.], the proper name of a well-known country, Egypt: Mt. ii. 13 sq.; Acts ii. 10; Heb. iii. 16, etc.; more fully γῆ Αἴγυπτος, Acts vii. 36 [not L WH Tr txt.], 40; xiii. 17; Heb. viii. 9; Jude 5, (Ex. v. 12; vi. 26, etc.; 1 Macc. i. 19; Bar. i. 19 sq., etc.); ἡ γῆ Αἴγυπτος, Acts vii. 11; ἐν Αἰγύπτου sc. γῆ, Heb. xi. 26 Lchm., but cf. Bleek ad loc.; B. 171 (149); [W. 384 (359)]. In Rev. xi. 8 Αἴγ. is figuratively used for Jerusalem i. e. for the Jewish nation viewed as persecuting Christ and his followers, and so to be likened to the Egyptians in their ancient hostility to the true God and their endeavors to crush his people.

**αἰδῖος**, -ον, (for αἰεῖδιος fr. αἰεῖ), eternal, everlasting: (Sap. vii. 26) Ro. i. 20; Jude 6. (Hom. hymn. 29, 3; Hes. scut. 310, and fr. Thuc. down in prose; [freq. in Philo, e. g. de profug. § 18 (ζωὴ αἰδῖος), § 31; de opif. mund. § 2, § 61; de cherub. § 1, § 2, § 3; de post. Cain. § 11 fin. SYN. see αἰώνιος].)\*

**αἰδώς**, (-όος) -οὐς, ἡ; fr. Hom. down; a sense of shame, modesty: 1 Tim. ii. 9; reverence, Heb. xii. 28 (λατρεῖν θεῷ μετὰ αἰδούς καὶ εὐλαβείας, but L T Tr WH εὐλαβείας καὶ δέους). [SYN. αἰδώς, αἰσχύνῃ: Ammonius distinguishes the words as follows, αἰδώς καὶ αἰσχύνῃ διαφέρει, ὅτι ἡ μὲν αἰδώς ἐστὶν ἐντροπὴ πρὸς ἕκαστον, ὡς σεβομένως τις ἔχει· αἰσχύνῃ δ' ἐφ' οἷς ἕκαστος ἀμαρτῶν αἰσχύνεται, ὡς μὴ δέον τι πράξας. καὶ αἰδεῖται μὲν τις τὸν πατέρα· αἰσχύνεται δὲ ὅς μεθύσκειται, etc., etc.; accordingly αἰδ. is prominently objective in its reference, having regard to others; while αἰσχ. is subjective, making reference to one's self and one's actions. Cf. Schmidt ch. 140. It is often said that 'αἰδ. precedes and prevents the shameful act, αἰσχ. reflects upon its consequences in the shame it brings with it' (Cope, Aristot. rhet. 5, 6, 1). αἰδ. is the nobler word, αἰσχ. the stronger; while "αἰδ. would always restrain a good man from an unworthy act, αἰσχ. would sometimes restrain a bad one." Trench §§ xix. xx.]\*

**Αἰθίοψ**, -οπος, ὁ, (αἶθω to burn, and ὤψ [ὄψ] the face; swarthy), Ethiopian (Hebr. עֲשִׂיָּב): Acts viii. 27, here



the reference is to upper Ethiopia, called Habesh or Abyssinia, a country of Africa adjoining Egypt and including the island Meroë; [see Dillmann in Schenkel i. 285 sqq.; Alex.'s Kitto or Mc. and S. s. v. Ethiopia. Cf. Bib. Sacr. for 1866, p. 515].\*

**αἷμα**, -τος, τό, *blood*, whether of men or of animals;  
**1.** **a.** simply and generally: Jn. xix. 34; Rev. viii. 7 sq.; xi. 6; xvi. 3 sq. 6<sup>b</sup> (on which passages cf. Ex. vii. 20 sqq.); xix. 13; ῥύσις αἵματος, Mk. v. 25, [(πηγή αἵμ. 29)]; Lk. viii. 43 sq.; θρόμβοι αἵματος, Lk. xxii. 44 [L br. WH reject the pass.]. So also in passages where the eating of blood (and of bloody flesh) is forbidden, Acts xv. 20, 29; xxi. 25; cf. Lev. iii. 17; vii. 16 (26); xvii. 10; see Knobel on Lev. vii. 26 sq.; [Kalisch on Lev., Preliminary Essay § 1]; Rückert, Abendmahl, p. 94. **b.** As it was anciently believed that the blood is the seat of the life (Lev. xvii. 11; [cf. Delitzsch, Bibl. Psychol. pp. 238-247 (Eng. trans. p. 281 sqq.)]), the phrase σὰρξ κ. αἷμα (σὰρξ, a common phrase in Rabbinical writers), or in inverse order αἷμα κ. σὰρξ, denotes man's living body compounded of flesh and blood, 1 Co. xv. 50; Heb. ii. 14, and so hints at the contrast between man and God (or even the more exalted creatures, Eph. vi. 12) as to suggest his feebleness, Eph. vi. 12 (Sir. xiv. 18), which is conspicuous as respects the knowledge of divine things, Gal. i. 16; Mt. xvi. 17. **c.** Since the first germs of animal life are thought to be in the blood (Sap. vii. 2; Eustath. ad Il. 6, 211 (ii. 104, 2) τὸ δὲ αἷματος ἀντὶ τοῦ σπέρματος φασιν οἱ σοφοί, ὡς τοῦ σπέρματος ὕλην τὸ αἷμα ἔχοντος), the word serves to denote generation and origin (in the classics also): Jn. i. 13 (on the plur. cf. W. 177 (166)); Acts xvii. 26 [R G]. **d.** It is used of those things which by their redness resemble blood: αἷ. σταφυλῆς the juice of the grape ['the blood of grapes,' Gen. xlix. 11; Deut. xxxii. 14], Sir. xxxix. 26; 1. 15; 1 Macc. vi. 34, etc.; Achill. Tat. ii. 2; reference to this is made in Rev. xiv. 18-20. *εἰς αἷμα*, of the moon, Acts ii. 20 (Joel iii. 4), i. q. ὡς αἷμα, Rev. vi. 12. **2.** *blood shed or to be shed by violence* (very often also in the classics); **a.**: Lk. xiii. 1 (the meaning is, whom Pilate had ordered to be massacred while they were sacrificing, so that their blood mingled with the blood [yet cf. W. 623 (579)] of the victims); αἷ. ἀθῶν [or δίκαιον Tr mrg. WH txt.] the blood of an innocent [or righteous] man viz. to be shed, Mt. xxvii. 4; ἐκχεῖν and ἐκχύνειν αἷμα (σὴ ῥῆσ', Gen. ix. 6; Is. lix. 7, etc.) *to shed blood, slay*, Mt. xxiii. 35; Lk. xi. 50; Acts xxii. 20; Ro. iii. 15; Rev. xvi. 6\* [here Tdf. αἵματα]; hence αἷμα is used for the *bloody death* itself: Mt. xxiii. 30, 35; xxvii. 24; Lk. xi. 51; Acts [ii. 19, yet cf. 1 d. above;] xx. 26; Rev. xvii. 6; μέχρῃς αἵματος *unto blood* i. e. so as to undergo a bloody death, Heb. xii. 4, (τὸν αἵτιον τῆς . . . μέχρῃς αἵματος στάσεως, Heliod. 7, 8); τιμὴ αἵματος 'price of blood' i. e. price received for murder, Mt. xxvii. 6; ἀγρὸς αἵματος field bought with the price of blood, Mt. xxvii. 8, i. q. χαρίον αἵματος, Acts i. 19 — unless in this latter passage we prefer the explanation, which agrees better with the

context, 'the field dyed with the blood of Judas'; *the guilt and punishment of bloodshed*, in the following Hebraistic expressions: ἐν αὐτῇ αἵματα (Rec. αἷμα [so L Tr WH]) εὐρέθη i. e. it was discovered that she was guilty of murders, Rev. xviii. 24 (cf. πόλις αἱμάτων, Ezek. xxiv. 6); τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς (sc. ἐλθέτω) let the penalty of the bloodshed fall on us, Mt. xxvii. 25; τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν (sc. ἐλθέτω) let the guilt of your destruction be reckoned to your own account, Acts xviii. 6 (cf. 2 S. i. 16; Josh. ii. 19, etc.); ἐπάγειν τὸ αἷμα τινος ἐπὶ τινα to cause the punishment of a murder to be visited on any one, Acts v. 28; ἐκζητεῖν τὸ αἷμα τινος ἀπὸ τινος (פ' כן פ' דף שגב, 2 S. iv. 11; Ezek. iii. 18, 20; xxxiii. 8), to exact of any one the penalty for another's death, Lk. xi. 50; the same idea is expressed by ἐκδικεῖν τὸ αἷμα τινος, Rev. vi. 10; xix. 2.

**2.** **b.** It is used specially of the *blood of sacrificial victims* having a purifying or expiating power (Lev. xvii. 11): Heb. ix. 7, 12 sq. 18-22, 25; x. 4; xi. 28; xiii. 11. **c.** Frequent mention is made in the N. T. of the *blood of Christ* (αἷμα τοῦ Χριστοῦ, 1 Co. x. 16; τοῦ κυρίου, xi. 27; τοῦ ἀρνίου, Rev. vii. 14; xii. 11, cf. xix. 13) *shed on the cross* (αἷ. τοῦ σταυροῦ, Col. i. 20) for the salvation of many, Mt. xxvi. 28; Mk. xiv. 24, cf. Lk. xxii. 20; the pledge of redemption, Eph. i. 7 (ἀπολύτρωσις διὰ τοῦ αἵ. αὐτοῦ; so too in Col. i. 14 Rec.); 1 Pet. i. 19 (see ἀγοράζω, 2 b.); having expiatory efficacy, Ro. iii. 25; Heb. ix. 12; by which believers are purified and are cleansed from the guilt of sin, Heb. ix. 14; xii. 24; [xiii. 12]; 1 Jn. i. 7 (cf. 1 Jn. v. 6, 8); Rev. i. 5; vii. 14; 1 Pet. i. 2; are rendered acceptable to God, Ro. v. 9, and find access into the heavenly sanctuary, Heb. x. 19; by which the Gentiles are brought to God and the blessings of his kingdom, Eph. ii. 13, and in general all rational beings on earth and in heaven are reconciled to God, Col. i. 20; with which Christ purchased for himself the church, Acts xx. 28, and gathered it for God, Rev. v. 9. Moreover, since Christ's dying blood served to establish new religious institutions and a new relationship between men and God, it is likened also to a *federative or covenant sacrifice*: τὸ αἷμα τῆς διαθήκης the blood by the shedding of which the covenant should be ratified, Mt. xxvi. 28; Mk. xiv. 24, or has been ratified, Heb. x. 29; xiii. 20 (cf. ix. 20); add, 1 Co. xi. 25; Lk. xxii. 20 [WH reject this pass.] (in both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant'), 1 Co. xi. 27; (cf. Cic. pro Sestio 10, 24 foedus sanguine meo ictum sanciri, Liv. 23, 8 sanguine Hannibalis sanciam Romanum foedus). πίνειν τὸ αἷμα αὐτοῦ (i. e. of Christ), to appropriate the saving results of Christ's death, Jn. vi. 53 sq. 56. [Westcott, Epp. of Jn. p. 34 sq.]\*

**αἱματεκχυσία**, -ας, ἡ, (αἷμα and ἐκχύνω), *shedding of blood*: Heb. ix. 22. Several times also in eccl. writ.\*

**αἱμορροῶ**, -ω, *to be alūōppos* (αἷμα and πρῶ), *to suffer from a flow of blood*: Mt. ix. 20. (Sept. Lev. xv. 33, where it means *menstruous*, and in medical writ.)\*



**Αἰνέας**, -ου, ὁ, *Ae'neas*, the prop. name of the paralytic cured by Peter: Acts ix. 33 sq.\*

**αἰνέσις**, -εως, ἡ, (αἰνέω), *praise*: *θυσία αἰνέσεως* (חֲבִית הַתְּהִלָּה, Lev. vii. 13), Heb. xiii. 15 *a thank-offering*, [A. V. 'sacrifice of praise'], presented to God for some benefit received; see *θυσία*, b. (*αἰνέσις* often occurs in Sept., but not in prof. auth.)\*

**αἰνέω**, -ω; (found in prof. auth. of every age ["only twice in good Attic prose" (where *ἐπαῖν. παραῖν.* etc. take its place), Veitch], but esp. freq. in Sept. and the Apoc. of the O. T.; from *αἶνος*); *to praise, extol*: τὸν θεόν, Lk. ii. 13, 20; xix. 37; xxiv. 53 [WH om. Tr txt. br.]; Acts ii. 47; iii. 8 sq.; Ro. xv. 11; with dat. of person, τῷ θεῷ, *to sing praises in honor of God*, Rev. xix. 5 L T Tr WH, as Sept. in 2 Chr. vii. 3 (for ἡ ᾠδὴ), 1 Chr. xvi. 36; xxiii. 5; Jer. xx. 13 etc. (for ἡ ᾠδὴ); [W. § 31, 1 f.; B. 176 (158). COMP. *ἐπαινεῖω*.]\*

**αἰνύμα**, -τος, τό, (common fr. [Pind. frag. 165 (190).] Aeschyl. down; fr. *αἰνίσσονται* or *αἰνίττομαι* τι to express something obscurely, [fr. *αἶνος*, q. v.]); 1. *an obscure saying, an enigma*, Hebr. חֲדָשׁ (Judg. xiv. 13, Sept. *πρόβλημα*). 2. *an obscure thing*: 1 Co. xiii. 12, where *ἐν αἰνύματι* is not equiv. to *αἰνύματικῶς* i. e. *ἀμυρῶς obscurely*, but denotes the object in the discerning of which we are engaged, as *βλέπειν ἐν τινι*, Mt. vi. 4; cf. De Wette ad loc.; the apostle has in mind Num. xii. 8 Sept.: *ἐν εἶδει καὶ οὐ δι' αἰνυμάτων*. [Al. take *ἐν* locally, of the sphere in which we are looking; al. refer the pass. to 1. and take *ἐν* instrumentally.]\*

**αἶνος**, -ου, ὁ, (often used by the Grk. poets); 1. *a saying, proverb*. 2. *praise, laudatory discourse*: Mt. xxi. 16 (Ps. viii. 3); Lk. xviii. 43.\*

**Αἰνών**, ἡ, (either a strengthened form of אֵינַן and equiv. to אֵינַן, or a Chaldaic plur. i. q. אֵינַן springs; [al. al.]), *Aenon*, indecl. prop. name, either of a place, or of a fountain, not far from Salim: Jn. iii. 23, [thought to be Wady Fâr'ah, running from Mt. Ebal to the Jordan; see Conder in "Pal. Explor. Fund" for July 1874, p. 191 sq.; Tent Work in Palestine, i. 91 sq.; esp. Stevens in Journ. of Exeget. Soc., Dec. 1883, pp. 128-141. Cf. B. D. Am. ed.]\*

**αἰρέσις**, -εως, ἡ; 1. (fr. *αἰρέω*), *act of taking, capture*: τῆς πόλεως, the storming of a city; in prof. auth. 2. (fr. *αἰρέομαι*), *choosing, choice*, very often in prof. writ.: Sept. Lev. xxii. 18; 1 Macc. viii. 30. 3. *that which is chosen*, a chosen course of thought and action; hence one's *chosen opinion, tenet*; acc. to the context, an opinion varying from the true exposition of the Christian faith (*heresy*): 2 Pet. ii. 1 (cf. De Wette ad loc.), and in eccl. writ. [cf. *Soph. Lex. s. v.*]. 4. *a body of men separating themselves from others and following their own tenets [a sect or party]*: as the Sadducees, Acts v. 17; the Pharisees, Acts xv. 5; xxvi. 5; the Christians, Acts xxiv. 5, 14 (in both instances with a suggestion of reproach); xxviii. 22, (in Diog. Laërt. 1, 13, 18 sq., al., used of the schools of philosophy). 5. *dissensions* arising from diversity of opinions and aims: Gal. v. 20; 1 Co. xi. 19. [Cf. Mey. ll. cc.; B. D.

Am. ed. s. v. Sects; Burton, Bampton Lect. for 1829; Campbell, Diss. on the Gospels, diss. ix. pt. iv.]\*

**αἰρεῖσθαι**: 1 aor. ἡρέτισα [Treg. ἡρ., see I, ε]; (fr. *αἰρετός*, see *αἰρέω*); *to choose*: Mt. xii. 18. (Often in Sept. in O. T. Apoc. and in eccl. writ.; the mid. is found in Ctes. Pers. § 9 [cf. Hdt. ed. Schweig. vi. 2, p. 354]. Cf. Sturz, De dial. Maced. etc. p. 144.)\*

**αἰρετικός**, -ή, -όν, [see *αἰρέω*]; 1. *fitted or able to take or choose a thing*; rare in prof. auth. 2. *schismatic, factious*, a follower of false doctrine: Tit. iii. 10.\*

**αἰρέω**, -ω; [thought by some to be akin to ἄγρᾱ, ἀγρέω, χεῖρ, Eng. *grip*, etc.; cf. *Bttm. Lexil. i. 131*—but see Curtius § 117]; *to take*. In the N. T. in the mid. only: fut. αἰρήσομαι; 2 aor. εἰλόμην, but G L T Tr WH εἰλάμην, 2 Th. ii. 13, cf. [Tdf. Proleg. p. 123; WH. App. p. 165;] W. § 13, 1 a.; B. 40 (35), see ἀπέρχομαι init.; [ptep. ελόμενος, Heb. xi. 25]; *to take for one's self, to choose, prefer*: Phil. i. 22; 2 Th. ii. 13; μάλλον foll. by inf. with ἥ (common in Attic), Heb. xi. 25. [COMP. *ἀν-, ἀφ-, δι-, ἐξ-, καθ-, περι-, προ-αἰρέω*.]\*

**αἶρω** (contr. fr. poet. ἀείρω); fut. ᾀρῶ; 1 aor. ἦρα, inf. ἄραι, impv. ἄρον; pf. ἦρα (Col. ii. 14); Pass., [pres. αἶρομαι]; pf. ἦρμαι (Jn. xx. 1); 1 aor. ἦρθην; (on the rejection of iota subscr. in these tenses see *Bttm. Ausf. Spr. i. pp. 413, 439*; [W. 47 (46)]); 1 fut. ἀρθήσομαι; [fr. Hom. down]; in the Sept. generally i. q. נָשָׂא; *to lift up, raise*. 1. *to raise up*; a. *to raise from the ground, take up*: stones, Jn. viii. 59; serpents, Mk. xvi. 18; a dead body, Acts xx. 9. b. *to raise upwards, elevate, lift up*: the hand, Rev. x. 5; the eyes, Jn. xi. 41; the voice, i. e. speak in a loud tone, cry out, Lk. xvii. 13; Acts iv. 24, (also in prof. writ.); τὴν ψυχὴν, *to raise the mind*, i. q. excite, affect strongly (with a sense of fear, hope, joy, grief, etc.); in Jn. x. 24 to hold the mind in suspense between doubt and hope, cf. Lücke [or Meyer] ad loc. c. *to draw up*: a fish, Mt. xvii. 27 (*ἀνασπᾶν*, Hab. i. 15); σκάφην, Acts xxvii. 17; anchors from the bottom of the sea, Acts xxvii. 13, where supply τὰς ἀγκύρας; cf. Kuinoel ad loc.; [W. 594 (552); B. 146 (127)]. 2. *to take upon one's self and carry what has been raised, to bear*: τινὰ ἐπὶ χειρῶν, Mt. iv. 6; Lk. iv. 11, (Ps. xc. (xci.) 12); a sick man, Mk. ii. 3; ζυγόν, Mt. xi. 29 (Lam. iii. 27); a bed, Mt. ix. 6; Mk. ii. 9, 11 sq.; Lk. v. 24 sq.; Jn. v. 8-12; τὸν σταυρόν, Mt. [x. 38] Lchm. mrg.; xvi. 24; xxvii. 32; Lk. ix. 23; Mk. viii. 34; x. 21 [in R Lbr.]; xv. 21; [λίθον,] Rev. xviii. 21; *to carry with one*, [A. V. *take*]: Mk. vi. 8; Lk. ix. 3; xxii. 36. Both of these ideas are expressed in class. Grk. by the mid. αἶρεσθαι. 3. *to bear away what has been raised, carry off*; a. *to move from its place*: Mt. xxi. 21; Mk. xi. 23, (ἀρθῆτι be thou taken up, removed [B. 52 (45)], sc. from thy place); Mt. xxii. 13 [Rec.]; Jn. ii. 16; xi. 39, 41; xx. 1. b. *to take off or away what is attached to anything*: Jn. xix. 31, 38 sq.; *to tear away*, Mt. ix. 16; Mk. ii. 21; *to rend away, cut off*, Jn. xv. 2. c. *to remove*: 1 Co. v. 2 (cast out from the church, where ἀρθῆ should be read for Rec. ἐξαρθῆ); tropically: faults, Eph. iv. 31; τὴν



*ἀμαρτίαν*, Jn. i. 29, [36 Lchm. in br.], to remove the guilt and punishment of sin by expiation, or to cause that sin be neither imputed nor punished (*αἰρεῖν ἀμαρτίαν*, 1 S. xv. 25; *ἀνόμμημα*, 1 S. xxv. 28, i. e. to grant pardon for an offence); but in 1 Jn. iii. 5 *τὰς ἀμαρτίας ἡμῶν αἰρεῖν* is to cause our sins to cease, i. e. that we no longer sin, while we enter into fellowship with Christ, who is free from sin, and abide in that fellowship, cf. vs. 6. *d. to carry off, carry away with one*: Mt. xiv. 12, 20; xv. 37; xx. 14; xxiv. 17 sq.; Mk. vi. 29, 43; viii. 8, 19 sq.; xiii. 15 sq.; Lk. ix. 17; xviii. 31; Jn. xx. 2, 13, 15; Acts xx. 9. *e. to appropriate what is taken*: Lk. xix. 21 sq.; Mk. xv. 24. *f. to take away from another what is his* or what is committed to him, *to take by force*: Lk. vi. 30; xi. 52; *τὸ ἀπό* with gen. of pers., Mt. xiii. 12; xxi. 43; xxv. 28; Lk. viii. 12, 18; xix. 24, 26; [Mt. xxv. 29]; Mk. iv. (15), 25; Jn. x. 18; xvi. 22; perhaps also with the mere gen. of the pers. from whom anything is taken, Lk. vi. 29; xi. 22; Jn. xi. 48, unless one prefer to regard these as possessive gen. *g. to take and apply to any use*: Acts xxi. 11; 1 Co. vi. 15. *h. to take from among the living*, either by a natural death, Jn. xvii. 15 (*ἐκ τοῦ κόσμου* take away from intercourse with the world), or by violence, Mt. xxiv. 39; Lk. xxiii. 18; Jn. xix. 15; Acts xxi. 36; with the addition of *ἀπὸ τῆς γῆς*, Acts xxii. 22; *αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ*, of a bloody death inflicted upon one, Acts viii. 33 (Is. liii. 8). *i. of things; to take out of the way, destroy*: χειρόγραφον, Col. ii. 14; *cause to cease*: τὴν κρίσιν, Acts viii. 33 (Is. liii. 8). [COMP.: *ἀπ-, ἐξ-, ἐπ-, μετ-, συν-, ὑπερ-αἰρεῖν*.]\*

*αἰσθάνομαι*: 2 aor. *ἤσθόμην*; [fr. Aeschyl. down]; depon. mid. *to perceive*; 1. by the bodily senses; 2. with the mind; to understand: Lk. ix. 45.\*

*αἰσθησις*, -εως, ἡ, (*αἰσθάνομαι*), [fr. Eurip. down], *perception*, not only by the senses but also by the intellect; *cognition, discernment*; (in the Sept., Prov. i. 22; ii. 10, etc., i. q. *הַשְׁמַח*): Phil. i. 9, of moral discernment, the understanding of ethical matters, as is plain from what is added in vs. 10.\*

*αἰσθητήριον*, -ον, τό, *an organ of perception, external sense*, [Hippoc.]; Plat. Ax. 366 a.; Aristot. polit. 4, 3, 9, al.; *faculty of the mind* for perceiving, understanding, judging, Heb. v. 14, (Jer. iv. 19 *αἰσθητ. τῆς καρδίας*, 4 Macc. ii. 22 [com. text] *τὰ ἔνδον αἰσθητήρια*).\*

*αἰσχροκερδής*, -ές, (*αἰσχρός* and *κέρδος*; cf. *αἰσχροπαθής* in Philo [de merc. meretr. § 4]), *eager for base gain, greedy of filthy lucre*: 1 Tim. iii. 3 Rec., 8; Tit. i. 7. (Hdt. 1, 187; Xen., Plat., al.; [cf. *turpilucricupidus*, Plaut. Trin. 1, 2, 63].)\*

*αἰσχροκερδῶς*, adv., *from eagerness for base gain, [for filthy lucre]*: 1 Pet. v. 2, cf. Tit. i. 11. Not found elsewhere.\*

*αἰσχρολογία*, -ας, ἡ, (fr. *αἰσχρολόγος*, and this fr. *αἰσχρός* and *λέγω*), *foul speaking* (Tertull. *turpiloquium*), *low and obscene speech*, [R. V. *shameful speaking*]: Col. iii. 8. (Xen., Aristot., Polyb.) [Cf. Bp. Lightf. ad loc.; Trench § xxxiv.]\*

*αἰσχρός*, -ά, -όν, (fr. *αἰσχος* baseness, disgrace), *base, dishonorable*: 1 Co. xi. 6; xiv. 35; Eph. v. 12; Tit. i. 11.\*

*αἰσχροτής*, -ητος, ἡ, *baseness, dishonor*: Eph. v. 4 [A. V. *filthiness*]. (Plat. Gorg. 525 a.)\*

*αἰσχύνῃ*, -ης, ἡ, (*αἰσχος* [cf. *αἰσχρός*]); 1. subjectively, *the confusion of one who is ashamed of anything, sense of shame*: μετ' αἰσχύνῃς suffused with shame, Lk. xiv. 9; τὰ κρυπτά τῆς αἰσχύνῃς those things which shame conceals, opp. to φανέρωσις τῆς ἀληθείας, 2 Co. iv. 2 (evil arts of which one ought to be ashamed). 2. objectively, *ignominy*: visited on one by the wicked, Heb. xii. 2; which ought to arise from guilt, Phil. iii. 19 (opp. to δόξα). 3. *a thing to be ashamed of*: ἡ αἰσχύνῃ τῆς γυμνότητος (gen. of appos.) nakedness to be ashamed of, Rev. iii. 18, cf. xvi. 15; plur. [cf. W. 176 (166)] *αἰ αἰσχύναι* basenesses, disgraces, shameful deeds, Jude 13. [(Aeschyl., Hdt., al.) SYN. see αἰδώς, fin.]\*

*αἰσχύνω*: (*αἰσχος* [cf. *αἰσχρός*]); 1. *to disfigure*: πρόσωπον, Hom. Il. 18, 24, and many others. 2. *to dishonor*: Sept. Prov. xxix. 15. 3. *to suffuse with shame, make ashamed*: Sir. xiii. 7. In the N. T. only pass., *αἰσχύνομαι*; fut. *αἰσχυνθήσομαι*; 1 aor. *ἤσχύνην*; *to be suffused with shame, be made ashamed, be ashamed*: 2 Co. x. 8; Phil. i. 20; 1 Pet. iv. 16; *μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ* that we may not in shame shrink from him, 1 Jn. ii. 28 (Sir. xxi. 22 *αἰσχυνθήσεται ἀπὸ προσώπου* [Is. i. 29; Jer. xii. 13; cf. B. § 147, 2]); foll. by inf. (on which see W. 346 (325)), Lk. xvi. 3. [COMP.: *ἐπ-(μαι)*, *κατ-αἰσχύνω*.]\*

*αἰτέω*, -ῶ; fut. *αἰτήσω*; 1 aor. *ἤτησα*; pf. *ἤτηκα*; Mid., pres. *αἰτοῦμαι*; impf. *ἤτούμην*; fut. *αἰτήσομαι*; 1 aor. *ἤτησάμην*; [fr. Hom. down]; *to ask*; mid. *to ask for one's self, request for one's self*; absol.: Jas. i. 6; Mt. vii. 7; mid., Jas. iv. 3; Jn. xvi. 26; Mk. xv. 8; *αἰτεῖσθαί τι*, Jn. xv. 7; Mt. xiv. 7; Mk. vi. 24; x. 38; xi. 24; xv. 43; 1 Jn. v. 14 sq.; Lk. xxiii. 52; Acts xxv. 3, 15, etc.; *αἰτεῖν* with acc. of the pers. to whom the request is made: Mt. v. 42; vi. 8; Lk. vi. 30; *αἰτεῖσθαι* with acc. of the pers. asked for—whether to be released, Mt. xxvii. 20; Mk. xv. 6 [here T WH Tr mrg. *παραιτ. q. v.*]; Lk. xxiii. 25; or bestowed as a gift, Acts xiii. 21; *αἰτεῖν τι ἀπὸ τινος*, Mt. xx. 20 L Tr txt. WH txt.; [Lk. xii. 20 Tr WH]; 1 Jn. v. 15 L T Tr WH; (so *αἰτεῖσθαι* in Plut. Galb. 20) [cf. B. 149 (130)]; *τὶ παρά τινος*, Acts iii. 2; Mt. xx. 20 R G T Tr mrg. WH mrg.; Jas. i. 5; 1 Jn. v. 15 R G; foll. by the inf., Jn. iv. 9; mid., Acts ix. 2; [*αἰτεῖν τι ἐν τ. ὀνόματι Χριστοῦ*, Jn. xiv. 13; xvi. 24 (see *ὄνομα*, 2 e.); *τὶ ἐν τῇ προσευχῇ*, Mt. xxi. 22]; *αἰτεῖν τινά τι*, Mt. vii. 9; Lk. xi. 11; Mk. vi. 22; Jn. [xiv. 14 T but L WH Tr mrg. br.]; xvi. 23; *ὑπὲρ τινος* foll. by *ἵνα*, Col. i. 9 [cf. B. 237 (204)]; *αἰτεῖσθαι* with the acc. and inf., Lk. xxiii. 23; Acts iii. 14; with inf. only, Acts vii. 46 (*ἤτήσατο εἰρεῖν* he asked that he himself might find; others wrongly translate *ἤτήσατο desired*); Eph. iii. 13. With the idea of *demanding* prominent: *αἰτεῖν τι*, Lk. i. 63; 1 Co. i. 22; *τινά τι*, Lk. xii. 48; 1 Pet. iii. 15.

[The constructions of this word in the Greek Bible, the



Apost. Fathers, etc., are exhibited in detail by Prof. Ezra Abbot in the No. Am. Rev. for Jan. 1872, p. 182 sq. He there shows also (in opposition to Trench, § xl., and others) that it is *not* "the constant word for the seeking of the inferior from the superior," and so differing from ἐρωτάω, which has been assumed to imply 'a certain equality or familiarity between the parties'; that the distinction between the words does not turn upon the relative dignity of the person asking and the person asked; but that αἰτέω signifies to ask for something to be given not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. 'Ερωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc. The views of Trench are also rejected by Cremer, 4te Aufl. s. v. The latter distinguishes αἰτέω from similar words as follows: "αἰτέω denotes the request of the will, ἐπιθυμέω that of the sensibilities, δέομαι the asking of need, while ἐρωτάω marks the form of the request, as does εὔχεσθαι also, which in classic Greek is the proper expression for a request directed to the gods and embodying itself in prayer." 'Ερωτάω, αἰτέω and δέομαι are also compared briefly by Green, Critical Notes, etc. (on Jn. xiv. 13, 16), who concludes of ἐρωτάω "it cannot serve to indicate directly any peculiar position, absolute or relative, of the agent. The use of the word may, therefore, be viewed as having relation to the manner and cast of the request, namely, when carrying a certain freedom of aim and bearing; a thing inseparable from the act of direct interrogation"; cf. further Schmidt ch. 7. COMP.: ἀπ-, ἐξ-, ἐπ-, παρ-(μαι), προσ-αἰτέω.]

**αἷτημα**, -τος, τό, (αἰτέω), [fr. Plato down], *what is or has been asked for*: Lk. xxiii. 24; plur. [A. V. requests], Phil. iv. 6 [cf. Ellic. ad loc.]; things asked for, 1 Jn. v. 15. [See the preceding word, and Trench § li.]\*

**αἷτρία**, -ας, ἡ; 1. *cause, reason*: Acts x. 21; xxii. 24; xxviii. 20; κατὰ πᾶσαν αἷτριαν *for every cause*, Mt. xix. 3; δι' ἣν αἷτριαν *for which cause, wherefore*, Lk. viii. 47; 2 Tim. i. 6, 12; Tit. i. 13; Heb. ii. 11; cf. Grimm on 2 Macc. iv. 28. 2. *cause for which one is worthy of punishment; crime of which one is accused*: Mt. xxvii. 37; Mk. xv. 26; Jn. xviii. 38; xix. 4, [6; Acts xxiii. 28]; αἷτρία θανάτου [A. V. *cause of death*] crime deserving the punishment of death, Acts xiii. 28; xxviii. 18. 3. *charge of crime, accusation*: Acts xxv. 18, 27. (All these signif. in prof. writ. also; [but L. and S. now make signif. 3 the primary].) In Mt. xix. 10 the words εἰ οὕτως ἐστὶν ἡ αἷτρία τοῦ ἀνθρώπου μετὰ τῆς γυναῖκος *find a simple explanation in a Latinism (causa i. q. res: si ita res se habet, etc.) if the case of the man with his wife is so.*\*

**αἷτριάμα**, -τος, τό, see αἷτρίωμα.

[αἷτρίομαι, -ῶμαι: *to accuse, bring a charge against*; ἡτσιασάμεθα is a various reading in Ro. iii. 9 for the προητσιασάμεθα of the printed texts. (Prov. xix. 3; Sir. xxix. 5; freq. in prof. writ.) SYN. see κατηγορέω.]\*

**αἷτιος**, -ᾱ, -ον, *that in which the cause of anything resides, causative, causing*. Hence 1. ὁ αἷτιος *the author*: σωτηρίας, Heb. v. 9 (the same phrase is freq. in prof. writ.; cf. the opp. αἷ τῆς ἀπωλείας in Bel and the Dragon vs. 41; τῶν κακῶν, 2 Macc. xiii. 4; Leian. Tim. 36 ed. Lips.; τῶν ἀγαθῶν, Isocr. ad Phil. 49 p. 106 a.; cf. Bleek on Heb. vol. ii. 2, p. 94 sq.). 2. τὸ

αἷτιον i. q. ἡ αἷτρία; 'a. *cause*: Acts xix. 40 [cf. B. 400 (342) n.]. b. *crime, offence*: Lk. xxiii. 4, 14, 22. (αἷτιος culprit.) [See αἷτρία, 3.]\*

**αἷτρίωμα**, -τος, τό, (αἷτρίομαι); in Acts xxv. 7 the reading of the best codd. adopted by G L T Tr WH for Rec. αἷτριάμα: *accusation, charge of guilt*. (A form not found in other writ.; [yet Mey. notes αἷτρίωσις for αἷτρίασις, Eustath. p. 1422, 21; see B. 73; WH. App. p. 166].)\*

**αἷφνιδιος**, -ον, (αἷφνης, ἀφανής, ἀφνω q. v.), *unexpected, sudden, unforeseen*: Lk. xxi. 34 [here WH ἐφνιδ., see their Intr. § 404 and App. p. 151]; 1 Th. v. 3. (Sap. xvii. 14; 2 Macc. xiv. 17; 3 Macc. iii. 24; Aeschyl., Thuc. 2, 61 τὸ αἷφνιδιον καὶ ἀπροσδόκητον, Polyb., Joseph., Plut., Dion. Hal., al.)\*

**αἷχμαλωσία**, -ας, ἡ, (αἷχμάλωτος, q. v.), *captivity*: Rev. xiii. 10; abstr. for concr. i. q. αἷχμαλῶτοι (cf. ἀδελφότης above), Eph. iv. 8 (fr. Ps. lxxvii. (lxxviii.) 19, [cf. B. 148 (129); W. 225 (211)]); also εἴ τις αἷχμαλωσίαν συνάγει (acc. to the common but doubtless corrupt text), Rev. xiii. 10 (as in Num. xxxi. 12, etc.). [Polyb., Diod., Joseph., Plut., al.]\*

**αἷχμαλωτεύω**; 1 aor. ἡχμαλώτευσα; a later word (cf. Lob. ad Phryn. p. 442; [W. 92 (88)]); *to make captive, take captive*: 2 Tim. iii. 6 Rec.; freq. in the Sept. and O. T. Apocr.; *to lead captive*: Eph. iv. 8 (Ezek. xii. 3; [1 Esdr. vi. 15]).\*

**αἷχμαλωτίζω**; 1 fut. pass. αἷχμαλωτισθήσομαι; a. equiv. to αἷχμάλωτον ποιῶ, which the earlier Greeks use. b. *to lead away captive*: foll. by εἰς with acc. of place, Lk. xxi. 24, (1 Macc. x. 33; Tob. i. 10). c. fig. *to subjugate, bring under control*: 2 Co. x. 5 (on which passage see νόημα, 2); τινά τινι, Ro. vii. 23 [yet T Tr & etc. insert ἐν before the dat.]; *to take captive one's mind, captivate*: γυναικάρια, 2 Tim. iii. 6 [not Rec.], (Judith xvi. 9 τὸ κάλλος αἷτῆς ἡχμαλώτισε ψυχὴν αὐτοῦ). The word is used also in the Sept., Diod., Joseph., Plut., Arr., Heliod.; cf. Lob. ad Phryn. p. 442; [W. 91 (87); Ellic. on 2 Tim. i. c.]\*

**αἷχμ-άλωτος**, -ον, (fr. αἷχμή a spear and ἄλωτός, verbal adj. fr. ἄλωναί, prop. taken by the spear), [fr. Aeschyl. down], *captive*: Lk. iv. 18 (19).\*

**αἰών**, -ῶνος, ὁ, (as if αἰὲν—poet. for αἰεί—ὄν, so teaches Aristot. de caelo 1, 11, 9, vol. i. p. 279\*, 27; [so Proclus lib. iv. in Plat. Timaeo p. 241; et al.]; but more probable is the conjecture [cf. Etym. Magn. 41, 11] that αἰών is so connected with ἄημι *to breathe, blow*, as to denote properly *that which causes life, vital force*; cf. Harless on Eph. ii. 2). [But αἰών (= αἰῶν) is now generally connected with αἰεί, αἰεί, Skr. évas (aivas), Lat. ævum, Goth. aivs, Germ. ewig, Eng. aye, ever; cf. Curtius § 585; Fick, Pt. i. p. 27; Vaniček p. 79; Bensfey, Wurzellex. i. p. 7 sq.; Schleicher, Compend. ed. 2, p. 400; Pott, Etym. Forsch., ed. 2, ii. 2, p. 442; Ebeling, Lex. Hom. s. v.; L. and S. s. v. αἰεί; Cremer, edd. 2, 3, 4 (although in ed. 1 he agreed with Prof. Grimm); Pott and Fick, however, connect it with Skr. áyus rather than évas, although both these forms are derived from i to go (see Pott, Schleicher, Fick, Vaniček, u. s.).] In



Greek authors . 1. *age* (Lat. *aevum*, which is αἰών with the Aeolic digamma), *a human lifetime* (in Hom., Hdt., Pind., Tragic poets), *life itself* (Hom. II. 5, 685 *μέ καὶ λίποι αἰών* etc.). 2. *an unbroken age, perpetuity of time, eternity*, (Plat. Tim. p. 37 d. 38 a.; Tim. Loc. p. 97 d. [quoted below]; Plut., al.). With this signification the Hebrew and Rabbinic idea of the word עולם (of which in the Sept. αἰών is the equiv.) combines in the bibl. and eccl. writ. Hence in the N. T. used 1. a. univ.: in the phrases *εἰς τὸν αἰῶνα*, *εἰς ᾧ* (Gen. vi. 3), *for ever*, Jn. vi. 51, 58; xiv. 16; Heb. v. 6; vi. 20, etc.; and strengthened *εἰς τὸν αἰῶνα τοῦ αἰῶνος*, Heb. i. 8 [fr. Ps. xlv. (xlv.) 7 Alex., cf. W. § 36, 2] (Tob. vi. 18; Ps. lxxxii. (lxxxiii.) 18, etc.); *εἰς αἰῶνα*, Jude 13; *εἰς ἡμέραν αἰῶνος* unto the day which is eternity (gen. of appos.), 2 Pet. iii. 18 [cf. Sir. xviii. 10 (9)]; with a negation: *never*, Jn. iv. 14 [Lehm. in br.]; viii. 51; x. 28; xi. 26; xiii. 8; 1 Co. viii. 13; or *not for ever, not always*, Jn. viii. 35; *εἰς τοὺς αἰῶνας* unto the ages, i. e. as long as time shall be (the plur. denotes the individual ages whose sum is eternity): [Lk. i. 33]; Ro. i. 25; ix. 5; xi. 36; [xvi. 27 R G Tr WH]; 2 Co. xi. 31; Heb. xiii. 8; *εἰς πάντας τ. αἰῶνας*, Jude 25; *εἰς τοὺς αἰῶνας τῶν αἰώνων* (in which expression the endless future is divided up into various periods, the shorter of which are comprehended in the longer [cf. W. § 36, 2; among the various phrases to express duration composed of this word with prep. or adjuncts, (which to the number of more than fifteen are to be found in the Sept., cf. Vaughan on Ro. i. 25), this combination of the double plural seems to be peculiar to the N. T.]): [Ro. xvi. 27 L T]; Gal. i. 5; [Phil. iv. 20]; 1 Tim. i. 17; [2 Tim. iv. 18; 1 Pet. iv. 11]; Rev. i. 6, 18; iv. 9 sq.; v. 13; vii. 12; x. 6; xi. 15; xv. 7; xix. 3; xx. 10; xxii. 5; *εἰς αἰῶνας αἰώνων*, Rev. xiv. 11; *ὁ αἰὼν τῶν αἰώνων* the (whole) age embracing the (shorter) ages, Eph. iii. 21 (cf. Mey. [or Ellic.] ad loc.); *ἀπὸ τῶν αἰώνων* from the ages down, from eternity, Col. i. 26; Eph. iii. 9; *πρὸ τῶν αἰώνων* before time was, before the foundation of the world, 1 Co. ii. 7; *πρόθεσις τῶν αἰώνων* eternal purpose, Eph. iii. 11. b. in hyperbolic and popular usage: *ἀπὸ τοῦ αἰῶνος* (εἰς ᾧ), Gen. vi. 4, cf. Deut. xxxii. 7) *from the most ancient time down, (within the memory of man), from of old*, Lk. i. 70; Acts iii. 21; xv. 18, (Tob. iv. 12 *οἱ πατέρες ἡμῶν ἀπὸ τοῦ αἰῶνος*; Longin. 34 *τοὺς ἀπ' αἰῶνος ῥήτορας*); also *ἐκ τοῦ αἰῶνος*, Jn. ix. 32, (1 Esdr. ii. 19, 22 (23); Diod. iv. 83 of the temple of Venus *τὴν ἐξ αἰῶνος ἀρχὴν λαβόν*, 17, 1 *τοὺς ἐξ αἰῶνος βασιλεῖς*, [excerpt. de legat. xl.] p. 632 *τὴν ἐξ αἰῶνος παραδεδομένην ἐλευθερίαν*). 2. by meton. of the container for the contained, *οἱ αἰῶνες* denotes *the worlds, the universe*, i. e. the aggregate of things contained in time, [on the plur. cf. W. 176 (166); B. 24 (21)]: Heb. i. 2; xi. 3; and (?) 1 Tim. i. 17; [Rev. xv. 3 WH txt.; cf. Ps. cxlv. (cxlv.) 13; Tob. xiii. 6, 10; Sir. xxxvi. 22; Philo de plant. Noë § 12 bis; de mundo § 7; Joseph. antt. 1, 18, 7; Clem. Rom. 1 Cor. 61; 2; 35, 3 (*πατὴρ τ. α.*); 55, 6 (*θεὸς τ. α.*); Constt. Ap. 7. 34;

see Abbot in Journ. Soc. Bibl. Lit. etc. i. p. 106 n.]. So αἰὼν in Sap. xiii. 9; xiv. 6; xviii. 4; the same use occurs in the Talmud, Chaldee, Syriac, Arabic; cf. Bleek, Hebräerbr. ii. 1, p. 36 sqq.; Gesenius, Thesaur. ii. p. 1036; [cf. the use of *οἱ αἰῶνες* in the Fathers i. q. the world of mankind, e. g. Ignat. ad Eph. 19, 2]. 3. As the Jews distinguished *הַיָּמִים הָעוֹלָמִים* the time before the Messiah, and *הַיָּמִים הָעוֹלָמִים* the time after the advent of the Messiah (cf. Riehm, Lehrb. d. Hebräerbr. p. 204 sqq.; [Schürer § 29, 9]), so most of the N. T. writers distinguish *ὁ αἰὼν οὗτος* *this age* (also simply *ὁ αἰὼν*, Mt. xiii. 22; Mk. iv. 19 G L T Tr WH; *ὁ ἐνεστὼς αἰὼν*, Gal. i. 4; *ὁ νῦν αἰὼν*, 1 Tim. vi. 17; [2 Tim. iv. 10]; Tit. ii. 12), the time before the appointed return or truly Messianic advent of Christ (i. e. the *παρουσία*, q. v.), the period of instability, weakness, impiety, wickedness, calamity, misery, — and *αἰὼν μέλλων* *the future age* (also *ὁ αἰὼν ἐκείνος*, Lk. xx. 35; *ὁ αἰὼν ὁ ἐρχόμενος*, Lk. xviii. 30; Mk. x. 30; *οἱ αἰῶνες οἱ ἐπερχόμενοι*, Eph. ii. 7), i. e. the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings: Mt. xii. 32; Eph. i. 21; cf. Fritzsche on Rom. vol. iii. 22 sq. Hence the things of 'this age' are mentioned in the N. T. with censure: *ὁ αἰὼν οὗτος*, by meton. men controlled by the thoughts and pursuits of this present time, Ro. xii. 2, the same who are called *υἱοὶ τοῦ αἰ. τούτου* in Lk. xvi. 8; xx. 34; *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου* conformably to the age to which this (wicked) world belongs, Eph. ii. 2 [cf. Trench § lix. sub fin.]; *ἀγαπᾷ τὸν νῦν αἰῶνα*, 2 Tim. iv. 10 (see ἀγαπάω); *ἄρχοντες τοῦ αἰ. τούτου*, 1 Co. ii. 6 (see ἄρχων); *ὁ θεὸς τοῦ αἰ. τούτου* the devil, who rules the thoughts and deeds of the men of this age, 2 Co. iv. 4; *αἱ μέριμναι τοῦ αἰῶνος* the anxieties for the things of this age, Mk. iv. 19; *πλούσιος ἐν τῷ νῦν αἰῶνι* rich in worldly wealth, 1 Tim. vi. 17; *σοφία τοῦ αἰ. τούτ.* such wisdom as belongs to this age, — full of error, arrogant, hostile to the gospel, 1 Co. ii. 6; *συζητητὴς τοῦ αἰ. τούτ.* disputer, sophist, such as we now find him, 1 Co. i. 20; *συντέλεια τοῦ αἰ. τούτ.* the end, or rather consummation, of the age preceding Christ's return, with which will be connected the resurrection of the dead, the last judgment, the demolition of this world and its restoration to a more excellent condition [cf. 4 Esdr. vii. 43], Mt. xiii. 39 sq. 49; xxiv. 3; xxviii. 20; it is called *συντέλεια τῶν αἰώνων* in Heb. ix. 26 [so Test. xii. Patr., test. Levi 10, test. Benj. 11 (cf. Vorstman p. 133)]; *τὰ τέλη τῶν αἰώνων* the ends (last part) of the ages before the return of Christ, 1 Co. x. 11; *δυνάμεις τοῦ μέλλοντος αἰῶνος* powers which present themselves from the future or divine order of things, i. e. the Holy Spirit, Heb. vi. 5; *τοῦ αἰῶνος ἐκείνου τυχεῖν* to partake of the blessings of the future age, Lk. xx. 35. Among the N. T. writers James does not use the word αἰὼν.

[On the word in its relation to *κόσμος* see Trench § lix. Its biblical sense and its relation to *ἐκ* are discussed by Stuart, Exeget. Essays on Words relating to Fut. Punishment, Andover, 1830 (and Presbyt. Publ. Committee, Phil.); Tayler Lewis in Lange's Com. on Eccl. pp. 44–51; J. W. Hanson, Aion-Aionios, (pp. 174), Chicago, 1880. See esp.



*E. Abbot*, Literature of the Doctrine of a Future Life, etc., (New York, 1867), Index of subjects s. v. For its meanings in eccl. writ. see *Suicer*, Thesaur. Eccles. i. col. 140 sqq., cf. ii. col. 1609; *Huet*, Origeniana (App. to vol. iv. of De la Rue's Origen) lib. ii. c. ii. quaest. 11, § 26. Its use in Hom., Hes., Pind., Aeschyl., Soph., Eur., Aristot., Plato, Tim. Locr., is exhibited in detail by E. S. Goodwin in the Christ. Exam. for March and May, 1831, March and May, 1832. "On αἰών as the complete period, either of each particular life or of all existence, see Arist. cael. i. 9, 15; on αἰών and χρόνος, cf. Philo [quis rer. div. her. § 34] i. 496, 18 sq.; [de mut. nom. § 47] i. 619, 10 sq." L. and S. ed. 6; see also Philo de alleg. leg. iii. 8; quod deus immut. § 6 fin.; de prof. § 11; de praem. et poen. § 15; and (de mund. opif. § 7) esp. *J. G. Müller*, Philo's Lehre v. d. Weltschöpfung, p. 168 (Berl. 1864). Schmidt (ch. 44) gives the distinction, for substance, as follows: both words denote the abstract idea of time and with special reference to its extent or duration; χρόνος is the general designation for time, which can be divided up into portions, each of which is in its turn a χρόνος; on the other hand, αἰών, which in the concrete and simple language of Homer (Pindar and the Tragedians) denotes the allotted lifetime, even the life, of the individual (Pl. 4, 478 μινυνθάδιος δέ οἱ αἰών etc.), in Attic prose differs from χρόνος by denoting time unlimited and boundless, which is not conceived of as divisible into αἰῶνες (contrast here biblical usage and see below), but rather into χρόνοι. In philosophical speech it is without beginning also. Cf. Tim. Locr. 97 c. d. χρόνω δὲ τὰ μέρεα τάσδε τὰς περιόδους λέγοντι, ἃς ἐκόσμησεν ὁ θεὸς σὺν κόσμῳ· οὐ γὰρ ἦν πρὸ κόσμου ἄστρα· διόπερ οὐδ' ἐνιαυτὸς οὐδ' ὥρᾳν περιόδοι, αἷς μετρέεται ὁ γενναυτὸς χρόνος οὗτος. εἰκὼν δὲ ἐστὶ τῷ ἀγεννάτῳ χρόνῳ, ὃν αἰῶνα ποταγορέομεν· ὥς γὰρ ποτ' αἰδίων παράδειγμα, τὸν ἰδανικὸν κόσμον, ὃδε ὁ ὠρανὸς ἐγεννάθη, οὕτως ὥς πρὸς παράδειγμα, τὸν αἰῶνα, ὃδε ὁ χρόνος σὺν κόσμῳ ἐδαμουργήθη—after Plato, Timaeus p. 37 d. (where see Stallbaum's note and reff.); Isocr. 8, 34 τοὺς δὲ μετ' εὐσεβείας κ. δικαιοσύνης ζῶντας (δρῶ) ἐν τε τοῖς παρούσι χρόνοις ἀσφαλῶς διαγόντας καὶ περὶ τοῦ σὺμπαντος αἰῶνος ἡδύους τὰς ἐλπίδας ἔχοντας. The adj. ἄχρονος independent of time, above and beyond all time, is synon. with αἰώνιος; where time (with its subdivisions and limitations) ends eternity begins: Nonnus, metaph. evang. Johan. i. 1, ἄχρονος ἦν, ἀκίχνητος, ἐν ἀρρήτῳ λόγος ἀρχῇ. Thoroughly Platonic in cast are the definitions of Gregory of Nazianzus (orat. xxxviii. 8) αἰὼν γὰρ οὐτε χρόνος οὐτε χρόνου τι μέρος· οὐδὲ γὰρ μετρητόν, ἀλλ' ὅπερ ἡμῖν ὁ χρόνος ἡλίον φορᾷ μετρούμενος, τοῦτο τοῖς αἰδίοις αἰὼν, τὸ συμπαρεκτεινόμενον τοῖς οὐσιν οἷον τι χρονικὸν κίνημα καὶ διδαστήριον (Suicer u. s.). So Clem. Alex. Strom. i. 13, p. 756 a. ed. Migne, 'Ο γ' οὖν αἰὼν τοῦ χρόνου τὸ μέλλον καὶ τὸ ἐνεστώσ, αὐτὰρ δὴ καὶ τὸ παρῳχηκὸς ἀκαριαίως συνίστησι. Instances from extra-biblical writ. of the use of αἰὼν in the plural are: τὸν ἀπ' αἰώνων μύθον, Anthol. vol. iii. pt. ii. p. 55 ed. Jacobs; εἰς αἰῶνας, ibid. vol. iv. epigr. 492; ἐκ περιτροπῆς αἰώνων, Joseph. b. j. 3, 8, 5; εἰς αἰῶνας διαμένει, Sext. Empir. adv. Phys. i. 62. The discussions which have been raised respecting the word may give interest to additional reff. to its use by Philo and Josephus. Philo: ὁ πᾶς (ἀπας, σύμπας) ὁ πᾶς (etc.) ὁ αἰών: de alleg. leg. iii. § 70; de cherub. § 1 (a noteworthy passage, cf. de congressu erud. § 11 and reff. s. v. θάνατος); de sacrific. Ab. et Caini § 11; quod det. pot. § 48; quod deus immut. § 1, § 24; de plantat. § 27; de sobrietate § 13; de migr. Abr. § 2; de prof. § 9; de mut. nom. § 34; de somn. ii. § 15, § 31, § 38; de legat. ad Gaium § 38; (δ) μακρὸς αἰ.: de sacrific. Ab. et Caini § 21; de ebrietate § 47; de prof. § 20; αἰ. μήκιςτος:

de sobrietate § 5; de prof. § 21; ὁ ἄπειρος αἰ.: de legat. ad Gaium § 11; ὁ ἐμπροσθεν αἰ.: de praem. et poen. § 6; αἰ. πολὺς: de Abrah. § 46; τίς αἰ.: de merc. meretr. § 1; δι' αἰ.: de cherub. § 26; de plantat. § 27; εἰς τὸν αἰ.: de gigant. § 5; ἐν (τῷ) αἰ.: de mut. nom. § 2 (bis) (note the restriction); quod deus immut. § 6; ἐξ αἰ.: de somn. i. § 3; ἐπ' αἰ.: de plantat. § 12 (bis); de mundo § 7; πρὸ αἰ.: de mut. nom. § 2; πρὸς αἰ.: de mut. nom. § 11; (ὁ) αἰ.: de prof. § 18; de alleg. leg. iii. § 70; de cherub. § 22; de migr. Abr. § 22; de somn. i. § 18, § 22; de Josepho § 5; de vita Moys. ii. § 3; de decalogo § 14; de victimis § 3; frag. in Mang. ii. 660 (Richter vi. p. 219); de plantat. § 12 (bis); de mundo § 7. Josephus: (δ) πᾶς αἰών: antt. 1, 18, 7; 3, 8, 10; c. Ap. 2, 11, 3; 2, 22, 1; μακρὸς αἰ.: antt. 2, 7, 3; πολλὸς αἰ.: c. Ap. 2, 31, 1; τοσοῦτος αἰ.: c. Ap. 1, 8, 4; πλῆθος αἰώνων: antt. proem. § 3; ἀπ' αἰ.: b. j. proem. § 4; δι' αἰ.: antt. 1, 18, 8; 4, 6, 4; b. j. 6, 2, 1; εἰς (τὸν) αἰ.: antt. 4, 8, 18; 5, 1, 27; 7, 9, 5; 7, 14, 5; ἐξ αἰ.: b. j. 5, 10, 5; (δ) αἰ.: antt. 19, 2, 2; b. j. 1, 21, 10; plur. (see above) 3, 8, 5. See αἰώνιος.]

αἰώνιος, -ον, and (in 2 Th. ii. 16; Heb. ix. 12; Num. xxv. 13; Plat. Tim. p. 38 b. [see below]; Diod. i. 1; [cf. WH. App. p. 157; W. 69 (67); B. 26 (23)]) -ος, -α, -ον, (αἰών). 1. without beginning or end, that which always has been and always will be: θεός, Ro. xvi. 26, (ὁ μόνος αἰώνιος, 2 Macc. i. 25); πνεῦμα, Heb. ix. 14. 2. without beginning: χρόνοις αἰωνίοις, Ro. xvi. 25; πρὸ χρόνων αἰώνων, 2 Tim. i. 9; Tit. i. 2; εὐαγγέλιον a gospel whose subject-matter is eternal, i. e. the saving purpose of God adopted from eternity, Rev. xiv. 6. 3. without end, never to cease, everlasting: 2 Co. iv. 18 (opp. to πρόσκαιρος); αἰώνιον αὐτόν, joined to thee forever as a sharer of the same eternal life, Philem. 15; βάρος δόξης, 2 Co. iv. 17; βασιλεία, 2 Pet. i. 11; δόξα, 2 Tim. ii. 10; 1 Pet. v. 10; ζωή (see ζωή, 2 b.); κληρονομία, Heb. ix. 15; λύτρωσις, Heb. ix. 12; παράκλησις, 2 Th. ii. 16; σκηναί, abodes to be occupied forever, Lk. xvi. 9 (the habitations of the blessed in heaven are referred to, cf. Jn. xiv. 2, [also, dabo eis tabernacula aeterna, quae praeparaveram illis, 4 Esdr. (Fritzsche 5 Esdr.) ii. 11]; similarly Hades is called αἰώνιος τόπος, Tob. iii. 6, cf. Eccl. xii. 5); σωτηρία, Heb. v. 9; [so Mk. xvi. WH. in the (rejected) 'Shorter Conclusion']. Opposite ideas are: κόλασις, Mt. xxv. 46; κρίμα, Heb. vi. 2; κρίσις, Mk. iii. 29 (Rec. [but L T WH Tr txt. ἀμαρτήματος; in Acta Thom. § 47, p. 227 Tdf., ἔσται σοι τοῦτο εἰς ἄφεσιν ἀμαρτιῶν καὶ λύτрон αἰωνίων παραπτωμάτων, it has been plausibly conjectured we should read λύτρον αἰώνιον (cf. Heb. ix. 12)]); ὀλεθρος [Lchm. txt. δέλεθριος], 2 Th. i. 9, (4 Macc. x. 15); πῦρ, Mt. xxv. 41, (4 Macc. xii. 12 αἰωνίῳ πυρὶ κ. βασάνοις, αἱ εἰς ὅλον τὸν αἰῶνα οὐκ ἀνήσουσι σε).

[Of the examples of αἰώνιος from Philo (with whom it is less common than αἰδίων, q. v., of which there are some fifty instances) the following are noteworthy: de mut. nom. § 2; de caritate § 17; κόλασις αἰ. frag. in Mang. ii. 667 fin. (Richter vi. 229 mid.); cf. de praem. et poen. § 12. Other exx. are de alleg. leg. iii. § 70; de poster. Caini § 35; quod deus immut. § 30; quis rer. div. her. § 58; de congressu quaer. erud. § 19; de prof. § 38; de somn. ii. § 43; de Josepho § 24; quod omn. prob. lib. § 4, § 18; de ebrietate § 32; de Abrah. § 10; ζωή αἰ.: de prof. § 15; θεὸς (δ) αἰ.: de plan-



tat. § 2, § 18 (bis), § 20 (bis); de mundo § 2. From Josephus: antt. 7, 14, 5; 12, 7, 3; 15, 10, 5; b. j. 1, 33, 2; 6, 2, 1; κλέος al.: antt. 4, 6, 5; b. j. 3, 8, 5; μνήμη al.: antt. 1, 13, 4; 6, 14, 4; 10, 11, 7; 15, 11, 1; οἶκον μὲν αἰώνιον ἔχεις (of God), antt. 8, 4, 2; ἐφυλάχθη δ' Ἰωάννης δεσμοῖς αἰώνιους, b. j. 6, 9, 4.

SYN. αἰδῖος, αἰώνιος: αἰδ. covers the complete philosophic idea — without beginning and without end; also either without beginning or without end; as respects the past, it is applied to what has existed *time out of mind*. αἰώνιος (fr. Plato on) gives prominence to the immeasurableness of eternity (while such words as *συνεχής* continuous, uninterrupted, διατελής perpetual, lasting to the end, are not so applicable to an abstract term, like αἰών); αἰώνιος accordingly is esp. adapted to supersensuous things, see the N. T. Cf. Tim. Loc. 96 c. θεὸν δὲ τὸν μὲν αἰώνιον νόος ὁρᾷ μόνος etc.; Plat. Tim. 37 d. (and Stallbaum ad loc.); 38 b. c.; legg. x. p. 904 a. ἀνώλεθρον δὲ ὃν γενόμενον, ἀλλ' οὐκ αἰώνιον. Cf. also Plato's διαίσιος (Tim. 38 b.; 39 e.). Schmidt ch. 45.]

ἀκαθαρσία, -ας, ἡ, (ἀκάθαρτος), [fr. Hippocr. down], *uncleanliness*; a. physical: Mt. xxiii. 27. b. in a moral sense, the impurity of lustful, luxurious, profligate living: Ro. i. 24; vi. 19; 2 Co. xii. 21; Gal. v. 19; Eph. iv. 19; v. 3; Col. iii. 5; 1 Th. iv. 7; used of impure motives in 1 Th. ii. 3. (Dem. p. 553, 12.) Cf. Tittmann i. p. 150 sq.\*

ἀκαθάρτης, -ητος, ἡ, *impurity*: Rev. xvii. 4, — not found elsewhere, and the true reading here is τὰ ἀκάθαρτα τῆς.\*

ἀκάθαρτος, -ον, (καθαίρω), [fr. Soph. down], in the Sept. i. q. כָּטָוּ, not cleansed, *unclean*; a. in a ceremonial sense, that which must be abstained from according to the levitical law, lest impurity be contracted: Acts x. 14; xi. 8 (of food); Acts x. 28; 1 Co. vii. 14 (of men); 2 Co. vi. 17 (fr. Is. lii. 11, of things pertaining to idolatry); Rev. xviii. 2 (of birds). b. in a moral sense, *unclean in thought and life* (freq. in Plat.): Eph. v. 5; τὰ ἀκάθαρτα τῆς πορνείας, Rev. xvii. 4 (acc. to the true reading); πνεύματα, demons, bad angels, [in twenty-three pass. of the Gospels, Acts, Rev.]: Mt. x. 1; xii. 43; Mk. i. 23, 26; iii. 11, etc.; Lk. iv. 33, 36; vi. 18, etc.; Acts v. 16; viii. 7; Rev. xvi. 13; xviii. 2, (πνεύματα πονηρὰ in Mt. xii. 45; Lk. vii. 21; viii. 2; xi. 26; Acts xix. 12 sq. 15 sq.).

ἀκαιρέομαι, -οῦμαι: [impf. ἡκαιρούμην]; (ἄκαιρος inopportune), *to lack opportunity*, (opp. to εὐκαιρέω): Phil. iv. 10. (Phot., Suid., Zonar.; ἀκαιρεῖν, Diod. excerpt. Vat. ed. Mai p. 30 [frag. l. x. § 7, ed. Dind.].)\*

ἀκαιρως, (καιρός), adv., *unseasonably*, [A. V. out of season], (opp. to εὐκαιρως): 2 Tim. iv. 2 (whether seasonable for men or not). (Sir. xxxv. 4; [Aeschyl. Ag. 808]; Plat. de rep. x. p. 606 b.; Tim. 33 a.; 86 c.; Xen. Eph. 5, 7; Joseph. antt. 6, 7, 2, al.)\*

ἀκακος, -ον, (κακός); a. without guile or fraud, *harmless; free from guilt*: Heb. vii. 26; [cf. Clement. frag. 8 ed. Jacobson, (Bp. Lghtf. S. Clement of Rome etc. p. 219): ἄκακος ὁ Πατὴρ πνεῦμα ἔδωκεν ἄκακον]. b. *fearing no evil from others, distrusting no one*, [cf. Eng. *guileless*]: Ro. xvi. 18. ([Aeschyl.] Plat., Dem., Polyb., al.; Sept.) [Cf. Trench § lvi.; Tittmann i. p. 27 sq.]\*

ἀκανθα, -ης, ἡ, (ἀκή a point [but see in ἀκμή]); a. a thorn, *bramble-bush, briar*: Mt. vii. 16; Lk. vi. 44; Heb. vi. 8; εἰς τὰς ἀκάνθας i. e. among the seeds of thorns, Mt. xiii. 22; Mk. iv. 7 [L mrg. ἐπὶ], 18 [Tdf. ἐπὶ]; Lk. viii. 14 (vs. 7 ἐν μέσφ τῶν ἀκανθῶν); ἐπὶ τὰς ἀκ. i. e. upon ground in which seeds of thorns were lying hidden, Mt. xiii. 7. b. a thorny plant: στέφανον ἐξ ἀκανθῶν, Mt. xxvii. 29; Jn. xix. 2, — for bare thorns might have caused delirium or even death; what species of plant is referred to, is not clear. Some boldly read ἀκάνθων, from ἄκανθος, *acanthus, bear's-foot*; but the meaning of ἀκανθα is somewhat comprehensive even in prof. writ.; cf. the class. Grk. Lexx. s. v. [On the "Crown of thorns" see BB.DD. s. v., and for reff. Mc. and S.]\*

ἀκάνθινος, -ον, (ἀκανθα; cf. ἀμαράντινος), *thorny, woven out of the twigs of a thorny plant*: Mk. xv. 17; Jn. xix. 5. (Is. xxxiv. 13.) Cf. the preceding word.\*

ἀκαρπος, -ον, (καρπός), [fr. Aeschyl. down], *without fruit, barren*; 1. prop.: δένδρα, Jude 12. 2. metaph. *not yielding what it ought to yield*, [A. V. *unfruitful*]: Mt. xiii. 22; Mk. iv. 19; destitute of good deeds, Tit. iii. 14; 2 Pet. i. 8; contributing nothing to the instruction, improvement, comfort, of others, 1 Co. xiv. 14; by litotes *pernicious*, Eph. v. 11, (Sap. xv. 4; cf. Grimm on Sap. i. 11).\*

ἀκατά-γνωστος, -ον, (καταγινώσκω), *that cannot be condemned, not to be censured*: Tit. ii. 8. (2 Macc. iv. 47, and several times in eccl. writ.)\*

ἀκατα-κάλυπτος, -ον, (κατακαλύπτω), *not covered, unveiled*: 1 Co. xi. 5, 13. (Polyb. 15, 27, 2; [Sept., Philo].)\*

ἀκατά-κριτος, -ον, (κατακρίνω), *uncondemned*; punished without being tried: Acts xvi. 37; xxii. 25. (Not found in prof. writ.)\*

ἀκατά-λυτος, -ον, (καταλύω), *indissoluble; not subject to destruction*, [A. V. *endless*]: ζωή, Heb. vii. 16. (4 Macc. x. 11; Dion. Hal. 10, 31).\*

ἀκατάπαστος, -ον, — found only in 2 Pet. ii. 14 in codd. A and B, from which L WH Tr mrg. have adopted it instead of the Rec. ἀκαταπαύστους, q. v. It may be derived fr. πατέομαι, pf. πέπασμαι, *to taste, eat*; whence ἀκατάπαστος *insatiable*. In prof. writ. *κατάπαστος* [which Bttm. conjectures may have been the original reading] signifies *besprinkled, soiled*, from καταπάσσω *to besprinkle*. For a fuller discussion of this various reading see B. 65 (57), [and WH. App. p. 170].\*

ἀκατάπαυστος, -ον, (καταπαύω), *unable to stop, unceasing*; passively, *not quieted, that cannot be quieted*; with gen. of thing (on which cf. W. § 30, 4), 2 Pet. ii. 14 [R G T Tr txt.] (eyes not quieted with sin, sc. which they commit with adulterous look). (Polyb., Diod., Joseph., Plut.)\*

ἀκαταστασία, -ας, ἡ, (ἀκατάστατος), *instability, a state of disorder, disturbance, confusion*: 1 Co. xiv. 33; Jas. iii. 16; (Clem. Rom. 1 Cor. 14, 1; [Prov. xxvi. 28; Tob. iv. 13]); plur. *disturbances, disorders*: of dissensions, 2 Co. xii. 20; of seditions, 2 Co. vi. 5 (cf. Mey. ad loc.); of the tumults or commotions of war, Lk. xxi. 9. (Polyb., Dion. Hal.)\*

**ἀκατά-στατος**, -ον, (καθίστημι), *unstable, inconstant, restless*: Jas. i. 8, and L T Tr WH in iii. 8 also, but less fitly; [cf. Hermæ Past. i. ii. mand. 2, 3 *πονηρὸν πνεῦμά ἐστιν ἢ καταλαλιά, καὶ ἀκατάστατον δαιμόνιον, μηδέποτε εἰρηνέον, ἀλλά* etc.]. ([Hippoer. et al.] Polyb. 7, 4, 6, al. [Sept. Is. liv. 11].) \*

**ἀκατάσχετος**, -ον, (κατέχω to restrain, control), *that cannot be restrained*: Jas. iii. 8 R G. (Job xxxi. 11; 3 Macc. vi. 17; Diod. 17, 38 *ἀκατ. δάκρυα*, al.)\*

**Ἀκελδαμά**, or Ἀκελδαμάχ (Lchm.), [or Ἀκελδ. WH (see their Intr. § 408)], or Ἀχελδαμάχ (T Tr), fr. Chald. *ܐܚܬܐ ܠܚܩ* (field of blood), *Akeldama*: Acts i. 19; see *αἷμα*, 2 a. [B. D. s. v.; esp. Kautzsch, Gram. pp. 8, 173].\*

**ἀκέραιος**, -ον, (κεράννυμι); **a.** *unmixed, pure*, as wine, metals. **b.** of the mind, *without admixture of evil, free from guile, innocent, simple*: Mt. x. 16; Ro. xvi. 19; Phil. ii. 15; (and freq. in prof. writ.). [Cf. Ellie. on Phil. l. c.; Trench § lvi.; Tittmann i. 27 sq.]\*

**ἀκλινής**, -ές, (κλίνω), *not inclining, firm, unmoved*: Heb. x. 23. (Freq. in prof. writ.)\*

**ἀκμάζω**: 1 aor. *ἤκμασα*; (ἀκμή); *to flourish, come to maturity*: Rev. xiv. 18. (Very freq. in prof. writ.)\*

**ἀκμή**, -ης, ἡ, (cf. ἀκή [on the accent cf. Chandler § 116; but the word is 'a mere figment of the grammarians,' Pape (yet cf. L. and S.) s. v.], *αἰχμή*, Lat. *acies, acuo*); among the Greeks **a.** prop. *a point*, to prick with (cf. [the classic] *αἰχμή*). **b.** *extremity, climax, acme, highest degree*. **c.** *the present point of time*. Hence accus. [W. 230 (216), 464 (432 sq.); B. 153 (134)] *ἀκμήν* with adverbial force, i. q. *ἔτι, even now, even yet*: Mt. xv. 16. (Theoc. id. 4, 60; Polyb. 4, 36, 8; Strat. epigr. 3 p. 101 ed. Lips.; Strabo l. i. [c. 3 prol.] p. 56; Plut. de glor. Athen. 2, 85, al.) Cf. *Lob. ad Phryn. p. 123*.\*

**ἀκοή**, -ης, ἡ, (fr. an assumed pf. form *ἤκουα*, cf. *ἀγορά* above [but cf. Epic *ἀκούη*; Curtius p. 555]); **1.** *hearing*, by which one perceives sounds; *sense of hearing*: 1 Co. xii. 17; 2 Pet. ii. 8. Hebraistically, *ἀκοῇ ἀκούειν* *by hearing to hear* i. e. to perceive by hearing, Mt. xiii. 14; Acts xxviii. 26, (Is. vi. 9); cf. W. § 44, 8 Rem. 3 p. 339; § 54, 3 p. 466; [B. 183 sq. (159)]. **2.** *the organ of hearing, the ear*: Mk. vii. 35; Lk. vii. 1; 2 Tim. iv. 3, 4; Acts xvii. 20; Heb. v. 11. **3.** *thing heard*; **a.** *instruction, namely oral*; spec. *the preaching of the gospel*, [A. V. txt. *report*]: Jn. xii. 38; Ro. x. 16 sq. (*τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν*; fr. Is. liii. 1, Hebr. *הגורל*, which in 2 S. iv. 4, etc., is rendered *ἀγγελία*); *ἀκοῇ πίστεως* *preaching on the necessity of faith*, (Germ. *Glaubenspredigt*), Gal. iii. 2, 5; *λόγος ἀκοῆς* i. q. *ἀκουσθεῖς* [cf. W. 531 (494 sq.)]: 1 Th. ii. 13; Heb. iv. 2. **b.** *hearsay, report, rumor*; *τινός, concerning any one*: Mt. iv. 24; xiv. 1; xxiv. 6; Mk. i. 28; xiii. 7. (Freq. in Grk. writ.)\*

**ἀκολουθεῖω**, -ῶ; fut. *ἀκολουθήσω*; impf. *ἠκολούθουν*; 1 aor. *ἠκολούθησα*; pf. *ἠκολούθηκα* (Mk. x. 28 L T Tr WH); (fr. *ἀκόλουθος*, and this fr. a copulative and *κείμενος* road, prop. *walking the same road*); **1.** *to follow one who precedes, join him as his attendant, accompany him*: Mt. iv. 25; viii. 19; ix. 19; xxvii. 55; Mk. iii. 7;

v. 24, [37 Lchm.]; xiv. 51 [R G]; Lk. xxii. 39, 54; xxiii. 27; Jn. i. 37 sq. 43 (44); vi. 2; xviii. 15; xx. 6, etc.; Acts xii. 8; xiii. 43; xxi. 36; 1 Co. x. 4; distinguished fr. *προάγειν* in Mt. xxi. 9; Mk. xi. 9; trop. *τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*, their good deeds will accompany them to the presence of God the judge to be rewarded by him, Rev. xiv. 13; on the other hand, *ἠκολούθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ*, Rev. xviii. 5, but here for *ἠκολούθησαν* G L T Tr WH have restored *ἐκολληθήσαν*; [*σημεῖα τοῖς πιστεύουσιν ἀκολουθήσει ταῦτα*, Mk. xvi. 17 Tr WH txt. (where al. *παράκολ. q. v.*)]. to follow one *in time, succeed one*: Rev. xiv. 8 sq. (Hdian. 1, 14, 12 (6) *τὰ γούν ἀκολουθήσαντα*, al.) Since among the ancients disciples were accustomed to accompany their masters on their walks and journeys — [al. derive the usage that follows from the figurative sense of the word directly; cf. e. g. 2 Macc. viii. 36 *τὸ ἀκολουθεῖν τοῖς νόμοις*; M. Antonin. l. vii. § 31 *ἀκολουθήσον θεῷ*, and Gataker ad loc.], *ἀκολουθεῖω* denotes **2.** *to join one as a disciple, become or be his disciple; side with his party*, [A. V. *follow him*]: Mt. iv. 20, 22; ix. 9; xix. 27 sq.; Mk. i. 18; viii. 34; Lk. v. 11, 27, etc.; Jn. viii. 12 (where Jesus likens himself to a torch which the disciple follows); *οὐκ ἀκολουθεῖ ἡμῖν* he is not of our band of thy disciples, Mk. ix. 38. *to cleave steadfastly to one, conform wholly to his example, in living and if need be in dying also*: Mt. x. 38; xvi. 24; Jn. xii. 26; xxi. 22. This verb is not found in the Epp. exc. in 1 Co. x. 4. As in the classics, it is joined mostly with a dat. of the obj.; sometimes with *μετὰ τινος*, Lk. ix. 49; Rev. vi. 8 [Treg. mrg. dat.]; xiv. 13; (so also in Grk. writ.; cf. *Lob. ad Phryn. p. 353 sq.*; [Rutherford, New Phryn. p. 458 sq.]); *ὀπίσω τινός*, Mt. x. 38; Mk. viii. 34 (where R L WH Tr mrg. *ἐλθεῖν*), Hebr. *הלך אחר*, cf. 1 K. xix. 21; see W. 234 (219); [B. 172 (150), cf. *ἀκολ. κατὸν τινός*, Arstph. Plut. 13. COMP. *ἔξ, ἐπ-, κατ-, παρ-, συν- ἀκολουθεῖω*].

**ἀκούω** [on the use of the pres. in a pf. sense cf. W. 274 sq. (258); B. 203 (176)]; impf. *ἤκουον*; fut. (in best Grk. usage) *ἀκούσομαι*, Jn. v. 25 R G L, 28 R G L; Acts iii. 22; vii. 37 R G; xvii. 32; [xxi. 22]; xxv. 22; xxviii. 28; [Ro. x. 14 Tdf.], and (a later form) *ἀκούσω*, Mt. xii. 19; xiii. 14, (both fr. the Sept.); [Jn. x. 16; xvi. 13 Tr WH mrg.; Acts xxviii. 26]; Ro. x. 14 [R G]; and T Tr WH in Jn. v. 25, 28, (cf. W. 82 (79); B. 53 (46) [Veitch s. v.]); [1 aor. *ἤκουσα*, Jn. iii. 32, etc.]; pf. *ἤκhoua*; Pass., [pres. *ἀκούομαι*; 1 fut. *ἀκουσθήσομαι*; 1 aor. *ἠκούσθην*; [fr. Hom. down]; *to hear*. **I.** absol. **1.** *to be endowed with the faculty of hearing* (not deaf): Mk. vii. 37; Lk. vii. 22; Mt. xi. 5. **2.** *to attend to* (use the faculty of hearing), *consider what is or has been said*. So in exhortations: *ἀκούετε*, Mk. iv. 3; *ἀκούσατε*, Jas. ii. 5; *ὁ ἔχων ὦτα ἀκούειν ἀκουέτω*, Mt. xi. 15; xiii. 9, [in both T WH om. Tr br. *ἀκούειν*]; Mk. iv. 23; Lk. xiv. 35 (34); *ὁ ἔχων οὖς ἀκουάτω*, Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22, etc. **3.** *prop. to understand, perceive the sense of what is said*: Mt. xiii. 15 sq.; Mk. viii. 18; 1 Co. xiv. 2. **II.** with an object [B. § 132, 17; W. 199 (187 sq.)];



**1. ἀκούω τι**, to hear something; **a.** to perceive by the ear what is announced in one's presence, (to hear immediately): τὴν φωνήν, Mt. xii. 19; Jn. iii. 8; Rev. iv. 1; v. 11; xviii. 4; Acts xxii. 9, etc.; τὸν ἀσπασμόν, Lk. i. 41 (cf. 44); Γαλιλαίαν, the name 'Galilee,' Lk. xxiii. 6 [T WH om. Tr mrg. br. Γαλ.; cf. B. 166 (145)]; ἀνάστασιν νεκρῶν, the phrase 'ἀνάστ. νεκρῶν,' Acts xvii. 32; τὸν λόγον, Mk. v. 36 [R G L] (on this pass. see παρακούω, 2); Mt. xix. 22; Jn. v. 24, etc.; τοὺς λόγους, Acts ii. 22; v. 24; Mt. vii. 24; ῥήματα, 2 Co. xii. 4; τὶ λέγουσιν, Mt. xxi. 16; pass., Mt. ii. 18; Rev. xviii. 22 sq.; τὶ ἔκ τινος, 2 Co. xii. 6 [R G]; foll. by ὅτι [B. 300 (257 sq.)], Acts xxii. 2; Mk. xvi. 11; Jn. iv. 42; xiv. 28. **b.** to get by hearing, learn (from the mouth of the teacher or narrator): Acts xv. 17; Mt. x. 27 (ὁ εἰς τὸ οὐδ ἀκούετε, what is taught you in secret); Ro. xv. 21; Eph. i. 13; Col. i. 6; Jn. xiv. 24; 1 Jn. ii. 7, 24; iii. 11; Χριστόν i. e. to become acquainted with Christ from apostolic teaching, Eph. iv. 21 (cf. μαθεῖν τὸν Χριστόν, vs. 20 [B. 166 (144) note; W. 199 (187) note]); pass., Lk. xii. 3; Heb. ii. 1; τὶ with gen. of pers. fr. whom one hears, Acts i. 4; τὶ παρά τινος, Jn. viii. 26, 40; xv. 15; Acts x. 22; xxviii. 22; 2 Tim. ii. 2, (Thuc. 6, 93; Xen. an. 1, 2, 5 [here Dind. om. παρά]; Plat. rep. vi. p. 506 d., al.; [B. 166 (145); W. 199 (188)]); [παρά τινος, without an obj. expressed, Jn. i. 40 (41)]; ἔκ τινος, Jn. xii. 34 (ἐκ τοῦ νόμου, from attendance on its public reading); ἀπὸ with gen. of pers., 1 Jn. i. 5; with περί τινος added, Acts ix. 13; foll. by ὅτι, Mt. v. 21, 27, 33, 38, 43. **c.** ἀκούω τι, a thing comes to one's ears, to find out (by hearsay), learn, (hear [(of)] mediately): with acc. of thing, τὰ ἔργα, Mt. xi. 2; ὅσα ἐποίησεν, Mk. iii. 8 [Treg. txt. ποιῆ]; πολέμους, Lk. xxi. 9; Mt. xxiv. 6; Mk. xiii. 7; to learn, absol. viz. what has just been mentioned: Mt. ii. 3; xxii. 7 [R L]; Mk. ii. 17; iii. 21; Gal. i. 13; Eph. i. 15; Col. i. 4; Philem. 5, etc. foll. by ὅτι, Mt. ii. 22; iv. 12; xx. 30; Mk. vi. 55; x. 47; Jn. iv. 47; ix. 35; xi. 6; xii. 12; Gal. i. 23; περί τινος, Mk. vii. 25; τὶ περί τινος, Lk. ix. 9; xvi. 2; xxiii. 8 [R G L]; foll. by an acc. with ptep. [B. 303 (260)]: Lk. iv. 23; Acts vii. 12; 2 Th. iii. 11; 3 Jn. 4; foll. by acc. with inf. in two instances [cf. B. 1. c.]: Jn. xii. 18; 1 Co. xi. 18. pass.: Acts xi. 22 (ἡκούσθη ὁ λόγος εἰς τὰ ὅσα τῆς ἐκκλησίας was brought to the ears); 1 Co. v. 1 (ἀκούεται πορνεία ἐν ὑμῖν); Mt. xxviii. 14 (ἐὰν ἀκουσθῇ τοῦτο ἐπὶ [L Tr WH mrg. ὑπὸ] τοῦ ἡγεμόνος); Mk. ii. 1; Jn. ix. 32 ἡκούσθη ὅτι. **d.** to give ear to teaching or teacher: τοὺς λόγους, Mt. x. 14; to follow with attentive hearing, τὸν λόγον, Jn. viii. 43; τὰ ῥήματα τοῦ θεοῦ, 47. **e.** to comprehend, understand, (like Lat. audio): Mk. iv. 33; Gal. iv. 21 [(Lehm. mrg. ἀναγινώσκειτε) yet cf. Mey. ad loc.]; (Gen. xi. 7). **2. ἀκούειν** is not joined with the genitive of the obj. unless one hear the person or thing with his own ears [B. 166 (144)]; **a.** with gen. of a person; simply; **a.** to perceive any one's voice: οὗ i. e. of Christ, whose voice is heard in the instruction of his messengers (Lk. x. 16), Ro. x. 14, [W. 199 (187) note<sup>2</sup>]. **β.** to give ear to one, listen,

hearken, (Germ. ihm zuhören, ihn anhören): Mt. ii. 9; Mk. vii. 14; xii. 37; Lk. ii. 46; x. 16; xv. 1; xix. 48; xxi. 38; Acts xvii. 32; xxiv. 24 (in both these pass. τινὸς περί τινος); xxv. 22; Jn. vi. 60. **γ.** to yield to, hear and obey, hear to one, (Germ. auf einen hören): Mt. xvii. 5, (Mk. ix. 7; Lk. ix. 35); Jn. iii. 29; x. 8; Acts iii. 22 sq.; iv. 19; vii. 37 [R G]; 1 Jn. iv. 5 sq. Hence **δ.** its use by John in the sense to listen to, have regard to, of God answering the prayers of men: Jn. ix. 31; xi. 41; 1 Jn. v. 14 sq. (the Sept. render ὑπακούω by εἰσακούω). **ε.** with gen. of pers. and ptep. [B. 301 (259)]: Mk. xiv. 58; Lk. xviii. 36; Jn. i. 37; vii. 32; Acts ii. 6, 11; Rev. xvi. 5; ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Rev. xvi. 7 G L T [Tr WH cod. Sin.], a poetic personification; cf. De Wette ad loc., W. § 30, 11. **β.** with gen. of a thing: τῆς βλασφημίας, Mk. xiv. 64 (Lehm. τὴν βλασφημίαν, as in Mt. xxvi. 65; the acc. merely denotes the object; τῆς βλασφ. is equiv. in sense to αὐτοῦ βλασφημοῦντος, [cf. B. 166 (145)]); τῶν λόγων, Lk. vi. 47, (Mt. vii. 24 τοὺς λόγους); Jn. vii. 40 (L T Tr WH cod. Sin., but R G τὸν λόγον, [cf. B. u. s.]); συμφωνίας κ. χορῶν, Lk. xv. 25; τοῦ στεναγμοῦ, Acts vii. 34; τῆς ἀπολογίας, Acts xxii. 1. The frequent phrase ἀκούειν τῆς φωνῆς (i. q. ὑπακούω, Ex. xviii. 19) means **a.** to perceive the distinct words of a voice: Jn. v. 25, 28; Acts ix. 7; xi. 7; xxii. 7; Heb. iii. 7, 15; iv. 7; Rev. xiv. 13; xxi. 3. **β.** to yield obedience to the voice: Jn. v. 25 (οἱ ἀκούσαντες sc. τῆς φωνῆς); x. 16, 27; xviii. 37; Rev. iii. 20. In Jn. xii. 47; xviii. 37; Lk. vi. 47; Acts xxii. 1, it is better to consider the pron. μου which precedes as a possess. gen. rather than, with B. 167 (145 sq.), to assume a double gen. of the object, one of the pers. and one of the thing. The Johannean phrase ἀκούειν παρὰ τοῦ θεοῦ, or τὶ παρὰ θεοῦ, signifies **a.** to perceive in the soul the inward communication of God: Jn. vi. 45. **β.** to be taught by God's inward communication: Jn. viii. 26, 40, (so, too, the simple ἀκούειν in v. 30); to be taught by the devil, acc. to the reading of L T Tr WH, ἡκούσατε παρὰ τοῦ πατρός, in Jn. viii. 38. For the rest cf. B. 165 (144) sqq.; 301 (258) sqq. [COMP.: δι-, εἰς-, ἐπ-, παρ-, προ-, ὑπ-ακούω.]

**ἀκρασία**, -as, ἡ, (ἀκρατής), want of self-control, incontinence, intemperance: Mt. xxiii. 25 (Grsb. ἀδικία); 1 Co. vii. 5. Cf. Lob. ad Phryn. p. 524 sq. [(Aristot. on.)]\*

**ἀκρατής**, -ές, gen. -έος, -οῦς, (κράτος), without self-control, intemperate: 2 Tim. iii. 3. (Freq. in prof. writ. fr. Plato and Xen. down.)\*

**ἀκρατος**, -ον, (κεράννυμι), unmixed, pure: Rev. xiv. 10 (of wine undiluted with water, as freq. in prof. writ. and Jer. xxxii. 1 (xxv. 15)).\*

**ἀκριβεία**, -είας, ἡ, (ἀκριβής), exactness, exactest care: Acts xxii. 3 (κατὰ ἀκριβείαν τοῦ νόμου in accordance with the strictness of the Mosaic law, [cf. Isoc. areop. p. 147 e.]). [From Thuc. down.]\*

**ἀκριβής**, -ές, gen. -οῦς, exact, careful. The neut. compar. is used adverbially in Acts xviii. 26; xxiii. 15, 20; xxiv. 22; ἡ ἀκριβεστάτη αἵρεσις the strictest sect i. e. the most precise and rigorous in interpreting the Mosaic law, and



in observing even the more minute precepts of the law and of tradition, Acts xxvi. 5. [From Hdt. down.]\*

**ἀκριβῶς**, -ῶ: 1 aor. ἠκριβῶσα; (ἀκριβής); 1. in prof. writ. to know accurately, to do exactly. 2. to investigate diligently: Mt. ii. 7, 16, (ἀκριβῶς ἐξετάζειν, vs. 8); Aristot. gen. anim. 5, 1; Philo, m. opif. § 25 μετὰ πάσης ἐξετάσεως ἀκριβοῦντες. [Al. to learn exactly, ascertain; cf. Fritz. or Mey. on Mt. u. s.]\*

**ἀκριβῶς**, adv., exactly, accurately, diligently: Mt. ii. 8; Lk. i. 3; Acts xviii. 25; 1 Th. v. 2; ἀκριβῶς περιπατεῖν to live carefully, circumspectly, deviating in no respect from the law of duty, Eph. v. 15. [Fr. Aeschyl. down.]\*

**ἀκρίς**, -ίδος, ἡ, [fr. Hom. down], a locust, particularly that species which especially infests oriental countries, stripping fields and trees. Numberless swarms of them almost every spring are carried by the wind from Arabia into Palestine, and having devastated that country migrate to regions farther north, until they perish by falling into the sea. The Orientals are accustomed to feed upon locusts, either raw or roasted and seasoned with salt [or prepared in other ways], and the Israelites also (acc. to Lev. xi. 22) were permitted to eat them; (cf. Win. RWB. s. v. Heuschrecken; Furrer in Schenkel iii. p. 78 sq.; [BB.DD. s. v.; Tristram, Nat. Hist. of the Bible, p. 313 sqq.]): Mt. iii. 4; Mk. i. 6. A marvelous and infernal kind of locusts is described in Rev. ix. 3, 7, cf. 2, 5 sq. 8-12; see Düsterdieck ad loc.\*

**ἀκροατήριον**, -ον, τό, (ἀκροάομαι to be a hearer), place of assemblage for hearing, auditorium; like this Lat. word in Roman Law, ἀκροατ. in Acts xxv. 23 denotes a place set apart for hearing and deciding cases, [yet cf. Mey. ad loc.]. (Several times in Plut. and other later writers.)\*

**ἀκροατής**, -ου, ὁ, (ἀκροάομαι, [see the preceding word]), a hearer: τοῦ νόμου, Ro. ii. 13; τοῦ λόγου, Jas. i. 22 sq. 25. (Thuc., Isocr., Plat., Dem., Plut.)\*

**ἀκροβυστία**, -ας, ἡ, (a word unknown to the Greeks, who used ἡ ἀκροποσθία and τὸ ἀκροπόσθιον, fr. πόσθη i. e. membrum virile. Accordingly it is likely that τὴν πόσθην of the Greeks was pronounced τὴν βύσθην by the Alexandrians, and ἀκροβυστία said instead of ἀκροποσθία — i. e. τὸ ἄκρον τῆς πόσθης; cf. the acute remarks of Fritzsche, Com. on Rom. vol. i. 136, together with the opinion which Winer prefers 99 (94), [and Cremer, 3te Aufl. s. v.]), in the Sept. the equiv. of ἡ γῆ the prepuce, the skin covering the glans penis; a. prop.: Acts xi. 3; Ro. ii. 25, 26<sup>b</sup>; 1 Co. vii. 19; Gal. v. 6; vi. 15; Col. iii. 11; (Judith xiv. 10; 1 Macc. i. 15); ἐν ἀκροβυστία ὢν having the foreskin (Tertull. praeputiat), uncircumcised i. e. Gentile, Ro. iv. 10; ἐν ἄκρ. sc. ὢν, 1 Co. vii. 18; equiv. to the same is δι' ἀκροβυστίας, Ro. iv. 11; ἡ ἐν τῇ ἀκροβ. πίστις the faith which one has while he is uncircumcised, Ro. iv. 11 sq. b. by meton. of the abstr. for the concr., having the foreskin is equiv. to a Gentile: Ro. ii. 26<sup>a</sup>; iii. 30; iv. 9; Eph. ii. 11; ἡ ἐκ φύσεως ἀκροβ. one uncircumcised by birth or a Gentile, opp. to a Jew who shows himself a Gentile in character, Ro. ii. 27; εὐαγγέλιον τῆς ἀκροβ. gospel to be preached to the Gentiles, Gal.

ii. 7. c. in a transferred sense: ἡ ἀκροβ. τῆς σαρκός (opp. to the περιτομή ἀχειροποίητος or regeneration, Col. ii. 11), the condition in which the corrupt desires rooted in the σάρξ were not yet extinct, Col. ii. 13 (the expression is derived from the circumstance that the foreskin was the sign of impurity and alienation from God, [cf. B. D. s. v. Circumcision]).\*

**ἀκρογωνιαίος**, -αία, -αῖον, a word wholly bibl. and eccl., [W. 99 (94); 236 (221)], (ἄκρος extreme, and γωνία corner, angle), placed at the extreme corner; λίθος corner-stone; used of Christ, 1 Pet. ii. 6; Eph. ii. 20; Sept. Is. xxviii. 16 for חֹבֶלֶת יָסֶד. For as the corner-stone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles, Eph. ii. 20 [yet cf. Mey. ad loc.] compared with vss. 14, 16-19, 21 sq. And as a corner-stone contributes to sustain the edifice, but nevertheless some fall in going around the corner carelessly; so some are built up by the aid of Christ, while others stumbling at Christ perish, 1 Pet. ii. 6-8; see γωνία, a.\*

**ἀκροθίνιον**, -ον, τό, (fr. ἄκρος extreme, and θίς, gen. θινός, a heap; extremity, topmost part of a heap), generally in plur. τὰ ἀκροθίνια the first-fruits, whether of crops or of spoils (among the Greeks customarily selected from the topmost part of the heaps and offered to the gods, Xen. Cyr. 7, 5, 35); in the Bible only once: Heb. vii. 4, of booty. (Pind., Aeschyl., Hdt., Thuc., Plut., al.)\*

**ἄκρος**, -α, -ον, (ἀκή point [see ἀκμή]), [fr. Hom. down], highest, extreme; τὸ ἄκρον the topmost point, the extremity [cf. B. 94 (82)]: Lk. xvi. 24; Heb. xi. 21 [see προσκυνέω, a. fin.]; ἄκρα, ἄκρον γῆς, οὐρανοῦ, the farthest bounds, uttermost parts, end, of the earth, of heaven: Mt. xxiv. 31; Mk. xiii. 27; cf. Deut. iv. 32; xxviii. 64; Is. xiii. 5; Jer. xii. 12.\*

**Ἀκύλας**, -ου, [but no gen. seems to be extant, see B. 20<sup>a</sup> (18)], ὁ, Aquila, a Jew of Pontus, a tent-maker, convert to Christ, companion and ally of Paul in propagating the Christian religion: Acts xviii. 2, 18, 26; Ro. xvi. 3; 1 Co. xvi. 19; 2 Tim. iv. 19; [see B. D.]\*

**ἀκυρώω**, -ῶ; 1 aor. ἠκύρωσα; (ἄκυρος without authority, not binding, void; fr. κύρος force, authority), to render void, deprive of force and authority, (opp. to κυρώω to confirm, make valid): ἐντολήν, Mt. xv. 6 [R G; νόμον, ibid. T WH mrg.]; λόγον [ibid. L Tr WH txt.]; Mk. vii. 13, (cf. ἀθετέω), διαθήκην, Gal. iii. 17. ([1 Esdr. vi. 31]; Diod., Dion. Hal., Plut.)\*

**ἀκωλύτως**, adv., (κωλύω), without hindrance: Acts xxviii. 31. [Plato, Epict., Hdian.]\*

**ἄκων**, ἄκουσα, ἄκον, (contr. fr. ἀέκων, a priv. and ἔκων willing), not of one's own will, unwilling: 1 Co. ix. 17. (Very freq. among the Greeks.)\*

[ἄλα, τό, read by Tdf. in Mt. v. 13; Mk. ix. 50; Lk. xiv. 34; see ἄλας.]

**ἀλάβαστρον**, -ον, τό, (in the plur. in Theocr. 15, 114; Anth. Pal. 9, 153; in other prof. writ. ὁ and ἡ ἀλάβαστρος; [the older and more correct spelling drops the ρ, cf. Steph. Thesaur. s. v. 1885 d.; L. and S. s. v. ἀλά-



*βαστρος*]), a box made of alabaster, in which unguents are preserved, (Plin. h. n. 13, 2 (3), [al. 13, 19], "unguenta optime servantur in alabastris"); with the addition of *μύρον* (as in Leian. dial. mer. 14, 2; [Hdt. 3, 20]): Lk. vii. 37; Mt. xxvi. 7; Mk. xiv. 3 (where L T adopt *τὸν ἀλάβ.*, Tr WH [Mey.] *τὴν ἀλ.*; Mt. and Lk. do not add the article, so that it is not clear in what gender they use the word, [cf. Tdf.'s crit. note ad loc.]). Cf. *Win. RWB.* [or B. D.] s. v. Alabaster.\*

*ἀλαζονεία*, and *ἀλαζονία* (which spelling, not uncommon in later Grk., T WH adopt [see I, ε]), -ας, ἡ, (fr. *ἀλαζονεύομαι* i. e. to act the *ἀλαζών*, q. v.); a. in prof. writ. [fr. Arstph. down] generally *empty, braggart talk*, sometimes also *empty display in act, swagger*. For illustration see Xen. Cyr. 2, 2, 12; mem. 1, 7; Aristot. eth. Nic. 4, 13, p. 1127 ed. Bekk.; [also Trench § xxix.]. b. *an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights*: 2 Macc. ix. 8; Sap. v. 8. c. *an impious and empty presumption which trusts in the stability of earthly things*, [R. V. *vaunting*]: Jas. iv. 16 (where the plur. has reference to the various occasions on which this presumption shows itself; [cf. W. § 27, 3; B. 77 (67)]); *τοῦ βίου, display in one's style of living*, [R. V. *vainglory*], 1 Jn. ii. 16.\*

*ἀλαζών*, -όνος, ὁ, ἡ, (*ἀλη* wandering), [fr. Arstph. on], *an empty pretender, a boaster*: Ro. i. 30; 2 Tim. iii. 2. [Trench § xxix.; Tittmann i. p. 73 sq.]\*

*ἀλαλάω*; [fr. Pind. down]; a. prop. to repeat frequently the cry *ἀλά, as soldiers used to do on entering battle*. b. univ. to utter a joyful shout: Ps. xlvii. (xlvii.) 2; Lxv. (lxvi.) 2; and in prof. writ. c. to wail, lament: Mk. v. 38, (ἡ ἡ Jer. iv. 8; xxxii. 20 (xxv. 34)); cf. *ὀλοῦζω*, Lat. *ululare*. [Syn. see *κλαίω* fin.]. d. to ring loudly, to clang: 1 Co. xiii. 1, [cf. *ἐν κυμβάλοις ἀλαλαγμοῖ*, Ps. cl. 5].\*

*ἀλαλήτος*, -ον, (*αλητός* fr. *λαλέω*; [cf. W. 23]), *not to be uttered, not to be expressed in words*: *στεναγμοί* mute sighs, the expression of which is suppressed by grief, Ro. viii. 26, [al. 'which (from their nature) cannot be uttered']; cf. Mey. ad loc.; W. 97 (92). (Anth. Pal. 5, 4 *συνίστορα ἀαλήτων* i. e. of love-secrets.)\*

*ἄ-λαλος*, -ον, (*λάλος* talking, talkative), [fr. Aeschyl. on], *speechless, dumb, wanting the faculty of speech*: Mk. vii. 37; *πνεῦμα*, Mk. ix. 17, 25, because the defects of demoniacs were thought to proceed from the nature and peculiarities of the demons by which they were possessed. (Sept. Ps. xxxvii. (xxxviii.) 14; xxx. (xxxii.) 19; *ἀλάλου καὶ κακοῦ πνεύματος πλήρης*, Plut. de orac. def. 51 p. 438 b.)\*

*ἄλας*, -ατος, τό, (a later form, found in Sept. and N. T. [Aristot. de mirab. ausc. § 138; Plut. qu. conv. iv. 4, 3, 3], cf. *Bitm. Ausf. Spr. i. p. 220*; dat. *ἄλατι* Col. iv. 6), and *ἄλας*, ἄλος, ὁ, (the classic form [fr. Hom. down]; Sir. xxii. 15 (13); xliii. 19; Sap. x. 7; 1 Macc. x. 29, etc.; Mk. ix. 49 *ἀλί* dat. [T WH Tr mrg. om. Tr txt. br.]; and in vs. 50 L T Tr WH *ἄλα* acc. [yet without the art.] with nom. *τὸ ἄλας*), finally, nom. and acc. *ἄλα* Tdf.

in Mk. ix. 50 [also Mt. v. 13; Lk. xiv. 34 (where see his note)] (similar to *γάλα*, gen. *γάλατος*, a form noted by certain grammarians, see [WH. App. p. 158;] Kühner i. 353 sq.; but see what Fritzsche, Com. on Sir. (xxxix. 26) p. 226 sq., says in opposition); salt; 1. Salt with which food is seasoned and sacrifices are sprinkled: Mk. ix. 49 RG; cf. *ἀλίζω*. 2. *ἄλας τῆς γῆς*, those kinds of saline matter used to fertilize arable land, Mt. v. 13\*; here salt as a condiment cannot be understood, since this renders land sterile (Deut. xxix. 23; Zeph. ii. 9; Judg. ix. 45); cf. *Grohmann* in *Käufer's Bibl. Studien*, 1844, p. 82 sqq. The meaning is, 'It is your prerogative to impart to mankind (likened to arable land) the influences required for a life of devotion to God.' In the statement immediately following, *εἰν δὲ ἄλας κτλ.*, the comparison seems to be drawn from salt as a condiment, so that two figures are blended; [but it is better to adopt this latter meaning throughout the pass., and take *γῆ* to denote the mass of mankind, see s. v. 4 b. and cf. Tholuck et al. ad loc.]. In Mk. ix. 50\* and Lk. xiv. 34 salt is a symbol of that health and vigor of soul which is essential to Christian virtue; [cf. Mey. on the former pass.]. 3. Salt is a symbol of lasting concord, Mk. ix. 50\*, because it protects food from putrefaction and preserves it unchanged. Accordingly, in the solemn ratification of compacts, the Orientals were, and are to this day, accustomed to partake of salt together. Cf. *Win. RWB.* s. v. Salz; [BB.DD. s. v. Salt]; Knobel on Leviticus p. 370. 4. Wisdom and grace exhibited in speech: Col. iv. 6 [where see Bp. Lghtft.]\*

*Ἄλασσα*: Acts xxvii. 8; cf. *Λασαία*.

*ἄλειψ*, ὁ, T WH uniformly for *ἀλειψ*, see Tdf.'s note on Mk. i. 16 and N. T. ed. 7, Proleg. p. l.; esp. ed. 8, Proleg. p. 82 sq.; WH. App. p. 151.]

*ἀλείφω*: impf. *ἤλειπον*; 1 aor. *ἤλειψα*; 1 aor. mid. impv. *ἀλειψαι*; [allied with *λίπος* grease; cf. Curtius § 340; Vaniček p. 811; Peile p. 407; fr. Hom. down]; to anoint: *τινά* or *τί*, Mk. xvi. 1; Jn. xii. 3; *τινά* or *τί τιμι* [W. 227 (213)], as *ἔλαιον*, Lk. vii. 46\*; Mk. vi. 13; Jas. v. 14; *μύρον*, Jn. xi. 2; Lk. vii. 38, 46\*; Mid.: Mt. vi. 17 (lit. 'anoint for thyself thy head,' *unge tibi caput tuum*; cf. W. 257 (242); B. 192 (166 sq.)). Cf. *Win. RWB.* s. v. Salbe; [B.D. or McC. and S. s. v. Anoint, etc. SYN.: "*ἀλείφειν* is the mundane and profane, *χρίειν* the sacred and religious, word." Trench § xxxviii. COMP.: *ἐξ-ἀλείφω*].\*

*ἀλεκτοροφωνία*, -ας, ἡ, (*ἀλέκτωρ* and *φωνή* [W. 25]), the crowing of a cock, cock-crowing: Aesop. fab. 79 [44]. Used of the third watch of the night: Mk. xiii. 35; in this passage the watches are enumerated into which the Jews, following the Roman method, divided the night; [cf. *Win. RWB.* s. v. Nachtwachen; B. D. s. v. Watches of Night; Alex.'s Kitto s. v. Cock-crowing; Wetst. on Mt. xiv. 25; Wieseler, Chron. Syn. p. 406 note]. (For writ. who use this word see *Lob. ad Phryn. p. 229*, [and add (fr. *Soph. Lex.* s. v.) Strab. 7, frag. 35 p. 83, 24; Orig. i. 825 b.; Constt. Ap. 5, 18; 5, 19; 8, 34].)\*



ἀλέκτωρ, -ορος, ὁ, a cock, (Lat. *gallus gallinaceus*): Mt. xxvi. 34, 74 sq.; Mk. xiv. 30, 68 [Lehm. br.], 72; Lk. xxii. 34, 60 sq.; Jn. xiii. 38; xviii. 27. Cf. *Lob. ad Phryn.* p. 229; [*Rutherford*, New Phryn. p. 307; W. 23; see also BB.DD. s. v.; *Tristram*, Nat. Hist. of the Bible, p. 221 sq.; esp. *Egli*, Zeitschr. f. wiss. Theol., 1879 p. 517 sqq.]\*

Ἀλεξανδρεὺς, -εὺς, ὁ, an Alexandrian, a native or a resident of Alexandria (a celebrated city of Egypt): Acts vi. 9; xviii. 24. [(Plut. *Pomp.* 49, 6; al.)]\*

Ἀλεξανδρινός [cf. Tdf.'s note on Acts xxvii. 6; G L Tr Cobet, al. -δρίνος; Chandler § 397 note], -ή, -όν, Alexandrian: Acts xxvii. 6; xxviii. 11. [(Polyb. 34, 8, 7.)]\*

Ἀλεξανδρος [i. e. defender of men], -ου, ὁ, Alexander; 1. a son of that Simon of Cyrene who carried the cross of Jesus: Mk. xv. 21. 2. a certain man of the kindred of the high priest: Acts iv. 6. 3. a certain Jew: Acts xix. 33. 4. a certain coppersmith, an opponent of the apostle Paul: 1 Tim. i. 20; 2 Tim. iv. 14; [al. doubt whether both these passages relate to the same man; cf. e. g. *Ellic.* on the former].\*

ἄλευρον, -ου, τό, (ἀλεύω to grind), *wheaten flour, meal*: Mt. xiii. 33; Lk. xiii. 21. Hesych. ἄλευρα κυρίως τὰ τοῦ σίτου, ἄλφια δὲ τῶν κριθῶν. (Hdt., Xen., Plat., Joseph., al.)\*

ἀλήθεια, -ας, ἡ, (ἀλθής), [fr. Hom. down], *verity, truth*.

I. objectively; 1. univ. *what is true in any matter under consideration* (opp. to what is feigned, fictitious, false): Jas. iii. 14; ἀλθειαν λέγειν, εἶπεν, Jn. viii. 45 sq.; xvi. 7; Ro. ix. 1; 1 Co. xii. 6; 1 Tim. ii. 7; εἶπεν αὐτῷ πᾶσαν τὴν ἀλθειαν, everything as it really was, Mk. v. 33, (so in classics); μαρτυρεῖν τῇ ἀλθείᾳ to testify according to the true state of the case, Jn. v. 33; in a broader sense, λαλεῖν ἀλθειαν to speak always according to truth, Eph. iv. 25; [ἀλθείας ῥήματα ἀποφθέγγομαι, as opp. to the vagaries of madness, Acts xxvi. 25]; ἀλθεια ἐγένετο, was shown to be true by the event, 2 Co. vii. 14. ἐν ἀλθείᾳ in truth, truly, as the case is, according to fact: Mt. xxii. 16; Jn. iv. 23 sq. (as accords with the divine nature); 2 Co. vii. 14; Col. i. 6; ἐπ' ἀλθείας a. truly, in truth, according to truth: Mk. xii. 32; Lk. iv. 25, (Job ix. 2 Sept.; Philo, vit. Moys. i. § 1). b. of a truth, in reality, in fact, certainly: Mk. xii. 14; Lk. xx. 21; [xxii. 59]; Acts iv. 27; x. 34, (Clem. Rom. 1 Cor. 23, 5 and 47, 3); [cf. W. § 51, 2 f.; B. 336 (289)]; κατ' ἀλθειαν in accordance with fact, i. e. (acc. to the context) justly, without partiality: Ro. ii. 2; εἶτε προφάσεις, εἶτε ἀλθεία, Phil. i. 18; ἐν ἔργῳ κ. ἀλθείᾳ, 1 Jn. iii. 18 [Rec. om. ἐν; so Eph. iv. 21 WH mrg.].

2. In reference to religion, the word denotes *what is true in things appertaining to God and the duties of man*, ('moral and religious truth'); and that a. with the greatest latitude, in the sceptical question τί ἐστὶν ἀλθεια, Jn. xviii. 38; b. the true notions of God which are open to human reason without his supernatural intervention: Ro. i. 18; also ἡ ἀλθεια θεοῦ the truth of which God is the author, Ro. i. 25, cf. 19, (ἡ ἀλθεια τοῦ Χριστοῦ, Evang. Nicod. c. 5, 2; accordingly it is not, as many interpret the phrase, the true nature of God [yet

see Mey. ad loc.]); truth, the embodiment of which the Jews sought in the Mosaic law, Ro. ii. 20. c. the truth, as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and to the corrupt opinions and precepts of false teachers even among Christians: ἡ ἀλθεια τοῦ εὐαγγ. the truth which is the gospel or which the gospel presents, Gal. ii. 5, 14, [cf. W. § 34, 3 a.]; and absol. ἡ ἀλθεια and ἀλθεια: Jn. i. 14, 17; viii. 32, 40; [xvi. 13]; xvii. 19; 1 Jn. i. 8; ii. 4, 21; 2 Jn. 1-3; Gal. iii. 1 (Rec.); v. 7; 2 Co. iv. 2; xiii. 8; Eph. iv. 24; 2 Th. ii. 10, 12; 1 Tim. ii. 7 (ἐν πίστει κ. ἀλθείᾳ in faith and truth, of which I became a partaker through faith); iii. 15; iv. 3; vi. 5; 2 Tim. ii. 18; iii. 8; iv. 4; Tit. i. 14; 2 Pet. i. 12; [3 Jn. 8, 12]; ὁ λόγος τῆς ἀλθείας, Col. i. 5; Eph. i. 13; 2 Tim. ii. 15; λόγος ἀλθείας, 2 Co. vi. 7; Jas. i. 18; ὁδὸς τῆς ἀλ. 2 Pet. ii. 2; πίστις ἀλθείας, 2 Th. ii. 13 [W. 186 (175)]; ὑπακοή τῆς ἀλ. 1 Pet. i. 22; ἐπίγνωσις τῆς ἀλ. Heb. x. 26; 1 Tim. ii. 4; 2 Tim. ii. 25; iii. 7; [Tit. i. 1]; πνεῦμα τῆς ἀλ. the Spirit (of God) which is truth (1 Jn. v. 6) and imbues men with the knowledge of the truth, Jn. xiv. 17; [xvi. 13]; xv. 26; 1 Jn. iv. 6; ἐγὼ εἰμι ἡ ἀλθεια I am he in whom the truth is summed up and impersonated, Jn. xiv. 6; ἡ ἀλθειά σου [Rec.] (i. e. θεοῦ) the truth which is in thee and proceeds from thee, Jn. xvii. 17; [ἐστὶν ἀλθεια Χριστοῦ ἐν ἐμοί i. e. controls, actuates, me, 2 Co. xi. 10]; εἶναι ἐκ τῆς ἀλθείας to be eager to know the truth, Jn. xviii. 37 (see ἐκ, II. 7, and εἰμί, V. 3 d.); to proceed from the truth, 1 Jn. ii. 21; to be prompted and controlled by the truth, 1 Jn. iii. 19; μαρτυρεῖν τῇ ἀλθ. to give testimony in favor of the truth in order to establish its authority among men, Jn. xviii. 37; ἀλθειαν ποιεῖν to exemplify truth in the life, to express the form of truth in one's habits of thought and modes of living, Jn. iii. 21; 1 Jn. i. 6, (Tob. xiii. 6; iv. 6; cf. Neh. ix. 33; ὁδὸν ἀλθείας αἰρεῖσθαι, Ps. cxviii. (cxix.) 30); so also περιπατεῖν ἐν τῇ ἀλ. 2 Jn. 4; 3 Jn. 3 sq.; ἀπειθεῖν τῇ ἀλ. is just the opposite, Ro. ii. 8; so also πλανηθῆναι ἀπὸ τῆς ἀλ. Jas. v. 19. II. subjectively; truth as a personal excellence; that candor of mind which is free from affectation, pretence, simulation, falsehood, deceit: Jn. viii. 44; sincerity of mind and integrity of character, or a mode of life in harmony with divine truth: 1 Co. v. 8; xiii. 6 (opp. to ἀδικία); Eph. iv. 21 [see I. 1 b. above]; v. 9; [vi. 14]; σοῦ ἡ ἀλθεια the truth as it is discerned in these, thy habit of thinking and acting in congruity with truth, 3 Jn. 3; ἡ ἀλθεια τοῦ θεοῦ which belongs to God, i. e. his holiness [but cf. περισσεύω, 1 b. fin.], Ro. iii. 7; spec. veracity (of God in keeping his promises), Ro. xv. 8; ἐν ἀλθείᾳ sincerely and truthfully, 2 Jn. 1; 3 Jn. 1. The word is not found in Rev. ([nor in 1 Thess., Philem., Jude]). Cf. *Hölemann*, "Bibelstudien", (Lpz. 1859) 1te Abth. p. 8 sqq.; [*Wendt* in Stud. u. Krit., 1883, p. 511 sqq.]\*

ἀληθεύω; in prof. writ. ([Aeschyl., Xen., Plat., Aristot., al.) to speak the truth; a. to teach the truth: τινί



Gal. iv. 16. **b.** to profess the truth (true doctrine): Eph. iv. 15. [R. V. mrg. in both pass. *to deal truly*.]\*

**ἀληθής**, -ές, (*a* priv. and *λήθω*, *λαθεῖν* [*λανθάνω*], τὸ λήθος, — cf. *ἀμαθής*; lit. *not hidden, unconcealed*), [fr. Hom. down]; **1.** true: Jn. iv. 18; x. 41; xix. 35; 1 Jn. ii. 8, 27; Acts xii. 9 (an actual occurrence, opp. to *ὄραμα*); Phil. iv. 8; *μαρτυρία*, Jn. v. 31 sq.; viii. 13 sq. 17; xxi. 24; 3 Jn. 12; Tit. i. 13; *κρίσις*, just, Jn. viii. 16 (L T Tr WH *ἀληθινή*); *παροιμία*, 2 Pet. ii. 22; *χάρις*, grace which can be trusted, 1 Pet. v. 12. **2.** *loving the truth, speaking the truth, truthful*: Mt. xxii. 16; Mk. xii. 14; Jn. vii. 18; 2 Co. vi. 8 (opp. to *πλάνος*); of God, Jn. iii. 33; viii. 26; Ro. iii. 4 (opp. to *ψεύστης*). **3.** i. q. *ἀληθινός*, 1: Jn. vi. 55 (L T Tr WH; for Rec. *ἀληθός*), as in Sap. xii. 27, where *ἀληθής θεός* is contrasted with *οὗς ἐδόκουν θεούς*. Cf. Rückert, Abendmahl, p. 266 sq. [On the distinction betw. this word and the next, see Trench § viii.]\*

**ἀληθινός**, -ή, -όν, (freq. in prof. writ. fr. Plato down; [twenty-three times in Jn.'s writ.; only five (acc. to Lehm. six) times in the rest of the N. T.]); **1.** "that which has not only the name and semblance, but the real nature corresponding to the name" (Tittmann p. 155; ["particularly applied to express that which is all that it pretends to be, for instance, pure gold as opp. to adulterated metal" Donaldson, New Crat. § 258; see, at length, Trench § viii.]), in every respect corresponding to the idea signified by the name, real and true, genuine; **a.** opp. to what is fictitious, counterfeit, imaginary, simulated, pretended: *θεός* (תְּהֵא־יְהֵא־נָא, 2 Chr. xv. 3), 1 Th. i. 9; Heb. ix. 14 Lehm.; Jn. xvii. 3; 1 Jn. v. 20. (*ἀληθινοὶ φίλοι*, Dem. Phil. 3, p. 113, 27.) **b.** it contrasts realities with their semblances: *σκηνή*, Heb. viii. 2; the sanctuary, Heb. ix. 24. (*ὁ ἵππος* contrasted with *ὁ ἐν τῇ εἰκόνι*, Ael. v. h. 2, 3.) **c.** opp. to what is imperfect, defective, frail, uncertain: Jn. iv. 23, 37; vii. 28; used without adjunct of Jesus as the true Messiah, Rev. iii. 7; *φῶς*, Jn. i. 9; 1 Jn. ii. 8; *κρίσις*, Jn. viii. 16 (L T Tr WH; Is. lix. 4); *κρίσεις*, Rev. xvi. 7; xix. 2; *ἄρτος*, as nourishing the soul unto life everlasting, Jn. vi. 32; *ἄμπελος*, Jn. xv. 1; *μαρτυρία*, Jn. xix. 35; *μάρτυς*, Rev. iii. 14; *δεσπότης*, Rev. vi. 10; *ὁδοί*, Rev. xv. 3; coupled with *πιστός*, Rev. iii. 14; xix. 11; substantively, τὸ ἀληθινόν the genuine, real good, opp. to external riches, Lk. xvi. 11, ([οἷς μὲν γὰρ ἀληθινὸς πλοῦτος ἐν οὐρανῷ, Philo de praem. et poen. § 17, p. 425 ed. Mang.; cf. Wetst. on Lk. i. c.]; *ἀθληταί*, Polyb. 1, 6, 6). **2.** i. q. *ἀληθής*, true, veracious, sincere, (often so in Sept.): *καρδία*, Heb. x. 22 (μετ' ἀληθείας ἐν καρδίᾳ ἀλητῶν, Is. xxxviii. 3); *λόγοι*, Rev. xxi. 5; xxii. 6, (Plutarch, apophth. p. 184 c.). [Cf. Cremer 4te Aufl. s. v. ἀλήθεια.]

**ἀλήθω**, (*a* com. Grk. form for the Attic *ἀλέω*, cf. *Lob. ad Phryn.* p. 151); *to grind*: Mt. xxiv. 41; Lk. xvii. 35. It was the custom to send women and female slaves to the mill-houses [?] to turn the hand-mills (Ex. xi. 5), who were called by the Greeks *γυναῖκες ἀλετριδές* (Hom. Od. 20, 105); [cf. B. D. s. v. Mill].\*

**ἀληθώς**, adv., [fr. Aeschyl. down], *truly, of a truth, in*

*reality; most certainly*: Jn. i. 47 (48); iv. 42; vi. 14, 55 Rec.; vii. 26, 40; viii. 31; xvii. 8; Mt. xiv. 33; xxvi. 73; [Mk. xiv. 70; Mt.] xxvii. 54; [Mk. xv. 39]; Lk. ix. 27; xii. 44; xxi. 3; Acts xii. 11; 1 Th. ii. 13; 1 Jn. ii. 5.\*

**ἀλιεύς**, -έως, ὁ, (*ἄλς*, *ἁλός*, the sea), [fr. Hom. down]; *a fisherman, fisher*: Mt. iv. 18 sq.; Mk. i. 16 sq.; Lk. v. 2, — in all which pass. T and WH have *ἀλειῖς* fr. the form *ἀλειεύς*, q. v.\*

**ἀλιεύω**; (*ἀλιεύς*); *to fish*: Jn. xxi. 3. [Philo, Plut.]\*

**ἀλίζω**: (*ἄλς*, *ἁλός*; salt); *to salt, season with salt, sprinkle with salt*; only the fut. pass. is found in the N. T.: ἐν τίνι ἀλισθήσεται; by what means can its saltness be restored? Mt. v. 13; *θυσία ἀλλ' ἀλισθήσεται*, the sacrifice is sprinkled with salt and thus rendered acceptable to God, Mk. ix. 49 [R G L Tr txt. br.], (Lev. ii. 13; Ezek. xliii. 24; Joseph. antt. 3, 9, 1; cf. Knobel on Lev. p. 369 sq.; *Win. RWB.* s. v. Salz; [BB.DD. s. v. Salt]); *πᾶς πυρὶ ἀλισθήσεται*, every true Christian is rendered ripe for a holy and happy association with God in his kingdom by fire, i. e. by the pain of afflictions and trials, which if endured with constancy tend to purge and strengthen the soul, Mk. ix. 49. But this extremely difficult passage is explained differently by others; [cf. Meyer, who also briefly reviews the history of its exposition]. (Used by the Sept., Aristot., [cf. *Soph. Lex.*]; Ignat. ad Magnes. 10 [shorter form] ἀλίσθητε ἐν Χριστῷ, ὥνα μὴ διαφθαρῇ τις ἐν ὑμῖν.) [Comp.: *συν-αλίζω*, — but see the word.]\*

**ἀλισγημα**, -τος, τό, (*ἀλισγέω* to pollute, which occurs Sir. xl. 29; Dan. i. 8; Mal. i. 7, 12; akin to *ἀλίνω*, *ἀλινέω* to besmear [Lat. *linere*, cf. *Lob. Pathol. Element.* p. 21; *Rhemat.* p. 123; Steph., Hesych., *Sturz, De Dial. Alex.* p. 145]), *pollution, contamination*: Acts xv. 20 (τοῦ ἀπέχεσθαι κτλ. to beware of pollution from the use of meats left from the heathen sacrifices, cf. vs. 29). Neither *ἀλισγέω* nor *ἀλισγημα* occurs in Grk. writ.\*

**ἀλλά**, an adversative particle, derived from *ἄλλα*, neut. of the adj. *ἄλλος*, which was originally pronounced *ἄλλός* (cf. *Klotz ad Devar.* ii. p. 1 sq.), hence properly, *other things* sc. than those just mentioned. It differs from *δέ*, as the Lat. *at* and *sed* from *autem*, [cf. *W.* 441 sq. (411)]. **1.** But. So related to the preceding words that it serves to introduce

**1.** an opposition to concessions; *nevertheless, notwithstanding*: Mt. xxiv. 6; Mk. xiii. 20; xiv. 28; Jn. xvi. 7, 20; Acts iv. 17; vii. 48; Ro. v. 14 sq.; x. 16; 1 Co. iv. 4; 2 Co. vii. 6; Phil. ii. 27 (*ἀλλ' ὁ θεός* etc.), etc. **2.** an objection: Jn. vii. 27; Ro. x. 18 sq.; 1 Co. xv. 35; Jas. ii. 18. **3.** an exception: Lk. xxii. 53; Ro. iv. 2; 1 Co. viii. 7; x. 23. **4.** a restriction: Jn. xi. 42; Gal. iv. 8; Mk. xiv. 36. **5.** an ascensive transition or gradation, *nay rather, yea moreover*: Jn. xvi. 2; 2 Co. i. 9; esp. with *καί* added, Lk. xii. 7; xvi. 21; xxiv. 22. *ἀλλ' οὐδέ, but . . . not even* (Germ. *ja nicht einmal*): Lk. xxiii. 15; Acts xix. 2; 1 Co. iii. 2 [Rec. *οὔτε*]; cf. Fritzsche on Mk. p. 157. **6.** or forms a transition to the cardinal matter, especially before imperatives: Mt. ix. 18; Mk.



ix. 22; xvi. 7; Lk. vii. 7; Jn. viii. 26; xvi. 4; Acts ix. 6 [not Rec.]; x. 20; xxvi. 16. 7. it is put elliptically: ἀλλ' ἵνα, i. e. ἀλλὰ τοῦτο γέγονεν, ἵνα, Mk. xiv. 49; Jn. xiii. 18; xv. 25; 1 Jn. ii. 19. 8. after a conditional or concessive protasis it signifies, at the beginning of the apodosis, yet [cf. W. 442 (411)]: after καὶ εἰ, 2 Co. xiii. 4 [RG]; Mk. xiv. 29 [RG L, (2 Macc. viii. 15)]; after εἰ καὶ, Mk. xiv. 29 [T Tr WH]; 2 Co. iv. 16; v. 16; xi. 6; Col. ii. 5, (2 Macc. vi. 26); after εἰ, 1 Co. ix. 2; Ro. vi. 5, (1 Macc. ii. 20); after εἰάν, 1 Co. iv. 15; after εἴπερ, 1 Co. viii. 6 [L Tr mrg. WH br. ἀλλ']; cf. Klotz ad Devar. ii. p. 93 sq.; Kühner ii. p. 827, § 535 Anm. 6. 9. after a preceding μέν: Mk. ix. 13 [T om. Tr br. μέν]; Acts iv. 16; Ro. xiv. 20; 1 Co. xiv. 17. 10. it is joined to other particles; ἀλλά γε [Grsb. ἀλλάγε] (twice in the N. T.): yet at least, 1 Co. ix. 2; yet surely (aber freilich), Lk. xxiv. 21 [L T Tr WH add καὶ yea and etc.], cf. Bornemann ad loc. In the more elegant Greek writers these particles are not combined without the interposition of the most emphatic word between them; cf. Bornemann l. c.; Klotz ad Devar. ii. pp. 15 sq. 24 sq.; Ast, Lex. Plat. i. p. 101; [W. 444 (413)]. ἀλλ' ἢ (arising from the blending of the two statements οὐδὲν ἄλλο ἢ and οὐδὲν ἄλλο, ἀλλά) save only, except: 1 Co. iii. 5 (where ἀλλ' ἢ omitted by G L T Tr WH is spurious); Lk. xii. 51, (Sir. xxxvii. 12; xlv. 10); and after ἄλλα itself, 2 Co. i. 13 [here Lchm. br. ἀλλ' before ἢ]; cf. Klotz u. s. ii. 31 sqq.; Kühner ii. p. 824 sq. § 535, 6; W. 442 (412); [B. 374 (320)]. ἀλλ' οὐ but not, yet not: Heb. iii. 16 (if punctuated παρεκράναν; ἀλλ' οὐ) for 'but why do I ask? did not all, etc.'; cf. Bleek ad loc. [W. 442 (411)]. ἀλλ' οὐχί will he not rather? Lk. xvii. 8. II. preceded by a negation: but (Lat. sed, Germ. sondern); 1. οὐκ (μή) . . . ἀλλά: Mt. xix. 11; Mk. v. 39; Jn. vii. 16; 1 Co. i. 17; vii. 10, 19 [οὐδὲν]; 2 Co. vii. 9; 1 Tim. v. 23 [μικέτι], etc. By a rhetorical construction οὐκ . . . ἀλλά sometimes is logically equiv. to not so much . . . as: Mk. ix. 37 (οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με); Mt. x. 20; Jn. xii. 44; Acts v. 4; 1 Co. xv. 10; 1 Th. iv. 8; by this form of speech the emphasis is laid on the second member; cf. Fritzsche on Mk. p. 773 sqq.; W. § 55, 8 b.; [B. 356 (306)]. οὐ μόνον . . . ἀλλὰ καὶ not only . . . but also: Jn. v. 18; xi. 52 [ἀλλ' ἵνα καὶ, etc.]; Ro. i. 32, and very often. When καὶ is omitted (as in the Lat. non solum . . . sed), the gradation is strengthened: Acts xix. 26 [Lchm. adds καὶ]; 1 Jn. v. 6; ἀλλὰ πολλῶ μαλλον, Phil. ii. 12; cf. Fritzsche l. c. p. 786 sqq.; W. 498 (464); [B. 369 sq. (317)]. 2. The negation to which ἀλλά pertains is suppressed, but can easily be supplied upon reflection [W. 442 (412)]: Mt. xi. 7-9; Lk. vii. 24-26, (in each passage, before ἀλλά supply 'you will say you did not go out into the wilderness for this purpose'); Acts xix. 2 (we have not received the Holy Spirit, but . . .); Gal. ii. 3 (they said not one word in opposition to me, but . . .); 2 Co. vii. 11 (where before ἀλλά, repeated six times by anaphora, supply οὐ μόνον with the accus. of the preceding

word). It is used in answers to questions having the force of a negation [W. 442 (412)]: Jn. vii. 49; Acts xv. 11; 1 Co. x. 20. ἀλλὰ ἵνα [or ἀλλ' ἵνα, cf. W. 40; B. 10] elliptical after a negation [W. 316 sq. (297); 620 (576)]; Fritzsche on Mt. p. 840 sq.]: Jn. i. 8 (suppl. ἀλλὰ ἦλθεν, ἵνα); ix. 3 (ἀλλὰ τυφλὸς ἐγένετο [or ἐγενήθη], ἵνα); Mk. iv. 22 (ἀλλὰ τοιοῦτο ἐγένετο, ἵνα). ["The best Mss. seem to elide the final *a* before nouns, but not before verbs" Scrivener, Plain Introduction, etc., p. 14; but see Dr. Gregory's full exhibition of the facts in Tdf. Proleg. p. 93 sq., from which it appears that "elision is commonly or almost always omitted before *a*, almost always before *u*, often before *e* and *η*, rarely before *o* and *ω*, never before *ι*; and it should be noticed that this coincides with the fact that the familiar words ἐν, ἵνα, ὅτι, οὐ, ὥς, prefer the form ἀλλ'"; see also WH. App. p. 146. Cf. W. § 5, 1 a.; B. p. 10.]

ἀλλάσσω: fut. ἀλλάξω; 1 aor. ἥλλαξα; 2 fut. pass. ἀλλαγήσονται; (ἄλλος); [fr. Aeschyl. down]; to change: to cause one thing to cease and another to take its place, τὰ ἔθνη, Acts vi. 14; τὴν φωνήν to vary the voice, i. e. to speak in a different manner according to the different conditions of minds, to adapt the matter and form of discourse to mental moods, to treat them now severely, now gently, Gal. iv. 20 [but see Meyer ad loc.]. to exchange one thing for another: τὶ ἐν τινι, Ro. i. 23 (ἡ ἰσχυρία Ps. cv. (cvi.) 20; the Greeks say ἀλλάσσειν τί τινας [cf. W. 206 (194), 388 (363)]; Vaughan on Rom. l. c.). to transform: 1 Co. xv. 51 sq.; Heb. i. 12. [COMP.: ἀπ-, δι-, κατ-, ἀπο-κατ-, μετ-, συν-αλλάσσω.]\*

ἀλλαχόθεν, adv., from another place: Jn. x. 1 (i. q. ἀλλοθεν [which the grammarians prefer, Thom. Mag. ed. Ritschl p. 10, 13; Moeris ed. Piers. p. 11]; cf. ἐκασταχόθεν, πανταχόθεν). [(Antiph., al.)]\*

ἀλλαχοῦ, adv., i. q. ἀλλοθι, elsewhere, in another place: Mk. i. 38 (T Tr txt. WH Tr mrg. br.). Cf. Bornemann in the Stud. u. Krit. for 1843, p. 127 sq. [Soph., Xen., al.; see Thom. M. and Moer. as in the preced. word.]\*

ἀλληγορέω, -ῶ: [pres. pass. ptep. ἀλληγορούμενος]; i. e. ἄλλο μὲν ἀγορεύω, ἄλλο δὲ νοέω, "aliud verbis, aliud sensu ostendo" (Quint. instt. 8, 6, 44), to speak allegorically or in a figure: Gal. iv. 24. (Philo, Joseph., Plut., and gram. writ.; [cf. Mey. on Gal. l. c.].)\*

ἀλληλούϊα, [WH 'Ἄλλ., see their Intr. § 408], Hebr. הַלְלוּיָהּ, praise ye the Lord, Hallelujah: Rev. xix. 1, 3 sq. 6. [Sept. Pss. passim; Tob. xiii. 18; 3 Macc. vii. 13.]\*

ἀλλήλων, gen. plur. [no nom. being possible]; dat. -οις, -αις, -οις; acc. -ους, -ας, -α, one another; reciprocally, mutually: Mt. xxiv. 10; Jn. xiii. 35; Acts xxviii. 25; Ro. i. 12; Jas. v. 16; Rev. vi. 4, and often. [Fr. Hom. down.]

ἀλλογενής, -ές, (ἄλλος and γένος), sprung from another race, a foreigner, alien: Lk. xvii. 18. (In Sept. [Gen. xvii. 27; Ex. xii. 43, etc.], but nowhere in prof. writ.)\*

ἄλλομαι; impf. ἡλόμην; aor. ἡλάμην and ἡλόμην (Bittm. Ausf. Spr. ii. p. 108; [W. 82 (79); B. 54 (47)]); to leap (Lat. salio): Acts iii. 8; xiv. 10 (Rec. ἤλλετο;



GLT Tr WH ἤλατο); to spring up, gush up, of water, Jn. iv. 14, (as in Lat. *salire*, Verg. ecl. 5, 47; Suet. Octav. 82). [Comp.: ἐξ-, ἐφ-ἄλλομαι.]\*

**ἄλλος**, -η, -ο, [cf. Lat. *alius*, Germ. *alles*, Eng. *else*; fr. Hom. down], *another, other*; a. absol.: Mt. xxvii. 42; xk. 3; Mk. vi. 15; Acts xix. 32; xxi. 34 (ἄλλοι μὲν ἄλλο), and often. b. as an adj.: Mt. ii. 12; iv. 21; Jn. xiv. 16; 1 Co. x. 29 (ἄλλη συνειδήσις i. e. ἡ συν. ἄλλου τινός). c. with the art.: ὁ ἄλλος *the other* (of two), Mt. v. 39; xii. 13, etc. [cf. B. 32 (28), 122 (107)]; οἱ ἄλλοι *all others, the remainder, the rest*: Jn. xxi. 8; 1 Co. xiv. 29.

[Syn. ἄλλος, ἕτερος: ἄλ. as compared with ἕτ. denotes numerical distinction from qualitative difference; ἄλ. adds ('one besides'), ἕτ. distinguishes ('one of two'); every ἕτ. is an ἄλ., but not every ἄλ. is a ἕτ.; ἄλ. generally 'denotes simply distinction of individuals, ἕτερος involves the secondary idea of difference of kind'; e. g. 2 Co. xi. 4; Gal. i. 6, 7. See Bp. Lghtft. and Mey. on the latter pass.; Trench § xcv.]

**ἀλλοτρι-ἐπίσκοπος** (LT Tr WH ἀλλοτριεπ.), -ου, ὁ, (ἀλλότριος and ἐπίσκοπος), *one who takes the supervision of affairs pertaining to others and in no wise to himself, [a meddler in other men's matters]*: 1 Pet. iv. 15 (the writer seems to refer to those who, with holy but intemperate zeal, meddle with the affairs of the Gentiles — whether public or private, civil or sacred — in order to make them conform to the Christian standard). [Hilgenfeld (cf. Einl. ins N. T. p. 630) would make it equiv. to the Lat. *delator*.] The word is found again only in Dion. Areop. ep. 8 p. 783 (of one who intrudes into another's office), and [Germ. of Const. ep. 2 ad Cypr. c. 9, in] *Coteler*. Eccl. Graec. Mon. ii. 481 b.; [cf. W. 25, 99 (94)].\*

**ἀλλότριος**, -α, -ον; 1. *belonging to another* (opp. to ἴδιος), *not one's own*: Heb. ix. 25; Ro. xiv. 4; xv. 20; 2 Co. x. 15 sq.; 1 Tim. v. 22; Jn. x. 5. in neut., Lk. xvi. 12 (opp. to τὸ ὑμέτερον). 2. *foreign, strange*: γῆ, Acts vii. 6; Heb. xi. 9; *not of one's own family, alien*, Mt. xvii. 25 sq.; *an enemy*, Heb. xi. 34, (Hom. Il. 5, 214; Xen. an. 3, 5, 5).\*

**ἀλλόφυλος**, -ον, (ἄλλος, and φύλον race), *foreign*, (in prof. auth. fr. [Aeschyl.,] Thuc. down); when used in Hellenistic Grk. in opp. to a Jew, it signifies a *Gentile*, [A. V. *one of another nation*]: Acts x. 28. (Philo, Joseph.)\*

**ἄλλως**, adv., (ἄλλος), [fr. Hom. down], *otherwise*: 1 Tim. v. 25 (τὰ ἄλλως ἔχοντα, which are of a different sort i. e. which are not κατὰ ἔργα, [al. which are not πρόδηλα]).\*

**ἀλώω**, -ῶ; (connected with ἡ δῖλος or ἡ ἀλώῃ, the floor on which grain is trodden or threshed out); to *thresh*, (Ammon. τὸ ἐπὶ τῇ ἀλῶ πατεῖν καὶ τρίβειν τὰ στάχυας): 1 Co. ix. [9], 10; 1 Tim. v. 18 (Deut. xxv. 4). In prof. auth. fr. Arstph., Plato down.\*

**ἄ-λογος**, -ον, (λόγος reason); 1. *destitute of reason, brute*: ζῶα, brute animals, Jude 10; 2 Pet. ii. 12, (Sap. xi. 16; Xen. Hier. 7, 3, al.). 2. *contrary to reason, absurd*: Acts xxv. 27, (Xen. Ages. 11, 1; Thuc. 6, 85; often in Plat., Isocr., al.).\*

**ἀλόη** [on the accent see Chandler § 149], -ης, ἡ, (commonly ξυλαλόη, ἀγάλλοχον), Plut., *the aloe, aloes*: Jn. xix. 39. The name of an aromatic tree which grows in eastern India and Cochin China, and whose soft and bitter wood the Orientals used in fumigation and in embalming the dead (as, acc. to Hdt., the Egyptians did), Hebr. מִלְּחָא and מִלְּחָא [see Mühlah and Volk s. vv.], Num. xxiv. 6; Ps. xlv. 9; Prov. vii. 17; Cant. iv. 14. Arab. *Alluwe*; Linn.: *Excoecaria Agallochum*. Cf. Win. RWB. s. v. Aloë [Löw § 235; BB.DD].\*

**ἄλς**, ἄλός, ὁ, see ἄλας.

**ἀλυκός**, -ή, -όν, salt (i. q. ἀλμυρός): Jas. iii. 12. ([Hippocr., Arstph.,] Plat. Tim. p. 65 e.; Aristot., Theophr., al.)\*

**ἀλυτος**, -ον, (λύπη), *free from pain or grief*: Phil. ii. 28. (Very often in Grk. writ. fr. Soph. and Plat. down.)\*

**ἀλυσίς**, or as it is com. written ἀλυσίς [see WH. App. p. 144], -εως, ἡ, (fr. α priv. and λύω, because a chain is ἄλυτος i. e. not to be loosed [al. fr. r. val, and allied w. εἰλέω to restrain, ἀλίζω to collect, crowd; Curtius § 660; Vaniček p. 898]), *a chain, bond*, by which the body, or any part of it (the hands, feet), is bound: Mk. v. 3; Acts xxi. 33; xxviii. 20; Rev. xx. 1; ἐν ἀλυσί in chains, a prisoner, Eph. vi. 20; οὐκ ἐπαυσχύνθη τὴν ἀλ. μου he was not ashamed of my bonds i. e. did not desert me because I was a prisoner, 2 Tim. i. 16. spec. used of a *manacle or hand-cuff*, the chain by which the hands are bound together [yet cf. Mey. on Mk. u. i.; per contra esp. Bp. Lghtft. on Phil. p. 8]: Mk. v. 4; [Lk. viii. 29]; Acts xii. 6 sq. (From Hdt. down.)\*

**ἀλυσιτελής**, -ές, (λυσιτελής, see λυσιτελέω), *unprofitable*, (Xen. vectig. 4, 6); by litotes, *hurtful, pernicious*: Heb. xiii. 17. (From [Hippocr.,] Xen. down.)\*

**ἄλφα**, τό, indecl.: Rev. i. 8; xxi. 6; xxii. 13. See A. 'Ἀλφαῖος [WH 'Ἀλφ., see their Intr. § 408], -αίου, ὁ, (ἄλφ, cf. ἄλφ Ἀργαῖος, Hag. i. 1), *Alphæus or Alpheus*; 1. the father of Levi the publican: Mk. ii. 14, see Λευῖ, 4. 2. the father of James the less, so called, one of the twelve apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13. He seems to be the same person who in Jn. xix. 25 (cf. Mt. xxvii. 56; Mk. xv. 40) is called κλωπᾶς after a different pronunciation of the Hebr. אֶלְפִּי acc. to which פ was changed into κ, as πρῶτ φασέκ, 2 Chr. xxx. 1. Cf. Ἰάκωβος, 2; [B. D. Am. ed. s. v. Alphæus; also Bp. Lghtft. Com. on Gal. pp. 256, 267 (Am. ed. pp. 92, 103); Wetzel in Stud. u. Krit. for 1883, p. 620 sq.].\*

**ἄλων**, -ωρος, ἡ; (in Sept. also ὁ, cf. Ruth iii. 2; Job xxxix. 12), i. q. ἡ ἀλως, gen. ἀλω, *a ground-plot or threshing-floor*, i. e. a place in the field itself, made hard after the harvest by a roller, where the grain was threshed out: Mt. iii. 12; Lk. iii. 17. In both these pass., by meton. of the container for the thing contained, ἀλων is the heap of grain, the flooring, already indeed threshed out, but still mixed with chaff and straw, like Hebr. אֵלֶּה, Ruth iii. 2; Job xxxix. 12 (Sept. in each place ἀλώνα) [al. adhere to the primary meaning. Used by Aristot. de vent. 3, Opp. ii. 973, 14].\*

**ἀλώπηξ**, -εκος, ἡ, *a fox*: Mt. viii. 20; Lk. ix. 58.



Metaph. a sly and crafty man: Lk. xiii. 32; (in the same sense often in the Grk. writ., as Solon in Plut. Sol. 30, 2; Pind. Pyth. 2, 141; Plut. Sulla 28, 5).\*

**ἄλωσις**, -εως, ἡ, (ἀλῶω, ἀλίσκομαι to be caught), a catching, capture: 2 Pet. ii. 12 εἰς ἄλωσιν to be taken, [some would here take the word actively: to take]. (Fr. Pind. and Hdt. down.)\*

**ἅμα** [Skr. sa, sama; Eng. same; Lat. simul; Germ. sammt, etc.; Curtius § 449; Vaniček p. 972. Fr. Hom. down]; 1. adv., at the same time, at once, together: Acts xxiv. 26; xxvii. 40; Col. iv. 3; 1 Tim. v. 13; Philem. 22; all to a man, every one, Ro. iii. 12. 2. prep. [W. 470 (439)], together with, with dat.: Mt. xiii. 29. ἅμα πρωῒ early in the morning: Mt. xx. 1, (in Grk. writ. ἅμα τῷ ἡλίῳ, ἅμα τῇ ἡμέρᾳ). In 1 Th. iv. 17 and v. 10, where ἅμα is foll. by σύν, ἅμα is an adv. (at the same time) and must be joined to the verb.\*

[Syn. ἅμα, ὁμοῦ: the distinction given by Ammonius (de diff. voc. s. v.) et al., that ἅμα is temporal, ὁμοῦ local, seems to hold in the main; yet see Ro. iii. 12, and cf. Hesych. s. v.]

**ἁμαθής**, -ές, gen. -οῦς, (μανθάνω, whence ἔμαθον, τὸ μάθος, cf. ἀληθής), unlearned, ignorant: 2 Pet. iii. 16. (In Grk. writ. fr. Hdt. down.)\*

**ἀμαράντινος**, -ον, (fr. ἀμάραντος, as ῥόδινος made of roses, fr. ῥόδον a rose; cf. ἀκάνθινος), composed of amaranth (a flower, so called because it never withers or fades, and when plucked off revives if moistened with water; hence it is a symbol of perpetuity and immortality, [see Paradise Lost iii. 353 sqq.]; Plin. h. n. 21 (15), 23 [al. 47]): στέφανος, 1 Pet. v. 4. (Found besides only in Philostr. her. 19, p. 741; [and (conjecturally) in Boeckh, Corp. Inscr. 155, 39, c. B. C. 340].)\*

**ἀμάραντος**, -ον, (fr. μαράναι; cf. ἀμείωντος, ἀφαντος, etc.), not fading away, unfading, perennial; Vulg. immarcescibilis; (hence the name of the flower, [Diosc. 4, 57, al.]; see ἀμαράντινος): 1 Pet. i. 4. Found elsewhere only in Sap. vi. 13; [ζωὴ ἀμαρ. Sibyll. 8, 411; Boeckh, Corp. Inscr. ii. p. 1124, no. 2942 c, 4; Leian. Dom. c. 9].\*

**ἀμαρτάνω**; fut. ἀμαρτήσω (Mt. xviii. 21; Ro. vi. 15; in the latter pass. L T Tr WH give ἀμαρτήσωμεν for R G ἀμαρτήσομεν), in class. Grk. ἀμαρτήσομαι; 1 aor. (later) ἡμάρτησα, Mt. xviii. 15; Ro. v. 14, 16 (cf. W. 82 (79); B. 54 (47)); 2 aor. ἡμαρτον; pf. ἡμάρτηκα; (acc. to a conjecture of Bttm., Lexil. i. p. 137, fr. a priv. and μείρω, μείρομαι, μέρος, prop. to be without a share in, sc. the mark); prop. to miss the mark, (Hom. Il. 8, 311, etc.; with gen. of the thing missed, Hom. Il. 10, 372; 4, 491; τοῦ σκοποῦ, Plat. Hipp. min. p. 375 a; τῆς ὁδοῦ, Arstph. Plut. 961, al.); then to err, be mistaken; lastly to miss or wander from the path of uprightness and honor, to do or go wrong. ["Even the Sept., although the Hebr. נָשָׂא also means primarily to miss, endeavor to reserve ἀμαρτ. exclusively for the idea of sin; and where the Hebr. signifies to miss one's aim in the literal sense, they avail themselves of expressive compounds, in particular ἐξαμαρτάνειν, Judg. xx. 16." Zetzschwitz, Profan-græc. u. bibl. Sprachgeist, p. 63 sq.] In the N. T.

to wander from the law of God, violate God's law, sin; a. absol.: Mt. xxvii. 4; Jn. v. 14; viii. 11; ix. 2 sq.; 1 Jn. i. 10; ii. 1; iii. 6, 8 sq.; v. 18; Ro. ii. 12; iii. 23; v. 12, 14, 16; vi. 15; 1 Co. vii. 28, 36; xv. 34; Eph. iv. 26; 1 Tim. v. 20; Tit. iii. 11; Heb. iii. 17; x. 26 (ἐκουσίως); [2 Pet. ii. 4]; of the violation of civil laws, which Christians regard as also the transgression of divine law, 1 Pet. ii. 20. b. ἀμαρτάνειν ἁμαρτίαν to commit (lit. sin) a sin, 1 Jn. v. 16, (μεγάλην ἁμαρτίαν, Ex. xxxii. 30 sq. Hebr. נִשְׁחָטָה נִשְׁחָטָה; αἰσχρὰν ἅμ. Soph. Phil. 1249; μεγάλα ἀμαρτήματα ἀμαρτάνειν, Plat. Phaedo p. 113 e.); cf. ἀγαπάω, sub fin. ἀμαρτάνειν εἰς τινα [B. 173 (150); W. 233 (219)]: Mt. xviii. 15 (L T WH om. Tr mrg. br. εἰς σέ), 21; Lk. xv. 18, 21; xvii. 3 Rec., 4; 1 Co. viii. 12; τὶ εἰς Καίσαρα, Acts xxv. 8; εἰς τὸ ἴδιον σῶμα, 1 Co. vi. 18, (εἰς αὐτοὺς τε καὶ εἰς ἄλλους, Plat. rep. 3, p. 396 a.; εἰς τὸ θεῖον, Plat. Phaedr. p. 242 c.; εἰς θεοῦς, Xen. Hell. 1, 7, 19, etc.; [cf. ἅμ. κυρίῳ θεῷ, Bar. i. 13; ii. 5]); Hebraistically, ἐνώπιόν (נִשְׁחָטָה) τινας [B. § 146, 1] in the presence of, before any one, the one wronged by the sinful act being, as it were, present and looking on: Lk. xv. 18, 21, (1 S. vii. 6; Tob. iii. 3, etc.; [cf. ἐναντι κυρίου, Bar. i. 17]). [For reff. see ἁμαρτία. COMP.: προ-αμαρτάνω.]\*

**ἀμάρτημα**, -τος, τό, (fr. ἀμαρτέω i. q. ἀμαρτάνω, cf. ἀδίκημα, ἀλίσγημα), a sin, evil deed, ["Different ἁμαρτία et τὸ ἀμάρτημα ut Latinorum peccatus u. et peccatum. Nam τὸ ἀμάρτημα et peccatum proprie malum facinus indicant; contra ἡ ἁμαρτία et peccatus primum peccationem, τὸ peccare, deinde peccatum, rem consequentem, valent." Fritzsche; see ἀμαρτία, fin.; cf. also Trench § lxvi.]: Mk. iii. 28, and (L T Tr txt. WH) 29; iv. 12 (where G T Tr txt. WH om. L Tr mrg. br. τὰ ἀμαρτ.); Ro. iii. 25; 1 Co. vi. 18; 2 Pet. i. 9 (R [L WH txt. Tr mrg.] ἀμαρτιῶν). In prof. auth. fr. Soph. and Thuc. down; [of bodily defects, Plato, Gorg. 479 a.; ἅμ. μνημονικόν, Cic. ad Att. 13, 21; ἅμ. γραφικόν, Polyb. 34, 3, 11; ὅταν μὲν παραλόγως ἡ βλάβη γένηται, ἀτύχημα· ὅταν δὲ μὴ παραλόγως, ἀνευ δὲ κακίας, ἀμάρτημα· ὅταν δὲ εἰδῶς μὲν μὴ προβουλευσας δέ, ἀδίκημα, Aristot. eth. Nic. 5, 10 p. 1135<sup>b</sup>, 16 sq.].\*

**ἁμαρτία**, -ας, ἡ, (fr. 2 aor. ἀμαρτεῖν, as ἀποτυχία fr. ἀποτυχεῖν), a failing to hit the mark (see ἀμαρτάνω). In Grk. writ. (fr. Aeschyl. and Thuc. down). 1st, an error of the understanding (cf. Ackermann, Das Christl. im Plato, p. 59 Anm. 3 [Eng. trans. (S. R. Asbury, 1861) p. 57 n. 99]). 2d, a bad action, evil deed. In the N. T. always in an ethical sense, and 1. equiv. to τὸ ἀμαρτάνειν a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action (cf. Cic. de fin. 3, 9): Ro. v. 12 sq. 20; ὅφ' ἁμαρτίαν εἶναι held down in sin, Ro. iii. 9; ἐπιμένειν τῇ ἁμαρτίᾳ, Ro. vi. 1; ἀποθνήσκειν τῇ ἅμ. and ζῆν ἐν αὐτῇ, Ro. vi. 2; τὴν ἅμ. γινώσκειν, Ro. vii. 7; 2 Co. v. 21; νεκρὸς τῇ ἅμ. Ro. vi. 11; περὶ ἁμαρτίας to break the power of sin, Ro. viii. 3 [cf. Mey.]; σῶμα τῆς ἅμ. the body as the instrument of sin, Ro. vi. 6; ἀπάτη τῆς ἅμ. the craft by which sin is accustomed to deceive, Heb. iii. 13; ἄνθρωπος τῆς ἅμ. [ἀνομίαις T Tr txt. WH txt.] the man so possessed by sin that he seems unable to exist without it, the man utterly given up



to sin, 2 Th. ii. 3 [W. § 34, 3 Note 2]. In this sense ἡ ἁμαρτία (i. q. τὸ ἁμαρτάνειν) as a power exercising dominion over men (*sin as a principle and power*) is rhetorically represented as an imperial personage in the phrases ἡ ἁμ. βασιλεύει, κυριεύει, κατεργάζεται, Ro. v. 21; vi. 12, 14; vii. 17, 20; δουλεύειν τῇ ἁμ. Ro. vi. 6; δοῦλος τῆς ἁμ. Jn. viii. 34 [WH br. G. om. τῆς ἁμ.]; Ro. vi. 17; νόμος τῆς ἁμ. the dictate of sin or an impulse proceeding from it, Ro. vii. 23; viii. 2; δύναμις τῆς ἁμ. 1 Co. xv. 56; (the prosopopœia occurs in Gen. iv. 7 and, acc. to the reading ἁμαρτία, in Sir. xxvii. 10). Thus ἁμαρτία in sense, but not in signification, is the source whence the several evil acts proceed; but it never denotes *vitiosity*.

2. *that which is done wrong, committed or resultant sin, an offence, a violation of the divine law in thought or in act* (ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, 1 Jn. iii. 4); a. generally: Jas. i. 15; Jn. viii. 46 (where ἁμαρτ. must be taken to mean neither *error*, nor *craft* by which Jesus is corrupting the people, but *sin* viewed generally, as is well shown by Lücke ad loc. and Ullmann in the Stud. u. Krit. for 1842, p. 667 sqq. [cf. his Sündlosigkeit Jesu p. 66 sqq. (Eng. trans. of 7th ed. p. 71 sq.)]; the thought is, 'If any one convicts me of sin, then you may lawfully question the truth and divinity of my doctrine, for sin hinders the perception of truth'); χωρίς ἁμαρτίας so that he did not commit sin, Heb. iv. 15; ποιεῖν ἁμαρτίαν and τὴν ἁμ. Jn. viii. 34; 1 Jn. iii. 8; 2 Co. xi. 7; 1 Pet. ii. 22; ἔχειν ἁμαρτίαν to have sin as though it were one's odious private property, or to have done something needing expiation, i. q. to have committed sin, Jn. ix. 41; xv. 22, 24; xix. 11; 1 Jn. i. 8, (so αἷμα ἔχειν, of one who has committed murder, Eur. Or. 514); very often in the plur. ἁμαρτίαι [in the Synopt. Gospels the sing. occurs but once: Mt. xii. 31]; 1 Th. ii. 16; [Jas. v. 16 L T Tr WH]; Rev. xviii. 4 sq., etc.; πλῆθος ἁμαρτιῶν, Jas. v. 20; 1 Pet. iv. 8; ποιεῖν ἁμαρτίας, Jas. v. 15; also in the expressions ἀφεσις ἁμαρτιῶν, ἀφίειναι τὰς ἁμ., etc. (see ἀφίημι, 1 d.), in which the word does not of itself denote the *guilt* or *penalty* of sins, but the sins are conceived of as removed so to speak from God's sight, regarded by him as not having been done, and therefore are not punished. ἐν ἁμαρτ. σὺ ἐγεννήθης ὅλος thou wast covered all over with sins when thou wast born, i. e. didst sin abundantly before thou wast born, Jn. ix. 34; ἐν ταῖς ἁμ. ἀποθνήσκειν to die loaded with evil deeds, therefore unreformed, Jn. viii. 24; ἔτι ἐν ἁμαρτίαις εἶναι still to have one's sins, sc. unexpiated, 1 Co. xv. 17. b. *some particular evil deed*: τὴν ἁμ. ταύτην, Acts vii. 60; πᾶσα ἁμαρτία, Mt. xii. 31; ἁμαρτία πρὸς θάνατον, 1 Jn. v. 16 (an offence of such gravity that a Christian lapses from the state of ζωὴ received from Christ into the state of θάνατος (cf. θάνατος, 2) in which he was before he became united to Christ by faith; cf. Lücke, DeWette, [esp. Westcott, ad l.]). 3. *collectively, the complex or aggregate of sins committed either by a single person or by many*: αἰρεῖν τὴν ἁμ. τοῦ κόσμου, Jn. i. 29 (see αἶρω, 3 c.); ἀποθνήσκειν ἐν τῇ ἁμ. Jn. viii. 21 (see 2 a. sub fin.); περὶ ἁμαρτίας, sc. θυσίας [W. 583 (542); B. 393 (336)],

expiatory sacrifices, Heb. x. 6 (acc. to the usage of the Sept., who sometimes so translate the Hebr. נִשְׁחַת and נִשְׁחַת, e. g. Lev. v. 11; vii. 27 (37); Ps. xxxix. (xl. 7); χωρίς ἁμαρτίας having no fellowship with the sin which he is about [?] to expiate, Heb. ix. 28. 4. abstract for the concrete, i. q. ἁμαρτωλός: Ro. vii. 7 (ὁ νόμος ἁμαρτία, opp. to ὁ νόμος ἁγίος, vs. 12); 2 Co. v. 21 (τὸν . . . ἁμαρτίαν ἐποίησεν he treated him, who knew not sin, as a sinner). Cf. Fritzsche on Rom. vol. i. 289 sqq.; [see ἁμαρτήμα; Trench § lxvi.].

ἁμάρτυρος, -ον, (μάρτυς), *without witness or testimony, unattested*: Acts xiv. 17. (Thuc., Dem., Joseph., Plut., Lcian., Hdian.)\*

ἁμαρτωλός, -όν, (fr. the form ἁμαρτώ, as φείδωλος from φείδομαι), *devoted to sin, a (masc. or fem.) sinner*. In the N. T. distinctions are so drawn that one is called ἁμαρτωλός who is a. *not free from sin*. In this sense all men are sinners; as, Mt. ix. 13; Mk. ii. 17; Lk. v. 8, 32; xiii. 2; xviii. 13; Ro. iii. 7; v. [8], 19; 1 Tim. i. 15; Heb. vii. 26. b. *pre-eminently sinful, especially wicked*; a. univ.: 1 Tim. i. 9; Jude 15; Mk. viii. 38; Lk. vi. 32-34; vii. 37, 39; xv. 7, 10; Jn. ix. 16, 24 sq. 31; Gal. ii. 17; Heb. xii. 3; Jas. iv. 8; v. 20; 1 Pet. iv. 18; ἁμαρτία itself is called ἁμαρτωλός, Ro. vii. 13. β. spec., of men stained with certain definite vices or crimes, e. g. the tax-gatherers: Lk. xv. 2; xviii. 13; xix. 7; hence the combination τελῶναι καὶ ἁμαρτωλοί, Mt. ix. 10 sq.; xi. 19; Mk. ii. 15 sq.; Lk. v. 30; vii. 34; xv. 1. heathen, called by the Jews sinners κατ' ἐξοχὴν (1 Macc. i. 34; ii. 48, 62; Tob. xiii. 6): Mt. xxvi. 45 [?]; Mk. xiv. 41; Lk. xxiv. 7; Gal. ii. 15. (The word is found often in Sept., as the equiv. of נִשְׁחַת and נִשְׁחַת, and in the O. T. Apocr.; very seldom in Grk. writ., as Aristot. eth. Nic. 2, 9 p. 1109\*, 33; Plut. de audiend. poet. 7, p. 25 c.)\*

ἁμαχος, -ον, (μάχη), in Grk. writ. [fr. Pind. down] commonly *not to be withstood, invincible*; more rarely *abstaining from fighting*, (Xen. Cyr. 4, 1, 16; Hell. 4, 4, 9); in the N. T. twice metaph. *not contentious*: 1 Tim. iii. 3; Tit. iii. 2.\*

ἁμάω, -ῶ: 1 aor. ἤμῃσα; (fr. ἅμα together; hence to *gather together*, cf. Germ. sammeln; [al. regard the init. a as euphonic and the word as allied to Lat. meto, Eng. mow, thus making the sense of *cutting primary*, and that of *gathering in secondary*; cf. Vaniček p. 673]); freq. in the Grk. poets, to reap, mow down: τὰς χώρας, Jas. v. 4.\*

ἀμέθυστος, -ον, ἡ, amethyst, a precious stone of a violet and purple color (Ex. xxviii. 19; acc. to Phavorinus so called διὰ τὸ ἀπειργεῖν τῆς μέθης [so Plut. quaest. conviv. iii. 1, 3, 6]): Rev. xxi. 20. [Cf. B. D. s. v.]\*

ἀμελέω, -ῶ; fut. ἀμελήσω; 1 aor. ἤμελησα; (fr. ἀμελής, and this fr. a priv. and μέλω to care for); very com. in prof. auth.; to be careless of, to neglect: τινός, Heb. ii. 3; viii. 9; 1 Tim. iv. 14; foll. by inf., 2 Pet. i. 12 R G; without a case, ἀμελήσαντες (not caring for what had just been said [A. V. they made light of it]), Mt. xxii. 5.\*

ἄμεμπτος, -ον, (μέμφομαι to blame), *blameless, deserving no censure* (Tertull. irreprehensibilis), *free from fault or defect*: Lk. i. 6; Phil. ii. 15; iii. 6; 1 Th. iii. 13 [WH



mrg. ἀμέμπως; Heb. viii. 7 (in which nothing is lacking); in Sept. i. q. **ⲉⲙ**, Job i. 1, 8 etc. Com. in Grk. writ. [Cf. Trench § ciii.]\*

**ἀμέμπως**, adv., *blamelessly, so that there is no cause for censure*: 1 Th. ii. 10; [iii. 13 WH mrg.]; v. 23. [Fr. Aeschyl. down. Cf. Trench § ciii.]\*

**ἀμέριμνος**, -ον, (μέριμνα), *free from anxiety, free from care*: Mt. xxviii. 14; 1 Co. vii. 32 (free from earthly cares). (Sap. vi. 16; vii. 23; Hdian. 2, 4, 3; 3, 7, 11; Anth. 9, 359, 5; [in pass. sense, Soph. Ajax 1206].)\*

**ἀμετάθετος**, -ον, (μετατίθημι), *not transposed, not to be transferred; fixed, unalterable*: Heb. vi. 18; τὸ ἀμετάθετον as subst., *immutability*, Heb. vi. 17. (3 Macc. v. 1; Polyb., Diod., Plut.)\*

**ἀμετακίνητος**, -ον, (μετακινέω), *not to be moved from its place, unmoved; metaph. firmly persistent*, [A. V. *unmovable*]: 1 Co. xv. 58. (Plat. ep. 7, p. 343 a; Dion. Hal. 8, 74; [Joseph. c. Ap. 2, 16, 9; 2, 32, 3; 2, 35, 4].)\*

**ἀμεταμέλητος**, -ον, (μεταμέλομαι, μεταμέλει), *not repented of, unregretted*: Ro. xi. 29; σωτηρία, by litotes, *salvation affording supreme joy*, 2-Co. vii. 10. (Plat., Polyb., Plut.)\*

**ἀμετανόητος**, -ον, (μετανοέω, q. v.), *admitting no change of mind (amendment), unrepentant, impenitent*: Ro. ii. 5. (In Lcian. Abdic. 11 [passively], i. q. ἀμεταμέλητος, q. v.; [Philo de praem. et poen. § 3].)\*

**ἄμετρος**, -ον, (μέτρον a measure), *without measure, immense*: 2 Co. x. 13, 15 sq. (εἰς τὰ ἄμετρα καυχᾶσθαι to boast to an immense extent, i. e. beyond measure, excessively). (Plat., Xen., Anthol. iv. p. 170, and ii. 206, ed. Jacobs.)\*

**ἀμήν**, Hebr. אָמֵן; 1. verbal adj. (fr. אָמַן to prop; Niph. to be firm), *firm*, metaph. *faithful*: δ ἀμήν, Rev. iii. 14 (where is added ὁ μάρτυς οὗ πιστὸς κ. ἀληθινός). 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, *surely, of a truth, truly*; so freq. in the discourses of Christ in Mt. Mk. and Lk.: ἀμήν λέγω ὑμῖν 'I solemnly declare unto you,' e. g. Mt. v. 18; Mk. iii. 28; Lk. iv. 24. The repetition of the word (ἀμήν ἀμήν), employed by John alone in his Gospel (twenty-five times), has the force of a superlative, *most assuredly*: Jn. i. 51 (52); iii. 3. b. at the close of a sentence; *so it is, so be it, may it be fulfilled* (γένοιτο, Sept. Num. v. 22; Deut. xxvii. 15, etc.): Ro. i. 25; ix. 5; Gal. i. 5; Eph. iii. 21; Phil. iv. 20; 1 Tim. i. 17; Heb. xiii. 21; 1 Pet. iv. 11; Rev. i. 6, and often; cf. Jer. xi. 5; xxxv. (xxviii.) 6; 1 K. i. 30. It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God, the others in attendance responded *Amen*, and thus made the substance of what was uttered their own: 1 Co. xiv. 16 (τὸ ἀμήν, the well-known response *Amen*), cf. Num. v. 22; Deut. xxvii. 15 sqq.; Neh. v. 13; viii. 6. 2 Co. i. 20 αἱ ἐπαγγελίαι . . . τὸ ναί, καὶ . . . τὸ ἀμήν, i. e. had shown themselves most sure. [Cf. B. D. s. v. Amen.]\*

**ἀμήτωρ**, -ορος, δ, ἡ, (μήτηρ), *without a mother, motherless*; in Grk. writ. 1. *born without a mother*, e. g.

Minerva, Eur. Phoen. 666 sq., al.; God himself, inasmuch as he is without origin, Lact. instt. 4, 13, 2. 2. *bereft of a mother*, Hdt. 4, 154, al. 3. *born of a base or unknown mother*, Eur. Ion 109 cf. 837. 4. *unmotherly, unworthy of the name of mother*: μήτηρ ἀμήτωρ, Soph. El. 1154. Cf. Bleek on Heb. vol. ii. 2, p. 305 sqq. 5. in a signif. unused by the Greeks, 'whose mother is not recorded in the genealogy': of Melchizedek, Heb. vii. 3; (of Sarah by Philo in de temul. § 14, and rer. div. haer. § 12; [cf. Bleek u. s.]); cf. the classic ἀνολυμπιάς.\*

**ἀμίαντος**, -ον, (μιαίνω), *not defiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired*: κοῖτη pure, free from adultery, Heb. xiii. 4; κληρονομία (without defect), 1 Pet. i. 4; θρησκεία, Jas. i. 27; pure from sin, Heb. vii. 26. (Also in the Grk. writ.; in an ethical sense, Plat. legg. 6, p. 777 e.; Plut. Pericl. c. 39 βίος καθαρὸς καὶ ἀμίαντος.)\*

**Ἀμιναδάβ**, ὁ, אֲמִינָדָב (servant of the prince, [al. my people are noble; but cf. B. D. s. v.]), [A. V. *Aminadab*], the prop. name of one of the ancestors of Christ (1 Chr. ii. 10 [A. V. Amminadab]): Mt. i. 4; Lk. iii. 33 [not WH. See B. D. s. v.]\*

**ἄμμος**, -ου, ἡ, sand; acc. to a Hebr. comparison ἄμ. τῆς θαλάσσης and ἄμ. παρὰ τὸ χεῖλος τῆς θαλ. are used for an innumerable multitude, Ro. ix. 27; Heb. xi. 12; Rev. xx. 8, equiv. to xii. 18 (xiii. 1). Acc. to the context *sandy ground*, Mt. vii. 26. (Xen., Plat., Theophr. often, Plut., Sept. often.)\*

**ἀμνός**, -οῦ, ὁ, [fr. Soph. and Arstph. down], a lamb: Acts viii. 32; 1 Pet. i. 19; τοῦ θεοῦ, consecrated to God, Jn. i. 29, 36. In these passages Christ is likened to a sacrificial lamb on account of his death, innocently and patiently endured, to expiate sin. See ἀρνίον.\*

**ἀμοιβή**, -ης, ἡ, (fr. ἀμείβω, as ἀλοική fr. ἀλείφω, στοιβή fr. στείβω), a very com. word with the Greeks, *requital, recompense*, in a good and a bad sense (fr. the signif. of the mid. ἀμείβομαι to requite, return like for like): in a good sense, 1 Tim. v. 4.\*

**ἄμπελος**, -ου, ἡ, [fr. Hom. down], a vine: Mt. xxvi. 29; Mk. xiv. 25; Lk. xxii. 18; Jas. iii. 12. In Jn. xv. 1, 4 sq. Christ calls himself a vine, because, as the vine imparts to its branches sap and productiveness, so Christ infuses into his followers his own divine strength and life. ἄμπ. τῆς γῆς in Rev. xiv. 18 [Rec<sup>t</sup> om. τῆς ἀμπ.], 19, signifies the enemies of Christ, who, ripe for destruction, are likened to clusters of grapes, to be cut off, thrown into the wine-press, and trodden there.\*

**ἀμπελουργός**, -οῦ, ὁ, ἡ, (fr. ἄμπελος and ΕΡΓΩ), a vine-dresser: Lk. xiii. 7. (Arstph., Plut., Geopon., al.; Sept. for אֲמֵלָה.)\*

**ἀμπελών**, -ωνος, ὁ, ἡ, a vineyard: Mt. xx. 1 sqq.; xxi. 28, [33], 39 sqq.; Mk. xii. 1 sqq.; Lk. [xiii. 6]; xx. 9 sqq.; 1 Co. ix. 7. (Sept.; Diod. 4, 6; Plut. pro nobilit. c. 3.)\*

**Ἀμπλιάς** [T Ἀμπλιάτος, Tr WH L mrg. Ἀμπλιάτος; hence accent Ἀμπλιάς; cf. Lob. Pathol. Proleg. p. 505; Chandler § 32], -ου, ὁ, *Amplias* (a contraction from the Lat. *Ampliatius*, which form appears in some authorities,



cf. W. 102 (97)), a certain Christian at Rome: Ro. xvi. 8. [See Bp. Lghtft. on Phil. p. 174; cf. *The Athenæum* for March 4, 1882, p. 289 sq.]\*

Ἀμπλίατος (Tdf.) or more correctly Ἀμπλιάτος (L mrg. Tr WH) i. q. Ἀμπλίας, q. v.

ἀμύνω: 1 aor. mid. ἡμυνάμην; [allied w. Lat. *munio*, *moenia*, etc., Vaniček p. 731; Curtius § 451]; in Grk. writ. [fr. Hom. down] to ward off, keep off any thing from any one, τί τινι, acc. of the thing and dat. of pers.; hence, with a simple dat. of the pers., to aid, assist any one (Thuc. 1, 50; 3, 67, al.). Mid. ἀμύνομαι, with acc. of pers., to keep off, ward off, any one from one's self; to defend one's self against any one (so also 2 Macc. x. 17; Sap. xi. 3; Sept. Josh. x. 13); to take vengeance on any one (Xen. an. 2, 3, 23; Joseph. antt. 9, 1, 2): Acts vii. 24, where in thought supply τὸν ἀδικούντα [cf. B. 194 (168) note; W. 258 (242)].\*

ἀμφιάζω; [fr. ἀμφί, lit. to put around];\* to put on, clothe: in Lk. xii. 28 L WH ἀμφιάζει for Rec. ἀμφιέννυσι. (A later Grk. word; Sept. [2 K. xvii. 9 Alex.]; Job xxix. 14; [xxxi. 19]; xl. 5; Ps. lxxii. 6 Symm.; several times in Themist.; cf. *Bttm.* Ausf. Spr. ii. p. 112; [Veitch s. v.; B. 49 (42 sq.); Steph. s. v. col. 201 c. quotes from *Cram.* Anecd. Ox. vol. ii. p. 338, 31 τὸ μὲν ἀμφιέζω ἐστὶ κοινῶς, τὸ δὲ ἀμφιάζω Δωρικόν, ὥσπερ τὸ ὑποπιέζω καὶ ὑποπιάζω.) Cf. ἀμφιέζω.\*

ἀμφιβάλλω; to throw around, i. q. περιβάλλω, of a garment (Hom. Od. 14, 342); to cast to and fro now to one side now to the other: a net, Mk. i. 16 G L T Tr WH [acc. to T Tr WH used absol.; cf. οἱ ἀμφιβολεῖς, Is. xix. 8]. (Hab. i. 17).\*

ἀμφιβληστρον, -ον, τό, (ἀμφιβάλλω), in Grk. writ. anything thrown around one to impede his motion, as chains, a garment; spec. a net for fishing, [casting-net]: Mk. i. 16 R G L; Mt. iv. 18. (Sept.; Hes. scut. 215; Hdt. 1, 141; Athen. 10, 72, p. 450.) [Syn. see δίκτυον, and cf. Trench § lxiv.; B. D. s. v. net.]\*

ἀμφιέζω, i. q. ἀμφιέννυμι; in Lk. xii. 28 ἀμφιέζει T Tr. Cf. ἀμφιάζω.

ἀμφιέννυμι; pf. pass. ἡμφίσεμαι; (έννυμι); [fr. Hom. down]; to put on, to clothe: Lk. xii. 28 (R G; cf. ἀμφιέζω); Mt. vi. 30; έν τινι [B. 191 (166)], Lk. vii. 25; Mt. xi. 8.\*

Ἀμφίπολις, -εως, ἡ, *Amphipolis*, the metropolis of Macedonia Prima [cf. B. D. s. v. Macedonia]; so called, because the Strymon flowed around it [Thuc. 4, 102]; formerly called Ἐννέα ὁδοί (Thuc. 1, 100): Acts xvii. 1 [see B. D.].\*

ἀμφοδον, -ον, τό, (ἀμφί, ὁδός), prop. a road round anything, a street, [Hesych. ἄμφοδον· αἱ ῥύμαι. ἀγνυαί. διόδοι (al. διέξοδοι διοργυαί, al. ἡ πλατεία); Lex. in Bekk. Anecdota i. p. 205, 14 Ἀμφοδον· ἡ ὥσπερ ἐκ τετραγώνου διαγεγραμμένη ὁδός. For exx. see *Soph. Lex.*; Wetst. on Mk. l. c.; cod. D in Acts xix. 28 (where see Tdf.'s note)]; Mk. xi. 4. (Jer. xvii. 27; xxx. 16 (xlix. 27), and in Grk. writ.)\*

ἀμφότεροι, -αι, -α, [fr. Hom. down], both of two, both the one and the other: Mt. ix. 17, etc.; τὰ ἀμφότερα, Acts xxiii. 8; Eph. ii. 14.

ἀμώμητος, -ον, (μωμόμαι), that cannot be censured, blameless: Phil. ii. 15 R G (cf. τέκνα μωμητά, Deut. xxxii. 5); 2 Pet. iii. 14. (Hom. Il. 12, 109; [Hesiod, Pind., al.]; Plut. frat. amor. 18; often in Anthol.)\*

ἄμωμον, -ον, τό, *amomum*, a fragrant plant of India, having the foliage of the white vine [al. *ampeloleuce*] and seed, in clusters like grapes, from which ointment was made (Plin. h. n. 12, 13 [28]): Rev. xviii. 13 G L T Tr WH. [See B. D. Am. ed. s. v.]\*

ἄμωμος, -ον, (μῶμος), without blemish, free from faultiness, as a victim without spot or blemish: 1 Pet. i. 19 (Lev. xxii. 21); Heb. ix. 14; in both places allusion is made to the sinless life of Christ. Ethically, without blemish, faultless, unblamable: Eph. i. 4; v. 27; Col. i. 22; Phil. ii. 15 L T Tr WH; Jude 24; Rev. xiv. 5. (Often in Sept.; [Hesiod, Simon., Iambl.], Hdt. 2, 177; Aeschyl. Pers. 185; Theocrit. 18, 25.) [Syn. see Trench § ciii.; Tittmann i. 29 sq.]\*

Ἀμών, ὁ, indecl., *Amon*, (יְהוֹנָדָה artificer [but cf. B. D.]), king of Judah, son of Manasseh, and father of Josiah: Mt. i. 10, [L T Tr WH -μός. Cf. B. D.].\*

Ἀμός, ὁ, *Amos*, (יְהוֹנָדָה strong), the indecl. prop. name of one of Christ's ancestors: Lk. iii. 25.\*

ἐν, a particle indicating that something can or could occur on certain conditions, or by the combination of certain fortuitous causes. In Lat. it has no equivalent; nor do the Eng. *haply*, *perchance*, Germ. *wohl* (*wol*), *etwa*, exactly and everywhere correspond to it. The use of this particle in the N. T., illustrated by copious exx. fr. Grk. writ., is shown by W. § 42; [cf. B. 216 (186) sqq. Its use in classic Grk. is fully exhibited (by Prof. Goodwin) in L. and S. s. v.].

It is joined 1. in the apodoses of hypothetical sentences 1. with the Impf., where the Lat. uses the impf. subjunctive, e. g. Lk. vii. 39 (ἐγίνωσκεν ἂν, *sciret, he would know*); Lk. xvii. 6 (ἐλέγετε ἂν *ye would say*); Mt. xxiii. 30 (non essemus, we should not have been); Jn. v. 46; viii. 42; ix. 41; xv. 19; xviii. 36; 1 Co. xi. 31; Gal. i. 10; iii. 21 [but WH mrg. br.]; Heb. iv. 8; viii. 4, 7. 2. with the indic. Aor. (where the Lat. uses the plpf. subj. like the fut. pf. subj., *I would have done it*), to express what would have been, if this or that either were (εἰ with the impf. in the protasis preceding), or had been (εἰ with the aor. or plpf. preceding): Mt. xi. 21 and Lk. x. 13 (ἂν μετενόησαν *they would have repented*); Mt. xi. 23; xii. 7 (*ye would not have condemned*); Mt. xxiv. 43 (*he would have watched*), 22 and Mk. xiii. 20 (*no one would have been saved*, i. e. all even now would have to be regarded as those who had perished; cf. W. 304 (286)); Jn. iv. 10 (*thou wouldst have asked*); xiv. 2 (εἶπον ἂν *I would have said so*); 28 (*ye would have rejoiced*); Ro. ix. 29 (*we should have become*); 1 Co. ii. 8; Gal. iv. 15 (R G); Acts xviii. 14. Sometimes the condition is not expressly stated, but is easily gathered from what is said: Lk. xix. 23 and Mt. xxv. 27 (*I should have received it back with interest*, so. if thou hadst given it to the bankers). 3. with the Plupf.: Jn. xi. 21 [R Tr mrg.] (οὐκ ἂν ἐτεθνήκει [L T Tr txt. WH ἀπέθανεν]



would not have died, for which, in 32, the aor. οὐκ ἂν ἀπέθανε); Jn. xiv. 7 [not Tdf.] (εἰ with the plpf. preceding); 1 Jn. ii. 19 (they would have remained with us). Sometimes (as in Grk. writ., esp. the later) ἂν is omitted, in order to intimate that the thing wanted but little (impf.) or had wanted but little (plpf. or aor.) of being done, which yet was not done because the condition was not fulfilled (cf. *Alex. Bttm.* in the *Stud. u. Krit.* for 1858, p. 489 sqq.; [N. T. Gram. p. 225 (194)]; Fritzsche on Rom. vol. ii. 33; W. § 42, 2 p. 305 (286)), e. g. Jn. viii. 39 (where the ἂν is spurious); xv. 22, 24; xix. 11; Acts xxvi. 32; Ro. vii. 7; Gal. iv. 15 (ἂν before ἐδώκατε has been correctly expunged by LT Tr WH). II. Joined to relative pronouns, relative adverbs, and adverbs of time and quality, it has the same force as the Lat. *cumque* or *cunque*, -ever, -soever, (Germ. *irgend, etwa*). 1. foll. by a past tense of the Indicative, when some matter of fact, something certain, is spoken of; where, "when the thing itself which is said to have been done is certain, the notion of uncertainty involved in ἂν belongs rather to the relative, whether pronoun or particle" (*Klotz ad Dev.* p. 145) [cf. W. § 42, 3 a.]; ὅσοι ἂν as many as: Mk. vi. 56 (ὅσοι ἂν ἤψαντο [ἤψαντο L txt. T Tr txt. WH] αὐτοῦ as many as touched him [cf. B. 216 (187)]); Mk. xi. 24 (ὅσα ἂν προσευχόμενοι αἰτεῖσθε [Grsb. om. ἂν], but L txt. T Tr WH have rightly restored ὅσα προσεύχεσθε κ. αἰτεῖσθε). καθότι ἂν in so far or so often as, according as, (Germ. *je nachdem gerade*): Acts ii. 45; iv. 35. ὥς ἂν: 1 Co. xii. 2 (in whatever manner ye were led [cf. B. § 139, 13; 383 (329) sq.]). 2. foll. by a Subjunctive, a. the Present, concerning that which may have been done, or is usually or constantly done (where the Germ. uses *mögen*); ἥνικα ἂν whensoever, as often as: 2 Co. iii. 15 LT Tr WH; ὅς ἂν whoever, be he who he may: Mt. xvi. 25 (LT Tr WH ἔάν); [Mk. viii. 35 (where T Tr WH fut. indic.; see WH. App. p. 172)]; Lk. x. 5 (LT Tr WH aor.), 8; Gal. v. 17 (T Tr WH ἔάν, L br. ἔάν); 1 Jn. ii. 5; iii. 17; Ro. ix. 15 (Ex. xxxiii. 19); xvi. 2; 1 Co. xi. 27, etc. ὅστις ἂν: 1 Co. xvi. 2 [Tr WH ἔάν; WH mrg. aor.]; Col. iii. 17 (L txt. Tr WH ἔάν). ὅσοι ἂν: Mt. vii. 12 (T WH ἔάν); xxii. 9 (LT Tr WH ἔάν). ὅπου ἂν whithersoever: Lk. ix. 57 (LT Tr ἔάν); Rev. xiv. 4 (LT Tr [T ed. 7 not 8, WH] have adopted ὑπάγει, defended also by B. 228 (196)); Jas. iii. 4 (R G L Tr mrg. in br.). ὅσakis ἂν how often soever: 1 Co. xi. 25 sq. (where LT Tr WH ἔάν). ὥς ἂν in what way soever: 1 Th. ii. 7 [cf. *Ellie. ad loc.*; B. 232 (200)], LT Tr WH ἔάν). b. the Aorist, where the Lat. uses the fut. pf.; ὅς ἂν: Mt. v. 21, 22 (εἴπη whoever, if ever any one shall have said); 31 sq. [in vs. 32 LT Tr WH read πᾶς ὁ ἀπολύων]; x. 11; xxvi. 48 (Tdf. ἔάν); Mk. iii. 29, 35; ix. 41, etc. ὅστις ἂν: Mt. x. 38 [LT Tr WH txt. om. ἂν]; xii. 50; Jn. xiv. 13 [Tr mrg. WH pres.]; Acts iii. 23 (Tdf. ἔάν), etc. ὅσοι ἂν: Mt. xxi. 22 (Treg. ἔάν); xxiii. 3 (T WH ἔάν); Mk. iii. 28 (Tr WH ἔάν); Lk. ix. 5 (LT Tr WH pres.); Jn. xi. 22; Acts ii. 39 (Lchm. οὗς); iii. 22. ὅπου ἂν: Mk. xiv. 9 (T WH ἔάν); ix. 18 (LT Tr WH ἔάν). ἄχρις οὗ ἂν until (donec): 1 Co. xv. 25 Rec.; Rev. ii. 25. ἕως ἂν

until (usque dum): Mt. ii. 13; x. 11; xxii. 44; Mk. vi. 10; Lk. xxi. 32; 1 Co. iv. 5, etc. ἥνικα ἂν, of fut. time, not until then, when . . . or then at length, when . . . : 2 Co. iii. 16 (T WH txt. ἔάν) [cf. Kühner ii. 951; Jelf ii. 565]. ὥς ἂν as soon as [B. 232 (200)]: 1 Co. xi. 34; Phil. ii. 23. ἀφ' οὗ ἂν ἐγερθῇ, Lk. xiii. 25 (from the time, whatever the time is, when he shall have risen up). But ἔάν (q. v.) is also joined to the pronouns and adverbs mentioned, instead of ἂν; and in many places the Mss. and edd. fluctuate between ἂν and ἔάν, (exx. of which have already been adduced); [cf. *Tdf. Proleg.* p. 96; *WH. App.* p. 173 "predominantly ἂν is found after consonants, and ἔάν after vowels"]. Finally, to this head must be referred ὅταν (i. q. ὅτε ἂν) with the indic. and much oftener with the subj. (see ὅταν), and ὅπως ἂν, although this last came to be used as a final conjunction in the sense, *that, if it be possible*: Lk. ii. 35; Acts iii. 20 (19); xv. 17; Ro. iii. 4; see ὅπως, II. 1 b. [Cf. W. 309 (290 sq.); B. 234 (201.)]. III. ἂν is joined to the Optat. [W. 303 (284); B. 217 (188)]; when a certain condition is laid down, as in wishes, *I would that* etc.: Acts xxvi. 29 (εὐχαῖμην [Tdf. εὐχάμην] ἂν I could pray, sc. did it depend on me); in direct questions [W. l. c.; B. 254 (219)]: Acts viii. 31 (πῶς ἂν δυναίμην; i. e. on what condition, by what possibility, could I? cf. Xen. oec. 11, 5); Acts xvii. 18 (τί ἂν θέλοι . . . λέγειν what would he say? it being assumed that he wishes to utter some definite notion or other); Acts ii. 12 R G; in dependent sentences and indirect questions in which the narrator introduces another's thought [W. § 42, 4; B. l. c.]: Lk. i. 62; vi. 11; ix. 46; [xv. 26 L br. Tr WH; cf. xviii. 36 L br. Tr br. WH mrg.]; Acts v. 24; x. 17; xvii. 20 R G. IV. ἂν is found without a mood in 1 Co. vii. 5 (εἰ μὴ τι ἂν [WH br. ἂν], except perhaps, sc. γένοιτο, [but cf. Bttm. as below]). ὥς ἂν, adverbially, *tantum* (so already the Vulg.), as if: 2 Co. x. 9 (like ὥσπερ ἂν in Grk. writ.; cf. Kühner ii. 210 [§ 398 Anm. 4; Jelf § 430]; B. 219 (189); [L. and S. s. v. D. III.]). ἂν, contr. from ἔάν, if; foll. by the subjunc.: Jn. xx. 23 [Lchm. ἔάν. Also by the (pres.) indic. in 1 Jn. v. 15 Lchm.; see B. 223 (192); W. 295 (277)]. Further, LT Tr WH have received ἂν in Jn. xiii. 20; xvi. 23; [so WH Jn. xii. 32; cf. W. 291 (274); B. 72 (63)].\* ἀνά, prep., prop. *upwards, up*, (cf. the adv. ἀνω, opp. to κατά and κάτω), denoting motion from a lower place to a higher [cf. W. 398 (372) n.]; rare in the N. T. and only with the accus. 1. in the expressions ἀνά μέσον (or jointly ἀνάμεσον [so R<sup>a</sup> Tr in Rev. vii. 17]) into the midst, in the midst, amidst, among, between, — with gen. of place, Mt. xiii. 25; Mk. vii. 31; Rev. vii. 17 [on this pass. see μέσος, 2 sub fin.]; of pers., 1 Co. vi. 5, with which cf. Sir. xxv. 18 (17) ἀνά μέσον τοῦ (Fritz. τῶν) πλησίον αὐτοῦ; cf. W. § 27, 1 fin. [B. 332 (285)], (Sir. xxvii. 2; 1 Macc. vii. 28; xiii. 40, etc.; in Sept. for ἡλη, Ex. xxvi. 28; Josh. xvi. 9; xix. 1; Diod. 2, 4 ἀνά μέσον τῶν χειλέων [see μέσος, 2]); ἀνά μέρος, (Vulg. *per partes*), in turn, one after another, in succession: 1 Co. xiv. 27 [where Rec<sup>a</sup> writes ἀνά μέρος], (Polyb. 4, 20, 10 ἀνά μέρος ἄδεν). 2. joined to



numerals, it has a *distributive* force [W. 398 (372); B. 331 sq. (285)]: Jn. ii. 6 (ἀνὰ μετρητὰς δύο ἢ τρεῖς two or three metretae apiece); Mt. xx. 9 sq. (ἔλαβον ἀνὰ δηνάριον they received each a denarius); Lk. ix. 3 [Tr br. WH om. ἀνά; ix. 14]; x. 1 (ἀνὰ δύο [WH ἀνὰ δύο [δύο]] two by two); Mk. vi. 40 (L T Tr WH κατὰ); [Rev. iv. 8]; and very often in Grk. writ.; cf. W. 398 (372). It is used adverbially in Rev. xxi. 21 (ἀνὰ εἰς ἕκαστος, like ἀνὰ τέσσαρες, Plut. Aem. 32; cf. W. 249 (234); [B. 30 (26)]). 3. Prefixed to verbs ἀνά signifies, **a.** upwards, up, up to, (Lat. *ad*, Germ. *auf*), as in ἀνακρούειν, ἀναβαίνειν, ἀναβάλλειν, ἀνακράζειν, etc. **b.** it corresponds to the Lat. *ad* (Germ. *an*), to [indicating the goal], as in ἀναγγέλλειν [al. would refer this to d.], ἀνάπτειν. **c.** it denotes repetition, renewal, i. q. *denuo*, *anew*, *over again*, as in ἀναγεννᾶν. **d.** it corresponds to the Lat. *re*, *retro*, *back*, *backwards*, as in ἀνακάμπτειν, ἀναχωρεῖν, etc. Cf. Win. De verb. comp. Pt. iii. p. 3 sq.\*

ἀνα-βαθμός, -οῦ, ὁ, (βαθμός, and this fr. βαίνω); **1.** an ascent. **2.** a means of going up, a flight of steps, a stair: Acts xxi. 35, 40. Exx. fr. Grk. writ. in Lob. ad Phryn. p. 324 sq.\*

ἀνα-βαίνω; [impf. ἀνέβαινον Acts iii. 1; fut. ἀναβήσομαι Ro. x. 6, after Deut. xxx. 12]; pf. ἀναβέβηκα; 2 aor. ἀνέβην, ptp. ἀναβάς, impv. ἀνάβα Rev. iv. 1 (ἀνάβηθι Lehm.), plur. ἀνάβατε (for R G ἀνάβητε) Rev. xi. 12 L T Tr [WH; cf. WH. App. p. 168\*]; W. § 14, 1 h.; [B. 54 (47); fr. Hom. down]; Sept. for ἰζῆ; **a.** to go up, move to a higher place, ascend: a tree (ἐπὶ), Lk. xix. 4; upon the roof of a house (ἐπὶ), Lk. v. 19; into a ship (εἰς), Mk. vi. 51; [Mt. xv. 39 G Tr txt.; Acts xxi. 6 Tdf.]; εἰς τὸ ὄρος, Mt. v. 1; Lk. ix. 28; Mk. iii. 13; εἰς τὸ ὑπερφῶν, Acts i. 13; εἰς τὸν οὐρανόν, Ro. x. 6; Rev. xi. 12; εἰς τὸν οὐρ. is omitted, but to be supplied, in Jn. i. 51 (52); vi. 62, and in the phrase ἀναβ. πρὸς τὸν πατέρα, Jn. xx. 17. (It is commonly maintained that those persons are fig. said ἀναβεβηκέναι εἰς τὸν οὐρανόν, who have penetrated the heavenly mysteries: Jn. iii. 13, cf. Deut. xxx. 12; Prov. xxiv. 27 (xxx. 4); Bar. iii. 29. But in these latter pass. also the expression is to be understood literally. And as respects Jn. iii. 13, it must be remembered that Christ brought his knowledge of the divine counsels with him from heaven, inasmuch as he had dwelt there prior to his incarnation. Now the natural language was οὐδεὶς ἦν ἐν τῷ οὐρανῷ; but the expression ἀναβέβηκεν is used because none but Christ could get there except by ascending. Accordingly εἰ μὴ refers merely to the idea, involved in ἀναβέβηκεν, of a past residence in heaven. Cf. Meyer [or Westcott] ad loc.) Used of travelling to a higher place: εἰς Ἱεροσόλ. Mt. xx. 17 sq.; Mk. x. 32 sq., etc.; εἰς τὸ ἱερόν, Jn. vii. 14; Lk. xviii. 10. Often the place to or into which the ascent is made is not mentioned, but is easily understood from the context: Acts viii. 31 (into the chariot); Mk. xv. 8 (to the palace of the governor, acc. to the reading ἀναβάς restored by L T Tr txt. WH for R G ἀναβοήσας), etc.; or the place alone is mentioned from which (ἀπὸ, ἐκ) the ascent is made: Mt. iii. 16; Acts viii. 39; Rev. xi. 7. **b.** in a wider sense

of things rising up, to rise, mount, be borne up, spring up: of a fish swimming up, Mt. xvii. 27; of smoke rising up, Rev. viii. 4; ix. 2; of plants springing up from the ground, Mt. xiii. 7; Mk. iv. 7, 32, (as in Grk. writ.; Theophr. hist. plant. 8, 3, and Hebr. הָלַץ); of things which come up in one's mind (Lat. *suboriri*): ἀναβαίν. ἐπὶ τὴν καρδ. or ἐν τῇ καρδίᾳ, Lk. xxiv. 38; 1 Co. ii. 9; Acts vii. 23 (ἀνέβη ἐπὶ τὴν κ. it came into his mind i. e. he resolved, foll. by inf.), after the Hebr. הָלַץ, Jer. iii. 16, etc. [B. 135 (118)]. Of messages, prayers, deeds, brought up or reported to one in a higher place: Acts x. 4; xxi. 31 (tidings came up to the tribe of the cohort, who dwelt in the tower Antonia). [Comp.: προσ-, συν-αναβαίνω.]

ἀνα-βάλλω: 2 aor. mid. ἀνεβαλόμην; **1.** to throw or toss up. **2.** to put back or off; delay, postpone, (very often in Grk. writ.); in this sense also in mid. (prop. to defer for one's self): τινὰ, to hold back, delay; in a forensic sense to put off any one (Lat. *ampliare*, Cic. Verr. act. 2, 1, 9 § 26) i. e. to defer hearing and deciding (*adjourn*) any one's case: Acts xxiv. 22; cf. Kypke [or Wetst.] ad loc.\*

ἀνα-βιβάζω: 1 aor. ἀνεβίβασα; to cause to go up or ascend, to draw up, (often in Sept. and Grk. writ.): Mt. xiii. 48, (Xen. Hell. 1, 1, 2 πρὸς τὴν γῆν ἀνεβίβαζε τὰς ἐαυτοῦ τρήρεις).\*

ἀνα-βλέπω; 1 aor. ἀνέβλεψα; [fr. Hdt. down]; **1.** to look up: Mk. viii. 24, [25 R G L]; xvi. 4; Lk. xix. 5; xxi. 1; Acts xxii. 13; εἰς τινα, ibid.; εἰς τὸν οὐρανόν, Mt. xiv. 19; Mk. vi. 41; vii. 34, (Plat. Axioch. p. 370 b.; Xen. Cyr. 6, 4, 9). **2.** to recover (lost) sight: Mt. xi. 5; xx. 34; Lk. xviii. 41 sqq., etc. ([Hdt. 2, 111;] Plat. Phaedrus p. 243 b. παραχρήμα ἀνέβλεψε, Arstph. Plut. 126); used somewhat loosely also of the man blind from birth who was cured by Christ, Jn. ix. 11 (12) (cf. Meyer ad loc.), 17 sq. (Paus. 4, 12, 7 (10) συνέβη τὸν Ὀφθιονέα . . . τὸν ἐκ γενετῆς τυφλὸν ἀναβλέψαι). Cf. Win. De verb. comp. etc. Pt. iii. p. 7 sq.

ἀνά-βλεψις, -εως, ἡ, recovery of sight: Lk. iv. 18 (19), (Sept. Is. lxi. 1). [Aristot.]\*

ἀνα-βοᾶω, -ῶ: 1 aor. ἀνεβόησα; [fr. Aeschyl. and Hdt. down]; to raise a cry, to cry out anything, say it shouting: Lk. ix. 38 (L T Tr WH ἐβόησε); Mk. xv. 8 (where read ἀναβάς, see ἀναβαίνω, a. sub fin.); with the addition of φωνῇ μεγάλη, Mt. xxvii. 46 [Tr WH L mrg. ἐβόησε], (as Gen. xxvii. 38; Is. xxxvi. 13, etc.). Cf. Win. De verb. comp. Pt. iii. p. 6 sq.; [and see βοᾶω, fin.]\*

ἀνα-βολή, -ῆς, ἡ, (ἀναβάλλω, q. v.), often in Grk. writ., a putting off, delay: ποιεῖσθαι ἀναβολήν to interpose (lit. make) delay, Acts xxv. 17, (as in Thuc. 2, 42; Dion. Hal. 11, 33; Plut. Camill. c. 35).\*

ἀνάγαιον, -ου, τό, (fr. ἀνά and γαῖα i. e. γῆ), prop. anything above the ground; hence a room in the upper part of a house: Mk. xiv. 15; Lk. xxii. 12, (in G L T Tr WH). Also written ἀνόγαιον (which Tdf. formerly adopted; cf. Xen. an. 5, 4, 29 [where Dind. ἀνακέλων]), ἀνόγειον (Rec.), ἀνώγειον on this variety in writing cf. Lob. ad Phryn. p. 297 sq.; [Rutherford, New Phryn. p. 358];



Fritzsche on Mk. p. 611 sq.; B. 13 (12); [WH. App. p. 151].\*

ἀναγγέλλω; impf. ἀνήγγελλον; [fut. ἀναγγελῶ]; 1 aor. ἀνήγγελα; 2 aor. pass. ἀπηγγέλην, Ro. xv. 21; 1 Pet. i. 12 (several times in Sept.; 1 Macc. ii. 31; W. 82 (78); [Veitch s. v. ἀγγέλλω]); to announce, make known, [cf. ἀνά, 3 b.]: τί, Acts xix. 18; foll. by ὅτι, Jn. v. 15 [L mrg. WH txt. T εἶπεν]; ὅσα κτλ. Acts xiv. 27; [Mk. v. 19 R GL mrg.]; [absol. with εἰς, Mk. v. 14 Rec.]; equiv. to disclose: τί τιμῇ, Jn. iv. 25; xvi. 13–15; used of the formal proclamation of the Christian religion: Acts xx. 20; 1 Pet. i. 12; 1 Jn. i. 5; περί τινος, Ro. xv. 21 (Is. lii. 15); to report, bring back tidings, rehearse, used as in Grk. writers (Aeschyl. Prom. 664 (661); Xen. an. 1, 3, 21; Polyb. 25, 2, 7) of messengers reporting what they have seen or heard, [cf. ἀνά u. s.]: τί, Acts xvi. 38 (where L Tr WH ἀπήγγ.); 2 Co. vii. 7.

ἀνα-γεννάω, -ῶ: 1 aor. ἀνεγέννησα; pf. pass. ἀναγεγεννημαι; to produce again, beget again, beget anew; metaph.: τινά, thoroughly to change the mind of one, so that he lives a new life and one conformed to the will of God, 1 Pet. i. 3; passively ἐκ τινος, ibid. i. 23. (In the same sense in eccl. writ. [cf. Soph. Lex. s. v.]. Among prof. auth. used by Joseph. antt. 4, 2, 1 τῶν ἐκ τοῦ στασιάσειν αὐτοῖς ἀναγεννωμένων [yet Bekker ἂν γενομένων] δεινῶν which originated.)\*

ἀνα-γινώσκω; [impf. ἀνεγίνωσκεν Acts viii. 28]; 2 aor. ἀνέγνω, [inf. ἀναγνῶναι Lk. iv. 16], ptep. ἀναγνούς; Pass., [pres. ἀναγινώσκω]; 1 aor. ἀνεγνώσθην; in prof. auth. 1. to distinguish between, to recognize, to know accurately, to acknowledge; hence 2. to read, (in this signif. ["first in Pind. O. 10 (11). 1"] fr. [Arstph.] Thuc. down): τί, Mt. xxii. 31; Mk. xii. 10; Lk. vi. 3; Jn. xix. 20; Acts viii. 30, 32; 2 Co. i. 13; [Gal. iv. 21 Lehm. mrg.]; Rev. i. 3; v. 4 Rec.; τινά, one's book, Acts viii. 28, 30; ἐν with dat. of the book, Mt. xii. 5; xxi. 42; Mk. xii. 26; with ellipsis of ἐν τῷ νόμῳ, Lk. x. 26; foll. by ὅτι [objective], Mt. xix. 4; [foll. by ὅτι recitative, Mt. xxi. 16]; τί ἐποίησα, Mt. xii. 3; Mk. ii. 25. The obj. not mentioned, but to be understood from what precedes: Mt. xxiv. 15; Mk. xiii. 14; Acts xv. 31; xxiii. 34; Eph. iii. 4; pass. 2 Co. iii. 2. to read to others, read aloud: 2 Co. iii. 15; Acts xv. 21, (in both places Μωϋσῆς i. q. the books of Moses); [Lk. iv. 16; Acts xiii. 27]; 1 Th. v. 27; Col. iv. 16.\*

ἀναγκάζω; [impf. ἠνάγκαζον]; 1 aor. ἠνάγκασα; 1 aor. pass. ἠναγκάσθην; (fr. ἀνάγκη); [fr. Soph. down]; to necessitate, compel, drive to, constrain, whether by force, threats, etc., or by persuasion, entreaties, etc., or by other means: τινά, 2 Co. xii. 11 (by your behavior towards me); τινά foll. by inf., Acts xxvi. 11; xxviii. 19; Gal. ii. 3, 14 (by your example); vi. 12; Mt. xiv. 22; Mk. vi. 45; Lk. xiv. 23.\*

ἀναγκαῖος, -αία, -αῖον, (ἀνάγκη), [fr. Hom. down (in various senses)], necessary; a. what one cannot do without, indispensable: 1 Co. xii. 22 (τὰ μέλη); Tit. iii. 14 (χρηταί). b. connected by the bonds of nature or of friendship: Acts x. 24 (ἀναγκαῖοι [A. V. near] φίλοι).

c. what ought according to the law of duty to be done, what is required by the condition of things: Phil. i. 24. ἀναγκαῖον ἐστὶ foll. by acc. with inf., Acts xiii. 46; Heb. viii. 3. ἀναγκαῖον ἡγεῖσθαι to deem necessary, foll. by inf., Phil. ii. 25; 2 Co. ix. 5.\*

ἀναγκαστῶς, adv., by force or constraint; opp. to ἐκούσιως, 1 Pet. v. 2. (Plat. Ax. p. 366 a.)\*

ἀνάγκη, -ης, ἥ; 1. necessity, imposed either by the external condition of things, or by the law of duty, regard to one's advantage, custom, argument: κατ' ἀνάγκην perforce (opp. to κατὰ ἐκούσιον), Philem. 14; ἐξ ἀνάγκης of necessity, compelled, 2 Co. ix. 7; Heb. vii. 12 (necessarily); ἔχω ἀνάγκην I have (am compelled by) necessity, (also in Grk. writ.): 1 Co. vii. 37; Heb. vii. 27; foll. by inf., Lk. xiv. 18; xxiii. 17 R L br.; Jude 3; ἀν. μοι ἐπικείται necessity is laid upon me, 1 Co. ix. 16; ἀνάγκη (i. q. ἀναγκαῖον ἐστὶ) foll. by inf.: Mt. xviii. 7; Ro. xiii. 5; Heb. ix. 16, 23, (so Grk. writ.). 2. in a sense rare in the classics (Diod. 4, 43), but very common in Hellenistic writ. (also in Joseph. b. j. 5, 13, 7, etc.; see W. 30), calamity, distress, straits: Lk. xxi. 23; 1 Co. vii. 26; 1 Th. iii. 7; plur. ἐν ἀνάγκαις, 2 Co. vi. 4; xii. 10.\*

ἀνα-γνωρίζω: 1 aor. pass. ἀνεγνωρίσθην; to recognize: Acts vii. 13 [Tr txt. WH txt. ἐγνωρίσθη] was recognized by his brethren, cf. Gen. xlv. 1. (Plat. politic. p. 258 a. ἀναγνωρίζω τοὺς συγγενεῖς.)\*

ἀνά-γνωσις, -εως, ἥ, (ἀναγινώσκω, q. v.); a. a knowing again, owning. b. reading, [fr. Plato on]: Acts xiii. 15; 2 Co. iii. 14; 1 Tim. iv. 13. (Neh. viii. 8 i. q. כְּרִיּוֹ.)\*

ἀν-άγω: 2 aor. ἀνήγαγον, inf. ἀναγαγεῖν, [ptep. ἀναγαγών]; Pass., [pres. ἀνάγομαι]; 1 aor. [cf. sub fin.] ἀνήχθην; [fr. Hom. down]; to lead up, to lead or bring into a higher place; foll. by εἰς with acc. of the place: Lk. ii. 22; iv. 5 [T Tr WH om. L br. the cl.]; xxii. 66 [T Tr WH ἀπήγαγον]; Acts ix. 39; xvi. 34; Mt. iv. 1 (εἰς τ. ἔρμουν, sc. fr. the low bank of the Jordan). τινά ἐκ νεκρῶν fr. the dead in the world below, to the upper world, Heb. xiii. 20; Ro. x. 7; τινά τῷ λαῷ to bring one forth who has been detained in prison (a lower place), and set him before the people to be tried, Acts xii. 4; θυσίαν τῷ εἰδῶλῳ to offer sacrifice to the idol, because the victim is lifted up on the altar, Acts vii. 41. Navigators are κατ' ἐξοχὴν said ἀνάγεσθαι (pass. [or mid.]) when they launch out, set sail, put to sea, (so ἀναγωγή in Justin. Mart. dial. c. Tr. c. 142 [and in the classics]): Lk. viii. 22; Acts xiii. 13; xvi. 11; xviii. 21; xx. 3, 13; xxi. [1], 2; xxvii. 2, 4, 12, 21; xxviii. 10 sq. (Polyb. 1, 21, 4; 23, 3, etc.) [COMP.: ἐπ-ανάγω.]\*

ἀνα-δείκνυμι: 1 aor. ἀνέδειξα, [impv. ἀνάδειξον; fr. Soph. down]; to lift up anything on high and exhibit it for all to behold (Germ. aufzeigen); hence to show accurately, clearly, to disclose what was hidden, (2 Macc. ii. 8 cf. 6): Acts i. 24 (show which of these two thou hast chosen). Hence ἀναδ. τινά to proclaim any one as elected to an office, to announce as appointed (king, general, etc., messenger): Lk. x. 1, (2 Macc. ix. 14, 23, 25; x. 11; xiv. 12, 26; 1 Esdr. i. 35; viii. 23; Polyb. 4, 48,



3; 51, 3; Diod. i. 66; 13, 98; Plut. Caes. 37, etc.; Hdtian. 2, 12, 5 (3), al.). Cf. Win. De verb. comp. Pt. iii. p. 12 sq.\*

**ἀνά-δειξις**, -εως, ἡ, (ἀναδείκνυμι, q. v.), a pointing out, public showing forth; τῶν χρόνων, Sir. xliii. 6. a proclaiming, announcing, inaugurating, of such as are elected to office (Plut. Mar. 8 ἰπτάων ἀνάδειξις [cf. Polyb. 15, 26, 7]): Lk. i. 80 (until the day when he was announced [A. V. of his shewing]) to the people as the forerunner of the Messiah; this announcement he himself made at the command of God, Lk. iii. 2 sqq.)\*

**ἀνά-δέχομαι**: 1 aor. ἀνεδέξαμην; fr. Hom. down; to take up, take upon one's self, undertake, assume; hence to receive, entertain any one hospitably: Acts xxviii. 7; to entertain in one's mind: τὰς ἐπαγγελίας, i. e. to embrace them with faith, Heb. xi. 17.\*

**ἀνά-διδωμι**: 2 aor. ptp. ἀναδούς; 1. to give forth, send up, so of the earth producing plants, of plants yielding fruit, etc.; in prof. auth. 2. acc. to the second sense which ἀνά has in composition [see ἀνά, 3 b.], to deliver up, hand over: ἐπιστολήν, Acts xxiii. 33, (the same phrase in Polyb. [29, 10, 7] and Plut.)\*

**ἀνά-ζωω**, -ω: 1 aor. ἀνέζησα; a word found only in the N. T. and eccl. writ.; to live again, recover life; a. prop., in Rec. of Ro. xiv. 9; Rev. xx. 5. b. trop. one is said ἀναζῆν who has been νεκρός in a trop. sense; a. to be restored to a correct life: of one who returns to a better moral state, Lk. xv. 24 [WH mrg. ἐζήσεν] ([A. V. is alive again], cf. Mey. ad loc.), 32 (T Tr WH ἐζήσε). β. to revive, regain strength and vigor: Ro. vii. 9; sin is alive, indeed, and vigorous among men ever since the fall of Adam; yet it is destitute of power (νεκρά ἐστι) in innocent children ignorant of the law; but when they come to a knowledge of the law, sin recovers its power in them also. Others less aptly explain ἀνέζησε here began to live, sprang into life, (Germ. lebte auf).\*

**ἀνά-ζητέω**, -ω; [impf. ἀνεζήτην]; 1 aor. ἀνεζήτησα; 'to run through with the eyes any series or succession of men or things, and so to seek out, search through, make diligent search, Germ. daran hinsuchen, aufsuchen' (Win. De verb. comp. etc. Pt. iii. p. 14): τινά, Lk. ii. 44, (and 45 L txt. T Tr WH); Acts xi. 25. (See exx. fr. Grk. writ. [fr. Plato on] in Win. l. c.)\*

**ἀνά-ζώννυμι**: to gird up; mid. to gird up one's self or for one's self: ἀναζωσάμενοι τὰς ὀσφύας, 1 Pet. i. 13, i. e. prepared,—a metaphor derived from the practice of the Orientals, who in order to be unimpeded in their movements were accustomed, when about to start on a journey or engage in any work, to bind their long and flowing garments closely around their bodies and fasten them with a leathern girdle; cf. περιζώννυμι. (Sept. Judg. xviii. 16; Prov. xxix. 35 (xxx. 17); Dio Chrys. or. 72, 2, ed. Emp. p. 729; Didym. ap. Athen. 4, (17) p. 139 d., al.)\*

**ἀνά-ζωπυρέω**, -ω; (τὸ ζώπυρον i. e. a. the remains of a fire, embers; b. that by which the fire is kindled anew or lighted up, a pair of bellows); to kindle anew, rekindle, resuscitate, [yet on the force of ἀνά cf. Ellic.

on 2 Tim. as below]; generally trop., to kindle up, inflame, one's mind, strength, zeal, (Xen. de re equest. 10, 16 of a horse roused to his utmost; Hell. 5, 4, 46; Antonin. 7, 2 φαντασίας; Plut. Pericl. 1, 4; Pomp. 41, 2; 49, 5; Plat. Charm. p. 156 d.; etc.): τὸ χάρισμα, 2 Tim. i. 6, i. e. τὸ πνεῦμα, vs. 7. Intrans. to be enkindled, to gain strength: Gen. xlv. 27; 1 Macc. xiii. 7, and in prof. auth.; ἀναζωπυρησάτω ἡ πίστις, Clem. Rom. 1 Cor. 27, 3 [see Gebh. and Harn. ad loc.]\*

**ἀνά-θάλλω**: 2 aor. ἀνέθαλον; (Ps. xxvii. (xxviii.) 7; Sap. iv. 4; very rare in Grk. writ. and only in the poets, cf. Bttm. Ausf. Spr. ii. p. 195; [Veitch s. v. θάλλω; W. 87 (83); B. 59 (52)]); to shoot up, sprout again, grow green again, flourish again, (Hom. Il. 1, 236; Ael. v. h. 5, 4); trop. of those whose condition and affairs are becoming more prosperous: Phil. iv. 10 ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν ye have revived so as to take thought for me [the inf. being the Grk. accus., or accus. of specification, W. 317 (298); cf. Ellic. ad loc.]. Others, acc. to a trans. use of the verb found only in the Sept. (Ezek. xvii. 24; Sir. i. 18, etc.), render ye have revived (allowed to revive) your thought for me [the inf. being taken as an object-acc., W. 323 (303); B. 263 (226); cf. Bp. Lightf. ad loc.]; against whom see Meyer ad loc.\*

**ἀνά-θεμα**, -τος, τό, (i. q. τὸ ἀνατεθειμένον); 1. prop. a thing set up or laid by in order to be kept; spec. a votive offering, which after being consecrated to a god was hung upon the walls or columns of his temple, or put in some other conspicuous place: 2 Macc. ii. 13, (Plut. Pelop. c. 25); Lk. xxi. 5 in L T, for ἀναθήμασι R G Tr WH; for the two forms are sometimes confounded in the codd.; Moeris, ἀνάθημα ἀπτικῶς, ἀνάθημα ἑλληνικῶς. Cf. ἐπίθημα, ἐπίθεμα, etc., in Lob. ad Phryn. p. 249 [cf. 445; Paral. 417; see also Lipsius, Gram. Unters. p. 41]. 2. ἀνάθημα in the Sept. is generally the translation of the Heb. עֲרֵבָה, a thing devoted to God without hope of being redeemed, and, if an animal, to be slain [Lev. xxvii. 28, 29]; therefore a person or thing doomed to destruction, Josh. vi. 17; vii. 12, etc. [W. 32]; a thing abominable and detestable, an accursed thing, Deut. vii. 26. Hence in the N. T. ἀνάθημα denotes a. a curse: ἀναθέματι ἀναθεματίζω, Acts xxiii. 14 [W. 466 (434); B. 184 (159)]. b. a man accursed, devoted to the direst woes (i. q. ἐπι-κατάρατος): ἀνάθημα ἔστω, Gal. i. 8 sq.; 1 Co. xvi. 22; ἀνάθημα λέγειν τινά to execrate one, 1 Co. xii. 3 (R G, but L T Tr WH have restored ἀνάθημα Ἰησοῦς, sc. ἔστω); ἀνάθημα εἶναι ἀπὸ τοῦ Χριστοῦ, Ro. ix. 3 (pregnantly i. q. doomed and so separated from Christ). Cf. the full remarks on this word in Fritzsche on Rom. vol. ii. 247 sqq.; Wieseler on Gal. p. 39 sqq.; [a trans. of the latter by Prof. Riddle in Schaff's Lange on Rom. p. 302 sqq.; see also Trench § v.; Bp. Lightfoot on Gal. l. c.; Elliott ibid.; Tholuck on Rom. l. c.; BB.DD. s. vv. Anathema, Excommunication].\*

**ἀνά-θεματίζω**; 1 aor. ἀνεθεμάτισα; (ἀνάθημα, q. v.); a purely bibl. and eccl. word, to declare anathema or accursed; in the Sept. i. q. עֲרֵבָה to devote to destruction, (Josh. vi. 21, etc.; 1 Macc. v. 5); ἐανρόν to declare one's



self liable to the severest divine penalties, Acts xxiii. 12, 21; ἀναθέματι ἀναθεματίζειν (Deut. xiii. 15; xx. 17, [W. § 54, 3; B. 184 (159)]) ἐαυτὸν foll. by inf., to bind one's self under a curse to do something, Acts xxiii. 14. absol., to asseverate with direful imprecations: Mk. xiv. 71. [COMP.: κατ-ἀναθεματίζω.]\*

ἀνα-θεωρέω, -ῶ; prop. 'to survey a series of things from the lowest to the highest, Germ. *daran hinsehen, längs durchsehen*', [to look along up or through], (Win. De verb. comp. Pt. iii. p. 3); hence to look at attentively, to observe accurately, consider well: τὶ, Acts xvii. 23; Heb. xiii. 7. (Diod. Sic. 12, 15 ἐξ ἐπιπολῆς μὲν θεωρούμενος... ἀναθεωρούμενος δὲ καὶ μετ' ἀκριβείας ἐξεταζόμενος; 14, 109; 2, 5; Leian. vit. auct. 2; necyom. 15; Plut. Aem. P. 1 [uncertain]; Cat. min. 14; [adv. Colot. 21, 2].)\*

ἀνά-θημα, -τος, τό, (ἀνατίθημι), a gift consecrated and laid up in a temple, a votive offering (see ἀνάθεμα, 1): Lk. xxi. 5 [R G Tr WH]. (3 Macc. iii. 17; cf. Grimm on 2 Macc. iii. 2; κοσμεῖν ἀναθήμασι occurs also in 2 Macc. ix. 16; Plato, Alcib. ii. § 12, p. 148 e. ἀναθήμασί τε κεκοσμήκαμεν τὰ ἱερὰ αὐτῶν, Hdt. 1, 183 τὸ μὲν δὲ ἱερὸν οὕτω κεκόσμηται· ἔστι δὲ καὶ ἴδια ἀναθήματα πολλά.)\*

ἀναίδεια (T WH ἀναϊδία; see I, ε), -ας, ἡ, (ἀναΐδης, and this fr. ἡ αἰδῶς a sense of shame); fr. Hom. down; shamelessness, impudence: Lk. xi. 8 (of an importunate man, persisting in his entreaties; [A. V. importunity]).\*

ἀν-αίρεσις, -εως, ἡ, (fr. ἀναίρῶ, 2, q. v.), a destroying, killing, murder, 'taking off': Acts viii. 1; xxii. 20 Rec. (Sept. only in Num. xi. 15; Judg. xv. 17; Jud. xv. 4; 2 Macc. v. 13. Xen. Hell. 6, 3, 5; Hdt. 2, 13, 1.)\*

ἀν-αίρῶ, -ῶ; fut. ἀνελῶ, 2 Th. ii. 8 (L T Tr WH txt. cf. Jud. vii. 13; Dion. Hal. 11, 18; Diod. Sic. 2, 25; cf. W. 82 (78); [B. 53 (47); Veitch s. v. αἰρέω, "perh. late εἶω"]); for the usual ἀναιρῶ; 2 aor. ἀνείλον; 2 aor. mid. ἀνείλομαι (but ἀνείλατο Acts vii. 21, ἀνείλαν Acts x. 39, ἀνείλατε Acts ii. 23), in G L T Tr WH, after the Alex. form, cf. W. 73 (71) sq.; B. 39 (34) sq. [see αἰρέω]; Pass., pres. ἀναίρουμαι; 1 aor. ἀνῆρθη; 1. to take up, to lift up (from the ground); mid. to take up for myself as mine, to own, (an exposed infant): Acts vii. 21; (so ἀναιρεῖσθαι, Arstph. nub. 531; Epict. diss. 1, 23, 7; [Plut. Anton. 36, 3; fortuna Rom. 8; fratern. am. 18, etc.]). 2. to take away, abolish; a. ordinances, established customs, (to abrogate): Heb. x. 9: b. a man, to put out of the way, slay, kill, (often so in Sept. and Grk. writ. fr. [Hdt. 4, 66] Thuc. down): Mt. ii. 16; Lk. xxii. 2; xxiii. 32; Acts ii. 23; v. 33, 36; vii. 28; ix. 23 sq. 29; x. 39; xii. 2; xiii. 28; xxii. 20; xxiii. 15, 21, 27; xxv. 3; xxvi. 10; 2 Th. ii. 8 L T Tr WH txt.; ἐαυτὸν, to kill one's self, Acts xvi. 27.\*

ἀν-αῖτιος, -ον, (αἰτία) guiltless, innocent: Mt. xii. 5, 7. (Often in Grk. writ.; Deut. xxi. 8 sq. i. q. ἴπ; Sus. 62.)\*

ἀνα-καθ-ίζω: 1 aor. ἀνέκαθισα; to raise one's self and sit upright; to sit up, sit erect: Lk. vii. 15 [Lchm. mrg. WH mrg. ἐκάθισεν]; Acts ix. 40. (Xen. cyn. 5, 7, 19; Plut. Alex. c. 14; and often in medical writ.; with ἐαυτὸν, Plut. Philop. c. 20; mid. in same sense, Plat. Phaedo c. 3 p. 60 b.)\*

ἀνα-καινίζω; (καινός); to renew, renovate, (cf. Germ. *auffrischen*): τινὰ εἰς μετάνοιαν so to renew that he shall repent, Heb. vi. 6. (Isocr. Areop. 3; Philo, leg. ad Gaium § 11; Joseph. antt. 9, 8, 2; Plut. Marcell. c. 6; Leian. Philop. c. 12; Sept. Ps. cii. (ciii.) 5; ciii. (civ.) 30, etc.; eccl. writ.) Cf. Win. De verb. comp. Pt. iii. p. 10.\*

ἀνα-καινός, -ῶ; [pres. pass. ἀνακαινούμαι]; a word peculiar to the apostle Paul; prop. to cause to grow up (ἀνά) new, to make new; pass., new strength and vigor is given to me, 2 Co. iv. 16; to be changed into a new kind of life, opposed to the former corrupt state, Col. iii. 10. Cf. Win. De verb. comp. Pt. iii. p. 10 [or Mey. on Col. i. c.; Test. xii. Patr., test. Levi 16, 17 ἀνακαινοποιέω. Cf. Köstlin in Herzog ed. 2, i. 477 sq.]\*

ἀνα-καίνωσις, -εως, ἡ, a renewal, renovation, complete change for the better, (cf. ἀνακαίνω); τοῦ νοός, object. gen., Ro. xii. 2; πνεύματος ἁγίου, effected by the Holy Spirit, Tit. iii. 5. (Etyim. Magn., Suid.; [Herm. vis. 3, 8, 9; other eccl. writ.]; the simple καίνωσις is found only in Joseph. antt. 18, 6, 10.) [Cf. Trench § xviii.]\*

ἀνα-καλύπτω: [Pass., pres. ptep. ἀνακαλυπτόμενος; pf. ptep. ἀνακαλυμμένος]; to unveil, to uncover (by drawing back the veil), (i. q. הָלַךְ, Job xii. 22; Ps. xvii. (xviii.) 16): κάλυμμα... μὴ ἀνακαλυπτόμενον the veil... not being lifted (lit. unveiled) [so WH punctuate, see W. 534 (497); but L T Alf. etc. take the ptep. as a neut. acc. absol. referring to the clause that follows with οἱ: it not being revealed that, etc.; (for ἀνακαλ. in this sense see Polyb. 4, 85, 6; Tob. xii. 7, 11); see Meyer ad loc.], is used allegor. of a hindrance to the understanding, 2 Co. iii. 14, (ἀνακαλύπτειν συγκάλυμμα, Deut. xxii. 30 Alex.); ἀνακαλυμμένῳ προσώπῳ with unveiled face, 2 Co. iii. 18, is also used allegor. of a mind not blinded, but disposed to perceive the glorious majesty of Christ. (The word is used by Eur., Xen., [Aristot. de sens. 5, vol. i. p. 444<sup>b</sup>, 25], Polyb., Plut.)\*

ἀνα-κάμπτω: fut. ἀνακάμψω; 1 aor. ἀνέκαμψα; to bend back, turn back. In the N. T. (as often in prof. auth.; in Sept. i. q. חָשַׁב) intrans. to return: Mt. ii. 12; Lk. x. 6 (where the meaning is, 'your salutation shall return to you, as if not spoken'); Acts xviii. 21; Heb. xi. 15.\*

ἀνά-κειμαι; [impf. 3 pers. sing. ἀνέκειτο]; depon. mid. to be laid up, laid: Mk. v. 40 R L br. [cf. Eng. to lay out]. In later Grk. to lie at table (on the lectus tricliniaris [cf. B.D. s. v. Meals]; the earlier Greeks used κείσθαι, κατακείσθαι, cf. Lob. ad Phryn. p. 216 sq.; Fritzsche [or Wetst.] on Mt. ix. 10): Mt. ix. 10; xxii. 10 sq.; xxvi. 7, 20; Mk. [vi. 26 T Tr WH]; xiv. 18; xvi. 14; Lk. vii. 37 (L T Tr WH κατάκειται); xxii. 27; Jn. xii. 2 (Rec. συνακαίμ.); xiii. 23. Generally, to eat together, to dine: Jn. vi. 11. [Cf. ἀναπίπτω, fin. COMP.: συν-ἀνάκειμαι.]\*

ἀνα-κεφαλαίω, -ῶ; [pres. pass. ἀνακεφαλαίουμαι; 1 aor. mid. inf. ἀνακεφαλαίωσασθαι]; (fr. κεφαλαίω, q. v., and this fr. κεφάλαιον, q. v.); to sum up (again), to repeat summarily and so to condense into a summary (as, the substance of a speech; Quintil. 6. 1 'rerum repetitio et congregatio, quae graece ἀνακεφαλαίωσις dicitur', [ἔργον



ῥητορικῆς . . . ἀνακεφαλαιώσασθαι πρὸς ἀνάμνησιν, Aristot. frag. 123, vol. v. p. 1499\*, 33]); so in Ro. xiii. 9. In Eph. i. 10 God is said ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, to bring together again for himself (note the mid.) all things and beings (hitherto disunited by sin) into one combined state of fellowship in Christ, the universal bond, [cf. Mey. or Ellic. on Eph. l. c.]; (Protev. Jac. 13 εἰς ἐμέ ἀνεκεφαλαιώθη ἡ ἱστορία Ἀδάμ, where cf. Thilo).\*

**ἀνα-κλίνω**: fut. ἀνακλινῶ; 1 aor. ἀνέκλινα; Pass., 1 aor. ἀνεκλίθην; fut. ἀνακλιθήσμαι; [fr. Hom. down]; to lean against, lean upon; **a.** to lay down: τινά, Lk. ii. 7 (ἐν τῇ) φάτῃ). **b.** to make or bid to recline: Mk. vi. 39 (ἐπέταξεν αὐτοῖς, sc. the disciples, ἀνακλίνει [-κλιθῆναι L WH txt.] πάντας i. e. the people); Lk. ix. 15 (T Tr WH κατέκλιναν); xii. 37. Pass. to lie back, recline, lie down: Mt. xiv. 19; of those reclining at table and at feasts, Lk. vii. 36 (R G); xiii. 29; Mt. viii. 11, — in the last two pass. used fig. of participation in future blessedness in the Messiah's kingdom.\*

**ἀνα-κόπτω**: 1 aor. ἀνέκοψα; to beat back, check, (as the course of a ship, Theophr. char. 24 (25), 1 [var.]): τινά foll. by an inf. [A. V. hinder], Gal. v. 7 Rec., where the preceding ἐτρέχετε shows that Paul was thinking of an obstructed road; cf. ἐγκόπτω.\*

**ἀνα-κράζω**: 1 aor. ["rare and late," Veitch s. v. κράζω; B. 61 (53)] ἀνέκραξα; 2 aor. ἀνέκραγον (Lk. xxiii. 18 T Tr txt. WH); to raise a cry from the depth of the throat, to cry out: Mk. i. 23; vi. 49; Lk. iv. 33; viii. 28; xxiii. 18. Exx. fr. prof. auth. in Win. De verb. comp. etc. Pt. iii. p. 6 sq.\*

**ἀνα-κρίνω**; 1 aor. ἀνέκρινα; Pass., [pres. ἀνακρίνομαι]; 1 aor. ἀνεκρίθην; (freq. in Grk. writ., esp. Attic); prop. by looking through a series (ἀνά) of objects or particulars to distinguish (κρίνω) or search after. Hence **a.** to investigate, examine, inquire into, scrutinize, sift, question: Acts xvii. 11 (τὰς γραφάς); 1 Co. x. 25, 27 (not anxiously questioning, sc. whether the meat set before you be the residue from heathen sacrifices). Spec. in a forensic sense (often also in Grk. writ.) of a judge, to hold an investigation; to interrogate, examine, the accused or the witnesses; absol.: Lk. xxiii. 14; Acts xxiv. 8. τινά, Acts xii. 19; xxviii. 18; pass., Acts iv. 9. Paul has in mind this judicial use (as his preceding term ἀπολογία shows) when in 1 Co. ix. 3 he speaks of τοῖς ἐμέ ἀνακρίνουσι, investigating me, whether I am a true apostle. **b.** univ. to judge of, estimate, determine (the excellence or defects of any person or thing): τί, 1 Co. ii. 15; τινά, 1 Co. iv. 3 sq.; pass., 1 Co. ii. [14], 15; xiv. 24. [Cf. Lghtft. Fresh Revision, etc. iv. § 3 (p. 67 sq. Am. ed.).]\*

**ἀνά-κρισις**, -εως, ἡ, an examination; as a law-term among the Greeks, the preliminary investigation held for the purpose of gathering evidence for the information of the judges (Meier and Schömann, Att. Process, pp. 27, [622; cf. Dict. of Antiq. s. v.]); this seems to be the sense of the word in Acts xxv. 26.\*

**ἀνα-κυλῶ**: **1.** to roll up. **2.** to roll back: ἀνακε-

κύλισται ὁ λίθος, Mk. xvi. 4 T Tr WH. (Alexis in Athen. vi. p. 237 c.; Lucian. de luctu 8; Dion. Hal., Plut., al.)\*

**ἀνα-κύπτω**: 1 aor. ἀνέκυψα; to raise or lift one's self up; **a.** one's body: Lk. xiii. 11; Jn. viii. 7, 10; (Xen. de re equ. 7, 10, al.; Sept. Job x. 15). **b.** one's soul; to be elated, exalted: Lk. xxi. 28; (Xen. oec. 11, 5; Joseph. b. j. 6, 8, 5, al.).\*

**ἀνα-λαμβάνω**; 2 aor. ἀνέλαβον; 1 aor. pass. ἀνελήφθην (ἀνελήμφθην L T Tr WH; cf. W. p. 48 [B. 62 (54)]; Veitch (s. v. λαμβάνω); see λαμβάνω, and s. v. M, μ); [fr. Hdt. down]; **1.** to take up, raise: εἰς τὸν οὐρανόν, Mk. xvi. 19; Acts i. 11; x. 16, (Sept. 2 K. ii. 11); without care, Acts i. 2, 22; 1 Tim. iii. 16 [cf. W. 413 (385)], (Sir. xlviii. 9). **2.** to take up (a thing in order to carry or use it): Acts vii. 43; Eph. vi. 13, 16. to take to one's self: τινά, in order to conduct him, Acts xxiii. 31; or as a companion, 2 Tim. iv. 11; or in Acts xx. 13 sq. to take up sc. into the ship.\*

**ἀνά-ληψις** (ἀνάληψις L T Tr WH; see M, μ), -εως, ἡ, (ἀναλαμβάνω), [fr. Hippocr. down], a taking up: Lk. ix. 51 (sc. εἰς τὸν οὐρανόν of the ascension of Jesus into heaven; [cf. Test. xii. Patr. test. Levi § 18; Suicer, Thesaur. Eccles. s. v.; and Meyer on Lk. l. c.]).\*

**ἀν-αλίσκω**: fr. the pres. ἀναλώω [3 pers. sing. ἀναλοί, 2 Th. ii. 8 WH mrg.] come the fut. ἀναλώσω; 1 aor. ἀνήλωσα and ἀνάλωσα [see Veitch]; 1 aor. pass. ἀνήλωθην; (the simple verb is found only in the pass. ἀλίσκομαι to be taken; but α in ἀλίσκομαι is short, in ἀναλίσκω long; cf. Bttm. Ausf. Spr. ii. p. 113; [Veitch s. vv.; "the diff. quantity, the act. form, the trans. sense of the pf., and above all the difference of sense, indicate a diff. origin for the two verbs." L. and S.]); [fr. Pind. down]; **1.** to expend; to consume, e. g. χρήματα (to spend money; very often in Xen.). **2.** to consume, use up, destroy: Lk. ix. 54; Gal. v. 15; 2 Th. ii. 8 R G WH mrg. (Sept. Jer. xxvii. (l.) 7; Prov. xxiii. 28; Gen. xli. 30, etc.) [COMP.: κατ., προσ-αλίσκω.]\*

**ἀναλογία**, -ας, ἡ, (ἀνάλογος conformable, proportional), proportion: κατὰ τὴν ἀναλογίαν τῆς πίστεως, i. q. κατὰ τὸ μέτρον πίστεως received from God, Ro. xii. 6, cf. 3. (Plat., Dem., Aristot., Theophr., al.)\*

**ἀνα-λογίζομαι**: 1 aor. ἀνελογισάμην; dep. mid. to think over, ponder, consider: commonly with acc. of the thing, but in Heb. xii. 3 with acc. of the pers. 'to consider by weighing, comparing,' etc. (3 Macc. vii. 7. Often in Grk. writ. fr. Plat. and Xen. down).\*

**ἀναλος**, -ον, (ἄλς salt), saltless, unsalted, (ἄρτοι ἄναλοι, Aristot. probl. 21, 5, 1; ἄρτος ἄναλος, Plut. symp. v. quaest. 10 § 1): ἄλας ἄναλον salt destitute of pungency, Mk. ix. 50.\*

[ἀναλῶ, see ἀναλίσκω.]

**ἀνά-λυσις**, -εως, ἡ, (ἀναλύω, q. v.); **1.** an unloosing (as of things woven), a dissolving (into separate parts). **2.** departure, (a metaphor drawn from loosing from moorings preparatory to setting sail, cf. Hom. Od. 15, 548; [or, acc. to others, fr. breaking up an encampment; cf. Bp. Lghtft. on Phil. i. 23]), Germ. Aufbruch: 2 Tim. iv. 6 (departure from life; Philo in Flacc. § 21 [p. 544

ed. Mang.] ἡ ἐκ τοῦ βίου τελευταία ἀνάλυσις; [Clem. Rom. 1 Cor. 44, 5 ἔγκαρπον κ. τελείαν ἔσχον τὴν ἀνάλυσιν; Euseb. h. e. 3, 32, 1 μαρτυρίῃ τὸν βίον ἀναλύσαι, cf. 3, 34]. Cf. ἀνάλυσις ἀπὸ συνουσίας, Joseph. antt. 19, 4, 1.\*

**ἀνα-λύω**: fut. ἀναλύσω; 1 aor. ἀνέλυσα; 1. to *undo*, *undo again*, (as, woven threads). 2. to *depart*, Germ. *aufbrechen*, *break up* (see ἀνάλυσις, 2), so very often in Grk. writ.; to *depart from life*: Phil. i. 23, (Leian. Philops. c. 14 ὁκτωκαίδεκάτης ὧν ἀνέλυσεν; add Ael. v. h. 4, 23; [ἀνέλυσεν ὁ ἐπίσκοπος Πλάτων ἐν κυρίῳ, Acta et mart. Matth. § 31]). to *return*, ἐκ τῶν γάμων, Lk. xii. 36 [B. 145 (127); for exx.] cf. Kuinoel [and Wetstein] ad loc.; Grimm on 2 Macc. viii. 25.\*

**ἀναμάρτητος**, -ον, (fr. ἀν priv. and the form ἀμαρτέω), *sinless*, both *one who has not sinned*, and *one who cannot sin*. In the former sense in Jn. viii. 7; Deut. xxix. 19; 2 Macc. viii. 4; xii. 42; [Test. xii. Patr. test. Benj. § 3]. On the use of this word fr. Hdt. down, cf. Ullmann, Sündlosigkeit Jesu, p. 91 sq. [(abridged in) Eng. trans. p. 99; Cremer s. v.]\*

**ἀνα-μένω**; [fr. Hom. down]; *τινά*, to *wait for one* (Germ. *erharren*, or rather *heranharren* [i. e. to await one whose coming is known or foreseen]), with the added notion of *patience and trust*: 1 Th. i. 10 [cf. Ellicott ad loc.]. Good Greek; cf. Win. De verb. comp. etc. Pt. iii. p. 15 sq.\*

[ἀνα-μέρος, i. e. ἀνὰ μέρος, see ἀνά, 1.]

[ἀνά-μεσον, i. e. ἀνὰ μέσον, see ἀνά, 1.]

**ἀνα-μνησκω**; fut. ἀναμνήσω (fr. the form μνάω); Pass., [pres. ἀναμνησκομαι]; 1 aor. ἀνεμνήσθην; [fr. Hom. down]; to *call to remembrance*, to *remind*: *τινά τι* one of a thing [W. § 32, 4 a.], 1 Co. iv. 17; to *admonish*, *τινά* foll. by inf., 2 Tim. i. 6. Pass. to *recall to one's own mind*, to *remember*; absol.: Mk. xi. 21. with gen. of the thing, Mk. xiv. 72 Rec. τί, Mk. xiv. 72 L T Tr WH; contextually, to *(remember and) weigh well, consider*: 2 Co. vii. 15; Heb. x. 32; cf. W. § 30, 10 c.; [B. § 132, 14]; Matth. ii. p. 820 sq. [Comp.: ἐπ-αναμνησκω. SYN. see ἀνάμνησις fin.]\*

**ἀνάμνησις**, -εως, ἡ, (ἀναμνήσκω), *a remembering, recollection*: εἰς τ. ἐμὴν ἀνάμνησιν to *call me* (affectionately) to *remembrance*, Lk. xxii. 19 [WH reject the pass.]; 1 Co. xi. 24 sq. ἐν αὐταῖς (sc. θυσίαις) ἀνάμνησις ἁμαρτιῶν in offering sacrifices there is a remembrance of sins, i. e. the memory of sins committed is revived by the sacrifices, Heb. x. 3. In Grk. writ. fr. Plat. down.\*

[SYN. ἀνάμνησις, ὑπόμνησις: The distinction between these words as stated by Ammonius et al. — viz. that ἀνάμν. denotes an unassisted recalling, ὑπόμν. a remembrance prompted by another, — seems to be not wholly without warrant; note the force of ὑπό (cf. our 'sug-gest'). But even in class. Grk. the words are easily interchangeable. Schmidt ch. 14; Trench § cvii. 6, cf. p. 61 note; Ellic. or Holtzm. on 2 Tim. i. 5.]

**ἀνα-νέω**, -ω: to *renew*, (often in Grk. writ.); Pass. [W. § 39, 3 N. 3; for the mid. has an act. or reciprocal force, cf. 1 Macc. xii. 1 and Grimm ad loc.] ἀνανεοῦσθαι τῷ πνεύματι to *be renewed in mind*, i. e. to *be spiritually transformed*, to *take on a new mind* [see νοῦς, 1 b. fin.;

πνεῦμα, fin.], Eph. iv. 23. Cf. Tittmann i. p. 60; [Trench. §§ lx. xviii.], and ἀνακαινῶ above.\*

**ἀνα-νήφω**: ['in good auth. apparently confined to the pres.']; 1 aor. ἀνένηψα; to *return to soberness* (ἐκ μέθης, which is added by Grk. writ.); metaph.: 2 Tim. ii. 26 ἐκ τῆς τοῦ διαβόλου παγίδος [W. § 66, 2 d.] to *be set free from the snare of the devil and to return to a sound mind* ['one's sober senses']. (Philo, legg. alleg. ii. § 16 ἀνανήφει, τοῦτ' ἔστι μετανοεῖ; add Joseph. antt. 6, 11, 10; Ceb. tab. 9; Antonin. 6, 31; Charit. 5, 1.) [See ἀγρυπνέω, fin.]\*

**Ἀνανίας** [WH. 'Anan., see their Intr. § 408], -α [but on the gen. cf. B. 20 (18)], ὁ, *Ananias* (ἡ, ἡ, fr. ἡ to be gracious, and ἡ Jehovah, [cf. Mey. on Acts v. 1]): 1. a certain Christian [at Jerusalem], the husband of Sapphira: Acts v. 1–6. 2. a Christian of Damascus: Acts ix. 10–18; xxii. 12 sqq. 3. a son of Nedebeaus, and high priest of the Jews c. A. D. 47–59. In the year 66 he was slain by the Sicarii: Acts xxiii. 2 sq.; xxiv. 1 sq.; Joseph. antt. 20, 5, 2; 6, 2; 9, 2–4; b. j. 2, 17, 6; 9. [Cf. B. D. s. v.]\*

**ἀν-αντί-ρητος** [WH ἀναντίρητος; see P, ρ], -ον, (a priv., ἀντί, and ῥήτος fr. ΠΕΩ to say), *not contradicted and not to be contradicted*; *undeniable*, [not to be gainsaid]; in the latter sense, Acts xix. 36. (Occasionally in Grk. writ. fr. Polyb. down.)\*

**ἀναντιρρήτως** [WH ἀναντιρήτως, see their App. p. 163, and P, ρ], adv., *without contradiction*: Acts x. 29 (I came without gainsaying). Polyb. 23, 8, 11, [al.]\*

**ἀν-άξιος**, -ον, (a priv. and ἄξιος), [fr. Soph. down], *unworthy* (τινός): *unfit for a thing*, 1 Co. vi. 2.\*

**ἀν-αξίως**, adv., [fr. Soph. down], *in an unworthy manner*: 1 Co. xi. 27, and 29 Rec. [Cf. W. 463 (431).]\*

**ἀνά-παυσις**, -εως, ἡ, (ἀναπαύω), [fr. Mimnerm., Pind. down]; 1. *intermission, cessation*, of any motion, business, labor: ἀνάπαυσιν οὐκ ἔχουσι λέγοντες [Rec. λέγοντα] equiv. to οὐκ ἀναπαύονται λέγοντες they incessantly say, Rev. iv. 8. 2. *rest, recreation*: Mt. xii. 43; Lk. xi. 24; Rev. xiv. 11, (and often in Grk. writ.); blessed tranquillity of soul, Mt. xi. 29, (Sir. vi. [27] 28; li. 27; Sap. iv. 7). [The word denotes a temporary rest, a respite, e. g. of soldiers; cf. Schmidt ch. 25; Bp. Lightft. on Philem. 7; Trench § xli.]\*

**ἀνα-παύω**: fut. ἀναπαύσω; 1 aor. ἀνέπαυσα; pf. pass. ἀναπέπαυμαι; Mid., [pres. ἀναπαύομαι]; fut. ἀναπαύσομαι (Rev. vi. 11 [Lchm. ed. min., Tdf. edd. 2, 7, WH; but G L T Tr with R -σονται]), and in the colloquial speech of inferior Grk. ἀναπαήσομαι (Rev. xiv. 13 L T Tr WH, cf. Bttm. (57) esp. Eng. trans. p. 64 sq.; Kühner i. 886; [Tdf. Proleg. p. 123; WH. App. p. 170]; see also in ἐπαπαύω); 1 aor. ἀνεπαυσάμην; (a common verb fr. Hom. down): to *cause or permit one to cease from any movement or labor in order to recover and collect his strength* (note the prefix ἀνά and distinguish fr. καταπαύω, [see ἀνάπαυσις, fin.]), to *give rest, refresh*; mid. to *give one's self rest, take rest*. So in mid. absol. of rest after travelling, Mk. vi. 31; and for taking sleep, Mt. xxvi. 45; Mk. xiv. 41; of the sweet repose one enjoys after



toil, Lk. xii. 19; *to keep quiet*, of calm and patient expectation, Rev. vi. 11; of the blessed rest of the dead, Rev. xiv. 13 (ἐκ τῶν κόπων exempt from toils [cf. B. 158 (138)]; Plat. Critias in. ἐκ μακρᾶς οδοῦ). By a Hebraism (ἵν' ἦν, Isa. xi. 2) τὸ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται rests upon you, to actuate you, 1 Pet. iv. 14. Act. *to refresh*, the soul of any one: τινά, Mt. xi. 28; τὸ πνεῦμά τινος, 1 Co. xvi. 18; τὰ σπλάγχνα τινός, Philem. 20. In pass., Philem. 7; 2 Co. vii. 13 (ἀπὸ πάντων ὑμῶν from your sight, attentions, intercourse). [COMP.: ἐπ-, συν- (-μαι).]\*

ἀνα-πέιθω; *to stir up by persuasion* (cf. Germ. aufreizen), *to solicit, incite*: τινά τι ποιῆσαι, Acts xviii. 13. So also in Hdt., Thuc., Plat., Xen., al.\*

ἀνάπειρος, a false spelling (arising from itacism, [cf. Phryn. in Bekker, Anecd. i. p. 9, 22: διὰ τοῦ η τὴν τρίτην, οὐ διὰ τῆς εἰ διφθόγγου ὡς οἱ ἀμαθεῖς]) in some Mss. in Lk. xiv. 13, 21 (and adopted by L Tr WH; [see WH. App. p. 151]) for ἀνάπηρος, q. v.

ἀνα-πέμπω: 1 aor. ἀνέπεμψα; [fr. Pind. and Aeschyl. down]; 1. *to send up*; i. e. a. *to a higher place*; b. *to a person higher in office, authority, power*, (Plut. Marius c. 17; [Philo de creat. princip. § 8; Joseph. b. j. 2, 20, 5]): τινά πρὸς τινα, Lk. xxiii. 7, 15; Acts xxv. 21 L Tr WH. 2. *to send back*: τινά, Philem. 12 (11); τινά τι, Lk. xxiii. 11.\*

ἀνα-πηδάω: [1 aor. ptep. ἀναπηδήσας]; (Hom. Il. 11, 379; often in Plat., Xen., Dem.); *to leap up, spring up, start up*: ἀναπηδήσας, Mk. x. 50 L Tr WH; cf. Fritzsche ad loc. (1 S. xx. 34; Prov. xviii. 4 [Ald. etc.]; Tob. ii. 4; vi. 3; vii. 6).\*

ἀνά-πηρος, -ον, (prop. πηρός fr. the lowest part to the highest—ἀνά; hence Suid. ὁ καθ' ὑπερβολὴν πεπηρωμένος, [cf. Lob. Path. Elementa i. 195]), *disabled in the limbs, maimed, crippled*; injured in, or bereft of, some member of the body: Lk. xiv. 13, 21 ἀναπήρους, χωλοὺς, τυφλοὺς. In both these pass. L Tr WH have adopted with certain Mss. the spelling ἀναπεῖρους—manifestly false, as arising from itacism. (Plat. Crito p. 53 a. χωλοὶ καὶ τυφλοὶ καὶ ἄλλοι ἀνάπηροι; Aristot. h. a. 7, 6 [vol. i. p. 585<sup>b</sup>, 29] γίνονται ἐξ ἀναπήρων ἀνάπηροι; Lys. ap. Suid. ῥίνα καὶ ὄτα ἀνάπηρος; 2 Macc. viii. 24 τοῖς μέλεσιν ἀναπήρους).\*

ἀνα-πίπτω: 2 aor. ἀνέπεσον, 3 pers. plur. ἀνέπεσον Mk. vi. 40 (T Tr WH ἀνέπεσαν); Jn. vi. 10 (L Tr WH ἀνέπεσαν), inf. ἀναπεσεῖν, impv. ἀνάπεσε Lk. xiv. 10 (Rec. ἀνάπεσον fr. 1 aor. ἀνέπεσα, [(Grsb. ἀνίπεσαι i. e. 1 aor. mid. impv.)]); Lk. xvii. 7 [R G ἀνάπεσαι, cf. WH. App. p. 164; Tdf. Proleg. p. 123; see πίπτω, ptep. ἀναπεσόν; cf. W. § 13, 1 p. 73 (71); [B. 39 (34) sq., 67 (59)]; fr. Eur. down]; *to lie back, lie down*: absol., Mk. vi. 40; Jn. vi. 10, (sc. on the ground); ἐπὶ τὴν γῆν, Mt. xv. 35; ἐπὶ τῆς γῆς, Mk. viii. 6. In later Grk. (cf. Lob. ad Phryn. p. 216; [W. 23 (22)]) for ἀνακλίνομαι *to recline at table*: Lk. xi. 37; xiv. 10; xvii. 7; xxii. 14; Jn. xiii. 12; xxi. 20 [al. refer this to the following signif.]. *to lean back*, Jn. xiii. 25 L Tr WH. [It denotes an act rather than a state, and in the last pass. differs from ἀνάκειμαι, vs. 23, by indicating a change of position.]\*

ἀνα-πληρῶ, -ῶ; fut. ἀναπληρώσω; 1 aor. ἀνεπλήρωσα;

[pres. pass. ἀναπληροῦμαι]; (ἀνά to, up to, e. g. to fill a vessel up to the brim; up to the appointed measure or standard, Germ. anfüllen); [fr. Eurip. down]; 1. *to fill up, make full*, e. g. a ditch (Strabo 5, 6 p. 223); hence trop. ἀμαρτίας, 1 Th. ii. 16 (to add what is still wanting to complete the number of their sins; on the meaning, cf. Gen. xv. 16; Dan. viii. 23; ix. 24; Mt. xxiii. 32; 2 Macc. vi. 14). ἀναπληροῦται ἡ προφητεία the prophecy is fully satisfied, the event completely corresponds to it, Mt. xiii. 14. τὸν νόμον to fulfil i. e. observe the law perfectly, Gal. vi. 2, (Barn. ep. 21 ἀναπλ. πᾶσαν ἐντολήν); τὸν τόπον τινός to fill the place of any one, 1 Co. xiv. 16 (after the rabbin. סִינָה נִלְכָּד to hold the position of any one, [yet cf. Mey. ad loc.]). 2. *to supply*: τὸ ὑστέρημα, Phil. ii. 30, (Col. i. 24); 1 Co. xvi. 17 (they by their presence supplied your place in your absence); cf. Plat. symp. p. 188 e. ἀλλ' εἴ τι ἐξέλιπον, σὸν ἔργον (sc. ἐστίν) ἀναπληρῶσαι. Cf. Win. De verb. comp. etc. Pt. iii. p. 11 sq.; [Ellie. on Phil. i. c., or Mey. on Gal. i. c. COMP.: ἀντ-, προσ-ἀναπληρῶ].\*

ἀναπολόγητος, -ον, *without defence or excuse*, Ro. i. 20; also *that cannot be defended, inexcusable*, Ro. ii. 1. (Polyb., Dion. Hal. antt. 7, 46; Plut. Brut. 46, al.)\*

ἀνα-πτύσσω: 1 aor. ἀνέπτυξα; (ἀνά—cf. the Germ. auf i. q. auseinander, see ἀναλύω—and πτύσσω to fold up, roll together); *to unroll*, [i. e. open for reading]: τὸ βιβλίον (as in Hdt. 1, 48 and 125), Lk. iv. 17 [R G T], (2 K. xix. 14). The books of the Hebrews were rolls (ῥηῖν) fastened to [one or] two smooth rods and furnished with handles, so that they could be rolled up and unrolled; [cf. B. D. s. v. Writing].\*

ἀν-άπτω; 1 aor. ἀνῆψα; 1 aor. pass. ἀνῆφθην; *to light up, kindle*: Lk. xii. 49; Acts xxviii. 2 [R G]; Jas. iii. 5. [From Hdt. down].\*

ἀν-ἀριθμητος, -ον, (a priv. and ἀριθμέω), *innumerable*: Heb. xi. 12. [From Pind. down].\*

ἀνα-σείω; 1 aor. ἀνέσεισα; *to shake up*; trop. *to stir up, excite, rouse*: τὸν ὄχλον, Mk. xv. 11; τὸν λαόν, Lk. xxiii. 5. (So in Diod. 13, 91; 14, 10; Dion. Hal. antt. 8, 81).\*

ἀνα-σκευάζω; (σκευάζω, fr. σκεῦος a vessel, utensil); 1. *to pack up baggage* (Lat. vasa colligere) in order to carry it away to another place: Xen. an. 5, 10, (6, 2) 8. Mid. *to move one's furniture* (when setting out for some other place, Xen. Cyr. 8, 5, 4 ὅταν δὲ ἀνασκευάζωνται, συντίθῃσι μὲν ἕκαστος τὰ σκεύη); hence 2. of an enemy *dismantling, plundering*, a place (Thuc. 4, 116); *to overthrow, ravage, destroy*, towns, lands, etc.; trop. ψυχᾶς, *to turn away violently from a right state, to unsettle, subvert*: Acts xv. 24.\*

ἀνα-σπάω, -ᾶ; ἀνασπάσω; 1 aor. pass. ἀνεσπάσθην; *to draw up*: Lk. xiv. 5; Acts xi. 10. [From Hom. down].\*

ἀνά-στασις, -εως, ἡ, (ἀνίστημι), [fr. Aeschyl. down]; 1. *a raising up, rising*, (e. g. fr. a seat): Lk. ii. 34 (opp. to πτώσις; the meaning is 'It lies [or 'is set' A. V.] like a stone, which some will lay hold of in order to climb; but others will strike against it and fall'). 2. *a rising from the dead* (eccl. Lat. resurrectio), [Aeschyl.

Eum. 648]; **a.** that of Christ: Acts i. 22; ii. 31; iv. 33; Ro. vi. 5; Phil. iii. 10; 1 Pet. iii. 21; with the addition of νεκρῶν, Ro. i. 4 (a generic phrase: *the resurrection-of-the-dead*, although it has come to pass as yet only in the case of Christ alone; cf. Acts xvii. 32; W. § 30, 2 a. fin.); ἐκ νεκρῶν, 1 Pet. i. 3. **b.** that of all men at the end of the present age. This is called simply ἀνάστασις or ἡ ἀνάστασις, Mt. xxii. 23, [28], 30; Mk. xii. 18, 23; Lk. xx. 27, 33, 36; Jn. xi. 24; Acts xvii. 18; xxiii. 8; 2 Tim. ii. 18; by meton. i. q. the author of resurrection, Jn. xi. 25; with the addition of ἡ ἐκ νεκρῶν, Lk. xx. 35; Acts iv. 2; or simply of τῶν νεκρῶν [on the distinction which some (e. g. Van Hengel on Ro. i. 4; Van Hengel and Bp. Lghtft. on Phil. iii. 11; Cremer s. v.) would make between these phrases, see W. 123 (117); B. 89 (78)], Mt. xxii. 31; Acts xvii. 32; xxiii. 6; xxiv. 15 [Rec.], 21; xxvi. 23; 1 Co. xv. 12 sq. 21, 42; Heb. vi. 2. ἀνάστ. ζωῆς resurrection to life (ἀν. εἰς ζωὴν, 2 Macc. vii. 14 [cf. Dan. xii. 2]), and ἀν. τῆς κρίσεως resurrection to judgment, Jn. v. 29, (on the genitives cf. W. 188 (177)); the former is ἡ ἀνάστ. τῶν δικαίων, Lk. xiv. 14; κρείττων ἀνάστασις, Heb. xi. 35 (so called in comparison with a continuance of life on earth, which is spoken of as an ἀνάστασις by a kind of license; [cf. W. 460 (429)]). ἡ ἀνάστ. ἡ πρώτη in Rev. xx. 5 sq. will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind, Rev. xx. 12 sqq. On the question whether and in what sense Paul also believed in two resurrections, separated from each other by a definite space of time, cf. Grimm in the Zeitschr. für wissenschaftl. Theol., 1873, p. 388 sq. **c.** the resurrection of certain in ancient Jewish story who were restored to life before burial: Heb. xi. 35.\*

ἀναστατώ, -ω; 1 aor. ἀνεστάτωσα; a verb found nowhere in prof. auth., but [in Dan. vii. 23 Sept.; Deut. xxix. 27 Graec. Venet.] several times in the O. T. fragments of Aquila [e. g. Ps. x. 1] and Symmachus [e. g. Ps. lviii. 11; Is. xxii. 3], and in Eustathius, (fr. ἀνάστατος, driven from one's abode, outcast, or roused up from one's situation; accordingly equiv. to ἀνάστατον ποιῶ), to stir up, excite, unsettle; foll. by an acc. **a.** to excite tumults and seditions in the State: Acts xvii. 6; xxi. 38. **b.** to upset, unsettle, minds by disseminating religious error: Gal. v. 12.\*

ἀνασταυρῶ, -ω; to raise up upon a cross, crucify, (ἀνά as in ἀνασκοποῦν): Heb. vi. 6, (very often in Grk. writ. fr. Hdt. down). Cf. Win. De verb. comp. etc. Pt. iii. p. 9 sq.; [Winer admits that in Heb. l. c. the meaning to crucify again, or afresh, may also be assigned to this verb legitimately, and that the absence of a precedent in prof. writ. for such a sense is, from the nature of the case, not surprising].\*

ἀναστενάζω: 1 aor. ἀνεστέναξα; to draw sighs up from the bottom of the breast, to sigh deeply: Mk. viii. 12. (Lam. i. 4; Sir. xxv. 18 (17); 2 Macc. vi. 30, and in Grk. writ. fr. [Aeschyl. choëph. 335,] Hdt. 1, 86 down.)\*

ἀναστρέφω: fut. ἀναστρέψω; [1 aor. ἀνέστρεψα; Pass., pres. ἀναστρέφωμαι]; 2 aor. ἀνεστράφη; 1. to turn

upside down, overturn: τὰς τραπέζας, Jn. ii. 15, (δίδρουν, Hom. Il. 23, 436). 2. to turn back; intrans. [W. 251 (236)] to return, like the Lat. *revert* i. q. *revertor*, (as in Grk. writ.; in Sept. i. q. שׁוּב): Acts v. 22; xv. 16 (here ἀναστρέψω καὶ has not like the Hebr. שׁוּב the force of an adverb, again, but God in the Messiah's advent returns to his people, whom he is conceived of as having previously abandoned; cf. W. 469 (437)). 3. to turn hither and thither; pass. reflexively, to turn one's self about, sojourn, dwell, ἐν in a place; **a.** literally: Mt. xvii. 22, where L T WH Tr txt. συστρεφόμενων, cf. Keim ii. p. 581 [Eng. trans. iv. p. 303]. (Josh. v. 5; Ezek. xix. 6, and in Grk. writ.) **b.** like the Hebr. הָלַךְ to walk, of the manner of life and moral character, to conduct one's self, behave one's self, live: 2 Co. i. 12 (ἐν τῷ κόσμῳ); 1 Tim. iii. 15 (ἐν οἴκῳ θεοῦ); Eph. ii. 3 (ἐνοῖς among whom); 2 Pet. ii. 18 (ἐν πλάνῃ). simply to conduct or behave one's self, 'walk', (Germ. wandeln): 1 Pet. i. 17; Heb. x. 33; (καλῶς) xiii. 18. [Cf. its use e. g. in Xen. an. 2, 5, 14; Polyb. 1, 9, 7; 74, 13; 86, 5 etc., (see ἀναστροφή, fin.); Prov. xx. 7 Sept.; Clem. Rom. 1 Cor. 1, 21, 8; etc.]\*

ἀναστροφή, -ης, ἡ, (fr. the pass. ἀναστρέφωμαι, see the preceding word), prop. 'walk', i. e. manner of life, behavior, conduct, (Germ. Lebenswandel): Gal. i. 13; Eph. iv. 22; 1 Tim. iv. 12; Jas. iii. 13; 1 Pet. i. 15, 18; ii. 12; iii. 1 sq. 16; 2 Pet. ii. 7; plur. ἄγαι ἀναστροφῆς the ways in which holy living shows itself, 2 Pet. iii. 11. Hence life in so far as it is comprised in conduct, Heb. xiii. 7. (This word, in the senses given, is found in Grk. writ. fr. Polyb. 4, 82, 1 down; in the Scriptures first in Tob. iv. 14; 2 Macc. v. 8; add Epict. diss. 1, 9, 5; 4, 7, 5, [and (fr. Soph. Lex. s. v.) Agatharchides 134, 12; 153, 8; Aristaeas 16].)\*

ἀνατάσσομαι; [1 aor. mid. inf. ἀνατάσασθαι; (mid. of ἀνατάσσω), to put together in order, arrange, compose: διήγησιν, Lk. i. 1 (so to construct [R. V. draw up] a narrative that the sequence of events may be evident. Found besides only in Plut. de sollert. anim. c. 12, where it denotes to go regularly through a thing again, rehearse it; [in Eccl. ii. 20 Ald., and in eccl. writ. e. g. Iren. 3, 21, 2 sub fin.].)\*

ἀνατέλλω; 1 aor. ἀνέτειλα; pf. ἀνατέταλκα; **a.** trans. to cause to rise: τὸν ἥλιον, Mt. v. 45, (of the earth bringing forth plants, Gen. iii. 18; of a river producing something, Hom. Il. 5, 777). **b.** intrans. to rise, arise: light, Mt. iv. 16, (Is. lviii. 10); the sun, Mt. xiii. 6; Mk. iv. 6; xvi. 2; Jas. i. 11; the clouds, Lk. xii. 54; φωσφόρος, 2 Pet. i. 19. trop. to rise from, be descended from, Heb. vii. 14. The earlier Greeks commonly used ἀνατέλλειν of the sun and moon, and ἐπιτέλλειν of the stars; but Aelian., Paus., Stob. and other later writ. neglect this distinction; see Lob. ad Phryn. p. 124 sq. [Comp.: ἐξ-ανατέλλω].\*

ἀνατίθημι; 2 aor. mid. ἀνεθέμην; [in various senses fr. Hom. down]; in the mid. voice to set forth a thing drawn forth, as it were, from some corner (ἀνά), to set forth [in words], declare, [R. V. lay before]: τιμὴ τι, Acts



xxv. 14; Gal. ii. 2, (2 Macc. iii. 9; [Mic. vii. 5]; Artem. oneir. 2, 64 τινὶ τὸ ὄναρ; Diog. Laërt. 2, 17, 16 p. 191 ed. Heubn.; Plut. amat. narr. p. 772 d.) Cf. *Fritzscheorum* Opusce. p. 169; [Holsten, Zum Evang. des Paulus u. d. Petrus p. 256 sq. COMP.: προσ-ανατίθημι.]\*

**ἀνατολή**, -ῆς, ἡ, (fr. ἀνατέλλω, q. v.), as in Grk. writ.; **1.** a rising (of the sun and stars); light rising ἐξ ὧσους, Lk. i. 78. **2.** the east (the quarter of the sun's rising): Mt. ii. 2, 9; Rev. xxi. 13 (Grsb. ἀνατολῶν); Hdian. 2, 8, 18 (10); 3, 5, 1; Joseph. c. Ap. 1, 14, 3, [6; 1, 26, 6; Mk. xvi. WH (rejected) 'Shorter Conclusion']; Clem. Rom. 1 Cor. 5, 6; Ignat. ad Ro. 2, 2; Melito ap. Euseb. h. e. 4, 26, 14; with ἡλίου added, Rev. vii. 2 [R G T Tr WH txt.]; Plur. eastern regions, the east, [W. 176 (166)]: Mt. ii. 1; viii. 11; xxiv. 27; Lk. xiii. 29, (Sept., Hdt., Plat., Polyb., Plut., al.; Philo in Flacc. § 7); with the addition of ἡλίου, Rev. xvi. 12 [-λῆς T Tr txt. WH txt.; vii. 2 L WH mrg.].\*

**ἀνα-τρέπω**; to overthrow, overturn, destroy; ethically, to subvert: οἶκος families, Tit. i. 11. τὴν τινος πίστιν, 2 Tim. ii. 18. (Common in Grk. writ., and in the same sense.)\*

**ἀνα-τρέφω**: 2 aor. pass. ἀνετράφη; pf. pass. ptep. ἀνατετραμμένος; 1 aor. mid. ἀνεθρεψάμην; to nurse up, nourish up, (Germ. aufnähren, auffüttern); prop. of young children and animals nourished to promote their growth (Xen. mem. 4, 3, 10, etc.; Sap. vii. 4); to bring up: Lk. iv. 16 T WH mrg.; Acts vii. 20 sq.; with the predominant idea of forming the mind, Acts xxii. 3, (4 Macc. x. 2, and often in Grk. writ.). Cf. *Win.* De verb. comp. etc. Pt. iii. p. 4.\*

**ἀνα-φαίνο**: 1 aor. ἀνέφανα, Doric for the more com. ἀνέφηνα, (Acts xxi. 3 R T WH [with Erasm., Steph., Mill]; cf. Passow p. 2199; [Veitch, and L. and S., s. v. φαίνω; W. 89 (85); B. 41 (35)]; see ἐπιφαίνω); Pass., [pres. ἀναφαίνομαι]; 2 aor. ἀνεφάνην; [fr. Hom. down]; to bring to light, hold up to view, show; Pass. to appear, be made apparent: Lk. xix. 11. An unusual phrase is ἀναφανέντες τὴν Κύπρον having sighted Cyprus, for ἀναφανείσης ἡμῖν τῆς Κύπρου, Acts xxi. 3; cf. B. 190 (164); W. § 39, 1 a. p. 260 (244); here R<sup>a</sup> T WH [see above] read ἀναφάναντες τὴν K. after we had rendered Cyprus visible (to us); [R. V. had come in sight of Cyprus].\*

**ἀνα-φέρω**; fut. ἀνοίσω (Lev. xiv. 20; Num. xiv. 33, etc.); 1 aor. ἀνήνεγκα; 2 aor. ἀνήνεγκον; [see reff. s. v. φέρω; impf. pass. ἀνεφερόμην; fr. Hom. down]; **1.** to carry or bring up, to lead up; men to a higher place: Mt. xvii. 1; Mk. ix. 2; pass., Lk. xxiv. 51 [Tdf. om. WH reject the cl.]. ἀναφέρειν τὰς ἁμαρτίας ἐπὶ τὸ ξύλον, 1 Pet. ii. 24 (to bear sins up on the cross, sc. in order to expiate them by suffering death, [cf. W. 428 sq. (399)]). **2.** to put upon the altar, to bring to the altar, to offer, (Sept. for הָגִיחַ of presentation as a priestly act, cf. Kurtz on Hebr. p. 154 sq.), θυσίας, θυσίαν, etc., (Isa. lvii. 6, etc.): Heb. vii. 27; xiii. 15; 1 Pet. ii. 5; with ἐπὶ τὸ θυσιαστήριον added, Jas. ii. 21, (Gen. viii. 20; Lev. xiv. 20; [Bar. i. 10; 1 Macc. iv. 53]); [ἐαυτόν, Heb. vii. 27, T Tr mrg. WH mrg. προσενέγκας]. Cf. Kurtz u. s. **3.**

to lift up on one's self, to take upon one's self, i. e. to place on one's self anything as a load to be upborne, to sustain: τὰς ἁμαρτίας i. e. by meton. their punishment, Heb. ix. 28, (Is. liii. 12; τὴν πορνείαν, Num. xiv. 33); cf. *Win.* De verb. comp. etc. Pt. iii. p. 5 sq.\*

**ἀνα-φωνέω**, -ῶ; 1 aor. ἀνεφώνησα; to cry out with a loud voice, call aloud, exclaim: Lk. i. 42. (1 Chr. xv. 28; xvi. 4; [Aristot. de mund. 6, vol. i. p. 400<sup>a</sup>, 18]; Polyb., often in Plut.)\*

**ἀνά-χυσις**, -εως, ἡ, (ἀναχέω [to pour forth]), rare in Grk. writ. [Strabo, Philo, Plut.; ἀν. ψυχῆς, in a good sense, Philo de decal. § 10 mid.]; an overflowing, a pouring out: metaph., 1 Pet. iv. 4 ἀσωτίας ἀνάχυσις the excess (flood) of riot in which a dissolute life pours itself forth.\*

**ἀνα-χωρέω**, -ῶ; 1 aor. ἀνεχώρησα; (freq. in Grk. writ.); **1.** to go back, return: Mt. ii. 12 sq. [al. refer this to next head]. **2.** to withdraw; a. univ., so as to leave room: Mt. ix. 24. b. of those who through fear seek some other place, or shun sight: Mt. ii. 14, 22; iv. 12; xii. 15; xiv. 13; xv. 21; xxvii. 5; Mk. iii. 7; Jn. vi. 15 [Tdf. φεύγει]; Acts xxiii. 19 (κατ' ἰδίαν); xxvi. 31.\*

**ἀνά-ψυξις**, -εως, ἡ, (ἀναψύχω, q. v.), a cooling, refreshing: Acts iii. 20 (19), of the Messianic blessedness to be ushered in by the return of Christ from heaven; Vulg. refrigerium. (Ex. viii. 15; Philo de Abr. § 29; Strabo 10, p. 459; and in eccl. writ.)\*

**ἀνα-ψύχω**: 1 aor. ἀνέψυξα; to cool again, to cool off, recover from the effects of heat, (Hom. Od. 4, 568; Il. 5, 795; Plut. Aem. P. 25, etc.); trop. to refresh: τινά, one's spirit, by fellowship, consolation, kindnesses, 2 Tim. i. 16. (intrans. to recover breath, take the air, cool off, revive, refresh one's self, in Sept. [Ps. xxxviii. (xxxix.) 14; 2 S. xvi. 14; Ex. xxiii. 12; 1 S. xvi. 23; etc., in] 2 Macc. iv. 46; xiii. 11; and in the later Grk. writ.)\*

**ἀνδραποδιστής**, -οῦ, ὁ, (fr. ἀνδραποδίζω, and this fr. τὸ ἀνδράποδον—fr. ἀνὴρ and ποῦς—a slave, a man taken in war and sold into slavery), a slave-dealer, kidnapper, man-stealer, i. e. as well one who unjustly reduces free men to slavery, as one who steals the slaves of others and sells them: 1 Tim. i. 10. (Arstph., Xen., Plat., Dem., Isocr., Lys., Polyb.)\*

**Ἀνδρέας**, -ον, ὁ, Andrew, (a Grk. name [meaning manly; for its occurrence, see *Pape*, Eigennamen, s. v.; B. D. s. v. Andrew, init.]), a native of Bethsaida in Galilee, brother of Simon Peter, a disciple of John the Baptist, afterwards an apostle of Christ: Jn. i. 40, 44 (41, 45); vi. 8; xii. 22; Mt. iv. 18; x. 2; Mk. i. 16, 29; iii. 18; xiii. 3; Lk. vi. 14; Acts i. 13.\*

**ἀνδρῆξω** (ἀνὴρ); to make a man of or make brave, (Xen. oec. 5, 4). Mid. pres. ἀνδρίζομαι; to show one's self a man, be brave: 1 Co. xvi. 13 [A. V. quit you like men]. (Often in Sept.; Sir. xxxiv. 25; 1 Macc. ii. 64; Xen., Plat., App., Plut., al.)\*

**Ἀνδρόνικος**, -ον, ὁ, Andronicus, (a Grk. name, [lit. man of victory; for its occurrence see *Pape*, Eigennamen, s. v.]), a Jewish Christian and a kinsman of Paul: Ro. xvi. 7.\*

ἀνδροφόνος, -ου, ὁ, a manslayer: 1 Tim. i. 9. (2 Macc. ix. 28; Hom., Plat., Dem., al.) [Cf. φονεύς.]\*

ἀν-έγκλητος, -ον, (a priv. and ἐγκαλέω, q. v.), that cannot be called to account, unprovable, unaccused, blameless: 1 Co. i. 8; Col. i. 22; 1 Tim. iii. 10; Tit. i. 6 sq. (3 Macc. v. 31; Xen., Plat., Dem., Aristot., al.) [Cf. Trench § ciii.]\*

ἀν-εκδιήγητος, -ον, (a priv. and ἐκδιηγέομαι, q. v.), unspeakable, indescribable: 2 Co. ix. 15 δωρεά, to describe and commemorate which words fail. (Only in eccl. writ. [Clem. Rom. 1 Cor. 20, 5; 49, 4; Athenag., Theoph., al.].)\*

ἀν-εκ-λάλητος, -ον, (a priv. and ἐκλαλέω), unspeakable: 1 Pet. i. 8 (to which words are inadequate). ([Diosc. medicam. p. 93 ed. Kühn]; Heliod. 6, 15 p. 252 (296); and in eccl. writ.)\*

ἀν-έκλειπτος, -ον, (a priv. and ἐκλείπω to fail), unfailing: Lk. xii. 33. ([Hyperid. p. 58<sup>a</sup> ed. Teubner]; Diod. 4, 84; 1, 36, cf. 3, 16; Plut. de orac. defect. p. 438 d., and in eccl. writ.)\*

ἀν-εκτός, -όν, and in later Grk. also -ός, -ή, -όν [cf. W. 68 (67); B. 25 (22)], (ἀνέχομαι to bear, endure); fr. Hom. down; bearable, tolerable: ἀνεκτότερον ἔσται the lot will be more tolerable, Mt. x. 15; xi. 22, 24; Mk. vi. 11 R L br.; Lk. x. 12, 14. (In Grk. writ. fr. Hom. down.)\*

ἀν-ελεήμων, -ον, gen. -ονος, (a priv. and ελεῆμων), without mercy, merciless: Ro. i. 31. ([Aristot. rhet. Alex. 37 p. 1442<sup>a</sup>, 13]; Prov. v. 9, etc.; Sir. xiii. 12, etc.; Sap. xii. 5; xix. 1.)\*

ἀν-έλεος, -ον, without mercy, merciless: Jas. ii. 13 L T Tr WH, unusual form for ἀνίλεως R G. The Greeks said ἀνληής and ἀνελής, cf. Lob. ad Phryn. p. 710 sq.; W. 100 (95).\*

ἀνέμιζω: (ἀνεμος); to agitate or drive by the wind; pres. pass. ptep. ἀνεμιζόμενος, Jas. i. 6. Besides only in schol. on Hom. Od. 12, 336 ἔμβα ἦν σκέπη πρὸς τὸ μὴ ἀνεμίεσθαι, [Hesych. s. v. ἀναφυῖναι· ἀνεμίσαι; Joannes Moschus (in Patr. Graec. lxxxvii. p. 3044 a.) ἀνεμιζοντος τοῦ πλοίουν velificante nave]. The Greeks said ἀνεμόω. Cf. κλυδωνίζομαι.\*

ἄνεμος, -ον, ὁ, (ἄω, ἄημι to breathe, blow, [but etymologists connect ἄω with Skr. vā, Grk. ἄηρ, Lat. ventus, Eng. wind, and ἄνεμος with Skr. an to breathe, etc.; cf. Curtius §§ 419, 587; Vaniček p. 28]), [fr. Hom. down], wind, a violent agitation and stream of air, [cf. (Trench § lxxiii.) πνεῦμα, 1 fin.]: Mt. xi. 7; xiv. 24; Jas. iii. 4, etc.; of a very strong and tempestuous wind: Mt. vii. 25; Mk. iv. 39; Lk. viii. 24, etc. οἱ τέσσαρες ἄνεμοι, the four principal or cardinal winds (Jer. xxv. 15 (xliv. 36)), τῆς γῆς, Rev. vii. 1; hence the four quarters of the heavens (whence the cardinal winds blow): Mt. xxiv. 31; Mk. xiii. 27; (Ezek. xxxvii. 9; 1 Chr. ix. 24). Metaph. ἄνεμος τῆς διδασκαλίας variability and emptiness [? of teaching, Eph. iv. 14.

ἀν-ένδεκτος, -ον, (a priv. and ἔνδεκτος, and this fr. ἐνδέχομαι, q. v.), that cannot be admitted, inadmissible, unlawful, improper: ἀνένδεκτόν ἐστι τοῦ μὴ εἰλθεῖν it cannot be but that they will come, Lk. xvii. 1, [W. 328 (308);

B. 269 (231)]. (Artem. oneir. 2, 70 ὁ ἀριθμὸς πρὸς τὸν μέλλοντα χρόνον ἀνένδεκτος, [Diog. Laërt. 7, 50], and several times in eccl. and Byzant. writ.)\*

ἀν-ερέυνητος, T Tr WH -ραύνητος [cf. Tdf. Proleg. p. 81; B. 58 (50); Sturz, De dial. Maced. et Alex. p. 117; see ἐραυνάω], -ον, (a priv. and ἐξ-ερευνάω), that cannot be searched out: Ro. xi. 33. (Symm. Prov. xxv. 3; Jer. xvii. 9. Dio Cass. 69, 14.)\*

ἀν-εξί-κακος, -ον, (fr. the fut. of ἀνέχομαι, and κακόν; cf. classic ἀλεξίκακος, ἀμνησίκακος), patient of ills and wrongs, forbearing: 2 Tim. ii. 24. (Leian. jud. voc. 9; [Justin M. apol. 1, 16 init.; Pollux 5, 138].)\*

ἀν-εξιχνίαστος, -ον, (a priv. and ἐξιχνιάζω to trace out), that cannot be traced out, that cannot be comprehended, [A. V. unsearchable]: Ro. xi. 33; Eph. iii. 8. (Job v. 9; ix. 10; [xxxiv. 24]; Or. Manass. 6 [see Sept. ed. Tdf., Proleg. § xxix.]; several times in eccl. writ.)\*

ἀν-επ-αίσχυντος, -ον, (a priv. and ἐπαισχύνομαι), (Vulg. inconfusibilis), having no cause to be ashamed: 2 Tim. ii. 15. ([Joseph. antt. 18, 7, 1]; unused in Grk. writ. [W. 236 (221)].)\*

ἀν-επί-ληπτος [L T Tr WH -λημπτος; see M, μ], -ον, (a priv. and ἐπιλαμβάνω), prop. not apprehended, that cannot be laid hold of; hence that cannot be reprehended, not open to censure, irreproachable, [Tittmann i. p. 31; Trench § ciii.]: 1 Tim. iii. 2; v. 7; vi. 14. (Freq. in Grk. writ. fr. [Eur. and] Thuc. down.)\*

ἀν-έρχομαι: 2 aor. ἀνῆλθον; [fr. Hom. down]; to go up: Jn. vi. 3; to a higher place; to Jerusalem, Gal. i. 17 [L T mrg. ἀπῆλθον], 18; (1 K. xiii. 12). [Comp.: ἐπ-ανέρχομαι.]\*

ἀν-εσις, -εως, ἡ, (ἀνίημι to let loose, slacken, anything tense, e. g. a bow), a loosening, relazing; spoken of a more tolerable condition in captivity: ἔχειν ἀνεισι to be held in less rigorous confinement [R. V. have indulgence], Acts xxiv. 23. (Joseph. antt. 18, 6, 10 φυλακὴ μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι ἀνείσεως τῆς εἰς διαίταν), relief, rest, from persecutions, 2 Th. i. 7; from the troubles of poverty, 2 Co. viii. 13; relief from anxiety, quiet, 2 Co. ii. 13 (12); vii. 5. (Sept.; in Grk. writ. fr. Thuc. [Hdt. 5, 28] down.) [Syn. see ἀνάπανσις, fin.]\*

ἀν-ετάζω; pres. pass. ἀνετάζομαι; (ετάζω to examine, test); to investigate, examine; τινά, to examine judicially: Acts xxii. 24, 29. (Judg. vi. 29 cod. Alex.; Sus. [i. e. Dan. (Theod.) init.] 14; [Anaph. Pilati A 6 p. 417 ed. Tdf.]. Not found in prof. auth.)\*

ἀνεν, prep. with gen., without: 1 Pet. iii. 1; iv. 9. with gen. of the pers. without one's will or intervention, (often so in Grk. writ. fr. Hom. down): Mt. x. 29. [Compared with χωρίς, see Tittm. i. p. 93 sq.; Ellic. on Eph. ii. 12; Green, Crit. Notes, etc. (on Ro. iii. 28).]\*

ἀν-εύ-θετος, -ον, not convenient, not commodious, not fit: Acts xxvii. 12. (Unused by Grk. writ.; [Moschion 53].)\*

ἀν-ευρίσκω: 2 aor. ἀνεῦρον, 3 pers. plur. ἀνεύραν, Lk. ii. 16 (T Tr WH; see εὐρίσκω); to find out by search: τινά, Lk. ii. 16; Acts xxi. 4. (In Grk. writ. fr. Hdt. down.) Cf. Win. De verb. comp. etc. Pt. iii. p. 13 sq.)\*

ἀν-έχω: in the N. T. only in the mid. ἀνέχομαι; fut.



**ἀνέχομαι** (W. 83 (79)): impf. *ἤνεχόμην* 2 Co. xi. [1 Rec<sup>els</sup>], 4 [Rec.] (G T Tr WH mrg. *ἀνεχόμεν* [cf. Moeris ed. Piers. p. 176; (but L WH txt. in vs. 4 *ἀνέχ.*); cf. WH. App. p. 162; W. 72 (70); B. 35 (31)]); 2 aor. *ἤνεσχόμην* Acts xviii. 14 (L T Tr WH *ἀνεσχόμην*, reff. u. s.); *to hold up*, (e. g. *κεφαλὴν, χεῖρας*, Hom. et al.); hence in mid. *to hold one's self erect and firm* (against any pers. or thing), *to sustain, to bear* (with equanimity), *to bear with, endure*, with a gen. of the pers. (in Grk. writ. the accus. is more com., both of the pers. and of the thing), of his opinions, actions, etc.: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; 2 Co. xi. 19; Eph. iv. 2; Col. iii. 13. foll. by gen. of the thing: 2 Th. i. 4 [WH mrg. *ἐνεχ.*] (*aids* by attraction for *ῶν*, unless *ἄς* be preferred [B. 161 (140); cf. W. 202 (190)]). foll. by *μικρόν τι* with gen. of both pers. and thing, 2 Co. xi. 1 (acc. to the reading *μου μικρόν τι ἀφροσύνης* [R<sup>bes els</sup> L T Tr WH]; cf. Meyer ad loc.). without a case, 1 Co. iv. 12 (*we endure*). foll. by *εἴ τις*, 2 Co. xi. 20. Owing to the context, to bear with i. e. *to listen*: with gen. of the pers., Acts xviii. 14; of the thing, 2 Tim. iv. 3; Heb. xiii. 22. [COMP.: *προσ-ανέχω.*]\*

**ἀνεψιός**, -οῦ, ὁ, [for *ἀνεπτ-ιός* *con-nepot-ius*, cf. Lat. *nepos*, Germ. *nichte*, Eng. *nephew, niece*; Curtius § 342], *a cousin*: Col. iv. 10. (Num. xxxvi. 11; Tob. vii. 2.) [Cf. Lob. ad Phryn. p. 306; but esp. Bp. Lghtft. on Col. l. c.; also B. D. Am. ed. s. v. *Sister's Son*.]\*

**ἀνιθον**, -ου, τό, *dill, anise* (?); cf. BB.DD. s. v.; *Tristram*, Nat. Hist. of the Bible, p. 419 sq.]: Mt. xxiii. 23. (Arstph. nub. 982; [Aristot., al.]; often in Theophr. hist. pl.)\*

**ἀν-ήκω**; [impf. *ἀνῆκεν*]; in Grk. writ. *to have come up to, arrived at, to reach to, pertain to*, foll. generally by *εἰς τι*; hence in later writ. *ἀνῆκει τί τινι* *something appertains to one, is due to him* sc. to be rendered or performed by others (1 Macc. x. 42; xi. 35; 2 Macc. xiv. 8), and then ethically *τὸ ἀνῆκον* *what is due, duty*, [R. V. *befitting*], Philem. 8; *τὰ οὐκ ἀνῆκοντα* *unbecoming, discreditable*, Eph. v. 4 (L T Tr WH *ἀ οὐκ ἀνῆκεν*, W. 486 (452); [B. 350 (301)]); impers. *ὡς ἀνῆκε* *as was fitting*, sc. ever since ye were converted to Christ, Col. iii. 18, [W. 270 (254); cf. B. 217 (187) and Bp. Lghtft. ad loc.].\*

**ἀν-ήμερος**, -ον (a priv. and *ἡμερος*), *not tame, savage, fierce*: 2 Tim. iii. 3. (In Grk. writ. fr. [Anacr. 1, 7] Aeschyl. down.)\*

**ἀνῆρ**, ἀνδρός, ὁ, *a man*, Lat. *vir*. The meanings of this word in the N. T. differ in no respect fr. classic usage; for it is employed 1. with a reference to sex, and so to distinguish a man from a woman; either *a. as a male*: Acts viii. 12; xvii. 12; 1 Tim. ii. 12; or *b. as a husband*: Mt. i. 16; Mk. x. 2; Jn. iv. 16 sqq.; Ro. vii. 2 sqq.; 1 Co. vii. 2 sqq.; Gal. iv. 27; 1 Tim. iii. 2, 12; Tit. i. 6, etc.; a betrothed or future husband: Mt. i. 19; Rev. xxi. 2, etc. 2. with a reference to age, and to distinguish an adult man from a boy: Mt. xiv. 21; xv. 38 (where *ἄνδρες, γυναῖκες* and *παῖδια* are discriminated); with the added notion also of intelligence and virtue: 1 Co. xiii. 11 (opp. to *νήπιος*); Eph. iv. 13; Jas. iii. 2, (in

the last two pass. *τέλειος ἄνῆρ*). 3. *univ. any male person, a man*; so where *τις* might have been used: Lk. viii. 41; ix. 38; Acts vi. 11; x. 5, etc. where *ἄνῆρ* and *τις* are united: Lk. viii. 27; Acts v. 1; x. 1. or *ἄνῆρ* and *ὅς* *he who*, etc.: Ro. iv. 8; Jas. i. 12. where mention is made of something usually done by men, not by women: Lk. xxii. 63; Acts v. 36. where angels or other heavenly beings are said to have borne the forms of men: Lk. ix. 30; xxiv. 4; Acts x. 30. where it is so connected with an adjective as to give the adj. the force of a substantive: *ἄνῆρ ἁμαρτωλός* *a sinner*, Lk. v. 8; *λεπτοὶ ἄνδρες*, Lk. xvii. 12; or is joined to appellatives: *ἄνῆρ φονεύς*, Acts iii. 14; *ἄν. προφήτης*, Lk. xxiv. 19, (אִישׁ נָבִיא, Judg. vi. 8; [cf. W. 30; § 59, 1; B. 82 (72); other reff. s. v. *ἄνθρωπος*, 4 a. fin.]); or to gentile names: *ἄνδρες Νινευίται*, Mt. xii. 41; *ἄνῆρ Ἰουδαῖος*, Acts xxii. 3; *ἄν. Αἰθίοψ*, Acts viii. 27; *ἄνδ. Κύπριοι*, Acts xi. 20; esp. in addresses of honor and respect [W. § 65, 5 d.; B. 82 (72)], Acts i. 11; ii. 14; xiii. 16; xvii. 22, etc.; even *ἄνδρες ἀδελφοί*, Acts i. 16; [ii. 29, 37; vii. 2]; xiii. [15], 26, etc. 4. when persons of either sex are included, but named after the more important: Mt. xiv. 35; Acts iv. 4; [Meyer seems inclined (see his com. on Acts l. c.) to dispute even these examples; but al. would refer several other instances (esp. Lk. xi. 31; Jas. i. 20) to the same head].

**ἀνθ-ίστημι**: pf. *ἀνθέστηκα*; 2 aor. *ἀντέστην*, [impv. *ἀντίστητε*], inf. *ἀντιστῆναι*; Mid., pres. *ἀνθίσταμαι*; impf. *ἀνθιστάμην*; (*ἀντί* and *ίστημι*); *to set against*; as in Grk. writ., in the mid., and in the pf. plpf. [having pres. and impf. force, W. 274 (257)] and 2 aor. act., *to set one's self against, to withstand, resist, oppose*: pf. act., Ro. ix. 19; xiii. 2; 2 Tim. iv. 15 [R G]. 2 aor. act., Mt. v. 39; Lk. xxi. 15; Acts vi. 10; Gal. ii. 11; Eph. vi. 13; 2 Tim. iii. 8; [iv. 15 L T Tr WH]. impv., Jas. iv. 7; 1 Pet. v. 9. Mid.: pres., 2 Tim. iii. 8. impf., Acts xiii. 8.\*

**ἀνθ-ομολογέομαι**, -οῦμαι: [impf. *ἀνθωμολογοῦμην*]; (*ἀντί* and *ὁμολογέομαι*); in Grk. writ. (fr. Dem. down) 1. *to reply by professing or by confessing*. 2. *to agree mutually (in turn), to make a compact*. 3. *to acknowledge in the presence of (ἀντί before, over against; cf. ἐξομολογεῖσθαι ἔναντι κυρίου*, 2 Chr. vii. 6) *any one*, (see Win. De verb. comp. etc. Pt. iii. p. 19 sq.): *τὰς ἁμαρτίας* *to confess sins*, Joseph. antt. 8, 10, 3 [Bekk. reads *ἀνομολογομένους*]; cf. 1 Esdr. viii. 88 (90). *τινί*, *to declare something in honor of one, to celebrate his praises, give thanks to him*, Lk. ii. 38; (for *ἡγῆ* in Ps. lxxviii. (lxxix.) 13; 3 Macc. vi. 33; [Dan. iv. 31 (34) Sept.; Test. xii. Patr. test. Jud. § 1]).\*

**ἄνθος**, -εος, τό, [fr. Hom. down]; *a flower*: Jas. i. 10 sq.; 1 Pet. i. 24.\*

**ἄνθρακιά** [on accent cf. Etym. Magn. 801, 21; Chandler § 95], -ᾶς, ἡ, *a heap of burning coals*: Jn. xviii. 18; xxi. 9. (Sir. xi. 32; 4 Macc. ix. 20; Hom. II. 9, 213, etc.) [Cf. BB.DD. s. v. *Coal*.]\*

**ἄνθραξ**, -ακος, ὁ, *coal*, (also, fr. Thuc. and Arstph. down, *a live coal*), *ἄνθρ. πυρὸς* *a coal of fire* i. e. *a burning or live coal*; Ro. xii. 20 *ἄνθρ. πυρὸς σωρεύειν ἐπὶ τὴν κεφαλὴν*

**τινος**, a proverbial expression, fr. Prov. xxv. 22, signifying to call up, by the favors you confer on your enemy, the memory in him of the wrong he has done you (which shall pain him as if live coals were heaped on his head), that he may the more readily repent. The Arabians call things that cause very acute mental pain *burning coals of the heart and fire in the liver*; cf. Gesenius in Rosenmüller's Bibl.-exeg. Repert. i. p. 140 sq. [or in his Thesaurus i. 280; cf. also BB.DD. s. v. Coal].\*

**ἀνθρωπάρεσκος**, -ον, (ἄνθρωπος and ἄρεσκος agreeable, pleasing, insinuating; cf. **εὐάρεσκος**, **δυσάρεσκος**, **αὐτάρεσκος** in Lob. ad Phryn. p. 621); only in bibl. and eccl. writ. [W. 25]: *studying to please men, courting the favor of men*: Eph. vi. 6; Col. iii. 22. (Ps. lii. (liii.) 6; [Ps. Sal. iv. 8, 10].)\*

**ἀνδράπινος**, -ίνη, -ινον, (ἄνθρωπος), [fr. Hdt. down], *human*; applied to things belonging to men: **χείρες**, Acts xvii. 25 L T Tr WH; **φύσις**, Jas. iii. 7; or instituted by men: **κτίσις**, [q. v. 3], 1 Pet. ii. 13; adjusted to the strength of man: **πειρασμός** [R. V. *a temptation such as man can bear*], 1 Co. x. 13 (cf. Neander [and Heinrici] ad loc.; Pollux 3, 27, 131 **ὁ οὐκ ἂν τις ὑπομένειεν, ὁ οὐκ ἂν τις ἐνέγκῃ** . . . τὸ δὲ ἐναντίον, **κουφόν, εὐφορον, διστόν, ἀνθρώπων, ἀνεκτόν**). Opp. to divine things, with the implied idea of defect or weakness: 1 Co. ii. 4 Rec.; 13 (**σοφία**, originating with man); iv. 3 (**ἀνθρωπίνη ἡμέρα** the judicial day of men, i. e. human judgment). **ἀνδράπινον λέγω**, Ro. vi. 19 (I say what is human, speak as is usual among men, who do not always suitably weigh the force of their words; by this expression the apostle apologizes for the use of the phrase **δουλωθῆναι τῇ δικαιοσύνῃ**).\*

**ἀνθρωποκτόνος**, -ον, (κτείνω to kill), *a manslayer, murderer*: Jn. viii. 44. contextually, to be deemed equal to a murderer, 1 Jn. iii. 15. (Eur. Iph. T. (382) 389.) [Cf. Trench § lxxxiii. and **φονεύς**.]\*

**ἄνθρωπος**, -ον, **ὁ**, [perh. fr. **ἀνῆρ** and **ὤψ**, i. e. man's face; Curtius § 422; Vaniček p. 9. From Hom. down]; *man*. It is used **1.** univ., with ref. to the genus or nature, without distinction of sex, *a human being, whether male or female*: Jn. xvi. 21. And in this sense **a.** with the article, generically, so as to include all human individuals: Mt. iv. 4 (**ἐπ' ἄρτῳ ζήσεται ὁ ἄνθρωπος**); Mt. xii. 35 (**ὁ ἀγαθὸς ἄνθ.** every good person); Mt. xv. 11, 18; Mk. ii. 27; vii. 15, 18, 20; Lk. iv. 4; Jn. ii. 25 [W. § 18, 8]; vii. 51; Ro. vii. 1, etc. **b.** so that a man is distinguished from beings of a different race or order; **a.** from animals, plants, etc.: Lk. v. 10; Mt. iv. 19; xii. 12; 2 Pet. ii. 16; Rev. ix. 4, 7, 10, 15, 18; xi. 13, etc. **β.** from God, from Christ as divine, and from angels: Mt. x. 32; xix. 6; Mk. x. 9; Lk. ii. 15 [T WH om., L Tr br.] (opp. to angels); Jn. x. 33; Acts x. 26; xiv. 11; 1 Th. ii. 13; Gal. i. 10, 12; 1 Co. iii. 21; vii. 23; Phil. ii. 7, 7 (8); 1 Tim. ii. 5; Heb. viii. 2; xiii. 6; 1 Pet. ii. 4, etc. **c.** with the added notion of weakness, by which man is led into mistake or prompted to sin: **οὐκ ἄνθρωποι** (R G **σαρκικοί**) **ἐστε**; 1 Co. iii. 4; **σοφία ἀνθρώπων**, 1 Co. ii. 5; **ἀνθρώπων ἐπιθυμία**, 1 Pet. iv. 2; **κατὰ ἄνθρωπον περιπατεῖτε**

ye conduct yourselves as men, 1 Co. iii. 3; **λαλεῖν** or **λέγειν κατὰ ἄνθρωπον**, to speak according to human modes of thinking, 1 Co. ix. 8; Ro. iii. 5; **κατὰ ἄνθρωπον λέγω**, I speak as a man to whom analogies from human affairs present themselves, while I illustrate divine things by an example drawn from ordinary human life, Gal. iii. 15; **κατὰ ἄνθρ. θηριομαχεῖν**, as man is wont to fight, urged on by the desire of gain, honor and other earthly advantages, 1 Co. xv. 32; **οὐκ ἔστι κατὰ ἄνθρ.** is not accommodated to the opinions and desires of men, Gal. i. 11; [for exx. of **κατὰ ἄνθ.** in prof. auth. see Wetstein on Rom. u. s.]; with the accessory notion of malignity: **προσέχετε ἀπὸ τῶν ἀνθρώπων**, Mt. x. 17; **εἰς χεῖρας ἀνθρώπων**, Mt. xvii. 22; Lk. ix. 44. **d.** with the adjunct notion of contempt, (as sometimes in Grk. writ.): Jn. v. 12; the address **ὦ ἄνθρωπε**, or **ἄνθρωπε**, is one either of contempt and disdainful pity, Ro. ix. 20 (Plat. Gorg. p. 452 b. **σὺ δὲ . . . τίς εἶ, ὦ ἄνθρωπε**), or of gentle rebuke, Lk. xxii. 58, 60. The word serves to suggest commiseration: **ἴδε** [T Tr WH **ἰδοὺ**] **ὁ ἄνθρ.** behold the man in question, maltreated, defenceless, Jn. xix. 5. **e.** with a reference to the twofold nature of man, **ὁ ἔσω** and **ὁ ἔξω ἄνθρωπος**, soul and body: Ro. vii. 22; Eph. iii. 16; 2 Co. iv. 16, (Plat. rep. 9, 589 a. **ὁ ἐντὸς ἄνθρωπος**; Plotin. Enn. 5, 1, 10 **ὁ εἶσω ἄνθρ.**; cf. Fritzsche on Rom. vol. ii. 61 sq; [Mey. on Ro. l. c.; Ellic. on Eph. l. c.]); **ὁ κρυπτὸς τῆς καρδίας ἄνθρ.** 1 Pet. iii. 4. **f.** with a reference to the twofold moral condition of man, **ὁ παλαιός** (the corrupt) and **ὁ καινός** (**ὁ νέος**) **ἄνθρ.** (the truly Christian man, conformed to the nature of God): Ro. vi. 6; Eph. ii. 15; iv. 22, 24; Col. iii. 9 sq. **g.** with a reference to the sex, (contextually) *a male*: Jn. vii. 22 sq. **2.** indefinitely, without the article, **ἄνθρωπος**, **a.** *some one, a (certain) man*, when who he is either is not known or is not important: i. q. **τις**, Mt. xvii. 14; xxi. 28; xxii. 11; Mk. xii. 1; xiv. 13; Lk. v. 18; xiii. 19, etc. with the addition of **τις**, Mt. xviii. 12; Lk. x. 30; xiv. 2, 16; xv. 11; xvi. 1, 19; Jn. v. 5. in address, where the speaker either cannot or will not give the name, Lk. v. 20; or where the writer addresses any and every reader, Ro. ii. 1, 3. **b.** where what is said holds of every man, so that **ἄνθρ.** is equiv. to the Germ. indef. *man, one*: Ro. iii. 28; 1 Co. iv. 1; vii. 1; xi. 28; Gal. ii. 16. So also where opp. to domesticities, Mt. x. 36; to a wife, Mt. xix. 10; to a father, Mt. x. 35; to the master of a household, Lk. xii. 36 sq.,—in which passages many, confounding sense and signification, incorrectly say that the word **ἄνθρ.** signifies *father of a family, husband, son, servant*. **3.** in the plur. **οἱ ἄνθρ.** is sometimes (the) *people*, Germ. *die Leute*: Mt. v. 13, 16; vi. 5, 18; viii. 27; xvi. 13; Lk. xi. 44; Mk. viii. 24, 27; Jn. iv. 28; **οὐδεὶς ἀνθρώπων** (*nemo hominum*) no one, Mk. xi. 2; 1 Tim. vi. 16. **4.** It is joined **a.** to another substantive,—a quasi-predicate of office, or employment, or characteristic,—the idea of the predicate predominating [W. § 59, 1]: **ἄνθρωπος ἔμπορος** *a merchant* (-man), Mt. xiii. 45 [WH txt. om. **ἄνθρ.**]; **οἰκοδεσπότης**, Mt. xiii. 52; xx. 1; xxi. 33; **βασιλεύς**, Mt. xviii. 23; xxii. 2; **φάγος**, Mt. xi. 19. (So in Hebr.



עֲרֵם אִישׁ א eunuch, Jer. xxxviii. 7 sq., כֹּהֵן אִישׁ a priest, Lev. xxi. 9; also in Grk. writ.: ἀνθ. ὀδότης, Hom. Il. 16, 263, al.; cf. Matthiae § 430, 6; [Krüger § 57, 1, 1]; but in Attic this combination generally has a contemptuous force; cf. Bnhdy. p. 48; in Lat. *homo gladiator*, Cic. epp. ad diversos 12, 22, 1). **b.** to a gentile noun: ἀνθ. Κυρηναῖος, Mt. xxvii. 32; Ἰουδαῖος, Acts xxi. 39; Ῥωμαῖος, Acts xvi. 37; xxii. 25, (acc. to the context, a Roman citizen). **5.** ὁ ἀνθρ., with the article, the particular man under consideration, who he is being plain from the context: Mt. xii. 13; xxvi. 72; Mk. iii. 5; Lk. xxiii. 6; Jn. iv. 50. οὗτος ὁ ἀνθρ., Lk. xiv. 30; Jn. ix. 16, 24 [L Tr mrg. WH]; xi. 47; ὁ ἀνθρ. οὗτος, Mk. xiv. 71; Lk. xxiii. 4, 14, 47; Jn. ix. 24 [R G T Tr txt.]; xviii. 17; Acts vi. 13; xxii. 26; xxvi. 31, 32. ὁ ἀνθρ. ἐκεῖνος, Mt. xii. 45; xxvi. 24; Mk. xiv. 21. **6.** Phrases: ὁ ἀνθρ. τῆς ἀμαρτίας (or with T Tr txt. WH txt. τ. ἀνομιᾶς), 2 Th. ii. 3, see ἀμαρτία, 1 p. 30 sq. ἀνθρ. τοῦ θεοῦ a man devoted to the service of God, God's minister: 1 Tim. vi. 11; 2 Tim. iii. 17, (of the evangelists, the associates of the apostles); 2 Pet. i. 21 (of prophets, like אֲנֹכְחִי אִישׁ often in the O. T.; cf. Gesenius, Thesaur. i. p. 85). For ὁ υἱὸς τοῦ ἀνθρώπου and υἱοὶ τῶν ἀνθρ., see under υἱός.

ἀνθ-ύπατεύω; (ἀντί for i. e. in lieu or stead of any one, and ὑπάτεω to be ὑπάτος, to be supreme, to be consul); to be proconsul: Acts xviii. 12 [R G; cf. B. 169 (147)]. (Plut. comp. Dem. c. Cic. c. 3; Hdtian. 7, 5, 2.)\*

ἀνθ-ύπατος, -ον, ὁ, [see the preceding word], proconsul: Acts xiii. 7, 8, 12; xviii. 12 L T Tr WH; xix. 38. The emperor Augustus divided the Roman provinces into senatorial and imperial. The former were presided over by proconsuls; the latter were administered by legates of the emperor, sometimes called also proprætors. (Polyb., Dion. H., Leian., Plut., and often in Dio Cass.) [B. D. s. v. Proconsul; Alex.'s Kitto s. v. Province; esp. Bp. Lghtft. in the Contemp. Rev. for 1878, p. 289 sq.]\*

ἀν-ήμι, [ptep. plur. ἀνιέντες]; 2 aor. subj. ἀνῶ, ptep. plur. ἀνέντες; 1 aor. pass. ἀνέθην; to send back; to relax; contextually, to loosen: τί, Acts xvi. 26, (τοὺς δεσμούς, Plut. Alex. M. 73); xxvii. 40. trop. τὴν ἀπειλήν, to give up, omit, calm [?], Eph. vi. 9; (τὴν ἔχθραν, Thuc. 3, 10; τὴν ὀργήν, Plut. Alex. M. 70). to leave, not to uphold, to let sink: Heb. xiii. 5, (Deut. xxxi. 6).\*

ἀν-ἄλως, -ων, gen. -ω, (ἰλως, Attic for ἰλαος), without mercy, merciless: Jas. ii. 13 [R G]. Found nowhere else [exc. Hdtian. epim. 257]. Cf. ἀνέλως.\*

ἀν-ἄπτω, -ον, (νίπτω to wash), unwashed: Mt. xv. 20; Mk. vii. 2, and R L mrg. in 5. (Hom. Il. 6, 266, etc.)\*

ἀν-ίστημι: fut. ἀνάστήσω; 1 aor. ἀνέστησα; 2 aor. ἀνέστην, impv. ἀνάστηθι and (Acts xii. 7; Eph. v. 14 and L WH txt. in Acts ix. 11) ἀνάστα (W. § 14, 1 h.; [B. 47 (40)]); Mid., pres. ἀνίσταμαι; fut. ἀναστήσομαι; [fr. Hom. down]; **I.** Transitively, in the pres. 1 aor. and fut. act., to cause to rise, raise up, (קים); a. prop. of one lying down: Acts ix. 41. **b.** to raise up from death: Jn. vi. 39 sq. 44, 54; Acts ii. 32; xiii. 34, (so in Grk. writ.). **c.** to raise up, cause to be born:

σπέρμα offspring (Gen. xxxviii. 8), Mt. xxii. 24, [cf. W. 33 (32)]; τὸν Χριστόν, Acts ii. 30 Rec. to cause to appear, bring forward, τινά τινι one for any one's succor: προφήτην, Acts iii. 22; vii. 37; τὸν παῖδα αὐτοῦ, Acts iii. 26.

**II.** Intransitively, in the pf. plpf. and 2 aor. act., and in the mid.; **1.** to rise, stand up; used a. of persons lying down (on a couch or bed): Mk. i. 35; v. 42; Lk. viii. 55; xi. 7; Acts ix. 34, 40. of persons lying on the ground: Mk. ix. 27; Lk. xvii. 19; xxii. 46; Acts ix. 6. **b.** of persons seated: Lk. iv. 16 (ἀνέστη ἀναγνῶναι); Mt. xxvi. 62; Mk. xiv. 60; Acts xxiii. 9. **c.** of those who leave a place to go elsewhere: Mt. ix. 9; Mk. ii. 14; [x. 50 R G]; Lk. iv. 38; xxiii. 1; Acts ix. 39. Hence ὁ of those who prepare themselves for a journey, (Germ. *sich aufmachen*): Mk. vii. 24; x. 1; Lk. i. 39; xv. 18, 20; Acts x. 20; xxii. 10. In the same way the Hebr. קָם (esp. יָקָם) is put before verbs of going, departing, etc., according to the well known oriental custom to omit nothing contributing to the full pictorial delineation of an action or event; hence formerly קָם and ἀναστῆς were sometimes incorrectly said to be redundant; cf. W. 608 (565). ἀναστῆναι ἀπό to rise up from something, i. e. from what one has been doing while either sitting or prostrate on the ground: Lk. xxii. 45. **d.** of the dead; 2 aor., with ἐκ νεκρῶν added: Mt. xvii. 9 R G WH mrg.; Mk. ix. 9 sq.; xii. 25; Lk. xvi. 31; xxiv. 46; Jn. xx. 9; Eph. v. 14 (here fig.); with ἐκ νεκρῶν omitted: Mk. viii. 31; xvi. 9; Lk. ix. 8, 19, [22 L T Tr mrg. WH mrg.]; xxiv. 7; Ro. xiv. 9 Rec.; so (without ἐκ νεκρ.) in the fut. mid. also: Mt. xii. 41; [xvii. 23 L WH mrg.]; xx. 19 [R G L Tr mrg. WH mrg.]; Mk. x. 34; Lk. xi. 32; xviii. 33; Jn. xi. 23 sq.; 1 Th. iv. 16. **2.** to arise, appear, stand forth; of kings, prophets, priests, leaders of insurgents: Acts v. 36 sq.; vii. 18. mid., Ro. xv. 12; Heb. vii. 11, 15. of those about to enter into conversation or dispute with any one, Lk. x. 25; Acts vi. 9; or to undertake some business, Acts v. 6; or to attempt something against others, Acts v. 17. Hence ἀναστῆναι ἐπὶ τινά to rise up against any one: Mk. iii. 26, (ἐπὶ κίβ). [Syn. see ἐγείρω, fin. COMP.: ἐπ-, ἐξ-ανίστημι.]

Ἄννα [WH Ἄννα, see their Intr. § 408], -as [on this gen. cf. B. 17 (15)]; Ph. Btm. Ausf. Spr. i. p. 138], ἡ, Anna, (ἡ χάρις grace), the prop. name of a woman (so in 1 S. i. 2 sqq.; ii. 1 Alex.; Tob. i. 9, 20, etc.), a prophetess, in other respects unknown: Lk. ii. 36.\*

Ἄννας [WH Ἄννας, see their Intr. § 408], -a (on this gen. cf. W. § 8, 1 p. 60 (59)), ὁ, (in Joseph. Ἄνανος; fr. Hebr. אֲנָנִי to be gracious, a high-priest of the Jews, elevated to the pontificate by Quirinius the governor of Syria c. A. D. 6 or 7; but afterwards, A. D. 15, deposed by Valerius Gratus, the procurator of Judæa, who put in his place, first Ismael, son of Phabi, and shortly after Eleazar, son of Annas. From the latter, the office passed to Simon; from Simon c. A. D. 18 to Caiaphas, (Joseph. antt. 18, 2, 1 sq.); but Annas, even after he had been put out of office, continued to have great influence: Jn. xviii. 13, 24. This explains the mistake [but



see reff. below (esp. to Schürer), and cf. ἀρχιερεύς, 2] by which Luke, in his Gospel iii. 2 (acc. to the true reading ἀρχιερέως) and in Acts iv. 6, attributes to him the pontificate long after he had been removed from office. Cf. *Win. RWB.* s. v. *Annas*; *Keim* in *Schenkel* i. p. 135 sq.; *Schürer* in the *Zeitschr. für wissenschaft. Theol.* for 1876, p. 580 sq. [also in his *Neutest. Zeitgesch.* § 23 iv.; and *BB.DD.* s. v.].\*

ἀνόητος, -ον, (νοητός fr. νοέω); 1. not understood, unintelligible; 2. generally active, not understanding, unwise, foolish: Ro. i. 14 (opp. to σοφοί); Lk. xxiv. 25; Gal. iii. 1, 3; Tit. iii. 3. ἐπιθυμία ἀνόητοι, 1 Tim. vi. 9. (Prov. xvii. 28; Ps. xlviii. (xlix.) 13; and often in Attic writ.; [cf. *Trench* § lxxv.; *Ellic.* on Gal. iii. 1; *Schmidt* ch. 147 § 20].)\*

ἀνοια, -ας, ἡ, (ἀνοος [i. e. ἀνοος without understanding]), want of understanding, folly: 2 Tim. iii. 9. madness expressing itself in rage, Lk. vi. 11, [δύο δ' ἀνοίας γένη, τὸ μὲν μανίαν, τὸ δὲ ἀμαθίαν, *Plato*, *Tim.* p. 86 b.]. ([*Theogn.* 453]; *Hdt.* 6, 69; Attic writ. fr. *Thuc.* down.)\*

ἀν-οίγω; (ἀνά, οἶγω i. e. οἷσθαι); fut. ἀνοίξω; 1 aor. ἤνοιξα and (Jn. ix. 14 and as a var. elsewhere) ἀνέφξα (an earlier form) [and ἠνέφξα *WH* in Jn. ix. 17, 32 (cf. *Gen.* viii. 6), so *Tr* (when corrected), but without iota subscr.; see I, ι]; 2 pf. ἀνέφξα (to be or stand open; cf. *Btm.* *Ausf. Spr.* ii. p. 250 sq.; [*Rutherford*, *New Phryn.* p. 247; *Veitch* s. v.]; the Attic writ. give this force mostly to the pf. pass.); Pass., [pres. ἀνοίγομαι *Mt.* vii. 8 *L Tr txt.* *WH mrg.*; Lk. xi. 10 *Tr mrg.* *WH mrg.*]; pf. ptep. ἀνεφωγμένος and ἠνεφωγμένος, (ἠνοιγμένος *Acts* ix. 8 *Tdf.*); 1 aor. ἀνέφχθην, ἠνέφχθην, and ἠνοίχθην, inf. ἀνεφχθῆναι (with double augm. *Lk.* iii. 21); 2 aor. ἠνοίγην (the usual later form); 1 fut. ἀνοιχθήσομαι (*Lk.* xi. 9 *Tdf.*, 10 *L T*); 2 fut. ἀνοιγήσομαι; (on these forms, in the use of which both codd. and edd. differ much, cf. [*Tdf. Proleg.* p. 121 sq.]; *WH. App.* pp. 161, 170; *Btm.* *Gram.* p. 280 [21st Germ. ed.]; *Btm.* *N. T. Gr.* 63 (55); *W.* 72 (70) and 83 (79); [*Veitch* s. v.]); to open: a door, a gate, *Acts* v. 19; xii. 10, 14; xvi. 26 sq.; *Rev.* iv. 1; very often in *Grk.* writ. Metaph., to give entrance into the soul, *Rev.* iii. 20; to furnish opportunity to do something, *Acts* xiv. 27; *Col.* iv. 3; pass., of an opportunity offered, 1 *Co.* xvi. 9; 2 *Co.* ii. 12; *Rev.* iii. 8; cf. *θύρα*. simply ἀνοίγειν τινί to open (the door [*B.* 145 (127)]) to one; prop.: *Lk.* xii. 36; *Acts* v. 23; xii. 16; *Jn.* x. 3; in a proverbial saying, to grant something asked for, *Mt.* vii. 7 sq.; *Lk.* xi. 9 sq.; parabolically, to give access to the blessings of God's kingdom, *Mt.* xxv. 11; *Lk.* xiii. 25; *Rev.* iii. 7. τοὺς θησανρούς, *Mt.* ii. 11, (*Sir.* xliii. 14; *Eur. Ion* 923); τὰ μνημεία, *Mt.* xxvii. 52; τάφος, *Ro.* iii. 13; τὸ φρέαρ, *Rev.* ix. 2. heaven is said to be opened and something to descend fr. it, *Mt.* iii. 16; *Lk.* iii. 21; *Jn.* i. 51 (52); *Acts* x. 11; or something is said to be seen there, *Acts* vii. 56 *RG*; *Rev.* xi. 19 (ὁ ναὸς . . . ὁ ἐν τῷ οὐρανῷ); [xv. 5]; xix. 11. ἀνοίγει τὸ στόμα: of a fish's mouth, *Mt.* xvii. 27; Hebraistically, of those who begin to speak [*W.* 33 (32), 608 (565)], *Mt.* v. 2; *Acts* viii. 32, 35; x. 34; xviii. 14; foll. by εἰς βλασφημίαν [*μίας*

*L T Tr WH*], *Rev.* xiii. 6; ἐν παραβολαῖς, i. e. to make use of (*A. V. in*), *Mt.* xiii. 35, (*Ps.* lxxvii. (lxxviii.) 2; ἐν ἔπεσι *Lucian. Philops.* § 33); πρὸς τινα, 2 *Co.* vi. 11 (τὸ στόμα ἡμῶν ἀνέφγε πρὸς ὑμᾶς our mouth is open towards you, i. e. we speak freely to you, we keep nothing back); the mouth of one is said to be opened who recovers the power of speech, *Lk.* i. 64; of the earth yawning, *Rev.* xii. 16. ἀν. ἀκοάς τινος i. e. to restore the faculty of hearing, *Mk.* vii. 35 (*L T Tr WH*). ἀν. τοὺς ὀφθαλμούς [*W.* 33 (32)], to part the eyelids so as to see, *Acts* ix. 8, 40; τινός, to restore one's sight, *Mt.* ix. 30; xx. 33; *Jn.* ix. 10, 14, 17, 21, 26, 30, 32; x. 21; xi. 37; metaph., *Acts* xxvi. 18 (to open the eyes of one's mind). ἀνοίγω τὴν σφραγίδα, to unseal, *Rev.* v. 9; vi. 1, 3, 5, 7, 9, 12; viii. 1; ἀν. τὸ βιβλίον, βιβλαρίδιον, to unroll, *Lk.* iv. 17 *L Tr WH*; *Rev.* v. 2-5; x. 2, 8; xx. 12. [COMP.: δι-ανοίγω.]\*

ἀν-οικο-δομέω, -ω; fut. ἀνοικοδομήσω; to build again, (*Vulg. reaedifico*): *Acts* xv. 16. ([*Thuc.* i. 89, 3]; *Diod.* 11, 39; *Plut. Them.* 19; *Cam.* 31; *Hdian.* 8, 2, 12 [5 ed. *Bekk.*].)\*

ἀνοίξις, -εως, ἡ, (ἀνοίγω, q. v.), an opening: ἐν ἀνοίξει τοῦ στόματός μου as often as I open my mouth to speak, *Ep̄.* vi. 19. (*Thuc.* 4, 68, 4; τῶν πυλῶν, id. 4, 67, 3; χεῖλῶν, *Plut. mor.* [symp. i. ix. quaest. 2, 3] p. 738 c.)\*

ἀνομία, -ας, ἡ, (ἀνομος); 1. prop. the condition of one without law,—either because ignorant of it, or because violating it. 2. contempt and violation of law, iniquity, wickedness: *Mt.* xxiii. 28; xxiv. 12; 2 *Th.* ii. 3 (*L Tr txt.* *WH txt.*; cf. ἀμαρτία, 1 p. 30 sq.), 7; *Tit.* ii. 14; 1 *Jn.* iii. 4. opp. to ἡ δικαιοσύνη, 2 *Co.* vi. 14; *Heb.* i. 9 [not *Tdf.*], (*Xen. mem.* 1, 2, 24 ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι); and to ἡ δικαιοσύνη and ὁ ἀγιασμός, *Ro.* vi. 19 (τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν to iniquity—personified—in order to work iniquity); ποιεῖν τὴν ἀνομίαν to do iniquity, act wickedly, *Mt.* xiii. 41; 1 *Jn.* iii. 4; in the same sense, ἐργάζεσθαι τὴν ἀν. *Mt.* vii. 23; plur. αἱ ἀνομίαι manifestations of disregard for law, iniquities, evil deeds: *Ro.* iv. 7 (*Ps.* xxxii. (xxxii.) 1); *Heb.* viii. 12 [*RG L*]; x. 17. (In *Grk.* writ. fr. [*Hdt.* 1, 96] *Thuc.* down; often in *Sept.*) [*SYN.* cf. *Trench* § lxi. v.; *Tittm.* i. 48; *Ellic.* on *Tit.* ii. 14].\*

ἀ-νομος, -ον, (νόμος); 1. destitute of (the Mosaic) law: used of Gentiles, 1 *Co.* ix. 21, (without any suggestion of 'iniquity'; just as in *Add.* to *Esth.* iv. 42, where ἀνομοὶ ἀπερίτμητοι and ἀλλότριοι are used together). 2. departing from the law, a violator of the law, lawless, wicked; (*Vulg. iniquus*; [also *injustus*]): *Mk.* xv. 28 [*L Tr br.*]; *Lk.* xxii. 37; *Acts* ii. 23, (so in *Grk.* writ.); opp. to ὁ δίκαιος, 1 *Tim.* i. 9; ὁ ἀνομος (κατ' ἐξοχήν), he in whom all iniquity has as it were fixed its abode, 2 *Th.* ii. 8; ἀν. ἔργον an unlawful deed, 2 *Pet.* ii. 8; free from law, not subject to law, [*Vulg. sine lege*]: μὴ ὦν ἀνομος θεοῦ [*B.* 169 (147)] (*Rec. θεῷ*), 1 *Co.* ix. 21. (Very often in *Sept.*) [*SYN.* see ἀνομία, fin.]\*

ἀνόμως, adv., without the law (see ἀνομος, 1), without a knowledge of the law: ἀν. ἀμαρτάνειν to sin in ignorance of the Mosaic law, *Ro.* ii. 12; ἀπολλυσθαι to perish, but not by sentence of the Mosaic law, *ibid.* (ἀνόμως ἔην to live ignorant of law and discipline, *Isoc. panegy.* c. 10



§ 39; ἀνόμως ἀπολλύσθαι to be slain contrary to law, as in wars, seditions, etc., *ibid.* c. 44 § 168. In Grk. writ. generally *unjustly, wickedly*, as 2 Macc. viii. 17.)\*

ἀνορθόω, -ῶ: fut. ἀνορθώσω; 1 aor. ἀνώρθωσα; 1 aor. pass. ἀνορθώθην (Lk. xiii. 13; without the aug. ἀνορθώθην L T Tr; cf. [WH. App. p. 161]; B. 34 (30); [W. 73] (70)); 1. to set up, make erect: a crooked person, Lk. xiii. 13 (she was made straight, stood erect); drooping hands and relaxed knees (to raise them up by restoring their strength), Heb. xii. 12. 2. to rear again, build anew: σκηνήν, Acts xv. 16 (Hdt. 1, 19 τὸν νηὸν . . . τὸν ἐνέπηρσαν; 8, 140; Xen. Hell. 4, 8, 12, etc.; in various senses in Sept.).\*

ἀνόσιος, -ον, (α priv. and ὁσιος, q. v.), *unholy, impious, wicked*: 1 Tim. i. 9; 2 Tim. iii. 2. (In Grk. writ. from [Aeschyl. and] Hdt. down.)\*

ἀνοχή, -ῆς, ἡ, (compare ἀνέχομαι τινας, s. v. ἀνέχω p. 45), *toleration, forbearance*; in this sense only in Ro. ii. 4; iii. 26 (25). (In Grk. writ. a holding back, delaying, fr. ἀνέχω to hold back, hinder.) [Cf. Trench § liii.]\*

ἀντ-αγωνίζομαι: to struggle, fight; πρὸς τι, against a thing, Heb. xii. 4 [cf. W. § 52, 4, 3]. (Xen., Plat., Dem., etc.).\*

ἀντ-άλλαγμα, -τος, τό, (ἀντί in place of, in turn, and ἄλλαγμα see ἀλλάσσω), *that which is given in place of another thing by way of exchange; what is given either in order to keep or to acquire anything*: Mt. xvi. 26; Mk. viii. 37, where the sense is, 'nothing equals in value the soul's salvation.' Christ transfers a proverbial expression respecting the supreme value of the natural life (Hom. Il. 9, 401 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον) to the life eternal. (Ruth iv. 7; Jer. xv. 13; Sir. vi. 15, etc.; Eur. Or. 1157; Joseph. b. j. 1, 18, 3.)\*

ἀντ-ανα-πληρόω, -ῶ; (ἀντί and ἀναπλήρωω, q. v.); to fill up in turn: Col. i. 24 (the meaning is, 'what is wanting of the afflictions of Christ to be borne by me, that I supply in order to repay the benefits which Christ conferred on me by filling up the measure of the afflictions laid upon him'); [Mey., Ellic., etc., explain the word (with Wetst.) by 'ἀντὶ ὑστερήματος succedit ἀναπλήρωμα'; but see Bp. Lightf. ad loc., who also quotes the passages where the word occurs]. (Dem. p. 182, 22; Dio Cass. 44, 48; Apollon. Dysc. de constr. orat. i. pp. 14, 1 [cf. Bttm. ad loc.]; 114, 8; 258, 3; 337, 4.)\*

ἀντ-απο-δίδωμι: fut. ἀνταποδώσω; 2 aor. inf. ἀνταποδοῦναι; 1 fut. pass. ἀνταποδοθήσομαι; (ἀντί for something received, in return, ἀποδίδωμι to give back); to repay, requite; a. in a good sense: Lk. xiv. 14; Ro. xi. 35; εὐχαριστίαν τινί, 1 Th. iii. 9. b. in a bad sense, of penalty and vengeance; absol.: Ro. xii. 19; Heb. x. 30, (Deut. xxxii. 35); θλίψιν τινί, 2 Th. i. 6. (Very often in the Sept. and Apocr., in both senses; in Grk. writ. fr. [Hdt.] Thuc. down.)\*

ἀντ-από-δομα, -τος, τό, (see ἀνταποδίδωμι), *the thing paid back, requital*; a. in a good sense: Lk. xiv. 12. b. in a bad sense: Ro. xi. 9. (In Sept. i. q. 713, Judg. ix. 16 [Alex.], etc.; the Greeks say ἀνταπόδοσις [cf. W. 25].)\*

ἀντ-από-δοσις, -εως, ἡ, *recompense*: Col. iii. 24. (In

Sept. i. q. 713, Is. lix. 18, etc.; in Grk. writ. fr. Thuc. down.)\*

ἀντ-απο-κρίνομαι; 1 aor. pass. ἀνταπεκρίθην [see ἀποκρίνω, ii.]; to contradict in reply, to answer by contradicting, reply against: τινὶ πρὸς τι, Lk. xiv. 6; (Sept. Judg. v. 29 [Alex.]; Job xvi. 8; xxxii. 12; Aesop. fab. 172 ed. de Furia, [p. 353 ed. Coray]). Hence i. q. to altercate, dispute: with dat. of pers. Ro. ix. 20. (In a mathematical sense, to correspond to each other or be parallel, in Nicomach. arithm. 1, 8, 11 p. 77 a. [p. 17 ed. Hoche].) Cf. Win. De verb. comp. etc. Pt. iii. p. 17.\*

ἀντ-εἶπον, a 2 aor. used instead of the verb ἀντιλέγειν, to speak against, gainsay; [fr. Aeschyl. down]: Lk. xxi. 15; Acts iv. 14. Cf. εἶπον.\*

ἀντ-έχω: Mid., [pres. ἀντέχομαι]; fut. ἀνθέξομαι; to hold before or against, hold back, withstand, endure; in the N. T. only in Mid. to keep one's self directly opposite to any one, hold to him firmly, cleave to, paying heed to him: τινός, Mt. vi. 24; Lk. xvi. 13; τῶν ἀσθενῶν, to aid them, care for them, 1 Th. v. 14; τοῦ λόγου, to hold to, hold it fast, Tit. i. 9. (Deut. xxxii. 41; Is. lvi. 4, 6; Prov. iii. 18, etc., and often in Grk. writ.) Cf. Kühner § 520 b. [2te Aufl. § 416, 2; cf. Jelf § 536]; W. 202 (190); [B. 161 (140)].\*

ἀντί [before ὦν, ἀνθ'; elsewhere neglecting elision] a preposition foll. by the gen. (answering to the Lat. ante and the Germ. prefixes ant-, ent-), in the use of which the N. T. writ. coincide with the Greek (W. 364 (341)); 1. prop. it seems to have signified over against, opposite to, before, in a local sense (Bttm. Gram. p. 412; [cf. Curtius § 204]). Hence 2. indicating exchange, succession, for, instead of, in place of (something). a. univ. instead of: ἀντὶ ἰχθύος ὄφιν, Lk. xi. 11; ἀντὶ περιβολαίου to serve as a covering, 1 Co. xi. 15; ἀντὶ τοῦ λέγειν, Jas. iv. 15, (ἀντὶ τοῦ with inf. often in Grk. writ. [W. 329 (309); B. 263 (226)]). b. of that for which any thing is given, received, endured: Mt. v. 38; xvii. 27 (to release me and myself from obligation); Heb. xii. 2 (to obtain the joy; cf. Bleek, Lünemann, or Delitzsch ad loc.); of the price of sale (or purchase): Heb. xii. 16; λύτρον ἀντὶ πολλῶν, Mt. xx. 28; Mk. x. 45. Then c. of recompense: κακὸν ἀντὶ κακοῦ ἀποδιδόναι, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9, (Sap. xi. 16 (15)). ἀνθ' ὦν equiv. to ἀντὶ τούτων, ὅτι for that, because: Lk. i. 20; xix. 44; Acts xii. 23; 2 Th. ii. 10, (also in prof. auth. [exx. in Wetst. on Luke i. 20]; cf. Herm. ad Vig. p. 710; [W. 364 (342), cf. 162 (153); B. 105 (92)]; Hebr. וְעַתָּה דָּן, Deut. xxi. 14; 2 K. xxii. 17). d. of the cause: ἀνθ' ὧν wherefore, Lk. xii. 3; ἀντὶ τούτου for this cause, Eph. v. 31. e. of succession to the place of another: Ἀρχ. βασιλεύει ἀντὶ Ἡρώδου in place of Herod, Mt. ii. 22, (1 K. xi. 44; Hdt. 1, 108; Xen. an. 1, 1, 4). χάριν ἀντὶ χάριτος grace in the place of grace, grace succeeding grace perpetually, i. e. the richest abundance of grace, Jn. i. 16, (Theogn. vs. 344 ἀντ' ἀνίων ἀνίας [yet cf. the context vs. 342 (vss. 780 and 778 ed. Welcker)]; more appropriate are the reff. to Philo, i. 254 ed. Mang. (de poster. Caini § 43, vol. ii. 39 ed. Richter), and Chrys. de sacer-



dot. l. vi. c. 13 § 622]). **3.** As a prefix, it denotes **a.** *opposite, over against*: ἀντιπέραν, ἀντιπαρέρχεσθαι. **b.** the mutual efficiency of two: ἀντιβάλλειν, ἀντικαλεῖν, ἀντιλοδορεῖν. **c.** requital: ἀντιμισθία, ἀνταποδίδωμι. **d.** hostile opposition: ἀντίχριστος. **e.** official substitution, *instead of*: ἀνθύπατος.\*

**ἀντι-βάλλω**; to throw in turn, (prop. Thuc. 7, 25; Plut. Nic. 25): λόγους πρὸς ἀλλήλους to exchange words with one another, Lk. xxiv. 17, [cf. 2 Macc. xi. 13].\*

**ἀντι-δια-τίθημι**: [pres. mid. ἀντιδιατίθεμαι]; in mid. to place one's self in opposition, to oppose: of heretics, 2 Tim. ii. 25, cf. De Wette [or Holtzm.] ad loc.; (several times in eccl. writ.; in the act. to dispose in turn, to take in hand in turn: τινά, Diod. exc. p. 602 [vol. v. p. 105, 24 ed. Dind.]; absol. to retaliate, Philo de spec. legg. § 15; de concupisc. § 4].\*

**ἀντιδικος, -ον, (δικη)**; as subst. ὁ ἀντιδικός **a.** an opponent in a suit at law: Mt. v. 25; Lk. xii. 58; xviii. 3, (Xen., Plat., often in the Attic orators). **b.** univ. an adversary, enemy, (Aeschyl. Ag. 41; Sir. xxxiii. 9; 1 S. ii. 10; Is. xli. 11, etc.): 1 Pet. v. 8 (unless we prefer to regard the devil as here called ἀντιδικός because he accuses men before God).\*

**ἀντι-θέσις, [(τίθημι), fr. Plato down], -εως, ἡ**; **a.** opposition. **b.** that which is opposed: 1 Tim. vi. 20 (ἀντιθέσεις τῆς ψευδῶν γνώσεως the inventions of false knowledge, either mutually oppugnant, or opposed to true Christian doctrine).\*

**ἀντι-καθ-ίστημι**: 2 aor. ἀντικατέστην; [fr. Hdt. down]; in the trans. tenses **1.** to put in place of another. **2.** to place in opposition, (to dispose troops, set an army in line of battle); in the intrans. tenses, to stand against, resist: Heb. xii. 4, (Thuc. 1, 62. 71).\*

**ἀντι-καλέω, -ω**: 1 aor. ἀντεκάλεσα; to invite in turn: τινά, Lk. xiv. 12. [Xen. conviv. 1, 15].\*

**ἀντί-κειμαι**; **1.** to be set over against, lie opposite to, in a local sense, ([Hippocr. de aëre p. 282 Foes. (191 Chart.); Strab. 7, 7, 5; Hdt. 6, 2, 4 (2 Bekk.); 3, 15, 17 (8 Bekk.); [cf. Aristot. de caelo 1, 8 p. 277, 23]). **2.** to oppose, be adverse to, withstand: τινί, Lk. xiii. 17; xxi. 15; Gal. v. 17; 1 Tim. i. 10. simply ὁ ἀντικείμενος, an adversary, [Tittmann ii. 9]: 1 Co. xvi. 9; Phil. i. 28; 2 Th. ii. 4; 1 Tim. v. 14. (Dio Cass. 39, 8. Ex. xxiii. 22; 2 Macc. x. 26, etc.; [see Soph. Lex. s. v.]).\*

**ἀντικρύ** (I T WH ἀντικρυς [Chandler § 881; Treg. ἀντικρύς. Cf. Lob. Path. Elementa ii. 283]; ad Phryn. p. 444; [Rutherford, New Phryn. p. 500 sq.]; Btm. Ausf. Spr. ii. 366), adv. of place, over against, opposite: with gen., Acts xx. 15. (Often in Grk. writ.; Philo de vict. off. § 3; de vit. Moys. iii. § 7; in Flacc. § 10.)\*

**ἀντι-λαμβάνω**: Mid., [pres. ἀντιλαμβάνομαι]; 2 aor. ἀντελαβόμην; to take in turn or in return, to receive one thing for another given, to receive instead of; in mid., freq. in Attic prose writ., **1.** to lay hold of, hold fast to, anything: τινός. **2.** to take a person or thing in order as it were to be held, to take to, embrace; with a gen. of the pers., to help, succor: Lk. i. 54; Acts xx. 35, (Diod. 11, 18; Dio Cass. 40, 27; 46, 45; often in Sept.).

with a gen. of the thing, to be a partaker, partake of: τῆς εὐεργεσίας of the benefit of the services rendered by the slaves, 1 Tim. vi. 2; cf. De Wette ad loc. (μήτε ἐσθίων πλειόνων ἢ δονῶν ἀντιλήγεται, Porphyr. de abstin. 1, 46; [cf. Euseb. h. e. 4, 15, 37 and exx. in Field, Otium Norv. pars. iii. ad l. c.]) [COMP. : συν-αντι-λαμβάνομαι].\*

**ἀντι-λέγω**; [impf. ἀντέλεγον]; to speak against, gainsay, contradict; absol.: Acts xiii. 45 [L Tr WH om.]; xxviii. 19; Tit. i. 9. τινί, Acts xiii. 45. foll. by μή and acc. with inf.: Lk. xx. 27 [L mrg. Tr WH λέγοντες], (as in Grk. writ.; see Passow [or L. and S.] s. v.; [W. § 65, 2 β.; B. 355 (305)]). to oppose one's self to one, decline to obey him, declare one's self against him, refuse to have anything to do with him, [cf. W. 23 (22)]: τινί, Jn. xix. 12, (Leian. dial. inferor. 30, 3); absol., Ro. x. 21 [cf. Meyer]; Tit. ii. 9, (Achill. Tat. 5, 27). Pass. ἀντιλέγομαι I am disputed, assent or compliance is refused me, (W. § 39, 1): Lk. ii. 34; Acts xxviii. 22.\*

**ἀντι-ληψις** [L T Tr WH -ληψις; see M, μ], -εως, ἡ, (ἀντι-λαμβάνομαι), in prof. auth. mutual acceptance (Thuc. 1, 120), a laying hold of, apprehension, perception, objection of a disputant, etc. In bibl. speech aid, help, (Ps. xxi. 20 [cf. vs. 1]; 1 Esdr. viii. 27; Sir. xi. 12; li. 7; 2 Macc. xv. 7, etc.); plur., 1 Co. xii. 28, the ministrations of the deacons, who have care of the poor and the sick.\*

**ἀντιλογία, -ας, ἡ, (ἀντίλογος, and this fr. ἀντιλέγω), [fr. Hdt. down]**; **1.** gainsaying, contradiction: Heb. vii. 7; with the added notion of strife, Heb. vi. 16, (Ex. xviii. 16; Deut. xix. 17, etc.). **2.** opposition in act, [this sense is disputed by some, e. g. Lünn. on Heb. as below, Mey. on Ro. x. 21 (see ἀντιλέγω); contra cf. Fritzsche on Ro. l. c.]: Heb. xii. 3; rebellion, Jude 11, (Prov. xvii. 11).\*

**ἀντι-λοιδορέω, -ω**: [impf. ἀντελοιδóρουν]; to revile in turn, to retort railing: 1 Pet. ii. 23. (Leian. conviv. 40; Plut. Anton. 42; [de inimic. uti. § 5]).\*

**ἀντι-λutron, -ον, τό, what is given in exchange for another as the price of his redemption, ransom**: 1 Tim. ii. 6. (An uncert. translator in Ps. xlvi. (xlix.) 9; Orph. lith. 587; [cf. W. 25]).\*

**ἀντι-μετρέω, -ω**: fut. pass. ἀντιμετρηθήσομαι; to measure back, measure in return: Mt. vii. 2 Rec.; Lk. vi. 38 [L mrg. WH mrg. μετρέω], (in a proverbial phrase, i. q. to repay; Leian. amor. c. 19).\*

**ἀντιμισθία, -ας, ἡ, (ἀντίμισθος remunerating) a reward given in compensation, requital, recompense**; **a.** in a good sense: 2 Co. vi. 13 (τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, a concise expression for Be ye also enlarged i. e. enlarge your hearts, just as I have done (vs. 11), that so ye may recompense me,—for τὸ αὐτό, ὃ ἐστὶν ἀντιμισθία; cf. W. 530 (493), and § 66, 1 b.; [B. 190 (164); 396 (339)]). **b.** in a bad sense: Ro. i. 27. (Found besides only in Theoph. Ant.; Clem. Al.; [Clem. Rom. 2 Cor. 1, 3, 5; 9, 7; 11, 6], and other Fathers.)\*

**Ἀντιόχεια, -ας, ἡ, Antioch, the name (derived fr. various monarchs) of several Asiatic cities, two of which are mentioned in the N. T.**; **1.** The most celebrated of all, and the capital of Syria, was situated on the river Orontes, founded by Seleucus [L. sometimes (cf. Suidas s. v.



Σέλευκος, col. 3277 b. ed. Gaisf.) called] Nicanor [elsewhere (cf. id. col. 2137 b. s. v. Κολασσαεύς) son of Nicanor; but commonly Nicator (cf. Appian de rebus Syr. § 57; Spanh. de numis. diss. vii. § 3, vol. i. p. 413)], and named in honor of his father Antiochus. Many Ἑλληνισταί, Greek-Jews, lived in it; and there those who professed the name of Christ were first called Christians: Acts xi. 19 sqq.; xiii. 1; xiv. 26; xv. 22 sqq.; Gal. ii. 11; cf. Reuss in Schenkel i. 141 sq.; [BB. DD. s. v.; Conyb. and Howson, St. Paul, i. 121–126; also the latter in the Dict. of Geogr. s. v.; Renan, Les Apôtres, ch. xii.]. 2. A city of Phrygia, but called in Acts xiii. 14 *Antioch of Pisidia* [or acc. to the crit. texts the *Pisidian Antioch* (see Πισιδίος)] because it was on the confines of Pisidia, (more exactly ἡ πρὸς Πισιδίαν, Strabo 12, p. 577, 8): Acts xiv. 19, 21; 2 Tim. iii. 11. This was founded also by Seleucus Nicator, [cf. BB. DD. s. v.; Conyb. and Howson, St. Paul, i. 168 sqq.].\*

Ἀντιοχεύς, -έως, ὁ, an Antiochian, a native of Antioch: Acts vi. 5.\*

ἀντι-παρ-έρχομαι: 2 aor. ἀντιπαρήλθον; to pass by opposite to, [A. V. to pass by on the other side]: Lk. x. 31 sq. (where the meaning is, 'he passed by on the side opposite to the wounded man, showing no compassion for him'). (Anthol. Pal. 12, 8; to come to one's assistance against a thing, Sap. xvi. 10. Found besides in eccl. and Byzant. writ.)\*

Ἀντίπας [Tdf. Ἀντίπας, see s. v. εἰ, ι], -α (cf. W. § 8, 1; [B. 20 (18)]), ὁ, Antipas (contr. fr. Ἀντίπατος W. 103 (97)), a Christian of Pergamum who suffered martyrdom, otherwise unknown: Rev. ii. 13. On the absurd interpretations of this name, cf. Diisterd. [Alf., Lee, al.] ad loc. Fr. Görres in the Zeitschr. f. wissenschaft. Theol. for 1878, p. 257 sqq., endeavors to discredit the opinion that he was martyred, but by insufficient arguments.\*

Ἀντιπατρίς, -ίδος, ἡ, Antipatris, a city situated between Joppa and Caesarea, in a very fertile region, not far from the coast; formerly called Χαβαρζαβὰ [al. Καφαρσαβὰ (or -ράβα)] (Joseph. ant. 13, 15, 1), and afterwards rebuilt by Herod the Great and named Antipatris in honor of his father Antipater (Joseph. b. j. 1, 21, 9): Acts xxiii. 31. Cf. Robinson, Researches etc. iii. 45 sq.; Later Researches, iii. 138 sq., [also Bib. Sac. for 1843 pp. 478–498; and for 1853 p. 528 sq.].\*

ἀντι-πέραν, or (acc. to the later forms fr. Polyb. down) ἀντιπέρα [T WH], ἀντιπέρα [L Tr; cf. B. 321; Lob. Path. Elem. ii. 206; Chandler § 867], adv. of place, over against, on the opposite shore, on the other side, with a gen.: Lk. viii. 26.\*

ἀντι-πίπτω; a. to fall upon, run against, [fr. Aristot. down]; b. to be adverse, oppose, strive against: τινί, Acts vii. 51. (Ex. xxvi. 5; xxxvi. 12 ed. Compl.; Num. xxvii. 14; often in Polyb., Plut.)\*

ἀντι-στρατεύομαι; 1. to make a military expedition, or take the field, against any one: Xen. Cyr. 8, 8, 26. 2. to oppose, war against: τινί, Ro. vii. 23. (Aristaenet. 2, 1, 13.)\*

ἀντι-τάσσω or -ττω: [pres. mid. ἀντιτάσσομαι]; to range

in battle against; mid. to oppose one's self, resist: τινί, Ro. xiii. 2; Jas. iv. 6; v. 6; 1 Pet. v. 5; cf. Prov. iii. 34. absol., Acts xviii. 6. (Used by Grk. writ. fr. Aeschyl. down.)\*

ἀντί-τυπος, -ον, (τύπτω), in Grk. writ. 1. prop. a. actively, repelling a blow, striking back, echoing, reflecting light; resisting, rough, hard. b. passively, struck back, repelled. 2. metaph. rough, harsh, obstinate, hostile. In the N. T. language ἀντίτυπον as a subst. means 1. a thing formed after some pattern (τύπος [q. v. 4 a.]), (Germ. Abbild): Heb. ix. 24 [R. V. like in pattern]. 2. a thing resembling another, its counterpart; something in the Messianic times which answers to the type (see τύπος, 4 γ.) prefiguring it in the O. T. (Germ. Gegenbild, Eng. antitype), as baptism corresponds to the deluge: 1 Pet. iii. 21 [R. V. txt. after a true likeness].\*

ἀντί-χριστος, -ον, ὁ, (ἀντί against and Χριστός, like ἀντίθεος opposing God, in Philo de somn. i. ii. § 27, etc., Justin, quaest. et resp. p. 463 c. and other Fathers; [see Soph. Lex. s. v., cf. Trench § xxx.]), the adversary of the Messiah, a most pestilent being, to appear just before the Messiah's advent, concerning whom the Jews had conceived diverse opinions, derived partly fr. Dan. xi. 36 sqq.; vii. 25; viii. 25, partly fr. Ezek. xxxviii. xxxix. Cf. Eisenmenger, Entdecktes Judenthum, ii. 704 sqq.; Gesenius in Ersch and Gruber's Encycl. iv. 292 sqq. s. v. Antichrist; Böhmer, Die Lehre v. Antichrist nach Schneckenburger, in the Jahrb. f. deutsche Theol. vol. iv. p. 405 sqq. The name ὁ ἀντίχριστος was formed perhaps by John, the only writer in the N. T. who uses it, [five times]; he employs it of the corrupt power and influence hostile to Christian interests, especially that which is at work in false teachers who have come from the bosom of the church and are engaged in disseminating error: 1 Jn. ii. 18 (where the meaning is, 'what ye have heard concerning Antichrist, as about to make his appearance just before the return of Christ, is now fulfilled in the many false teachers, most worthy to be called antichrists,' [on the om. of the art. cf. B. 89 (78)]); 1 Jn. iv. 3; and of the false teachers themselves, 1 Jn. ii. 22; 2 Jn. 7. In Paul and the Rev. the idea but not the name of Antichrist is found; yet the conception differs from that of John. For Paul teaches that Antichrist will be an individual man [cf. B. D. as below], of the very worst character (τὸν ἄνθρ. τῆς ἀμαρτίας; see ἀμαρτία, 1), instigated by the devil to try to palm himself off as God: 2 Th. ii. 3–10. The author of the Apocalypse discovers the power of Antichrist in the sway of imperial Rome, and his person in the Emperor Nero, soon to return from the dead: Rev. xiii. and xvii. (Often in eccl. writ.) [See B. D. s. v. (Am. ed. for additional reff.), also B. D. s. v. Thess. 2d Ep. to the; Kähler in Herzog ed. 2, i. 446 sq.; Westcott, Epp. of St. John, pp. 68, 89.].

ἀντλέω, -ῶ; 1 aor. ἤντηλα; pf. ἤντηκα; (fr. ὁ ἄντλος, or τὸ ἄντλον, bilge-water, [or rather, the place in the hold where it settles, Eustath. com. in Hom. 1728, 58 ὁ τόπος ἐνθα ὑδωρ συρρεῖ, τό τε ἄνωθεν καὶ ἐκ τῶν ἁρμονίων]); a. prop. to draw out a ship's bilge-water, to bale or pump



out. **b.** univ. to draw water: Jn. ii. 8; iv. 15; ὕδωρ, Jn. ii. 9; iv. 7. (Gen. xxiv. 13, 20; Ex. ii. 16, 19; Is. xii. 3. In Grk. writ. fr. Hdt. down.)\*

**ἀντλημα**, -τος, τό; **a.** prop. what is drawn, (Dioscor. 4, 64). **b.** the act of drawing water, (Plut. mor. [de solert. an. 21, 1] p. 974 e. [but this example belongs rather under c.]). **c.** a thing to draw with [cf. W. 93 (89)], bucket and rope let down into a well: Jn. iv. 11.\*

**ἀντοφθαλμέω**, -ῶ; (ἀντόφθαλμος looking in the eye); **1.** prop. to look against or straight at. **2.** metaph. to bear up against, withstand: τῷ ἀνέμῳ, of a ship, [cf. our 'look the wind in the eye,' 'face' (R. V.) the wind]: Acts xxvii. 15. (Sap. xii. 14; often in Polyb.; in eccl. writ.)\*

**ἀνυδρος**, -ον, (a priv. and ὕδωρ), without water: πηγαί, 2 Pet. ii. 17; τόποι, desert places, Mt. xii. 43; Lk. xi. 24, (ἡ ἀνυδρος the desert, Is. xliii. 19; Hdt. 3, 4, etc.; in Sept. often γῆ ἀνυδρος), [desert places were believed to be the haunts of demons; see Is. xliii. 21; xxxiv. 14 (in Sept.), and Gesen. or Alex. on the former pass.; cf. further, Bar. iv. 35; Tob. viii. 3; 4 Macc. xviii. 8; (Enoch x. 4); Rev. xviii. 2; cf. d. Zeitschr. d. deutsch. morgenl. Gesell. xxi. 609]; νεφέλαι, waterless clouds (Verg. georg. 3, 197 sq. arida nubila), which promise rain but yield none, Jude 12. (In Grk. writ. fr. Hdt. down.)\*

**ἀν-υπόκριτος**, -ον, (a priv. and ὑποκρίνομαι), unfeigned, undisguised: Ro. xii. 9; 2 Co. vi. 6; 1 Tim. i. 5; 2 Tim. i. 5; 1 Pet. i. 22; Jas. iii. 17. (Sap. v. 19; xviii. 16. Not found in prof. auth., except the adv. ἀνυποκρίτως in Antonin. 8, 5.)\*

**ἀνυπότακτος**, -ον, (a priv. and ὑποτάσσω); **1.** [passively] not made subject, unsubjected: Heb. ii. 8, [Artem. oneir. 2, 30]. **2.** [actively] that cannot be subjected to control, disobedient, unruly, refractory: 1 Tim. i. 9; Tit. i. 6, 10, ([Epict. 2, 10, 1; 4, 1, 161; Philo, quis rer. div. her. § 1]; διήγησις ἀνυπ. a narrative which the reader cannot classify, i. e. confused, Polyb. 3, 36, 4; 3, 38, 4; 5, 21, 4.)\*

**ἄνω**, adv., [fr. Hom. down]; **a.** above, in a higher place, (opp. to κάτω): Acts ii. 19; with the article, ὁ, ἡ, τὸ ἄνω: Gal. iv. 26 (ἡ ἄνω Ἱερουσαλήμ the upper i. e. the heavenly Jerusalem); Phil. iii. 14 (ἡ ἄνω κλήσις the calling made in heaven, equiv. to ἐπουράνιος, Heb. iii. 1); the neut. plur. τὰ ἄνω as subst., heavenly things, Col. iii. 1 sq.; ἐκ τῶν ἄνω from heaven, Jn. viii. 23. ἔως ἄνω, Jn. ii. 7 (up to the brim). **b.** upwards, up, on high: Jn. xi. 41 (αἶρω); Heb. xii. 15 (ἄνω φέι).\*

**ἀνώγαιον** and ἀνώγειν, see under ἀνάγειν.

**ἀνωθεν**, (ἄνω), adv.; **a.** from above, from a higher place: ἀπὸ ἄνωθεν (W. § 50, 7 N. 1), Mt. xxvii. 51 [Tdf. om. ἀπὸ]; Mk. xv. 38; ἐκ τῶν ἄνωθεν from the upper part, from the top, Jn. xix. 23. Often (also in Grk. writ.) used of things which come from heaven, or from God as dwelling in heaven: Jn. iii. 31; xix. 11; Jas. i. 17; iii. 15, 17. **b.** from the first: Lk. i. 3; then, from the beginning on, from the very first: Acts xxvi. 5. Hence **c.** anew, over again, indicating repetition, (a use somewhat rare, but wrongly denied by many [Mey. among them; cf. his comm. on Jn. and Gal. as below]): Jn. iii. 3,

7 ἄν. γεννηθῆναι, where others explain it from above, i. e. from heaven. But, acc. to this explanation, Nicodemus ought to have wondered how it was possible for any one to be born from heaven; but this he did not say; [cf. Westcott, Com. on Jn. p. 63]. Of the repetition of physical birth, we read in Artem. oneir. 1, 13 (14) p. 18 [i. p. 26 ed. Reiff] (ἀνδρὶ) ἔτι τῷ ἔχοντι ἔγκυνον γυναῖκα σημαίνει παῖδα αὐτῷ γεννήσεσθαι ὅμοιον κατὰ πάντα. οὕτω γὰρ ἄνωθεν αὐτὸς δόξειε γεννᾶσθαι; cf. Joseph. antt. 1, 18, 3 φίλιαν ἄνωθεν ποιείσθαι, where a little before stands προτέρα φιλία; add, Martyr. Polyc. 1, 1; [also Socrates in Stob. flor. exxiv. 41, iv. 135 ed. Meineke (iii. 438 ed. Gaisf.); Harpocration, Lex. s. vv. ἀναδικάσασθαι, ἀναθέσθαι, ἀναποδιζόμενα, ἀνασινταξίς; Canon. apost. 46 (al. 39, Cotelier. patr. apost. opp. i. 444); Pseudo-Basil, de bapt. 1, 2, 7 (iii. 1537); Origen in Joann. t. xx. c. 12 (opp. iv. 322 c. De la Rue). See Abbot, Authorship of the Fourth Gospel, etc. (Boston 1880) p. 34 sq.]. πάλιν ἄνωθεν (on this combination of synonymous words cf. Kühner § 534, 1; [Jelf § 777, 1]; Grimm on Sap. xix. 5 (6)): Gal. iv. 9 (again, since ye were in bondage once before).\*

**ἀνωτερικός**, -ή, -όν, (ἀνώτερος), upper: τὰ ἀνωτερικά μέρη, Acts xix. 1 (i. e. the part of Asia Minor more remote from the Mediterranean, farther east). (The word is used by [Hippocr. and] Galen.)\*

**ἀνώτερος**, -έρα, -ερον, (compar. fr. ἄνω, cf. κατώτερος, see W. § 11, 2 c.; [B. 28 (24 sq.)]), higher. The neut. ἀνώτερον as adv., higher; **a.** of motion, to a higher place, (up higher): Lk. xiv. 10. **b.** of rest, in a higher place, above i. e. in the immediately preceding part of the passage quoted, Heb. x. 8. Similarly Polyb. 3, 1, 1 τρίτῃ ἀνώτερον βίβλῳ. (In Lev. xi. 21, with gen.)\*

**ἀν-ωφέλης**, -ές, (a priv. and ὄφελος); fr. Aeschyl. down; unprofitable, useless: Tit. iii. 9. Neut. as subst. in Heb. vii. 18 (διὰ τὸ αὐτῆς ἀνωφελές on account of its unprofitableness).\*

**ἄξιν**, -ης, ἡ, ([perh. fr.] ἄγνυμι, fut. ἄξω, to break), an axe: Lk. iii. 9; Mt. iii. 10. (As old as Hom. and Hdt.)\*

**ἄξιος**, -α, -ον, (fr. ἄγω, ἄξω; therefore prop. drawing down the scale; hence) **a.** weighing, having weight; with a gen. having the weight of (weighing as much as) another thing, of like value, worth as much: βούδς ἄξιος, Hom. Il. 23, 885; with gen. of price [W. 206 (194)], as ἄξ. δέκα μνών, common in Attic writ.; πᾶν τίμιον οὐκ ἄξιον αὐτῆς (σοφίας) ἐστί, Prov. iii. 15; viii. 11; οὐκ ἔστι σταθμός πᾶς ἄξιος ἐγκρατοῦς ψυχῆς, Sir. xxvi. 15; οὐκ ἄξια πρὸς τ. δόξαν are of no weight in comparison with the glory, i. e. are not to be put on an equality with the glory, Ro. viii. 18; cf. Fritzsche ad loc. and W. 405 (378); [B. 340 (292)]. **b.** befitting, congruous, corresponding, τινός, to a thing: τῆς μετανοίας, Mt. iii. 8; Lk. iii. 8; Acts xxvi. 20; ἄξια δὲ ἐπράξαμεν, Lk. xxiii. 41. ἄξιόν ἐστι it is befitting: **a.** it is meet, 2 Th. i. 3, (4 Macc. xvii. 8); **β.** it is worth the while, foll. by τοῦ with acc. and inf., 1 Co. xvi. 4; — (in both senses very com. in Grk. writ. fr. Hom. and Hdt. down, and often with ἐστί omitted). **c.** of one who has merited anything, worthy, — both in a good reference and a bad;



**a.** in a good sense; with a gen. of the thing: Mt. x. 10; Lk. vii. 4; [x. 7]; Acts xiii. 46; 1 Tim. i. 15; iv. 9; v. 18; vi. 1. foll. by the aor. inf.: Lk. xv. 19, 21; Acts xiii. 25; Rev. iv. 11; v. 2, 4, 9, 12; foll. by *ἵνα*: Jn. i. 27 (*ἵνα λύσω*, a construction somewhat rare; cf. Dem. pro cor. p. 279, 9 ἀξιούν, *ἵνα βοηθήσῃ* [(dubious); see s. v. *ἵνα*, Π. 2 init. and c.]); foll. by *ὅς* with a finite verb (like Lat. *dignus, qui*): Lk. vii. 4 [B. 229 (198)]. It stands alone, but so that the context makes it plain of what one is said to be worthy: Mt. x. 11 (to lodge with); Mt. x. 13 (sc. *τῆς εἰρήνης*); Mt. xxii. 8 (sc. of the favor of an invitation); Rev. iii. 4 (sc. to walk with me, clothed in white). with a gen. of the person, — worthy of one's fellowship, and of the blessings connected with it: Mt. x. 37 sq.; Heb. xi. 38, (τοῦ θεοῦ, Sap. iii. 5; Ignat. ad Eph. 2). **β.** in a bad sense; with a gen. of the thing: πληγῶν, Lk. xii. 48; θανάτου, Lk. xxiii. 15; Acts [xxiii. 29]; xxv. 11, [25]; xxvi. 31; Ro. i. 32; absol.: Rev. xvi. 6 (sc. to drink blood).\*

**ἀξιόω**, -ῶ; impf. ἤξιουν; 1 aor. ἤξιωσα; Pass., pf. ἤξιωμα; 1 fut. ἀξιωθήσμαι; (ἀξίος); as in Grk. writ. **a.** to think meet, fit, right: foll. by an inf., Acts xv. 38; xxviii. 22. **b.** to judge worthy, deem deserving: τινά with an inf. of the object, Lk. vii. 7; τινά τινος, 2 Th. i. 11; pass. with gen. of the thing, 1 Tim. v. 17; Heb. iii. 3; x. 29. [COMP.: κατ-ἀξιόω.]\*

**ἀξίως**, adv., suitably; worthily, in a manner worthy of: with the gen., Ro. xvi. 2; Phil. i. 27; Col. i. 10; 1 Th. ii. 12; Eph. iv. 1; 3 Jn. 6. [From Soph. down.]\*

**ἀ-όρατος**, -ον, (όράω), either, not seen i. e. unseen, or that cannot be seen i. e. invisible. In the latter sense of God in Col. i. 15; 1 Tim. i. 17; Heb. xi. 27; τὰ ἀόρατα αὐτοῦ his (God's) invisible nature [perfections], Ro. i. 20; τὰ ὁρατὰ καὶ τὰ ἀόρατα, Col. i. 16. (Gen. i. 2; Is. xlv. 3; 2 Macc. ix. 5; Xen., Plat., Polyb., Plut., al.)\*

**ἀπ-αγγέλλω**, impf. ἀπήγγελλον; fut. ἀπαγγελῶ; 1 aor. ἀπήγγειλα; 2 aor. pass. ἀπηγγέλην (Lk. viii. 20); [fr. Hom. down]; **1.** ἀπό τινος to bring tidings (from a person or thing), bring word, report: Jn. iv. 51 [R G L Tr br.]; Acts iv. 23; v. 22; [xv. 27]; with dat. of the pers., Mt. ii. 8; xiv. 12; xxviii. 8, [8 (9) Rec.], 10; Mk. xvi. [10], 13; Acts v. 25; xi. 13; [xxiii. 16, 19]; τινί τι, [Mt. xi. 4; xxviii. 11 (here Tdf. ἀναγγ.)]; Mk. [v. 19 (L mrg. R G ἀναγγ.)]; vi. 30; Lk. [vii. 22; ix. 36]; xiv. 21; xxiv. 9; Acts xi. 13; [xii. 17; xvi. 38 L T Tr WH; xxiii. 17]; τινί foll. by *ὅτι*, Lk. xviii. 37; [Jn. xx. 18 R G; foll. by *πῶς*, Lk. viii. 36]; *τι πρὸς τινα*, Acts xvi. 36; τινὶ περί τινος, Lk. vii. 18; xiii. 1; *τι περί τινος*, Acts xxviii. 21; [foll. by λέγων and direct disc., Acts xxii. 26]; foll. by acc. with inf., Acts xii. 14; *εἰς* with acc. of place, to carry tidings to a place, Mk. v. 14 (Rec. ἀνήγγ.); Lk. viii. 34; with addition of an acc. of the thing announced, Mt. viii. 33, (Xen. an. 6, 2 (4), 25; Joseph. antt. 5, 11, 3; *εἰς τοὺς ἀνθρώπους*, Am. iv. 13 Sept.). **2.** to proclaim (ἀπό, because what one announces he openly lays, as it were, off from himself, cf. Germ. *ab kundigen*), to make known openly, declare: univ., περί τινος, 1 Th. i. 9; [τινὶ περί τ. Jn. xvi. 25 L T Tr WH]; by teaching, *τί*, 1 Jn.

i. 2 sq.; by teaching and commanding, τινί τι, Mt. viii. 33; τινί, with inf., Acts xxvi. 20; [xvii. 30 T WH Tr mrg.]; by avowing and praising, Lk. viii. 47; τινί τι, Heb. ii. 12 (Ps. xxi. (xxii.) 23 [yet Sept. διηγῆσμαι]); [Mt. xii. 18]; foll. by *ὅτι*, 1 Co. xiv. 25.\*

**ἀπ-άγχω** [cf. Lat. *angustus, anxius*, Eng. *anguish*, etc.; Curtius § 166]: 1 aor. mid. ἀπηγάμην; to throttle, strangle, in order to put out of the way (ἀπό away, cf. ἀποκτείνω to kill off), Hom. Od. 19, 230; mid. to hang one's self, to end one's life by hanging: Mt. xxvii. 5. (2 S. xvii. 23; Tob. iii. 10; in Attic from Aeschyl. down.)\*

**ἀπ-άγω**; [impf. ἀπήγον (Lk. xxiii. 26 Tr mrg. WH mrg.); 2 aor. ἀπήγαγον; Pass., [pres. ἀπάγομαι]; 1 aor. ἀπήχθην; [fr. Hom. down]; to lead away: Lk. xiii. 15 (sc. ἀπὸ τῆς φάτης); Acts xxiii. 10 (Lehm. [ed. min.]); 17 (sc. hence); xxiv. 7 [R G] (away, ἐκ τῶν χειρῶν ἡμῶν); 1 Co. xii. 2 (led astray πρὸς τὰ εἰδωλα). Used esp. of those led off to trial, prison, punishment: Mt. xxv. 57; xxvii. 2, 31; Mk. xiv. 44, 53; xv. 16; Lk. xxi. 12 (T Tr WH); [xxii. 66 T Tr WH]; xxiii. 26; Jn. xviii. 13 R G [ῥαγον L T Tr WH]; xix. 16 Rec.; Acts xii. 19; (so also in Grk. writ.). Used of a way leading to a certain end: Mt. vii. 13, 14 (εἰς τὴν ἀπώλειαν, εἰς τὴν ζωὴν). [COMP.: συν-ἀπάγω.]\*

**ἀ-παιδευτος**, -ον, (παιδεύω), without instruction and discipline, uneducated, ignorant, rude, [W. 96 (92)]: ζητήσεις, stupid questions, 2 Tim. ii. 23. (In classics fr. [Eurip.], Xen. down; Sept.; Joseph.)\*

**ἀπ-αίρω**: 1 aor. pass. ἀπέρηην; to lift off, take or carry away; pass., ἀπό τινος to be taken away from any one: Mt. ix. 15; Mk. ii. 20; Lk. v. 35. (In Grk. writ. fr. Hdt. down.)\*

**ἀπ-αιτέω**, -ῶ; to ask back, demand back, exact something due (Sir. xx. 15 (14) σήμερον δανείει καὶ αὔριον ἀπαιτήσεται): Lk. vi. 30; τὴν ψυχὴν σου ἀπαιτοῦσιν [Tr WH αἰτοῦσιν] thy soul, intrusted to thee by God for a time, is demanded back, Lk. xii. 20, (Sap. xv. 8 τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος). (In Grk. writ. fr. Hdt. down.)\*

**ἀπ-αλγέω**, -ῶ; [pf. ptep. ἀπηλγκώς]; to cease to feel pain or grief; **a.** to bear troubles with greater equanimity, cease to feel pain at: Thuc. 2, 61 etc. **b.** to become callous, insensible to pain, apathetic: so those who have become insensible to truth and honor and shame are called ἀπηλγκότες [A. V. *past feeling*] in Eph. iv. 19. (Polyb. 1, 35, 5 ἀπηλγκνίας ψυχάς dispirited and useless for war, [cf. Polyb. 16, 12, 7].)\*

**ἀπ-αλλάσσω**: 1 aor. ἀπῆλλαξα; Pass., [pres. ἀπαλλάσσομαι]; pf. inf. ἀπηλλάχθαι; (ἀλλάσσω to change; ἀπό, sc. *τινός*); com. in Grk. writ.; to remove, release; pass. to be removed, to depart: ἀπ' αὐτῶν τὰς νόσους, Acts xix. 12 (Plat. Eryx. 401 c. εἰ αἱ νόσοι ἀπαλλαγείσαν ἐκ τῶν σωμάτων); in a transferred and esp. in a legal sense, ἀπό with gen. of pers., to be set free, the opponent being appeased and withdrawing the suit, to be quit of one: Lk. xii. 58, (so with a simple gen. of pers. Xen. mem. 2, 9, 6). Hence univ. to set free, deliver: τινά, Heb. ii. 15; (in prof. auth. the gen. of the thing freed fr. is often added; cf. Bleek on Heb. vol. ii. 1, p. 339 sq.)\*



ἀπαλλοτριώ, -ῶ: pf. pass. pter. ἀπηλλοτριωμένος; *to alienate, estrange*; pass. *to be rendered ἀλλότριος, to be shut out from one's fellowship and intimacy*: τινός, Eph. ii. 12; iv. 18; sc. τοῦ θεοῦ, Col. i. 21, (equiv. to ἡ, used of those who have estranged themselves fr. God, Ps. lvii. (lviii.) 4; Is. i. 4 [Ald. etc.]; Ezek. xiv. 5, 7; [Test. xii. Patr. test. Benj. § 10]; τῶν πατρῶν δογμάτων, 3 Macc. i. 3; ἀπαλλοτριούν τινα τοῦ καλῶς ἔχοντος, Clem. Rom. 1 Cor. 14, 2). (In Grk. writ. fr. [Hippocr.,] Plato down.)\*

ἀπαλός, -ή, -όν, *tender*: of the branch of a tree, when full of sap, Mt. xxiv. 32; Mk. xiii. 28. [From Hom. down.]\*

ἀπα-αντάω, -ῶ: fut. ἀπαντήσω (Mk. xiv. 13; but in better Grk. ἀπαντήσομαι, cf. W. 83 (79); [B. 53 (46)]); 1 aor. ἀπήντησα; *to go to meet*; in past tenses, *to meet*: τινί, Mt. xxviii. 9 [T Tr WH ἵπ-]; Mk. v. 2 R G; xiv. 13; Lk. xvii. 12 [L WH om. Tr br. dat.; T WH mrg. read ἵπ-]; Jn. iv. 51 R G; Acts xvi. 16 [R G L]. In a military sense of a hostile meeting: Lk. xiv. 31 R G, as in 1 S. xxii. 17; 2 S. i. 15; 1 Macc. xi. 15, 68 and often in Grk. writ.\*

ἀπάντησις, -εως, ἡ, (ἀπαντάω), *a meeting*; *eis ἀπάντησιν τινος* or *τινι* *to meet one*: Mt. xxv. 1 R G; vs. 6; Acts xxviii. 15; 1 Th. iv. 17. (Polyb. 5, 26, 8; Diod. 18, 59; very often in Sept. equiv. to פגשׁ [cf. W. 30].)\*

ἅπαξ, adv., *once, one time*, [fr. Hom. down]; a. univ.: 2 Co. xi. 25; Heb. ix. 26 sq.; 1 Pet. iii. 20 Rec.; ἔτι ἅπαξ, Heb. xii. 26 sq.; ἅπαξ τοῦ ἑνιαυτοῦ, Heb. ix. 7, [Hdt. 2, 59, etc.]. b. like Lat. *semel*, used of what is so done as to be of perpetual validity and never need repetition, *once for all*: Heb. vi. 4; x. 2; 1 Pet. iii. 18; Jude vss. 3, 5. c. καὶ ἅπαξ καὶ δὶς indicates a definite number [the double καὶ emphasizing the repetition, *both once and again* i. e.] *twice*: 1 Th. ii. 18; Phil. iv. 16; on the other hand, ἅπαξ καὶ δὶς means [*once and again* i. e.] *several times, repeatedly*: Neh. xiii. 20; 1 Macc. iii. 30. Cf. Schott on 1 Th. ii. 18, p. 86; [Meyer on Phil. i. c.].\*

ἀ-παρά-βατος, -ον, (παρβαίνω), fr. the phrase παρβαίνειν νόμον *to transgress* i. e. *to violate*, signifying either *unviolated*, or *not to be violated*, *inviolable*: ἁρῶσύνῃ *unchangeable* and therefore not liable to pass to a successor, Heb. vii. 24; cf. Bleek and Delitzsch ad loc. (A later word, cf. Lob. ad Phryn. p. 313; in Joseph., Plut., al.)\*

ἀ-παρα-σκευάστος, -ον, (παρασκευάζω), *unprepared*: 2 Co. ix. 4. (Xen. Cyr. 2, 4, 15; an. 1, 1, 6 [var.]; 2, 3, 21; Joseph. antt. 4, 8, 41; Hdian. 3, 9, 19 [(11) ed. Bekk.]; adv. ἀπαρασκευάστως, [Aristot. rhet. Alex. 9 p. 1430\* 3]; Clem. hom. 32, 15.)\*

ἀπαρνεόμαι, -οῦμαι: depon. verb; fut. ἀπαρνήσομαι; 1 aor. ἀπαρνήσασθαι; 1 fut. pass. ἀπαρνηθήσομαι with a pass. signif. (Lk. xii. 9, as in Soph. Phil. 527, [cf. B. 53 (46)]); *to deny (a b nego)*: τινά, *to affirm that one has no acquaintance or connection with him*; of Peter denying Christ: Mt. xxvi. 34 sq. 75; Mk. xiv. 30 sq. 72; [Lk. xxii. 61]; Jn. xiii. 38 R G L mrg.; more fully ἀπ. μὴ εἶδέναι Ἰησοῦν, Lk. xxii. 34 (L Tr WH om. μὴ, concerning which cf. Kühner ii. p. 761; [Jelf § 749, 1; W. § 65, 2 β.; B. 355 (305)]). ἑαυτόν *to forget one's self, lose sight of one's self and one's own interests*: Mt. xvi. 24; Mk. viii. 34; Lk. ix. 23 R WH mrg.\*

ἀπάρτι [so Tdf. in Jn., T and Tr in Rev.], or rather ἀπ' ἄρτι (cf. W. § 5, 2 p. 45, and 422 (393); [B. 320 (275)]; Lipsius p. 127]; see ἄρτι, adv., *from now, henceforth*: Mt. xxiii. 39; xxvi. 29, 64 (in Lk. xxii. 69 ἀπὸ τοῦ νῦν); Jn. i. 51 (52) Rec.; xiii. 19; xiv. 7; Rev. xiv. 13 (where connect ἀπ' ἄρτι with μακάριοι). In the Grk. of the O. T. it is not found (for the Sept. render הנהגה by ἀπὸ τοῦ νῦν), and scarcely [yet L. and S. cite Arstph. Pl. 388; Plat. Com. Σοφ. 10] in the earlier and more elegant Grk. writ. For the similar term which the classic writ. employ is to be written as one word, and oxytone (viz. ἀπαρτί), and has a different signif. (viz. *completely, exactly*); cf. Knapp, Scripta var. Arg. i. p. 296; Lob. ad Phryn. p. 20 sq.\*

ἀπαρτισμός, -οῦ, ὁ, (ἀπαρτίζω *to finish, complete*), *completion*: Lk. xiv. 28. Found besides only in Dion. Hal. de comp. verb. c. 24; [Apollon. Dysc. de adv. p. 532, 7, al.; cf. W. p. 24].\*

ἀπ-αρχή, -ῆς, ἡ, (fr. ἀπάρχομαι: a. *to offer firstlings* or *first-fruits*; b. *to take away the first-fruits*; cf. ἀπό in ἀποδεκατώ), in Sept. generally equiv. to פרי ראשון; *the first-fruits* of the productions of the earth (both those in a natural state and those prepared for use by hand), which were offered to God; cf. Win. R WB. s. v. Erstlinge, [BB.DD. s. v. First-fruits]: ἡ ἀπαρχή sc. τοῦ φυράματος, the first portion of the dough, from which sacred loaves were to be prepared (Num. xv. 19–21), Ro. xi. 16. Hence, in a transferred use, employed a. of persons consecrated to God, leading the rest in time: ἀπ. τῆς Ἀχαΐας the first person in Achaia to enroll himself as a Christian, 1 Co. xvi. 15; with *eis Χριστόν* added, Ro. xvi. 5; with a reference to the moral creation effected by Christianity all the Christians of that age are called ἀπαρχή τῶν (a kind of first-fruits) τῶν τοῦ θεοῦ κτισμάτων, Jas. i. 18 (see Luther ad loc.), [noteworthy is εἶλατο ἡμᾶς ὁ θεὸς ἀπαρχὴν etc. as first-fruits] 2 Th. ii. 13 L Tr mrg. WH mrg.; Christ is called ἀπ. τῶν κεκοιμημένων as the first one recalled to life of them that have fallen asleep, 1 Co. xv. 20, 23 (here the phrase seems also to signify that by his case the future resurrection of Christians is guaranteed; because the first-fruits forerun and are, as it were, a pledge and promise of the rest of the harvest). b. of persons superior in excellence to others of the same class: so in Rev. xiv. 4 of a certain class of Christians sacred and dear to God and Christ beyond all others, (Schol. ad Eur. Or. 96 ἀπαρχὴ ἐλέγγο οὐ μόνον τὸ πρῶτον τῇ τάξει, ἀλλὰ καὶ τὸ πρῶτον τῇ τιμῇ). c. οἱ ἔχοντες τὴν ἀπ. τοῦ πνεύματος who have the first-fruits (of future blessings) in the Spirit (τοῦ πν. is gen. of apposition), Ro. viii. 23; cf. what Winer § 59, 8 a. says in opposition to those [e. g. Meyer, but see Weiss in ed. 6] who take τοῦ πν. as a partitive gen., so that οἱ ἔχ. τ. ἀπ. τοῦ πν. are distinguished from the great multitude who will receive the Spirit subsequently. (In Grk. writ. fr. [Soph.,] Hdt. down.)\*

ἅ-πας, -ασα, -αν, (fr. ἅμα [or rather ἄ (Skr. sa; cf. a copulative), see Curtius § 598; Vaniček p. 972] and πᾶς; stronger than the simple πᾶς), [fr. Hom. down]; *quite*



*all, the whole, all together, all*; it is either placed before a subst. having the art., as Lk. iii. 21; viii. 37; xix. 37; or placed after, as Mk. xvi. 15 (εἰς τὸν κόσμον ἅπαντα into all parts of the world); Lk. iv. 6 (this dominion wholely i. e. all parts of this dominion which you see); xix. 48. used absolutely, — in the masc., as Mt. xxiv. 39; Lk. iii. 16 [T WH Tr mrg. πάντων]; [iv. 40 WH txt. Tr mrg.]; v. 26; ix. 15 [WH mrg. πάντας]; Mk. xi. 32 [Lehm. πάντες]; Jas. iii. 2; — in the neut., as Mt. xxviii. 11; Lk. v. 28 [R G]; Acts ii. 44; iv. 32 [L WH Tr mrg. πάντα]; x. 8; xi. 10; Eph. vi. 13; once in John viz. iv. 25 T Tr WH; [ἅπαντες οὗτοι, Acts ii. 7 L T; ἅπαντες ὑμεῖς, Gal. iii. 28 T Tr; cf. πᾶς, II. 1 fin. Rarely used by Paul; most frequently by Luke. On its occurrence, cf. *Alford*, Grk. Test. vol. ii. Proleg. p. 81; *Ellicott* on 1 Tim. i. 16].

**ἀσπασάζομαι**: 1 aor. ἀσπασάμην; to salute on leaving, bid farewell, take leave of: τινά, Acts xxi. 6 L T Tr WH. (*Himer. eclog. ex Phot. 11, p. 194.*)\*

**ἀπατάω**, -ω; 1 aor. pass. ἡπατήθην; (ἀπάτη); fr. Hom. down; to cheat, deceive, beguile: τὴν καρδίαν αὐτοῦ [R T Tr WH mrg., αὐτ. G, εἰν. L WH txt.], Jas. i. 26; τινά τινα, one with a thing, Eph. v. 6; pass. 1 Tim. ii. 14 (where L T Tr WH ἐξαπατηθεῖσα), cf. Gen. iii. 13. [COMP.: ἐξ-απατάω.]\*

**ἀπάτη**, -ης, ἡ; [fr. Hom. down], deceit, deceitfulness: Col. ii. 8; τοῦ πλούτου, Mt. xiii. 22; Mk. iv. 19; τῆς ἀδικίας, 2 Th. ii. 10; τῆς ἀμαρτίας, Heb. iii. 13; αἱ ἐπιθυμίαι τῆς ἀπάτης the lusts excited by deceit, i. e. by deceitful influences seducing to sin, Eph. iv. 22, (others, 'deceitful lusts'; but cf. *Mey. ad loc.*). Plur. ἀπάται: 2 Pet. ii. 13 (where L Tr txt. WH mrg. ἐν ἀγάπαις), by a paragram (or verbal play) applied to the agapae or love-feasts (cf. ἀγάπη, 2), because these were transformed by base men into seductive revels.\*

**ἀπάτωρ**, -ορος, ὁ, ἡ; (πατήρ), a word which has almost the same variety of senses as ἀμήτωρ, q. v.; [fr. Soph. down]; [without father i. e.] whose father is not recorded in the genealogies: Heb. vii. 3.\*

**ἀπ-αύγασμα**, -τος, τό, (fr. ἀπανάγξω to emit brightness, and this fr. αὐγή brightness; cf. ἀποσκίασμα, ἀπείκασμα, ἀπικόνισμα, ἀπήχημα), reflected brightness: Christ is called in Heb. i. 3 ἀπαύγ. τῆς δόξης τοῦ θεοῦ, inasmuch as he perfectly reflects the majesty of God; so that the same thing is declared here of Christ metaphysically, which he says of himself in an ethical sense in Jn. xii. 45 (xiv. 9): ὁ θεωρῶν ἐμέ θεωρεῖ τὸν πέμψαντά με. (Sap. vii. 26; Philo, mund. opif. § 51; plant. Noë § 12; de concup. § 11; and often in eccl. writ.; see more fully in *Grimm* on Sap. l. c., p. 161 sq.) [Some interpreters still adhere to the signif. effulgence or radiance (as distinguished from refulgence or reflection), see *Kurtz ad loc.*; *Soph. Lex. s. v.*; *Cremer s. v.*]\*

**ἀπ-εἶδον**, (ἀπό and εἶδον, 2 aor. of obsol. εἶδω), serves as 2 aor. of ἀφοράω, (cf. Germ. absehen); 1. to look away from one thing and at another. 2. to look at from somewhere, either from a distance or from a certain present condition of things; to perceive: ὡς ἂν ἀπιδῶ (L T Tr WH ἀφιδῶ [see ἀφείδον]) τὰ περὶ ἐμέ as soon as I shall have seen what issue my affairs will have [A. V.

how it will go with me], Phil. ii. 23. (In Sept., Jon. iv. 5, etc.)\*

**ἀπειθεία** [WH -θία, exc. in Heb. as below (see I, ε)], -ας, ἡ, (ἀπειθής), disobedience, (Jerome, inobedientia), obstinacy, and in the N. T. particularly obstinate opposition to the divine will: Ro. xi. 30, 32; Heb. iv. 6, 11; υἱοὶ τ. ἀπειθείας, those who are animated by this obstinacy (see υἱός, 2), used of the Gentiles: Eph. ii. 2; v. 6; Col. iii. 6 [R G L br.]. (Xen. mem. 3, 5, 5; Plut., al.)\*

**ἀπειθεῖω**, -ω; impf. ἡπειθουν; 1 aor. ἡπειθον; to be ἀπειθής (q. v.); not to allow one's self to be persuaded; not to comply with; a. to refuse or withhold belief (in Christ, in the gospel; opp. to πιστεύω): τῷ υἱῷ, Jn. iii. 36; τῷ λόγῳ, 1 Pet. ii. 8; iii. 1; absol. of those who reject the gospel, [R. V. to be disobedient; cf. b.]: Acts xiv. 2; xvii. 5 [Rec.]; xix. 9; Ro. xv. 31; 1 Pet. ii. 7 (T Tr WH ἀπιστοῦσιν). b. to refuse belief and obedience: with dat. of thing or of pers., Ro. ii. 8 (τῇ ἀληθείᾳ); xi. 30 sq. (τῷ θεῷ); 1 Pet. iv. 17; absol., Ro. x. 21 (Is. lxxv. 2); Heb. iii. 18; xi. 31; 1 Pet. iii. 20. (In Sept. com. equiv. to πῆρ, ῥῥ; in Grk. writ. often fr. Aeschyl. Ag. 1049 down; in Hom. et al. ἀπειθεῖν.)\*

**ἀπειθής**, -ές, gen. -οὺς, (πειθομαι), impersuasive, uncompliant, contumacious, [A. V. disobedient]: absol., Lk. i. 17; Tit. i. 16; iii. 3; τινί, 2 Tim. iii. 2; Ro. i. 30; Acts xxvi. 19. (Deut. xxi. 18; Num. xx. 10; Is. xxx. 9; Zech. vii. 12; in Grk. writ. fr. Thuc. down; [in Theogn. 1235 actively not persuasive].)\*

**ἀπειλέω**, -ω; impf. ἡπειλουν; 1 aor. mid. ἡπειλησάμην; to threaten, menace: 1 Pet. ii. 23; in mid., acc. to later Grk. usage ([App. bell. civ. 3, 29]; *Polyaen. 7, 35, 2*), actively [B. 54 (47)]: Acts iv. 17 (ἀπειλῇ [L T Tr WH om.] ἀπειλῆσθαι, with dat. of pers. foll. by μή with inf., with sternest threats to forbid one to etc., W. § 54, 3; [B. 183 (159)]). (From Hom. down.) [COMP.: προσ-απειλέω.]\*

**ἀπειλή**, -ῆς, ἡ, a threatening, threat: Acts iv. 17 R G (cf. ἀπειλέω), 29; ix. 1; Eph. vi. 9. (From Hom. down.)\*

**ἀπ-εἰμι**; (εἰμί to be); [fr. Hom. down]; to be away, be absent: 1 Co. v. 3; 2 Co. x. 1, 11; xiii. 2, 10; Col. ii. 5; Phil. i. 27; [in all cases exc. Col. l. c. opp. to πάρεμι].\*

**ἀπ-εἰμι**: impf. 3 pers. plur. ἀπήεσαν; (εἰμί to go); [fr. Hom. down]; to go away, depart: Acts xvii. 10.\*

**ἀπ-εἶπον**: (εἶπον, 2 aor. fr. obsol. ἔπω); 1. to speak out, set forth, declare, (Hom. Il. 7, 416 ἀγγελίην ἀπέειπεν, 9, 309 τὸν μῦθον ἀποειπεῖν). 2. to forbid: 1 K. xi. 2, and in Attic writ. 3. to give up, renounce: with acc. of the thing, Job x. 3 (for ΔΝΡ), and often in Grk. writ. fr. Hom. down. In the same sense 1 aor. mid. ἀπειπάμην, 2 Co. iv. 2 [see WH. App. p. 164], (cf. αἰσχύνω, 1); so too in Hdt. 1, 59; 5, 56; 7, 14, [etc.], and the later writ. fr. Polyb. down.\*

**ἀπειράστος**, -ον, (πειράζω), as well untempted as untemptable: ἀπειράστος κακῶν that cannot be tempted by evil, not liable to temptation to sin, Jas. i. 13; cf. the full remarks on this pass. in W. § 30, 4 [cf. § 16, 3 a.; B. 170 (148)]. (Joseph. b. j. 5, 9, 3; 7, 8, 1, and eccl. writ. The Greeks said ἀπειράτος, fr. πειράω.)\*



ἄπειρος, -ον, (πεῖρα trial, experience), *inexperienced in, without experience of*, with gen. of the thing (as in Grk. writ.): Heb. v. 13. [(Pind. and Hdt. down.)]\*

ἀπ-εκ-δέχομαι; [impf. ἀπεξεδεχομένην]; *assiduously and patiently to wait for*, [cf. Eng. wait it out]: absol., 1 Pet. iii. 20 (Rec. ἐκδέχομαι); τί, Ro. viii. 19, 23, 25; 1 Co. i. 7; Gal. v. 5 (on this pass. cf. ἐλπίς sub fin.); with the acc. of a pers., Christ in his return from heaven: Phil. iii. 20; Heb. ix. 28. Cf. C. F. A. Fritzsche in *Fritzschiolum* Opuscul. p. 155 sq.; Win. De verb. comp. etc. Pt. iv. p. 14; [Ellic. on Gal. l. c.]. (Scarcely found out of the N. T.; Heliod. Aeth. 2, 35; 7, 23.)\*

ἀπ-εκ-δύομαι: 1 aor. ἀπεκδυσάμην; 1. *wholly to put off from one's self* (ἀπό denoting separation fr. what is put off): τὸν παλαιὸν ἄνθρωπον, Col. iii. 9. 2. *wholly to strip off for one's self* (for one's own advantage), *despoil, disarm*: τινά, Col. ii. 15. Cf. Win. De verb. comp. etc. Pt. iv. p. 14 sq., [esp. Bp. Lghtft. on Col. ii. 15]. (Joseph. antt. 6, 14, 2 ἀπεκδύς [but ed. Bekk. μετεκδύς] τὴν βασιλικὴν ἐσθήτα.)\*

ἀπ-εκ-δυσίς, -εως, ἡ, (ἀπεκδύομαι, q. v.), *a putting off, laying aside*: Col. ii. 11. (Not found in Grk. writ.)\*

ἀπ-ελαύνω: 1 aor. ἀπήλασα; *to drive away, drive off*: Acts xviii. 16. (Com. in Grk. writ.)\*

ἀπ-ελεγμός, -ου, ὁ, (ἀπελέγχω to convict, expose, refute; *elengmos* refutation, refutation, in Sept. for ἔλεγχις), *censure, repudiation of a thing shown to be worthless: εἶναι εἰς ἀπελεγμὸν* to be proved to be worthless, to be disesteemed, come into contempt [R. V. *disrepute*], Acts xix. 27. (Not used by prof. auth.)\*

ἀπ-ελευθερος, -ου, ὁ, ἡ, *a manumitted slave, a freedman*, (ἀπό, cf. Germ. *los*, [set free from bondage]): τοῦ κυρίου, presented with (spiritual) freedom by the Lord, 1 Co. vii. 22. (In Grk. writ. fr. Xen. and Plat. down.)\*

Ἀπέλλης [better -λλῆς (so all edd.); see Chandler §§ 59, 60], -ου, ὁ, *Apelles*, the prop. name of a certain Christian: Ro. xvi. 10. [Cf. Bp. Lghtft. on Philip. p. 174.]\*

ἀπ-ελπίζω (Lehm. ἀφελπιζω, [cf. gram. reff. s. v. ἀφείδω]); *to despair* [W. 24]: μηδὲν ἀπελπίζοντες *nothing despairing* sc. of the hoped-for recompense from God the requiter, Lk. vi. 35, [T WH mrg. μηδένα ἀπελπ.; if this reading is to be tolerated it may be rendered *despairing of no one*, or even *causing no one to despair* (cf. the Jerus. Syriac). Tdf. himself seems half inclined to take μηδένα as neut. plur., a form thought to be not wholly unprecedented; cf. Steph. Thesaur. v. col. 962]. (Is. xxix. 19; 2 Macc. ix. 18; Sir. xxii. 21; [xxvii. 21; Judith ix. 11]; often in Polyb. and Diod. [cf. Soph. Lex. s. v.].)\*

ἀπ-έναντι, adv., with gen. [B. 319 (273)]; 1. *over against, opposite*: τοῦ τάφου, Mt. xxvii. 61; [τοῦ γαστροφυλακίου, Mk. xii. 41 Tr txt. WH mrg.]. 2. *in sight of, before*: Mt. xxi. 2 R G; xxvii. 24 (here L Tr WH txt. κατέναντι); Acts iii. 16; Ro. iii. 18 (Ps. xxxv. (xxxvi.) 2). 3. *in opposition to, against*: τῶν δογμάτων Καίσαρος, Acts xvii. 7. (Common in Sept. and Apocr.; Polyb. 1, 86, 3.)\*

ἀπέραντος, -ον, (περαίνω to go through, finish; cf. ἀμά-

ραντος), *that cannot be passed through, boundless, endless: γενεαλογίας*, protracted interminably, 1 Tim. i. 4. (Job xxxvi. 26; 3 Macc. ii. 9; in Grk. writ. fr. Pind. down.)\*

ἀπερισπαστως, adv., (περισπάω, q. v.), *without distraction, without solicitude*: 1 Co. vii. 35. (The adjective occurs in Sap. xvi. 11; Sir. xli. 1; often in Polyb. [the adv. in 2, 20, 10; 4, 18, 6; 12, 28, 4; cf. W. 463 (431)] and Plut.)\*

ἀ-περί-τμητος, -ον, (περιτέμνω), *uncircumcised*; metaph. ἀπερίτμητοι τῇ καρδίᾳ (Jer. ix. 26; Ezek. xliv. 7) καὶ τῷ ὠτί (Jer. vi. 10) whose heart and ears are covered, i. e. whose soul and senses are closed to divine admonitions, obdurate, Acts vii. 51. (Often in Sept. for ὕψις; 1 Macc. i. 48; ii. 46; [Philo de migr. Abr. § 39]; Plut. am. prol. 3.)\*

ἀπ-έρχομαι; fut. ἀπελεύσομαι (Mt. xxv. 46; Ro. xv. 28; W. 86 (82)); 2 aor. ἀπῆλθον (ἀπῆλθα in Rev. x. 9 [where R G Tr -θον], ἀπῆλθαν L T Tr WH in Mt. xxii. 22; Rev. xxi. 1, 4 [(but here WH txt. only), etc., and WH in Lk. xxiv. 24]; cf. W. § 13, 1; Mullach p. 17 sq. [226]; B. 39 (34); [Soph. Lex. p. 38; Tdf. Proleg. p. 123; WH. App. p. 164 sq.; Kuenen and Cobet, N. T. p. lxiv; Scrivener, Introd. p. 562; Collation, etc., p. liv. sq.]); pf. ἀπελήλυθα (Jas. i. 24); plpf. ἀπεληλύθειν (Jn. iv. 8); [fr. Hom. down]; *to go away* (fr. a place), *to depart*; 1. properly, a. absol.: Mt. xiii. 25; xix. 22; Mk. v. 20; Lk. viii. 39; xvii. 23; Jn. xvi. 7, etc. Ptcp. ἀπελθών with indic. or subj. of other verbs in past time *to go* (away) and etc.: Mt. xiii. 28, 46; xviii. 30; xxv. 18, 25; xxvi. 36; xxvii. 5; Mk. vi. 27 (28), 37; Lk. v. 14. b. with specification of the place into which, or of the person to whom or from whom one departs: εἰς with acc. of place, Mt. v. 30 L T Tr WH; xiv. 15; xvi. 21; xxii. 5; Mk. vi. 36; ix. 43; Jn. iv. 8; Ro. xv. 28, etc.; εἰς ὁδὸν ἐθνῶν, Mt. x. 5; εἰς τὸ πέραν, Mt. viii. 18; Mk. viii. 13; [δὲ ὑμῶν εἰς Μακεδ. 2 Co. i. 16 Lehm. txt.]; ἐπὶ with acc. of place, Lk. [xxiii. 33 R G T]; xxiv. 24; ἐπὶ with acc. of the business which one goes to attend to: ἐπὶ (the true reading for R G εἰς) τὴν ἐμπορίαν αὐτοῦ, Mt. xxii. 5; ἐκεῖ, Mt. ii. 22; ἔξω with gen., Acts iv. 15; πρὸς τινα, Mt. xiv. 25 [Rec.]; Rev. x. 9; ἀπὸ τινος, Lk. i. 38; viii. 37. Hebraistically (cf. רָחַק אֶחָד) ἀπέρχ. ὀπίσω τινός to go away in order to follow any one, go after him figuratively, i. e. to follow his party, follow him as a leader: Mk. i. 20; Jn. xii. 19; in the same sense ἀπέρχ. πρὸς τινα, Jn. vi. 68; Xen. an. 1, 9, 16 (29); used also of those who seek any one for vile purposes, Jude 7. Lexicographers (following Suidas, ἀπέλθω ἀντὶ τοῦ ἐπανελεῖν) incorrectly ascribe to ἀπέρχεσθαι also the idea of *returning, going back*,—misled by the fact that a going away is often at the same time a going back. But where this is the case, it is made evident either by the connection, as in Lk. vii. 24, or by some adjunct, as εἰς τὸν οἶκον αὐτοῦ, Mt. ix. 7; Mk. vii. 30, (οἶκαδε, Xen. Cyr. 1, 3, 6); πρὸς ἑαυτὸν [Treg. πρ. αὐτόν] home, Lk. xxiv. 12 [R G, but L Tr br. T WH reject the vs.]; Jn. xx. 10 [here T Tr πρὸς αὐτούς, WH π. αὐτ. (see αὐτοῦ)]; εἰς τὰ ὀπίσω, Jn. vi. 66 (to return home); xviii. 6 (to draw back, re-



treat). 2. trop.: of departing evils and sufferings, Mk. i. 42; Lk. v. 13 (ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ); Rev. ix. 12; xi. 14; of good things taken away from one, Rev. xviii. 14 [R G]; of an evanescent state of things, Rev. xxi. 1 (Rec. παρήλαθε), 4; of a report going forth or spread *eis*, Mt. iv. 24 [Treg. mrg. ἐξῆλθεν].

ἀπέχω; [impf. ἀπέιχον Mt. xiv. 24 Tr txt. WH txt.; pres. mid. ἀπέχομαι]; 1. trans. a. to hold back, keep off, prevent, (Hom. Il. 1, 97 [Zenod.]; 6, 96; Plat. Crat. c. 23 p. 407 b.). b. to have wholly or in full, to have received (what one had a right to expect or demand; cf. ἀποδιδόναι, ἀπολαμβάνειν, [Win. De verb. comp. etc. Pt. iv. p. 8; Gram. 275 (258); B. 203 (176)]; acc. to Bp. Lghtft. (on Phil. iv. 18) ἀπό denotes correspondence, i. e. of the contents to the capacity, of the possession to the desire, etc.): τινά, Phil. 15; μισθόν, Mt. vi. 2, 5, 16; παράκλησιν, Lk. vi. 24; πάντα, Phil. iv. 18; (often so in Grk. writ. [cf. Bp. Lghtft. on Phil. 1. c.]). Hence c. ἀπέχει, impers., it is enough, sufficient: Mk. xiv. 41, where the explanation is 'ye have slept now long enough'; so that Christ takes away the permission, just given to his disciples, of sleeping longer; cf. Meyer ad loc.; (in the same sense in (Pseudo-) Anacr. in Odar. (15) 28, 33; Cyril Alex. on Hag. ii. 9 [but the true reading here seems to be ἀπέχω, see P. E. Pusey's ed. Oxon. 1868]). 2. intrans. to be away, absent, distant, [B. 144 (126)]: absol., Lk. xv. 20; ἀπό, Lk. vii. 6; xxiv. 13; Mt. [xiv. 24 Tr txt. WH txt.]; xv. 8; Mk. vii. 6, (Is. xxix. 13). 3. Mid. to hold one's self off, abstain: ἀπό τινος, from any thing, Acts xv. 20 [R G]; 1 Th. iv. 3; v. 22, (Job i. 1; ii. 3; Ezek. viii. 6); τινός, Acts xv. 29; 1 Tim. iv. 3; 1 Pet. ii. 11. (So in Grk. writ. fr. Hom. down.)\*

ἀπιστεύω, -ω; [impf. ἠπίστουν]; 1 aor. ἠπίστησα; (ἀπιστος); 1. to betray a trust, be unfaithful: 2 Tim. ii. 13 (opp. to πιστός μένει); Ro. iii. 3; [al. deny this sense in the N. T.; cf. Morison or Mey. on Rom. 1. c.; Ellie. on 2 Tim. 1. c.]. 2. to have no belief, disbelieve: in the news of Christ's resurrection, Mk. xvi. 11; Lk. xxiv. 41; with dat. of pers., Lk. xxiv. 11; in the tidings concerning Jesus the Messiah, Mk. xvi. 16 (opp. to πιστεύω), [so 1 Pet. ii. 7 T Tr WH]; Acts xxviii. 24. (In Grk. writ. fr. Hom. down.)\*

ἀπιστία, -as, ἡ, (fr. ἀπιστος), want of faith and trust; 1. unfaithfulness, faithlessness, (of persons betraying a trust): Ro. iii. 3 [cf. reff. s. v. ἀπιστέω, 1]. 2. want of faith, unbelief: shown in withholding belief in the divine power, Mk. xvi. 14, or in the power and promises of God, Ro. iv. 20; Heb. iii. 19; in the divine mission of Jesus, Mt. xiii. 58; Mk. vi. 6; by opposition to the gospel, 1 Tim. i. 13; with the added notion of obstinacy, Ro. xi. 20, 23; Heb. iii. 12. contextually, weakness of faith: Mt. xvii. 20 (where L T Tr WH ἐλιγοπιστίαν); Mk. ix. 24. (In Grk. writ. fr. Hes. and Hdt. down.)\*

ἀπιστος, -ον, (πιστός), [fr. Hom. down], without faith or trust; 1. unfaithful, faithless, (not to be trusted, perfidious): Lk. xii. 46; Rev. xxi. 8. 2. incredible, of things: Acts xxvi. 8; (Xen. Hiero 1, 9; symp. 4,

49; Cyr. 3, 1, 26; Plat. Phaedr. 245 c.; Joseph. antt. 6, 10, 2, etc.). 3. unbelieving, incredulous: of Thomas disbelieving the news of the resurrection of Jesus, Jn. xx. 27; of those who refuse belief in the gospel, 1 Co. vi. 6; vii. 12-15; x. 27; xiv. 22 sqq.; [1 Tim. v. 8]; with the added idea of impiety and wickedness, 2 Co. iv. 4; vi. 14 sq. of those among the Christians themselves who reject the true faith, Tit. i. 15. without trust (in God), Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41.\*

ἀπλότης, -ητος, ἡ, singleness, simplicity, sincerity, mental honesty; the virtue of one who is free from pretence and dissimulation, (so in Grk. writ. fr. Xen. Cyr. 1, 4, 3; Hell. 6, 1, 18, down): ἐν ἀπλότητι (L T Tr WH ἀγότητι) καὶ εὐκρινείᾳ θεοῦ i. e. infused by God through the Spirit [W. § 36, 3 b.], 2 Co. i. 12; ἐν ἀπλ. τῆς καρδίας (ⲁⲛⲁⲣⲁⲓ, 1 Chr. xxix. 17), Col. iii. 22; Eph. vi. 5, (Sap. i. 1); εἰς Χριστόν, sincerity of mind towards Christ, i. e. single-hearted faith in Christ, as opp. to false wisdom in matters pertaining to Christianity, 2 Co. xi. 3; ἐν ἀπλότητι in simplicity, i. e. without self-seeking, Ro. xii. 8. openness of heart manifesting itself by benefactions, liberality, [Joseph. antt. 7, 13, 4; but in opposition see Fritzsche on Rom. vol. iii. 62 sq.]: 2 Co. viii. 2; ix. 11, 13 (τῆς κοινωνίας, manifested by fellowship). Cf. Kling s. v. 'Einfalt' in Herzog iii. p. 723 sq.\*

ἀπλούς, -ῆ, -οὖν, (contr. fr. -όος, -ός, -όον), [fr. Aeschyl. down], simple, single, (in which there is nothing complicated or confused; without folds, [cf. Trench § lvi.]); whole; of the eye, good, fulfilling its office, sound: Mt. vi. 22; Lk. xi. 34, — [al. contend that the moral sense of the word is the only sense lexically warranted; cf. Test. xii. Patr. test. Isach. § 3 οὐ κατελάλησά τινος, etc. πορευόμενος ἐν ἀπλότητι ὀφθαλμῶν, ibid. § 4 πάντα ὁρᾷ ἐν ἀπλότητι, μὴ ἐπιδεχόμενος ὀφθαλμοῖς πονηρίας ἀπὸ τῆς πλάνης τοῦ κόσμου; yet cf. Fritzsche on Ro. xii. 8].\*

ἀπλῶς, adv., [fr. Aeschyl. down], simply, openly, frankly, sincerely: Jas. i. 5 (led solely by his desire to bless).\*

ἀπό, [fr. Hom. down], preposition with the Genitive, (Lat. a, ab, abs, Germ. von, ab, weg, [cf. Eng. of, off]), from, signifying now Separation, now Origin. On its use in the N. T., in which the influence of the Hebr. is traceable, cf. W. 364 sq. (342), 369 (346) sqq.; B. 321 (276) sqq. [On the neglect of elision before words beginning with a vowel see Tdf. Proleg. p. 94; cf. W. § 5, 1 a.; B. p. 10 sq.; WH. App. p. 146.] In order to avoid repetition we forbear to cite all the examples, but refer the reader to the several verbs followed by this preposition. ἀπό, then, is used

1. of Separation; and 1. of local separation, after verbs of motion fr. a place, (of departing, fleeing, removing, expelling, throwing, etc., see αἶρω, ἀπέρχομαι, ἀποτινάσσω, ἀποχωρέω, ἀφίστημι, φεύγω, etc.): ἀπεσπάσθη ἀπ' αὐτῶν, Lk. xxii. 41; βάλει ἀπὸ σοῦ, Mt. v. 29 sq.; ἐκβάλω τὸ κάρφος ἀπὸ [L T Tr WH ἐκ] τοῦ ὀφθαλμοῦ, Mt. vii. 4; ἀφ' [L WH Tr txt. παρ' (q. v. L a.)] ἧς ἐκβεβλήκει δαιμόνια, Mk. xvi. 9; καθέλει ἀπὸ θρόνου, Lk. i. 52. 2. of the separation of a part from the whole; where of a whole some part is taken: ἀπὸ τοῦ ἱματίου, Mt. ix. 16;



ἀπὸ μελισσίου κηρίου, Lk. xxiv. 42 [R G, but Tr br. the clause]; ἀπὸ τῶν ὀψαρίων, Jn. xxi. 10; τὰ ἀπὸ τοῦ πλοίου fragments of the ship, Acts xxvii. 44; ἐνοσφίσαστο ἀπὸ τῆς τιμῆς, Acts v. 2; ἐκχεῶ ἀπὸ τοῦ πνεύματος, Acts ii. 17; ἐκλεξάμενος ἀπ' αὐτῶν, Lk. vi. 13; τίνα ἀπὸ τῶν δύο, Mt. xxvii. 21; ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ, sc. τινές [R. V. *whom certain of the children of Israel did prize* (cf. τίς, 2 c.); but al. refer this to Π. 2 d. aa. fin. q. v.], Mt. xxvii. 9, (ἐξῆλθον ἀπὸ τῶν ἱερῶν, sc. τινές, 1 Macc. vii. 33); after verbs of *eating* and *drinking* (usually joined in Grk. to the simple gen. of the thing [cf. B. 159 (139); W. 198 (186) sq.]: Mt. xv. 27; Mk. vii. 28; πίνειν ἀπὸ, Lk. xxii. 18 (elsewhere in the N. T. ἐκ). 3. of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed; a. after verbs of *averting*, *loosening*, *liberating*, *ransoming*, *preserving*: see ἀγοράζω, ἀπαλλάσσω, ἀποστρέφω, ἐλευθερώω, θεραπεύω, καθαρίζω, λούω, λυτρῶω, λύω, ῥύομαι, σώζω, φυλάσσω, etc. b. after verbs of *desisting*, *abstaining*, *avoiding*, etc.: see ἀπέχω, παύω, καταπαύω, βλέπω, προσέχω, φυλάσσομαι, etc. c. after verbs of *concealing* and *hindering*: see κρύπτω, κολῶω, παρακαλύπτω. d. Concise constructions, [cf. esp. B. 322 (277)]: ἀνάθεμα ἀπὸ τοῦ Χριστοῦ, Ro. ix. 3 (see ἀνάθεμα sub fin.); λούειν ἀπὸ τῶν πληγῶν to wash away the blood from the stripes, Acts xvi. 33; μετανοεῖν ἀπὸ τῆς κακίας by repentance to turn away from wickedness, Acts viii. 22; ἀποθνήσκειν ἀπὸ τινος by death to be freed from a thing, Col. ii. 20; φθειρεσθαι ἀπὸ τῆς ἀπλότητος to be corrupted and thus led away from singleness of heart, 2 Co. xi. 3; εἰσακουσθεὶς ἀπὸ τ. εὐλαβείας heard and accordingly delivered from his fear, Heb. v. 7 (al. *heard for* i. e. on account of *his godly fear* [cf. Π. 2 b. below]). 4. of a state of separation, i. e. of distance; and a. of distance of Place, — of the local terminus from which: Mt. xxiii. 34; xxiv. 31, etc.; after μακράν, Mt. viii. 30; Mk. xii. 34; Jn. xxi. 8; after ἀπέχειν, see ἀπέχω 2; ἀπὸ ἄνωθεν ἔως κάτω, Mk. xv. 38; ἀπὸ μακρόθεν, Mt. xxvii. 55, etc. [cf. B. 70 (62); W. § 65, 2]. Acc. to later Grk. usage it is put before nouns indicating local distance: Jn. xi. 18 (ἦν ἐγγὺς ὡς ἀπὸ σταδίων δεκαπέντε about fifteen furlongs off); Jn. xxi. 8; Rev. xiv. 20, (Diod. i. 51 ἐπάνω τῆς πόλεως ἀπὸ δέκα σχοίνων λίμνην ὠρυξε, [also 1, 97; 4, 56; 16, 46; 17, 112; 18, 40; 19, 25, etc.; cf. *Soph. Lex.* s. v. 5]; Joseph. b. j. 1, 3, 5 τοῦτο ἀφ' ἐξακοσίων σταδίων ἐντεῦθεν ἔστιν, Plut. Aem. Paul. c. 18, 5 ὥστε τοὺς πρώτους νεκροὺς ἀπὸ δυοῖν σταδίων κατυπεσεῖν, vit. Oth. c. 11, 1 κατεστρατοπέδευσεν ἀπὸ πενήτηκοντα σταδίων, vit. Philop. c. 4, 3 ἦν γὰρ ἀγρὸς αὐτῷ ἀπὸ σταδίων ἑκαοσι τῆς πόλεως]; cf. W. 557 (518) sq.; [B. 153 (133)]. b. of distance of Time, — of the temporal terminus from which, (Lat. inde a): ἀπὸ τῆς ὥρας ἐκείνης, Mt. ix. 22; xvii. 18; Jn. xix. 27; ἀπ' ἐκ. τῆς ἡμέρας, Mt. xxii. 46; Jn. xi. 53; [ἀπὸ πρώτης ἡμέρας,] Acts xx. 18; Phil. i. 5 [L T Tr WH τῆς πρ. ἡμ.]; ἀφ' ἡμερῶν ἀρχαίων, Acts xv. 7; ἀπ' ἐτῶν, Lk. vii. 43; Ro. xv. 23; ἀπ' αἰῶνος and ἀπὸ τ. αἰώνων, Lk. i. 70, etc.; ἀπ' ἀρχῆς, Mt. xix. 4, 8, etc.; ἀπὸ καταβολῆς κόσμου, Mt. xiii. 35 [L T Tr WH om. κοσμ.], etc.; ἀπὸ κτίσεως

κόσμου, Ro. i. 20; ἀπὸ βρέφους from a child, 2 Tim. iii. 15; ἀπὸ τῆς παρθενίας, Lk. ii. 36; ἀφ' ἧς (sc. ἡμέρας) since, Lk. vii. 45; Acts xxiv. 11; 2 Pet. iii. 4; ἀφ' ἧς ἡμέρας, Col. i. 6, 9; ἀφ' οὗ equiv. to ἀπὸ τούτου ὅτε [cf. B. 82 (71); 105 (92)], Lk. xiii. 25; xxiv. 21; Rev. xvi. 18, (Hdt. 2, 44; and in Attic); ἀφ' οὗ after τρία ἔτη, Lk. xiii. 7 T Tr WH; ἀπὸ τοῦ νῦν from the present, henceforth, Lk. i. 48; v. 10; xii. 52; xxii. 69; Acts xviii. 6; 2 Co. v. 16; ἀπὸ τότε, Mt. iv. 17; xvi. 21; xxvi. 16; Lk. xvi. 16; ἀπὸ πέρυσι since last year, a year ago, 2 Co. viii. 10; ix. 2; ἀπὸ πρῶτ, Acts xxviii. 23; cf. W. 422 (393); [B. 320 (275)]; Lob. ad Phryn. pp. 47, 461. c. of distance of Order or Rank, — of the terminus from which in any succession of things or persons: ἀπὸ διετούς (sc. παιδός) καὶ κατωτέρω, Mt. ii. 16, (τοὺς Δευῖτας ἀπὸ εἰκοσαετούς καὶ ἐπάνω, Num. i. 20; 2 Esdr. iii. 8); ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ, Mt. i. 17; ἔσδομος ἀπὸ Ἀδάμ, Jude 14; ἀπὸ μικροῦ ἕως μεγάλου, Acts viii. 10; Heb. viii. 11; ἀρχεσθαι ἀπὸ τινος, Mt. xx. 8; Lk. xxiii. 5; xxiv. 27; Jn. viii. 9; Acts viii. 35; x. 37.

II. of Origin; whether of local origin, the place whence; or of causal origin, the cause from which. 1. of the Place whence anything is, comes, befalls, is taken; a. after verbs of *coming*; see ἔρχομαι, ἦκω, etc.: ἀπὸ [L Tr WH ἀπ'] ἀγορᾶς sc. ἐλθόντες, Mk. vii. 4; ἄγγελος ἀπ' (τοῦ) οὐρανοῦ, Lk. xxii. 43 [L br. WH reject the pass.]; τὸν ἀπ' οὐρανῶν sc. λαλοῦντα, Heb. xii. 25, etc.; of the country, province, town, village, from which any one has originated or proceeded [cf. W. 364 (342); B. 324 (279)]: Mt. ii. 1; iv. 25; Jn. i. 44 (45); xi. 1; μία ἀπὸ ὄρους Σινᾶ, Gal. iv. 24. Hence ὁ or οἱ ἀπὸ τινος a native of, a man of, some place: ὁ ἀπὸ Ναζαρέθ the Nazarene, Mt. xxi. 11; ὁ ἀπὸ Ἀριμαθαίας, Mk. xv. 43; Jn. xix. 38 [here G L Tr WH om. ὁ]; οἱ ἀπὸ Ἰόπης, Acts x. 23; οἱ ἀπὸ Ἰταλίας the Italians, Heb. xiii. 24 [cf. W. § 66, 6]. A great number of exx. fr. prof. writ. are given by Wieseler, Untersuch. iib. d. Hebräerbr. 2te Hälfte, p. 14 sq. b. of the party or society from which one has proceeded, i. e. a member of the sect or society, a disciple or votary of it: οἱ ἀπὸ τῆς ἐκκλησίας, Acts xii. 1; οἱ ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων, Acts xv. 5, (as in Grk. writ.: οἱ ἀπὸ τῆς Στοᾶς, οἱ ἀπὸ τῆς Ἀκαδημίας, etc.). c. of the material from which a thing is made: ἀπὸ τριχῶν καμήλου, Mt. iii. 4 [W. 370 (347); B. 324 (279)]. d. trop. of that from or by which a thing is known: ἀπὸ τῶν καρπῶν ἐπιγινώσκειν, Mt. vii. 16, 20 [here Lchm. ἐκ τ. κ. etc.] (Lys. in Andoc. § 6; Aeschin. adv. Tim. p. 69 ed. Reiske); μανθάνειν ἀπὸ τινος to learn from the example of any one, Mt. xi. 29; xxiv. 32; Mk. xiii. 28; but in Gal. iii. 2; Col. i. 7; Heb. v. 8, μανθ. ἀπὸ τινος means to learn from one's teaching or training [cf. B. 324 (279) c.; W. 372 (348)]. e. after verbs of *seeking*, *inquiring*, *demanding*: ἀπαυτεῖν, Lk. xii. 20 [Tr WH αἰτ.]; ζητεῖν, 1 Th. ii. 6 (alternating there with ἐκ [cf. W. § 50, 2]); ἐκζητεῖν, Lk. xi. 50 sq.; see αἰτέω. 2. of causal origin, or the Cause; and a. of the material cause, so called, or of that which supplies the material for the maintenance of the action expressed by the verb: so



γυμίζεσθαι, χορτάζεσθαι, πλουτεῖν, διακοεῖν ἀπό τινος, — see those verbs. **b.** of the cause on account of which anything is or is done, where commonly it can be rendered *for* (Lat. *prae*, Germ. *vor*): οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, Lk. xix. 3; οὐκέτι ἴσχυσαν ἀπὸ τοῦ πλήθους, Jn. xxi. 6, (Judith ii. 20); ἀπὸ τ. δόξης τοῦ φωτός, Acts xxii. 11; [here many would bring in Heb. v. 7 (W. 371 (348); B. 322 (276)), see I. 3 d. above]. **c.** of the moving or impelling cause (Lat. *ex*, *prae*; Germ. *aus*, *vor*), *for*, *out of*: ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, Mt. xiii. 44; ἀπὸ τοῦ φόβου *for fear*, Mt. xiv. 26; xxviii. 4; Lk. xxi. 26. Hebraistically: φοβεῖσθαι ἀπὸ τινος (יִרְאָה), Mt. x. 28; Lk. xii. 4; φεύγειν ἀπὸ τινος (יָרַח), to flee *for fear of* one, Jn. x. 5; Mk. xiv. 52 (R G, but L Tr mrg. br. ἀπ' αὐτῶν); Rev. ix. 6; cf. φεύγω and W. 223 (209 sq.). **d.** of the efficient cause, viz. of things from the force of which anything proceeds, and of persons from whose will, power, authority, command, favor, order, influence, direction, anything is to be sought; **aa.** in general: ἀπὸ τοῦ ὕπνου by force of the sleep, Acts xx. 9; ἀπὸ σοῦ σημειῶν, Mt. xii. 38; ἀπὸ δόξης εἰς δόξαν, 2 Co. iii. 18 (from the glory which we behold for ourselves [cf. W. 254 (238)] in a mirror, goes out a glory in which we share, cf. Meyer ad loc.); ἀπὸ κυρίου πνεύματος by the Spirit of the Lord [yet cf. B. 343 (295)], *ibid.*; διελθὼν ἀπὸ προσώπου τοῦ κυρίου destruction proceeding from the (incensed, wrathful) countenance of the Lord, 2 Th. i. 9 (on this passage, to be explained after Jer. iv. 26 Sept., cf. Ewald); on the other hand, ἀνάψυξις ἀπὸ προσώπου τ. κ. Acts iii. 20 (19); ἀπεκτάνθησαν ἀπὸ (Rec. ὑπὸ) τῶν πληγῶν, Rev. ix. 18. ἀφ' ἑαυτοῦ, ἀφ' ἑαυτῶν, ἀπ' ἑμαυτοῦ, an expression esp. com. in John, *of himself* (*myself*, etc.), *from his own disposition or judgment*, as distinguished from another's instruction, [cf. W. 372 (348)]: Lk. xii. 57; xxi. 30; Jn. v. 19, 30; xi. 51; xiv. 10; xvi. 13; xviii. 34 [L Tr WH ἀπὸ σεαυτ.]; 2 Co. iii. 5; κ. 7 [L Tr WH ἐφ' ἐ. (see ἐπὶ A. I. 1 c.)]; *of one's own will and motion*, as opp. to the command and authority of another: Jn. vii. 17 sq. 28; viii. 42; x. 18, (Num. xvi. 28); *by one's own power*: Jn. xv. 4; *by one's power and on one's own judgment*: Jn. viii. 28; exx. fr. prof. auth. are given in *Kypke*, *Observ.* i. p. 391. [Cf. εὐχὴν ἔχοντες ἀφ' (al. ἐφ' see ἐπὶ A. I. 1 f.) ἑαυτῶν, Acts xxi. 23 WH txt.] after verbs *of learning, knowing, receiving*, ἀπό is used of him to whom we are indebted for what we know, receive, possess, [cf. W. 370 (347) n., also De verb. comp. etc. Pt. ii. p. 7 sq.; B. 324 (279); Mey. on 1 Co. xi. 23; per contra Bp. Lghtft. on Gal. i. 12]: ἀκούειν, Acts ix. 13; 1 Jn. i. 5; γινώσκειν, Mk. xv. 45; λαμβάνειν, Mt. xvi. 25 sq.; 1 Jn. ii. 27; iii. 22 L T Tr WH; ἔχειν, 1 Jn. iv. 21; 2 Co. ii. 3, etc.; παραλαμβάνειν, 1 Co. xi. 23; δέχεσθαι, Acts xxviii. 21; respecting *μανθάνειν* see above, II. 1 d.; λατρεῖν τῷ θεῷ ἀπὸ προγόνων after the manner of the λατρεία received from my forefathers [cf. W. 372 (349); B. 322 (277)], 2 Tim. i. 3. γίνεται μοι, 1 Co. i. 30; iv. 5; χάρις ἀπὸ θεοῦ or τοῦ θεοῦ, from God, the author, bestower, Ro. i. 7; 1 Co. i. 3; Gal. i. 3, and often; καὶ τοῦτο ἀπὸ θεοῦ, Phil. i. 28. ἀπόστολος ἀπὸ etc., constituted an apostle by authority

and commission, etc. [cf. W. 418 (390)], Gal. i. 1. after πάσχειν, Mt. xvi. 21; [akin to this, acc. to many, is Mt. xxvii. 9 ὃν ἐτίμησαντο ἀπὸ τῶν υἱῶν Ἰσραὴλ, R. V. mrg. *whom they prized on the part of the sons of Israel*; but see in I. 2 above]. **bb.** When ἀπό is used after passives (which is rare in the better Grk. auth., cf. Bnhdy. p. 222 sqq.; [B. 325 (280); W. 371 (347 sq.)]), the connection between the cause and the effect is conceived of as looser and more remote than that indicated by ὑπό, and may often be expressed by *on the part of* (Germ. *von Seiten*), [A. V. generally *of*]: ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον approved (by miracles) according to God's will and appointment, Acts ii. 22; ἀπὸ θεοῦ πειράζομαι the cause of my temptation is to be sought in God, Jas. i. 13; ἀπεστερήμενος [T Tr WH ἀφυστερ.] ἀφ' ἡμῶν by your fraud, Jas. v. 4; ἀποδοκιμάζεσθαι, Lk. xvii. 25; [ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων, Lk. vii. 35 acc. to some; see δικαιῶς, 2]; τόπον ἡτοίμασμένον ἀπὸ τοῦ θεοῦ by the will and direction of God, Rev. xii. 6; ὀχλούμενοι ἀπὸ (Rec. ὑπὸ, [see ὀχλέω]) πνευμάτων ἀκαθάρτ. Lk. vi. 18 (whose annoyance by diseases [?] cf. vs. 17) proceeded from unclean spirits [A. V. vexed (troubled) *with* etc.]; ἀπὸ τ. σαρκὸς ἐσπιλωμένον by touching the flesh, Jude 23; [add Lk. i. 26 T Tr WH ἀπεστάλη ὁ ἄγγελος ἀπὸ (R G L ὑπὸ) τοῦ θεοῦ]. As in prof. auth. so also in the N. T. the Mss. sometimes vary between ἀπό and ὑπό: e.g. in Mk. viii. 31; [Lk. viii. 43]; Acts iv. 36; [x. 17, 33; xv. 4]; Ro. xiii. 1; [xv. 24]; Rev. ix. 18; see W. 370 (347) sq.; B. 325 (280) sq.; [cf. Vincent and Dickson, *Mod. Grk.* 2d ed. App. § 41].

**III.** Phrases having a quasi-adverbial force, and indicating the manner or degree in which anything is done or occurs, are the following: ἀπὸ τ. καρδιῶν ὑμῶν from your hearts, i. e. willingly and sincerely, Mt. xviii. 35; ἀπὸ μέρους in part, 2 Co. i. 14; ii. 5; Ro. xi. 25; xv. 24; ἀπὸ μίας sc. either φωνῆς *with one voice*, or γνώμης *with one consent, one mind*, Lk. xiv. 18 (cf. Kuinoel ad loc.; [W. 423 (394); 591 (549 sq.)]; yet see *Lob. Paralip.* p. 363]).

**IV.** The extraordinary construction ἀπὸ ὧν (for Rec. ἀπὸ τοῦ ὧ) καὶ ὃ ἦν καὶ ὁ ἐρχόμενος, Rev. i. 4, finds its explanation in the fact that the writer seems to have used the words ὧ ὦν κτλ. as an indeclinable noun, for the purpose of indicating the meaning of the proper name *יהוה*; cf. W. § 10, 2 fin.; [B. 50 (43)].

**V.** In composition ἀπό indicates separation, liberation, cessation, departure, as in ἀποβάλλω, ἀποκόπτω, ἀποκυλίω, ἀπολύω, ἀπολύτρωσις, ἀπαλγέω, ἀπέρχομαι; finishing and completion, as in ἀπαρτίζω, ἀποτελέω; refers to the pattern from which a copy is taken, as in ἀπογράφειν, ἀφομοιοῦν, etc.; or to him from whom the action proceeds, as in ἀποδεύκνυμι, ἀποτολμάω, etc.

ἀπο-βαίνω: fut. ἀποβήσομαι; 2 aor. ἀπέβην; 1. *to come down from*: a ship (so even in Hom.), ἀπό, Lk. v. 2 [Tr mrg. br. ἀπ' αὐτῶν]; εἰς τὴν γῆν, Jn. xxi. 9. 2. *trop. to turn out, 'eventuate,'* (so fr. Hdt. down): ἀποβήσεται ὑμῖν εἰς μαρτύριον *it will issue, turn out*, Lk. xxi. 13; εἰς σωτηρίαν, Phil. i. 19. (Job xiii. 16; Artem. oneir. 3, 66.) \*



**ἀπο-βάλλω** : 2 aor. ἀπέβαλον; [fr. Hom. down]; to throw off, cast away: a garment, Mk. x. 50. trop. confidence, Heb. x. 35.\*

**ἀπο-βλέπω** : [impf. ἀπέβλεπον]; to turn the eyes away from other things and fix them on some one thing; to look at attentively: εἰς τι (often in Grk. writ.); trop. to look with steadfast mental gaze: εἰς τ. μισθαποδοσίαν, Heb. xi. 26 [W. § 66, 2 d.]\*

**ἀπό-βλητος**, -ον, thrown away, to be thrown away, rejected, despised, abominated: as unclean, 1 Tim. iv. 4, (in Hos. ix. 3 Symm. equiv. to κερῖς unclean; Hom. Il. 2, 361; 3, 65; Leian., Plut.).\*

**ἀπο-βολή**, -ης, ἡ, a throwing away; 1. rejection, repudiation, (ἀποβάλλεσθαι to throw away from one's self, cast off, repudiate): Ro. xi. 15 (opp. to πρόσληψις αὐτῶν, objec. gen.). 2. a losing, loss, (fr. ἀποβάλλω in the sense of lose): Acts xxvii. 22 ἀποβολή ψυχῆς οὐδέμια ἔσται ἐξ ἡμῶν no one of you shall lose his life [W. § 67, 1 e.]. (Plat., Plut., al.)\*

**ἀπο-γίνομαι** : [2 aor. ἀπεγενόμην]; 1. to be removed from, depart. 2. to die, (often so in Grk. writ. fr. Hdt. down); hence trop. ἀπογ. τινί to die to any thing: ταῖς ἀμαρτίαις ἀπογενόμενοι i. e. become utterly alienated from our sins, 1 Pet. ii. 24 [W. § 52, 4, 1 d.; B. 178 (155)].\*

**ἀπο-γραφή**, -ης, ἡ, (ἀπογράφω); a. a writing off, transcript (from some pattern). b. an enrolment (or registration) in the public records of persons together with their property and income, as the basis of an ἀποτίμησις (census or valuation), i. e. that it might appear how much tax should be levied upon each one: Lk. ii. 2; Acts v. 37; on the occurrence spoken of in both pass. cf. Schürer, Ntl. Zeitgesch. § 17, pp. 251, 262–286, and books there mentioned; [McClellan i. 392–399; B. D. s. v. Taxing].\*

**ἀπο-γράφω** : Mid., [pres. inf. ἀπογράφεσθαι]; 1 aor. inf. ἀπογράφασθαι; [pf. pass. ptep. ἀπογεγραμμένος; fr. Hdt. down]; a. to write off, copy (from some pattern). b. to enter in a register or records; spec. to enter in the public records the names of men, their property and income, to enroll, (cf. ἀπογραφή, b.); mid. to have one's self registered, to enroll one's self [W. § 38, 3]: Lk. ii. 1, 3, 5; pass. οἱ ἐν οὐρανοῖς ἀπογεγραμμένοι those whose names are inscribed in the heavenly register, Heb. xii. 23 (the reference is to the dead already received into the heavenly city, the figure being drawn from civil communities on earth, whose citizens are enrolled in a register).\*

**ἀπο-δείκνυμι**; 1 aor. ἀπέδειξα; pf. pass. ptep. ἀποδεικνύμενος; (freq. in Grk. writ. fr. Pind. Nem. 6, 80 down); 1. prop. to point away from one's self, to point out, show forth; to expose to view, exhibit, (Hdt. 3, 122 and often): 1 Co. iv. 9. Hence 2. to declare: τινά, to show, prove what kind of a person any one is, Acts ii. 22 (where cod. D gives the gloss [δεδοκίμ]ασμένον); 2 Th. ii. 4 [Lehm. mrg. ἀποδειγνύοντα]. to prove by arguments, demonstrate: Acts xxv. 7. Cf. Win. De verb. comp. etc. Pt. iv. p. 16 sq.\*

**ἀπό-δειξις**, -εως, ἡ, (ἀποδείκνυμι, q. v.), [fr. Hdt. down]; a. a making manifest, showing forth. b. a demonstration, proof: ἀπόδειξις πνεύματος καὶ δυνάμεως a proof by the Spirit and power of God, operating in me, and stirring in

the minds of my hearers the most holy emotions and thus persuading them, 1 Co. ii. 4 (contextually opposed to proof by rhetorical arts and philosophic arguments, — the sense in which the Greek philosophers use the word; [see *Heinrici*, *Corinthierbr.* i. p. 103 sq.]).\*

**ἀπο-δεκατεύω**, Lk. xviii. 12, for ἀποδεκατῶ q. v.; [cf. WH. App. p. 171].

**ἀπο-δεκατῶ**, -ῶ, inf. pres. ἀποδεκατοῖν, Heb. vii. 5 T Tr WH (cf. Delitzsch ad loc.; B. 44 (38)); [Tdf.'s note ad loc.; WH. Intr. § 410]; (δεκατῶ q. v.); a bibl. and eccl. word; Sept. for ἡμέρα; to tithe i. e. 1. with acc. of the thing, to give, pay, a tenth of any thing: Mt. xxiii. 23; Lk. xi. 42; xviii. 12 where T WH, after codd. *ἡ* B only, have adopted ἀποδεκατεύω, for which the simple δεκατεύω is more common in Grk. writ.; (Gen. xxviii. 22; Deut. xiv. 21 (22)). 2. τινά, to exact, receive, a tenth from any one: Heb. vii. 5; (1 S. viii. 15, 17). [B. D. s. v. Tithe].\*

**ἀπό-δεκτος** [so L T WH accent (and Rec. in 1 Tim. ii. 3); al. ἀποδεκτός, cf. Lob. Paralip. p. 498; Götting p. 313 sq.; Chandler § 529 sq.], -ον, (see ἀποδέχομαι), a later word, accepted, acceptable, agreeable: 1 Tim. ii. 3; v. 4.\*

**ἀπο-δέχομαι**; depon. mid.; impf. ἀπεδεχόμην; 1 aor. ἀπεδέξαμην; 1 aor. pass. ἀπεδέχθην; common in Grk. writ., esp. the Attic, fr. Hom. down; in the N. T. used only by Luke; to accept what is offered from without (ἀπό, cf. Lat. *ex* *capio*), to accept from, receive: τινά, simply, to give one access to one's self, Lk. ix. 11 L T Tr WH; Acts xxviii. 30; with emphasis [cf. Tob. vii. 17 and Fritzsche ad loc.], to receive with joy, Lk. viii. 40; to receive to hospitality, Acts xxi. 17 L T Tr WH; to grant one access to one's self in the capacity in which he wishes to be regarded, e. g. as the messenger of others, Acts xv. 4 (L T Tr WH *παρεδέχθησαν*); as a Christian, Acts xviii. 27; metaph. τί, to receive into the mind with assent: to approve, Acts xxiv. 3; to believe, τὸν λόγον, Acts ii. 41; (so in Grk. writ. esp. Plato; cf. Ast, Lex. Plat. i. p. 232).\*

**ἀποδημέω**, -ῶ; 1 aor. ἀπεδήμησα; (ἀποδήμιος, q. v.); to go away to foreign parts, go abroad: Mt. xxi. 33; xxv. 14 sq.; Mk. xii. 1; Lk. xv. 13 (εἰς χώραν); xx. 9. (In Grk. writ. fr. Hdt. down).\*

**ἀπό-δημος**, -ον, (fr. ἀπό and δῆμος the people), away from one's people, gone abroad: Mk. xiii. 34 [R. V. *sojourning in another country*]. [From Pind. down].\*

**ἀπο-δίδωμι**, pres. ptep. neut. ἀποδιδούν (fr. the form -διδώ, Rev. xxii. 2, where T Tr WH mrg. -διδούς [see WH. App. p. 167]); impf. 3 pers. plur. ἀπεδίδουν (for the more com. ἀπεδίδουσαν, Acts iv. 33; cf. W. § 14, 1 c.); fut. ἀποδώσω; 1 aor. ἀπέδωκα; 2 aor. ἀπέδων, impv. ἀπόδος, subj. 3 pers. sing. ἀποδοῖ and in 1 Thess. v. 15 Tdf. ἀποδοῖ (see δίδωμι), opt. 3 pers. sing. ἀποδώη [or rather, -δῶη; for -δῶη is a subjunctive form] (2 Tim. iv. 14, for ἀποδοίη, cf. W. § 14, 1 g.; B. 46 (40); yet L T Tr WH ἀποδώσει); Pass., 1 aor. inf. ἀποδοθῆναι; Mid., 2 aor. ἀπεδόμην, 3 pers. sing. ἀπέδοτο (Heb. xii. 16, where L WH ἀπέδeto; cf. B. 47 (41); Delitzsch on Hebr. p. 632 note; [WH. App. p. 167]); a common verb in Grk. writ. fr. Hom. down, and the N. T. does not deviate at all from their use of it; prop. to put away by giving, to give up, give over, (Germ.



*abgeben*, [cf. *Win. De verb. comp. etc. Pt. iv. p. 12 sq. who regards ἀπό as denoting to give from some reserved store, or to give over something which might have been retained, or to lay off some burden of debt or duty; cf. Cope on Aristot. rhet. 1, 1, 7]]]; 1. *to deliver*, relinquish what is one's own: τὸ σῶμα τοῦ Ἰησοῦ, Mt. xxvii. 58; hence in mid. *to give away for one's own profit what is one's own*, i. e. *to sell* [W. 253 (238)]: τῆ, Acts v. 8; Heb. xii. 16; τινά, Acts vii. 9, (often in this sense in Grk. writ., esp. the Attic, fr. Hdt. 1, 70 down; in Sept. for רָצַח, Gen. xxv. 33 etc.; Bar. vi. [i. e. Ep. Jer.] 27 (28)). 2. *to pay off, discharge*, what is due, (because a debt, like a burden, is thrown off, ἀπό, by being paid): a debt (Germ. *abtragen*), Mt. v. 26; xviii. 25–30, 34; Lk. vii. 42; x. 35; xii. 59; wages, Mt. xx. 8; tribute and other dues to the government, Mt. xxii. 21; Mk. xii. 17; Lk. xx. 25; Ro. xiii. 7; produce due, Mt. xxi. 41; Heb. xii. 11; Rev. xxii. 2; ὄρκους things promised under oath, Mt. v. 33, cf. Num. xxx. 3, (εὐχὴν a vow, Deut. xxiii. 21, etc.); conjugal duty, 1 Co. vii. 3; ἀμοιβὰς grateful requitals, 1 Tim. v. 4; λόγον *to render account*: Mt. xii. 36; Lk. xvi. 2; Acts xix. 40; Ro. xiv. 12 L txt. Tr txt.; Heb. xiii. 17; 1 Pet. iv. 5; μαρτύριον *to give testimony* (as something officially due), Acts iv. 33. Hence 3. *to give back, restore*: Lk. iv. 20; [vii. 15 Lchm. mrg.]; ix. 42; xix. 8. 4. *to requite, recompense*, in a good or a bad sense: Mt. vi. 4, 6, 18; xvi. 27; Ro. ii. 6; 2 Tim. iv. [8], 14; Rev. xviii. 6; xxii. 12; κακὸν ἀντὶ κακοῦ, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9. [COMP.: ἀντ-ἀποδίδωμ.]\**

ἀπο-δι-ορίζω; (διορίζω, and this fr. ὅρος a limit); by drawing boundaries *to disjoin, part, separate* from another: Jude 19 (οἱ ἀποδιорίζοντες ἑαυτοὺς those who by their wickedness separate themselves from the living fellowship of Christians; if *ἐαυτ.* be dropped, with Rec<sup>ts</sup> G L T Tr WH, the rendering is *making divisions or separations*). (Aristot. pol. 4, 4, 13 [p. 1290<sup>b</sup>, 25].)\*

ἀπο-δο-κιμάζω: (see δοκιμάζω); 1 aor. ἀπεδοκίμασα; Pass., 1 aor. ἀπεδοκίμασθην; pf. pter. ἀποδοκίμασμένος; *to disapprove, reject, repudiate*: Mt. xxi. 42; Mk. viii. 31; xii. 10; Lk. ix. 22; xvii. 25; xx. 17; 1 Pet. ii. 4, 7; Heb. xii. 17. (Equiv. to *δικάζω* in Ps. cxvii. (cxviii.) 22; Jer. viii. 9, etc.; in Grk. writ. fr. Hdt. 6, 130 down.)\*

ἀπο-δο-χή, -ης, ἡ, (ἀποδέχομαι, q. v.), *reception, admission, acceptance, approbation*, [A. V. *acceptation*]: 1 Tim. i. 15; iv. 9. (Polyb. 2, 56, 1; 6, 2, 13, etc.; ὁ λόγος ἀποδοχῆς *τυγχάνει* id. 1, 5, 5; Diod. 4, 84; Joseph. antt. 6, 14, 4; al. [cf. *Field, Otium Norv. pars iii. p. 124*].)\*

ἀπο-θέ-σις, -εως, ἡ, (ἀποτίθημι), *a putting off or away*: 2 Pet. i. 14; 1 Pet. ii. 21. [In various senses fr. Hippoc. and Plato down.]\*

ἀπο-θή-κη, -ης, ἡ, (ἀποτίθημι), *a place in which any thing is laid by or up; a storehouse, granary*, [A. V. *garner, barn*]: Mt. iii. 12; vi. 26; xiii. 30; Lk. iii. 17; xii. 18, 24. (Jer. xxvii. (l.) 26; Thuc. 6, 97.)\*

ἀπο-θη-σαυρίζω: *to put away, lay by in store, to treasure away*, [seponendo thesaurum colligere, *Win. De verb. comp. etc. Pt. iv. p. 10*]; *to store up abundance for future use*: 1 Tim. vi. 19. [Sir. iii. 4; Diod., Joseph., Epict., al.]\*

ἀπο-θλ-ίβω; *to press on all sides, squeeze, press hard*: Lk. viii. 45. (Num. xxii. 25; used also of pressing out grapes and olives, Diod. 3, 62; Joseph. antt. 2, 5, 2; [al.].)\*

ἀπο-θνή-σκω, impf. ἀπέθνησκον (Lk. viii. 42); 2 aor. ἀπέθανον; fut. ἀποθανοῦμαι, Ro. v. 7; Jn. viii. 21, 24, (see θνήσκω); found in Grk. writ. fr. Hom. down; *to die* (ἀπό, so as to be no more; [cf. Lat. *emorior*; Eng. *die off* or *out, pass away*]; Germ. *absterben, versterben*); I. used properly 1. *of the natural death of men*: Mt. ix. 24; xxii. 24; Lk. xvi. 22; Jn. iv. 47; Ro. vii. 2, and very often; ἀποθνήσκοντες ἄνθρωποι subject to death, mortal, Heb. vii. 8 [B. 206 (178)]. 2. *of the violent death*—both of animals, Mt. viii. 32, and of men, Mt. xxvi. 35; Acts xxi. 13 etc.; 1 Pet. iii. 18 L T Tr WH txt.; ἐν φόβῳ μαχαίρας, Heb. xi. 37; of the punishment of death, Heb. x. 28; often of the violent death which Christ suffered, as Jn. xii. 33; Ro. v. 6, etc. 3. Phrases: ἀποθνήσκ. ἕκ τινος *to perish by means of something*, [cf. Eng. *to die of*], Rev. viii. 11; ἐν τῇ ἁμαρτίᾳ, ἐν ταῖς ἁμαρτίαις, fixed in sin, hence to die unreformed, Jn. viii. 21, 24; ἐν τῷ Ἀδὰμ by connection with Adam, 1 Co. xv. 22; ἐν κυρίῳ in fellowship with, and trusting in, the Lord, Rev. xiv. 13; ἀποθνήσκ. τι *to die a certain death*, Ro. vi. 10, (θάνατον μακρόν, Charit. p. 12 ed. D'Orville [l. i. c. 8 p. 17, 6 ed. Beek; cf. W. 227 (213); B. 149 (130)]); τῇ ἁμαρτίᾳ, used of Christ, 'that he might not have to busy himself more with the sin of men,' Ro. vi. 10; ἐαυτῷ *to become one's own master, independent*, by dying, Ro. xiv. 7 [cf. Meyer]; τῷ κυρίῳ *to become subject to the Lord's will by dying*, Ro. xiv. 8 [cf. Mey.]; δια τίνα i. e. *to save one*, 1 Co. viii. 11; on the phrases ἀποθνήσκ. περί and ὑπέρ τινος, see περί I. c. δ. and ὑπέρ I. 2 and 3. Oratorically, although the proper signification of the verb is retained, καθ' ἡμέραν ἀποθνήσκω *I meet death daily, live daily in danger of death*, 1 Co. xv. 31, cf. 2 Co. vi. 9. 4. *of trees which dry up*, Jude 12; of seeds, which while being resolved into their elements in the ground seem *to perish by rotting*, Jn. xii. 24; 1 Co. xv. 36. II. tropically, in various senses; 1. *of eternal death*, as it is called, i. e. *to be subject to eternal misery*, and that, too, already beginning on earth: Ro. viii. 13; Jn. vi. 50; xi. 26. 2. *of moral death*, in various senses; a. *to be deprived of real life*, i. e. esp. of the power of doing right, of confidence in God and the hope of future blessedness, Ro. vii. 10; of the spiritual torpor of those who have fallen from the fellowship of Christ, the fountain of true life, Rev. iii. 2. b. *with dat. of the thing* [cf. W. 210 (197); 428 (398); B. 178 (155)], *to become wholly alienated from a thing, and freed from all connection with it*: τῷ νόμῳ, Gal. ii. 19, which must also be supplied with ἀποθανόντες (for so we must read for Rec<sup>els</sup> ἀποθανόντος) in Ro. vii. 6 [cf. W. 159 (150)]; τῇ ἁμαρτίᾳ, Ro. vi. 2 (in another sense in vs. 10; see I. 3 above); ἀπὸ τῶν στοιχείων τοῦ κόσμου so that your relation to etc. has passed away, Col. ii. 20, (ἀπὸ τῶν παθῶν, Porphy. de abst. animal. 1, 41 [cf. B. 322 (277); W. 370 (347)]); true Christians are said simply ἀποθανεῖν, as having put off all sensibility to worldly things that draw them



away from God, Col. iii. 3; since they owe this habit of mind to the death of Christ, they are said also ἀποθανεῖν σὺν Χριστῷ, Ro. vi. 8; Col. ii. 20. [COMP.: συν-ἀπο-θνήσκω.]

ἀπο-καθ-ίστημι, ἀποκαθιστάω (Mk. ix. 12 ἀποκαθιστᾶ R G), and ἀποκαθιστάνω (Mk. ix. 12 L T Tr [but WH ἀποκατιστάνω, see their App. p. 168]; Acts i. 6; cf. W. 78 (75); [B. 44 sq. (39)]); fut. ἀποκαταστήσω; 2 aor. ἀπεκατέστην (with double augm., [cf. Ex. iv. 7; Jer. xxiii. 8], Mk. viii. 25 T Tr WH); 1 aor. pass. ἀποκατεστάθην or, acc. to the better reading, with double augm. ἀπεκατεστάθην, Mt. xii. 13; Mk. iii. 5; Lk. vi. 10 (Ignat. ad Smyrn. 11; cf. [WH. App. p. 162]; W. 72 (69 sq.); [B. 35 (31)]); Mullach p. 22); as in Grk. writ. to restore to its former state; 2 aor. act. to be in its former state: used of parts of the body restored to health, Mt. xii. 13; Mk. iii. 5; Lk. vi. 10; of a man cured of blindness, Mk. viii. 25; of the restoration of dominion, Acts i. 6 (1 Macc. xv. 3); of the restoration of a disturbed order of affairs, Mt. xvii. 11; Mk. ix. 12; of a man at a distance from his friends and to be restored to them, Heb. xiii. 19.\*

ἀπο-καλύπτω: fut. ἀποκαλύψω; 1 aor. ἀπεκάλυψα; [Pass., pres. ἀποκαλύπτομαι; 1 aor. ἀπεκαλύφθην; 1 fut. ἀποκαλυφθήσομαι; in Grk. writ. fr. [Hdt. and] Plat. down; in Sept. equiv. to הָלַץ; 1. prop. to uncover, lay open what has been veiled or covered up; to disclose, make bare: Ex. xx. 26; Lev. xviii. 11 sqq.; Num. v. 18; Sus. 32; τὰ στήθη, Plat. Prot. p. 352 a.; τὴν κεφαλὴν, Plut. Crass. 6. 2. metaph. to make known, make manifest, disclose, what before was unknown; a. pass. of any method whatever by which something before unknown becomes evident: Mt. x. 26; Lk. xii. 2. b. pass. of matters which come to light from things done: Lk. ii. 35 [some make the verb mid. here]; Jn. xii. 38 (Is. liii. 1); Ro. i. 18; from the gospel: Ro. i. 17. c. ἀποκαλύπτειν τί τιμι is used of God revealing to men things unknown [Dan. ii. 19 Theod., 22, 28; Ps. xcvi. (xcviii.) 2; 1 S. ii. 27, cf. iii. 21], especially those relating to salvation:—whether by deeds, Mt. xi. 25; xvi. 17; Lk. x. 21 (by intimacy with Christ, by his words and acts);—or by the Holy Spirit, 1 Co. ii. 10; xiv. 30; Eph. iii. 5; Phil. iii. 15; 1 Pet. i. 12; τὸν νῦν αὐτοῦ ἐν ἐμοὶ who, what, how great his Son is, in my soul, Gal. i. 16. Of Christ teaching men: Mt. xi. 27; Lk. x. 22. d. pass. of things, previously non-existent, coming into being and to view: as, ἡ δόξα, Ro. viii. 18 (eis ἡμᾶς to be conferred on us); 1 Pet. v. 1; ἡ σωτηρία, 1 Pet. i. 5; ἡ πίστις, Gal. iii. 23; the day of judgment, 1 Co. iii. 13. e. pass. of persons, previously concealed, making their appearance in public: of Christ, who will return from heaven where he is now hidden (Col. iii. 3) to the earth, Lk. xvii. 30; of Antichrist, 2 Th. ii. 3, 6, 8.\*

[On this word (and the foll.) cf. Westcott, Introd. to the Study of the Gospels, p. 9 sq. (Am. ed. 34 sq.); Lücke, Einl. in d. Offenb. d. Johan. 2d ed. p. 18 sqq.; esp. F. G. B. van Bell, Disput. theolog. de vocabulis φανεροῦν et ἀποκαλύπτειν in N. T., Lugd. Bat., 1849. φανερόν is thought to describe an external manifestation, to the senses and hence open to all, but single or isolated; ἀποκαλύπτω an internal disclosure, to the

believer, and abiding. The ἀποκάλυψις or unveiling precedes and produces the φανέρωσις or manifestation; the former looks toward the object revealed, the latter toward the persons to whom the revelation is made. Others, however, seem to question the possibility of discrimination; see e. g. Fritzsche on Rom. vol. ii. 149. Cf. 1 Co. iii. 13.]

ἀπο-κάλυψις, -εως, ἡ, (ἀποκαλύπτω, q. v.), an uncovering; 1. prop. a laying bare, making naked (1 S. xx. 30). 2. tropically, in N. T. and eccl. language [see end], a. a disclosure of truth, instruction, concerning divine things before unknown—esp. those relating to the Christian salvation—given to the soul by God himself, or by the ascended Christ, esp. through the operation of the Holy Spirit (1 Co. ii. 10), and so to be distinguished from other methods of instruction; hence, κατὰ ἀποκάλυψιν γνωρίζεσθαι, Eph. iii. 3. πνεῦμα ἀποκαλύψας, a spirit received from God disclosing what and how great are the benefits of salvation, Eph. i. 17, cf. 18. with gen. of the obj., τοῦ μυστηρίου, Ro. xvi. 25. with gen. of the subj., κυρίου, Ἰησοῦ Χριστοῦ, 2 Co. xii. 1 (revelations by ecstasies and visions, [so 7]); Gal. i. 12; Rev. i. 1 (revelation of future things relating to the consummation of the divine kingdom); κατ' ἀποκάλυψιν, Gal. ii. 2; λαλεῖν ἐν ἀποκ. to speak on the ground of [al. in the form of] a revelation, agreeably to a revelation received, 1 Co. xiv. 6; equiv. to ἀποκεκαλυμμένον, in the phrase ἀποκάλυψιν ἔχειν, 1 Co. xiv. 26. b. equiv. to τὸ ἀποκαλύπτεσθαι as used of events by which things or states or persons hitherto withdrawn from view are made visible to all, manifestation, appearance, cf. ἀποκαλύπτω, 2, d. and e.: φῶς εἰς ἀποκάλ. ἐθνῶν a light to appear to the Gentiles [al. render 'a light for a revelation (of divine truth) to the Gentiles,' and so refer the use to a. above], Lk. ii. 32; ἀποκ. δικαιοκρσίας θεοῦ, Ro. ii. 5; τῶν νῦν τοῦ θεοῦ, the event in which it will appear who and what the sons of God are, by the glory received from God at the last day, Ro. viii. 19; τῆς δόξης τοῦ Χριστοῦ, of the glory clothed with which he will return from heaven, 1 Pet. iv. 13; of this return itself the phrase is used ἀποκάλυψις τοῦ κυρίου Ἰ. Χριστοῦ; 2 Th. i. 7; 1 Co. i. 7; 1 Pet. i. 7, 13. (Among Grk. writ. Plut. uses the word once, Cat. maj. c. 20 of the denudation of the body, [also in Paul. Aemil. 14 d. ὑδάτων; in Quomodo adul. ab amic. 32 d. ἀμαρτίας; cf. Sir. xi. 27; xxii. 22 etc. See Trench § xciv. and reff. s. v. ἀποκαλύπτω, fin.])\*

ἀπο-καρδοκία, -ας, ἡ, (fr. ἀποκαρδοκεῖν, and this fr. ἀπό, κάρα the head, and δοκεῖν in the Ion. dial. to watch; hence καρδοκεῖν [Hdt. 7. 163, 168; Xen. mem. 3, 5, 6; Eur., al.] to watch with head erect or outstretched, to direct attention to anything, to wait for in suspense; ἀποκαρδοκεῖν (Polyb. 16, 2, 8; 18, 31, 4; 22, 19, 3; [Plut. parall. p. 310, 43, vol. vii. p. 285 ed. Reiske]; Joseph. b. j. 3, 7, 26, and in Ps. xxxvi. (xxxvii.) 7 Aq. for ὀλλήλη), anxiously [?] to look forth from one's post. But the prefix ἀπό refers also to time (like the Germ. ab in abwarten, [cf. Eng. wait it out]), so that it signifies constancy in expecting; hence the noun, found in Paul alone and but twice, denotes), anxious [?] and persistent expectation: Ro. viii. 19; Phil. i. 20. This word is very



fully discussed by C. F. A. Fritzsche in Fritzschorum Opuscul. p. 150 sqq.; [cf. Ellic. and Lghtft. on Phil. i. c.].\*

**ἀπο-κατ-αλλάσσω** or **-ττω**: 1 aor. ἀποκατήλλαξα; 2 aor. pass. ἀποκατηλλάγητε (Col. i. 22 (21) L Tr mrg. WH mrg.); to reconcile completely (ἀπό), [al. to reconcile back again, bring back to a former state of harmony; Ellic. on Eph. ii. 16; Bp. Lghtft. or Bleek on Col. i. 20; Win. De verb. comp. etc. Pt. iv. p. 7 sq.; yet see Mey. on Eph. i. c.; Fritzsche on Rom. vol. i. p. 278; (see ἀπό V.)], (cf. καταλλάσσω); Col. i. 22 (21) [cf. Bp. Lghtft. ad loc.]; τινά τινι, Eph. ii. 16; concisely, πάντα εἰς αὐτόν [better αὐτόν with edd.; cf. B. p. 111 (97) and s. v. αὐτοῦ], to draw to himself by reconciliation, or so to reconcile that they should be devoted to himself, Col. i. 20 [W. 212 (200) but cf. § 49, a. c. δ.]. (Found neither in prof. auth. nor in the Grk. O. T.)\*

**ἀπο-κατά-στασις**, -εως, ἡ, (ἀποκαθίστημι, q. v.), restoration: τῶν πάντων, the restoration not only of the true theocracy but also of that more perfect state of (even physical) things which existed before the fall, Acts iii. 21; cf. Meyer ad loc. (Often in Polyb., Diod., Plut., al.)\*

[ἀπο-κατ-ιστάνω, see ἀποκαθίστημι.]

**ἀπο-κειμαι**; to be laid away, laid by, reserved, (ἀπό as in ἀποθησαυρίζω [q. v.], ἀποθήκη); a. prop.: Lk. xix. 20. b. metaph., with dat. of pers., reserved for one, awaiting him: Col. i. 5 (ἐλπίς hoped-for blessedness); 2 Tim. iv. 8 (στέφανος); Heb. ix. 27 (ἀποθανεῖν, as in 4 Macc. viii. 10). (In both senses in Grk. writ. fr. Xen. down.)\*

**ἀποκεφαλίζω**: 1 aor. ἀπεκεφάλισα; (κεφαλή); to cut off the head, behead, decapitate: Mt. xiv. 10; Mk. vi. 16, 27 (28); Lk. ix. 9. A later Grk. word: [Sept. Ps. fin.]; Epict. diss. 1, 1, 19; 24; 29; Artem. oneir. 1, 35; cf. Fischer, De vitis lexx. N. T. p. 690 sqq.; Lob. ad Phryn. p. 341.\*

**ἀπο-κλείω**: 1 aor. ἀπέκλεισα; to shut up: τὴν θύραν, Lk. xiii. 25. (Gen. xix. 10; 2 S. xiii. 17 sq.; often in Hdt.; in Attic prose writ. fr. Thuc. down.)\*

**ἀπο-κόπτω**: 1 aor. ἀπέκοψα; fut. mid. ἀποκόψομαι; to cut off, amputate: Mk. ix. 43, [45]; Jn. xviii. 10, 26; Acts xxvii. 32; ὄφελον καὶ ἀποκόψονται I would that they (who urge the necessity of circumcision would not only circumcise themselves, but) would even mutilate themselves (or cut off their privy parts), Gal. v. 12. ἀποκόπτεσθαι occurs in this sense in Deut. xxiii. 1; [Philo de alleg. leg. iii. 3; de vict. off. § 13; cf. de spec. legg. i. § 7]; Epict. diss. 2, 20, 19; Leian. Eun. 8; [Dion Cass. 79, 11; Diod. Sic. 3, 31], and other pass. quoted by Wetst. ad loc. [and Soph. Lex. s. v.]. Others incorrectly: I would that they would cut themselves off from the society of Christians, quit it altogether; [cf. Mey. and Bp. Lghtft. ad loc.].\*

**ἀπο-κριμα**, -τος, τό, (ἀποκρίνομαι, q. v. in ἀποκρίνω), an answer: 2 Co. i. 9, where the meaning is, 'On asking myself whether I should come out safe from mortal peril, I answered, "I must die."' (Joseph. antt. 14, 10, 6 of an answer (rescript) of the Roman senate; [similarly in Polyb. except. Vat. 12, 26<sup>b</sup>, 1].)\*

**ἀπο-κρίνω**: [Pass., 1 aor. ἀπεκρίθην; 1 fut. ἀποκριθήσο-

μαι]; i. to part, separate; Pass. to be parted, separated, (1 aor. ἀπεκρίθην was separated, Hom. Il. v. 12; Thuc. 2, 49; [4, 72]; Theoph. de caus. plant. 6, 14, 10; [other exx. in Veitch s. v.]). ii. to give sentence against one, decide that he has lost; hence Mid., [pres. ἀποκρίνομαι; 1 aor. 3 pers. sing. ἀπεκρίνατο]; (to give forth a decision from myself [W. 253 (238)]), to give answer, to reply; so from Thuc. down (and even in Hdt. 5, 49 [Gaisf.]; 8, 101 [Gaisf., Bekk.], who generally uses ὑποκρίνομαι). But the earlier and more elegant Grk. writ. do not give this sense to the pass. tenses ἀπεκρίθην, ἀποκριθήσομαι. "The example adduced from Plat. Alcib. Secund. p. 149 b. [cf. Stallb. p. 388] is justly discredited by Sturz, De dial. Alex. p. 148, since it is without parallel, the author of the dialogue is uncertain, and, moreover, the common form is sometimes introduced by copyists." Lobeck ad Phryn. p. 108; [cf. Rutherford, New Phryn. p. 186 sq.; Veitch s. v.; W. 23 (22)]. But from Polyb. down ἀποκριθῆναι and ἀποκρίνασθαι are used indiscriminately, and in the Bible the pass. forms are by far the more common. In the N. T. the aor. middle ἀπεκρίνατο is found only in Mt. xxvii. 12; Mk. xiv. 61; Lk. iii. 16; xxiii. 9; Jn. v. 17, 19; xii. 23 [R G L Tr mrg.]; Acts iii. 12; in the great majority of places ἀπεκρίθη is used; cf. W. § 39, 2; [B. 51 (44)].

1. to give an answer to a question proposed, to answer; a. simply: καλῶς, Mk. xii. 28; συνεχῶς, 34; ὁρθῶς, Lk. x. 28; πρὸς τι, Mt. xxvii. 14. b. with acc.: λόγον, Mt. xxii. 46; οὐδέν, Mt. xxvii. 12; Mk. xiv. 61; xv. 4 sq. c. with dat. etc.: ἐνὶ ἐκάστῳ, Col. iv. 6; together with the words which the answerer uses, Jn. v. 7, 11; vi. 7, 68, etc.; the dat. omitted: Jn. vii. 46; viii. 19, 49, etc. πρὸς τινα, Acts xxv. 16. joined with φάναί, or λέγειν, or εἰπεῖν, in the form of a ptcip., as ἀποκριθεὶς εἶπε or ἔφη or λέγει: Mt. iv. 4; viii. 8; xv. 13; Lk. ix. 19; xiii. 2; Mk. x. 3, etc.; or ἀπεκρίθη λέγων: Mt. xxv. 9, 37, 44; Lk. iv. 4 [R G L]; viii. 50 [R G Tr mrg. br.]; Jn. i. 26; x. 33 [Rec.]; xii. 23. But John far more frequently says ἀπεκρίθη καὶ εἶπε: Jn. i. 48 (49); ii. 19; iv. 13; vii. 16, 20 [R G], 52, etc. d. foll. by the inf.: Lk. xx. 7; foll. by the acc. with inf.: Acts xxv. 4; foll. by ὅτι: Acts xxv. 16. 2. In imitation of the Hebr. תָּקַן (Gesenius, Thesaur. ii. p. 1047) to begin to speak, but always where something has preceded (either said or done) to which the remarks refer [W. 19]: Mt. xi. 25; xii. 38; xv. 15; xvii. 4; xxii. 1; xxviii. 5; Mk. ix. 5, [6 T Tr WH]; x. 24; xi. 14; xii. 35; Lk. xiv. 3; Jn. ii. 18; v. 17; Acts iii. 12; Rev. vii. 13. (Sept. [Deut. xxvi. 5]; Is. xiv. 10; Zech. i. 10; iii. 4, etc.; 1 Macc. ii. 17; viii. 19; 2 Macc. xv. 14.) [Comp.: ἀντ-ἀποκρίνομαι.]

**ἀπο-κρισις**, -εως, ἡ, (ἀποκρίνομαι, see ἀποκρίνω), a replying, an answer: Lk. ii. 47; xx. 26; Jn. i. 22; xix. 9. (From [Theognis, 1167 ed. Bekk., 345 ed. Welck., and] Hdt. down.)\*

**ἀπο-κρύπτω**: 1 aor. ἀπέκρυψα; pf. pass. ptcip. ἀποκεκρυμμένος; a. to hide: τί, Mt. xxv. 18 (L T Tr WH ἔκρυψε). b. Pass. in the sense of concealing, keeping secret: σοφία, 1 Co. ii. 7; μυστήριον, Col. i. 26 (opp. to φανεροῦσθαι); with the addition of ἐν τῷ θεῷ, Eph. iii. 9; τὸ ἀπό τινος,



Lk. x. 21; Mt. xi. 25 (L T Tr WH ἔκρυψας), in imitation of the Hebr. יָצַר, Ps. xxxvii. (xxxviii.) 10; cxviii. (cxix.) 19; Jer. xxxix. (xxxii.) 17; cf. κρύπτω, [B. 149 (130); 189 (163); W. 227 (213)]. (In Grk. writ. fr. Hom. down.)\*

ἀπόκρυφος, -ον, (ἀποκρύπτω), *hidden, secreted*: Mk. iv. 22; Lk. viii. 17. *stored up*: Col. ii. 3. (Dan. xi. 43 [Theod.]; Is. xlv. 3; 1 Macc. i. 23; Xen., Eur.; [cf. Bp. Lghtft. on the word, Col. l. c.].)\*

ἀπο-κτείνω, and Aeol. -κτέινω (Mt. x. 28 L T Tr; Mk. xii. 5 G L T Tr; Lk. xii. 4 L T Tr; 2 Co. iii. 6 T Tr; cf. Fritzsche on Mk. p. 507 sq.; [Tdf. Proleg. p. 76]; W. 83 (79); [B. 61 (54)]), ἀποκτένω (Grsb. in Mt. x. 28; Lk. xii. 4), ἀποκταίνω (Lehm. in 2 Co. iii. 6; Rev. xiii. 10), ἀποκτείνυντες (Mk. xii. 5 WH); fut. ἀποκτενῶ; 1 aor. ἀπέκτεινα; Pass., pres. inf. ἀποκτείνεσθαι (Rev. vi. 11 G L T Tr WH); 1 aor. ἀπεκτάνθην (Bttm. Ausf. Spr. ii. 227; W. l. c.; [B. 41 (35 sq.)]); [fr. Hom. down]; 1. prop. *to kill* in any way whatever, (ἀπό i. e. so as to put out of the way; cf. [Eng. to kill off], Germ. *a bbschachten*): Mt. xvi. 21; xxii. 6; Mk. vi. 19; ix. 31; Jn. v. 18; viii. 22; Acts ii. 15; Rev. ii. 13, and very often; [ἀποκτ. ἐν θανάτῳ, Rev. ii. 23; vi. 8, cf. B. 184 (159); W. 339 (319)]. *to destroy* (allow to perish): Mk. iii. 4 [yet al. take it here absol., *to kill*]. 2. metaph. *to extinguish, abolish*: τὴν ἔχθραν, Eph. ii. 16; *to inflict moral death*, Ro. vii. 11 (see ἀποθνήσκω, II. 2); *to deprive of spiritual life and procure eternal misery*, 2 Co. iii. 6 [Lehm. ἀποκταίνει; see above].

ἀπο-κυέω, -ῶ, or ἀποκύω, (hence 3 pers. sing. pres. either ἀποκυεῖ [so WH] or ἀποκύει, Jas. i. 15; cf. W. 88 (84); B. 62 (54)); 1 aor. ἀπεκύησα; (κύω, or κυέω, to be pregnant; cf. ἔγκυος); *to bring forth from the womb, give birth to*: τινά, Jas. i. 15; *to produce*, ibid. 18. (4 Macc. xv. 17; Dion. Hal. 1, 70; Plut., Lcian., Ael. v. h. 5, 4; Hdian. 1, 5, 13 [5 ed. Bekk.]; 1, 4, 2 [1 ed. Bekk.].)\*

ἀπο-κυλίω: fut. ἀποκυλίσω; 1 aor. ἀπεκυλίσα; pf. pass. [3 pers. sing. ἀποκεκυλίσται Mk. xvi. 4 R G L but T Tr WH ἀνακεκ., pter. ἀποκεκυλισμένος; *to roll off or away*: Mt. xxviii. 2; Mk. xvi. 3; Lk. xxiv. 2. (Gen. xxix. 3, 8, 10; Judith xiii. 15; Joseph. antt. 4, 8, 37; 5, 11, 3; Lcian. rhet. praec. 3.) But see ἀνακυλίω.\*

ἀπο-λαμβάνω; fut. ἀπολήψομαι (Col. iii. 24; L T Tr WH ἀπολήμψεθε; see λαμβάνω); 2 aor. ἀπέλαβον; 2 aor. mid. ἀπελαβόμεν; fr. Hdt. down; 1. *to receive* (from another, ἀπό [cf. Mey. on Gal. iv. 5; Ellie. ibid. and Win. De verb. comp. etc. as below]) *what is due or promised* (cf. ἀποδίδωμι, 2): τ. νόθεσίαν the adoption promised to believers, Gal. iv. 5; τὰ ἀγαθὰ σου thy good things, "which thou couldst expect and as it were demand, which seemed due to thee" (Win. De verb. comp. etc. Pt. iv. p. 13), Lk. xvi. 25. Hence 2. *to take again or back, to recover*: Lk. vi. 34 [T Tr txt. WH λαβεῖν]; xv. 27; and *to receive by way of retribution*: Lk. xviii. 30 (L txt. Tr mrg. WH txt. λάβη); xxiii. 41; Ro. i. 27; 2 Jn. 8; Col. iii. 24. 3. *to take from others, take apart or aside*; Mid. τινά, *to take a person with one aside out of the view of others*: with the addition of ἀπὸ τοῦ ὄχλου κατ' ἰδίαν in Mk. vii.

33, (Joseph. b. j. 2, 7, 2; and in the Act., 2 Macc. vi. 21; Ὑστάσπεια ἀπολαβὼν μόνον, Hdt. 1, 209; Arstph. ran. 78; ἰδία ἔνα τῶν τριῶν ἀπολαβόν, App. b. civ. 5, 40). 4. *to receive* any one hospitably: 3 Jn. 8, where L T Tr WH have restored ὑπολαμβάνειν.\*

ἀπόλαυσις, -εως, ἡ, (fr. ἀπολαύω to enjoy), *enjoyment* (Lat. *fructus*): 1 Tim. vi. 17 (εἰς ἀπόλαυσιν to enjoy); Heb. xi. 25 (ἀμαρτίας ἀπόλ. pleasure born of sin). (In Grk. writ. fr. [Eur. and] Thuc. down.)\*

ἀπο-λείπω: [impf. ἀπέλειπον, WH txt. in 2 Tim. iv. 13, 20; Tit. i. 5]; 2 aor. ἀπέλιπον; [fr. Hom. down]; 1. *to leave, leave behind*: one in some place, Tit. i. 5 L T Tr WH; 2 Tim. iv. 13, 20. Pass. ἀπολείπεται *it remains, is reserved*: Heb. iv. 9; x. 26; foll. by acc. and inf., Heb. iv. 6. 2. *to desert, forsake*: a place, Jude 6.\*

ἀπο-λείχω: [impf. ἀπέλειχον]; *to lick off, lick up*: Lk. xvi. 21 R G; cf. ἐπιλείχω. ([Apollon. Rhod. 4, 478]; Athen. vi. c. 13 p. 250 a.)\*

ἀπό-λλυμι and ἀπολλύω ([ἀπολλύει Jn. xii. 25 T Tr WH], impv. ἀπόλλυε Ro. xiv. 15, [cf. B. 45 (39)]; WH. App. p. 168 sq.); fut. ἀπολέσω and (1 Co. i. 19 ἀπολῶ fr. a pass. in the O. T., where often ἀπολῶ (cf. W. 83 (80); [B. 64 (56)]); 1 aor. ἀπώλεσα; *to destroy*; Mid., pres. ἀπόλλυμαι; [impf. 3 pers. plur. ἀπόλλυντο 1 Co. x. 9 T Tr WH]; fut. ἀπολούμαι; 2 aor. ἀπωλόμην; (2 pf. act. pter. ἀπολωλώς); [fr. Hom. down]; *to perish*. 1. *to destroy* i. e. *to put out of the way entirely, abolish, put an end to*, ruïn: Mk. i. 24; Lk. iv. 34; xvii. 27, 29; Jude 5; τὴν σοφίαν render useless, cause its emptiness to be perceived, 1 Co. i. 19 (fr. Sept. of Is. xxix. 14); *to kill*: Mt. ii. 13; xii. 14; Mk. ix. 22; xi. 18; Jn. x. 10, etc.; contextually, *to declare that one must be put to death*: Mt. xxvii. 20; metaph. *to devote or give over to eternal misery*: Mt. x. 28; Jas. iv. 12; contextually, *by one's conduct to cause another to lose eternal salvation*: Ro. xiv. 15. Mid. *to perish, to be lost, ruined, destroyed*; a. of persons; a. properly: Mt. viii. 25; Lk. xiii. 3, 5, 33; Jn. xi. 50; 2 Pet. iii. 6; Jude 11, etc.; ἀπόλλυμαι λιμῷ, Lk. xv. 17; ἐν μαχαίρᾳ, Mt. xxvi. 52; καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι, 2 Co. iv. 9. β. tropically, *to incur the loss of true or eternal life; to be delivered up to eternal misery*: Jn. iii. 15 [R L br.], 16; x. 28; xvii. 12, (it must be borne in mind, that acc. to John's conception eternal life begins on earth, just as soon as one becomes united to Christ by faith); Ro. ii. 12; 1 Co. viii. 11; xv. 18; 2 Pet. iii. 9. Hence οἱ σωζόμενοι they to whom it belongs to partake of salvation, and οἱ ἀπολλύμενοι those to whom it belongs to perish or to be consigned to eternal misery, are contrasted by Paul: 1 Co. i. 18; 2 Co. ii. 15; iv. 3; 2 Th. ii. 10, (on these pres. pteps. cf. W. 342 (321); B. 206 (178)). b. of things; *to be blotted out, to vanish away*: ἡ εὐπρέπεια, Jas. i. 11; the heavens, Heb. i. 11 (fr. Ps. ci. (cii.) 27); *to perish*,—of things which on being thrown away are decomposed, as μέλος τοῦ σώματος, Mt. v. 29 sq.; remnants of bread, Jn. vi. 12;—or which perish in some other way, as βρώσις, Jn. vi. 27; χρυσίον, 1 Pet. i. 7;—or which are ruined so that they can no longer subserv the use for which they were designed, as οἱ ἄσκοι: Mt.



ix. 17; Mk. ii. 22; Lk. v. 37. **2.** to destroy i. e. to lose; a. prop.: Mt. x. 42; Mk. ix. 41 (τὸν μισθὸν αὐτοῦ); Lk. xv. 4, 8, 9; ix. 25; xvii. 33; Jn. xii. 25; 2 Jn. 8, etc. b. metaph. Christ is said to lose any one of his followers (whom the Father has drawn to discipleship) if such a one becomes wicked and fails of salvation: Jn. vi. 39, cf. xviii. 9. Mid. to be lost: θρῖξ ἐκ τῆς κεφαλῆς, Lk. xxi. 18; θ. ἀπὸ τῆς κεφαλῆς, Acts xxvii. 34 (Rec. πεσεῖται); τὰ λαμπρὰ ἀπόλετο ἀπὸ σου, Rev. xviii. 14 (Rec. ἀπῆλθε). Used of sheep, straying from the flock: prop. Lk. xv. 4 (τὸ ἀπολωλός, in Mt. xviii. 12 τὸ πλανώμενον). Metaph. in accordance with the O. T. comparison of the people of Israel to a flock (Jer. xxvii. (L.) 6; Ezek. xxxiv. 4, 16), the Jews, neglected by their religious teachers, left to themselves and thereby in danger of losing eternal salvation, wandering about as it were without guidance, are called τὰ πρόβατα τὰ ἀπολωλота τοῦ οἴκου Ἰσραήλ: Mt. x. 6; xv. 24, (Is. liii. 6; 1 Pet. ii. 25); and Christ, reclaiming them from wickedness, is likened to a shepherd and is said ζητεῖν καὶ σώζειν τὸ ἀπολωλός: Lk. xix. 10; Mt. xviii. 11 Rec. [COMP.: συν-απόλλυμι.]

Ἀπολλύων, -οντος, ὁ, (ptep. fr. ἀπολλύω), Apollyon (a prop. name, formed by the author of the Apocalypse), i. e. Destroyer: Rev. ix. 11; cf. Ἀβάδδων, [and B. D. s. v.].\*

Ἀπολλωνία, -ας, ἡ, Apollonia, a maritime city of Macedonia, about a day's journey [acc. to the Antonine Itinerary 32 Roman miles] from Amphipolis, through which Paul passed on his way to Thessalonica [36 miles further]: Acts xvii. 1. [See B. D. s. v.]\*

Ἀπολλῶς [acc. to some, contr. fr. Ἀπολλώνιος, W. 102 (97); acc. to others, the o is lengthened, cf. Fick, Griech. Personennamen, p. xxi.], gen. -ῶ (cf. B. 20 (18) sq.; [W. 62 (61)]), accus. -ῶ (Acts xix. 1) and -ῶν (1 Co. iv. 6 T Tr WH; Tit. iii. 13 T WH; cf. [WH. App. p. 157]; Kühner i. p. 315), ὁ, Apollon, an Alexandrian Jew who became a Christian and a teacher of Christianity, attached to the apostle Paul: Acts xviii. 24; xix. 1; 1 Co. i. 12; iii. 4 sqq. 22; iv. 6; xvi. 12; Tit. iii. 13.\*

ἀπολογέομαι, -οῦμαι; impf. ἀπελογούμην (Acts xxvi. 1); 1 aor. ἀπελογασάμην; 1 aor. pass. inf. ἀπολογηθῆναι, in a reflex. sense (Lk. xxi. 14); a depon. mid. verb (fr. λόγος), prop. to speak so as to absolve (ἀπό) one's self, talk one's self off of a charge etc.; **1.** to defend one's self, make one's defence: absol. Lk. xxi. 14; Acts xxvi. 1; foll. by -τι, Acts xxv. 8; τί, to bring forward something in defence of one's self, Lk. xii. 11; Acts xxvi. 24, (often so in Grk. writ. also); τὰ περὶ ἑμαυτοῦ ἀπ. either I bring forward what contributes to my defence [?], or I plead my own cause [R. V. make my defence], Acts xxiv. 10; περὶ with gen. of the thing and ἐπί with gen. of pers., concerning a thing before one's tribunal, Acts xxvi. 2; with dat. of the person whom by my defence I strive to convince that I am innocent or upright, to defend or justify myself in one's eyes [A. V. unto], Acts xix. 33; 2 Co. xii. 19, (Plat. Prot. p. 359 a.; often in Leian., Plut.; [cf. B. 172 (149)]). **2.** to defend a person or a thing (so not infreq. in prof. auth.): Ro. ii. 15 (where acc. to the context the

deeds of men must be understood as defended); τὰ περὶ ἐμοῦ, Acts xxvi. 2 (but see under 1).\*

ἀπολογία, -ας, ἡ, (see ἀπολογέομαι), verbal defence, speech in defence: Acts xxv. 16; 2 Co. vii. 11; Phil. i. 7, 17 (16); 2 Tim. iv. 16; with a dat. of the pers. who is to hear the defence, to whom one labors to excuse or to make good his cause: 1 Co. ix. 3; 1 Pet. iii. 15; in the same sense ἡ ἀπολ. ἢ πρὸς τινα, Acts xxii. 1, (Xen. mem. 4, 8, 5).\*

ἀπο-λούω: to wash off or away; in the N. T. twice in 1 aor. mid. figuratively [cf. Philo de mut. nom. § 6, i. p. 585 ed. Mang.]: ἀπελούσασθε, 1 Co. vi. 11; βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, Acts xxii. 16. For the sinner is unclean, polluted as it were by the filth of his sins. Whoever obtains remission of sins has his sins put, so to speak, out of God's sight, — is cleansed from them in the sight of God. Remission is [represented as] obtained by undergoing baptism; hence those who have gone down into the baptismal bath [lavacrum, cf. Tit. iii. 5; Eph. v. 26] are said ἀπολούσασθαι to have washed themselves, or τὰς ἁμαρτ. ἀπολούσασθαι to have washed away their sins, i. e. to have been cleansed from their sins.\*

ἀπο-λύτρωσις, -εως, ἡ, (fr. ἀπολυτρόω signifying a. to redeem one by paying the price, cf. λύτρον: Plut. Pomp. 24; Sept. Ex. xxi. 8; Zeph. iii. 1; b. to let one go free on receiving the price: Plat. legg. 11 p. 919 a.; Polyb. 22, 21, 8; [cf.] Diod. 13, 24), a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom; **1.** prop.: πόλεων αἰχμαλώτων, Plut. Pomp. 24 (the only pass. in prof. writ. where the word has as yet been noted; [add, Joseph. antt. 12, 2, 3; Diod. frag. l. xxxvii. 5, 3 p. 149, 6 Dind.; Philo, quod omn. prob. lib. § 17]). **2.** everywhere in the N. T. metaph., viz. deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin: Ro. iii. 24; Eph. i. 7; Col. i. 14, (cf. ἐξαγοράζω, ἀγοράζω, λυτρώω, etc. [and Trench § lxxvii.]); ἀπολύτρ. τῶν παραβάσεων deliverance from the penalty of transgressions, effected through their expiation, Heb. ix. 15, (cf. Delitzsch ad loc. and Fritzsche on Rom. vol. ii. p. 178); ἡμέρα ἀπολυτρώσεως, the last day, when consummate liberation is experienced from the sin still lingering even in the regenerate, and from all the ills and troubles of this life, Eph. iv. 30; in the same sense the word is apparently to be taken in 1 Co. i. 30 (where Christ himself is said to be redemption, i. e. the author of redemption, the one without whom we could have none), and is to be taken in the phrase ἀπολύτρ. τῆς περιποιήσεως, Eph. i. 14, the redemption which will come to his possession, or to the men who are God's own through Christ, (cf. Meyer ad loc.); τοῦ σώματος, deliverance of the body from frailty and mortality, Ro. viii. 23 [W. 187 (176)]; deliverance from the hatred and persecutions of enemies by the return of Christ from heaven, Lk. xxi. 28, cf. xviii. 7 sq.; deliverance or release from torture, Heb. xi. 35.\*

ἀπο-λύω; [impf. ἀπέλυον; fut. ἀπολύσω; 1 aor. ἀπέλυσα; Pass., pf. ἀπολέλυμαι; 1 aor. ἀπελύθην; [fut. ἀπο-



λυθῆσμαι]; impf. mid. ἀπελυόμεν (Acts xxviii. 25); used in the N. T. only in the historical books and in Heb. xiii. 23; *to loose from, sever by loosening, undo*, [see ἀπό, V.]; 1. *to set free*: τινά τινος (so in Grk. writ. even fr. Hom. down), to liberate one from a thing (as from a bond), Lk. xiii. 12 (ἀπολέλυσαι [thou hast been loosed i. e.] be thou free from [cf. W. § 40, 4] τῆς ἀσθενείας [L T ἀπότ. ἀσθ.]); 2. *to let go, dismiss, (to detain no longer)*; τινά, a. a suppliant to whom liberty to depart is given by a decisive answer: Mt. xv. 23; Lk. ii. 29 ('me whom thou hadst determined to keep on earth until I had seen the salvation prepared for Israel, cf. vs. 26, thou art now dismissing with my wish accomplished, and this dismissal is at the same time dismissal also from life'—in reference to which ἀπολύειν is used in Num. xx. 29; Tob. iii. 6; [cf. Gen. xv. 2; 2 Macc. vii. 9; Plut. consol. ad Apoll. § 13 cf. 11 fin.]); [Acts xxiii. 22]. b. *to bid depart, send away*: Mt. xiv. 15, 22 sq.; xv. 32, 39; Mk. vi. 36, 45; viii. 3, 9; Lk. viii. 38; ix. 12; xiv. 4; Acts xiii. 3; xix. 41 (τὴν ἐκκλησίαν); pass. Acts xv. 30, 33. 3. *to let go free, to release*; a. a captive, i. e. to loose his bonds and bid him depart, to give him liberty to depart: Lk. xxii. 68 [R G L Tr in br.]; xxiii. 22; Jn. xix. 10; Acts xvi. 35 sq.; xxvi. 32 (ἀπολεύσθαι ἐδύνατο [might have been set at liberty, cf. B. 217 (187), § 139, 27 c.; W. 305 (286) i. e.] might be free; pf. as in Lk. xiii. 12 [see 1 above, and W. 334 (313)]); Acts xxviii. 18; Heb. xiii. 23; ἀπολ. τινά τινι *to release one to one, grant him his liberty*: Mt. xxvii. 15, 17, 21, 26; Mk. xv. 6, 9, 11, 15; Lk. xxiii. [16], 17 [R L in br.], 18, 20, 25; [Jn. xviii. 39]. b. *to acquit one accused of a crime and set him at liberty*: Jn. xix. 12; Acts iii. 13. c. *indulgently to grant a prisoner leave to depart*: Acts iv. 21, 23; v. 40; xvii. 9. d. *to release a debtor, i. e. not to press one's claim against him, to remit his debt*: Mt. xviii. 27; metaph. to pardon another his offences against me: Lk. vi. 37, (τῆς ἁμαρτίας ἀπολύεσθαι, 2 Macc. xii. 45). 4. *used of divorce, as ἀπολύω τὴν γυναῖκα to dismiss from the house, to repudiate*: Mt. i. 19; v. 31 sq.; xix. 3, 7-9; Mk. x. 2, 4, 11; Lk. xvi. 18; [1 Esdr. ix. 36]; and improperly a wife deserting her husband is said τὸν ἄνδρα ἀπολύειν in Mk. x. 12 [cf. Diod. 12, 18] (unless, as is more probable, Mark, contrary to historic accuracy [yet cf. Joseph. antt. 15, 7, 10], makes Jesus speak in accordance with Greek and Roman usage, acc. to which wives also repudiated their husbands [reff. in Mey. ad l.]); (cf. πῶς, Jer. iii. 8; Deut. xxi. 14; xxii. 19, 29). 5. *Mid. ἀπολύομαι, prop. to send one's self away; to depart* [W. 253 (238)]: Acts xxviii. 25 (returned home; Ex. xxxiii. 11).\*

ἀπο-μάσσω: (μάσσω *to touch with the hands, handle, work with the hands, knead*), *to wipe off*; Mid. ἀπομάσσωμαι *to wipe one's self off, to wipe off for one's self*: τὸν κοινοῦ τὸν ὑμῖν, Lk. x. 11. (In Grk. writ. fr. Arstph. down).\*

ἀπο-νέμω: (νέμω *to dispense a portion, to distribute*), *to assign, portion out*, (ἀπό as in ἀποδίδωμι [q. v., cf. ἀπό, V.]): τινί τι viz. τιμὴν, showing honor, 1 Pet. iii. 7, (so Hdian. 1, 8, 1; τὴν τιμὴν καὶ τὴν εὐχαριστίαν, Joseph. antt. 1, 7,

1; τῷ ἐπισκόπῳ πᾶσαν ἐντροπήν, Ignat. ad Magnes. 3; first found in [Simon. 97 in Anthol. Pal. 7, 253, 2 (vol. i. p. 64 ed. Jacobs)]; Pind. Isthm. 2, 68; often in Plat., Aristot., Plut., al.).\*

ἀπο-νίπτω: *to wash off*; 1 aor. mid. ἀπενίψαμην; in mid. *to wash one's self off, to wash off for one's self*: τὰς χεῖρας, Mt. xxvii. 24, cf. Deut. xxi. 6 sq. (The earlier Greeks say ἀπονίζω—but with fut. ἀπονίψω, 1 aor. ἀπένιψα; the later, as Theophr. char. 25 [30 (17)]); Plut. Phoc. 18; Athen. iv. c. 31 p. 149 c., ἀπονίπτω, although this is found [but in the mid.] even in Hom. Od. 18, 179).\*

ἀπο-πίπτω: 2 aor. ἀπέπεσον; [(cf. πίπτω); fr. Hom. down]; *to fall off, slip down from*: Acts ix. 18 [W. § 52, 4; 1 a.].\*

ἀπο-πλανῶ, -ῶ; 1 aor. pass. ἀπεπλανήθην; *to cause to go astray, trop. to lead away from the truth to error*: τινά, Mk. xiii. 22; pass. *to go astray, stray away from*: ἀπὸ τῆς πίστεως, 1 Tim. vi. 10. ([Hippocr.]; Plat. Ax. p. 369 d.; Polyb. 3, 57, 4; Dion. Hal., Plut., al.).\*

ἀπο-πλέω; 1 aor. ἀπέπλευσα; [fr. Hom. down]; *to sail away, depart by ship, set sail*: Acts xiii. 4; xiv. 26; xx. 15; xxvii. 1.\*

ἀπο-πλύνω: [1 aor. ἀπέπλυνα (?)]; *to wash off*: Lk. v. 2 (where L Tr WH txt. ἐπλυνον, T WH mrg. -av, for R G ἀπέπλυναν [possibly an impf. form, cf. B. 40 (35); Soph. Glossary, etc. p. 90]). (Hom. Od. 6, 95; Plat., Plut., and subseq. writ.; Sept. 2 S. xix. 24, [cf. Jer. ii. 22; iv. 14; Ezek. xvi. 9 var.]).\*

ἀπο-πνίγω: 1 aor. ἀπέπνιξα; 2 aor. pass. ἀπεπνίγην; (ἀπό as in ἀποκτείνω q. v. [cf. to choke off]); *to choke*: Mt. xiii. 7 (T WH mrg. ἐπνίξαν); Lk. viii. 7 (of seed overlaid by thorns and killed by them); *to suffocate with water, to drown*, Lk. viii. 33 (as in Dem. 32, 6 [i. e. p. 883, 28 etc.; schol. ad Eur. Or. 812]).\*

ἀπορέω, -ῶ: impf. 3 pers. sing. ἡπόρει (Mk. vi. 20 T WH Tr mrg.); [pres. mid. ἀπορούμαι; *to be ἄπορος* (fr. a priv. and ὁρος a transit, ford, way, revenue, resource), i. e. *to be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn*; [impf. in Mk. vi. 20 (see above) πολλὰ ἡπόρει he was in perplexity about many things or much perplexed (cf. Thuc. 5, 40, 3; Xen. Hell. 6, 1, 4; Hdt. 3, 4; 4, 179; Aristot. meteorolog. 1, 1); elsewhere] Mid. *to be at a loss with one's self, be in doubt; not to know how to decide or what to do, to be perplexed*: absol. 2 Co. iv. 8; περί τινος, Lk. xxiv. 4 L T Tr WH; περί τίνος τις λέγει, Jn. xiii. 22; ἀπορούμαι ἐν ὑμῖν I am perplexed about you, I know not how to deal with you, in what style to address you, Gal. iv. 20; ἀπορούμενος ἐγὼ εἰς [T Tr WH om. εἰς] τὴν περὶ τούτου [-των L T Tr WH] ζήτησιν I being perplexed how to decide in reference to the inquiry concerning him [or these things], Acts xxv. 20. (Often in prof. auth. fr. Hdt. down; often also in Sept.) [COMP.: δι-, ἐξ-ἀπορέω].\*

ἀπορία, -ας, ἡ; (ἀπορέω, q. v.), *the state of one who is ἄπορος, perplexity*: Lk. xxi. 25. (Often in Grk. writ. fr. [Pind. and] Hdt. down; Sept.).\*

ἀπο-ρρίπτω: 1 aor. ἀπέρριψα [T WH write with one ρ;



see P, ρ]; [fr. Hom. down]; to throw away, cast down; reflexively, to cast one's self down: Acts xxvii. 43 [R.V. *cast themselves overboard*]. (So in Lcian. ver. hist. 1, 30 var.; [Chariton 3, 5, see D'Orville ad loc.]; cf. W. 251 (236); [B. 145 (127)].)\*

**ἀπορφανίζω**: [1 aor. pass. ptep. ἀπορφανισθεῖς]; (fr. ὀρφανός bereft, and ἀπό sc. τινός), to bereave of a parent or parents, (so Aeschyl. choëph. 247 (249)); hence metaph. ἀπορφανισθέντες ἀφ' ἑμῶν bereft of your intercourse and society, 1 Th. ii. 17 [here Rec<sup>12</sup> (by mistake) ἀποφανισθέντες].\*

**ἀποσκευάζω**: 1 aor. mid. ἀπεσκευασάμην; (σκευάζω to prepare, provide, fr. σκεῦος a utensil), to carry off goods and chattels; to pack up and carry off; mid. to carry off one's personal property or provide for its carrying away, (Polyb. 4, 81, 11; Diod. 13, 91; Dion. Hal. 9, 28, etc.): ἀποσκευασάμενοι having collected and removed our baggage, Acts xxi. 15; but L T Tr WH read ἐπισκευασάμενοι (q. v.).\*

**ἀποσκίασμα**, -τος, τό, (σκιάζω, fr. σκιά), a shade cast by one object upon another, a shadow: τροπῆς ἀποσκίασμα shadow caused by revolution, Jas. i. 17. Cf. ἀπαίγασμα.\*

**ἀποσπάω**, -ω; 1 aor. ἀπέσπασα; 1 aor. pass. ἀπεσπάσθην; to draw off, tear away: τ. μάχαραν to draw one's sword, Mt. xxvi. 51 (ἐκσπᾶν τ. μάχ. (or ῥομφαίαν), 1 S. xvii. 51 [Alex. etc.]; σπᾶν, 1 Chr. xi. 11; Mk. xiv. 47); ἀποσπᾶν τοὺς μαθητὰς ὅπως ἑαυτῶν to draw away the disciples to their own party, Acts xx. 30, (very similarly, Ael. v. h. 13, 32). Pass. reflexively: ἀποσπασθέντες ἀπ' αὐτῶν having torn ourselves from the embrace of our friends, Acts xxi. 1; ἀπεσπάσθη ἀπ' αὐτῶν he parted, tore himself, from them about a stone's cast, Lk. xxii. 41; cf. Meyer ad loc. (In prof. auth. fr. [Pind. and] Hdt. down.))\*

**ἀποστασία**, -ας, ἡ, (ἀφίσταμαι), a falling away, defection, apostasy; in the Bible sc. from the true religion: Acts xxi. 21; 2 Th. ii. 3; ([Josh. xxii. 22; 2 Chr. xxix. 19; xxxiii. 19]; Jer. ii. 19; xxxvi. (xxix.) 32 Compl.; 1 Mace. ii. 15). The earlier Greeks say ἀπόστασις; see Lob. ad Phryn. p. 528; [W. 24].\*

**ἀποστασιον**, -ον, τό, very seldom in native Grk. writ., defection, of a freedman from his patron, Dem. 35, 48 [940, 16]; in the Bible 1. divorce, repudiation: Mt. xix. 7; Mk. x. 4 (βιβλίον ἀποστασίου, equiv. to רְשֵׁת הַרְרָה book or bill of divorce, Deut. xxiv. 1, 3; [Is. l. 1; Jer. iii. 8]). 2. a bill of divorce: Mt. v. 31. Grotius ad loc. and Lightfoot, Horae Hebr. ad loc., give a copy of one.\*

**ἀποστεγάζω**: 1 aor. ἀπεστέγασα; (στεγάζω, fr. στέγη); to uncover, take off the roof: Mk. ii. 4 (Jesus, with his hearers, was in the ὑπεράφιον q. v., and it was the roof of this which those who were bringing the sick man to Jesus are said to have 'dug out'; [cf. B. D. s. v. House, p. 1104]). (Strabo 4, 4, 6, p. 303; 8, 3, 30, p. 542.)\*

**ἀποστέλλω**; fut. ἀποστελῶ; 1 aor. ἀπέστειλα; pf. ἀπέσταλκα, [3 pers. plur. ἀπέσταλκαν Acts xvi. 36 L T Tr WH (see γίνομαι init.); Pass., pres. ἀποστέλλομαι; pf. ἀπέσταλμαι; 2 aor. ἀπεστάλην; [fr. Soph. down]; prop. to send off, send away; 1. to order (one) to go to a place ap-

pointed; a. either persons sent with commissions, or things intended for some one. So, very frequently, Jesus teaches that God sent him, as Mt. x. 40; Mk. ix. 37; Lk. x. 16; Jn. v. 36, etc. he, too, is said to have sent his apostles, i. e. to have appointed them: Mk. vi. 7; Mt. x. 16; Lk. xxii. 35; Jn. xx. 21, etc. messengers are sent: Lk. vii. 3; ix. 52; x. 1; servants, Mk. vi. 27; xii. 2; Mt. xxi. 36; xxii. 3; an embassy, Lk. xiv. 32; xix. 14; angels, Mk. xiii. 27; Mt. xxiv. 31, etc. Things are said to be sent, which are ordered to be led away or conveyed to any one, as Mt. xxi. 3; Mk. xi. 3; τὸ δρέπανον i. e. reapers, Mk. iv. 29 [al. take ἀποστέλλω here of the "putting forth" of the sickle, i. e. of the act of reaping; cf. Joel (iii. 18) iv. 13; Rev. xiv. 15 (s. v. πέμπω, b.)]; τὸν λόγον, Acts x. 36; xiii. 26 (L T Tr WH ἐξαπεστάλη); τὴν ἐπαγγελίαν (equiv. to τὸ ἐπηγγελμένον, i. e. the promised Holy Spirit) ἐφ' ὑμᾶς, Lk. xxiv. 49 [T Tr WH ἐξαποστέλλω]; τὶ διὰ χειρὸς τινος, after the Hebr. יָד, Acts xi. 30. b. The Place of the sending is specified: ἀποστ. εἰς τινα τόπον, Mt. xx. 2; Lk. i. 26; Acts vii. 34; x. 8; xix. 22; 2 Tim. iv. 12; Rev. v. 6, etc. God sent Jesus εἰς τὸν κόσμον: Jn. iii. 17; x. 36; xvii. 18; 1 Jn. iv. 9. εἰς [unto i. e.] among: Mt. xv. 24; Lk. xi. 49; Acts [xxii. 21 WH mrg.]; xxvi. 17; [ἐν (by a pregnant or a Lat. construction) cf. W. § 50, 4; B. 329 (283): Mt. x. 16; Lk. x. 3; yet see 1 a. above]; ὅπισω τινός, Lk. xix. 14; ἔμπροσθέν τινος, Jn. iii. 28; and πρὸ προσώπου τινός, after the Hebr. מִלְּפָנֶיךָ, before (to precede) one: Mt. xi. 10; Mk. i. 2; Lk. vii. 27; x. 1. πρὸς τινα, to one: Mt. xxi. 34, 37; Mk. xii. 2 sq.; Lk. vii. 3, 20; Jn. v. 33; Acts viii. 14; 2 Co. xii. 17, etc. Whence, or by or from whom, one is sent: ὑπὸ τοῦ θεοῦ, Lk. i. 26 (T Tr WH ἀπό); παρὰ θεοῦ, Jn. i. 6 (Sir. xv. 9); ἀπό with gen. of pers., from the house of any one: Acts x. 17 [T Tr WH mrg. ὑπό], 21 Rec.; ἐκ with gen. of place: Jn. i. 19. c. The Object of the mission is indicated by an infin. following: Mk. iii. 14; Mt. xxii. 3; Lk. i. 19; iv. 18 (Is. lxi. 1, [on the pf. cf. W. 272 (255); B. 197 (171)]); Lk. ix. 2; Jn. iv. 38; 1 Co. i. 17; Rev. xxii. 6. [foll. by εἰς for: εἰς διακονίαν, Heb. i. 14. foll. by ἵνα: Mk. xii. 2, 18; Lk. xx. 10, 20; Jn. i. 19; iii. 17; vii. 32; 1 Jn. iv. 9. [foll. by ὅπως: Acts ix. 17.] foll. by an acc. with inf.: Acts v. 21. foll. by τινά with a pred. acc.: Acts iii. 26 (εὐλογοῦντα ὑμᾶς to confer God's blessing on you [cf. B. 203 (176) sqq.]); Acts vii. 35 (ἄρχοντα, to be a ruler); 1 Jn. iv. 10. d. ἀποστέλλειν by itself, without an acc. [cf. W. 594 (552); B. 146 (128)]: as ἀποστέλλειν πρὸς τινα, Jn. v. 33; with the addition of the ptep. λέγων, λέγουσα, λέγοντες, to say through a messenger: Mt. xxvii. 19; Mk. iii. 31 [here φωνοῦντες αὐτὸν R G, καλοῦντες αὐτ. L T Tr WH]; Jn. xi. 3; Acts xiii. 15; [xxi. 25 περὶ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἀπεστείλαμεν (L Tr txt. WH txt.) κρίναντες etc. we sent word, giving judgment, etc.]. When one accomplished anything through a messenger, it is expressed thus: ἀποστείλας or πέμψας he did so and so; as, ἀποστείλας ἀνέειπε, Mt. ii. 16; Mk. vi. 17; Acts vii. 14; Rev. i. 1; (so also the Greeks, as Xen. Cyr. 3, 1, 6 πέμψας ἡρώτα, Plut. de liber. educ. c. 14 πέμψας ἀνέειπε τὸν Θεό-



κρίτον; and Sept. 2 K. vi. 13 ἀποστείλας λήψομαι αὐτόν). **2.** to send away i. e. to dismiss; **a.** to allow one to depart: τινὰ ἐν ἀφέσει, that he may be in a state of liberty, Lk. iv. 18 (19), (Is. lviii. 6). **b.** to order one to depart, send off: Mk. viii. 26; τινὰ κενόν, Mk. xii. 3. **c.** to drive away: Mk. v. 10. [COMP.: ἐξ-, συν-αποστέλλω. SYN. see πέμπω, fin.]

ἀπο-στερέω, -ῶ; 1 aor. ἀπεστέρησα; [Pass., pres. ἀποστεροῦμαι]; pf. ptp. ἀπεστερημένος; to defraud, rob, despoil: absol., Mk. x. 19; 1 Co. vi. 8; ἀλλήλους to withhold themselves from one another, of those who mutually deny themselves cohabitation, 1 Co. vii. 5. Mid. to allow one's self to be defrauded [W. § 38, 3]: 1 Co. vi. 7; τινὰ τινος (as in Grk. writ.), to deprive one of a thing; pass. ἀπεστερημένοι τῆς ἀληθείας, 1 Tim. vi. 5 [W. 196 (185); B. 158 (138)]; τί to defraud of a thing, to withdraw or keep back a thing by fraud: pass. μισθὸς ἀπεστερημένος, Jas. v. 4 (T Tr WH ἀφυστερημένος, see ἀφυστερέω; [cf. also ἀπό, II. 2 d. bb. p. 59<sup>b</sup>]), (Deut. xxiv. 14 [(16) Alex.]; Mal. iii. 5).\*

ἀπο-στολή, -ῆς, ἡ, (ἀποστέλλω); **1.** a sending away: Τιμολέοντος εἰς Σικελίαν, Plut. Timol. 1, etc.; of the sending off of a fleet, Thuc. 8, 9; also of consuls with an army, i. e. of an expedition, Polyb. 26, 7, 1. **2.** a sending away i. e. dismission, release: Sept. Eccl. viii. 8. **3.** a thing sent, esp. of gifts: 1 K. ix. 16 [Alex.]; 1 Macc. ii. 18 etc. cf. Grimm ad loc. **4.** in the N. T. the office and dignity of the apostles of Christ, (Vulg. apostolatus), apostolate, apostleship: Acts i. 25; Ro. i. 5; 1 Co. ix. 2; Gal. ii. 8.\*

ἀπόστολος, -ου, ὁ; **1.** a delegate, messenger, one sent forth with orders, (Hdt. 1, 21; 5, 38; for ἡγῆσθαι in 1 K. xiv. 6 [Alex.]; rabbin. ἡ'לשׁ): Jn. xiii. 16 (where ὁ ἀπόστ. and ὁ πέμψας αὐτόν are contrasted); foll. by a gen., as τῶν ἐκκλησιῶν, 2 Co. viii. 23; Phil. ii. 25; ἀπόστ. τῆς ὁμολογίας ἡμῶν the apostle whom we confess, of Christ, God's chief messenger, who has brought the κλήσις ἐπουράνιος, as compared with Moses, whom the Jews confess, Heb. iii. 1. **2.** Specially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God: Mt. x. 1-4; Lk. vi. 13; Acts i. 26; Rev. xxi. 14, and often, but nowhere in the Gospel and Epistles of John; ["the word ἀπόστολος occurs 79 times in the N. T., and of these 68 instances are in St. Luke and St. Paul." Bp. Lightft.]. With these apostles Paul claimed equality, because through a heavenly intervention he had been appointed by the ascended Christ himself to preach the gospel among the Gentiles, and owed his knowledge of the way of salvation not to man's instruction but to direct revelation from Christ himself, and moreover had evinced his apostolic qualifications by many signal proofs: Gal. i. 1, 11 sq.; ii. 8; 1 Co. i. 17; ix. 1 sq.; xv. 8-10; 2 Co. iii. 2 sqq.; xii. 12; 1 Tim. ii. 7; 2 Tim. i. 11, cf. Acts xxvi. 12-20. According to Paul, apostles surpassed as well the various other orders of Christian teachers (cf. διδάσκαλος, εὐαγγελιστής, προφήτης), as also the rest of those on whom the special

gifts (cf. χάρισμα) of the Holy Spirit had been bestowed, by receiving a richer and more copious conferment of the Spirit: 1 Co. xii. 28 sq.; Eph. iv. 11. Certain false teachers are rated sharply for arrogating to themselves the name and authority of apostles of Christ: 2 Co. xi. 5, 13; Rev. ii. 2. **3.** In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, Acts xiv. 14, and perhaps also Timothy and Silvanus, 1 Th. ii. 7 (6), cf. too Ro. xvi. 7 (?). But in Lk. xi. 49; Eph. iii. 5; Rev. xviii. 20, 'apostles' is to be taken in the narrower sense. [On the application of the term see esp. Bp. Lightft. on Gal. pp. 92-101; Har-nack on 'Teaching' etc. 11, 3; cf. BB.DD. s. v.]

ἀποστοματίζω; (στοματίζω—not extant—from στόμα); prop. to speak ἀπὸ στόματος, (cf. ἀποστηθίζω); **1.** to recite from memory: Themist. or. 20 p. 238 ed. Hard.; to repeat to a pupil (anything) for him to commit to memory: Plat. Euthyd. p. 276 c., 277 a.; used of a Sibyl prophesying, Plut. Thes. 24. **2.** to ply with questions, catechize, and so to entice to [off-hand] answers: τινά, Lk. xi. 53.\*

ἀπο-στρέφω; fut. ἀποστρέψω; 1 aor. ἀπέστρεψα; 2 aor. pass. ἀπεστράφη; [pres. mid. ἀποστρέφωμαι; fr. Hom. down]; **1.** to turn away: τινὰ or τὴν ἀπὸ τινος, 2 Tim. iv. 4 (τὴν ἀκοὴν ἀπὸ τῆς ἀληθείας); to remove anything from any one, Ro. xi. 26 (Is. lix. 20); ἀποστρέφειν τινά simply, to turn him away from allegiance to any one, tempt to defection, [A. V. pervert], Lk. xxiii. 14. **2.** to turn back, return, bring back: Mt. xxvi. 52 (put back thy sword into its sheath); Mt. xxvii. 3, of Judas bringing back the shekels, where T Tr WH ἔστρεψε, [cf. Test. xii. Patr. test. Jos. § 17]. (In the same sense for ἔστρεψεν, Gen. xiv. 16; xxviii. 15; xliii. 11 (12), 20 (21), etc.; Bar. i. 8; ii. 34, etc.) **3.** intrans. to turn one's self away, turn back, return: ἀπὸ τῶν πονηριῶν, Acts iii. 26, cf. 19, (ἀπὸ ἀμαρτίας, Sir. viii. 5; xvii. 21 [26 Tdf.]); to return from a place, Gen. xviii. 33; 1 Macc. xi. 54, etc.; [see Kneucker on Bar. i. 13]; Xen. Hell. 3, 4, 12); cf. Meyer on Acts i. c.; [al. (with A. V.) take it actively here: in turning away every one of you, etc.]. **4.** Mid., with 2 aor. pass., to turn one's self away from, with acc. of the obj. (cf. [Jelf § 548 obs. 1; Krüg. § 47, 23, 1]; B. 192 (166)); to reject, refuse: τινά, Mt. v. 42; Heb. xii. 25; τὴν ἀλήθειαν, Tit. i. 14; in the sense of deserting, τινά, 2 Tim. i. 15.\*

ἀπο-στυγέω, -ῶ; to dislike, abhor, have a horror of: Ro. xii. 9; (Hdt. 2, 47; 6, 129; Soph., Eur., al.). The word is fully discussed by Fritzsche ad loc. [who takes the ἀπο- as expressive of separation (cf. Lat. reformidare), al. regard it as intensive; (see ἀπό, V.)].\*

ἀποσυνάγωγος, -ου, (συναγωγή, q. v.), excluded from the sacred assemblies of the Israelites; excommunicated, [A. V. put out of the synagogue]: Jn. ix. 22; xii. 42; xvi. 2. Whether it denotes also exclusion fr. all intercourse with Israelites (2 Esdr. x. 8), must apparently be left in doubt; cf. Win. [or Riehm] R W B. s. v. Bann; Wieseler on Gal. i. 8, p. 45 sqq. [reproduced by Prof. Riddle in Schaff's Lange's Romans pp. 304-306; cf. B. D. s. v. Excommunication]. (Not found in prof. auth.)\*



**ἀπο-τάσσω**: to set apart, to separate; in the N. T. only in Mid. ἀποτάσσομαι; 1 aor. ἀπεταξάμην; 1. prop. to separate one's self, withdraw one's self from any one, i. e. to take leave of, bid farewell to, (Vulg. valefacio [etc.]): τινί, Mk. vi. 46; Lk. ix. 61; Acts xviii. 18, 21 [here L T Tr om. the dat.]; 2 Co. ii. 13. (That the early Grk. writ. never so used the word, but said ἀσπάζεσθαι τινά, is shown by Lobeck ad Phryn. p. 23 sq.; [cf. W. 23 (22); B. 179 (156)]). 2. trop. to renounce, forsake: τινί, Lk. xiv. 33. (So also Joseph. antt. 11, 6, 8; Phil. alleg. iii. § 48; ταῖς τοῦ βίου φροντίσι, Euseb. h. e. 2, 17, 5; [τῷ βίῳ, Ignat. ad Philadelph. 11, 1; cf. Herm. mand. 6, 2, 9; Clem. Rom. 2 Cor. 6, 4 and 5 where see Gebh. and Harn. for other exx., also Soph. Lex. s. v.].)\*

**ἀπο-τελέω**, -ῶ; [1 aor. pass. ptep. ἀποτελεσθεῖς]; to perfect; to bring quite to an end: ἰάσεις, accomplish, Lk. xiii. 32 (L T Tr WH for R G ἐπιτελῶ); ἡ ἀμαρτία ἀποτελεσθεῖσα having come to maturity, Jas. i. 15. (Hdt., Xen., Plat., and subseq. writ.)\*

**ἀπο-τίθημι**: 2 aor. mid. ἀπέθεμην; [fr. Hom. down]; to put off or aside; in the N. T. only mid. to put off from one's self: τὰ ἱμάτια, Acts vii. 58; [to lay up or away, ἐν τῇ φυλακῇ (i. e. put), Mt. xiv. 3 L T Tr WH (so εἰς φυλακὴν, Lev. xxiv. 12; Num. xv. 34; 2 Chr. xviii. 26; Polyb. 24, 8, 8; Diod. 4, 49, etc.)]; trop. those things are said to be put off or away which any one gives up, renounces: as τὰ ἔργα τοῦ σκότους, Ro. xiii. 12; — Eph. iv. 22 [cf. W. 347 (325); B. 274 (236)], 25; Col. iii. 8; Jas. i. 21; 1 Pet. ii. 1; Heb. xii. 1; (τὴν ὁργὴν, Plut. Coriol. 19; τὸν πλοῦτον, τὴν μαλακίαν, etc. Luc. dial. mort. 10, 8; τ. ἐλευθερίαν κ. παρρησίαν, ibid. 9, etc.)\*

**ἀπο-τινάσσω**; 1 aor. ἀπετίναξα; [1 aor. mid. ptep. ἀποτιναξάμενος, Acts xxviii. 5 Tr mrg.]; to shake off: Lk. ix. 55; Acts xxviii. 5. (1 S. x. 2; Lam. ii. 7; Eur. Bacch. 253; [ἀποτιναχθῆ, Galen 6, 821 ed. Kühn].)\*

**ἀπο-τινω** and **ἀπο-τίω**: fut. ἀποτίσω; (ἀπό as in ἀποδίδωμι [cf. also ἀπό, V.]), to pay off, repay: Philem. 19. (Often in Sept. for שָׁבַע; in prof. auth. fr. Hom. down.)\*

**ἀπο-τολμάω**, -ῶ; prop. to be bold of one's self (ἀπό [q. v. V.]), i. e. to assume boldness, make bold: Ro. x. 20; cf. Win. De verb. comp. etc. Pt. iv. p. 15. (Occasionally in Thuc., Plat., Aeschin., Polyb., Diod., Plut.)\*

**ἀποτομία**, -ας, ἡ, (the nature of that which is ἀπότομος, cut off, abrupt, precipitous like a cliff, rough; fr. ἀποτέμνω), prop. sharpness, (differing fr. ἀποτομή a cutting off, a segment); severity, roughness, rigor: Ro. xi. 22 (where opp. to χρηστότης, as in Plut. de lib. educ. c. 18 to πραότης, in Dion. Hal. 8, 61 to τὸ ἐπιεικές, and in Diod. p. 591 [except. lxxxi. (frag. l. 32, 27, 3 Dind.)] to ἡμερότης).\*

**ἀποτόμως**, adv., (cf. ἀποτομία); a. abruptly, precipitously. b. trop. sharply, severely, [cf. our curtly]: Tit. i. 13; 2 Co. xiii. 10. On the adj. ἀπότομος cf. Grimm on Sap. p. 121 [who in illustration of its use in Sap. v. 20, 22; vi. 5, 11; xi. 10; xii. 9; xviii. 15, refers to the similar metaph. use in Diod. 2, 57; Longin. de sublim. 27; and the use of the Lat. abscisus in Val. Max. 2, 7, 14, etc.; see also Polyb. 17, 11, 2; Polyc. ad Phil. 6, 1].\*

**ἀπο-τρέπω**: [fr. Hom. down]; to turn away; Mid. [pres. ἀποτρέπομαι, impv. ἀποτρέπου] to turn one's self away from, to shun, avoid: τινά or τί (see ἀποστρέφω sub fin.), 2 Tim. iii. 5. (4 Macc. i. 33; Aeschyl. Sept. 1060; Eur. Iph. Aul. 336; [Aristot. plant. 1, 1 p. 815<sup>b</sup>, 18; Polyb. al.].)\*

**ἀπο-ουσία**, -ας, ἡ, (ἀπείναι), absence: Phil. ii. 12. [From Aeschyl. down].\*

**ἀπο-φέρω**: 1 aor. ἀπήνεγκα; 2 aor. inf. ἀπηνεγκεῖν; Pass., [pres. inf. ἀποφέρεσθαι]; 1 aor. inf. ἀπενεχθῆναι; [fr. Hom. down]; to carry off, take away: τινά, with the idea of violence included, Mk. xv. 1; εἰς τόπον τινά, Rev. xvii. 3; xxi. 10; pass. Lk. xvi. 22. to carry or bring away (Lat. defero): τὶ εἰς with acc. of place, 1 Co. xvi. 3; τὶ ἀπό τινος ἐπὶ τινά, with pass., Acts xix. 12 (L T Tr WH for Rec. ἐπιφέρεσθαι).\*

**ἀπο-φεύγω** [ptep. in 2 Pet. ii. 18 L T Tr WH; W. 342 (321)]; 2 aor. ἀπέφυγον; [fr. (Hom.) batrach. 42, 47 down]; to flee from, escape; with acc., 2 Pet. ii. 18 (where L T wrongly put a comma after ἀποφ. [W. 529 (492)]), 20; with gen., by virtue of the prep. [B. 158 (138); W. § 52, 4, 1 c.], 2 Pet. i. 4.\*

**ἀπο-φθέγγομαι**; 1 aor. ἀπεφθεγξάμην; to speak out, speak forth, pronounce, not a word of every-day speech, but one "belonging to dignified and elevated discourse, like the Lat. profari, pronuntiare; properly it has the force of to utter or declare one's self, give one's opinion, (einen Ausspruch thun), and is used not only of prophets (see Kypke on Acts ii. 4, — adding from the Sept. Ezek. xiii. 9; Mic. v. 12; 1 Chr. xxv. 1), but also of wise men and philosophers (Diog. Laërt. 1, 63; 73; 79; whose pointed sayings the Greeks call ἀποφθέγματα, Cic. off. 1, 29); [see φθέγγομαι]. Accordingly, "it is used of the utterances of the Christians, and esp. Peter, on that illustrious day of Pentecost after they had been fired by the Holy Spirit, Acts ii. 4, 14; and also of the disclosures made by Paul to [before] king Agrippa concerning the ἀποκάλυψις κυρίου that had been given him, Acts xxvi. 25." Win. De verb. comp. etc. Pt. iv. p. 16.\*

**ἀπο-φορτίζομαι**; (φορτίζω to load; φόρτος a load), to disburden one's self; τί, to lay down a load, unlade, discharge: τὸν γόμον, of a ship, Acts xxi. 3; cf. Meyer and De Wette ad loc.; W. 349 (328) sq. (Elsewhere also used of sailors lightening ship during a storm in order to avoid shipwreck: Philo de praem. et poen. § 5 κυβερνήτης, χειμῶνων ἐπιγνωμένον, ἀποφορτίζεται; Athen. 2, 5, p. 37 c. sq. where it occurs twice).\*

**ἀπό-χρησις**, -εως, ἡ, (ἀποχράσθαι to use to the full, to abuse), abuse, misuse: Col. ii. 22 ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει "all which (i. e. things forbidden) tend to destruction (bring destruction) by abuse"; Paul says this from the standpoint of the false teachers, who in any use of those things whatever saw an "abuse," i. e. a blameworthy use. In opposition to those who treat the clause as parenthetical and understand ἀπόχρησις to mean consumption by use (a being used up, as in Plut. moral. p. 267 f. [quaest. Rom. 18]), so that the words do not give the sentiment of the false teachers but Paul's



judgment of it, very similar to that set forth in Mt. xv. 17; 1 Co. vi. 13, cf. De Wette ad loc. [But see Meyer, Ellicott, Lightfoot.]\*

ἀπο-χωρέω, -ω; 1 aor. ἀπεχώρησα; [fr. Thuc. down]; to go away, depart: ἀπό τινος, Mt. vii. 23; Lk. ix. 39; Acts xiii. 13; [absol. Lk. xx. 20 Tr mrg.].\*

ἀπο-χωρίζω: [1 aor. pass. ἀπεχωρίσθην]; to separate, sever, (often in Plato); to part asunder: pass. ὁ οὐρανὸς ἀπεχωρίσθη, Rev. vi. 14; reflexively, to separate one's self, depart from: ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, Acts xv. 39.\*

ἀπο-ψύχω; to breathe out life, expire; to faint or swoon away: Lk. xxi. 26. (So Thuc. 1, 134; Bion 1, 9, al.; 4 Macc. xv. 18).\*

Ἀππίος, -ου, ὁ, Appius, a Roman praenomen; Ἀππίου φόρου Appii Forum (Cic. ad Att. 2, 10; Hor. sat. 1, 5, 3), [R. V. The Market of Appius], the name of a town in Italy, situated 43 Roman miles from Rome on the Appian way, — (this road was paved with square [?] polygonal] stone by the censor Appius Claudius Caecus, b. c. 312, and led through the porta Capena to Capua, and thence as far as Brundisium): Acts xxviii. 15. [Cf. BB.DD.]\*

ἀ-πρόσ-ιτος, -ον, (προσιέναι to go to), unapproachable, inaccessible: φῶς ἀπρόσιτον, 1 Tim. vi. 16. (Polyb., Diod., [Strabo], Philo, Leian., Plut.; φέγγος ἀπρόσιτον, Tatian e. 20; δόξα [φῶς], Chrys. [vi. 66 ed. Montf.] on Is. vi. 2).\*

ἀπρόσκοπος, -ον, (προσκόπτω, q. v.); 1. actively, having nothing for one to strike against; not causing to stumble; a. prop.: ὁδός, a smooth road, Sir. xxxv. (xxxii.) 21. b. metaph. not leading others into sin by one's mode of life: 1 Co. x. 32. 2. passively, a. not striking against or stumbling; metaph. not led into sin; blameless: Phil. i. 10 (joined with εἰλικρινείς). b. without offence: συνείδησις, not troubled and distressed by a consciousness of sin, Acts xxiv. 16. (Not found in prof. auth. [exc. Sext. Emp. 1, 195 (p. 644, 13 Bekk.)].)\*

ἀπροσωπολήπτως [-λήπτως L T Tr WH; cf. reff. s. v. Μ, μ], a word of Hellenistic origin, (a priv. and προσωπολήπτως, q. v.), without respect of persons, i. e. impartially: 1 Pet. i. 17, (Ep. of Barn. 4, 12; [Clem. Rom. 1 Cor. 1, 3]). (The adj. ἀπροσωπόληπτος occurs here and there in eccl. writ.)\*

ἀ-πταίστος, -ον, (πταίω, q. v.), not stumbling, standing firm, exempt from falling, (prop., of a horse, Xen. de re eq. 1, 6); metaph.: Jude 24. [Cf. W. 97 (92); B. 42 (37).]\*

ἀπτω; 1 aor. ptep. ἄψας; (cf. Lat. apto, Germ. heften); [fr. Hom. down]; 1. prop. to fasten to, make adhere to; hence, spec. to fasten fire to a thing, to kindle, set on fire, (often so in Attic): λύχρον, Lk. viii. 16; xi. 33; xv. 8, (Arstph. nub. 57; Theophr. char. 20 (18); Joseph. antt. 4, 3, 4); πῦρ, Lk. xxii. 55 [T Tr txt. WH περι-αψάντων]; πυράν, Acts xxviii. 2 L T Tr WH. 2. Mid., [pres. ἄπτομαι]; impf. ἡπτόμην [Mk. vi. 56 R G Tr mrg.]; 1 aor. ἡψάμην; in Sept. generally for נָגַח, נָגַחַ; prop. to fasten one's self to, adhere to, cling to, (Hom. Il. 8, 67);

a. to touch, foll. by the obj. in gen. [W. § 30, 8 c.; B. 167 (146); cf. Donaldson p. 483]: Mt. viii. 3; Mk. iii. 10; vii. 33; viii. 22, etc.; Lk. xviii. 15; xxii. 51, — very often in Mt., Mk. and Lk. In Jn. xx. 17, μή μου ἅπτου is to be explained thus: Do not handle me to see whether I am still clothed with a body; there is no need of such an examination, "for not yet" etc.; cf. Baumg.-Crusius and Meyer ad loc. [as given by Hackett in Bib. Sacra for 1868, p. 779 sq., or B. D. Am. ed. p. 1813 sq.]. b. γυναι-κός, of carnal intercourse with a woman, or cohabitation, 1 Co. vii. 1, like the Lat. tangere, Hor. sat. 1, 2, 54; Ter. Heaut. 4, 4, 15, and the Hebr. נָגַח, Gen. xx. 6; Prov. vi. 29, (Plat. de legg. viii. 840 a.; Plut. Alex. Magn. c. 21). c. with allusion to the levitical precept ἀκαθάρτου μὴ ἅπτεσθε, have no intercourse with the Gentiles, no fellowship in their heathenish practices, 2 Co. vi. 17 (fr. Is. lii. 11); and in the Jewish sense, μὴ ἄψῃ, Col. ii. 21 (the things not to be touched appear to be both women and certain kinds of food, so that celibacy and abstinence from various kinds of food and drink are recommended; cf. De Wette ad loc. [but also Meyer and Bp. Lightf.]; on the distinction between the stronger term ἅπτεσθαι (to handle?) and the more delicate θιγείν (to touch?) cf. the two commentators just named and Trench § xvii. In classic Grk. also ἅπτεσθαι is the stronger term, denoting often to lay hold of, hold fast, appropriate; in its carnal reference differing from θιγάνειν by suggesting unlawfulness. θιγάνειν is used of touching by the hand as a means of knowledge, handling for a purpose; ψηλαφᾶν signifies to feel around with the fingers or hands, esp. in searching for something, often to grope, fumble, cf. ψηλαφίνδα blindman's buff. Schmidt ch. 10.]). d. to touch i. e. assail: τινός, any one, 1 Jn. v. 18, (1 Chr. xvi. 22, etc.). [COMP.: ἀν-, καθ-, περι-ἄπτω.]

Ἀφφία, -ας, ἡ, Apphia, name of a woman: Philem. 2. [Apparently a Phrygian name expressive of endearment, cf. Suidae Lex. ed. Gaisf. col. 534 a. Ἀφφία: ἀδελφῆς κ. ἀδελφοῦ ὑποκόρισμα, etc. cf. Ἀφψύς. See fully in Bp. Lightf.'s Com. on Col. and Philem. p. 306 sqq.]\*

ἀπ-ωθέω, -ω; to thrust away, push away, repel; in the N. T. only Mid., pres. ἀπωθέομαι (-οῦμαι); 1 aor. ἀπωσάμην (for which the better writ. used ἀπεωσάμην, cf. W 90 (86); B. 69 (61)); to thrust away from one's self, to drive away from one's self, i. e. to repudiate, reject, refuse: τινά, Acts vii. 27, 39; xiii. 46; Ro. xi. 1 sq.; 1 Tim. i. 19. (Jer. ii. 36 (37); iv. 30; vi. 19; Ps. xciii. (xciv.) 14 and often. In Grk. writ. fr. Hom. down).\*

ἀπώλεια, -ας, ἡ, (fr. ἀπόλλυμι, q. v.); 1. actively, a destroying, utter destruction: ας, of vessels, Ro. ix. 22; τοῦ μύρου, waste, Mk. xiv. 4 (in Mt. xxvi. 8 without a gen.), (in Polyb. 6, 59, 5 consumption, opp. to τήρησις); the putting of a man to death, Acts xxv. 16 Rec.; by meton. a destructive thing or opinion: in plur. 2 Pet. ii. 2 Rec.; but the correct reading ἀσελγείας was long ago adopted here. 2. passively, a perishing, ruin, destruction; a. in general: τὸ ἀργύριόν σου σὺν σοι εἶς εἰς ἀπ. let thy money perish with thee, Acts viii. 20; βυθίζειν τινὰ εἰς ὄλεθρον κ. ἀπώλειαν, with the included idea of



misery, 1 Tim. vi. 9; αἰρέσεις ἀπωλείας destructive opinions, 2 Pet. ii. 1; ἐπάγειν ἑαυτοῖς ἀπώλειαν, *ibid.* cf. vs. 3. **β.** in particular, the destruction which consists in the loss of eternal life, eternal misery, perdition, the lot of those excluded from the kingdom of God: Rev. xvii. 8, 11, cf. xix. 20; Phil. iii. 19; 2 Pet. iii. 16; opp. to ἡ περιποίησις τῆς ψυχῆς, Heb. x. 39; to ἡ ζωή, Mt. vii. 13; to σωτηρία, Phil. i. 28. ὁ υἱὸς τῆς ἀπωλείας, a man doomed to eternal misery (a Hebraism, see υἱός, 2): 2 Th. ii. 3 (of Anti-christ); Jn. xvii. 12 (of Judas, the traitor); ἡμέρα κρίσεως κ. ἀπωλείας τῶν ἀσεβῶν, 2 Pet. iii. 7. (In prof. auth. fr. Polyb. u. s. [but see Aristot. probl. 17, 3, 2, vol. ii. p. 916<sup>a</sup>, 26; 29, 14, 10 *ibid.* 952<sup>a</sup>, 26; Nicom. eth. 4, 1 *ibid.* 1120<sup>a</sup>, 2, etc.]; often in the Sept. and O. T. Apocr.)\*

**ἄρα**, an illative particle (akin, as it seems, to the verbal root ΑΡΩ to join, to be fitted, [cf. Curtius § 488; Vaniček p. 47]), whose use among native Greeks is illustrated fully by Kühner ii. §§ 509, 545; [Jelf §§ 787-789], and Klotz ad Devar. ii. pp. 160-180, among others; [for a statement of diverse views see Bäumlein, Griech. Partikeln, p. 19 sq.]. It intimates that, "under these circumstances something either is so or becomes so" (Klotz l. c. p. 167): Lat. *igitur*, consequently, [differing from οὖν in 'denoting a subjective impression rather than a positive conclusion.' L. and S. (see 5 below)]. In the N. T. it is used frequently by Paul, but in the writings of John and in the so-called Catholic Epistles it does not occur. On its use in the N. T. cf. W. §§ 53, 8 a. and 61, 6. It is found **1.** subjoined to another word: Ro. vii. 21; viii. 1; Gal. iii. 7; ἐπεὶ ἄρα since, if it were otherwise, 1 Co. vii. 14; [v. 10, cf. B. § 149, 5]. When placed after pronouns and interrogative particles, it refers to a preceding assertion or fact, or even to something existing only in the mind: τίς ἄρα who then? Mt. xviii. 1 (i. e. one certainly will be the greater, who then?); Mt. xix. 25 (i. e. certainly some will be saved; you say that the rich will not; who then?); Mt. xix. 27; xxiv. 45 (I bid you be ready; who then etc.? the question follows from this command of mine); Mk. iv. 41; Lk. i. 66 (from all these things doubtless something follows; what, then?); Lk. viii. 25; xii. 42; xxii. 23 (it will be one of us, which then?); Acts xii. 18 (Peter has disappeared; what, then, has become of him?). εἰ ἄρα, Mk. xi. 13 (whether, since the tree had leaves, he might also find some fruit on it); Acts vii. 1 [Rec.] (ἄρα equiv. to 'since the witnesses testify thus'); Acts viii. 22 (if, since thy sin is so grievous, perhaps the thought etc.); εἴπερ ἄρα, 1 Co. xv. 15, (ἐν-δὲ, εἰ ἄρα, Gen. xviii. 3). οὐκ ἄρα, Acts xxi. 38 (thou hast a knowledge of Greek; art thou not then the Egyptian, as I suspected?); μήτι ἄρα (Lat. *num igitur*), did I then etc., 2 Co. i. 17. **2.** By a use doubtful in Grk. writ. (cf. B. 371 (318); [W. 558 (519)]) it is placed at the beginning of a sentence; and so, so then, accordingly, equiv. to ὥστε with a finite verb: ἄρα μαρτυρεῖτε [μάρτυρές ἐστε T Tr WH], Lk. xi. 48 (Mt. xxiii. 31 ὥστε μαρτυρεῖτε); Ro. x. 17; 1 Co. xv. 18; 2 Co. v. 14 (15) (in L T Tr WH no conditional protasis preceding); 2 Co. vii. 12; Gal. iv. 31 (L T Tr WH διό); Heb. iv. 9. **3.** in an

apodosis, after a protasis with εἰ, in order to bring out what follows as a matter of course, (Germ. *so ist ja* the obvious inference is): Lk. xi. 20; Mt. xii. 28; 2 Co. v. 14 (15) (R G, a protasis with εἰ preceding); Gal. ii. 21; iii. 29; v. 11; Heb. xii. 8; joined to another word, 1 Co. xv. 14. **4.** with γέ, rendering it more pointed, ἀραγε [L Tr uniformly ἄρα γε; so R WH in Acts xvii. 27; cf. W. p. 45; Lips. Gram. Untersuch. p. 123], surely then, so then, (Lat. *itaque ergo*): Mt. vii. 20; xvii. 26; Acts xi. 18 (L T Tr WH om. γέ); and subjoined to a word, Acts xvii. 27 [W. 299 (281)]. **5.** ἄρα οὖν, a combination peculiar to Paul, at the beginning of a sentence (W. 445 (414); B. 371 (318)), ["ἄρα ad internam potius causam spectat, οὖν magis ad externam." Klotz ad Devar. ii. p. 717; ἄρα is the more logical, οὖν the more formal connective; "ἄρα is illative, οὖν continuative," Win. l. c.; cf. also Kühner § 545, 8)], [R. V.] *so then*, (Lat. *hinc igitur*): Ro. v. 18; vii. 3, 25; viii. 12; ix. 16, 18; xiv. 12 (L Tr om. WH br. οὖν); 19 [L mrg. ἄρα]; Gal. vi. 10; Eph. ii. 19; 1 Th. v. 6; 2 Th. ii. 15.\*

**ἄρα**, an interrogative particle ["implying anxiety or impatience on the part of the questioner." L. and S. v.], (of the same root as the preceding ἄρα, and only differing from it in that more vocal stress is laid upon the first syllable, which is therefore circumflexed); **1.** *num igitur*, i. e. marking an inferential question to which a negative answer is expected: Lk. xviii. 8; with γε rendering it more pointed, ἀρά γε [G T ἀράγε]: Acts viii. 30; [ἄρα οὖν . . . διώκομεν Lchm. ed. min. also maj. mrg. are we then pursuing etc. Ro. xiv. 19]. **2.** *ergone* i. e. a question to which an affirmative answer is expected, in an interrogative apodosis, (Germ. *so ist also wohl?*), *he is then?* Gal. ii. 17 (where others [e. g. Lchm.] write ἄρα, so that this example is referred to those mentioned under ἄρα, 3, and is rendered *Christ is then a minister of sin*; but μή γένοιτο, which follows, is everywhere by Paul opposed to a question). Cf. W. 510 (475) sq. [also B. 247 (213), 371 (318); Herm. ad Vig. p. 820 sqq.; Klotz ad Devar. ii. p. 180 sqq.; speaking somewhat loosely, it may be said "ἄρα expresses bewilderment as to a possible conclusion. . . ἄρα hesitates, while ἄρα concludes." Bp. Lightfoot on Gal. i. c.].\*

**ἀρά, -ās, ἡ**, **1.** a prayer; a supplication; much often **2.** an imprecation, curse, malediction, (cf. κατάρα); so in Ro. iii. 14 (cf. Ps. ix. 28 (x. 7)), and often in Sept. (In both senses in native Grk. writ. fr. Hom. down.)\*

**Ἀραβία, -as, ἡ**, [fr. Hdt. down], Arabia, a well-known peninsula of Asia, lying towards Africa, and bounded by Egypt, Palestine, Syria, Mesopotamia, Babylonia, the Gulf of Arabia, the Persian Gulf, the Red Sea [and the Ocean]: Gal. i. 17; iv. 25.\*

[ἀραβίων Tdf., see ἀραβίων.]

[ἀραγε, see ἄρα, 4.]

[ἀράγε, see ἄρα, 1.]

**Ἀράμ, Aram** [or *Ram*], indecl. prop. name of one of the male ancestors of Christ: Mt. i. 3 sq.; Lk. iii. 33 [not T WH Tr mrg.; see Ἀδμεῖν and Ἀρνεῖ].\*

**ἀραφος** T Tr for ἄραφος, q. v.



\*Ἀραψ, -αβος, ὁ, an Arabian: Acts ii. 11.\*

ἀργεῖω, -ῶ; (to be ἀργός, q. v.); to be idle, inactive; contextually, to linger, delay: 2 Pet. ii. 3 οἷς τὸ κρίμα ἔκπαισι οὐκ ἀργεῖ, i. e. whose punishment has long been impending and will shortly fall. (In Grk. writ. fr. Soph. down.) [COMP.: κατ-ἀργεῖω.]\*

ἀργός, -όν, and in later writ. fr. Aristot. hist. anim. 10, 40 [vol. i. p. 627\*, 15] on and consequently also in the N. T. with the fem. ἀργή, which among the early Greeks Epimenides alone is said to have used, Tit. i. 12; cf. Lob. ad Phryn. p. 104 sq.; id. Paralip. p. 455 sqq.; W. 68 (67), [cf. 24; B. 25 (23)], (contr. fr. ἀεργος which Hom. uses, fr. a priv. and ἔργον without work, without labor, doing nothing), inactive, idle; a. free from labor, at leisure, (ἀργὸν εἶναι, Hdt. 5, 6): Mt. xx. 3, 6 [Rec.]; 1 Tim. v. 13. b. lazy, shunning the labor which one ought to perform, (Hom. Il. 9, 320 ὁ, τ' ἀεργὸς ἀνὴρ, ὁ, τε πολλὰ ἔργος): πίστις, Jas. ii. 20 (L T Tr WH for R G νεκρά); γαστέρες ἀργαί i. e. idle gluttons, fr. Epimenides, Tit. i. 12 (Nicet. ann. 7, 4, 135 d. εἰς ἀργὰς γαστέρας ὀχνηγίγασας); ἀργὸς καὶ ἄκαρπος εἰς τι, 2 Pet. i. 8. c. of things from which no profit is derived, although they can and ought to be productive; as of fields, trees, gold and silver, (cf. Grimm on Sap. xiv. 5; [L. and S. s. v. I. 2]); unprofitable, δῆμα ἀργόν, by litotes i. q. pernicious (see ἄκαρπος): Mt. xii. 36.\*

[Syn. ἀργός, βραδύς, νωθρός: ἀργ. idle, involving blame-worthiness; βρ. slow (tardy), having a purely temporal reference and no necessary bad sense; νωθρ. sluggish, descriptive of constitutional qualities and suggestive of censure. Schmidt ch. 49; Trench § civ.]

ἀργύρεος, -εἶα, -εον, -οῦν, of silver; in the contracted form in Acts xix. 24 [but WH br.]; 2 Tim. ii. 20; Rev. ix. 20. [From Hom. down.]\*

ἀργύριον, -ον, τό, (fr. ἀργυρος, q. v.), [fr. Hdt. down]; 1. silver: Acts iii. 6; vii. 16; xx. 33; 1 Pet. i. 18; [1 Co. iii. 12 T Tr WH]. 2. money: simply, Mt. xxv. 18, 27; Mk. xiv. 11; Lk. ix. 8; xix. 15, 23; xxii. 5; Acts viii. 20; plur., Mt. xxviii. [12], 15. 3. Spec. a silver coin, silver-piece, (Luther, Silberling), ἡρᾶ, σίκλος, shekel [see B. D. s. v.], i. e. a coin in circulation among the Jews after the exile, from the time of Simon (c. B. C. 141) down (cf. 1 Macc. xv. 6 sq. [yet see B. D. s. v. Money, and reff. in Schürer, N. T. Zeitgesch. § 7]); according to Josephus (antt. 3, 8, 2) equal to the Attic tetradrachm or the Alexandrian didrachm (cf. στατήρ [B. D. s. v. Piece of Silver]): Mt. xxvi. 15; xxvii. 3, 5 sq. 9. In Acts xix. 19, ἀργυρίον μυριάδες πέντε fifty thousand pieces of silver (Germ. 50,000 in Silber i. q. Silbergeld), doubtless drachmas [cf. δηνάριον] are meant; cf. Meyer [et al.] ad loc.\*

ἀργυροκόπος, -ον, ὁ, (ἀργυρος and κόπτω to beat, hammer; a silver-beater), a silversmith: Acts xix. 24. (Judg. xvii. 4; Jer. vi. 29. Plut. de vitand. aere alien. c. 7.)\*

ἀργυρος, -ον, ὁ, (ἀργός shining), [fr. Hom. down], silver: 1 Co. iii. 12 [T Tr WH ἀργύριον] (reference is made to the silver with which the columns of noble buildings were covered and the rafters adorned); by meton. things made of silver, silver-work, vessels, images of the

gods, etc.: Acts xvii. 29; Jas. v. 3; Rev. xviii. 12. silver coin: Mt. x. 9.\*

\*Ἀρειος [Tdf. Ἄριος] πάγος, -ον, ὁ, Areopagus (a rocky height in the city of Athens not far from the Acropolis toward the west; πάγος a hill, Ἄρειος belonging to (Ares) Mars, Mars' Hill; so called, because, as the story went, Mars, having slain Halirrhothius, son of Neptune, for the attempted violation of his daughter Alcippe, was tried for the murder here before the twelve gods as judges; Pausan. Attic. 1, 28, 5), the place where the judges convened who, by appointment of Solon, had jurisdiction of capital offences, (as wilful murder, arson, poisoning, malicious wounding, and breach of the established religious usages). The court itself was called Areopagus from the place where it sat, also Areum judicium (Tacit. ann. 2, 55), and curia Martis (Juv. sat. 9, 101). To that hill the apostle Paul was led, not to defend himself before the judges, but that he might set forth his opinions on divine subjects to a greater multitude of people, flocking together there and eager to hear something new: Acts xvii. 19–22; cf. vs. 32. Cf. J. H. Krause in Pauly's Real-Encycl. 2te Aufl. i. 2 p. 1497 sqq. s. v. Areopag; [Grote, Hist. of Greece, index s. v.; Dicts. of Geogr. and Antiq.; BB.DD. s. v. Areopagus; and on Paul's discourse, esp. B. D. Am. ed. s. v. Mars' Hill].\*

\*Ἀρειοπαγίτης, Tdf. -γίτης [see s. v. εἰ, ε], -ον, ὁ, (fr. the preceding [cf. Lob. ad Phryn. 697 sq.]), a member of the court of Areopagus, an Areopagite: Acts xvii. 34.\*

ἀρεσκέα (T WH -κία [see I. ε]), -ας, ἡ, (fr. ἀρεσκεῖω to be complaisant; hence not to be written [with R G L. Tr] ἀρέσκεια, [cf. Chandler § 99; W. § 6, 1 g.; B. 12 (11)]), desire to please: περιπατεῖν ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκέαν, to please him in all things, Col. i. 10; (of the desire to please God, in Philo, opif. § 50; de profug. § 17; de victim. § 3 sub fin. In native Grk. writ. commonly in a bad sense: Theophr. char. 3 (5); Polyb. 31, 26, 5; Diod. 13, 53; al.; [cf. Bp. Lightf. on Col. i. c.]),\*

ἀρέσκω; impf. ἤρεσκον; fut. ἀρέσω; 1 aor. ἤρεσα; (APW: [see ἄρα init.]); [fr. Hom. down]; a. to please: τινί, Mt. xiv. 6; Mk. vi. 22; Ro. viii. 8; xv. 2; 1 Th. ii. 15; iv. 1; 1 Co. vii. 32–34; Gal. i. 10; 2 Tim. ii. 4; ἐνώπιόν-τινος, after the Hebr. עֲנִיָּה, Acts vi. 5, (1 K. iii. 10; Gen. xxxiv. 18, etc.). b. to strive to please; to accommodate one's self to the opinions, desires, interests of others: τινί, 1 Co. x. 33 (πάντα πᾶσιν ἀρέσκω); 1 Th. ii. 4. ἀρέσκειν ἑαυτῷ, to please one's self and therefore to have an eye to one's own interests: Ro. xv. 1, 3.\*

ἀρεστός, -ή, -όν, (ἀρέσκω), pleasing, agreeable: τινί, Jn. viii. 29; Acts xii. 3; ἐνώπιόν-τινος, 1 Jn. iii. 22 (cf. ἀρέσκω, a.); ἀρεστόν ἐστι foll. by acc. with inf. it is fit, Acts vi. 2 [yet cf. Meyer ad loc.]. (In Grk. writ. fr. [Soph.] Hdt. down.)\*

\*Ἀρέτας [WH Ἄρ., see their Intr. § 408], -α (cf. W. § 8, 1; [B. 20 (18)]), ὁ, Aretas, (a name common to many of the kings of Arabia Petraea or Nabathaeana Arabia [cf. B. D. s. v. Nebaioth]; cf. Schürer, Neutest. Zeitgesch. § 17 b. p. 233 sq.); an Arabian king who made war (A. D. 36) on his son-in-law Herod Antipas for having repu-



diated his daughter; and with such success as completely to destroy his army (Joseph. antt. 18, 5). In consequence of this, Vitellius, governor of Syria, being ordered by Tiberius to march an army against Aretas, prepared for the war. But Tiberius meantime having died [March 16, A. D. 37], he recalled his troops from the march, dismissed them to their winter quarters, and departed to Rome. After his departure Aretas held sway over the region of Damascus (how acquired we do not know), and placed an ethnarch over the city: 2 Co. xi. 32. Cf. *Win.* RWB. s. v.; *Wieseler* in Herzog i. p. 488 sq.; *Keim* in Schenkel i. p. 238 sq.; *Schürer* in Riehm p. 83 sq.; [B. D. Am. ed. s. v. Aretas; Meyer on Acts, Einl. § 4 (cf. *ibid.* ed. Wendt)].\*

**ἀρετή**, ἡς, ἡ, [see ἀρα init.], a word of very wide signification in Grk. writ.; any excellence of a person (in body or mind) or of a thing, an eminent endowment, property or quality. Used of the human mind and in an ethical sense, it denotes 1. a virtuous course of thought, feeling and action; virtue, moral goodness, (Sap. iv. 1; v. 13; often in 4 Macc. and in Grk. writ.): 2 Pet. i. 5 [al. take it here specifically, viz. moral vigor; cf. next head]. 2. any particular moral excellence, as modesty, purity; hence (plur. αἱ ἀρεταί, Sap. viii. 7; often in 4 Macc. and in the Grk. philosophers) τῆς ἀρετῆς, Phil. iv. 8. Used of God, it denotes a. his power: 2 Pet. i. 3. b. in the plur. his excellencies, perfections, 'which shine forth in our gratuitous calling and in the whole work of our salvation' (Jn. Gerhard): 1 Pet. ii. 9. (In Sept. for ἡ splendor, glory, Hab. iii. 3, of God; Zech. vi. 13, of the Messiah; in plur. for ἡ praises, of God, Is. xliii. 21; xlii. 12; lxiii. 7).\*

**ἀρὴν**, ὁ, nom. not in use; the other cases are by syncope ἀρὸς (for ἀρέος), ἀρνί, ἀρνα; plur. ἀρνες, ἀρνῶν, ἀρνάσι, ἀρνας, a sheep, a lamb: Lk. x. 3. (Gen. xxx. 32; Ex. xxiii. 19, etc.; in Grk. writ. fr. Hom. down).\*

**ἀριθμῶ**, -ῶ: 1 aor. ἡρίθμησα; pf. pass. ἡριθμημαί; (ἀριθμός); [fr. Hom. down]; to number: Mt. x. 30; Lk. xii. 7; Rev. vii. 9. [COMP.: κατ-αριθμέω].\*

**ἀριθμός**, -οῦ, ὁ, [fr. Hom. down], a number; a. a fixed and definite number: τὸν ἀριθμὸν πεντακισχίλιοι, in number, Jn. vi. 10, (2 Macc. viii. 16; 3 Macc. v. 2, and often in Grk. writ.; W. 230 (216); [B. 153 (134)]); ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, Lk. xxii. 3; ἀρ. ἀνθρώπου, a number whose letters indicate a certain man, Rev. xiii. 18. b. an indefinite number, i. q. a multitude: Acts vi. 7; xi. 21; Rev. xx. 8.

**Ἀρμαθαία** [WH Ἀρ., see their Intr. § 408], -ας, ἡ, *Arimathæa*, Hebr. אֶרְמַתְיָא (a height), the name of several cities of Palestine; cf. *Gesenius*, Thesaur. iii. p. 1275. The one mentioned in Mt. xxvii. 57; Mk. xv. 43; Lk. xxiii. 51; Jn. xix. 38 appears to have been the same as that which was the birthplace and residence of Samuel, in Mount Ephraim: 1 S. i. 1, 19, etc. Sept. Ἀρμαθαῖμ, and without the art. Ῥαμαθέμ, and acc. to another reading Ῥαμαθαῖμ, 1 Macc. xi. 34; Ῥαμαθά in Joseph. antt. 13, 4, 9. Cf. Grimm on 1 Macc. xi. 34; *Keim*, Jesus von Naz. iii. 514; [B. D. Am. ed.].\*

**Ἀρίσταρχος**, -ου, ὁ, [lit. best-ruling], *Aristarchus*, a certain Christian of Thessalonica, a 'fellow-captive' with Paul [cf. B. D. Am. ed.; Bp. Lghtft. and Mey. on Col. as below]: Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philem. 24.\*

**ἀρίστῳ**, -ῶ: 1 aor. ἡρίστησα; (τὸ ἀρίστον, q. v.); a. to breakfast: Jn. xxi. 12, 15; (Xen. Cyr. 6, 4, 1; and often in Attic). b. by later usage to dine: παρά τινι, Lk. xi. 37; (Gen. xliii. 24; Ael. v. h. 9, 19).\*

**ἀριστερός**, -ά, -όν, left: Mt. vi. 3; Lk. xxiii. 33; [Mk. x. 37 T Tr WH, on the plur. cf. W. § 27, 3]; ὅπλα ἀριστερά i. e. carried in the left hand, defensive weapons, 2 Co. vi. 7. [From Hom. down].\*

**Ἀριστόβουλος**, -ου, ὁ, [lit. best-counselling], *Aristobulus*, a certain Christian [cf. B. D. Am. ed. s. v. and Bp. Lghtft. on Phil. p. 174 sq.]: Ro. xvi. 10.\*

**ἀριστον**, -ου, τό, [fr. Hom. down]; a. the first food, taken early in the morning before work, breakfast; dinner was called δεῖπνον. But the later Greeks called breakfast τὸ ἀκράτισμα, and dinner ἀρίστον i. e. δεῖπνον μισημβρινόν, Athen. 1, 9, 10 p. 11 b.; and so in the N. T. Hence b. dinner: Lk. xiv. 12 (ποιεῖν ἀριστον ἢ δεῖπνον, to which others are invited); Lk. xi. 38; Mt. xxii. 4 (ἐτοιμάζω). [B. D. s. v. Meals; Becker's Charicles, sc. vi. excurs. i. (Eng. trans. p. 312 sq.)].\*

**ἀρκέτός**, -ή, -όν, (ἀρκέω), sufficient: Mt. vi. 34 (where the meaning is, 'Let the present day's trouble suffice for a man, and let him not rashly increase it by anticipating the cares of days to come'; [on the neut. cf. W. § 58, 5; B. 127 (111)]); ἀρκέτὸν τῷ μαθητῇ [A. V. it is enough for the disciple i. e.] let him be content etc., foll. by ἵνα, Mt. x. 25; foll. by an inf., 1 Pet. iv. 3. (Chrysipp. ap. Athen. 3, 79 p. 113 b.).\*

**ἀρκέω**, ῶ: 1 aor. ἤρκεσα; [Pass., pres. ἀρκοῦμαι]; 1 fut. ἀρκεσθήσομαι; to be possessed of unfailing strength; to be strong, to suffice, to be enough (as against any danger; hence to defend, ward off, in Hom.; [al. make this the radical meaning, cf. Lat. arceo; Curtius § 7]): with dat. of pers., Mt. xxv. 9; Jn. vi. 7; ἀρκεῖ σοι ἡ χάρις μου my grace is sufficient for thee, sc. to enable thee to bear the evil manfully; there is, therefore, no reason why thou shouldst ask for its removal, 2 Co. xii. 9; impersonally, ἀρκεῖ ἡμῖν 'tis enough for us, we are content, Jn. xiv. 8. Pass. (as in Grk. writ.) to be satisfied, contented: τινί, with a thing, Lk. iii. 14; Heb. xiii. 5; 1 Tim. vi. 8; (2 Macc. v. 15); ἐπὶ τινι, 3 Jn. 10. [COMP.: ἐπ-ἀρκέω].\*

**ἄρκτος**, -ου, ὁ, ἡ, or [so G L T Tr WH] ἄρκτος, -ου, ὁ, ἡ, a bear: Rev. xiii. 2. [From Hom. down].\*

**ἄρμα**, -ατος, τό, (fr. ἈΡΩ to join, fit; a team), a chariot: Acts viii. 28 sq. 38; of war-chariots (i. e. armed with scythes) we read ἄρματα ἵππων πολλῶν chariots drawn by many horses, Rev. ix. 9, (Joel ii. 5. In Grk. writ. fr. Hom. down).\*

**Ἀρμαγεδών** [Grseb. Ἀρμ., WH Ἀρ Μαγεδών, see their Intr. § 408; Tdf. Proleg. p. 106] or (so Rec.) Ἀρμαγεδδών, *Har-Magedon* or *Armageddon*, indecl. prop. name of an imaginary place: Rev. xvi. 16. Many, following Beza and Glassius, suppose that the name is compounded of



הר mountain, and מְגִדּוֹ or מְגִדָּן, Sept. *Mayedā, Mayeddā*. Megiddo was a city of the Manassites, situated in the great plain of the tribe of Issachar, and famous for a double slaughter, first of the Canaanites (Judg. v. 19), and again of the Israelites (2 K. xxiii. 29 sq.; 2 Chr. xxxv. 22, cf. Zech. xii. 11); so that in the Apocalypse it would signify the place where the kings opposing Christ were to be destroyed with a slaughter like that which the Canaanites or the Israelites had experienced of old. But since those two overthrows are said to have taken place ἐπὶ ὄρει May. (Judg. i. c.) and ἐν τῷ πεδίῳ May. (2 Chr. i. c.), it is not easy to perceive what can be the meaning of the mountain of Megiddo, which could be none other than *Carmel*. Hence, for one, I think the conjecture of L. Capellus [i. e. Louis Cappel (akin to that of Drusus, see the Comm.)] to be far more easy and probable, viz. that Ἀρμαγεδών is for Ἀρμαγεδών, compounded of חרמא destruction, and מְגִדָּן. [Wieseler (Zur Gesch. d. N. T. Schrift, p. 188), Hitzig (in *Hilgenf.* Einl. p. 440 n.), al., revive the derivation (cf. Hiller, Simonis, al.) fr. מְגִדָּן city of Megiddo.]\*

**ἀρμόςω**, Attic ἀρμόττω: 1 aor. mid. ἤρμωσάμην; (ἀρμός, q. v.); 1. *to join, to fit together*; so in Hom. of carpenters, fastening together beams and planks to build houses, ships, etc. 2. of marriage: ἀρμόζειν τινὶ τὴν θυγατέρα (Hdt. 9, 108) *to betroth a daughter to any one*; pass. ἀρμόζεται γυνὴ ἀνδρί, Sept. Prov. xix. 14; mid. ἀρμόσασθαι τὴν θυγατέρα τινός (Hdt. 5, 32; 47; 6, 65) *to join to one's self, i. e. to marry, the daughter of any one*; ἀρμόσασθαι τινὶ τινα *to betroth, to give one in marriage to any one*: 2 Co. xi. 2, and often in Philo, cf. Loesner ad loc.; the mid. cannot be said to be used actively, but refers to him to whom the care of betrothing has been committed; [cf. B. 193 (167); per contra Mey. ad loc.; W. 258 (242)].\*

**ἀρμός**, -οῦ, ὁ, (APQ to join, fit), *a joining, a joint*: Heb. iv. 12. (Soph., Xen., al.; Sir. xxvii. 2.)\*

**ἀρνας**, see ἀρήν.

**Ἀρνεί**, ὁ, indecl. prop. name of one of the ancestors of Jesus: Lk. iii. 33 T WH Tr marg.\*

**ἀρνέομαι**, -οῦμαι; fut. ἀρνήσομαι; impf. ἠρνούμην; 1 aor. ἠρνήσάμην (rare in Attic, where generally ἠρνήθην, cf. Matth. i. p. 598 [better Veitch s. v.]); pf. ἠρνήμαι; a depon. verb [(fr. Hom. down)] signifying 1. *to deny, i. e. εἰπεῖν . . . οὐκ [to say . . . not, contradict]*: Mk. xiv. 70; Mt. xxvi. 70; Jn. i. 20; xviii. 25, 27; Lk. viii. 45; Acts iv. 16; foll. by ὅτι οὐ instead of simple ὅτι, in order to make the negation more strong and explicit: Mt. xxvi. 72; 1 Jn. ii. 22; (on the same use in Grk. writ. cf. Kühner ii. p. 761; [Jelf ii. 450; W. § 65, 2 β.; B. 355 (305)]). 2. *to deny, with an acc. of the pers., in various senses*: a. ἀρν. Ἰησοῦν is used of followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause, [to disown]: Mt. x. 33; Lk. xii. 9; [Jn. xiii. 38 L txt. T Tr WH]; 2 Tim. ii. 12, (ἀρν. τὸ ὄνομα αὐτοῦ, Rev. iii. 8, means the same); and on the other hand, of Jesus, denying that one is his follower: Mt. x. 33; 2 Tim. ii. 12.

b. ἀρν. God and Christ, is used of those who by cherishing and disseminating pernicious opinions and immorality are adjudged to have apostatized from God and Christ: 1 Jn. ii. 22 (cf. iv. 2; 2 Jn. 7–11); Jude 4; 2 Pet. ii. 1. c. ἀρν. ἐαυτὸν *to deny himself*; is used in two senses, a. *to disregard his own interests*: Lk. ix. 23 [R WH marg. ἀπαρν.]; cf. ἀπαρνέομαι. β. *to prove false to himself, act entirely unlike himself*: 2 Tim. ii. 13. 3. *to deny i. e. abnegate, abjure*; τί, *to renounce a thing, forsake it*: τὴν ἀσέβειαν κ. τὰς ἐπιθυμίας, Tit. ii. 12; by act to show estrangement from a thing: τὴν πίστιν, 1 Tim. v. 8; Rev. ii. 13; τὴν δύναμιν τῆς εὐσεβείας, 2 Tim. iii. 5. 4. *not to accept, to reject, refuse, something offered*: τινά, Acts iii. 14; vii. 35; with an inf. indicating the thing, Heb. xi. 24. [COMP.: ἀπ-αρνέομαι.]

**ἀρνίον**, -ον, τό, (dimin. fr. ἀρήν, q. v.), [fr. Lys. down], *a little lamb, a lamb*: Rev. xiii. 11; Jesus calls his followers τὰ ἀρνία μου in Jn. xxi. 15; τὸ ἀρνίον is used of Christ, innocently suffering and dying to expiate the sins of men, very often in Rev., as v. 6, 8, 12, etc. (Jer. xi. 19; xxvii. (l.) 45; Ps. cxiii. (cxiv.) 4, 6; Joseph. antt. 3, 8, 10.)\*

**ἀροτρίαιω**, -ῶ; (ἀροτρον, q. v.); *to plough*: Lk. xvii. 7; 1 Co. ix. 10. (Deut. xxii. 10; [1 K. xix. 19]; Mic. iii. 12. In Grk. writ. fr. Theophr. down for the more ancient ἀρώω; cf. Lob. ad Phryn. p. 254 sq. [W. 24].)\*

**ἀροτρον**, -ον, τό, (ἀρώω to plough), *a plough*: Lk. ix. 62. (In Grk. writ. fr. Hom. down.)\*

**ἀρπαγή**, -ης, ἡ, (ἀρπάζω), *rapine, pillage*; 1. *the act of plundering, robbery*: Heb. x. 34. 2. *plunder, spoil*: Mt. xxiii. 25; Lk. xi. 39. (Is. iii. 14; Nah. ii. 12. In Grk. writ. fr. Aeschyl. down.)\*

**ἀρπαγμός**, -οῦ, ὁ, (ἀρπάζω); 1. *the act of seizing, robbery*, (so Plut. de lib. educ. c. 15 (al. 14, 37), vol. ii. 12 a. the only instance of its use noted in prof. auth.). 2. *a thing seized or to be seized, booty*: ἀρπαγμὸν ἡγεῖσθαι τι *to deem anything a prize, — a thing to be seized upon or to be held fast, retained*, Phil. ii. 6; on the meaning of this pass. see μορφή; (ἡγεῖσθαι or ποιεῖσθαι τι ἀρπαγμα, Euseb. h. e. 8, 12, 2; vit. Const. 2, 31; [Comm. in Luc. vi., cf. Mai, Nov. Bibl. Patr. iv. p. 165]; Heliod. 7, 11 and 20; 8, 7; [Plut. de Alex. virt. 1, 8 p. 330 d.]; ut omnium bona praedam tuam duceres, Cic. Verr. ii. 5, 15, 39; [see Bp. Lghtft. on Phil. p. 133 sq. (cf. p. 111)]; Wetstein ad loc.; Cremer 4te Aufl. p. 153 sq.].\*

**ἀρπάζω**; fut. ἀρπάσω [Veitch s. v.; cf. Rutherford, New Phryn. p. 407]; 1 aor. ἤρπασα; Pass., 1 aor. ἠρπάσθην; 2 aor. ἠρπάγην (2 Co. xii. 2, 4; Sap. iv. 11; cf. W. 83 (80); [B. 54 (47)]; WH. App. p. 170); 2 fut. ἀρπαγήσομαι; [(Lat. rapio; Curtius § 331); fr. Hom. down]; *to seize, carry off by force*: τί, [Mt. xii. 29 not R G, (see διαρπάζω)]; Jn. x. 12; *to seize on, claim for one's self eagerly*: τὴν βασιλείαν τοῦ θεοῦ, Mt. xi. 12, (Xen. an. 6, 5, 18, etc.); *to snatch out or away*: τί, Mt. xiii. 19; τὸ ἐκ χειρὸς τινος, Jn. x. 28 sq.; τινὰ ἐκ πυρός, proverbial, *to rescue from the danger of destruction*, Jude 23, (Am. iv. 11; Zech. iii. 2); τινά, *to seize and carry off speedily*, Jn. vi. 15; Acts xxiii. 10; used of divine power trans-



ferring a person marvellously and swiftly from one place to another, to *snatch* or *catch away*: Acts viii. 39; pass. πρὸς τ. θεόν, Rev. xii. 5; foll. by εἰς with gen. of place, 2 Co. xii. 2; εἰς τ. παράδεισον, 2 Co. xii. 4; εἰς ἀέρα, 1 Th. iv. 17. [COMP.: δν-, συν-αρπάζω.]\*

ἄρπαξ, -αγος, ὁ, adj., *rapacious, ravenous*: Mt. vii. 15; Lk. xviii. 11; as subst. *a robber, an extortioner*: 1 Co. v. 10 sq.; vi. 10. (In both uses fr. [Arstph.], Xen. down.)\*

ἄρραβών [Tdf. ἀραβών: 2 Co. i. 22 (so Lchm.); v. 5, (but not in Eph. i. 14), see his Proleg. p. 80; WH. App. p. 148; cf. W. 48 (47 sq.); B. 32 (28 sq.); cf. P, ρ], -ῶνος, ὁ, (Hebr. יָרָבָן, Gen. xxxviii. 17 sq. 20; fr. יָרָבָן to pledge; a word which seems to have passed from the Phœnicians to the Greeks, and thence into Latin), *an earnest*, i. e. money which in purchases is given as a pledge that the full amount will subsequently be paid [Suid. s. v. ἀραβών], (cf. [obs. Eng. *earlespenny*, *caution-money*], Germ. *Kaufschilling*, *Haftpfennig*): 2 Co. i. 22; v. 5, τὸν ἀρραβῶνα τοῦ πνεύματος i. e. τὸ πνεῦμα ὡς ἀρραβῶνα sc. τῆς κληρονομίας, as is expressed in full in Eph. i. 14 [cf. W. § 59, 8 a.; B. 78 (68)]; for the gift of the Holy Spirit, comprising as it does the δυνάμεις τοῦ μέλλοντος αἰῶνος (Heb. vi. 5), is both a foretaste and a pledge of future blessedness; cf. s. v. ἀπαρχή, c. [B.D. s. v. Earnest.]. [Isae. 8, 23 [p. 210 ed. Reiske]; Aristot. pol. 1, 4, 5 [p. 1259<sup>a</sup>, 12]; al.)\*

ἄρραφος, T Tr WH ἀραφος (cf. W. 48; B. 32 (29); [WH. App. p. 163; Tdf. Proleg. p. 80; cf. P, ρ]), -ον, (ράπτω to sew together), *not sewed together, without a seam*: Jn. xix. 23.\*

ἄρρην, see ἄρσην.

ἄρρητος, -ον, (ῥήτός, fr. ΠΕΩ); **a.** *unsaid, unspoken*: Hom. Od. 14, 466, and often in Attic. **b.** *unspeakable* (on account of its sacredness), (Hdt. 5, 83, and often in other writ.): 2 Co. xii. 4, explained by what follows: ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.\*

ἄρρωστος, -ον, (ῥώνυμι, q. v.), *without strength, weak; sick*: Mt. xiv. 14; Mk. vi. 5, 13; xvi. 18; 1 Co. xi. 30. ([Hippocr.], Xen., Plut.)\*

ἄρσενοκοίτης, -ον, ὁ, (ἄρσην a male; κοίτη a bed), *one who lies with a male as with a female, a sodomite*: 1 Co. vi. 9; 1 Tim. i. 10. (Anthol. 9, 686, 5; eccl. writ.)\*

ἄρσην, -ενος, ὁ, ἄρσεν, τό, also (acc. to R G in Rev. xii. 5, 13, and in many edd., that of Tdf. included, in Ro. i. 27<sup>a</sup>; cf. Fritzsche on Rom. vol. i. p. 78; [W. 22]) ἄρρην, -ενος, ὁ, ἄρρεν, τό, [fr. Hom. down], *male*: Mt. xix. 4; Mk. x. 6; Lk. ii. 23; Ro. i. 27; Gal. iii. 28; Rev. xii. 5, 13 (where Lchm. reads ἄρσεναν; on which Alex. form of the acc. cf. W. 48 (47 sq.); 66 (64); Mullach p. 22 [cf. p. 162]; B. 13 (12); [Soph. Lex., Intr. p. 36; Tdf. Proleg. p. 118 (and Inscr. as there referred to); WH. App. p. 157; Scrivener, Collation etc. p. liv.])\*

Ἀρτεμῆς, -ᾱ, ὁ, (abbreviated fr. Ἀρτεμίδωρος [i. e. gift of Artemis], cf. W. 102 (97); [B. 20 (17 sq.); Lob. Pathol. Proleg. p. 505 sq.; Chandler § 32]), *Artemas*, a friend of Paul the apostle: Tit. iii. 12. [Cf. B. D. s. v.]\*

Ἀρτεμῖς, -ιδος and -ιος, ἡ, *Artemis*, that is to say, the so-called Tauric or Persian or Ephesian Ar-

temis, the goddess of many Asiatic peoples, to be distinguished from the Artemis of the Greeks, the sister of Apollo; cf. Grimm on 2 Macc. p. 39; [B. D. s. v. Diana]. A very splendid temple was built to her at Ephesus, which was set on fire by Herostratus and reduced to ashes; but afterwards, in the time of Alexander the Great, it was rebuilt in a style of still greater magnificence: Acts xix. 24, 27 sq. 34 sq. Cf. Stark in Schenkel i. p. 604 sq. s. v. Diana; [Wood, Discoveries at Ephesus, Lond. 1877].\*

ἄρτεμων, -ονος (L T Tr WH -ωνος, cf. W. § 9, 1 d.; [B. 24 (22)]), ὁ, *top-sail* [or *foresail*?] of a ship: Acts xxvii. 40; cf. Meyer ad loc.; [esp. Smith, Voyage and Shipwr. of St. Paul, p. 192 sq.; Graser in the Philologus, 3d suppl. 1865, p. 201 sqq.]\*

ἄρτι, adv., acc. to its deriv. (fr. ΑΡΩ to draw close together, to join, Lat. *arto*; [cf. Curtius § 488]) denoting time closely connected; **1.** in Attic "*just now, this moment*, (Germ. *gerade, eben*), marking something begun or finished even now, just before the time in which we are speaking" (Lobeck ad Phryn. p. 20): Mt. ix. 18; 1 Th. iii. 6, and perhaps Rev. xii. 10. **2.** acc. to later Grk. usage univ. *now, at this time*; opp. to past time: Jn. ix. 19, 25; xiii. 33; 1 Co. xvi. 7; Gal. i. 9 sq. opp. to future time: Jn. xiii. 37; xvi. 12, 31; 2 Th. ii. 7; opp. to fut. time subsequent to the return of Christ: 1 Co. xiii. 12; 1 Pet. i. 6, 8. of present time most closely limited, *at this very time, this moment*: Mt. iii. 15; xxvi. 53; Jn. xiii. 7; Gal. iv. 20. ἄχρι τῆς ἄρτι ὥρας, 1 Co. iv. 11; εἰς ἄρτι, *hitherto, until now, up to this time*: Mt. xi. 12; Jn. ii. 10; v. 17; xvi. 24; 1 Co. iv. 13; viii. 7; xv. 6; 1 Jn. ii. 9. ἀπ' ἄρτι, see ἀπάρτι above. Cf. Lobeck ad Phryn. p. 18 sqq.; [Rutherford, New Phryn. p. 70 sq.]\*

[SYN. ἄρτι, ἥδη, νῦν: Roughly speaking, it may be said that ἄρτι *just now, even now*, properly marks time closely connected with the present; later, strictly present time, (see above, and compare in Eng. "*just now*" i. e. *a moment ago*, and "*just now*" (emphat.) i. e. *at this precise time*). νῦν *now*, marks a definite point (or period) of time, the (objective) immediate present. ἥδη *now (already)* with a suggested reference to some other time or to some expectation, the subjective present (i. e. so regarded by the writer). νῦν and ἥδη are associated in 1 Jn. iv. 3. See Kühner §§ 498, 499; Baumlein, Partikeln, p. 138 sqq.; Ellic. on 1 Thess. iii. 6; 2 Tim. iv. 6.]

ἄρτι-γέννητος, -ον, (ἄρτι and γεννάω), *just born, new-born*: 1 Pet. ii. 2. (Lcian. Alex. 13; Long. past. 1, (7) 9; 2, (3) 4.)\*

ἄρτιος, -α, -ον, (ΑΡΩ to fit, [cf. Curtius § 488]); **1.** *fitted*. **2.** *complete, perfect*, [having reference apparently to 'special aptitude for given uses']; so 2 Tim. iii. 17, [cf. Ellicott ad loc.; Trench § xxii.]. (In Grk. writ. fr. Hom. down.)\*

ἄρτος, -ον, ὁ, (fr. ΑΡΩ to fit, put together, [cf. Etym. Magn. 150, 36—but doubtful]), *bread*; Hebr. עֵלֶם; **1.** *food composed of flour mixed with water and baked*; the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter (cf. Win. R W B. s. v. Backen; [BB.DD.]);



hence it was not cut, but broken (see *κλάσις* and *κλάω*): Mt. iv. 3; vii. 9; xiv. 17, 19; Mk. vi. 36 [T Tr WH om. L br.], 37 sq.; Lk. iv. 3; xxiv. 30; Jn. vi. 5 sqq.; Acts xxvii. 35, and often; *ἄρτοι τῆς προθέσεως*, loaves consecrated to Jehovah, see *πρόθεσις*; on the bread used at the love-feasts and the sacred supper [W. 35], cf. Mt. xxvi. 26; Mk. xiv. 22; Lk. xxii. 19; Acts ii. 42, 46; xx. 7; 1 Co. x. 16 sq.; xi. 26–28. 2. As in Grk. writ., and like the Hebr. *סֶחָל*, *food of any kind*: Mt. vi. 11; Mk. vi. 8; Lk. xi. 3; 2 Co. ix. 10; *ὁ ἄρτος τῶν τέκνων* the food served to the children, Mk. vii. 27; *ἄρτον φαγεῖν ὡς ἐσθίειν* to take food, to eat (*סֶחָל* אָכַל) [W. 33 (32)]: Mk. iii. 20; Lk. xiv. 1, 15; Mt. xv. 2; *ἄρτον φαγεῖν παρά τινος* to take food supplied by one, 2 Th. iii. 8; *τὸν ἑαυτοῦ ἄρτ. ἐσθίειν* to eat the food which one has procured for himself by his own labor, 2 Th. iii. 12; *μῆτε ἄρτον ἐσθίω, μῆτε οἶνον πίνω*, abstaining from the usual sustenance, or using it sparingly, Lk. vii. 33; *τρώγειν τὸν ἄρτον μετὰ τινος* to be one's table-companion, his familiar friend, Jn. xiii. 18 (Ps. xl. (xli.) 10). In Jn. vi. 32–35 Jesus calls himself *τὸν ἄρτον τοῦ θεοῦ*, τ. ἄ. ἐκ τοῦ οὐρανοῦ, τ. ἄ. τῆς ζωῆς, as the divine λόγος, come from heaven, who containing in himself the source of heavenly life supplies celestial nutriment to souls that they may attain to life eternal.

*ἀρτύω*: fut. *ἀρτύσω*; Pass., pf. *ἤρτυμαι*; 1 fut. *ἀρτυθήσομαι*; (APΩ to fit); to prepare, arrange; often so in Hom. In the comic writers and epigrammatists used of preparing food, to season, make savory, ([τὰ ὄψα, Aristot. eth. Nic. 3, 13 p. 1118\*, 29]; *ἤρτυμένος οἶνος*, Theophr. de odor. § 51 [frag. 4, c. 11]); so Mk. ix. 50; Lk. xiv. 34; metaph. *ὁ λόγος διατι ἤρτυμένος*, full of wisdom and grace and hence pleasant and wholesome, Col. iv. 6.\*

*Ἀρφαξάδ*, ὁ, *Arphaxad*, (אַרְפַּכְשָׁד), son of Shem (Gen. x. 22, 24; xi. 10, 12, [cf. Jos. ant. 1, 6, 4]): Lk. iii. 36.\*

*ἀρχ-ἄγγελος*, -ου, ὁ, (fr. *ἀρχι*, q. v., and *ἄγγελος*), a bibl. and eccl. word, *archangel*, i. e. chief of the angels (Hebr. *רִשְׁ* chief, prince, Dan. x. 20; xii. 1), or one of the princes and leaders of the angels (*רִשְׁ* *הַמַּלְאָכִים*, Dan. x. 13): 1 Th. iv. 16; Jude 9. For the Jews after the exile distinguished several orders of angels, and some (as the author of the book of Enoch, ix. 1 sqq.; cf. Dillmann ad loc. p. 97 sq.) reckoned four angels (answering to the four sides of the throne of God) of the highest rank; but others, and apparently the majority (Tob. xii. 15, where cf. Fritzsche; Rev. viii. 2), reckoned seven (after the pattern of the seven *Amshaspands*, the highest spirits in the religion of Zoroaster). See s. vv. *Γαβριήλ* and *Μιχαήλ*.\*

*ἀρχαῖος*, -αία, -αῖον, (fr. *ἀρχή* beginning, hence) prop. *that has been from the beginning, original, primeval, old, ancient*, used of men, things, times, conditions: Lk. ix. 8, 19; Acts xv. 7, 21; xxi. 16; 2 Pet. ii. 5; Rev. xii. 9; xx. 2; *οἱ ἀρχαῖοι* the ancients, the early Israelites: Mt. v. 21, 27 [Rec.], 33; *τὰ ἀρχαῖα* the man's previous moral condition: 2 Co. v. 17. (In Grk. writ. fr. Pind. and Hdt. down.)\*

[ΣΥΝ. *ἀρχαῖος*, *παλαιός*: in *παλ.* the simple idea of time dominates, while *ἀρχ.* ("συναινεῖ καὶ τὸ ἀρχῆς ἔχουσαι,"

and so) often carries with it a suggestion of nature or original character. Cf. Schmidt ch. 46; Trench § lxvii.]

*Ἀρχέ-λαος*, -ου, ὁ, *Archelaus*, (fr. *ἄρχω* and *λαός*, ruling the people), a son of Herod the Great by Malthace, the Samaritan. He and his brother Antipas were brought up with a certain private man at Rome (Joseph. antt. 17, 1, 3). After the death of his father he ruled ten years as ethnarch over Judæa, Samaria, and Idumæa, (with the exception of the cities Gaza, Gadara, and Hippos). The Jews and Samaritans having accused him at Rome of tyranny, he was banished by the emperor (Augustus) to Vienna of the Allobroges, and died there (Joseph. antt. 17, 9, 3; 11, 4; 13, 2; b. j. 2, 7, 3): Mt. ii. 22. [See B. D. s. v. and cf. *Ἡρώδης*.]\*

*ἀρχή*, -ῆς, ἡ, [fr. Hom. down], in Sept. mostly equiv. to *שָׂרָא*, *רִשְׁ*, *הִנְיָה*; 1. *beginning, origin*; a. used absolutely, of the beginning of all things: *ἐν ἀρχῇ*, Jn. i. 1 sq. (Gen. i. 1); *ἀπ' ἀρχῆς*, Mt. xix. 4 (with which cf. Xen. mem. 1, 4, 5 ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους), 8; Jn. viii. 44; 1 Jn. i. 1; ii. 13 sq.; iii. 8; more fully *ἀπ' ἀρχῆς κτίσεως* or *κόσμου*, Mt. xxiv. 21; Mk. x. 6; xiii. 19; 2 Th. ii. 13 (where L [Tr mrg. WH mrg.] *ἀπαρχήν*, q. v.); 2 Pet. iii. 4; *κατ' ἀρχάς*, Heb. i. 10 (Ps. ci. (cii.) 26). b. in a relative sense, of the beginning of the thing spoken of: *ἐξ ἀρχῆς*, fr. the time when Jesus gathered disciples, Jn. vi. 64; xvi. 4; *ἀπ' ἀρχῆς*, Jn. xv. 27 (since I appeared in public); as soon as instruction was imparted, 1 Jn. ii. [7], 24; iii. 11; 2 Jn. 5 sq.; more fully *ἐν ἀρχῇ τοῦ εὐαγγελίου*, Phil. iv. 15 (Clem. Rom. 1 Cor. 47, 2 [see note in Gebh. and Harn. ad loc. and cf.] Polyc. ad Philipp. 11, 3); from the beginning of the gospel history, Lk. i. 2; from the commencement of life, Acts xxvi. 4; *ἐν ἀρχῇ*, in the beginning, when the church was founded, Acts xi. 15. The acc. *ἀρχήν* [cf. W. 124 (118); Bp. Lightf. on Col. i. 18] and *τὴν ἀρχήν* in the Grk. writ. (cf. *Lenep* ad Phalarid. p. 82 sqq. and p. 94 sqq. ed. Lips.; *Brückner* in De Wette's Hdbch. on John p. 151) is often used adverbially, i. q. *ὅλως altogether*, (properly, an acc. of 'direction towards': *usque ad initium*, [cf. W. 230 (216); B. 153 (134)]), commonly followed by a negative, but not always [cf. e.g. Dio Cass. frag. 101 (93 Dind.); xlv. 34 (Dind. vol. ii. p. 194); lix. 20; lxii. 4; see, further, *Lycurg.* § 125 ed. Mätzner]; hence that extremely difficult passage, Jn. viii. 25 *τὴν . . . ὑμῖν*, must in my opinion be interpreted as follows: *I am altogether or wholly* (i. e. in all respects, precisely) *that which I even speak to you* (I not only *am*, but also *declare* to you what I am; therefore you have no need to question me), [cf. W. 464 (432); B. 253 (218)]. *ἀρχὴν λαμβάνειν* to take beginning, to begin, Heb. ii. 3. with the addition of the gen. of the thing spoken of: *ὠδίνων*, Mt. xxiv. 8; Mk. xiii. 8 (9) [here R G plur.]; *τῶν σημείων*, Jn. ii. 11]; *ἡμερῶν*, Heb. vii. 3; *τοῦ εὐαγγελίου*, that from which the gospel history took its beginning, Mk. i. 1; *τῆς ὑποστάσεως*, the confidence with which we have made a beginning, opp. to *μέχρι τέλους*, Heb. iii. 14. *τὰ στοιχεῖα τῆς ἀρχῆς*, Heb. v. 12 (*τῆς ἀρχῆς* is added for greater explicitness, as in Lat. *rudimenta prima*, Liv. 1, 3; Justin. hist. 7, 5; and *prima*



*elementa*, Horat. sat. 1, 1, 26, etc.); ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος equiv. to ὁ τοῦ Χριστοῦ λόγος ὁ τῆς ἀρχῆς, i. e. the instruction concerning Christ such as it was at the very outset [cf. W. 188 (177); B. 155 (136)], Heb. vi. 1. 2. *the person or thing that commences, the first person or thing in a series, the leader*: Col. i. 18; Rev. i. 8 Rec.; xxi. 6; xxii. 13; (Deut. xxi. 17; Job xl. 14 (19), etc.). 3. *that by which anything begins to be, the origin, active cause* (a sense in which the philosopher Anaximander, 8th cent. B. C., is said to have been the first to use the word; cf. Simplicius on Aristot. phys. f. 9 p. 326 ed. Brandis and 32 p. 334 ed. Brandis, [cf. Teichmüller, Stud. zur Gesch. d. Begriffe, pp. 48 sqq. 560 sqq.]): ἡ ἀρχὴ τῆς κτίσεως, of Christ as the divine λόγος, Rev. iii. 14 (cf. Düsterdieck ad loc.; Clem. Al. protrept. 1, p. 6 ed. Potter, [p. 30 ed. Sylb.]) ὁ λόγος ἀρχὴ θεῖα τῶν πάντων; in Evang. Nicod. c. 23 [p. 308 ed. Tdf., p. 736 ed. Thilo] the devil is called ἡ ἀρχὴ τοῦ θανάτου καὶ ρίξα τῆς ἀμαρτίας). 4. *the extremity of a thing: of the corners of a sail*, Acts x. 11; xi. 5; (Hdt. 4, 60; Diod. 1, 35; al.). 5. *the first place, principality, rule, magistracy*, [cf. Eng. 'authorities'], (ἀρχω τινός): Lk. xii. 11; xx. 20; Tit. iii. 1; office given in charge (Gen. xl. 13, 21; 2 Macc. iv. 10, etc.), Jude 6. Hence the term is transferred by Paul to angels and demons holding dominions entrusted to them in the order of things (see ἀγγελος, 2 [cf. Bp. Lightfoot on Col. i. 16; Mey. on Eph. i. 21]): Ro. viii. 38; 1 Co. xv. 24; Eph. i. 21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15. See ἐξουσία, 4 c. ββ. \*

ἀρχηγός, -όν, adj., *leading, furnishing the first cause or occasion*: Eur. Hipp. 881; Plat. Crat. p. 401 d.; chiefly used as subst. ὁ, ἡ, ἀρχηγός, (ἀρχή and ἀγω); 1. *the chief leader, prince*: of Christ, Acts v. 31; (Aeschyl. Ag. 259; Thuc. 1, 132; Sept. Is. iii. 5 sq.; 2 Chr. xxiii. 14, and often). 2. *one that takes the lead in any thing* (1 Macc. x. 47 ἀρχ. λόγων εἰρηνηκῶν) and thus affords an example, a predecessor in a matter: τῆς πίστεως, of Christ, Heb. xii. 2 (who in the pre-eminence of his faith far surpassed the examples of faith commemorated in ch. xi.), [al. bring this under the next head; yet cf. Kurtz ad loc.]. So ἀρχηγός ἀμαρτίας, Mic. i. 13; ζήλους, Clem. Rom. 1 Cor. 14, 1; τῆς στάσεως καὶ διχοστασίας, ibid. 51, 1; τῆς ἀποστασίας, of the devil, Iren. 4, 40, 1; τοιαύτης φιλοσοφίας, of Thales, Aristot. met. 1, 3, 7 [p. 983<sup>b</sup> 20]. Hence 3. *the author*: τῆς ζωῆς, Acts iii. 15; τῆς σωτηρίας, Heb. ii. 10. (Often so in prof. auth.: τῶν πάντων, of God, [Plato] Tim. Loer. p. 96 c.; τοῦ γένους τῶν ἀνθρώπων, of God, Diod. 5, 72; ἀρχηγός καὶ αἴτιος, leader and author, are often joined, as Polyb. 1, 66, 10; Hdtian. 2, 6, 22 [14 ed. Bekk.]). Cf. Bleek on Heb. vol. ii. 1, p. 301 sq. \*

ἀρχι-, (fr. ἀρχω, ἀρχός), an inseparable prefix, usually to names of office or dignity, to designate the one who is placed over the rest that hold the office (Germ. *Ober-, Erz-*, [Eng. *arch-* (*chief-, high-*)]), as ἀρχάγγελος, ἀρχιποίμην [q. v.], ἀρχιερεύς, ἀρχίατρος, ἀρχιεπισκοπικός, ἀρχιπερίτης (in Egypt. inscriptions), etc., most of which belong to Alexand. and Byzant. Grk. Cf. Thiersch, De Pen-tateuchi versione Alex. p. 77 sq.

ἀρχ-ιερατικός, -ή, -όν, (ἀρχι and ιερατικός, and this fr. ιεράσμαι [to be a priest]), *high-priestly, pontifical*: γένος, Acts iv. 6, [so Corp. Inscr. Graec. no. 4363; see Schürer as cited s. v. ἀρχιερεύς, 2 fin.]. (Joseph. antt. 4, 4, 7; 6, 6, 3; 15, 3, 1.) \*

ἀρχ-ιερεύς, -έως, ὁ, *chief priest, high-priest*. 1. He who above all others was honored with the title of priest, the chief of the priests, כֹּהֵן הַגָּדוֹל (Lev. xxi. 10; Num. xxxv. 25, [later הַרְאָשׁ כֹּהֵן, 2 K. xxv. 18; 2 Chr. xix. 11, etc.]): Mt. xxvi. 3, and often in the Gospels, the Acts, and the Ep. to the Heb. It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter the Holy of holies (from which the other priests were excluded) and offer sacrifice for his own sins and the sins of the people (Lev. xvi.; Heb. ix. 7, 25), and to preside over the Sanhedrin, or supreme Council, when convened for judicial deliberations (Mt. xxvi. 3; Acts xxii. 5; xxiii. 2). According to the Mosaic law no one could aspire to the high-priesthood unless he were of the tribe of Aaron, and descended moreover from a high-priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes, when the kings of the Seleucidæ and afterwards the Herodian princes and the Romans arrogated to themselves the power of appointing the high-priests, the office neither remained vested in the pontifical family nor was conferred on any one for life; but it became venal, and could be transferred from one to another according to the will of civil or military rulers. Hence it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the holy city, twenty-eight persons held the pontifical dignity (Joseph. antt. 20, 10; see *Avvas*). Cf. Win. R W B. s. v. Hoherpriester; Oehler in Herzog vi. p. 198 sqq.; [BB.DD. s. vv. Highpriest, Priest, etc. The names of the 28 (27?) above alluded to are given, together with a brief notice of each, in an art. by Schürer in the Stud. u. Krit. for 1872, pp. 597-607]. 2. The plur. ἀρχιερεῖς, which occurs often in the Gospels and Acts, as Mt. ii. 4; xvi. 21; xxvi. 3; xxvii. 41; Mk. viii. 31; xiv. 1; xv. 1; Lk. xix. 47; xxii. 52, 66; xxiii. 4; xxiv. 20; Jn. vii. 32; xi. 57; xviii. 35; Acts iv. 23; v. 24; ix. 14, 21; xxii. 30; xxiii. 14, etc., and in Josephus, comprises, in addition to the one actually holding the high-priestly office, both those who had previously discharged it and although deposed continued to have great power in the State (Joseph. vita 38; b. j. 2, 12, 6; 4, 3, 7; 9; 4, 4, 3; see *Avvas* above), as well as the members of the families from which high-priests were created, provided they had much influence in public affairs (Joseph. b. j. 6, 2, 2). See on this point the learned discussion by Schürer, Die ἀρχιερεῖς im N. T., in the Stud. u. Krit. for 1872, p. 593 sqq. and in his Neutest. Zeitgesch. § 23 iii. p. 407 sqq. [Prof. Schürer, besides reviewing the opinions of the more recent writers, contends that in no instance where indubitable reference to the heads of the twenty-four classes is made (neither in the Sept. 1 Chr. xxiv.



3 sq.; 2 Chr. xxxvi. 14; Ezra x. 5; Neh. xii. 7; nor in Joseph. antt. 7, 14, 7) are they called ἀρχιερείς; that the nearest approximations to this term are periphrases such as ἀρχοντες τῶν ἱερέων, Neh. xii. 7, or φύλαρχοι τῶν ἱερέων, Esra apocr. (1 Esdr.) viii. 92 (94); Joseph. antt. 11, 5, 4; and that the word ἀρχιερείς was restricted in its application to those who actually held, or had held, the high-priestly office, together with the members of the few prominent families from which the high-priests still continued to be selected, cf. Acts iv. 6; Joseph. b. j. 4, 3, 6.] 3. In the Ep. to the Heb. Christ is called 'high-priest,' because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered the heavenly sanctuary where he continually intercedes on our behalf: ii. 17; iii. 1; iv. 14; v. 10; vi. 20; vii. 26; viii. 1; ix. 11; cf. Winzer, De sacerdotis officio, quod Christo tribuitur in Ep. ad Hebr. (three Programs), Leips. 1825 sq.; Riehm, Lehrbegriff des Hebräerbriefes, ii. pp. 431–488. In Grk. writ. the word is used by Hdt. 2, [(37), 142,] 143 and 151; Plat. legg. 12 p. 947 a.; Polyb. 23, 1, 2; 32, 22, 5; Plut. Numa c. 9, al.; [often in Inscr.] once (viz. Lev. iv. 3) in the Sept., where ἱερεὺς μέγας is usual, in the O. T. Apocr. 1 Esdr. v. 40; ix. 40, and often in the bks. of Macc.

ἀρχι-ποίμην, -ενος [so L T Tr WH KC (after Mss.), but Grsb. al. -μήν, -μένος; cf. Lob. Paralip. p. 195 sq.; Steph. Thesaur. s. v.; Chandler § 580], ὁ, a bibl. word [Test. xii. Patr. test. Jud. § 8], chief shepherd: of Christ the head of the church, 1 Pet. v. 4; see ποιμήν, b.\*

"Ἀρχιππος [Chandler § 308], -ου, ὁ, [i. e. master of the horse], Archippus, a certain Christian at Colossæ: Col. iv. 17; Philem. 2. [Cf. B. D. s. v.; Bp. Lightf. on Col. and Philem. p. 308 sq.]\*

ἀρχισυναγωγος, -ου, ὁ, (συναγωγή), ruler of a synagogue, מְדִבְּרֵי שָׂרֵי מִקְדָּשׁ: Mk. v. 22, 35 sq. 38; Lk. viii. 49; xiii. 14; Acts xiii. 15; xviii. 8, 17. It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage; [cf. Alex.'s Kitto s. v. Synagogue]. (Not found in prof. writ.; [yet Schürer (Theol. Literatur-Zeit., 1878, p. 5) refers to Corp. Inscr. Graec. no 2007 f. (Addenda ii. p. 994), no. 2221<sup>c</sup> (ii. p. 1031), nos. 9894, 9906; Mommsen, Inscr. Regni Neap. no. 3657; Garrucci, Cimitero degli antichi Ebrei, p. 67; Lampridius, Vita Alexandr. Sever. c. 28; Vopiscus, Vit. Saturnin. c. 8; Codex Theodos. xvi. 8, 4, 18, 14; also Acta Pilat. in Tdf.'s Ev. Apocr. ed. 2, pp. 221, 270, 275, 284; Justin. dial. c. Tryph. c. 137; Epiph. haer. 30, 18; Euseb. h. e. 7, 10, 4; see fully in his Gemeindeverfassung der Juden in Rom in d. Kaiserzeit nach d. Inschriften dargestellt (Leips. 1879), p. 25 sq.].\*)

ἀρχι-τέκτων, -ονος, ὁ, (τέκτων, q. v.), a master-builder, architect, the superintendent in the erection of buildings: 1 Co. iii. 10. (Hdt., Xen., Plat. and subseq. writ.; Is. iii. 3; Sir. xxxviii. 27; 2 Macc. ii. 29.)\*

ἀρχι-τελώνης, -ου, ὁ, a chief of the tax-collectors, chief publican: Lk. xix. 2. [See τελώνης.]\*

ἀρχι-τρίκλινος, -ου, ὁ, (τρίκλινον [or -νος (sc. οἶκος), a room with three couches]), the superintendent of a dining-room, a τρικλινιάρχης, table-master: Jn. ii. 8 sq. [cf. B. D. s. v. Governor]. It differs from "the master of a feast," συμποσιάρχης, toast-master, who was one of the guests selected by lot to prescribe to the rest the mode of drinking; cf. Sir. xxxv. (xxxii.) 1. But it was the duty of the ἀρχιτρίκλινος to place in order the tables and couches, arrange the courses, taste the food and wine beforehand, etc. (Heliod. 7, 27.) [Some regard the distinction between the two words as obliterated in later Grk.; cf. Soph. Lex. s. v., and Schaff's Lange's Com. on Jn. i. c.]\*

ἀρχομαι, see ἀρχω.

ἀρχω; [fr. Hom. down]; to be first. 1. to be the first to do (anything), to begin,—a sense not found in the Grk. Bible. 2. to be chief, leader, ruler: τινός [B. 169 (147)], Mk. x. 42; Ro. xv. 12 (fr. Is. xi. 10). See ἀρχων. Mid., pres. ἀρχομαι; fut. ἀρξομαι (once [twice], Lk. xiii. 26 [but not Tr mrg. WH mrg.; xxiii. 30]); 1 aor. ἤρξάμην; to begin, make a beginning: ἀπό τινος, Acts x. 37 [B. 79 (69); cf. Matth. § 558]; 1 Pet. iv. 17; by brachylogy ἀρξάμενος ἀπό τινος ἔως τινός for, having begun from some person or thing (and continued or continuing) to some person or thing: Mt. xx. 8; Jn. viii. 9 [i. e. Rec.]; Acts i. 22; cf. W. § 66, 1 c.; [B. 374 (320)]; ἀρξάμενον is used impers. and absol. a beginning being made, Lk. xxiv. 27 (so in Hdt. 3, 91; cf. W. 624 (580); [B. 374 sq. (321)]); carelessly, ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων προφητῶν διηρμήνευεν for, beginning from Moses he went through all the prophets, Lk. xxiv. 27; W. § 67, 2; [B. 374 (320 sq.)]. ὧν ἤρξατο ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας which he began and continued both to do and to teach, until etc., Acts i. 1 [W. § 66, 1 c.; B. u. s.]. "Ἀρχομαι is connected with an inf. and that so often, esp. in the historical books, that formerly most interpreters thought it constituted a periphrasis for the finite form of the verb standing in the inf., as ἤρξατο κηρύσσειν for ἐκήρυξε. But through the influence principally of Fritzsche (on Mt. p. 539 sq.), cf. W. § 65, 7 d., it is now conceded that the theory of a periphrasis of this kind was a rash assumption, and that there is scarcely an example which cannot be reduced to one of the following classes: a. the idea of beginning has more or less weight or importance, so that it is brought out by a separate word: Mt. xi. 7 (the disciples of John having retired, Christ began to speak concerning John, which he did not do while they were present); Lk. iii. 8 (do not even begin to say; make not even an attempt to excuse yourselves); Lk. xv. 14 (the beginning of want followed hard upon the squandering of his goods); Lk. xxi. 28; 2 Co. iii. 1; esp. when the beginning of an action is contrasted with its continuance or its repetition, Mk. vi. 7; viii. 31 (cf. ix. 31; x. 33 sq.); or with the end of it, Lk. xiv. 30 (opp. to ἐκτελείσαι); Jn. xiii. 5 (cf. 12). b. ἀρχ. denotes something as begun by some one, others following: Acts xxvii. 35 sq. [W. § 65, 7 d.]. c. ἀρχ. indicates that a thing was but just begun when it was interrupted by something else: Mt. xii. 1 (they had begun to pluck ears of corn,



but they were prevented from continuing by the interference of the Pharisees); Mt. xxvi. 22 (Jesus answered before all had finished), 74; Mk. ii. 23; iv. 1 (he had scarcely begun to teach, when a multitude gathered unto him); Mk. vi. 2; x. 41; Lk. v. 21; xii. 45 sq.; xiii. 25; Acts xi. 15 (cf. x. 44); xviii. 26, and often. **d.** the action itself, instead of its beginning, might indeed have been mentioned; but in order that the more attention may be given to occurrences which seem to the writer to be of special importance, their initial stage, their beginning, is expressly pointed out: Mk. xiv. 65; Lk. xiv. 18; Acts ii. 4, etc. **e.** ἄρχ. occurs in a sentence which has grown out of the blending of two statements: Mt. iv. 17; xvi. 21 (fr. ἀπὸ τότε ἐκήρυξε . . . ἐδίδου, and τότε ἤρξατο κηρύσσειν . . . δεικνύναι). The inf. is wanting when discoverable from the context: ἀρχόμενος, sc. to discharge the Messianic office, Lk. iii. 23 [W. 349 (328)]; ἀρχάμενος sc. λέγειν, Acts xi. 4. [COMP.: ἐν-(-μαι), προ-εν-(-μαι), ὑπ-, προ-ὑπ-ἀρχω.]

ἄρχων, -οντος, ὁ, (pres. ptep. of the verb ἀρχω), [fr. Aeschyl. down], a ruler, commander, chief, leader: used of Jesus, ἀρχων τῶν βασιλείων τῆς γῆς, Rev. i. 5; of the rulers of nations, Mt. xx. 25; Acts iv. 26; vii. 35; univ. of magistrates, Ro. xiii. 3; Acts xxiii. 5; especially judges, Lk. xii. 58; Acts vii. 27, 35 (where note the antithesis: whom they refused as ἀρχοντα καὶ δικαστήν, him God sent as ἀρχοντα—leader, ruler—καὶ λυτρωτήν); Acts xvi. 19. οἱ ἀρχοντες τοῦ αἰῶνος τούτου, those who in the present age (see αἰών, 3) by nobility of birth, learning and wisdom, power and authority, wield the greatest influence, whether among Jews or Gentiles, 1 Co. ii. 6, 8; cf. Neander ad loc. p. 62 sqq. Of the members of the Jewish Sanhedrin: Lk. xxiii. 13, 35; xxiv. 20; Jn. iii. 1; vii. 26, 48; xii. 42; Acts iii. 17; iv. 5, 8; xiii. 27; xiv. 5. of the officers presiding over synagogues: Mt. ix. 18, 23; Lk. viii. 41 (ἀρχων τῆς συναγωγῆς, cf. Mk. v. 22 ἀρχισυνάγωγος), and perhaps also Lk. xviii. 18; ἀρχων τῶν Φαρισαίων, one who has great influence among the Pharisees, Lk. xiv. 1. of the devil, the prince of evil spirits: (ὁ) ἀρχων τῶν δαιμονίων, Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15; ὁ ἀρχ. τοῦ κόσμου, the ruler of the irreligious mass of mankind, Jn. xii. 31; xiv. 30; xvi. 11, (in rabbin. writ. עֲרֵךְ לְשׁוֹן; ἀρχ. τοῦ αἰῶνος τούτου, Ignat. ad Eph. 19, 1 [ad Magn. 1, 3]; ἀρχων τοῦ καιροῦ τῆς ἀνομίας, Barn. Ep. 18, 2); τῆς ἐξουσίας τοῦ αἵματος, Eph. ii. 2 (see ἀήρ).\*

ἄρωμα, -τος, τό, (fr. APD to prepare, whence ἀρνύω to season; [al. connect it with r. ar (ἀρώω) to plough (cf. Gen. xxvii. 27); al. al.]), spice, perfume: Mk. xvi. 1; Lk. xxiii. 56; xxiv. 1; Jn. xix. 40. (2 K. xx. 13; Esth. ii. 12; Cant. iv. 10, 16. [Hippocr.], Xen., Theophr. and subseq. writ.)\*

Ἀσά, ὁ, (Chald. אֲסָא to cure), Asa, king of Judah, son of king Abijah (1 K. xv. 8 sqq.): Mt. i. 7 sq. [L T Tr WH read Ἀσάφ q. v.]\*

ἀσάινω: in 1 Th. iii. 3, Kuenen and Cobet (in their N. T. ad fidem cod. Vat., Lugd. 1860 [pref. p. xc.]), following Lchm. [who followed Valckenaer in following J.

J. Reiske (Animad. ad Polyb. p. 68); see Valck. Opuscul. ii. 246–249] in his larger edit., conjectured and received into their text μηδὲν ἀσάινεσθαι, which they think to be equiv. to ἀχθεσθαι, χαλεπῶς φέρειν. But there is no necessity for changing the Rec. (see σαίνω, 2 b. β.), nor can it be shown that ἀσάινω is used by Grk. writ. for ἀσάω.\*

ἀσάλευτος, -ον, (σαλεύω), unshaken, unmoved: prop. Acts xxvii. 41; metaph. βασιλεία, not liable to disorder and overthrow, firm, stable, Heb. xii. 28. (Eur. Bacch. 391; ἐλευθερία, Diod. 2, 48; εὐδαιμονία, ibid. 3, 47; ἡσυχία, Plat. Ax. 370 d.; Plut., al.)\*

Ἀσάφ, ὁ, (אֲסָף collector), a man's name, a clerical error for R G Ἀσά (q. v.), adopted by L T Tr WH in Mt. i. 7 sq.\*

ἄσβεστος, -ον, (σβέννυμι), unquenched (Ovid, inextinctus), unquenchable (Vulg. inextinguibilis): πῦρ, Mt. iii. 12; Lk. iii. 17; Mk. ix. 43, and R G L br. in 45. (Often in Hom.; πῦρ ἄσβ. of the perpetual fire of Vesta, Dion. Hal. antt. 1, 76; [of the fire on the altar, Philo de ebriet. § 34 (Mang. i. 378); de vict. off. § 5 (Mang. ii. 254); of the fire of the magi, Strabo 15, (3) 15; see also Plut. symp. l. vii. probl. 4; Aelian. nat. an. 5, 3; cf. Heinichen on Euseb. h. e. 6, 41, 15].)\*

ἀσέβεια, -ας, ἡ, (ἀσεβής, q. v.), want of reverence towards God, impiety, ungodliness: Ro. i. 18; 2 Tim. ii. 16; Tit. ii. 12; plur. ungodly thoughts and deeds, Ro. xi. 26 (fr. 1st lix. 20); τὰ ἔργα ἀσεβείας [Treg. br. ἀσεβ.] works of ungodliness, a Hebraism, Jude 15, cf. W. § 34, 3 b.; [B. § 132, 10]; αἱ ἐπιθυμίαι τῶν ἀσεβειῶν their desires to do ungodly deeds, Jude 18. (In Grk. writ. fr. [Eur.], Plat. and Xen. down; in the Sept. it corresponds chiefly to רָשָׁע.)\*

ἀσεβέω, -ῶ; 1 aor. ἡσέβησα; (ἀσεβής, q. v.); from [Aeschyl.], Xen. and Plato down; to be ungodly, act impiously: 2 Pet. ii. 6; ἀσεβεῖν ἔργα ἀσεβείας [Treg. br. ἀσεβείας], Jude 15, cf. W. 222 (209); [B. 149 (130)]. (Equiv. to רָשָׁע, Zeph. iii. 11; רָשָׁע, Dan. ix. 5.)\*

ἀσεβής, -ές, (σέβω to reverence); fr. Aeschyl. and Thuc. down, Sept. for רָשָׁע; destitute of reverential awe towards God, contemning God, impious: Ro. iv. 5; v. 6; 1 Tim. i. 9 (joined here with ἀμαρτωλός, as in 1 Pet. iv. 18); 2 Pet. ii. 5; iii. 7; Jude 4, 15.\*

ἀσέλγεια, -ας, ἡ, the conduct and character of one who is ἀσελγής (a word which some suppose to be compounded of a priv. and Σέλγη, the name of a city in Pisidia whose citizens excelled in strictness of morals [so Etym. Magn. 152, 38; per contra cf. Suidas 603 d.]; others of a intens. and σαλαγείν to disturb, raise a din; others, and now the majority, of a priv. and σέλγω i. q. θέλγω, not affecting pleasantly, exciting disgust), unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence: Mk. vii. 22 (where it is uncertain what particular vice is spoken of); of gluttony and venery, Jude 4; plur.; 1 Pet. iv. 3; 2 Pet. ii. 2 (for Rec. ἀπολείας), 18; of carnality, lasciviousness: 2 Co. xii. 21; Gal. v. 19; Eph. iv. 19; 2 Pet. ii. 7; plur. "wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of



males and females, etc." (Fritzsche), Ro. xiii. 13. (In bibl. Grk. besides only in Sap. xiv. 26 and 3 Macc. ii. 26. Among Grk. writ. used by Plat., Isocr. et sqq.; at length by Plut. [Lucull. 38] and Leian. [dial. meretr. 6] of the wantonness of women [Lob. ad Phryn. p. 184 n.].) Cf. Tittmann i. p. 151 sq.; [esp. Trench § xvi.]\*

ἄσημος, -ον, (σῆμα a mark), unmarked or unstamped (money); unknown, of no mark, insignificant, ignoble: Acts xxi. 39. (3 Macc. i. 3; in Grk. writ. fr. Hdt. down; trop. fr. Eur. down.)\*

Ἀσήρ, ὁ, an indecl. Hebr. prop. name, (אֲשֵׁר [i. e. happy, Gen. xxx. 13]), (in Joseph. Ἀσηρος, -ον, ὁ), Asher, the eighth son of the patriarch Jacob: Lk. ii. 36; Rev. vii. 6.\*

ἀσθένεια, -ας, ἡ, (ἀσθενής), [fr. Hdt. down], want of strength, weakness, infirmity; a. of Body; a. its native weakness and frailty: 1 Co. xv. 43; 2 Co. xiii. 4. β. feebleness of health; sickness: Jn. v. 5; xi. 4; Lk. xiii. 11, 12; Gal. iv. 13 (ἀσθένεια τῆς σαρκός); Heb. xi. 34; in plur.: Mt. viii. 17; Lk. v. 15; viii. 2; Acts xxviii. 9; 1 Tim. v. 23. b. of Soul; want of the strength and capacity requisite a. to understand a thing: Ro. vi. 19 (where ἀσθ. σαρκός denotes the weakness of human nature). β. to do things great and glorious, as want of human wisdom, of skill in speaking, in the management of men: 1 Co. ii. 3. γ. to restrain corrupt desires; proclivity to sin: Heb. v. 2; vii. 28; plur. the various kinds of this proclivity, Heb. iv. 15. δ. to bear trials and troubles: Ro. viii. 26 (where read τῇ ἀσθενείᾳ for Rec. ταῖς ἀσθενείαις); 2 Co. xi. 30; xii. 9; plur. the mental [?] states in which this weakness manifests itself: 2 Co. xii. 5, 9 sq.\*

ἀσθενέω, -ῶ; impf. ἡσθύνουν; pf. ἡσθένηκα (2 Co. xi. 21 L T Tr WH); 1 aor. ἡσθένησα; (ἀσθενής); [fr. Eur. down]; to be weak, feeble; univ. to be without strength, powerless: Ro. viii. 3; rhetorically, of one who purposely abstains from the use of his strength, 2 Co. xiii. 4; and of one who has no occasion to prove his strength, 2 Co. xiii. 9; contextually, to be unable to wield and hold sway over others, 2 Co. xi. 21; by oxymoron, ὅταν ἀσθενῶ, τότε δυνατός εἰμι when I am weak in human strength, then am I strong in strength divine, 2 Co. xii. 10; εἰς τινα, to be weak towards one, 2 Co. xiii. 3; with a dat. of the respect added: πίστει, to be weak in faith, Ro. iv. 19; πίστει, to be doubtful about things lawful and unlawful to a Christian, Ro. xiv. 1; simple ἀσθενεῖν with the same idea suggested, Ro. xiv. 2, 21 [T WH om. Tr mrg. br.]; 1 Co. viii. 9 Rec., 11 sq.; τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; who is weak (in his feelings and conviction about things lawful), and I am not filled with a compassionate sense of the same weakness? 2 Co. xi. 29. contextually, to be weak in means, needy, poor: Acts xx. 35 (so [Arstph. pax 636]; Eur. in Stob. 145 vol. ii. 168 ed. Gaisf.), cf. De Wette [more fully Hackett, per contra Meyer] ad loc. Specially of debility in health: with νόσους added, Lk. iv. 40; simply, to be feeble, sick: Lk. vii. 10 [R G Tr mrg. br.]; Mt. xxv. 36, 39 L txt. T Tr WH; Jn. iv. 46; xi. 1-3, 6; Acts ix. 37; Phil. ii. 26 sq.; 2 Tim. iv. 20; Jas. v. 14; οἱ ἀσθενούντες, and ἀσθενούντες, the sick, sick

folks: Mt. x. 8; Mk. vi. 56; Lk. ix. 2 Rec.; Jn. v. 3, 7, 13 Tdf.; vi. 2; Acts xix. 12.\*

ἀσθένημα, -ατος, τό, (ἀσθενέω), infirmity: Ro. xv. 1 (where used of error arising from weakness of mind). [In a physical sense in Aristot. hist. an. 11, 7 vol. i. 638\*, 37; gen. an. 1, 18 ibid. p. 726\* 15.]\*

ἀσθενής, -ές, (τὸ σθένος strength), weak, infirm, feeble; [fr. Pind. down]; a. univ.: Mt. xxvi. 41; Mk. xiv. 38; 1 Pet. iii. 7; τὸ ἀσθενὲς τοῦ θεοῦ, the act of God in which weakness seems to appear, viz. that the suffering of the cross should be borne by the Messiah, 1 Co. i. 25. b. spec.: contextually, unable to achieve anything great, 1 Co. iv. 10; destitute of power among men, 1 Co. i. 27 [Lehm. br.]; weaker and inferior, μέλος, 1 Co. xii. 22; sluggish in doing right, Ro. v. 6; wanting in manliness and dignity, 2 Co. x. 10; used of the religious systems anterior to Christ, as having no power to promote piety and salvation, Gal. iv. 9; Heb. vii. 18; wanting in decision about things lawful and unlawful (see ἀσθενέω), 1 Co. viii. 7, 9 L T Tr WH, 10; ix. 22; 1 Th. v. 14. c. of the body, feeble, sick: Mt. xxv. 39 R G L mrg., 43 sq.; Lk. ix. 2 L T Tr br.; x. 9; Acts iv. 9; v. 15 sq.; 1 Co. xi. 30.\*

Ἀσία, -ας, ἡ, Asia; 1. Asia proper, ἡ ἰδίως καλουμένη Ἀσία (Ptol. 5, 2), or proconsular Asia [often so called from the 16th cent. down; but correctly speaking it was a provincia consularis, although the ruler of it was vested with 'proconsular power.' The 'Asia' of the N. T. must not be confounded with the 'Asia proconsularis' of the 4th cent.], embracing Mysia, Lydia, Phrygia and Caria [cf. Cic. pro Flac. c. 27]: Acts vi. 9 [L om. Tr mrg. br.]; xvi. 6 sqq.; 1 Pet. i. 1; Rev. i. 4; and, apparently, Acts xix. 26; xx. 16; 2 Co. i. 8; 2 Tim. i. 15, etc. Cf. Win. R W B. s. v. Asien; Stark in Schenkel i. p. 261 sq.; [BB. DD. s. v. Asia; Conybe. and Howson, St. Paul, ch. viii.; Wieseler, Chron. d. apost. Zeit. p. 31 sqq.]. 2. A part of proconsular Asia, embracing Mysia, Lydia, and Caria, (Plin. h. n. 5, 27, (28) [al. 5, 100]): Acts ii. 9.

Ἀσιανός, -οῦ, ὁ, a native of Asia, Asian; Asiatic: Acts xx. 4. [(Thuc., al.)]\*

Ἀσιάρχης, -ου, ὁ, an Asiarch, President of Asia: Acts xix. 31. Each of the cities of proconsular Asia, at the autumnal equinox, assembled its most honorable and opulent citizens, in order to select one to preside over the games to be exhibited that year, at his expense, in honor of the gods and the Roman emperor. Thereupon each city reported the name of the person selected to a general assembly held in some leading city, as Ephesus, Smyrna, Sardis. This general council, called τὸ κοινόν, selected ten out of the number of candidates, and sent them to the proconsul; and the proconsul, apparently, chose one of these ten to preside over the rest. This explains how it is that in Acts l. c. several Asiarchs are spoken of, while Eusebius h. e. 4, 15, 27 mentions only one; [perhaps also the title outlasted the service]. Cf. Meyer on Acts l. c.; Win. R W B. s. v. Asiarchen; [BB. DD. s. v.; but esp. Le Bas et Waddington, Voyage Archéol. Inserr. part. v. p. 244 sq.; Kuhn,



Die städtische u. bürgerl. Verf. des röm. Reichs, i. 106 sqq.; Marquardt, Röm. Staatsverwalt. i. 374 sqq.; Stark in Schenkel i. 263; esp. Bp. *Lichtf.* Polycarp, p. 987 sqq.]\*

**ἀσπία**, -ας, ἡ, (ἀσπίς q. v.), *abstinence from food* (whether voluntary or enforced): πολλή long, Acts xxvii. 21. (Hdt. 3, 52; Eur. Suppl. 1105; [Aristot. probl. 10, 35; eth. Nic. 10 p. 1180<sup>b</sup>, 9]; Joseph. antt. 12, 7; al.)\*

**ἀσπίτος**, -ον, (σπίτος), *fasting; without having eaten*: Acts xxvii. 33. (Hom. Od. 4, 788; then fr. Soph. and Thuc. down.)\*

**ἀσκήω**, -ῶ; **1.** *to form by art, to adorn*; in Homer. **2.** *to exercise* (one's self), *take pains, labor, strive*; foll. by an inf. (as in Xen. mem. 2, 1, 6; Cyr. 5, 5, 12, etc.): Acts xxiv. 16.\*

**ἀσκήος**, -οῦ, ὁ, *a leathern bag or bottle*, in which water or wine was kept: Mt. ix. 17; Mk. ii. 22; Lk. v. 37 sq. (Often in Grk. writ. fr. Hom. down; Sept.) [BB.DD. s. v. Bottle; Tristram, Nat. Hist. of the Bible, p. 92.]\*

**ἀσμένως**, adv., (for ἡσμένως; fr. ἡδομαι), *with joy, gladly*: Acts ii. 41 [Rec.]; xxi. 17. (In Grk. writ. fr. Hom. [the adv. fr. Aeschyl.] down.)\*

**ἄσφοπος**, -ον, (σοφός), *unwise, foolish*: Eph. v. 15. [From Theogn. down.]\*

**ἀσπάζομαι**; [impf. ἡσπάζομην]; **1** aor. ἡσπασάμην; (fr. σπᾶω with *a* intensive [q. v., but cf. Vaniček p. 1163; Curtius, Das Verbum, i. 324 sq.]; hence prop. *to draw to one's self* [W. § 38, 7 fin.]; cf. ἀσκαίρω for σκαίρω, ἀσπαίρω for σπαίρω, ἀσπαρίζω for σπαρίζω); [fr. Hom. down]; **a.** with an acc. of the pers., *to salute one, greet, bid welcome, wish well to*, (the Israelites, on meeting and at parting, generally used the formula ἡλὶ δὴ ψ); used of those accosting any one: Mt. x. 12; Mk. ix. 15; xv. 18; Lk. i. 40; Acts xxi. 19. of those who visit one to see him a little while, departing almost immediately afterwards: Acts xviii. 22; xxi. 7; like the Lat. *salutare*, our 'pay one's respects to,' of those who show regard for a distinguished person by visiting him: Acts xxv. 13, (Joseph. antt. 1, 19, 5; 6, 11, 1). of those who greet one whom they meet in the way: Mt. v. 47 (in the East even now Christians and Mohammedans do not salute each other); Lk. x. 4 (as a salutation was made not merely by a slight gesture and a few words, but generally by embracing and kissing, a journey was retarded by saluting frequently). of those departing and bidding farewell: Acts xx. 1; xxi. 6 [RG]. of the absent, saluting by letter: Ro. xvi. 3, 5-23; 1 Co. xvi. 19; 2 Co. xiii. 12 (13); Phil. iv. 21 sq.; Col. iv. 10-12, 14 sq.; 1 Th. v. 26, etc. ἐν φιλήματι: Ro. xvi. 16; 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Pet. v. 14. **b.** with an acc. of the thing, *to receive joyfully, welcome*: τὰς ἐπαγγελίας, Heb. xi. 13, (τὴν συμφορὰν, Eur. Ion 587; τὴν εὐνοίαν, Joseph. antt. 6, 5, 3; τοὺς λόγους, ibid. 7, 8, 4; so *saluto*, Verg. Aen. 3, 524). [COMP.: ἀπ-ασπάζομαι.]

**ἀσπασμός**, -οῦ, ὁ, (ἀσπάζομαι), *a salutation*,—either oral: Mt. xxiii. 7; Mk. xii. 38; Lk. i. 29, 41, 44; xi. 43; xx. 46; or written: 1 Co. xvi. 21; Col. iv. 18; 2 Th. iii. 17. [From Theogn. down.]\*

**ἄσπιλος**, -ον, (σπίλος a spot), *spotless*: ἄμνος, 1 Pet. i.

19; (ἵππος, Hdtan. 5, 6, 16 [7 ed. Bekk.]; μῆλον, Anthol. Pal. 6, 252, 3). metaph. *free from censure, irreproachable*, 1 Tim. vi. 14; *free from vice, unsullied*, 2 Pet. iii. 14; ἀπὸ τοῦ κόσμου, Jas. i. 27 [B. § 132, 5]. (In eccl. writ.)\*

**ἄσπις**, -ίδος, ἡ, *an asp*, a small and most venomous serpent, the bite of which is fatal unless the part bitten be immediately cut away: Ro. iii. 13. (Deut. xxxii. 33; Is. xxx. 6 [etc. Hdt., Aristot., al.] Ael. nat. an. 2, 24; 6, 38; Plut. mor. p. 380 f. i. e. de Isid. et Osir. § 74; Opiian. cyn. 3, 433.) [Cf. BB.DD. s. v. Asp; Tristram, Nat. Hist. of the Bible, p. 270 sqq.]\*

**ἄσπονδος**, -ον, (σπονδή a libation, which, as a kind of sacrifice, accompanied the making of treaties and compacts; cf. Lat. *spondere*); [fr. Thuc. down]; **1.** *without a treaty or covenant*; of things not mutually agreed upon, e. g. abstinence from hostilities, Thuc. 1, 37, etc. **2.** *that cannot be persuaded to enter into a covenant, implacable*, (in this sense fr. Aeschyl. down; esp. in the phrase ἄσπονδος πόλεμος, Dem. pro cor. p. 314, 16; Polyb. 1, 65, 6; [Philo de sacrif. § 4]; Cic. ad Att. 9, 10, 5; [cf. Trench § lii.]); joined with ἄστοργος, Ro. i. 31 Rec.; 2 Tim. iii. 3.\*

**ἀσσάριον**, -ον, τό, *an assarium or assarius*, the name of a coin equal to the tenth part of a drachma [see δηνάριον], (dimin. of the Lat. as, Rabb. שֶׁטֶל), [a penny]: Mt. x. 29; Lk. xii. 6. (Dion. Hal., Plut., al.) [Cf. BB.DD. s. v. Farthing.]\*

**ἄσσον**, adv., *nearer*, (compar. of ἄγχι near [cf. ἐγγύς]): Acts xxvii. 13 [here Rec.<sup>12</sup> ἄσσ. (or ἄσσ. q. v.), Rec.<sup>12a</sup> eis ἄσσ., (cf. Tdf. ad loc.); but see Meyer]. (Hom., Hdt., tragic poets; Joseph. antt. 19, 2, 4.)\*

**Ἄσσος** [so all edd., perh. better -σός; Chandler § 317, cf. § 319; Pape, Eigennamen s. v.], -ον, ἡ, *Assos*, a maritime city in Asia Minor, on the Aegean Sea [Gulf of Adramyttium], and nine [acc. to Tab. Peut. (ed. Fortia d'Urban, Paris 1845, p. 170) 20 to 25] miles [see Hackett on Acts as below] distant [to the S.] from Troas, a city of Lesser Phrygia: Acts xx. 13 sq.; [formerly read also in Acts xxvii. 13 after the Vulg.; cf. ἄσσον. See Papers of the Archæol. Inst. of America, Classical Series i. (1882) esp. pp. 60 sqq.]\*

**ἀστατέω**, -ῶ; (ἄστατος unstable, strolling about; cf. ἀκατάστατος); *to wander about, to rove without a settled abode*, [A. V. *to have no certain dwelling-place*]: 1 Co. iv. 11. (Anthol. Pal. appendix 39, 4.)\*

**ἀστέιος**, -ον, (ἄστν a city); **1.** *of the city; of polished manners* (opp. to ἄγροικος rustic), *genteel*, (fr. Xen. and Plat. down). **2.** *elegant* (of body), *comely, fair*, (Judith xi. 23; Aristanet. 1, 4, 1 and 19, 8): of Moses (Ex. ii. 2), Heb. xi. 23; with τῷ θεῷ added, *unto God*, God being judge, i. e. truly fair, Acts vii. 20; cf. W. § 31, 4 a. p. 212 (199); [248 (232)]; B. 179 (156); (Philo, vit. Moys. i. § 3, says of Moses γεννηθεὶς ὁ παῖς εὐθύς ὄντων ἐνέφηνεν ἀστειωτέρων ἢ κατ' ἰδιώτην). [Cf. Trench § cvi.]\*

**ἀστήρ**, -έρος, ὁ, [fr. r. star (prob. as strewn over the sky), cf. ἄστρον, Lat. stella, Germ. Stern, Eng. star; Fick, Pt. i. 250; Curtius § 205; Vaniček p. 1146; fr. Hom.



down]; *a star*: Mt. ii. 7, 9, 10 [acc. -έραν 8\* C; see ἄρσην fin.]; xxiv. 29; Mk. xiii. 25; 1 Co. xv. 41; Rev. vi. 13; viii. 10-12; ix. 1; xii. 1, 4; ὁ ἀστήρ αὐτοῦ, the star betokening his birth, Mt. ii. 2 (i. e. 'the star of the Messiah,' on which cf. Bertholdt, Christologia Judaeorum § 14; Anger, Der Stern der Weisen, in Niedner's Zeitschr. f. d. histor. Theol. for 1847, fasc. 3; [B. D. s. v. Star of the Wise Men]); by the figure of the seven stars which Christ holds in his right hand, Rev. i. 16; ii. 1; iii. 1, are signified the angels of the seven churches, under the direction of Christ, ibid. i. 20; see what was said s. v. ἄγγελος, 2. ἀστήρ ὁ πρωϊνός the morning star, Rev. xxii. 16 [Rec. ὀρθρινός]; ii. 28 (δώσω αὐτῷ τὸν ἀστέρα τ. πρωϊνόν I will give to him the morning star, that he may be irradiated with its splendor and outshine all others, i. e. I will cause his heavenly glory to excel that of others). ἀστέρες πλανῆται, wandering stars, Jude 13 (these are not planets, the motion of which is scarcely noticed by the commonalty, but far more probably comets, which Jude regards as stars which have left the course prescribed them by God, and wander about at will — cf. Enoch xviii. 15, and so are a fit symbol of men πλανῶντες καὶ πλανώμενοι, 2 Tim. iii. 13).\*

ἀστήρικτος, -ον, (στηρίζω), *unstable, unsteadfast*: 2 Pet. ii. 14; iii. 16. (Anthol. Pal. 6, 203, 11.)\*

ἀστοργος, -ον, (στοργή love of kindred), *without natural affection*: Ro. i. 31; 2 Tim. iii. 3. (Aeschin., Theocr., Plut., al.)\*

ἀστοχέω, -ῶ: 1 aor. ἡστόχησα; (to be ἀστοχος, fr. στόχος a mark), *to deviate from, miss, (the mark)*: with gen. [W. § 30, 6], *to deviate from anything*, 1 Tim. i. 6 (Sir. vii. 19; viii. 9); περί τι, 1 Tim. vi. 21; 2 Tim. ii. 18. (Polyb., Plut., Leian., [al.].)\*

ἀστραπή, -ης, ἡ, *lightning*: Lk. x. 18; xvii. 24; Mt. xxiv. 27; xxviii. 3; plur., Rev. iv. 5; viii. 5; xi. 19; xvi. 18; of the gleam of a lamp, Lk. xi. 36 [so Aeschyl. frag. (fr. schol. on Soph. Oed. Col. 1047) 188 Ahrens, 372 Dind.].\*

ἀστράπτω; (later form στράπτω, see ἀσπάζομαι init. [prob. allied with ἀστήρ q. v.]); *to lighten, (Hom. Il. 9, 237; 17, 595, and often in Attic)*: Lk. xvii. 24. of dazzling objects: ἐσθής (R G ἐσθήσεις), Lk. xxiv. 4 (and very often in Grk. writ. fr. Soph. Oed. Col. 1067; Eur. Phoen. 111, down). [COMP.: ἐξ-, περι-αστράπτω.]\*

ἀστρον, -ον, τό, [(see ἀστήρ init.), fr. Hom. down]; 1. *a group of stars, a constellation*; but not infreq. also 2. i. q. ἀστήρ *a star*: Lk. xxi. 25; Acts xxvii. 20; Heb. xi. 12; the image of a star, Acts vii. 43.\*

Ἄ-σύγ-κριτος [T WH Ἀσύνκρ.], -ου, ὁ, (a priv. and συγκρίνω to compare; incomparable); *Asyncritus*, the name of an unknown Christian at Rome: Ro. xvi. 14.\*

ἀσύμφωνος, -ον, *not agreeing in sound, dissonant, inharmonious, at variance*: πρὸς ἀλλήλους (Diod. 4, 1), Acts xxviii. 25. (Sap. xviii. 10; [Joseph. c. Ap. 1, 8, 1]; Plat., Plut., [al.].)\*

ἀσύνετος, -ον, *unintelligent, without understanding*: Mt. xv. 16; Mk. vii. 18; stupid: Ro. i. 21; x. 19. In imitation of the Hebr. חָזֵן, *ungodly* (Sap. i. 5; Sir. xv. 7 sq. [cf. δυννετεύ, Ps. cxviii. (cxix.) 158]), because a wicked

man has no mind for the things which make for salvation: Ro. i. 31 [al. adhere here to the Grk. usage; cf. Fritzsche ad loc.]. (In Grk. writ. fr. Hdt. down.) [Cf. σοφός, fin.]\*

ἀσύνθετος, -ον, 1. *uncompounded, simple*, (Plat., Aristot., al.). 2. (συντίθεμαι to covenant), *covenant-breaking, faithless*: Ro. i. 31 (so in Jer. iii. 8, 11; Dem. de falsa leg. p. 383, 6; cf. Pape and Passow s. v.; ἀσυνθετεῖν to be faithless [Ps. lxxii. (lxxiii.) 15; 2 Esdr. x. 2; Neh. i. 8, etc.]; ἀσυνθεσία transgression, 1 Chr. ix. 1 [Ald., Compl.; 2 Esdr. ix. 2, 4; Jer. iii. 7]; εὐσυνθετεῖν to keep faith; [cf. Trench § lii.]).\*

ἀσφάλεια, -ας, ἡ, (ἀσφαλής), [fr. Aeschyl. down]; *a. firmness, stability*: ἐν πάσῃ ἀσφ. most securely, Acts v. 23. trop. *certainly, undoubted truth*: λόγων (see λόγος, I. 7), Lk. i. 4, (τοῦ λόγου, the certainty of a proof, Xen. mem. 4, 6, 15). *b. security from enemies and dangers, safety*: 1 Th. v. 3 (opp. to κίνδυνος, Xen. mem. 3, 12, 7).\*

ἀσφαλής, -ές, (σφάλω to make to totter or fall, to cheat, [cf. Lat. fallo, Germ. fallen, etc., Eng. fall, fail], σφάλλομαι to fall, to reel), [fr. Hom. down]; *a. firm* (that can be relied on, confided in): ἄγκυρα, Heb. vi. 19 (where L and Tr have received as the form of acc. sing. ἀσφαλῆν [Tdf. 7-λῆν; cf. Tdf. ad loc.; Delitzsch, Com. ad loc.] see ἄρσην). trop. *certain, true*: Acts xxv. 26; τὸ ἀσφαλές, Acts xxi. 34; xxii. 30. *b. suited to confirm*: τινί, Phil. iii. 1 (so Joseph. antt. 3, 2, 1).\*

ἀσφαλίζω: 1 aor. pass. inf. ἀσφαλισθῆναι; 1 aor. mid. ἡσφαλισάμην; (ἀσφαλής); esp. freq. fr. Polyb. down; *to make firm, to make secure against harm*; pass. *to be made secure*: Mt. xxvii. 64 (ὁ τάφος) [B. 52 (46)]; mid. prop. *to make secure for one's self or for one's own advantage, (often in Polyb.)*: Mt. xxvii. 65 sq.; τὸ make fast τοὺς πόδας εἰς τὸ ξύλον, Acts xvi. 24 [W. § 66, 2 d.; B. § 147, 8].\*

ἀσφαλῶς, adv., [fr. Hom. down], *safely* (so as to prevent escape): Mk. xiv. 44; Acts xvi. 23. *assuredly*: γινώσκειν, Acts ii. 36 (εἰδότες, Sap. xviii. 6).\*

ἀσχημονέω, -ῶ; (to be ἀσχήμων, deformed; τὴν κεφαλὴν ἀσχημονεῖν, of a bald man, Ael. v. h. 11, 4); *to act unbecomingly* ([Eur., Xen., Plat., al.): 1 Co. xiii. 5; ἐπὶ τινα, towards one, i. e. contextually, to prepare disgrace for her, 1 Co. vii. 36].\*

ἀσχημοσύνη, -ης, ἡ, (ἀσχήμων); fr. Plato down; *unseemliness, an unseemly deed*: Ro. i. 27; of the pudenda, one's nakedness, shame: Rev. xvi. 15, as in Ex. xx. 26; Deut. xxiii. 14, etc. (In Grk. writ. fr. Plat. down.)\*

ἀσχήμων, -ονος, neut. ἄσχημον, (σχήμα); *a. deformed. b. indecent, unseemly*: 1 Co. xii. 23, opp. to εὐσχήμων. ([Hdt., Xen., Plat., and subseq. writ.].)\*

ἀσωτία, -ας, ἡ, (the character of an ἄσωτος, i. e. of an abandoned man, one that cannot be saved, fr. σώω, σώω i. q. σώζω, [ἀ-σω-τος, Curtius § 570]; hence prop. incorrigibility), *an abandoned, dissolute, life; profligacy, prodigality*, [R. V. riot]: Eph. v. 18; Tit. i. 6; 1 Pet. iv. 4; (Prov. xxviii. 7; 2 Macc. vi. 4. Plat. rep. 8, p. 560 e.; Aristot. eth. Nic. 4, 1, 5 (3) p. 1120\*, 3; Polyb. 32, 20, 9; 40, 12, 7; cf. Cic. Tusc. 3, 8; Hdian. 2, 5, 2 (1 ed.



Bekk.), and elsewhere). Cf. Tittmann i. p. 152 sq.; [Trench § xvi.]\*

**ἀσώτως**, adv., (adj. *ἄσωτος*, on which see *ἀσωτία*), *disolutely, profligately*: ζῆν (Joseph. antt. 12, 4, 8), Lk. xv. 13 [A. V. *riotous living*].\*

**ἀτακτέω**, -ῶ: 1 aor. ἡτάκτησα; *to be ἄτακτος, to be disorderly*; a. prop. of soldiers marching out of order or quitting the ranks: Xen. Cyr. 7, 2, 6, etc. Hence b. *to be neglectful of duty, to be lawless*: Xen. Cyr. 8, 1, 22; oec. 5, 15; Lys. 141, 18 [i. e. c. Alcib. or. 1 § 18], al. c. *to lead a disorderly life*: 2 Th. iii. 7, cf. 11.\*

**ἄτακτος**, -ον, (τάσσω), *disorderly, out of the ranks*, (often so of soldiers); *irregular, inordinate* (ἄτακτοι ἡδοναί *immoderate pleasures*, Plat. legg. 2, 660 b.; Plut. de lib. educ. c. 7), *deviating from the prescribed order or rule*: 1 Th. v. 14, cf. 2 Th. iii. 6. (In Grk. writ. fr. [Hdt. and] Thuc. down; often in Plat.)\*

**ἀτάκτως**, adv., *disorderly*: 2 Th. iii. 6 *ἀτάκτως περιπατεῖν*, which is explained by the added καὶ μὴ κατὰ τὴν παράδοσιν ἢν παρέλαβε παρ' ἡμῶν; cf. ibid. 11, where it is explained by μηδὲν ἐργαζόμενοι, ἀλλὰ περιεργαζόμενοι. (Often in Plato.)\*

**ἄτεκνος**, -ον, (τέκνον), *without offspring, childless*: Lk. xx. 28–30. (Gen. xv. 2; Sir. xvi. 3. In Grk. writ. fr. Hesiod opp. 600 down.)\*

**ἀτενέω**; 1 aor. ἡτένισα; (fr. ἀτενής stretched, intent, and this fr. τεῖνω and α intensive; [yet cf. W. § 16, 4 B. a. fin., and s. v. A, α, 3]); *to fix the eyes on, gaze upon*: with dat. of pers., Lk. iv. 20; xxii. 56; Acts iii. 12; x. 4; xiv. 9; xxiii. 1; foll. by εἰς with acc. of pers., Acts iii. 4; vi. 15; xiii. 9; metaph. *to fix one's mind on one as an example*, Clem. Rom. 1 Cor. 9, 2; εἰς τι, Acts i. 10; vii. 55; 2 Co. iii. 7, 13; εἰς τι, *to look into anything*, Acts xi. 6. (3 Macc. ii. 26. [Aristot.], Polyb. 6, 11, 5 [i. e. 6, 11\*, 12 Dind.]; Diod. 3, 39 [Dind. ἐναι.]; Joseph. b. j. 5, 12, 3; Leian. cont. 16, al.)\*

**ἄτερ**, prep., freq. in the poets [fr. Hom. down], rare in prose writ. fr. Plat. [?] down; *without, apart from*: with gen. [Dion. Hal. 3, 10; Plut. Num. 14, Cat. min. 5]; in the Bible only in 2 Macc. xii. 15; Lk. xxii. 6 (ἄτερ ὄχλου in the absence of the multitude; hence, without tumult), 35. ['Teaching' 3, 10; Herm. sim. 5, 4, 5.]\*

**ἀτιμάζω**; 1 aor. ἡτίμασα; [Pass., pres. ἀτιμάζομαι]; 1 aor. inf. ἀτιμασθῆναι; (fr. ἄτιμος; hence) *to make ἄτιμος, to dishonor, insult, treat with contumely*, whether in word, in deed, or in thought: [Mk. xii. 4 T Tr mrg. WH (cf. ἀτιμάω and -μῶ)]; Lk. xx. 11; Jn. viii. 49; Acts v. 41; Ro. ii. 23; Jas. ii. 6 [W. § 40, 5, 2; B. 202 (175)]. Pass.: Ro. i. 24, on which cf. W. 326 (305 sq.); [and § 39, 3 N. 3]. (In Grk. writ. fr. Hom. down; Sept.)\*

**ἀτιμάω**, -ῶ: [1 aor. ἡτίμησα]; (τιμή); *to deprive of honor, despise, treat with contempt or contumely*: τινά, Mk. xii. 4 L Tr txt. ἡτίμησαν (see ἀτιμάζω and -μῶ). (In Grk. writ. [chiefly Epic] fr. Hom. down.)\*

**ἀτιμία**, -ας, ἡ, (ἄτιμος), *dishonor, ignominy, disgrace*, [fr. Hom. down]: 1 Co. xi. 14; opp. to δόξα, 2 Co. vi. 8; 1 Co. xv. 43 (ἐν ἀτιμία sc. ὧν, in a state of disgrace, used of the unseemliness and offensiveness of a dead body);

κατ' ἀτιμίαν equiv. to ἀτίμως, with contempt sc. of myself, 2 Co. xi. 21 [R. V. *by way of disparagement*, cf. κατά, Π. fin.]; πάθη ἀτιμίας *base lusts, vile passions*, Ro. i. 26, cf. W. § 34, 3 b.; [B. § 192, 10]. εἰς ἀτιμίαν for a dishonorable use, of vessels, opp. to τιμή: Ro. ix. 21; 2 Tim. ii. 20.\*

**ἄτιμος**, -ον, (τιμή); fr. Hom. down; *without honor, unhonored, dishonored*: Mt. xiii. 57; Mk. vi. 4; 1 Co. iv. 10 (opp. to ἐνδοξος); *base, of less esteem*: 1 Co. xii. 23 [here the neut. plur. of the compar., ἀτιμότερα (Rec. εἰς ἀτιμότερα)].\*

**ἀτιμόω**, -ῶ: [pf. pass. ptep. ἡτιμωμένος]; (ἄτιμος); fr. Aeschyl. down; *to dishonor, mark with disgrace*: Mk. xii. 4 R G, see ἀτιμάω [and ἀτιμάζω].\*

**ἀτμός**, -ίδος, ἡ, *vapor*: Jas. iv. 14; καπνοῦ (Joel ii. 30 [al. iii. 3]), Acts ii. 19 [opp. to καπνός in Aristot. meteor. 2, 4 p. 359<sup>b</sup>, 29 sq., to νέφος ibid. 1, 9 p. 346<sup>b</sup>, 32]. (In Grk. writ. fr. [Hdt. 4, 75 and] Plat. Tim. p. 86 e. down.)\*

**ἄτομος**, -ον, (τέμνω to cut), *that cannot be cut in two or divided, indivisible*, [Plat. Soph. 229 d.; of time, Aristot. phys. 8, 8 p. 268<sup>b</sup>, 27]: ἐν ἀτόμῳ in a moment, 1 Co. xv. 52.\*

**ἄτοπος**, -ον, (τόπος), *out of place; not befitting, unbecoming*, (so in Grk. writ. fr. Thuc. down; very often in Plato); in later Grk. in an ethical sense, *improper, wicked*: Lk. xxiii. 41 (ἄτοπον τι πράσσειν, as in Job xxvii. 6; 2 Macc. xiv. 23); Acts xxv. 5 L T Tr WH; (Sept. for ἡ Job iv. 8; xi. 11, etc. Joseph. antt. 6, 5, 6; Plut. de aud. poet. c. 3 φανλά and ἄτοπα); of men: 2 Th. iii. 2 (ἄστοποι καὶ πονηροί; Luth. *unartig*, more correctly *unrighteous* [(iniquus), A. V. *unreasonable*, cf. Ellic. ad loc.]). *inconvenient, harmful*: Acts xxviii. 6 μηδὲν ἄστοπον εἰς αὐτὸν γινόμενον, no injury, no harm coming to him, (Thuc. 2, 49; Joseph. antt. 11, 5, 2; Hdt. 4, 11, 7 [4, ed. Bekk.]).\*

**Ἀττάλεια** [-λία T WH (see I, ι)], -ας, ἡ, *Attalia*, a maritime city of Pamphylia in Asia, very near the borders of Lycia, built and named by Attalus Philadelphus, king of Pergamum; now *Antali* [or *Adalia*; cf. Diet. of Geog.]: Acts xiv. 25.\*

**αὐγάζω**: 1 aor. inf. αὐγάσαι; (αὐγή); 1. in Grk. writ. transitively, *to beam upon, irradiate*. 2. in the Bible intrans. *to be bright, to shine forth*: 2 Co. iv. 4 [L mrg. Tr mrg. καταγ. see φωτισμός, b.], (Lev. xiii. 24–28, [etc.]). [COMP.: δι-, κατ-αυγάζω].\*

**αὐγή**, -ῆς, ἡ, *brightness, radiance*, (cf. Germ. *Auge* [eye], of which the tragic poets sometimes use αὐγή, see Pape [or L. and S.; cf. Lat. *lumina*]), especially of the sun; hence ἡλίου is often added (Hom. and sq.), *daylight*; hence ἄχρις [-ρι T Tr WH] αὐγῆς even till break of day, Acts xx. 11 (Polyaen. 4, 18 p. 386 κατὰ τὴν πρώτῃν αὐγὴν τῆς ἡμέρας). [SYN. see φέγγος, fin.]\*

**Αὐγουστος**, -ου, ὁ, *Augustus* [cf. Eng. *Majesty*; see σεβαστός, 2], the surname of G. Julius Caesar Octavianus, the first Roman emperor: Lk. ii. 1.\*

**αὐθάδης**, -ες, (fr. αὐτός and ἡδομαι), *self-pleasing, self-willed, arrogant*: Tit. i. 7; 2 Pet. ii. 10. (Gen. xlix. 3, 7;

Prov. xxi. 24. In Grk. writ. fr. Aeschyl. and Hdt. down.) [Trench § xciii.]\*

**αὐθ-αίρετος**, -ον, (fr. αὐτός and αἰρέομαι), *self-chosen*; in Grk. writ. esp. of states or conditions, as δουλεία, Thuc. 6, 40, etc., more rarely of persons; *voluntary, of free choice, of one's own accord*, (as στρατηγός, Xen. an. 5, 7, 29, explained § 28 by ὅς ἐαυτὸν ἔλῃται): 2 Co. viii. 3, 17.\*

**αὐθεντέω**, -ῶ; (a bibl. and eccl. word; fr. αὐθέντης contr. fr. αὐτοίντης, and this fr. αὐτός and ἔντεα arms [al. ἔντης, cf. Hesych. συνέντης· συνεργός; cf. Lobeck, Technol. p. 121]; hence *a. acc. to earlier usage, one who with his own hand kills either others or himself. b. in later Grk. writ. one who does a thing himself, the author (τῆς πράξεως, Polyb. 23, 14, 2, etc.); one who acts on his own authority, autocratic, i. q. αὐτοκράτωρ an absolute master*; cf. Lobeck ad Phryn. p. 120 [also as above; cf. W. § 2, 1 c.]); *to govern one, exercise dominion over one*: τινός, 1 Tim. ii. 12.\*

**αὐλέω**, -ῶ: 1 aor. ἤλῃσα; [pres. pass. ptp. τὸ αὐλούμενον]; (αὐλός); *to play on the flute, to pipe*: Mt. xi. 17; Lk. vii. 32; 1 Co. xiv. 7. (Fr. [Alem., Hdt.,] Xen. and Plat. down.)\*

**αὐλή**, -ῆς, ἡ, (ἄω to blow; hence) *prop. a place open to the air (διαπνεόμενος τόπος αὐλή λέγεται, Athen. 5, 15 p. 189 b.)*; 1. among the Greeks in Homer's time an *uncovered space around the house, enclosed by a wall, in which the stables stood* (Hom. Od. 9, 185; Il. 4, 433); hence among the Orientals that *roofless enclosure in the open country in which flocks were herded at night, a sheepfold*: Jn. x. 1, 16. 2. *the uncovered court-yard of the house*, Hebr. חֲצֵר, Sept. αὐλή, Vulg. atrium. In the O. T. particularly of the courts of the tabernacle and of the temple at Jerusalem; so in the N. T. once: Rev. xi. 2 (τὴν αὐλήν τὴν ἔξωθεν [Rec.<sup>st</sup> ἔσωθεν] τοῦ ναοῦ). The dwellings of the higher classes usually had two αὐλαί, one exterior, between the door and the street, called also *προαύλιον* (q. v.); the other interior, surrounded by the buildings of the dwelling itself. The latter is mentioned Mt. xxvi. 69 (where ἔξω is opp. to the room in which the judges were sitting); Mk. xiv. 66; Lk. xxii. 55. Cf. Win. RWB. s. v. Häuser; [B. D. Am. ed. s. v. Court; BB.DD. s. v. House]. 3. *the house itself, a palace*: Mt. xxvi. 3, 58; Mk. xiv. 54; xv. 16; Lk. xi. 21; Jn. xviii. 15, and so very often in Grk. writ. fr. Hom. Od. 4, 74 down [cf. Eustath. 1483, 39 τῷ τῆς αὐλῆς ὀνόματι τὰ δώματα δηλοῖ, Suid. col. 652 c. αὐλή· ἡ τοῦ βασιλέως οἰκία. Yet this sense is denied to the N. T. by Meyer et al.; see Mey. on Mt. l. c.].\*

**αὐλητής**, -οῦ, ὁ, (αὐλέω), *a flute-player*: Mt. ix. 23; Rev. xviii. 22. (In Grk. writ. fr. [Theogn. and] Hdt. 6, 60 down.)\*

**αὐλιζομαι**: depon.; impf. ἡλίζομην; 1 aor. ἡλίσθην [Veitch s. v.; B. 51 (44); W. § 39, 2]; (αὐλή); in Sept. mostly for ἡ; 1. *prop. to lodge in the court-yard esp. at night; of flocks and shepherds. 2. to pass the night in the open air, bivouac. 3. univ. to pass the night, lodge*: so Mt. xxi. 17; Lk. xxi. 37 (ἐξερχόμενος ἡλίζετο εἰς τὸ ὄρος, going out to pass the night he retired

to the mountain; cf. B. § 147, 15). (In Grk. writ. fr. Hom. down.)\*

**αὐλός**, -οῦ, ὁ, (ἄω, αῶ), [fr. Hom. down], *a pipe*: 1 Co. xiv. 7. [Cf. Stainer, Music of the Bible, ch. v.]\*

**αὐξάνω**, and earlier (the only form in Pind. and Soph. [Veitch s. v. says, 'Hes. Mimnrm. Soph. Thuc. always have αὔξω or αὔξομαι, and Pind. except αὔξανοι Fr. 130 (Bergk)'] αὔξω (Eph. ii. 21; Col. ii. 19); impf. ἡὔξανον; fut. αὔξήσω; 1 aor. ἡὔξησα; [Pass., pres. αὐξάνομαι]; 1 aor. ἡὔξηθην; 1. *trans. to cause to grow, to augment*: 1 Co. iii. 6 sq.; 2 Co. ix. 10. *Pass. to grow, increase, become greater*: Mt. xiii. 32; Mk. iv. 8 L T Tr WH; 2 Co. x. 15; Col. i. 6 [not Rec.]; εἰς τὴν ἐπίγνωσιν τοῦ θεοῦ unto the knowledge of God, Col. i. 10 (G L T Tr WH τῇ ἐπιγνώσει τοῦ θεοῦ); εἰς σωτηρίαν [not Rec.] to the attaining of salvation, 1 Pet. ii. 2. 2. *acc. to later usage* (fr. Aristot. an. post. 1, 13 p. 78<sup>b</sup>, 6, etc., down; but nowhere in Sept. [cf. B. 54 (47); 145 (127); W. § 38, 1]) *intrans. to grow, increase*: of plants, Mt. vi. 28; Mk. iv. 8 Rec.; Lk. xii. 27 [not Tdf.; Tr mrg. br. αὔξ.]; Lk. xiii. 19; of infants, Lk. i. 80; ii. 40; of a multitude of people, Acts vii. 17. of inward Christian growth: εἰς Χριστόν, in reference to [W. 397 (371); yet cf. Ellie. ad loc.] Christ, Eph. iv. 15; εἰς ναόν, so as to form a temple, Eph. ii. 21; ἐν χάριτι, 2 Pet. iii. 18; with an acc. of the substance, τὴν αὔξην, Col. ii. 19 [cf. W. § 32, 2; B. § 131, 5, also Bp. Lghtft.'s note ad loc.]; of the external increase of the gospel it is said ὁ λόγος ἡὔξανε: Acts vi. 7; xii. 24; xix. 20; of the growing authority of a teacher and the number of his adherents (opp. to ἐλαττοῦσθαι), Jn. iii. 30. [COMP.: συν-, ὑπερ-αὐξάνω].\*

**αὔξῃς**, -εως, ἡ, (αὔξω), *increase, growth*: Eph. iv. 16; τοῦ θεοῦ, effected by God, Col. ii. 19; cf. Meyer ad loc. ([Hdt., Thuc., Xen., Plat., and subseq. writ.].)\*

**αὔξω**, see αὐξάνω.

**αὔριον**, adv., (fr. αὔρα the morning air, and this fr. αῶ to breathe, blow; [acc. to al. akin to ἡώς, Lat. aurora; Curtius § 613, cf. Vaniček p. 944]), *to-morrow* (Lat. cras): Mt. vi. 30; Lk. xii. 28; Acts xxiii. 15 Rec., 20; xxv. 22; 1 Co. xv. 32 (fr. Is. xxii. 13); σήμερον καὶ αὔριον, Lk. xiii. 32 sq.; Jas. iv. 13 [Rec.<sup>st</sup> G; al. σήμε. ἢ αὔρ.]. ἡ αὔριον sc. ἡμέρα [W. § 64, 5; B. § 123, 8] the morrow, Mt. vi. 34; Acts iv. 3; ἐπὶ τὴν αὔριον, on the morrow, i. e. the next morning, Lk. x. 35; Acts iv. 5; τὸ [L τὰ; WH om.] τῆς αὔριον, what the morrow will bring forth, Jas. iv. 14. [From Hom. down.]\*

**αὐστηρός**, -ά, -όν, (fr. αῶω to dry up), *harsh* (Lat. austerus), *stringent of taste, austere* καὶ γλυκὺ (καὶ πικρόν), Plat. legg. 10, 897 a.; αἰσός, Diog. Laërt. 7, 117. of mind and manners, *harsh, rough, rigid*, [cf. Trench § xiv.]; Lk. xix. 21, 22; (Polyb. 4, 20, 7; Diog. Laërt. 7, 26, etc. 2 Macc. xiv. 30).\*

**αὐτάρκεια**, -ας, ἡ, (αὐτάρκης, q. v.), *a perfect condition of life, in which no aid or support is needed*; equiv. to τελειότης κτήσεως αγαθῶν, Plat. def. p. 412 b.; often in Aristot. [defined by him (pol. 7, 5 init. p. 1326<sup>b</sup>, 29) as follows: τὸ πάντα ὑπάρχειν κ. δεῖσθαι μηδενὸς αὐτάρκης; cf. Bp. Lghtft. on Phil. iv. 11]; hence, *a sufficiency of the*



necessaries of life: 2 Co. ix. 8; subjectively, *a mind contented with its lot, contentment*: 1 Tim. vi. 6; (Diog. Laërt. 10, 130).\*

**αὐτάρκης** [on the accent see Chandler § 705], -ες, (αὐτός, ἀρκέω), [fr. Aeschyl. down], *sufficient for one's self, strong enough or possessing enough to need no aid or support; independent of external circumstances*; often in Grk. writ. fr. [Aeschyl. and] Hdt. 1, 32 down. Subjectively, *contented with one's lot, with one's means, though the slenderest*: Phil. iv. 11, (so Sir. xl. 18; Polyb. 6, 48, 7; Diog. Laërt. 2, 24 of Socrates, αὐτάρκης καὶ σεμνός). [Cf. αὐτάρκεια.]\*

**αὐτο-κατά-κριτος**, -ον, (αὐτός, κατακρίνω), *self-condemned*: Tit. iii. 11; (eccl. writ. [cf. W. § 34, 3]).\*

**αὐτόματος**, -ον, and -η, -ον, (fr. αὐτός and μέμαα to desire eagerly, fr. obsol. theme μάω), *moved by one's own impulse, or acting without the instigation or intervention of another*, (fr. Hom. down); often of the earth producing plants of itself, and of the plants themselves and fruits growing without culture; [on its adverbial use cf. W. § 54, 2]: Mk. iv. 28; (Hdt. 2, 94; 8, 138; Plat. polit. p. 272 a.; [Theophr. h. p. 2, 1]; Diod. 1, 8, etc. Lev. xxv. 5, 11). of gates opening of their own accord: Acts xii. 10, (so in Hom. Il. 5, 749; Xen. Hell. 6, 4, 7; Apoll. Rh. 4, 41; Plut. Timol. 12; Nonn. Dion. 44, 21; [Dion Cass. 44, 17]).\*

**αὐτόπητις**, -ου, ὁ, (αὐτός, ΟΙΠΩ), *seeing with one's own eyes, an eye-witness*, (cf. αὐτήκοος one who has himself heard a thing): Lk. i. 2. (In Grk. writ. fr. Hdt. down).\*

**αὐτός**, -ή, -ό, pron. ("derived from the particle αὐ with the added force of a demonstrative pronoun. In itself it signifies nothing more than *again*, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied." Klotz ad Devar. ii. p. 219; [see Vaníček p. 268]). It is used by the bibl. writ. both of the O. T. and of the N. T. far more frequently than the other pronouns; and in this very frequent and almost inordinate use of it, they deviate greatly from prof. auth.; cf. B. § 127, 9. [On classic usage cf. Hermann, Opusc. i. 308 sqq., of which dissertation a summary is given in his edition of Viger pp. 732-736.]

**1.** *self*, as used (in all persons, genders, numbers) to distinguish a person or thing from or contrast it with another, or to give him (it) emphatic prominence. **1.** When used to express Opposition or Distinction, it is added **a.** to the subjects implied in the verb, the personal pronouns ἐγώ, ἡμεῖς, σύ, etc., being omitted: Lk. v. 37 (αὐτὸς ἐκχυθήσεται the wine, as opp. to the skins); Lk. xxii. 71 (αὐτοὶ γὰρ ἠκούσαμεν we ourselves, opp. to witnesses whose testimony could have been taken); Jn. ii. 25 (αὐτὸς ἐγίνωσκεν, opp. to testimony he might have called for); Jn. iv. 42 (we ourselves, not thou only); Jn. ix. 21 [T Tr WH om.]; Acts xviii. 15 (ὤψεσθε αὐτοί); xx. 34; xxii. 19; 1 Th. i. 9, etc.; with a negative added, 'he does not himself do this or that,' i. e. he leaves it to others: Lk. vi. 42 (αὐτός, viz. thou, οὐ βλέπων); Lk. xi. 46 (αὐτοί, viz. ye, οὐ προσψάετε), 52; Jn. xviii. 28; 3

Jn. 10. With the addition of καὶ to indicate that a thing is ascribed to one equally with others: Lk. xiv. 12 (μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι); xvi. 28; Acts ii. 22 [G L T Tr WH om. καί]; Jn. iv. 45; xvii. 19, 21; Phil. ii. 24, etc. In other pass. καὶ αὐτός is added to a subject expressly mentioned, and is placed after it; and in translation may be joined to the predicate and rendered *likewise*: Lk. i. 36 (ἡ συγγενής σου καὶ αὐτὴ συνειληφύα νιόν thy kinswoman herself also, i. e. as well as thou); Mt. xxvii. 57 (ὃς καὶ αὐτὸς ἐμαθήτευσεν [L T Tr WH txt. -τεύθη] τῷ Ἰησοῦ); Lk. xxiii. 51 [R G]; Mk. xv. 43; Acts viii. 13 (ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν); xv. 32; xxi. 24; 1 Jn. ii. 6; Gal. ii. 17; Heb. xiii. 3. **b.** it is added to subjects expressed, whether to pronouns personal or demonstrative, or to nouns proper or common: Jn. iii. 28 (αὐτοὶ ὑμεῖς ye yourselves bear witness, not only have I affirmed); Acts xx. 30 (ἐξ ὑμῶν αὐτῶν from among your own selves, not only from other quarters); Ro. xv. 14 (καὶ αὐτὸς ἐγώ I of myself also, not only assured by report, cf. i. 8); 1 Co. v. 13 (ἐξ ὑμῶν αὐτῶν from your own society, opp. to them that are without, of whose character God must be the judge); 1 Co. vii. 35; xi. 13; 1 Th. iv. 9; αὐτοὶ οὗτοι, Acts xxiv. 20; αὐτοῦ τούτου (masc.), Acts xxv. 25; Ἰησοῦς αὐτός Jesus himself, personally, opp. to those who baptized by his command, Jn. iv. 2; αὐτὸς Ἰησοῦς, opp. to those who believed on him on account of his miracles, Jn. ii. 24; Jesus himself, not others only, Jn. iv. 44; αὐτ. Δαυεὶδ, opp. to the doctors of the law, whose decision did not seem quite to agree with the words of David, Mk. xii. 36 sq.; Lk. xx. 42; αὐτὸς ὁ Σαρανᾶς, opp. to his ministers, 2 Co. xi. 14; αὐτὸς ὁ θεός, God himself, not another, Rev. xxi. 3; αὐτὰ τὰ ἐπουράνια, the heavenly things themselves [i. e. sanctuary], opp. to its copies, Heb. ix. 23 [see ἐπουράνιος, 1 c.]. **c.** it is used to distinguish one not only from his companions, disciples, servants, — as Mk. ii. 25 (αὐτὸς καὶ οἱ μετ' αὐτοῦ); Jn. ii. 12; iv. 53; xvii. 1, — but also from things done by him or belonging to him, as Jn. vii. 4 (τί ποιεῖ καὶ ζητεῖ αὐτός [L Tr mrg. WH mrg. αὐτό]); 1 Co. iii. 15 (τινὸς τὸ ἔργον κατακαίσεται, αὐτὸς δὲ σωθήσεται); Lk. xxiv. 15 (αὐτὸς (ὁ) Ἰησοῦς, Jesus himself in person, opp. to their previous conversation about him). **d.** *self to the exclusion of others*, i. e. *he etc. alone, by one's self*: Mk. vi. 31 (ὑμεῖς αὐτοί ye alone, unattended by any of the people; cf. Fritzsche ad loc.); Jn. xiv. 11 (διὰ τὰ ἔργα αὐτὰ [WH mrg. αὐτοῦ]); Ro. vii. 25 (αὐτὸς ἐγώ I alone, unaided by the Spirit of Christ; cf. viii. 2); 2 Co. xii. 13 (αὐτὸς ἐγώ, unlike the other preachers of the gospel); Rev. xix. 12; cf. Herm. ad Vig. p. 733 iii.; Matth. § 467, 5; Kühner § 468 Anm. 2; [Jelf § 656, 3]; with the addition of *μόνος* (as often in Attic writ.): Jn. vi. 15. **e.** *self, not prompted or influenced by another*, i. e. *of one's self, of one's own accord*: Jn. xvi. 27 (so even Hom. Il. 17, 254; and among Attic writ. esp. Xen.). **2.** When it gives Prominence, it answers **a.** to our emphatic *he, she, it*: Mt. i. 21 (αὐτὸς σώσει *HE* and no other); Mt. v. 4-10 (αὐτοί); vi. 4 [R G]; xvii. 5 (αὐτοῦ ἀκούετε); Lk. vi. 35; xvii. 16; xxiv. 21; Jn. ix. 21 (αὐτὸς [T Tr WH om.] . . .



αὐτὸν . . . αὐτός); Acts x. 42 [L txt. Tr txt. WH οὗτος]; Gal. iv. 17 (αὐτοῦς); Eph. ii. 10 (αὐτοῦ); Col. i. 17; 1 Jn. ii. 2; iv. 5; Jas. ii. 6 sq. So in Grk. writ. also fr. Hom. down; cf. *Herm.* ad Vig. p. 734 v. It is used with the same force after relative sentences, where Greek prose uses οὗτος: Mt. xii. 50 (ὅστις ἂν ποιήσῃ . . . αὐτός μου ἀδελφός ἐστίν, where in Mk. iii. 35 οὗτος); Mt. xxvi. 48; Mk. xiv. 44; cf. B. 107 (94) sq. Less emphatically, αὐτός is put before subjects, serving to recall them again: Mt. iii. 4 (αὐτὸς δὲ Ἰωάννης now he, whom I spoke of, John); Mk. vi. 17 (αὐτὸς γὰρ Ἡρώδης); Ro. viii. 16 (αὐτὸ τὸ πνεῦμα). **b.** it points out some one as chief, leader, master of the rest (often so in Grk., as in the well-known phrase of the Pythagoreans αὐτὸς ἔφα [cf. W. § 22, 3, 4 and p. 150 (142)]): of Christ, Mt. viii. 24; Mk. iv. 38; vi. 47; viii. 29; Lk. v. 16 sq.; ix. 51; x. 38; of God, Lk. vi. 35; Heb. xiii. 5; 1 Jn. iv. 19 [not Lehm.]. **c.** it answers to our *very, just, exactly*, (Germ. *eben, gerade*): Ro. ix. 3 (αὐτὸς ἐγώ I myself, the very man who seems to be inimical to the Israelites); 2 Co. x. 1 (I myself, who bore myself lowly in your presence, as ye said); αὐτὰ τὰ ἔργα, Jn. v. 36; often in Luke ἐν αὐτῇ τῇ ἡμέρᾳ ὥρα, αὐτῷ τῷ καιρῷ, in that very day, hour, season: Lk. ii. 38; x. 21; xii. 12; xiii. 1, 31; xx. 19; xxiii. 12; xxiv. 13, 33; Acts xvi. 18. In the writings of Paul αὐτὸ τοῦτο *this very thing*: Gal. ii. 10; 2 Co. vii. 11; Phil. i. 6; εἰς αὐτὸ τοῦτο *for this very purpose, on this very account*: Ro. ix. 17; xiii. 6; 2 Co. v. 5; Eph. vi. 22; Col. iv. 8; and in the same sense [*for this very thing*] the simple accus. (as in Attic, cf. *Matth.* § 470, 7; *Kühner* ii. 267 Anm. 6; W. § 21 N. 2) τοῦτο αὐτό, 2 Co. ii. 3 [but see *Mey.* ad loc.], and αὐτὸ τοῦτο, 2 Pet. i. 5 [Lehm. reads here αὐτοί]. **d.** *even*, Lat. *vel, adeo*, (in Hom.; cf. *Herm.* ad Vig. p. 733 ii.): καὶ αὐτῇ ἡ κρίσις, Ro. viii. 21; οὐδὲ ἡ φύσις αὐτῇ, 1 Co. xi. 14; καὶ [Tr om. L WH br. καὶ] αὐτὸς ὁ υἱός, 1 Co. xv. 28; καὶ αὐτῇ Σάρρα *even Sarah herself*, although a feeble old woman, Heb. xi. 11 [yet WH mrg. reads the dat. αὐτῇ Σάρρα; see *καταβολή*, 1].

**II.** αὐτός has the force of a simple personal pronoun of the third person, answering to our unemphatic *he, she, it*; and that **1.** as in classic Grk., in the oblique cases, *him, her, it, them*, etc.: numberless instances, — as in the gen. absolute, e. g. αὐτοῦ ἐλθόντος, λαλήσαντος, etc.; or in the acc. with inf., εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, Ro. i. 20; or after prepositions, ἐξ αὐτοῦ, ἐν αὐτῷ, etc.; or where it indicates the possessor, ὁ πατὴρ αὐτοῦ; or a person as the (dir. or indir.) object of an active verb, as ἐπιδώσει αὐτῷ, Mt. vii. 9; ἀσπάσασθε αὐτὴν, Mt. x. 12; ἀφείλ αὐτοῦς, Mt. xxvi. 44; ἦν διανεύων αὐτοῖς, Lk. i. 22; οὐκ εἶα αὐτὰ λαλεῖν, Lk. iv. 41; ἡ σκοτία αὐτὸ οὐ κατέλαβε, Jn. i. 5. But see αὐτοῦ below. **2.** Contrary to Grk. usage, in the N. T. even in the Nominative it is put for a simple personal pronoun of the third person, where the Greeks say οὗτος or ὁ δέ, or use no pronoun at all. This has been convincingly shown by B. 107 (93) sqq.; and yet some of the examples adduced by him are not decisive, but either must be or can be referred to the usage illustrated under I. 1; — those in which αὐτός is used of

Christ, apparently to L. 1 b. But, in my opinion, the question is settled even by the following: αὐτός, Mt. xiv. 2; Mk. xiv. 15; Lk. i. 22; xv. 14; so too in the Sept (cf. *Thiersch*, De Pentat. vers. Alex. p. 98); Sir. xlix. 7; Tob. vi. 11; αὐτοί, Mk. ii. 8 (οὕτως αὐτοὶ διαλογίζονται in Grsb.); Lk. ix. 36; xiv. 1; xxii. 23; αὐτό, Lk. xi. 14 [Tr mrg. WH om., Tr txt. br.]. Whether αὐτῇ and αὐταὶ also are so used, is doubtful; cf. B. 109 (95). **3.** Sometimes in the oblique cases the pron. is omitted, being evident from the context: Mk. vi. 5 (ἐπιθεῖς, sc. αὐτοῖς); Jn. iii. 34 (δίδωσι, sc. αὐτῷ); Jn. x. 29 (δέδωκε μοι, sc. αὐτοῦς); Acts xiii. 3 (ἀπέλυσαν, sc. αὐτοῦς); Rev. xviii. 21 (ἐβαλεν, sc. αὐτόν), etc. **4.** Not infrequently αὐτός in the oblique cases is added to the verb, although the case belonging to this very verb has preceded: Mt. viii. 1 (καταβάντι δὲ αὐτῷ [L Tr WH gen. absol.] ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ); Mt. iv. 16; v. 40; viii. 28, 28 [R G]; ix. 28; xxv. 29 (ἀπὸ [om. by L T Tr WH] τοῦ μὴ ἔχοντος . . . ἀπ' αὐτοῦ); xxvi. 71 [R G L br. T]; Mk. v. 2 [R G]; ix. 28 [R G]; Jn. xv. 2 (πάν κλήμα . . . αἶρει αὐτό); Acts vii. 21 [R G]; Jas. iv. 17; Rev. ii. 7; vi. 4 [L Tr mrg. br.]; cf. W. § 22, 4 a.; B. 142 (125). Doubtless the writer, while writing the earlier words with the intention of joining them to the leading verb to follow, marked off these very words as a clause by themselves, as if they formed a protasis; and so, when he came to the leading verb, he construed it just as though it were to form an apodosis. **5.** By a Hebraism αὐτός is used redundantly in relative sentences: ἦς εἶχε τὸ θυγάτριον αὐτῆς, Mk. vii. 25; οὐ τῷ μάλωπι αὐτοῦ, 1 Pet. ii. 24 (R G T, but Tr mrg. br. αὐτοῦ); esp. in the Apocalypse: ἦν οὐδεὶς δύναται κλείσαι αὐτήν, Rev. iii. 8 (acc. to the true text); οἷς ἐδόθη αὐτοῖς, Rev. vii. 2; add vs. 9; xiii. 12; xvii. 9; far oftener in the Sept.; rare in Grk. writ. [fr. *Callim.* ep. 44]; cf. *Herm.* ad Vig. p. 709; [B. § 143, 1]; W. § 22, 4 b. where add to the exx. *Hdian.* 8, 6, 10 [5 Bekk.] οἷς ἐπιφοιτῶσι αὐτοῖς τὰς λοιπὰς πόλεις πύλας ἀνοίγουντο. But to this construction must not be referred Mt. iii. 12 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, nor 1 Pet. ii. 24 ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνέγκειν. For in the latter passage αὐτός is in contrast with *us*, who must otherwise have paid the penalty of our sins; and in the former the sense is, 'he holds his winnowing-shovel in his hand.' **6.** Very often αὐτός is used rather laxly, where the subject or the object to which it must be referred is not expressly indicated, but must be gathered especially from some preceding name of a province or city, or from the context: Mt. iv. 23 (περιήγεν τὴν Γαλιλαίαν διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans); Acts viii. 5 (Σαμαρείας ἐκήρυσεν αὐτοῖς, i. e. τοῖς Σαμαρείταις); xx. 2 (αὐτοῖς, i. e. the inhabitants τῶν μερῶν ἐκείνων); 2 Co. ii. 13 (αὐτοῖς, i. e. the Christians of Troas); Mt. xix. 2 (ὄχλοι πολλοὶ καὶ ἐθεράπευσεν αὐτοὺς, i. e. their sick); 1 Pet. iii. 14 (φόβον αὐτῶν, i. e. of those who may be able κακῶσαι you, vs. 13); Lk. xxiii. 51 (τῇ βουλῇ αὐτῶν, i. e. of those with whom he had been a βουλευτής); Heb. viii. 8 (αὐτοῖς [L T WH Tr mrg. αὐτοῖς; see *μέφομαι*] i. e. τοῖς ἔχουσι τὴν διαθήκην τὴν πρώτην); Lk. ii. 22 (τοῦ καθαρισμοῦ αὐτῶν,



of the purification prescribed by the law of Moses to women in child-bed); Jn. viii. 44 (ψεύστης ἐστὶν καὶ ὁ πατήρ αὐτοῦ, i. e. of the liar; cf. Baumg.-Crusius and Meyer ad loc.). By this rather careless use of the pronoun it came about that at length αὐτοί alone might be used for ἄνθρωποι: Mt. viii. 4; Mk. i. 44; Lk. v. 14, 17 [here T WH Tr mrg. αὐτὸν]; cf. W. § 22, 3; B. § 127, 8. 7. Sometimes, in relative sentences consisting of several members, the second member is not joined to the first by the relative ὅς, but by a loose connection proceeds with καὶ αὐτός; as, Lk. xvii. 31; Acts iii. 13 (ὃν ὑμεῖς παρεδώκατε καὶ ἠρνήσασθε αὐτόν [L T WH om. Tr br. αὐτόν]); 1 Co. viii. 6 (ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς ὃν ἡμεῖς); 2 Pet. ii. 3. This is the usage likewise of Greek as well as of Hebrew; cf. W. 149 (141); [B. 283 (243)]; Bhdly. p. 304.

III. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, with the article, *the same*; 1. without a noun: ὁ αὐτός, immutable, Heb. i. 12; xiii. 8, (Thuc. 2, 61); τὸ αὐτό: — ποιεῖν, Mt. v. 46 [R G T WH txt., 47 L T Tr WH]; Lk. vi. 33; λέγειν, to profess the same opinion, 1 Co. i. 10; ὀνειδίζειν, not in the same manner but reproached him with the same, cast on him the same reproach, Mt. xxvii. 44, (ὀνειδίζειν τοιαῦτα, Soph. Oed. Col. 1002). τὰ αὐτά: Acts xv. 27; Ro. ii. 1; Eph. vi. 9. ἐπὶ τὸ αὐτό [Rec.\* passim ἐπιταυτό] (Hesych. ὁμοῦ, ἐπὶ τὸν αὐτὸν τόπον), to the same place, in the same place: Mt. xxii. 34; Acts i. 15; ii. 1; 1 Co. xi. 20; xiv. 23, (Ps. ii. 2; 2 S. ii. 13; 3 Macc. iii. 1; Sus. 14); together: Lk. xvii. 35; Acts iii. 1 [L T Tr WH join it to ch. ii.]; 1 Co. vii. 5; κατὰ τὸ αὐτό, (Vulg. simul), together: Acts xiv. 1 (for ἧς, Ex. xxvi. 24; 1 K. iii. 18; exx. fr. Grk. writ. are given by Kypke, Observv. ii. p. 69 sqq.). Like adj. of equality ὁ αὐτός is foll. by the dat.: ἐν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ, 1 Co. xi. 5, (Sap. xviii. 11; 4 Macc. viii. 5; x. 2, 13, and often in Grk. writ., cf. W. 150 (141)). 2. With a noun added: Mt. xxvi. 44; Mk. xiv. 39 (τὸν αὐτὸν λόγον); Lk. vi. 38 [R G L mrg.] (τῷ αὐτῷ μέτρῳ); Phil. i. 30; 1 Co. i. 10 (ἐν τῷ αὐτῷ νοῒ); 1 Co. xii. 4 (τὸ δὲ αὐτὸ πνεῦμα), etc. τὰ αὐτά (with the force of a subst.: *the same kind*) τῶν παθημάτων, 1 Pet. v. 9. [Cf. ταυτά.]

αὐτοῦ, prop. neuter genitive of the pron. αὐτός, *in that place, there, here*: Mt. xxvii. 36; [Lk. ix. 27 (R L ὅδε)]; Acts xv. 34 (a spurious vs. [see WH. App. ad loc.]); xviii. 19 (L Tr mrg. ἐκεῖ); xxi. 4 (Lchm. αὐτοῖς).\*

αὐτοῦ, -ῆς, -οῦ, of himself, herself, itself, i. q. ἑαυτοῦ, q. v. It is very common in the edd. of the N. T. by the Elzevirs, Griesbach, Knapp, al.; but Bengel, Matthaei, Lchm., Tdf., Trg. have everywhere substituted αὐτοῦ, αὐτῷ, etc. for αὐτοῦ, αὐτῷ, etc. "For I have observed that the former are used almost constantly [not always then? Grimm] not only in uncial codd. of the viii. ix. and x. cent., but also in many others (and not N. T. codd. alone). That this is the correct mode of writing is proved also by numerous examples where the pron. is joined to prepositions; for these last are often found written not ἐφ, -αφ, μεθ, καθ, ἀνθ, etc., but ἐπ, ἀπ, μετ, κατ, ἀντ." Tdf. Proleg. ad N. T., ed. 2 p. xxvi. [ed. 8 p. 126]; cf. his Proleg. ad Sept., ed. 1 p. lxx. [ed. 4 p. xxxiii. (not in

ed. 6)]. Bleek entertains the same opinion and sets it forth at length in his note on Heb. i. 3, vol. ii. 1 p. 67 sqq. The question is hard to decide, not only because the breathings and accents are wanting in the oldest codd., but also because it often depends upon the mere preference of the writer or speaker whether he will speak in his own person, or acc. to the thought of the person spoken of. Certainly in the large majority of the passages in the N. T. αὐτοῦ is correctly restored; but apparently we ought to write δι' αὐτοῦ (Rec. ἑαυτοῦ [so L mrg. T WH]), Ro. xiv. 14 [L txt. Tr δι' αὐτ.]; εἰς αὐτόν, Col. i. 20 [al. εἰς αὐτ.]; αὐτὸς περὶ αὐτοῦ [T Tr txt. WH ἑαυτοῦ], Jn. ix. 21. Cf. W. 151 (143); [B. 111 (97) sq.; Bp. Lghtft. on Col. l. c., and see esp. Hort in Westcott and Hort's Grk. Test., App. p. 144 sq.; these editors have introduced the aspired form into their text "nearly twenty times" (e. g. Mt. vi. 34; Lk. xii. 17, 21; xxiii. 12; xiv. 12; Jn. ii. 24; xiii. 32; xix. 17; xx. 10; Acts xiv. 17; Ro. i. 27; 2 Co. iii. 5; Eph. ii. 15; Phil. iii. 21; 1 Jn. v. 10; Rev. viii. 6, etc.). Cf. Rutherford, New Phryn. p. 432].

αὐτοφώρας, -ον, (αὐτός and φόρ a thief, φωρὰ a theft), [fr. Soph. down]; prop. caught in the act of theft; then univ. caught in the act of perpetrating any other crime; very often in the phrases ἐπ' αὐτοφώρῳ (as one word ἐπαντοφώρῳ) τινὰ λαμβάνειν, pass. λαμβάνεσθαι, καταλαμβάνεσθαι, ἀλίσκεσθαι, (fr. Hdt. 6, 72 on), the crime being specified by a participle: μοιχευομένη, Jn. viii. 4 [R G], as in Ael. nat. an. 11, 15; Plut. mor. vi. p. 446 ed. Tauchn. [x. p. 723 ed. Reiske, cf. Nicias 4, 5; Eumen. 2, 2]; Sext. Empir. adv. Rhet. 65 [p. 151 ed. Fabric.].\*

αὐτόχειρ, -ρος, ὁ, (αὐτός and χεῖρ, cf. μακρόχειρ, ἀδικόχειρ), doing a thing with one's own hand: Acts xxvii. 19. (Often in the tragedians and Attic orators).\*

αὐχέω; (in pres. and impf. fr. Aeschyl. and Hdt. down, but rare in prose); prop. to lift up the neck, hence to boast: μεγάλη αὐχεί, Jas. iii. 5 L T Tr WH for R G μεγαλαυχεῖ q. v.\*

αὐχμηρός, -ά, -όν, (αὐχμέω to be squalid), squalid, dirty, (Xen., Plat., sqq.), and since dirty things are destitute of brightness, dark: 2 Pet. i. 19, Aristot. de color. 3 τὸ λαμπρὸν ἢ στιλβόν . . . ἢ τούναντιον αὐχμηρὸν καὶ ἀλαμπές. (Hesych., Suidas, Pollux).\*

ἀφ-αἰρέω, -ῶ; fut. ἀφαιρήσω (Rev. xxii. 19 Rec. [fr. Erasmus, apparently on no Ms. authority; see Tdf.'s note]), and ἀφελῶ (ibid. G L T Tr WH; on this rarer fut. cf. Bltm. Ausf. Spr. ii. p. 100); 2 aor. ἀφείλον; 1 fut. pass. ἀφαιρεθήσομαι; Mid., pres. ἀφαιρούμαι; 2 aor. ἀφελόμην; [see αἰρέω]; in Grk. writ. fr. Hom. down; to take from, take away, remove, carry off: τί, Lk. i. 25; to cut off, τὸ ὠτίον, Mt. xxvi. 51; Mk. xiv. 47 [L T Tr WH τὸ ὠτάριον]; Lk. xxii. 50 [τὸ ὄδς], (τὴν κεφαλὴν τινος; 1 Macc. vii. 47; for ὠτῶ, 1 S. xvii. 51); to take away, τὶ ἀπό with gen. of a thing, Rev. xxii. 19; τὶ ἀπό with gen. of pers. Lk. x. 42 [T WH om. L Tr br. ἀπό], (Gen. xxxi. 31; Job xxxvi. 7; Prov. iv. 16 [Alex.], etc.); mid. (prop. to take away or bear off for one's self), Lk. xvi. 3, (Lev. iv. 10; Mic. ii. 8; in Grk. writ. with a simple gen. for ἀπό τινος); ἀφαιρεῖν τὰς ἀμαρτίας to take away sins, of



victims expiating them, Heb. x. 4, (Jer. xi. 15; Sir. xlvii. 11); mid. of God putting out of his sight, remembering no more, the sins committed by men, i. e. granting pardon for sins (see ἀμαρτία, 2 a.): Ro. xi. 27.\*

ἀφανής, -ές, (φαίω), *not manifest, hidden*: Heb. iv. 13. (Often in Grk. writ. fr. [Aeschyl. and] Hdt. down.) [Cf. δῆλος, and Schmidt ch. 130.]\*

ἀφανίζω; [Pass., pres. ἀφανίζομαι]; 1 aor. ἡφανίσθην; (ἀφανής); **a.** to snatch out of sight, to put out of view, to make unseen, (Xen. an. 3, 4, 8 ἡλιον νεφέλῃ παρακλύψασα ἡπάνισε sc. τὴν πόλιν, Plat. Phil. 66 a. ἀφανίζοντες κρύπτομεν). **b.** to cause to vanish away, to destroy, consume: Mt. vi. 19 sq. (often so in Grk. writ. and Sept. [cf. B. § 130, 5]); Pass. to perish: Acts xiii. 41 (Luth. vor Schrecken vergehen); to vanish away, Jas. iv. 14, (Hdt. 7, 6; 167; Plat. et sqq.). **c.** to deprive of lustre, render unsightly; to disfigure: τὸ πρόσωπον, Mt. vi. 16.\*

ἀφανισμός, -οῦ, ὁ, (ἀφανίζω, q. v.), *disappearance; destruction*: Heb. viii. 13. (Theophr., Polyb., Diod., Plut., Lcian., al.; often in Sept., particularly for נִחַשׁ and נִחַשׁוּ.)\*

ἀφαντος, -ον, (fr. φαίνομαι), *taken out of sight, made invisible*: ἀφαντος ἐγένετο ἀπ' αὐτῶν, he departed from them suddenly and in a way unseen, he vanished, Lk. xxiv. 31. (In poets fr. Hom. down; later in prose writ. also; Diod. 4, 65 ἐμπεσὼν εἰς τὸ χάσμα . . . ἀφαντος ἐγένετο, Plut. orac. def. c. 1. Sometimes angels, withdrawing suddenly from human view, are said ἀφανεῖς γίνεσθαι: 2 Macc. iii. 34; Acta Thom. §§ 27 and 43.)\*

ἀφειδών, -ωνος, ὁ, apparently a word of Macedonian origin, which Suidas calls 'barbarous'; the place into which the alvine discharges are voided; a privy, sink; found only in Mt. xv. 17; Mk. vii. 19. It appears to be derived not from ἀφ' ἐδρών a podicibus, but from ἀφειδος, the same Macedon. word which in Lev. xii. 5; xv. 19 sqq. answers to the Hebr. סֹדֶס menstruorum. Cf. Fischer's full discussion of the word in his De vitiiis lexx. N. T. p. 698 sqq.\*

ἀφειδία (ἀφείδεια Lchm., see s. v. εἰς), -ας, ἡ, (the disposition of a man who is ἀφειδής, unsparing, unsparing severity: with gen. of the object, τοῦ σώματος, Col. ii. 23 (τῶν σωμάτων ἀφειδεῖν, Lys. 2, 25 (193, 5); Diod. 13, 60; 79 etc. [see Bp. Lghtft. on Col. i. c.]; in Plat. defin. p. 412 d. ἀφειδία means liberality).\*

ἀφ-εἶδον, i. q. ἀπειδον, q. v. Cf. B. 7; Mullach p. 22; W. 45 (44); [Tdf. Proleg. p. 91 sq., Sept. ed. 4 Proleg. p. xxxiii.; Scribner's ed. of cod. Cantab. Intr. p. xlvii. (11); esp. WH. App. p. 143 sq., Meisterhans § 20, and Bp. Lghtft. on Phil. ii. 23].

ἀφελότης, -ητος, ἡ, (fr. ἀφελής without rock, smooth, plain, and this fr. φελλεύς rocky land), *simplicity*, [A. V. singleness]: καρδίας, Acts ii. 46, (found only here [and in eccl. writ.]. The Greeks used ἀφελεία).\*

ἀφ-ελπίξω, i. q. ἀπελπίζω, q. v.; cf. ἀφείδον.

ἀφ-εῖς, -εως, ἡ, (ἀφήμι); **1.** release, as from bondage, imprisonment, etc.: Lk. iv. 18 (19), (Is. lxi. 1 sq.; Polyb. 1, 79, 12, etc.). **2.** ἀφεσις ἀμαρτιῶν forgiveness, pardon, of sins (prop. the letting them go, as if they had

not been committed [see at length Trench § xxxiii.]) = remission of their penalty: Mt. xxvi. 28; Mk. i. 4; Lk. i. 77; iii. 3; xxiv. 47; Acts ii. 38; v. 31; x. 43; xiii. 38; xxvi. 18; Col. i. 14; τῶν παραπτωμάτων, Eph. i. 7; and simply ἀφεσις: Mk. iii. 29; Heb. ix. 22; x. 18, (φόνου, Plat. legg. 9 p. 869 d.; ἐγκλημάτων, Diod. 20, 44 [so Dion. Hal. l. 8 § 50, see also 7, 33; 7, 46; esp. 7, 64; ἀμαρτημάτων, Philo, vit. Moys. iii. 17; al.]).\*

ἀφή, -ης, ἡ, (ἀπῶ to fasten together, to fit), (Vulg. junctura [and nexus]), *bond, connection*, [A. V. joint (see esp. Bp. Lghtft. on Col. as below)]: Eph. iv. 16; Col. ii. 19. (Plut. Anton. c. 27.)\*

ἀφθαρσία, -ας, ἡ, (ἀφθαρος, cf. ἀκαθαρσία), (Tertull. and subseq. writ. incorruptibilitas, Vulg. incorruptio [and incorruptela]), *incorruption, perpetuity*: τοῦ κόσμου, Philo de incorr. mund. § 11; it is ascribed to τὸ θεῖον in Plut. Arist. c. 6; of the body of man exempt from decay after the resurrection, 1 Co. xv. 42 (ἐν ἀφθ. sc. ὄν), 50, 53 sq.; of a blessed immortality (Sap. ii. 23; vi. 19; 4 Macc. xvii. 12), Ro. ii. 7; 2 Tim. i. 10. τινὰ ἀγαπᾷ ἐν ἀφθαρσίᾳ to love one with never diminishing love, Eph. vi. 24 [cf. Mey. ad loc. The word seems to have the meaning purity, sincerity, incorruptness in Tit. ii. 7 Rec.<sup>st</sup>].\*

ἀφθαρτος, -ον, (φθείρω), *uncorrupted, not liable to corruption or decay, imperishable*: of things, 1 Co. ix. 25; 1 Pet. i. 4, 23; iii. 4; [ἀφθ. κήρυγμα τῆς αἰωνίου σωτηρίας, Mk. xvi. WH in (rejected) 'Shorter Conclusion']. immortal: of the risen dead, 1 Co. xv. 52; of God, Ro. i. 23; 1 Tim. i. 17. (Sap. xii. 1; xviii. 4. [Aristot.], Plut., Lcian., al. [Cf. Trench § lxviii.])\*

ἀφθορία, -ας, ἡ, (ἀφθορος uncorrupted, fr. φθείρω), *uncorruptness*: Tit. ii. 7 L T Tr WH; see ἀδιαφθορία.\*

ἀφ-ίημι; pres. 2 pers. sing. ἀφεῖς (fr. the form ἀφείω, Rev. ii. 20 for Rec. ἐῖς), [3 pers. plur. ἀφιοῦσιν Rev. xi. 9 Tdf. edd. 2, 7, fr. a form ἀφείω; cf. B. 48 (42)]; impf. 3 pers. sing. ἤφιε, with the augm. before the prep., Mk. i. 34; xi. 16, fr. the form ἀφίω; whence also pres. 1 pers. plur. ἀφίομεν Lk. xi. 4 L T Tr WH for ἀφίμεν Rec. and 3 pers. ἀφιοῦσιν Rev. xi. 9 L T Tr WH; [see WH. App. p. 167]; fut. ἀφήσω; 1 aor. ἀφήκα, 2 pers. sing. -κες Rev. ii. 4 T Tr WH [cf. κοπιάω]; 2 aor. impv. ἄφες, ἄφετε, subj. 3 pers. sing. ἀφή, 2 pers. plur. ἀφήτε, [inf. ἀφείναι (Mt. xxiii. 23 L T Tr WH; Lk. v. 21 L txt. T Tr WH)], ptep. ἀφεῖς, ἀφέντες; Pass., pres. ἀφίεμαι, [yet 3 pers. plur. ἀφίονται Jn. xx. 23 WH mrg. etc.; cf. ἀφίω above]; pf. 3 pers. plur. ἀφένονται (a Doric form [cf. W. § 14, 3 a.; B 49 (42); Kühner § 285, 4], Mt. ix. 2, 5; Mk. ii. 5, [9] — in both these Gospels L [exc. in Mk. mrg.] T Tr WH have restored the pres. 3 pers. plur. ἀφίενται; Lk. v. 20, 23; vii. 47, [48]; Jn. xx. 23 L txt. T Tr txt. WH txt.; 1 Jn. ii. 12); 1 aor. ἀφέθην; fut. ἀφεθήσομαι; cf. W. § 14, 3; B. 48 (42); [WH. App. p. 167; Veitch s. v. ἵημι]; (fr. ἀπό and ἵημι); [fr. Hom. down]; to send from (ἀπό) one's self; **1.** to send away; **a.** to bid go away or depart: τοὺς ὄχλους, Mt. xiii. 36 [al. refer this to 3 below]; τὴν γυναῖκα, of a husband putting away his wife, 1 Co. vii. 11–13, (Hdt. 5, 39; and subst. ἀφεσις, Plut. Pomp. c. 42, 6). **b.** to send forth, yield up, emit: τὸ



πνεῦμα, to expire, Mt. xxvii. 50 (τὴν ψυχὴν, Gen. xxxv. 18; Hdt. 4, 190 and often in other Grk. writ. [see πνεῦμα, 2]), φωνήν to utter a cry (emittere vocem, Liv. 1, 58), Mk. xv. 37 (Gen. xlv. 2 and often in Grk. writ.; [cf. Heinichen on Euseb. h. e. 8, 14, 17]). **ο.** to let go, let alone, let be; **α.** to disregard: Mt. xv. 14. **β.** to leave, not to discuss now, a topic, used of teachers, writers, speakers, etc.: Heb. vi. 1, (Eur. Andr. 392; Theophr. char. praef. § 3; for other examples fr. Grk. writ. see Bleek on Heb. vol. ii. 2 p. 144 sq.), [al. take the word in Heb. l. c. as expressive of the duty of the readers, rather than the purpose of the writer; and consequently refer the passage to 3 below]. **γ.** to omit, neglect: Mt. xxiii. 23, [Lk. xi. 42 R G]; Mk. vii. 8; Ro. i. 27. **δ.** to let go, give up, a debt, by not demanding it (opp. to κρατεῖν, Jn. xx. 23), i. e. to remit, forgive: τὸ δάνειον, Mt. xviii. 27; τὴν ὀφειλήν, Mt. xviii. 32; τὰ δευλῆματα, Mt. vi. 12; τὰ παραπτώματα, vi. 14 sq.; Mk. xi. 25 sq. [T Tr WH om. verse 26]; τὰς ἀμαρτίας, τὰ ἀμαρτήματα, τὰς ἀνομίας, Mt. ix. 2, 5 sq.; xii. 31; Mk. ii. 5, 7; iii. 28; Lk. v. 20 sq. 23; Ro. iv. 7 (fr. Ps. xxxi. (xxxii. 1)); 1 Jn. i. 9; Jas. v. 15, (Is. xxii. 14; xxxiii. 24, etc.); τ. ἐπίνοιαν τῆς καρδίας, Acts viii. 22, (τὴν αἰτίαν, Hdt. 6, 30; τὰ χρέα, Ael. v. h. 14, 24); absolutely, ἀφίεναι τινί to forgive one: Mt. xii. 32; xviii. 21, 35; Mk. iv. 12; Lk. xi. 4; xii. 10; xvii. 3 sq.; xxiii. 34 [L br. WH reject the pass.]. **ε.** to give up, keep no longer: τὴν πρώτην ἀγάπην, Rev. ii. 4. **2.** to permit, allow, not to hinder; **α.** foll. by a pres. inf. [B. 258 (222)]: Mk. x. 14; Lk. xviii. 16 ἄφετε ἔρχεσθαι καὶ μὴ κωλύετε αὐτά, Mt. xiii. 30; Mk. i. 34; Jn. xi. 44; xviii. 8. by the aor. inf.: Mt. viii. 22; xxiii. 13 (14); Mk. v. 37; vii. 12, 27; Lk. viii. 51; ix. 60; xii. 39; Rev. xi. 9. **β.** without an inf.: Mt. iii. 15 (ἄφες ἄρτι permit it just now). with acc. of the pers. or thing permitted: Mt. iii. 15 τότε ἀφίησιν αὐτόν, Mk. v. 19; xi. 6; xiv. 6; Lk. xiii. 8; Jn. xii. 7 R G; xi. 48; Acts v. 38 [L T Tr WH; R G ἐάσατε]; Rev. ii. 20 (Rec. ἔας). **γ.** ἀφίημι τινί τι, to give up a thing to one: Mt. v. 40 (ἄφες αὐτῷ καὶ τὸ ἱμάτιον). **δ.** foll. by ἵνα: Mk. xi. 16; Jn. xii. 7 L T Tr WH, a later construction, cf. W. § 44, 8; B. 238 (205). **ε.** foll. by the simple hortative subjunc.: Mt. vii. 4; Lk. vi. 42 (ἄφες ἐκβάλλω); Mt. xxvii. 49; Mk. xv. 36, (ἄφετε ἴδωμεν); Epict. diss. 1, 9, 15 ἄφες δεῖξωμεν, 3, 12, 15 ἄφες ἴδω. Cf. B. 209 (181) sq.; W. 285 (268). **3.** to leave, go away from one; to depart from any one, **α.** in order to go to another place: Mt. xxii. 22; xxvi. 44; Mk. viii. 13 (Mt. xvi. 4 καταλιπών); xii. 12; xiii. 34; Jn. iv. 3; xvi. 28. **β.** to depart from one whom one wishes to quit: Mt. iv. 11; so of diseases departing, ἀφῆκέν τινα ὁ πυρετός, Mt. viii. 15; Mk. i. 31; Lk. iv. 39; Jn. iv. 52. **γ.** to depart from one and leave him to himself, so that all mutual claims are abandoned: τὸν πατέρα, Mt. iv. 22; Mk. i. 20; Mt. xviii. 12 (Lk. xv. 4 καταλείπει). Thus also ἀφίεναι τὰ ἑαυτοῦ to leave possessions, home, etc.: Mt. iv. 20; xix. 27, 29; Mk. i. 18; x. 28 sq.; Lk. v. 11; xviii. 28 sq. **δ.** to desert one (wrongfully): Mt. xxvi. 56; Mk. xiv. 50; Jn. x. 12. **ε.** to go away leaving something behind: Mt. v. 24; Jn. iv. 28. **φ.** to leave one by not taking him as a companion: opp. to παραλαμβάνειν, Mt. xxiv. 40 sq.;

Lk. xvii. 34 sq. **g.** to leave on dying, leave behind one: τέκνα, γυναῖκα, Mt. xxii. 25; Mk. xii. 20, 22, (Lk. xx. 31 καταλείπω). **h.** to leave so that what is left may remain, leave remaining: οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον [or λίθῳ], Mt. xxiv. 2; Mk. xiii. 2; Lk. xxi. 6. **i.** ἀφίεναι foll. by the acc. of a noun or pron. with an acc. of the predicate [B. § 144, 18]: Lk. x. 30 (ἡμῶν); Jn. xiv. 18 (τινὰ ὀρφανόν); Mt. xxiii. 38; Lk. xiii. 35, (but Lehm. om. ἔρημος in both pass., WH txt. om. in Mt., G T Tr WH om. in Luke; that being omitted, ἀφίεναι means to abandon, to leave destitute of God's help); Acts vi. 17 (ἀμαρτυροῦν ἑαυτόν [L T Tr αὐτόν (WH αὐτ. γ. ν.)]).

ἀφ-ικνεόμαι, -οῦμαι: 2 aor. ἀφικόμην; (ικνεόμαι to come); very often in Grk. writ. fr. Hom. down; to come from (ἀπό) a place (but often the prep. has almost lost its force); to come to, arrive at; in the N. T. once, tropically: Ro. xvi. 19 (ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο your obedience has reached the ears of [A. V. is come abroad unto] all men; Sir. xlvii. 16 εἰς νήσους ἀφίκετο τὸ ὄνομα σου. Joseph. antt. 19, 1, 16 εἰς τὸ θέατρον . . . ἀφίκετο ὁ λόγος).\*

ἀ-φιλ-άγαθος, -ον, (a priv. and φιλάγαθος), opposed to goodness and good men, [R. V. no lover of good]; found only in 2 Tim. iii. 3.\*

ἀ-φιλ-ἄργυρος, -ον, (a priv. and φιλάργυρος), not loving money, not avaricious; only in the N. T., twice viz. 1 Tim. iii. 3; Heb. xiii. 5. [Cf. Trench § xxiv.]\*

ἀφ-ίξις, -εως, ἡ, (ἀφικνεόμαι), in Grk. writ. generally arrival; more rarely departure, as Hdt. 9, 17; Dem. 1463, 7; [1484, 8]; Joseph. antt. 4, 8, 47; 3 Macc. vii. 18; and so in Acts xx. 29.\*

ἀφ-ίστημι: 1 aor. ἀπέστησα; 2 aor. ἀπέστην; Mid., pres. ἀφίσταμαι, impv. ἀφίστασο (1 Tim. vi. 5 Rec.; cf. W. § 14, 1 e.); [impf. ἀφιστάμην]; fut. ἀποστήσομαι; 1. transitively, in pres., impf., fut., 1 aor. active, to make stand off, cause to withdraw, to remove; trop. to excite to revolt: Acts v. 37 (ἀπέστησε λαόν . . . ὀπίσω αὐτοῦ drew away after him; τινὰ ἀπό τιως, Deut. vii. 4, and in Grk. writ. fr. Hdt. 1, 76 down). 2. intransitively, in pf., plpf., 2 aor. active, to stand off, stand aloof, in various senses [as in Grk. writ.] acc. to the context: ἀπό with gen. of pers. to go away, depart, from any one, Lk. xiii. 27 (fr. Ps. vi. 9; cf. Mt. vii. 23 ἀποχωρεῖτε ἀπ' ἐμοῦ); Acts xii. 10; xix. 9; to desert, withdraw from, one, Acts xv. 38; to cease to vex one, Lk. iv. 13; Acts v. 38; xxii. 29; 2 Co. xii. 8; to fall away, become faithless, ἀπὸ θεοῦ, Heb. iii. 12; to shun, flee from, ἀπὸ τῆς ἀδικίας, 2 Tim. ii. 19. Mid. to withdraw one's self from: absol. to fall away, Lk. viii. 13; (τῆς πίστεως, 1 Tim. iv. 1, cf. W. 427, 428 (398)); to keep one's self away from, absent one's self from, Lk. ii. 37 (οὐκ ἀφίστατο ἀπὸ [T Tr WH om. ἀπὸ] τοῦ ἱεροῦ, she was in the temple every day); from any one's society or fellowship, 1 Tim. vi. 5 Rec.\*

ἀφνω, adv., (akin to αἴφνης, see in αἰφνίδιος above), suddenly: Acts ii. 2; xvi. 26; xxviii. 6. (Sept.; [Aeschyl.], Thuc. and subseq. writ.)\*

ἀφόβως, adv., (φόβος), without fear, boldly: Lk. i. 74; Phil. i. 14; 1 Co. xvi. 10; Jude 12. [From Xen. down.]\*

ἀφ-ομοίω, -ῶ: [pf. pass. ptep. ἀφωμοιωμένος (on augm-



see WH. App. p. 161]); to cause a model to pass off (ἀπό) into an image or shape like it, — to express itself in it, (cf. ἀπεικάζειν, ἀπεικονίζειν, ἀποπλάσσειν, ἀπομυθεῖσθαι); to copy; to produce a fac-simile: τὰ καλὰ εἶδη, of painters, Xen. mem. 3, 10, 2; often in Plato. Pass. to be made like, rendered similar: so Heb. vii. 3. (Ep. Jer. 4 (5), 62 (63), 70 (71)); and in Plato.)\*

ἀφοράω, -ω; to turn the eyes away from other things and fix them on something; cf. ἀποβλέπω. trop. to turn one's mind to: εἰς τινα, Heb. xii. 2 [W. § 66, 2 d.], (εἰς θεόν, 4 Macc. xvii. 10; for exx. fr. Grk. writ. cf. Bleek on Heb. vol. ii. 1 p. 862). Further, cf. ἀπείδον.\*

ἀφορίζω; impf. ἀφώριζον; Attic fut. ἀφορίω Mt. xxv. 32 (T WH ἀφορίσω); xiii. 49, [W. § 13, 1 c.; B. 37 (32)]; 1 aor. ἀφώρισα; Pass., pf. ptp. ἀφωρισμένος; 1 aor. impv. ἀφορίσθητε; (ορίζω to make a ὅρος or boundary); to mark off from (ἀπό) others by boundaries, to limit, to separate: ἐαυτὸν, from others, Gal. ii. 12; τοὺς μαθητάς, from those unwilling to obey the gospel, Acts xix. 9; ἐκ μέσου τινῶν, Mt. xiii. 49; ἀπό τινος, xxv. 32. Pass. in a reflex. sense: 2 Co. vi. 17. absol.: in a bad sense, to exclude as disreputable, Lk. vi. 22; in a good sense, τινὰ εἰς τι, to appoint, set apart, one for some purpose (to do something), Acts xiii. 2; Ro. i. 1; τινὰ foll. by a telic inf., Gal. i. 15 [(?) see the Comm. ad loc.]. ([Soph.], Eur., Plat., Isocr., Dem., Polyb., al.; very often in Sept. esp. for הַכְרִיז, הִנִּיחַ, הִרְס, etc.)\*

ἀφορμή, -ης, ἡ, (ἀπό and ὁρμή q. v.); 1. prop. a place from which a movement or attack is made, a base of operations: Thuc. i. 90 (τὴν Πελοπόννησον πᾶσιν ἀναχωρησίν τε καὶ ἀφορμὴν ἰκανὴν εἶναι); Polyb. i. 41, 6. 2. metaph. that by which endeavor is excited and from which it goes forth; that which gives occasion and supplies matter for an undertaking, the incentive; the resources we avail ourselves of in attempting or performing anything: Xen. mem. 3, 12, 4 (τοῖς ἐαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπονσι), and often in Grk. writ.; λαμβάνειν, to take occasion, find an incentive, Ro. vii. 8, 11; διδόναι, 2 Co. v. 12; 1 Tim. v. 14, (3 Macc. iii. 2; both phrases often also in Grk. writ.); 2 Co. xi. 12; Gal. v. 13. On the meanings of this word see Viger. ed. Herm. p. 81 sq.; Phryn. ed. Lob. p. 223 sq.; [Rutherford, New Phryn. p. 304].\*

ἀφρίζω; (ἀφρός); to foam: Mk. ix. 18, 20. (Soph. El. 719; Diod. 3, 10; Athen. 11, 43 p. 472 a.; [al.]) [COMP.: ἐπ-αφρίζω].\*

ἀφρός, -οῦ, ὁ, foam: Lk. ix. 39. (Hom. Il. 20, 168; [al.])\*

ἀφροσύνη, -ης, ἡ, (ἀφρων), foolishness, folly, senselessness: 2 Co. xi. 1, 17, 21; thoughtlessness, recklessness, Mk. vii. 22. [From Hom. down.]\*

ἀφρων, -ονος, ὁ, ἡ, -ον, τό, (fr. a priv. and φρήν, cf. εὐφρων, σῶφρων), [fr. Hom. down], prop. without reason ([εἰδωλα, Xen. mem. 1, 4, 4]; of beasts, ibid. 1, 4, 14), senseless, foolish, stupid; without reflection or intelligence, acting rashly: Lk. xi. 40; xii. 20; Ro. ii. 20; 1 Co. xv. 36; 2 Co. xi. 16, 19 (opp. to φρόνιμος, as in Prov. xi. 29); 2 Co. xii. 6, 11; Eph. v. 17 (opp. to συνιέντες); 1 Pet. ii. 15. [A strong term; cf. Schmidt ch. 147 § 17.]\*

ἀφ-υπνώ, -ω; 1 aor. ἀφύπνωσα; (ὑπνώω to put to sleep, to sleep); a. to awaken from sleep (Anthol. Pal. 9, 517, 5). b. to fall asleep, to fall off to sleep: Lk. viii. 23; for this the ancient Greeks used καθυπνώω; see Lobeck ad Phryn. p. 224. [Herm. vis. 1, 1.]\*

ἀφ-υστερέω, -ω; (a later Grk. word); 1. to be behindhand, come too late (ἀπό so as to be far from, or to fail, a person or thing); used of persons not present at the right time: Polyb. 22, 5, 2; Posidon. ap. Athen. 4, 37 (i. e. 4 p. 151 e.); [al.]; ἀπό ἀγαθῆς ἡμέρας to fail (to make use of) a good day, to let the opportunity pass by, Sir. xiv. 14. 2. transitively, to cause to fail, to withdraw, take away from, defraud: τὸ μάννα σου οὐκ ἀφυστέρησας ἀπὸ στόματος αὐτῶν, Neh. ix. 20 (for γὰρ to withhold); pf. pass. ptp. ἀφυστερημένος (μισθός), Jas. v. 4 T Tr WH after B\*, [Rec. ἀπεστερημένος, see ἀποστερέω, also s. v. ἀπό, II. 2 d. bb., p. 59<sup>b</sup>].\*

ἄφωνος, -ον, (φωνή), voiceless, dumb; without the faculty of speech; used of idols, 1 Co. xii. 2 (cf. Ps. cxv. 5 (cxiii. 13); Hab. ii. 18); of beasts, 2 Pet. ii. 16. 1 Co. xiv. 10 τοσαῦτα γένη φωνῶν καὶ οὐδὲν αὐτῶν [L T Tr WH om. αὐτ.]. ἄφωνον, i. e. there is no language destitute of the power of language, [R. V. txt. no kind (of voice) is without signification], (cf. the phrases βίος ἀβίωτος a life unworthy of the name of life, χάρις ἄχαρις). used of one that is patiently silent or dumb: ἄμνός, Acts viii. 32 fr. Is. liii. 7. (In Grk. writ. fr. [Theog.], Pind., Aeschyl. down.)\*

Ἀχαῖ [WH Ἀχας], ὁ, (so Sept. for ἱηῖς possessing, possessor; in Joseph. Ἀχάζης, -ον, ὁ), Ahaz, king of Judah, [fr. c. B. C. 741 to c. B. C. 725; cf. B. D. s. v. Israel, kingdom of], (2 K. xvi. 1 sqq.; 2 Chr. xxviii. 16 sqq.; Is. vii. 1 sqq.): Mt. i. 9.\*

Ἀχαῖα [WH Ἀχαία (see I, ι)], -ας, ἡ, Achaia; 1. in a restricted sense, the maritime region of northern Peloponnesus. 2. in a broader sense, fr. B. C. 146 on [yet see Dict. of Geog. s. v.], a Roman province embracing all Greece except Thessaly. So in the N. T.: Acts xviii. 12, 27; xix. 21; Ro. xv. 26; xvi. 5 Rec.; 1 Co. xvi. 15; 2 Co. i. 1; ix. 2; xi. 10; 1 Th. i. 7 sq. [B. D. s. v.]\*

Ἀχαϊκός, -οῦ, ὁ, Achaicus, the name of a Christian of Corinth: 1 Co. xvi. 17.\*

ἀχάριστος, -ον, (χαρίζομαι), ungracious; a. unpleasing (Hom. Od. 8, 236; 20, 392; Xen. oec. 7, 37; al.). b. unthankful (so in Grk. writ. fr. Hdt. 1, 90 down): Lk. vi. 35; 2 Tim. iii. 2. (Sir. xxix. 17; Sap. xvi. 29.)\*

[Ἀχας, Mt. i. 9 WH; see Ἀχαζ].

Ἀχέιμ, ὁ, Achim; prop. name of one of the ancestors of Christ, not mentioned in the O. T.: Mt. i. 14.\*

ἀχειροποίητος, -ον, (χειροποίητος, q. v.), not made with hands: Mk. xiv. 58; 2 Co. v. 1; Col. ii. 11 [where cf. Bp. Lghtft.]. (Found neither in prof. auth. nor in the Sept. [W. § 34, 3].)\*

[Ἀχελδαμάχ: Acts i. 19 T Tr for R G Ἀκελδαμά q. v.]

ἀχλὺς, -ύος, ἡ, a mist, dimness, (Lat. caligo), esp. over the eyes, (a poetic word, often in Hom.; then in Hesiod, Aeschyl.; in prose writ. fr. [Aristot. meteor. 2, 8 p. 367<sup>b</sup>,



17 etc. and] Polyb. 34, 11, 15 on; [of a cataract, Dioscor. Cf. Trench § c.]: Acts xiii. 11. (Joseph. antt. 9, 4, 3 τὰς τῶν πολέμιον ὄψεσι ἀμυνῶσαι τὸν θεὸν παρεκάλει ἀλλὰ τὸν αὐταῖς ἐπιβαλόντα. Metaph. of the mind, Clem. Rom. 2 Cor. 1, 6 ἀχλύος γέμειν.)\*

**ἀχρεῖος, -ον**, (χρεῖος useful), *useless, good for nothing*: Mt. xxv. 30 (δοῦλος, cf. Plat. Alc. i. 17 p. 122 b. τῶν οἰκετῶν τὸν ἀχρεϊότατον); by an hyperbole of pious modesty in Lk. xvii. 10 'the servant' calls himself ἀχρεῖον, because, although he has done all, yet he has done nothing except what he ought to have done; accordingly he possesses no merit, and could only claim to be called 'profitable,' should he do more than what he is bound to do; cf. Bengel ad loc. (Often in Grk. writ. fr. Hom. down; Xen. mem. 1, 2, 54 ἀχρεῖον καὶ ἀνοφελές. Sept. 2 S. vi. 22 equiv. to ἡψὶ low, base.) [SYN. cf. Tittmann ii. p. 11 sq.; Ellie. on Philem. 11.]\*

**ἀχρεῖω, -ῶ**: 1 aor. pass. ἡχρειώθη; (ἀχρεῖος, q. v.); *to make useless, render unserviceable*: of character, Ro. iii. 12 (fr. Ps. xiii. (xiv.) 3), where L mrg. T Tr WH read ἡχρεώθησαν fr. the rarer ἀχρεος i. q. ἀχρεῖος. (Several times prop. in Polyb.)\*

**ἀχρηστος, -ον**, (χρηστός, and this fr. χράομαι), *useless, unprofitable*: Philem. 11 (here opp. to εὐχρηστος). (In Grk. writ. fr. Hom. [i. e. Batrach. 70; Theogn.] down.) [SYN. cf. Tittmann ii. 11 sq.; Trench § c. 17; Ellie. on Philem. 11.]\*

**ἄχρι** and **ἄχρις** (the latter of which in the N. T. is nowhere placed before a consonant, but the former before both vowels and consonants, although euphony is so far regarded that we almost constantly find ἄχρι ἥς ἡμέρας, ἄχρις οὗ, cf. B. 10 (9); [W. 42]; and ἄχρι οὗ is not used except in Acts vii. 18 and Rev. ii. 25 by L T Tr WH and Lk. xxi. 24 by T Tr WH; [to these instances must now be added 1 Co. xi. 26 T WH; xv. 25 T WH; Ro. xi. 25 WH (see their App. p. 148); on the usage in secular authors ('where -pi is the only Attic form, but in later auth. the Epic -ris prevailed', L. and S. s. v.) cf. Lobeck, Pathol. Elementa, vol. ii. p. 210 sq.; Rutherford, New Phryn. p. 64; further, Klotz ad Devar. vol. ii. 1 p. 230 sq.]); a particle indicating the terminus ad quem. (On its use in the Grk. writ. cf. Klotz u. s. p. 224 sqq.) It has the force now of a prep. now of a conj., *even to; until, to the time that*; (on its derivation see below). **1.** as a Preposition it takes the gen. [cf. W. § 54, 6], and is used **a.** of Place: Acts xi. 5; xiii. 6; xx. 4 [T Tr mrg. WH om., Tr txt. br.]; xxviii. 15; 2 Co. x. 13 sq.; Heb. iv. 12 (see μερισμός, 2); Rev. xiv. 20; xviii. 5. **b.** of Time: ἄχρι καιροῦ, until a season that seemed to him opportune, Lk. iv. 13 [but cf. καιρός, 2 a.]; until a certain time, *for a season*, Acts xiii. 11; [ἄχρι (vel μέχρι, q. v. 1 a.) τοῦ θερισμοῦ, Mt. xiii. 30 WH mrg. cf. εἶω, II. 5]; ἄχρι ἥς ἡμέρας until the day that etc. Mt. xxiv. 38; Lk. i. 20; xvii. 27; Acts i. 2; [ἄχρι (Rec. et al. εἶω) τῆς ἡμέρας ἥς, Acts i. 22 Tdf.]; ἄχρι ταύτης τῆς ἡμέρας and ἄχρι τῆς ἡμέρας ταύτης, Acts

ii. 29; xxiii. 1; xxvi. 22; ἄχρι [-ρις R G] ἡμερῶν πέντε even to the space of five days, i. e. after [A. V. in] five days, Acts xx. 6; ἄχρις [-ρι T Tr WH] αὔτης, Acts xx. 11; ἄχρι τοῦ νῦν, Ro. viii. 22; Phil. i. 5; ἄχρι τέλους, Heb. vi. 11; Rev. ii. 26; see besides, Acts iii. 21; [xxii. 22]; Ro. i. 13; v. 13; 1 Co. iv. 11; 2 Co. iii. 14; Gal. iv. 2; Phil. i. 6 [-ρι L T WH]. **c.** of Manner and Degree: ἄχρι θανάτου, Acts xxii. 4 (even to delivering unto death); Rev. ii. 10 (to the enduring of death itself); Rev. xii. 11; and, in the opinion of many interpreters, Heb. iv. 12 [see μερισμός, 2]. **d.** joined to the rel. οὗ (ἄχρις οὗ for ἄχρι τοῦτου, φ) it has the force of a conjunction, *until, to the time that*: foll. by the indic. pret., of things that actually occurred and up to the beginning of which something continued, Acts vii. 18 (ἄχρις οὗ ἀνέστη βασιλεὺς); xxvii. 33. foll. by a subj. aor. having the force of a fut. pf., Lk. xxi. 24 L T Tr WH; Ro. xi. 25; 1 Co. xi. 26 [Rec. ἄχρις οὗ ἂν]; Gal. iii. 19 [not WH txt. (see 2 below)]; iv. 19 [T Tr WH μέχρις]; Rev. vii. 3 Rec.<sup>els</sup> G; ἄχρις οὗ ἂν until, whenever it may be [cf. W. § 42, 5 b.], 1 Co. xv. 25 [Rec.]; Rev. ii. 25. with indic. pres. *as long as*: Heb. iii. 13; cf. Bleek ad loc. and B. 231 (199). **2.** ἄχρις without οὗ has the force of a simple Conjunction, *until, to the time that*: foll. by subj. aor., Lk. xxi. 24 R G; Rev. vii. 3 L T Tr WH; xv. 8; [xvii. 17 Rec.]; xx. 3, [5 G L T Tr WH]; with indic. fut., Rev. xvii. 17 [L T Tr WH]; [ἄχρις ἂν foll. by subj. aor., Gal. iii. 19 WH txt. (see 1 d. above)]. Since ἄχρι is akin to ἀκή and ἀκρός [but cf. Vaníček p. 22; Curtius § 166], and μέχρι to μήκος, μακρός, by the use of the former particle the reach to which a thing is said to extend is likened to a height, by the use of μέχρι, to a length; ἄχρι, indicating ascent, signifies *up to*; μέχρι, indicating extent, is *unto, as far as*; cf. Klotz u. s. p. 225 sq. But this primitive distinction is often disregarded, and each particle used of the same thing; cf. ἄχρι τέλους, Heb. vi. 11; μέχρι τέλους, ibid. iii. 6, 14; Xen. symp. 4, 37 περίεστί μοι καὶ ἐσθίοντι ἄχρι τοῦ μὴ πεινῆν ἀφικέσθαι καὶ πίνοντι μέχρι τοῦ μὴ διψῆν. Cf. Fritzsche on Ro. v. 13, vol. i. p. 308 sqq.; [Ellie. on 2 Tim. ii. 9. Ἄχρι occurs 20 times in the writings of Luke; elsewhere in the four Gospels only in Mt. xxiv. 38.]\*

**ἄχυρον, -ον, τό**, a stalk of grain from which the kernels have been beaten out; straw broken up by a threshing-machine, chaff: Mt. iii. 12; Lk. iii. 17. (In Grk. writ. fr. Hdt. 4, 72; Xen. oec. 18. 1, 2, 6 down; mostly in plur. τὰ ἄχυρα; in Job xxi. 18 Sept. also of the chaff wont to be driven away by the wind.)\*

**ἀψευδής, -ές, (ψεῦδος), without lie, truthful**: Tit. i. 2. (In Grk. writ. fr. Hes. theog. 293 down.)\*

**ἀψινθος, -ον, ἡ, wormwood, Absinthe**: Rev. viii. 11; ὁ ἀψινθος ibid. is given as a prop. name to the star which fell into the waters and made them bitter.)\*

**ἀψυχος, -ον, (ψυχή), without a soul, lifeless**: 1 Co. xiv. 7. (In Grk. writ. from [Archil., Simon. and] Aeschylus down.)\*

## B

## Βαάλ

**Βαάλ** [so accented also by Pape (Eigenn. s. v.), Kuenen and Cobet (Ro. as below); but L T (yet the name of the month, 1 K. vi. 5 (38), *Βαάλ*) Tr WH etc. *Βάαλ*; so Etym. Magn. 194, 19; Suid. 1746 a. etc. *Dind.* in Steph. Thesaur. s. v. *Βάαλ* or *Βαάλ*], *ó, ἡ*, an indecl. noun (Hebr. *לַעֲזַב*, Chald. *לַב* contr. fr. *לַעֲזַב*), *lord*: Ro. xi. 4. This was the name of the supreme heavenly divinity worshipped by the Shemitic nations (the Phœnicians, Canaanites, Babylonians, Assyrians), often also by the Israelites themselves, and represented by the Sun: *ἡ Βαάλ*, Ro. xi. 4. Cf. *Win.* RWB. [and BB.DD.] s. v. and *J. G. Müller* in Herzog i. p. 637 sqq.; *Merx* in Schenkel i. 322 sqq.; *Schlottmann* in Riehm p. 126 sq. Since in this form the supreme power of nature generating all things, and consequently a male deity, was worshipped, with which the female deity Astarte was associated, it is hard to explain why the Sept. in some places say *ó Βαάλ* (Num. xxii. 41; Judg. ii. 13; 1 K. xvi. 31; xix. 18, etc.), in others *ἡ Βαάλ* (Hos. ii. 8; 1 S. vii. 4, etc. [yet see Dillmann, as below, p. 617]). Among the various conjectures on this subject the easiest is this: that the Sept. called the deity *ἡ Βαάλ* in derision, as weak and impotent, just as the Arabs call idols goddesses and the Rabbins *אלהות*; so *Gesenius* in Rosenmüller's Repert. i. p. 139 and Tholuck on Ro. l. c.; [yet cf. Dillmann, as below, p. 602; for other opinions and ref. see Meyer ad loc.; cf. W. § 27, 6 N. 1. But Prof. Dillmann shows (in the Monatsbericht d. Akad. zu Berlin, 16 Juni 1881, p. 601 sqq.), that the Jews (just as they abstained from pronouncing the word Jehovah) avoided uttering the abhorred name of Baal (Ex. xxiii. 13). As a substitute in Aramaic they read *טעות, רחל* or *פתכרא*, and in Greek *αἰσχύνῃ* (cf. 1 K. xviii. 19, 25). This substitute in Grk. was suggested by the use of the fem. article. Hence we find in the Sept. *ἡ B.* everywhere in the prophetic bks. Jer., Zeph., Hos., etc., while in the Pentateuch it does not prevail, nor even in Judges, Sam., Kings, (exc. 1 S. vii. 4; 2 K. xxi. 3). It disappears, too, (when the worship of Baal had died out) in the later versions of Aq., Sym., etc. The apostle's use in Ro. l. c. accords with the sacred custom; cf. the substitution of the Hebr. *בִּשְׁת* in Ish-bosheth, Mephi-bosheth, etc. 2 S. ii. 8, 10; iv. 4 with 1 Chr. viii. 33, 34, also 2 S. xi. 21 with Judg. vi. 32; etc.]\*

**Βαυλόν, -ώνος, ἡ**, (Hebr. *בָּבֶל* fr. *בָּלַל* to confound, acc. to Gen. xi. 9; cf. Aeschyl. Pers. 52 *Βαυλόν δ' ἡ πολύχρυσος πάμμυκτον ὄχλον πέμπει σύρδην*. But more correctly, as it seems, fr. *בָּל* *בָּאכ* the gate i. e. the court or city of Belus [Assyr. *Bāb-Il* the Gate of God; (perh. of Il, the supreme God); cf. *Schrader*, Keilinschr. u. d.

## βαθύνω

Alt. Test. 2te Aufl. p. 127 sq.; *Oppert* in the Zeitsch. d. Deutsch. Morg. Gesellschaft, viii. p. 595]), *Babylon*, formerly a very celebrated and large city, the residence of the Babylonian kings, situated on both banks of the Euphrates. Cyrus had formerly captured it, but Darius Hystaspis threw down its gates and walls, and Xerxes destroyed [?] the temple of Belus. At length the city was reduced almost to a solitude, the population having been drawn off by the neighboring Seleucia, built on the Tigris by Seleucus Nicanor. [Cf. Prof. Rawlinson in B. D. s. v. and his Herodotus, vol. i. Essays vi. and viii., vol. ii. Essay iv.] The name is used in the N. T. 1. of the city itself: Acts vii. 43; 1 Pet. v. 13 (where some have understood Babylon, a small town in Egypt, to be referred to; but in opposition cf. *Mayerhoff*, Einl. in die petrin. Schriften, p. 126 sqq.; [cf. 3 fin. below]). 2. of the territory, Babylonia: Mt. i. 11 sq. 17; [often so in Grk. writ.]. 3. allegorically, of Rome as the most corrupt seat of idolatry and the enemy of Christianity: Rev. xiv. 8 [here Rec.<sup>els</sup> *Βαβυλών*]; xvi. 19; xvii. 5; xviii. 2, 10, 21, (in the opinion of some 1 Pet. v. 13 also; [cf. 1 fin. above]).\*

**βαθέως**, adv., *deeply*: *ὑπὸ ἡμέρας βαθέως* sc. *ἡμέρας* (cf. Bnhdy. p. 338), *deep in the morning, at early dawn*, Lk. xxiv. 1 L T Tr WH; so Meyer ad loc. But *βαθέως* here is more correctly taken as the Attic form of the gen. fr. *βαθύς*, q. v.; cf. B. 26 (23); [*Lob.* Phryn. p. 247].\*

**βαθμός**, -οῦ, ὁ, (fr. obsol. *βάω* i. q. *βαίνω*, like *σταθμός* [fr. *ἵστημι*]), *threshold, step*; of a grade of dignity and wholesome influence in the church, [R. V. *standing*], 1 Tim. iii. 13 [cf. *Ellic.* ad loc.]. (Used by [Sept. 1 S. v. 5; 2 K. xx. 9; also Sir. vi. 36]; Strabo, [Plut.], Leian., Appian, Artemid., [al.]; cf. *Lob.* ad Phryn. p. 324).\*

**βάθος**, -εος (-ους), τό, (connected with the obsol. verb *βάζω*, *βάω* [but cf. Curtius § 635; Vaniček p. 195]; cf. *βαθύς*, *βάσσω*, and *ὁ βυθός*, *ὁ βυσσός*; Germ. *Boden*), *depth, height*, — [acc. as measured down or up]; 1. prop.: Mt. xiii. 5; Mk. iv. 5; Ro. viii. 39 (opp. to *ὑψωμα*); Eph. iii. 18 (opp. to *ὑψος*); of 'the deep' sea (the 'high seas'), Lk. v. 4. 2. metaph.: *ἡ κατὰ βάθος πτωχεία αὐτῶν*, *deep, extreme, poverty*, 2 Co. viii. 2; *τὰ βύθη τοῦ θεοῦ* *the deep things of God*, things hidden and above man's scrutiny, esp. the divine counsels, 1 Co. ii. 10 (*τοῦ Σατανᾶ*, Rev. ii. 24 Rec.; *καρδίας ἀνθρώπου*, Judith viii. 14; [*τὰ β. τῆς θείας γνώσεως*, Clem. Rom. 1 Cor. 40, 1 (cf. *Ightft.* ad loc.)]); inexhaustible abundance, immense amount, *πλοῦτος*, Ro. xi. 33 (so also Soph. Aj. 130; *βαθὺς πλοῦτος*, Ael. v. h. 3, 18; *κακῶν*, [Aeschyl. Pers. 465, 712]; Eur. Hel. 303; Sept. Prov. xviii. 3).\*

**βαθύνω**: [impf. *ἐβάθυνον*]; (*βαθύς*); *to make deep*: Lk.



vi. 48, where ἔσκαψε καὶ ἐβάθυνε is not used for βαθύς ἔσκαψε, but ἐβάθυνε expresses the continuation of the work, [he dug and deepened i. e. went deep]; cf. W. § 54, 5. (In Grk. writ. fr. Hom. down.)\*

βαθύς, -εῖα, -ύ, [cf. βάθος], deep; prop.: Jn. iv. 11. metaph.: ὕπνος, a deep sleep, Acts xx. 9 (Sir. xxii. 7; often also in Grk. writ.); ὄρθρος (see βαθύς), Lk. xxiv. 1 ([Arstph. vesp. 216]; Plat. Crito 43 a.; Polyaen. 4, 9, 1; ἐτι βαθύς ὄρθρου, Plat. Prot. 310 a. [cf. also Philo de mutat. nom. § 30; de vita Moys. i. § 32]); τὰ θαλάττω του Σατανᾶ, Rev. ii. 24 (G L T Tr WH; cf. βάθος).\*

βαῖον [al. also βάιον (or even βάιον, Chandler ed. 1 p. 272); on its deriv. (fr. the Egyptian) cf. Steph. Thesaur. s. v. βαῖς], -ον, τό, a palm-branch; with τῶν φοινίκων added [so Test. xii. Patr. test. Naph. § 5] (after the fashion of οἰκοδεσπότης τῆς οἰκίας, ὑποπόδιον τῶν ποδῶν, [cf. W. 603 (561)]), Jn. xii. 13. (A bibl. and eccles. word: 1 Macc. xiii. 51; Cant. vii. 8 Symm.; Lev. xxiii. 40 unknown trans. In the Grk. church Palm-Sunday is called ἡ κυριακή τῶν βαίων. Cf. Fischer, De vitis Lexx. N. T. p. 18 sqq.; [Sturz, Dial. Maced. etc. p. 88 sq.; esp. Soph. Lex. s. v.]-)\*

Βαλαάμ, ὁ, indecl., (in Sept. for בללם, acc. to Gesenius ["perhaps"] fr. בלל non-populus, i. e. foreign; acc. to Jo. Simonis equiv. to בלל, a swallowing up of the people; in Joseph. ὁ Βάλαμος, Balaam (or Bileam), a native of Pethor a city of Mesopotamia, endued by Jehovah with prophetic power. He was hired by Balak (see Βαλάκ) to curse the Israelites; and influenced by the love of reward, he wished to gratify Balak; but he was compelled by Jehovah's power to bless them (Num. xxii.—xxiv.; Deut. xxiii. 5 sq.; Josh. xiii. 22; xxiv. 9; Mic. vi. 5). Hence the later Jews saw in him a most abandoned deceiver: Rev. ii. 14; 2 Pet. ii. 15; Jude 11. Cf. Win. RWB. [and BB.DD.] s. v.\*

Βαλάκ, ὁ, indecl., (בלל empty [so Gesen. in his Thesaur., but in his later works he adopts (with Fürst et al.) an act. sense 'one who makes empty,' 'a devastator,' 'spoiler'; see BD. Am. ed. s. v.]), Balak, king of the Moabites (Num. xxii. 2 sq. and elsewhere): Rev. ii. 14.\*

βαλάντιον and βαλλάντιον (so L T Tr WH; cf. [Tdf. Proleg. p. 79]; Fritzsche on Mk. p. 620; W. p. 43; Passow, Lex. [also L. and S.] s. v.), -ον, τό, a money-bag, purse: Lk. x. 4; xii. 33; xxii. 35 sq. (Sept. Job xiv. 17 cf. [Simon. 181]; Arstph. ran. 772; Xen. symp. 4, 2; Plat. Gorg. p. 508 e.; Hdian. 5, 4, 4 [3 ed. Bekk.], and other writ.)\*

βάλλω; fut. βαλῶ; pf. βέβληκα; 2 aor. ἔβαλον (3 pers. plur. ἔβαλον in Lk. xxiii. 34; Acts xvi. 23, ἔβαλαν, the Alex. form, in Acts xvi. 37 L T Tr WH; [Rev. xviii. 19 Lehm., see WH. App. p. 165 and] for refl. ἀπερχομαι init.); Pass., [pres. βάλλομαι]; pf. βέβλημαι; plpf. ἐβεβλήμην; 1 aor. ἐβλήθην; 1 fut. βληθήσομαι; to throw,—either with force, or without force yet with a purpose, or even carelessly; 1. with force and effort: βάλλειν τινὰ ραπίσμοις to smite one with slaps, to buffet, Mk. xiv. 65 Rec. (an imitation of the phrases, τινὰ βάλλειν λίθοις, βέλεσι, τόξοις, etc., κακοῖς, ψόγῳ, σκώμμασι, etc., in Grk. writ.; cf. Passow i. p. 487; [L. and S. s. v. I. 1 and 3]; for the Rec. ἔβαλλον we must read with

Fritzsche and Schott ἔβαλον, fr. which arose ἔλαβον, adopted by L T Tr WH; βαλεῖν and λαβεῖν are often confounded in codd.; cf. Grimm on 2 Macc. v. 6; [Scribener, Introd. p. 10]); βάλλειν λίθους ἐπὶ τινι or τινα, Jn. viii. (7), 59; χοῦν ἐπὶ τὰς κεφαλὰς, Rev. xviii. 19 [WH mrg. ἐπέβ.]; κοινορτὸν εἰς τὸν ἀέρα, Acts xxii. 23; τὶ εἰς τὴν θάλασσαν, Mk. ix. 42; Rev. viii. 8; xviii. 21; εἰς τὸ πῦρ, Mt. iii. 10; xviii. 8; Lk. iii. 9; Mk. ix. 22; Jn. xv. 6; εἰς κλίβανον, Mt. vi. 30; Lk. xii. 28; εἰς γέενναν, Mt. v. [29], 30 [R G]; Mk. ix. 47; εἰς τ. γῆν, Rev. viii. 5, 7; xii. 4, 9, 13; εἰς τ. ληνόν, Rev. xiv. 19; εἰς τ. λιμνὴν, Rev. xix. 20; xx. 10, 14 sq.; εἰς τ. ἄβυσσον, Rev. xx. 3; absol. and in the pass. to be violently displaced from a position gained, Rev. xii. 10 L T Tr WH. an attack of disease is said βάλλειν τινὰ εἰς κλίνην, Rev. ii. 22; Pass. to lie sick abed, be prostrated by sickness: βέβλημαι ἐπὶ κλίνης, Mt. ix. 2; Mk. vii. 30 [R G L mrg.]; with ἐπὶ κλίνης omitted, Mt. viii. 6, 14, cf. Lk. xvi. 20; τινὰ εἰς φυλακὴν, to cast one into prison, Mt. v. 25; xviii. 30; Lk. xii. 58; xxiii. 19 [R G L], 25; Jn. iii. 24; Acts xvi. 23 sq. 37; Rev. ii. 10; [β. ἐπὶ τινα τὴν χεῖρα or τὰς χεῖρας to lay hand or hands on one, apprehend him, Jn. vii. 44 L Tr WH, also 30 L mrg.]; δρέπανον εἰς γῆν to apply with force, thrust in, the sickle, Rev. xiv. 19; μάχαραν βάλλειν (to cast, send) ἐπὶ τ. γῆν, Mt. x. 34, which phrase gave rise to another found in the same passage, viz. εἰρήνην βάλλ. ἐπὶ τ. γῆν to cast (send) peace; ἔξω, to cast out or forth: Mt. v. 13; xiii. 48; Lk. xiv. 35 (34); 1 Jn. iv. 18; Jn. xv. 6; ἑαυτὸν κάτω to cast one's self down: Mt. iv. 6; Lk. iv. 9; ἑαυτὸν εἰς τ. θάλασσαν, Jn. xxi. 7; pass. in a reflex. sense [B. 52 (45)], βληθήναι, Mt. xxi. 21; Mk. xi. 23; τὶ ἀφ' ἑαυτοῦ to cast a thing from one's self, throw it away: Mt. v. 29 sq.; xviii. 8; ὕδωρ ἐκ τοῦ στόματος, Rev. xii. 15 sq. (cast out of his mouth, Luther schoss aus ihrem Munde); ἐνώπιον with gen. of place, to cast before (eagerly lay down), Rev. iv. 10; of a tree casting its fruit because violently shaken by the wind, Rev. vi. 13. Intrans. to rush (throw one's self [cf. W. 251 (236); 381 (357) note<sup>1</sup>; B. 145 (127)]): Acts xxvii. 14; (Hom. Il. 11, 722; 23, 462, and other writ.; [cf. L. and S. s. v. III. 1]). 2. without force and effort; to throw or let go of a thing without caring where it falls: κλῆρον to cast a lot into the urn [B. D. s. v. Lot], Mt. xxvii. 35; Mk. xv. 24; Lk. xxiii. 34; Jn. xix. 24 fr. Ps. xxi. (xxii.) 19; (κύβους, Plat. legg. 12 p. 968 e. and in other writ.). to scatter: κόπρια [Rec.<sup>ss</sup> κοπρίαν], Lk. xiii. 8; seed ἐπὶ τῆς γῆς, Mk. iv. 26; εἰς κῆπον, Lk. xiii. 19. to throw, cast, into: ἀργύριον εἰς τὸν κορβανᾶν [L mrg. Tr mrg. κορβᾶν], Mt. xxvii. 6; χαλκόν, δῶρα, etc., εἰς τὸ γαζοφυλάκιον, Mk. xii. 41–44; Lk. xxi. 1–4, cf. Jn. xii. 6. βάλλειν τί τινα, to throw, cast, a thing to: τὸν ἄρτον τοῖς κυνάρτοις, Mt. xv. 26; Mk. vii. 27; ἔμπροσθέν τινος, Mt. vii. 6; ἐνώπιόν τινος, Rev. ii. 14 (see σκάνδαλον, b. β.); to give over to one's care uncertain about the result: ἀργύριον τοῖς τραπεζίταις, to deposit, Mt. xxv. 27. of fluids, to pour, to pour in: foll. by εἰς, Mt. ix. 17; Mk. ii. 22; Lk. v. 37; Jn. xiii. 5, (οἶνον εἰς τὸν πίθον, Epictet. 4, 13, 12; of rivers, ῥόον εἰς ἄλα, Ap. Rhod. 2, 401, etc.; Sept. Judg. vi. 19 [Ald., Compl.]); to pour



out, ἐπὶ τινος, Mt. xxvi. 12. 3. to move, give motion to, not with force yet with attention and for a purpose; εἰς τι, to put into, insert: Mk. vii. 33 (τοὺς δακτύλους εἰς τὰ ὦτα); Jn. xx. 25, 27; xviii. 11; χαλίνους εἰς τὸ στόμα, Jas. iii. 3; to let down, cast down: Jn. v. 7; Mt. iv. 18 [cf. Mk. i. 16 Rec.]; Mt. xvii. 27. Metaph.: εἰς τὴν καρδίαν τινός, to suggest, Jn. xiii. 2 (τὸ ἐν θυμῷ τινος, Hom. Od. 1, 201; 14, 269; εἰς νοῦν, schol. ad Pind. Pyth. 4, 133; al.; ἐμβάλλειν εἰς νοῦν τινι, Plut. vit. Timol. c. 3). [COMP.: ἀμφι-, ἀνα-, ἀντι-, ἀπο-, δια-, ἐκ-, ἐμ-, παρ-εμ-, ἐπι-, κατα-, μετα-, παρα-, περι-, προ-, συμ-, ὑπερ-, ὑπο-βάλλω.]

βαπτίζω, [impf. ἐβάπτιζον]; fut. βαπτίσω; 1 aor. ἐβάπτισα; Pass., [pres. βαπτίζομαι]; impf. ἐβαπτίζομην; pf. ptep. βεβαπτισμένος; 1 aor. ἐβαπτίσθην; 1 fut. βαπτισθήσομαι; 1 aor. mid. ἐβαπτισάμην; (frequentative fr. βάπτω, like βαλλίζω fr. βάλλω); here and there in Plat., Polyb., Diod., Strab., Joseph., Plut., al. I. 1. prop. to dip repeatedly, to immerge, submerge, (of vessels sunk, Polyb. 1, 51, 6; 8, 8, 4; of animals, Diod. 1, 36). 2. to cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and the 1 aor. pass. to wash one's self, bathe; so Mk. vii. 4 [where WH txt. ῥαντίζονται]; Lk. xi. 38, (2 K. v. 14 ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ, for ἵκησθαι, Sir. xxxi. (xxxiv.) 30; Judith xii. 7). 3. metaph. to overwhelm, as ἰδιώτας ταῖς εἰσφοραῖς, Diod. 1, 73; ὀφλήμασι, Plut. Galba 21; τῇ συμφορᾷ βεβαπτισμένος, Heliod. Aeth. 2, 3; and alone, to inflict great and abounding calamities on one: ἐβάπτισαν τὴν πόλιν, Joseph. b. j. 4, 3, 3; ἡ ἀνομία με βαπτίζει, Is. xxi. 4 Sept.; hence βαπτίζεσθαι βάπτισμα (cf. W. 225 (211); [B. 148 (129)]; cf. λούεσθαι τὸ λουτρὸν, Ael. de nat. an. 3, 42), to be overwhelmed with calamities, of those who must bear them, Mt. xx. 22 sq. Rec.; Mk. x. 38 sq.; Lk. xii. 50, (cf. the Germ. etwas auszubaden haben, and the use of the word e.g. respecting those who cross a river with difficulty, ἕως τῶν μαστῶν οἱ πεζοὶ βαπτίζομενοι διέβαινον, Polyb. 3, 72, 4; [for exx. see Soph. Lex. s. v.; also T. J. Conant, Baptizein, its meaning and use, N. Y. 1864 (printed also as an App. to their revised version of the Gosp. of Mt. by the "Am. Bible Union"); and esp. four works by J. W. Dale entitled Classic, Judaic, Johanneic, Christic, Baptism, Phil. 1867 sqq.; D. B. Ford, Studies on the Bapt. Quest. (including a review of Dr. Dale's works), Bost. 1879)]. II. In the N. T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion (see βάπτισμα, 3), viz. an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom; [for patristic reff. respecting the mode, ministrant, subjects, etc. of the rite, cf. Soph. Lex. s. v.; Dict. of Chris. Antiq. s. v. Baptism]. a. The word is used absolutely, to administer the rite of ablution, to baptize, (Vulg. baptizo; Tertull. tingo, tinguo, [cf. mergito, de corona mil. § 3]); Mk. i. 4; Jn. i. 25 sq. 28; iii. 22 sq. 26; iv. 2; x. 40; 1 Co. i. 17; with the cognate noun τὸ βάπτισμα, Acts xix. 4; ὁ βαπτίζων substantively

i. q. ὁ βαπτιστής, Mk. vi. 14, [24 T Tr WH]. τινά, Jn. iv. 1; Acts viii. 38; 1 Co. i. 14, 16. Pass. to be baptized: Mt. iii. 13 sq. 16; Mk. xvi. 16; Lk. iii. 21; Acts ii. 41; viii. 12, 13, [36]; x. 47; xvi. 15; 1 Co. i. 15 L T Tr WH; x. 2 L T Tr mrg. WH mrg. Pass. in a reflex. sense [i. e. Mid. cf. W. § 38, 3], to allow one's self to be initiated by baptism, to receive baptism: Lk. [iii. 7, 12]; vii. 30; Acts ii. 38; ix. 18; xvi. 33; xviii. 8; with the cognate noun τὸ βάπτισμα added, Lk. vii. 29; 1 aor. mid., 1 Co. x. 2 (L T Tr mrg. WH mrg. ἐβαπτίσθησαν [cf. W. § 38, 4 b.]); Acts xxii. 16. foll. by a dat. of the thing with which baptism is performed, ὕδατι, see bb. below. b. with Prepositions; aa. εἰς, to mark the element into which the immersion is made: εἰς τὸν Ἰορδάνην, Mk. i. 9. to mark the end: εἰς μετάνοιαν, to bind one to repentance, Mt. iii. 11; εἰς τὸ Ἰωάννου βάπτισμα, to bind to the duties imposed by John's baptism, Acts xix. 3 [cf. W. 397 (371)]; εἰς ὄνομα τινος, to profess the name (see ὄνομα, 2) of one whose follower we become, Mt. xxviii. 19; Acts viii. 16; xix. 5; 1 Co. i. 13, 15; εἰς ἄφεσιν ἁμαρτιῶν, to obtain the forgiveness of sins, Acts ii. 38; εἰς τὸν Μωϋσῆν, to follow Moses as a leader, 1 Co. x. 2. to indicate the effect: εἰς ἐν σῶμα, to unite together into one body by baptism, 1 Co. xii. 13; εἰς Χριστόν, εἰς τὸν θάνατον αὐτοῦ, to bring by baptism into fellowship with Christ, into fellowship in his death, by which fellowship we have died to sin, Gal. iii. 27; Ro. vi. 3, [cf. Mey. on the latter pass., Ellie. on the former]. bb. ἐν, with dat. of the thing in which one is immersed: ἐν τῷ Ἰορδάνῃ, Mk. i. 5; ἐν τῷ ὕδατι, Jn. i. 31 (L T Tr WH ἐν ὕδ., but cf. Mey. ad loc. [who makes the art. deictic]); of the thing used in baptizing: ἐν ὕδατι, Mt. iii. 11; Mk. i. 8 [T WH Tr mrg. om. Tr txt. br. ἐν]; Jn. i. 26, 33; cf. B. § 133, 19; [cf. W. 412 (384); see ἐν, I. 5 d. a.]; with the simple dat., ὕδατι, Lk. iii. 16; Acts i. 5; xi. 16. ἐν πνεύματι ἀγίῳ, to imbue richly with the Holy Spirit, (just as its large bestowment is called an outpouring): Mt. iii. 11; Mk. i. 8 [L Tr br. ἐν]; Lk. iii. 16; Jn. i. 33; Acts i. 5; xi. 16; with the addition καὶ πυρὶ to overwhelm with fire (those who do not repent), i. e. to subject them to the terrible penalties of hell, Mt. iii. 11. ἐν ὀνόματι τοῦ κυρίου, by the authority of the Lord, Acts x. 48. cc. Pass. ἐπὶ [L Tr WH ἐν] τῷ ὀνόματι Ἰησοῦ Χριστοῦ, relying on the name of Jesus Christ, i. e. reposing one's hope on him, Acts ii. 38. dd. ὑπὲρ τῶν νεκρῶν on behalf of the dead, i. e. to promote their eternal salvation by undergoing baptism in their stead, 1 Co. xv. 29; cf. [W. 175 (165); 279 (262); 382 (358); Meyer (or Beet) ad loc.]; esp. Neander ad loc.; Rückert, Progr. on the passage, Jen. 1847; Paret in Ewald's Jahrb. d. bibl. Wissensch. ix. p. 247; [cf. B. D. s. v. Baptism XII. Alex.'s Kitto ibid. VI.].\*

βάπτισμα, -τος, τό, (βαπτίζω), a word peculiar to N. T. and eccl. writ., immersion, submersion; 1. used trop. of calamities and afflictions with which one is quite overwhelmed: Mt. xx. 22 sq. Rec.; Mk. x. 38 sq.; Lk. xii. 50, (see βαπτίζω, I. 3). 2. of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation, obtained the par-



don of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up: Mt. iii. 7; xxi. 25; Mk. xi. 30; Lk. vii. 29; xx. 4; Acts i. 22; x. 37; xviii. 25; [xix. 3]; **βάπτ.** μετανοίας, binding to repentance [W. 188 (177)], Mk. i. 4; Lk. iii. 3; Acts xiii. 24; xix. 4. 3. of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church (1 Co. xii. 13), and are made partakers of eternal salvation; [but see art. "Baptism" in BB.DD., McC. and S., Schaff-Herzog]: Eph. iv. 5; Col. ii. 12 [L mrg. Tr -μῶ q. v.]; 1 Pet. iii. 21; εἰς τὸν θάνατον, Ro. vi. 4 (see **βαπτίζω**, II. b. aa. fin.). [Trench § xcix.]\*

**βαπτισμός**, -οῦ, ὁ, (**βαπτίζω**), a washing, purification effected by means of water: Mk. vii. 4, 8 [R G L Tr in br.] (ξεστῶν καὶ ποτηρίων); of the washings prescribed by the Mosaic law, Heb. ix. 10. **βαπτισμῶν διδασκῆς** equiv. to διδασκῆς περὶ βαπτισμῶν, Heb. vi. 2 [where L txt. WH txt. **βαπτ.** διδασκῆν], which seems to mean an exposition of the difference between the washings prescribed by the Mosaic law and Christian baptism. (Among prof. writ. Josephus alone, antt. 18, 5, 2, uses the word, and of John's baptism; [respecting its interchange with **βάπτισμα** cf. exx. in *Soph.* Lex. s. v. 2 and Bp. Lghtft. on Col. ii. 12, where L mrg. Tr read **βαπτισμός**; cf. Trench § xcix.].)\*

**βαπτιστής**, -οῦ, ὁ, (**βαπτίζω**), a baptizer; one who administers the rite of baptism; the surname of John, the forerunner of Christ: Mt. iii. 1; xi. 11 sq.; [xiv. 2, 8; xvi. 14; xvii. 13]; Mk. vi. 24 [T Tr WH τοῦ βαπτίζοντος], 25; viii. 28; Lk. vii. 20, 28 [T Tr WH om.], 33; ix. 19; also given him by Josephus, antt. 18, 5, 2, and found in no other prof. writ. [Joh. d. Täufer by Breest (1881), Köhler ('84).]\*

**βάπτω**: [fut. **βάψω**, Jn. xiii. 26 T Tr WH]; 1 aor. **ἔβαψα**; pf. pass. ptep. **βεβαμμένος**; in Grk. writ. fr. Hom. down; in Sept. for **ἔβω**; a. to dip, dip in, immerse: τί, Jn. xiii. 26 [but in 26<sup>a</sup> Lehm. **ἐμβάψας**, as in 26<sup>b</sup> L txt. R G]; foll. by a gen. of the thing into which the object is dipped (because only a part of it is touched by the act of dipping), Lk. xvi. 24 (cf. **ἄπτεσθαί τινας, λούεσθαί ποταμοί**o, Hom. II. 5, 6; 6, 508; cf. B. § 132, 25; [W. § 30, 8 c.]). b. to dip into dye, to dye, color: ἱμάτιον αἵματι, Rev. xix. 13 [Tdf. περιεραμμένον, see s. v. περιραίνω; WH **ρεραντισμένον**, see **ραντίζω**]. (Hdt. 7, 67; Anth. 11, 68; Joseph. antt. 3, 6, 1.) [COMP.: **ἐμ-βάπτω**.]\*

**βάρ**, Chald. **בַּר** [cf. Ps. ii. 12; Prov. xxxi. 2]; **בַּר** 'Iōnā son of Jonah (or Jonas): Mt. xvi. 17, where L T WH **Βαριωνᾶ** (q. v.) Barjonah (or Barjonas), as if a surname, like **Βαρνάβας**, etc. [R. V. Bar-Jonah. Cf. 'Iōnās, 2.]\*

**Βαραββᾶς**, -ᾱ, ὁ, (fr. **בַּר** son, and **אב** father, hence son of a father i. e. of a master [cf. Mt. xxiii. 9]), a captive robber whom the Jews begged Pilate to release instead of Christ: Mt. xxvii. 16 sq. (where codd. mentioned by Origen, and some other authorities, place 'Ιησοῦν before **βαραββᾶν**, approved by Fritzsche, De Wette, Meyer, Bleek, al.; [cf. WH. App. and Tdf.'s note ad loc.; also

Treg. Printed Text, etc. p. 194 sq.]), 20 sq. 26; Mk. xv. 7, 11, 15; Lk. xxiii. 18; Jn. xviii. 40.\*

**Βαράκ**, ὁ, indecl. (**בָּרַק** lightning), Barak, a commander of the Israelites (Judg. iv. 6, 8): Heb. xi. 32. [BB.DD.]\*

**Βαραχίας**, -ου, ὁ, (**בְּרַכְיָה** Jehovah blesses), Barachiah: in Mt. xxiii. 35 said to have been the father of the Zachariah slain in the temple; cf. **Ζαχαρίας**.\*

**βάρβαρος**, -ον; 1. prop. one whose speech is rude, rough, harsh, as if repeating the syllables **βαρβάρ** (cf. Strabo 14, 2, 28 p. 662; **ὠνοματοποιεῖται ἡ λέξις**, Etym. Magn. [188, 11 (but Gaisf. reads **βράγχος** for **βάρβαρος**); cf. Curtius § 394; Vaníček p. 561]); hence 2. one who speaks a foreign or strange language which is not understood by another (Hdt. 2, 158 **βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους**, Ovid. trist. 5, 10, 37 barbarus hic ego sum, quia non intelligor ulli); so 1 Co. xiv. 11. 3. The Greeks used **βάρβαρος** of any foreigner ignorant of the Greek language and the Greek culture, whether mental or moral, with the added notion, after the Persian war, of rudeness and brutality. Hence the word is applied in the N. T., but not reproachfully, in Acts xxviii. 2, 4, to the inhabitants of Malta [i. e. **Μελίτη**, q. v.], who were of Phœnician or Punic origin; and to those nations that had, indeed, some refinement of manners, but not the opportunity of becoming Christians, as the Scythians, Col. iii. 11 [but cf. Bp. Lghtft. ad loc.]. But the phrase **Ἕλληνες τε καὶ βάρβαροι** forms also a periphrasis for all peoples, or indicates their diversity yet without reproach to foreigners. (Plat. Theæt. p. 175 a.; Isocr. Euag. c. 17 p. 192 b.; Joseph. antt. 4, 2, 1 and in other writ.); so in Ro. i. 14. (In Philo de Abr. § 45 sub fin. of all nations not Jews. Josephus b. j. prooem. 1 reckons the Jews among barbarians.) Cf. Grimm on 2 Macc. ii. 21 p. 61; [Bp. Lghtft. on Col. u. s.; B. D. s. v. Barbarian].\*

**βαρέω**, -ῶ: to burden, weigh down, depress; in the N. T. found only in Pass., viz. pres. ptep. **βαρούμενοι**, impv. **βαρεῖσθω**; 1 aor. **ἐβαρήθην**; pf. ptep. **βεβαρημένος**; the better writ. do not use the pres.; they use only the pteps. **βεβαρηώς** and **βεβαρημένος**; see Matth. § 227; W. 83 (80); [B. 54 (47); Veitch s. v.]. Used simply: to be weighed down, oppressed, with external evils and calamities, 2 Co. i. 8; of the mental oppression which the thought of inevitable death occasions, 2 Co. v. 4; **ὀφθαλμοὶ βεβαρημένοι**, sc. **ὑπνῳ**, weighed down with sleep, Mk. xiv. 40 (L T Tr WH **καταβαρυνόμενοι**); Mt. xxvi. 43; with **ὑπνῳ** added, Lk. ix. 32; **ἐν** (**ἐν**) **κραυγῇ**, Lk. xxi. 34 Rec. **βαρυνθῶσιν**, [see **βαρύνω**], (Hom. Od. 19, 122 **οἶνφ βεβαρηότες**, Diod. Sic. 4, 38 **τῇ νόσφ**); **μὴ βαρεῖσθω** let it not be burdened, sc. with their expense, 1 Tim. v. 16, (**εἰσφοραῖς**, Dio Cass. 46, 32). [COMP.: **ἐπι-, κατα-βαρέω**.]\*

**βαρέως**, adv., (**βαρύς**, q. v.), heavily, with difficulty: Mt. xiii. 15; Acts xxviii. 27, (Is. vi. 10). [From Hdt. on.]\*

**Βαρθολομαῖος**, -ου, ὁ, (**בְּרַחְמַי בַּר** son of Tolmai), Bartholomew, one of the twelve apostles of Christ: Mt. x. 3; Mk. iii. 18; Lk. vi. 14; Acts i. 13. [See **Ναθανάη** and BB.DD.]\*



**Βαρ-ιησούς**, **ὁ**, (רַב son, יֵשׁוּעַ Jesus), *Bar-Jesus*, a certain false prophet: Acts xiii. 6 [where Tdf. -σοῦ; see his note. Cf. Ἐλύμας].\*

**Βαρ-ιωνᾶς**, **-ᾱ** [cf. B. 20 (17 sq.)], **ὁ**, (fr. רַב son, and יוֹנָה Jonah [al. יוֹחָנָן i. e. Johanan, Jona, John; cf. Mey. on Jn. i. 42 (43) and Lghtft. as below]), *Bar-Jonah* [or *Bar-Jonas*], the surname of the apostle Peter: Mt. xvi. 17 [L T WH; in Jn. i. 42 (43); xxi. 15 sqq. son of John; see *Lghtft.* Fresh Revision, etc., p. 159 note (Am. ed. p. 137 note)]; see in βάρ and Ἰωνᾶς, 2.\*

**Βαρνάβας**, **-α** [B. 20 (18)], **ὁ**, (רַב son, and נָבִי; acc. to Luke's interpretation υἱὸς παρακλήσεως, i. e. excelling in the power τῆς παρακλήσεως, Acts iv. 36; see παρακλήσις, 5), *Barnabas*, the surname of Josēs [better Joseph], a Levite, a native of Cyprus. He was a distinguished teacher of the Christian religion, and a companion and colleague of Paul: Acts ix. 27; xi. 22, [25 Rec.], 30; xii. 25; xiii.-xv.; 1 Co. ix. 6; Gal. ii. 1, 9, 13; Col. iv. 10.\*

**βάρος**, **-εος**, **τό**, *heaviness, weight, burden, trouble*: load, ἐπιτίθεσθαι τινί (Xen. oec. 17, 9), to impose upon one difficult requirements, Acts xv. 28; βάλλειν ἐπὶ τινα, Rev. ii. 24 (where the meaning is, 'I put upon you no other injunction which it might be difficult to observe'; cf. Dusterdieck ad loc.); βαστάζειν τὸ βάρος τινός, i. e. either the burden of a thing, as τὸ βάρος τῆς ἡμέρας the wearisome labor of the day Mt. xx. 12, or that which a person bears, as in Gal. vi. 2 (where used of troublesome moral faults; the meaning is, 'bear one another's faults'). αἰώνιον βάρος δόξης a weight of glory never to cease, i. e. vast and transcendent glory (blessedness), 2 Co. iv. 17; cf. W. § 34, 3; (πλούτου, Plut. Alex. M. 48). *weight* i. q. *authority*: ἐν βάρει εἶναι to have authority and influence, 1 Th. ii. 7 (6), (so also in Grk. writ.; cf. Wesseling on Diod. Sic. 4, 61; [exx. in Suidas s. v.]). [SYN. see ὄγκος].\*

**Βαρσαβᾶς** [-σαββᾶς L T Tr WH; see WH. App. p. 159], **-ᾱ** [B. 20 (18)], **ὁ**, *Barsabas* [or *Barsabbas*] (i. e. son of Saba [al. Zaba]); 1. the surname of a certain Joseph: Acts i. 23, [B. D. s. v. Joseph Barsabas]. 2. the surname of a certain Judas: Acts xv. 22, [B. D. s. v. Judas Barsabas].\*

**Βαρ-τίμαιος** [Tdf. -μαῖος, yet cf. Chandler § 253], **-ου**, **ὁ**, (son of Timæus), *Bartimæus*, a certain blind man: Mk. x. 46.\*

**βαρύνω**: to weigh down, overcharge: Lk. xxi. 34 (1 aor. pass. subj.) βαρυνθῶσιν Rec. [cf. W. 83 (80); B. 54 (47)], for βαρηνθῶσιν; see βαρέω. [COMP. καταβαρύνω.]\*

**βαρὺς**, **-εῖα**, **-ύ**, *heavy*: 1. prop. i. e. heavy in weight: φορτίον, Mt. xxiii. 4 (in xi. 30 we have the opposite, ελαφρόν). 2. metaph. a. *burdensome*: ἐντολή, the keeping of which is grievous, 1 Jn. v. 3. b. *severe, stern*: ἐπιστολή, 2 Co. x. 10 [al. imposing, impressive, cf. Wetstein ad loc.]. c. *weighty*, i. e. of great moment: τὰ βαρύτερα τοῦ νόμου the weightier precepts of the law, Mt. xxiii. 23; αἰτιάματα [better αἰτιώματα (q. v.)], Acts xxv. 7. d. *violent, cruel, unsparing*, [A. V. *grievous*]: λύκοι, Acts xx. 29 (so also Hom. Il. i. 89; Xen. Ages. 11, 12).\*

**βαρύτιμος**, **-ον**, (βαρύς and τιμή), of weighty (i. e. great)

*value, very precious, costly*: Mt. xxvi. 7 [R G Tr txt. WH], (so Strabo 17 p. 798; selling at a great price, Heliod. 2, 30 [var.]; possessed of great honor, Aeschyl. suppl. 25 [but Dindorf (Lex. s. v.) gives here (after a schol.) severely punishing]).\*

**βασανίζω**: [impf. ἐβασάνιζον]; 1 aor. ἐβασάνισα; Pass., [pres. βασανίζομαι]; 1 aor. ἐβασανίσθην; 1 fut. βασανίσθσομαι; (βάσανος); 1. prop. to test (metals) by the touchstone. 2. to question by applying torture. 3. to torture (2 Macc. vii. 13); hence 4. univ. to vex with grievous pains (of body or mind), to torment: τινά, Mt. viii. 29; Mk. v. 7; Lk. viii. 28; 2 Pet. ii. 8; Rev. xi. 10; passively, Mt. viii. 6; Rev. ix. 5; xx. 10; of the pains of child-birth, Rev. xii. 2 (cf. Anthol. 2, p. 205 ed. Jacobs); with ἐν and the dat. of the material in which one is tormented, Rev. xiv. 10. 5. Pass. to be harassed, distressed; of those who at sea are struggling with a head wind, Mk. vi. 48; of a ship tossed by the waves, Mt. xiv. 24. (In Grk. writ. fr. Hdt. down. Often in O. T. Apocr.)\*

**βασανισμός**, **-οῦ**, **ὁ**, (βασανίζω, q. v.); 1. a testing by the touchstone or by torture. 2. torment, torture; a. the act of tormenting: Rev. ix. 5. b. the state or condition of those tormented: Rev. xviii. 7, 10, 15; ὁ κάπνος τοῦ βασανισμοῦ αὐτῶν the smoke of the fire by which they are tormented, Rev. xiv. 11. (4 Macc. ix. 6; xi. 2; [al.]; bad wine is called βασανισμός by Alexis in Athen. 1, 56 p. 30 f.)\*

**βασανιστής**, **-οῦ**, **ὁ**, (βασανίζω), one who elicits the truth by the use of the rack, an inquisitor, torturer, ([Antiphon; al.]; Dem. p. 978, 11; Philo in Flacc. § 11 end; [de concupisc. § 1; quod omn. prob. lib. 16; Plut. an vitios. ad infel. suff. § 2]); used in Mt. xviii. 34 of a jailer (δεσμοφύλαξ Acts xvi. 23), doubtless because the business of torturing was also assigned to him.\*

**βάσανος**, **-ον**, **ῆ**, [Curtius p. 439]; a. the touchstone, [called also *basanite*, Lat. *lapis Lydius*], by which gold and other metals are tested. b. the rack or instrument of torture by which one is forced to divulge the truth. c. torture, torment, acute pains: used of the pains of disease, Mt. iv. 24; of the torments of the wicked after death, ἐν βασάνοις ὑπάρχειν, Lk. xvi. 23 (Sap. iii. 1; 4 Macc. xiii. 14); hence ὁ τόπος τῆς βασάνου is used of Gehenna, Lk. xvi. 28. (In Grk. writ. fr. [Theogn.], Pind. down.)\*

**Βασιλεία**, **-ας**, **ῆ**, (fr. βασίλειω; to be distinguished fr. βασίλεια a queen; cf. ἱερεῖα priesthood fr. ἱερεῖω, and ἱερεῖα a priestess fr. ἱερεύς), [fr. Hdt. down]; 1. royal power, kingship, dominion, rule: Lk. i. 33; xix. 12, 15; xxii. 29; Jn. xviii. 36; Acts i. 6; Heb. i. 8; 1 Co. xv. 24; Rev. xvii. 12; of the royal power of Jesus as the triumphant Messiah, in the phrase ἔρχεσθαι ἐν τῇ βασ. αὐτοῦ, i. e. to come in his kingship, clothed with this power: Mt. xvi. 28; Lk. xxiii. 42 [eis τὴν β. L mrg. Tr mrg. WH txt.]; of the royal power and dignity conferred on Christians in the Messiah's kingdom: Rev. i. 6 (acc. to Tr txt. WH mrg. ἐποίησεν ἡμῖν or L ἡμῶν [yet R G T WH txt. Tr mrg. ἡμᾶς] βασιλείαν [Rec. βασιλείς]); τοῦ θεοῦ, the royal power and dignity belonging to God, Rev. xii.



10. 2. a kingdom i. e. the territory subject to the rule of a king: Mt. xii. 25 sq.; xxiv. 7; Mk. iii. 24; vi. 23; xiii. 8; Lk. xi. 17; xxi. 10; plur.: Mt. iv. 8; Lk. iv. 5; Heb. xi. 33. 3. Frequent in the N. T. in reference to the Reign of the Messiah are the following phrases: ἡ βασιλεία τοῦ θεοῦ (מְלִכְוִתָּא דְּאֵלֵּהּ, Targ. Is. xl. 9; Mic. iv. 7), prop. *the kingdom over which God rules*; ἡ βασιλεία τοῦ Χριστοῦ (מְלִכְוִתָּא דְּמָשִׁיחֵ, Targ. Jonath. ad Is. liii. 10), *the kingdom of the Messiah*, which will be founded by God through the Messiah and over which the Messiah will preside as God's vicegerent; ἡ βασι. τῶν οὐρανῶν, only in Matthew, but very frequently [some 33 times], *the kingdom of heaven*, i. e. the kingdom which is of heavenly or divine origin and nature (in rabbin. writ. מְלִכְוִתָּא דְּהִשְׁמַיָּא is *the rule of God, the theocracy* viewed universally, not the Messianic kingdom); sometimes simply ἡ βασιλεία: Mt. iv. 23, etc.; Jas. ii. 5; once ἡ βασι. τοῦ Δαυεὶδ, because it was supposed the Messiah would be one of David's descendants and a king very like David, Mk. xi. 10; once also ἡ βασι. τοῦ Χριστοῦ καὶ θεοῦ, Eph. v. 5. Relying principally on the prophecies of Daniel—who had declared it to be the purpose of God that, after four vast and mighty kingdoms had succeeded one another and the last of them shown itself hostile to the people of God, at length its despotism should be broken, and the empire of the world pass over for ever to the holy people of God (Dan. ii. 44; vii. 14, 18, 27)—the Jews were expecting a kingdom of the greatest felicity, which God through the Messiah would set up, raising the dead to life again and renovating earth and heaven; and that in this kingdom they would bear sway for ever over all the nations of the world. This kingdom was called *the kingdom of God* or *the kingdom of the Messiah*; and in this sense must these terms be understood in the utterances of the Jews and of the disciples of Jesus when conversing with him, as Mt. xviii. 1; xx. 21; Mk. xi. 10; Lk. xvii. 20; xix. 11. But Jesus employed the phrase *kingdom of God* or *of heaven* to indicate that *perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation*. This kingdom is spoken of as now begun and actually present, inasmuch as its foundations have already been laid by Christ and its benefits realized among men that believe in him: Mt. xi. 12; xii. 28; xiii. 41 (in this pass. its earthly condition is spoken of, in which it includes bad subjects as well as good); Lk. xvii. 21; 1 Co. iv. 20; Ro. xiv. 17 (where the meaning is, 'the essence of the kingdom of God is not to be found in questions about eating and drinking'); Col. i. 13. But far more frequently the kingdom of heaven is spoken of as a future blessing, since its consummate establishment is to be looked for on Christ's solemn return from the skies, the dead being called to life again, the ills and wrongs which burden the present state of things being done away, the powers hostile to God being vanquished: Mt. vi. 10; viii. 11; xxvi. 29; Mk. ix. 1; xv. 43; Lk. ix.

27; xiii. 28 sq.; xiv. 15; xxii. 18; 2 Pet. i. 11; also in the phrases εἰσερχεσθαι εἰς τ. βασι. τ. οὐρανῶν or τ. θεοῦ: Mt. v. 20; vii. 21; xviii. 3; xix. 23, 24; Mk. ix. 47; x. 23, 24, 25; Lk. xviii. 24 [T Tr txt. WH εἰσπορεύονται], 25; Jn. iii. 5; Acts xiv. 22; κληρονομός τῆς βασιλείας, Jas. ii. 5; κληρονομεῖν τ. β. τ. θ.; see d. below. By a singular use ἡ βασι. τοῦ κυρίου ἡ ἐπουράνιος God's heavenly kingdom, in 2 Tim. iv. 18, denotes the exalted and perfect order of things which already exists in heaven, and into which true Christians are ushered immediately after death; cf. Phil. i. 23; Heb. xii. 22 sq. The phrase βασι. τῶν οὐρανῶν or τοῦ θεοῦ, while retaining its meaning *kingdom of heaven* or *of God*, must be understood, according to the requirements of the context, a. of the beginning, growth, potency, of the divine kingdom: Mt. xiii. 31–33; Mk. iv. 30; Lk. xiii. 18. b. of its fortunes: Mt. xiii. 24; Mk. iv. 26. c. of the conditions to be complied with in order to reception among its citizens: Mt. xviii. 23; xx. 1; xxii. 2; xxv. 1. d. of its blessings and benefits, whether present or future: Mt. xiii. 44 sq.; Lk. vi. 20; also in the phrases ζητεῖν τὴν βασι. τ. θεοῦ, Mt. vi. 33 [L T WH om. τ. θεοῦ]; Lk. xii. 31 [αὐτοῦ L txt. T Tr WH]; δέχεσθαι τ. βασι. τ. θ. ὡς παῖδιον, Mk. x. 15; Lk. xviii. 17; κληρονομεῖν τ. β. τ. θ. Mt. xxv. 34; 1 Co. vi. 9 sq.; xv. 50; Gal. v. 21; see in κληρονομέω, 2. e. of the congregation of those who constitute the royal 'city of God': ποιεῖν τινὰς βασιλείαν, Rev. i. 6 G T WH txt. Tr mrg. [cf. 1 above]; v. 10 (here R G βασιλείς, so R in the preceding pass.), cf. Ex. xix. 6. Further, the foll. expressions are noteworthy: of persons fit for admission into the divine kingdom it is said αὐτῶν or τοιούτων ἐστὶν ἡ βασι. τῶν οὐρ. or τοῦ θεοῦ: Mt. v. 3, 10; xix. 14; Mk. x. 14; Lk. xviii. 16. διδόναι τινὶ τ. βασι. is used of God, making men partners of his kingdom, Lk. xii. 32; παραλαμβάνειν of those who are made partners, Heb. xii. 28. διὰ τὴν βασι. τ. οὐρ. to advance the interests of the heavenly kingdom, Mt. xix. 12; ἕνεκεν τῆς βασι. τ. θ. for the sake of becoming a partner in the kingdom of God, Lk. xviii. 29. Those who announce the near approach of the kingdom, and describe its nature, and set forth the conditions of obtaining citizenship in it, are said διαγγέλλειν τ. βασι. τ. θ. Lk. ix. 60; εὐαγγελίζεσθαι τὴν β. τ. θ. Lk. iv. 43; viii. 1; xvi. 16; περὶ τῆς βασι. τ. θ. Acts viii. 12; κηρύσσειν τὴν βασι. τ. θ. Lk. ix. 2; Acts xx. 25; xxviii. 31; τὸ εὐαγγέλιον τῆς βασι. Mt. iv. 23; ix. 35; xxiv. 14; with the addition of τοῦ θεοῦ, Mk. i. 14 R L br. ἡγγικεν ἡ βασι. τ. οὐρ. or τοῦ θεοῦ, is used of its institution as close at hand: Mt. iii. 2; iv. 17; Mk. i. 15; Lk. x. 9, 11. it is said ἔρχεσθαι i. e. to be established, in Mt. vi. 10; Lk. xi. 2; xvii. 20; Mk. xi. 10. In accordance with the comparison which likens the kingdom of God to a palace, the power of admitting into it and of excluding from it is called κλείς τῆς β. τ. οὐρ. Mt. xvi. 19; κλείειν τὴν β. τ. οὐρ. to keep from entering, Mt. xxiii. 13 (14). υἱοὶ τῆς βασι. are those to whom the prophetic promise of the heavenly kingdom extends: used of the Jews, Mt. viii. 12; of those gathered out of all nations who have shown themselves worthy of a share in this kingdom, Mt. xiii. 38. (In the O. T.



Apocr. ἡ βασι. τοῦ θεοῦ denotes *God's rule, the divine administration*, Sap. vi. 5; x. 10; Tob. xiii. 1; so too in Ps. ciii. (ciii.) 19; civ. (cv.) 11–13; Dan. iv. 33; vi. 26; *the universe subject to God's sway, God's royal domain*, Song of the Three Children 32; ἡ βασιλεία, simply, *the O. T. theocratic commonwealth*, 2 Macc. i. 7.) Cf. *Fleck*, De regno divino, Lips. 1829; *Baumg.-Crusius*, Bibl. Theol. p. 147 sqq.; *Tholuck*, Die Bergrede Christi, 5te Aufl. p. 55 sqq. [on Mt. v. 3]; *Cölln*, Bibl. Theol. i. p. 567 sqq., ii. p. 108 sqq.; *Schmid*, Bibl. Theol. des N. T. p. 262 sqq. ed. 4; *Baur*, Neutest. Theol. p. 69 sqq.; *Weiss*, Bibl. Theol. d. N. T. § 13; [also in his *Leben Jesu*, bk. iv. ch. 2]; *Schürer*, [Neutest. Zeitgesch. § 29 (esp. par. 8) and reff. there; also] in the *Jahrb. für protest. Theol.*, 1876, pp. 166–187 (cf. *Lipsius* *ibid.* 1878, p. 189); [*B.D. Am. ed. s. v. Kingdom of Heaven*, and reff. there].

**Βασιλειος**, (rarely -εία), -ειον, *royal, kingly, regal*: 1 Pet. ii. 9. As subst. τὸ βασιλείον (*Xen. Cyr.* 2, 4, 3; *Prov.* xviii. 19 Sept.; *Joseph. antt.* 6, 12, 4), and much oftener (fr. *Hdt.* 1, 30 down) in plur. τὰ βασιλεία (*Sept. Esth.* i. 9, etc.), *the royal palace*: *Lk.* vii. 25 [*A. V. kings' courts*].\*

**Βασιλεύς**, -έως, ὁ, *leader of the people, prince, commander, lord of the land, king*; univ.: οἱ βασιλεῖς τῆς γῆς, *Mt.* xvii. 25; *Rev.* xvi. 14 [L T Tr WH om. τῆς γῆς], etc.; τῶν ἐθνῶν, *Lk.* xxii. 25; of the king of Egypt, *Acts* vii. 10, 18; *Heb.* xi. 23, 27; of David, *Mt.* i. 6; *Acts* xiii. 22; of Herod the Great and his successors, *Mt.* ii. 1 sqq.; *Lk.* i. 5; *Acts* xii. 1; xxv. 13; of a tetrarch, *Mt.* xiv. 9; *Mk.* vi. 14, 22, (of the son of a king, *Xen. oec.* 4, 16; “reges Syriae, regis Antiochi pueros, scitis Romae nuper fuisse,” *Cic. Verr.* ii. 4, 27, cf. *de senectute* 17, 59; [*Verg. Aen.* 9, 223]); of a Roman emperor, 1 *Tim.* ii. 2; 1 *Pet.* ii. 17, cf. *Rev.* xvii. 9 (10), (so in prof. writ. in the Roman age, as in *Joseph. b. j.* 5, 13, 6; *Hdian.* 2, 4, 8 [4 *Bekk.*]; of the son of the emperor, *ibid.* 1, 5, 15 [5 *Bekk.*]); of the Messiah, ὁ βασιλεὺς τῶν Ἰουδαίων, *Mt.* ii. 2, etc.; τοῦ Ἰσραὴλ, *Mk.* xv. 32; *Jn.* i. 49 (50); xii. 13; of Christians, as to reign over the world with Christ in the millennial kingdom, *Rev.* i. 6; v. 10 (*Rec.* in both pass. and *Grsb.* in the latter; see *Βασιλεία*, 3 e.); of God, the supreme ruler over all, *Mt.* v. 35; 1 *Tim.* i. 17 (see αἰών, 2); *Rev.* xv. 3; *Βασιλεὺς βασιλέων*, *Rev.* xvii. 14 [but here as in xix. 16 of the victorious Messiah]; ὁ βασι. τῶν βασιλευόντων, 1 *Tim.* vi. 15, (2 *Macc.* xiii. 4; 3 *Macc.* v. 35; *Enoch* 9, 4; [84, 2; *Philo de decal.* § 10]; cf. [κύριος τῶν βασι. *Dan.* ii. 47]; κύριος τ. κυρίων, *Deut.* x. 17; *Ps.* cxxxv. (cxxxvi.) 3; [so of the king of the Parthians, *Plut. Pomp.* § 38, 1)].

**Βασιλεύω**; fut. βασιλεύω; 1 aor. ἐβασίλευσα; (*Βασιλεύς*); — in *Grk. writ.* [fr. *Hom.* down] with gen. or dat., in the sacred writ., after the *Hebr.* (לְעַלְיוֹתָ), foll. by ἐπὶ with gen. of place, *Mt.* ii. 22 (where L T Tr WH om. Tr br. ἐπὶ); *Rev.* v. 10; foll. by ἐπὶ with acc. of the pers., *Lk.* i. 33; xix. 14, 27; *Ro.* v. 14; [cf. *W.* 206 (193 sq.); *B.* 169 (147)] — *to be king, to exercise kingly power, to reign*: univ., 1 *Tim.* vi. 15; *Lk.* xix. 14, 27; of the governor of a country, although not possessing kingly

rank, *Mt.* ii. 22; of God, *Rev.* xi. 15, 17; xix. 6; of the rule of Jesus, the Messiah, *Lk.* i. 33; 1 *Co.* xv. 25; *Rev.* xi. 15; of the reign of Christians in the millennium, *Rev.* v. 10; xx. 4, 6; xxii. 5; hence Paul transfers the word to denote the supreme moral dignity, liberty, blessedness, which will be enjoyed by Christ's redeemed ones: *Ro.* v. 17 (cf. *De Wette* and *Thol. ad loc.*); 1 *Co.* iv. 8. *Metaph. to exercise the highest influence, to control*: *Ro.* v. 14, 17, 21; vi. 12. The aor. ἐβασίλευσα denotes *I obtained royal power, became king, have come to reign*, in 1 *Co.* iv. 8 [cf. *W.* 302 (283); *B.* 215 (185)]; *Rev.* xi. 17; xix. 6, (as often in *Sept.* and *prof. writ.*; cf. *Grimm* on 1 *Macc.* p. 11; *Breitenbach* or *Kühner* on *Xen. mem.* 1, 1, 18; on the aor. to express entrance into a state, see *Bnhdy.* p. 382; *Krüger* § 53, 5, 1; [*Kühner* § 386, 5; *Goodwin* § 19 N. 1]). [*Comp.*: συμ-Βασιλεύω.]\*

**Βασιλικός**, -ή, -όν, *of or belonging to a king, kingly, royal, regal*; of a man, *the officer or minister of a prince, a courtier*: *Jn.* iv. 46, 49, (*Polyb.* 4, 76, 2; *Plut. Sol.* 27; often in *Joseph.*). *subject to a king*: of a country, *Acts* xii. 20. *befitting or worthy of a king, royal*: ἐσθής, *Acts* xii. 21. Hence *metaph. principal, chief*: νόμος, *Jas.* ii. 8 (*Plat. Min.* p. 317 c. τὸ ὀρθὸν νόμος ἐστὶ βασιλικός, *Xen. symp.* 1, 8 βασιλικὸν κάλλος; 4 *Macc.* xiv. 2).\*

[**Βασιλίσκος**, -ον, ὁ, (*dimin.* of βασιλεύς), *a petty king*; a reading noted by WH in their (rejected) marg. of *Jn.* iv. 46, 49. (*Polyb.*, al.)\*]

**Βασιλίσσα**, -ης, ἡ, *queen*: *Mt.* xii. 42; *Lk.* xi. 31; *Acts* viii. 27; *Rev.* xviii. 7. (*Xen. oec.* 9, 15; *Aristot. oec.* 9 [in *Bekker*, *Anecd.* i. p. 84; cf. *frag.* 385 (fr. *Poll.* 8, 90) p. 1542\*, 25]; *Polyb.* 23, 18, 2 [exerpt. *Vales.* 7]), and often in later writ.; *Sept.*; *Joseph.*; the Atticists prefer the forms βασιλῆς and βασιλεία; cf. *Lob. ad Phryn.* p. 225; [on the termination, corresponding to *Eng.* -ess, cf. *W.* 24; *B.* 73; *Soph. Lex.* p. 37; *Sturz*, *De dial. Maced. et Alex.* p. 151 sqq.; *Curtius* p. 653].)\*

**βάσις**, -εως, ἡ, (*ΒΑΣ, βαίνω*); 1. *a stepping, walking*, (*Aeschyl.*, *Soph.*, al.). 2. *that with which one steps, the foot*: *Acts* iii. 7, (*Plat. Tim.* p. 92 a. et al.; *Sap.* xiii. 18).\*

**Βασκαίνω**: 1 aor. ἐβάσκανα, on which form cf. *W.* [75 (72)]; 83 (80); [*B.* 41 (35); *Lob. ad Phryn.* p. 25 sq.; *Paralip.* p. 21 sq.]; (βάζω, βάσσω [φάσκω] to speak, talk); τινά [*W.* 223 (209)]; 1. *to speak ill of one, to slander, traduce him*, (*Dem.* 8, 19 [94, 19]; *Ael. v. h.* 2, 13, etc.). 2. *to bring evil on one by feigned praise or an evil eye, to charm, bewitch one*, (*Aristot. probl.* 20, 34 [p. 926\*, 24]; *Theocr.* 6, 39; *Ael. nat. an.* 1, 35); hence, of those who lead away others into error by wicked arts (*Diod.* 4, 6); *Gal.* iii. 1. Cf. *Schott* [or *Bp. Lghtft.*] *ad loc.*; *Lob. ad Phryn.* p. 462.\*

**Βαστάζω**; fut. βαστάσω; 1 aor. ἐβάστασα; 1. *to take up with the hands*: λίθους, *Jn.* x. 31, (λᾶαν, *Hom. Od.* 11, 594; τὴν μάχαρην ἀπὸ τῆς γῆς, *Joseph. antt.* 7, 11, 7). 2. *to take up in order to carry or bear; to put upon one's self (something) to be carried; to bear what is burdensome*: τὸν σταυρόν, *Jn.* xix. 17; *Lk.* xiv. 27, (see σταυρός:



2 a. and b.); Metaph.: *βατάξαι τι*, to be equal to understanding a matter and receiving it calmly, Jn. xvi. 12 (Epict. ench. 29, 5); *φορτίον*, Gal. vi. 5; *βατάσει τὸ κρίμα*, must take upon himself the condemnation of the judge, Gal. v. 10 (ὑψήσῃς, Mic. vii. 9). Hence to bear, endure: Mt. xx. 12; Acts xv. 10 (ζυγόν); Ro. xv. 1; Gal. vi. 2; Rev. ii. 2 sq. (Epict. diss. 1, 3, 2; Anthol. 5, 9, 3; in this sense the Greeks more commonly use *φέρειν*.) 3. simply to bear, carry: Mt. iii. 11; Mk. xiv. 13; Lk. vii. 14; xxii. 10; Rev. xvii. 7; pass., Acts iii. 2; xxi. 35. τὸ ὄνομα μου ἐνώπιον ἐθνῶν, so to bear it that it may be in the presence of Gentiles, i. e. by preaching to carry the knowledge of my name to the Gentiles, Acts ix. 15. to carry on one's person: Lk. x. 4; Gal. vi. 17 [cf. Ellic. ad loc.]; of the womb carrying the foetus, Lk. xi. 27; to sustain, i. e. uphold, support: Ro. xi. 18. 4. by a use unknown to Attic writ., to bear away, carry off: νόσους, to take away or remove by curing them, Mt. viii. 17 (Galen de compos. medicam. per gen. 2, 14 [339 ed. Bas.] ψώρας τε θεραπεύει καὶ ὑπόπια βατάξει) [al. refer the use in Mt. l. c. to 2; cf. Meyer]. Jn. xii. 6 (ἐβάσταξε used to pilfer [R. V. txt. took away; cf. our 'shoplifting', though perh. this lift is a diff. word, see Skeat s. v.]); Jn. xx. 15, (Polyb. 1, 48, 2 ὁ ἀνεμος τοὺς πύργους τῇ βίᾳ βατάξει, Apollod. bibl. 2, 6, 2; 3, 4, 3; Athen. 2, 26 p. 46 f.; 15, 48 p. 693 e.; very many instances fr. Joseph. are given by Krebs, Obserrv. p. 152 sqq.). [Syn. cf. Schmidt ch. 105.]\*

βάτος, -ου, ἡ and (in Mk. xii. 26 G L T Tr WH) ὁ, (the latter acc. to Moeris, Attic; the former Hellenistic; cf. Fritzsche on Mk. p. 532; W. 63 (62) [cf. 36; B. 12 (11)]), [fr. Hom. down], a thorn or bramble-bush [cf. B. D. s. v. Bush]: Lk. vi. 44; Acts vii. 30, 35; ἐπὶ τοῦ (τῆς) βάτου at the Bush, i. e. where it tells about the Bush, Mk. xii. 26; Lk. xx. 37; cf. Fritzsche on Ro. xi. 2; [B. D. s. v. Bible IV. 1].\*

βάτος, -ου, ὁ, Hebr. בַּת a bath, [A. V. measure], a Jewish measure of liquids containing 72 sextarii [between 8 and 9 gal.], (Joseph. antt. 8, 2, 9): Lk. xvi. 6 [see B. D. s. v. Weights and Measures II. 2].\*

βάτραχος, -ου, ὁ, a frog, (fr. Hom. [i. e. Batrach., and Hdt.] down): Rev. xvi. 13.\*

βαττολογέω [TWH βατταλ. (with \* B, see WH. App. p. 152)], -ω: 1 aor. subj. βαττολογήσω; a. to stammer, and, since stammerers are accustomed to repeat the same sounds, b. to repeat the same things over and over, to use many and idle words, to babble, prate; so Mt. vi. 7, where it is explained by ἐν τῇ πολυλογίᾳ, (Vulg. multum loqui; [A. V. to use vain repetitions]); cf. Tholuck ad loc. Some suppose the word to be derived from Battus, a king of Cyrene, who is said to have stuttered (Hdt. 4, 155); others from Battus, an author of tedious and wordy poems; but comparing βατταρίζειν, which has the same meaning, and βάρβαρος (q. v.), it seems far more probable that the word is onomatopoeitic. (Simplic. in Epict. [ench. 30 fin.] p. 340 ed. Schweigh.)\*

βδελύγμα, -τος, τό, (βδελύσσομαι), a bibl. and eccl. word; in Sept. mostly for בְּזָוָה, also for יִרְשָׁה and יִרְשָׁה, a foul

thing (loathsome on acct. of its stench), a detestable thing; (Tertull. abominamentum); Luth. Greuel; [A. V. abomination]; a. univ.: Lk. xvi. 15. b. in the O. T. often used of idols and things pertaining to idolatry, to be held in abomination by the Israelites; as 1 K. xi. 6 (5); xx. (xxi.) 26; 2 K. xvi. 3; xxi. 2; 1 Esdr. vii. 13; Sap. xii. 23; xiv. 11; hence in the N. T. in Rev. xvii. 4 sq. of idol-worship and its impurities; ποιεῖν βδελύγμα κ. ψεύδος, Rev. xxi. 27. c. the expression τὸ βδ. τῆς ἐρημώσεως the desolating abomination [al. take the gen. al.; e. g. Mey. as gen. epex.] in Mt. xxiv. 15; Mk. xiii. 14, (1 Macc. i. 54), seems to designate some terrible event in the Jewish war by which the temple was desecrated, perh. that related by Joseph. b. j. 4, 9, 11 sqq. (Sept. Dan. xi. 31; xii. 11, βδ. (τῆς) ἐρημώσεως for οὐρση γιγνη and οὐρση 'ω, Dan. ix. 27 βδ. τῶν ἐρημώσεων for οὐρση οὐρση the abomination (or abominations) wrought by the desolator, i. e. not the statue of Jupiter Olympius, but a little idol-altar placed upon the altar of whole burnt-offerings; cf. Grimm on 1 Macc. p. 31; Hengstenberg, Authentie des Daniel, p. 85 sq.; [the principal explanations of the N. T. phrase are noticed in Dr. Jas. Morison's Com. on Mt. l. c.].)\*

βδελυκτός, -ή, ὁν, (βδελύσσομαι), abominable, detestable: Tit. i. 16. (Besides only in Prov. xvii. 15; Sir. xli. 5; 2 Macc. i. 27; [cf. Philo de victim. offer. § 12 sub fin.].)\*

βδελύσσω: (βδέω quietly to break wind, to stink); 1. to render foul, to cause to be abhorred: τὴν ὁσμήν, Ex. v. 21; to defile, pollute: τὰς ψυχάς, τ. ψυχὴν, Lev. xi. 43; xx. 25; 1 Macc. i. 48; pf. pass. ptep. ἐβδελυγμένος abominable, Rev. xxi. 8, (Lev. xviii. 30; Prov. viii. 7; Job xv. 16; 3 Macc. vi. 9; βδελυσσόμενος, 2 Macc. v. 8). In native Grk. writ. neither the act. nor the pass. is found. 2. βδελύσσομαι; depon. mid. (1 aor. ἐβδελυξάμην often in Sept. [Joseph. b. j. 6, 2, 10]; in Grk. writ. depon. passive, and fr. Arstph. down); prop. to turn one's self away from on account of the stench; metaph. to abhor, detest: τί, Ro. ii. 22.\*

βεβαιός, -αία (W. 69 (67); B. 25 (22)), -αίον, (BAΩ, βαιών), [fr. Aeschyl. down], stable, fast, firm; prop.: ἀγκυρα, Heb. vi. 19; metaph. sure, trusty: ἐπαγγελία, Ro. iv. 16; κλησίς καὶ ἐκλογή, 2 Pet. i. 10; λόγος προφητικός, 2 Pet. i. 19; unshaken, constant, Heb. iii. 14; ἐλπίς, 2 Co. i. 7 (6), (4 Macc. xvii. 4); παρρησία, Heb. iii. 6 (but WH Tr mrg. in br.); valid and therefore inviolable, λόγος, Heb. ii. 2; διαθήκη, Heb. ix. 17. (With the same meanings in Grk. writ. fr. Hdt. down.)\*

βεβαίω, -ω; fut. βεβαιώσω; 1 aor. ἐβεβαίωσα; Pass., [pres. βεβαιούμαι]; 1 aor. ἐβεβαίωθην; (βεβαιός); to make firm, establish, confirm, make sure: τὸν λόγον, to prove its truth and divinity, Mk. xvi. 20; τὰς ἐπαγγελίας make good the promises by the event, i. e. fulfil them, Ro. xv. 8 (so also in Grk. writ. as Diod. 1, 5); Pass.: τὸ μαρτύριον τοῦ Χριστοῦ, 1 Co. i. 6; ἡ σωτηρία . . . εἰς ἡμᾶς ἐβεβαίωθη, a constructio praegnans [W. § 66, 2 d.] which may be resolved into εἰς ἡμᾶς παρεδόθη καὶ ἐν ἡμῖν βεβαιός ἐγένετο, Heb. ii. 3 cf. 2; see βεβαιός. of men made steadfast and constant in soul: Heb. xiii. 9; 1 Co. i. 8 (βεβαιώσει ὑμᾶς



ἀνεγκλήτους will so confirm you that ye may be unprovable [W. § 59, 6 fin.]; 2 Co. i. 21 (βεβαιῶν ἡμᾶς εἰς Χριστόν, causing us to be steadfast in our fellowship with Christ; cf. Meyer ad loc.); ἐν τῇ πίστει, Col. ii. 7 [L T Tr WH om. ἐν]. (In Grk. writ. fr. Thuc. and Plat. down.) [COMP. : δια-βεβαιόμααι.]\*

βεβαιώσις, -εως, ἡ. (βεβαιώω), confirmation : τοῦ εὐαγγελίου, Phil. i. 7; εἰς βεβαιώσιν to produce confidence, Heb. vi. 16. (Sap. vi. 19. Thuc., Plut., Dio Cass., [al.])\*

βέβηλος, -ον, (ΒΑΩ, βάινω, βηλός threshold); 1. accessible, lawful to be trodden; prop. used of places; hence 2. profane, equiv. to ἅγιος [i. e. unhallowed, common], Lev. x. 10; 1 S. xxi. 4; opp. to ἅγιος (as in [Ezek. xxii. 26]; Philo, vit. Moys. iii. § 18): 1 Tim. iv. 7; vi. 20; 2 Tim. ii. 16; of men, profane i. e. ungodly: 1 Tim. i. 9; Heb. xii. 16. (Often in Grk. writ. fr. Aeschyl. down.) [Cf. Trench § ci.]\*

βεβηλώω, -ω; 1 aor. ἐβεβήλωσα; (βέβηλος); to profane, desecrate : τὸ σάββατον, Mt. xii. 5; τὸ ἱερόν, Acts xxiv. 6. (Often in Sept. for ἁγιάζω; Judith ix. 8; 1 Macc. ii. 12, etc.; Heliod. 2, 25.)\*

Βεελζεβούλ and, as written by some [yet no Greek] authorities, Βεελζεβοῦς [cod. B Βεεζεβούλ, so cod. 8 exc. in Mk. iii. 22; adopted by WH, see their App. p. 159; cf. B. 6], δ, indecl., Beelzebub or Beelzebub, a name of Satan, the prince of evil spirits: Mt. x. 25; xii. 24, 27; Mk. iii. 22; Lk. xi. 15, 18, 19. The form Βεελζεβούλ is composed of בְּזַב (rabbin. for בָּזַב dung) and לַעֲזַב, lord of dung or of filth, i. e. of idolatry; cf. Lightfoot on Mt. xii. 24. The few who follow Jerome in preferring the form Βεελζεβοῦς derive the name fr. בְּזַב לַעֲזַב, lord of flies, a false god of the Ekronites (2 K. i. 2) having the power to drive away troublesome flies, and think the Jews transferred the name to Satan in contempt. Cf. Win. RWB. s. v. Beelzebub: and J. G. M(üller) in Herzog vol. i. p. 768 sqq.; [BB.DD.; cf. also Meyer and Dr. Jas. Morison on Mt. x. 25; some, as Weiss (on Mk. i. c.; Bibl. Theol. § 23 a.), doubt alike whether the true derivation of the name has yet been hit upon, and whether it denotes Satan or only some subordinate 'Prince of demons']. (Besides only in eccl. writ., as Ev. Nicod. c. 1 sq.)\*

Βελιάλ, δ, (לַעֲזַב worthlessness, wickedness), Belial, a name of Satan, 2 Co. vi. 15 in Rec.<sup>bez</sup> elz L. But Βελίαρ (q. v.) is preferable, [see WH. App. p. 159; B. 6].\*

Βελίαρ, δ, indecl., Beliar, a name of Satan in 2 Co. vi. 15 Rec.<sup>st</sup> G T Tr WH, etc. This form is either to be ascribed (as most suppose) to the harsh Syriac pronunciation of the word Βελιάλ (q. v.), or must be derived from לַעֲזַב lord of the forest, i. e. who rules over forests and deserts, (cf. Sept. Is. xiii. 21; Mt. xii. 43; [BB.DD. s. v. Belial, esp. Alex.'s Kitto]). Often in eccl. writ.\*

βελόνη, -ης, ἡ, (βέλος); a. the point of a spear. b. a needle: Lk. xviii. 25 L T Tr WH; see ῥάφίς. ([Batr. 130], Arstph., Aeschin., Aristot., al.; cf. Lob. ad Phryn. p. 90.)\*

βέλος, -εος, τό, (βάλλω), a missile, a dart, javelin, arrow: Eph. vi. 16. [From Hom. down.]\*

βελτίων, -ον, gen. -ονος, better; neut. adverbially in 2 Tim. i. 18 [W. 242 (227); B. 27 (24). Soph., Thuc., al.]\*

Βενιαμίν [-μεῖν L T Tr WH; see WH. App. 155, and s. v. εἰ, ε], δ, (בְּנִימִן, i. e. בְּנֵי יְמִין son of the right hand, i. e. of good fortune, Gen. xxxv. 18), Benjamin, Jacob's twelfth son; φυλὴ Βενιαμίν the tribe of Benjamin: Acts xiii. 21; Ro. xi. 1; Phil. iii. 5; Rev. vii. 8.\*

Βερνίκη, -ης, ἡ, (for Βερενίκη, and this the Macedonic form [cf. Sturz, De dial. Mac. p. 31] of Φερενίκη [i. e. victorious]), Bernice or Berenice, daughter of Herod Agrippa the elder. She married first her uncle Herod, king of Chalcis, and after his death Polemon, king of Cilicia. Deserting him soon afterwards, she returned to her brother Agrippa, with whom previously when a widow she was said to have lived incestuously. Finally she became for a time the mistress of the emperor Titus (Joseph. antt. 19, 5, 1; 20, 7, 1 and 3; Tacit. hist. 2, 2 and 81; Suet. Tit. 7): Acts xxv. 13, 23; xxvi. 30. Cf. Hausrath in Schenkel i. p. 396 sq.; [Farrar, St. Paul, ii. 599 sq.].\*

Βέρροια, -ας, ἡ, (also Βέρροια [i. e. well-watered]), Beræa, a city of Macedonia, near Pella, at the foot of Mount Bermius: Acts xvii. 10, 13.\*

Βεροιαῖος, -α, -ον, Berean: Acts xx. 4.\*

[Βηθσαιῖδά, given by L mrg. Tr mrg. in Lk. x. 13 where Rec. etc. Βηθσαιῖδά, q. v.]

Βηθαβάρ, -ας, ἡ, (בֵּית עֲבָרָה, indecl.), ἡ, (בֵּית עֲבָרָה place of crossing, i. e. where there is a crossing or ford, cf. Germ. Furthhausen), Bethabara: Jn. i. 28 Rec. [in Rec.<sup>st</sup> of 1st decl., but cf. W. 61 (60)]; see [WH. App. ad loc. and] Βηθανία, 2.\*

Βηθανία, -ας, ἡ, (בֵּית עֲבָרָה house of depression or misery [cf. B.D. Am. ed.]), Bethany; 1. a town or village beyond the Mount of Olives, fifteen furlongs from Jerusalem: Jn. xi. 1, 18; xii. 1; Mt. xxi. 17; xxvi. 6; Lk. xix. 29 [here WH give the accus. -ιά (see their App. p. 160), cf. Tr mrg.]; xxiv. 50; Mk. xi. 1, 11 sq.; xiv. 3; now a little Arab hamlet, of from 20 to 30 families, called el-'Aziriyeh or el-'Azir (the Arabic name of Lazarus); cf. Robinson j. 431 sq.; [BB.DD. s. v.]. 2. a town or village on the east bank of the Jordan, where John baptized: Jn. i. 28 L T Tr WH, [see the preceding word]. But Origen, although confessing that in his day nearly all the codd. read ἐν Βηθανίᾳ, declares that when he journeyed through those parts he did not find any place of that name, but that Bethabara was pointed out as the place where John had baptized; the statement is confirmed by Eusebius and Jerome also, who were well acquainted with the region. Hence it is most probable that Bethany disappeared after the Apostles' time, and was restored under the name of Bethabara; cf. Lücke ad loc. p. 391 sqq. [Cf. Prof. J. A. Paine in Phila. S. S. Times for Apr. 16, 1881, p. 243 sq.].\*

Βηθεσδά, ἡ, indecl., (Chald. בֵּית חַסְדָּא, i. e. house of mercy, or place for receiving and caring for the sick), Bethesda, the name of a pool near the sheep-gate at Jerusalem, the waters of which had curative powers: Jn. v. 2 [here L mrg. WH mrg. read Βηθσαιῖδά, T WH txt. Βηθθαῖά (q. v.)]. What locality in the modern city is its representative is not clear; cf. Win. RWB. s. v.;



Arnold in Herzog ii. p. 117 sq.; Robinson i. 330 sq. 342 sq.; [B.D. s. v.; "The Recovery of Jerusalem" (see index)].\*

**Βηθζαθά**, ἡ, (perh. fr. Chald. ܒܝܬ ܙܝܬ house of olives; not, as some suppose, ܒܝܬ ܕܢܝܚܐ house of newness, Germ. *Neuhaus*, since it cannot be shown that the Hebr. 𐤁𐤇 is ever represented by the Grk. ζ), *Bethzatha*: Jn. v. 2 T [WH txt.] after codd. \* LD and other authorities (no doubt a corrupt reading, yet approved by Keim ii. p. 177, [see also WH App. ad loc.]), for Rec. *Βηθεσδά*, q. v. [Cf. *Kautzsch*, Gram. d. Bibl.-Aram. p. 9].\*

**Βηθλέμ**, ἡ, [indecl.], (in Joseph. not only so [antt. 8, 10, 1], but also *Βηθλέμνη*, -ης, antt. 6, 8, 1; 11, 7; [7, 1, 3]; ἀπό *Βηθλέμων*, 5, 2, 8; ἐκ *Βηθλέμων*, 5, 9, 1; [cf. 7, 13; 9, 2]), *Bethlehem*, (𐤁ܬ ܠܚܡ house of bread), a little town, named from the fertility of its soil, six Roman miles south of Jerusalem; now *Beit Lachm*, with about 3000 ["5000", Baedeker] inhabitants: Mt. ii. 1, 5 sq. 8, 16; Lk. ii. 4, 15; Jn. vii. 42. Cf. *Win. RWB*. s. v.; Robinson i. p. 470 sqq.; Raumer p. 313 sqq.; *Tobler*, Bethlehem in Palästina u.s.w. 1849; [*Socin* (i. e. Baedeker), Hdbk. etc., s. v.; *Porter* (i. e. Murray) ib.; BB.DD.].\*

**Βηθσαιδά** [WH -σαιδά; see I, ε] and (Mt. xi. 21 R G T WH) -δάν, ἡ, indecl. but with acc. [which may, however, be only the alternate form just given; cf. WH App. p. 160] *Βηθσαιδάν* [B. 17 (16 sq.); Win. 61 (60);

*Tdf. Proleg.* p. 119 sq.], (Syr. ܒܝܬ ܨܝܕܐ i. e. house or place of hunting or fishing), *Bethsaida*; 1. a small city (πόλις, Jn. i. 44 (45)) or a village (κώμη, Mk. viii. 22, 23) on the western shore of the Lake of Gennesaret: Jn. i. 44 (45); Mt. xi. 21; Mk. vi. 45; Lk. x. 13 [here L mrg. Tr mrg. *Βηθσαιδά*; cf. *Tdf. Proleg.* u. s.]; Jn. xii. 21 (where τῆς Γαλιλαίας is added). 2. a village in lower Gaulanitis on the eastern shore of Lake Gennesaret, not far from the place where the Jordan empties into it. Philip the tetrarch so increased its population that it was reckoned as a city, and was called *Julias* in honor of Julia, the daughter of the emperor Augustus (Joseph. antt. 18, 2, 1; Plin. h. n. 5, 15). Many think that this city is referred to in Lk. ix. 10, on account of Mk. vi. 32, 45; Jn. vi. 1; others that the Evangelists disagree. Cf. *Win. RWB*. s. v.; Raumer p. 122 sq.; [BB.DD. s. v. 3. In Jn. v. 2 Lehm. mrg. WH mrg. read *Βηθσαιδά*; see s. v. *Βηθεσδά*].\*

**Βηθφαγή** [but Lehm. uniformly, Treg. in Mt. and Mk. and R G in Mt. γῆ (B. 15; W. 52 (51); cf. *Tdf. Proleg.* p. 103); in Mt. xxi. 1 Tdf. ed. 7 -σφαγή], ἡ, indecl. (fr. ܒܝܬ ܦܥܝܬ house of unripe figs), *Bethphage*, the name of a country-seat or hamlet (Euseb. calls it *κώμη*, Jerome *villula*), on the Mount of Olives, near Bethany: Mt. xxi. 1; Mk. xi. 1 R G Tr txt. WH txt., but Tr mrg. in br.; Lk. xix. 29. [BB.DD. s. v.]\*

**βῆμα**, -τος, τό, (fr. βαῶ, βαίνω), [fr. Hom. (h. Merc.), Pind. down]; 1. a step, pace: βῆμα ποδός the space which the foot covers, a foot-breadth, Acts vii. 5 (for ܒܝܬ ܕܥܝܬ Deut. ii. 5, cf. Xen. an. 4, 7, 10; Cyr. 7, 5, 6). 2. a raised place mounted by steps; a platform, tribune:

used of the official seat of a judge, Mt. xxvii. 19; Jn. xix. 13; Acts xviii. 12, 16 sq.; xxv. 6, 10, [17]; of the judgment-seat of Christ, Ro. xiv. 10 (L T Tr WH τοῦ θεοῦ); 2 Co. v. 10; of the structure, resembling a throne, which Herod built in the theatre at Caesarea, and from which he used to view the games and make speeches to the people, Acts xii. 21; (of an orator's pulpit, 2 Macc. xiii. 26; Neh. viii. 4. Xen. mem. 3, 6, 1; Hdian. 2, 10, 2 [1 ed. Bekk.]).\*

**βήρυλλος**, -ον, ὁ, ἡ, *beryl*, a precious stone of a pale green color (Plin. h. n. 37, 5 (20) [i. e. 37, 79]): Rev. xxi. 20. (Tob. xiii. 17; neut. βηρύλλιον equiv. to ܒܝܬ, Ex. xxviii. 20; xxxix. 20 (xxxix. 13)). Cf. *Win. RWB*. s. v. Edelsteine, 11; [esp. *Riehm*, HWB. ib. 3 and 12].\*

**βία**, -ας, ἡ; 1. *strength*, whether of body or of mind: Hom. and subseq. writ. 2. *strength in violent action, force*: μετὰ βίας by the use of force, with violence, Acts v. 26; xxiv. 7 [Rec.]; shock τῶν κυμάτων, Acts xxvii. 41 [R G, but Tr txt. br. al. om. τῶν κυμάτων]; διὰ τ. βίαν τοῦ ὄχλου, the crowd pressing on so violently, Acts xxi. 35. [Syn. see δύναμις, fin.]\*

**βιάω**: (βία); to use force, to apply force; τινά, to force, inflict violence on, one; the Act. is very rare and almost exclusively poetic, [fr. Hom. down]; Pass. [B. 53 (46)] in Mt. xi. 12 ἡ βασιλεία τ. οὐρ. βιάζεται, the kingdom of heaven is taken by violence, carried by storm, i. e. a share in the heavenly kingdom is sought for with the most ardent zeal and the intensest exertion; cf. Xen. Hell. 5, 2, 15 (23) πόλεις τὰς βεβιασμένας; [but see Weiss, Jas. Morison, Norton, in loc.]. The other explanation: the kingdom of heaven suffereth violence sc. from its enemies, agrees neither with the time when Christ spoke the words, nor with the context; cf. Fritzsche, De Wette, Meyer, ad loc. Mid. βιάζομαι foll. by εἰς τι to force one's way into a thing, (εἰς τὴν Πορτιδαίαν, Thuc. 1, 63; εἰς τὸ ἔξω, 7, 69; εἰς τὴν παρεμβολήν, Polyb. 1, 74, 5; εἰς τὰ ἐντός, Philo, vit. Moys. i. § 19; εἰς τὸ στρατοπέδον, Plut. Otho 12, etc.): εἰς τ. βασιλείαν τοῦ θεοῦ, to get a share in the kingdom of God by the utmost earnestness and effort, Lk. xvi. 16. [Comp.: παραβιάζομαι].\*

**βίαιος**, -α, -ον, (βία), *violent, forcible*: Acts ii. 2 [A. V. *mighty*]. (In Grk. writ. fr. Hom. down.)\*

**βιαστής**, -ου, ὁ, (βιάζω); 1. *strong, forceful*: Pind. Ol. 9, 114 [75]; Pyth. 4, 420 [236; but Pind. only uses the form βιατής, so al.]. 2. *using force, violent*: Philo, agric. § 19. In Mt. xi. 12 those are called βιασταί by whom the kingdom of God βιάζεται, i. e. who strive to obtain its privileges with the utmost eagerness and effort.\*

**βιβλαρίδιον**, -ον, τό, (dimin. of the dimin. βιβλίον fr. ἡ βίβλος), a little book: Rev. x. 2, 8 [L Tr WH βιβλίον, Tdf. 2 and 7 βιβλαδάριον, q. v.], 9, 10. Not found in prof. auth. [Herm. vis. 2, 4, 3]; cf. W. 96 (91).\*

**βιβλιδάριον**, -ον, τό, (fr. βιβλίδιον, like ἱματιδάριον fr. ἱματίδιον), a little book: Rev. x. 8 Tdf. [edd. 2 and] 7. (Aristph. frag. 596.)\*

**βιβλίον**, -ον, τό, (dimin. of βίβλος), a small book, a scroll: Lk. iv. 17, 20; Jn. xx. 30; Gal. iii. 10; 2 Tim. iv.



13, etc.; a written document; a sheet on which something has been written, β. ἀποστασίον [bill of divorcement]: Mt. xix. 7; Mk. x. 4; see ἀποστάσιον, 1. βιβλίον ζωής, the list of those whom God has appointed to eternal salvation: Rev. xiii. 8 [Rec. τῇ βίβλῳ]; xvii. 8; xx. 12; xxi. 27; see ζωή, 2 b. [From Hdt. down.]

βίβλος, -ου, ἡ, (or rather ἡ βύβλος [but the form βίβλ. more com. when it denotes a writing], the plant called papyrus, Theophr. hist. plant. 4, 8, 2 sq.; [Plin. h. n. 13, 11 sq. (21 sq.)]; fr. its bark [rather, the cellular substance of its stem (for it was an endogenous plant)] paper was made [see Tristram, Nat. Hist. etc. p. 433 sq.; esp. Dureau de la Malle in the Mémoires de l'Acad. d. Inserr. etc. tom. 19 pt. 1 (1851) pp. 140-183, and (in correction of current misapprehensions) Prof. E. Abbot in the Library Journal for Nov. 1878, p. 323 sq., where other reff. are also given]), a written book, a roll or scroll: Mt. i. 1; Lk. iii. 4; Mk. xii. 26; Acts i. 20; τῆς ζωής, Phil. iv. 3; Rev. iii. 5, etc.; see βιβλίον. [From Aeschyl. down.]

βιβρώσκω: pf. βέβρωκα; to eat: Jn. vi. 13. (In Grk. writ. fr. Hom. down; often in Sept.)\*

Βιθυνία, -ας, ἡ, Bithynia, a province of Asia Minor, bounded by the Euxine Sea, the Propontis, Mysia, Phrygia, Galatia, Paphlagonia: Acts xvi. 7; 1 Pet. i. 1. [Cf. B. D. s. v.; Dict. of Grk. and Rom. Geog. s. v.; Conybeare and Howson, St. Paul, etc. ch. viii.]\*

βίος, -ου, ὁ, [fr. Hom. down]; a. life extensively, i. e. the period or course of life [see below and Trench § xxvii.]: Lk. viii. 14; 1 Tim. ii. 2; 2 Tim. ii. 4; 1 Jn. ii. 16; 1 Pet. iv. 3 [Rec.]. b. (as often in Grk. writ. fr. Hes. opp. 230, 575; Hdt., Xen.) that by which life is sustained, resources, wealth, [A. V. living]: Mk. xii. 44; Lk. viii. 43 [WH om. Tr mrg. br. cl.]; xv. 12, 30; xxi. 4; 1 Jn. iii. 17 [goods]. (For οὐχὶ in Prov. xxxi. 14 (xxix. 32).)\*

[Syn. βίος, ζωή: ζ. existence (having death as its antithesis); β. the period, means, manner, of existence. Hence the former is more naturally used of animals, the latter of men; cf. zoology, biography. N. T. usage exalts ζωή, and so tends to debase βίος. But see Bp. Lghtft. Ign. ad Rom. 7.]

βίωω, -ῶ: 1 aor. inf. βιώσαι; for which in Attic the 2 aor. inf. βιώναι is more common, cf. W. 84 (80); [B. 54 (48); Veitch or L. and S. s. v.]; (βίος); [fr. Hom. down]; to spend life, to live: τὸν χρόνον, to pass the time, 1 Pet. iv. 2; (Job xxix. 18; ἡμέρας, Xen. mem. 4, 8, 2). [Syn. see βίος, fin.]\*

βίωσις, -εως, ἡ, manner of living and acting, way of life: Acts xxvi. 4. (Sir. prolog. 10 διὰ τῆς ἐνόνμον βιώσεως; not found in prof. auth.)\*

βιωτικός, -ή, -όν, pertaining to life and the affairs of this life: Lk. xxi. 34; 1 Co. vi. 3 sq. (The word, not used in Attic, first occurs in Aristot. h. a. 9, 17, 2 [p. 616<sup>b</sup>, 27]; χρεῖαι βιωτικαί is often used, as Polyb. 4, 73, 8; Philo, vit. Moys. iii. § 18 fin.; Diod. 2, 29; Artemid. oneir. 1, 31. Cf. Lob. ad Phryn. p. 354 sq.)\*

βλαβερός, -ά, -όν, (βλάπτω), hurtful, injurious, (Xen. mem. 1, 5, 3 opp. to ὠφέλιμος): 1 Tim. vi. 9 ἐπιθυμία

βλαβεραί, cf. ἡδοναί βλ. Xen. mem. 1, 3, 11. (Often in Grk. writ. fr. Hom. [i. e. h. Merc. 36 (taken fr. Hes. opp. 365)] down; once in Sept., Prov. x. 26.)\*

βλάπτω: fut. βλάψω; 1 aor. ἔβλαψα, to hurt, harm, injure: τινά, Mk. xvi. 18; Lk. iv. 35. (Very often in Grk. writ. fr. Hom. down; Tob. xii. 2; 2 Macc. xii. 22, etc.)\*

βλαστάνω, 3 pers. sing. pres. subj. βλαστῇ fr. the form βλαστᾶω, Mk. iv. 27 L T Tr WH (cf. B. 55 (48); [Ecl. ii. 6; Herm. sim. 4, 1 sq.]); 1 aor. ἐβλάστησα (cf. W. 84 (80); [B. l. c.]); 1. intransitively, to sprout, bud, put forth leaves: Mk. iv. 27; Mt. xiii. 26; Heb. ix. 4; (Num. xvii. 8; Joel ii. 22, etc.; in Grk. writ. fr. Pind. down). 2. in later Grk. writ. transitively, to produce: τὸν καρπὸν, Jas. v. 18. (Gen. i. 11, etc.)\*

Βλάστος [i. e. a sprout], -ου, ὁ, Blastus, the chamberlain of king Herod Agrippa I.: Acts xii. 20 [cf. Mey. ad loc.]\*

βλασφημία, -ῶ, impf. ἐβλασφήμουν; 1 aor. ἐβλασφήμῃσα; Pass., [pres. βλασφημούμαι]; 1<sup>st</sup> fut. βλασφημηθήσομαι; (βλάσφημος, q. v.); to speak reproachfully, rail at, revile, calumniate, (Vulg. blasphemio); absol.: Lk. xxii. 65; Acts xiii. 45; xviii. 6; xxvi. 11; 1 Tim. i. 20; 1 Pet. iv. 4; with acc. of pers. or thing (as in later Grk., Joseph., Plut., Appian, etc.): Mt. xxvii. 39; Mk. iii. 28 L T Tr WH; xv. 29; Lk. xxiii. 39; Tit. iii. 2; Jas. ii. 7; Jude 10; with the cognate noun βλασφημίαν, to utter blasphemy (Plat. legg. 7 p. 800 c.; see ἀγαπάω ad fin.), Mk. iii. 28 R G (where L T Tr WH ὅσα for ὅσας, see above); [foll. by ἐν, 2 Pet. ii. 12; cf. Bttm. as at end, and see ἀγροῖω, a.]. Pass. βλασφημούμαι to be evil spoken of, reviled, railed at: Ro. iii. 8; xiv. 16; 1 Co. iv. 13 (T WH Tr mrg. δυσφημούμενοι); x. 30; Tit. ii. 5; 2 Pet. ii. 2; τὸ ὄνομα τίνος, Ro. ii. 24; 1 Tim. vi. 1. Spec. of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things (for ἤγ, 2 K. xix. 6, 22 cf. 4; cf. Grimm on 2 Macc. x. 34); absol.: Mt. ix. 3; xxvi. 65; Mk. ii. 7 L T Tr WH; [Jn. x. 36]; τὸν θεόν, Rev. xvi. 11, 21; τὴν θεάν, Acts xix. 37 (G L T Tr WH τὴν θεόν); τὸ ὄνομα τοῦ θεοῦ, Rev. xiii. 6; xvi. 9; τὸ πνεῦμα τοῦ θεοῦ (βλασφημεῖται), 1 Pet. iv. 14 Rec.; δόξας, Jude 8; 2 Pet. ii. 10 (see δόξα, III. 3 b. γ.); εἰς τὸ πνεῦμα τὸ ἅγ. Mk. iii. 29; Lk. xii. 10, (εἰς θεούς, Plat. rep. 2 p. 381 e.). The earlier Grks. say βλασφ. εἰς τινα, περί or κατά τινος; [on the N. T. constructions cf. W. 222 (208); 629 (584); B. 146 (128)].\*

βλασφημία, -ας, ἡ, railing, reviling, (Vulg. blasphemia); a. univ. slander, detraction, speech injurious to another's good name: Mt. xii. 31; xv. 19; Mk. iii. 28; vii. 22; Eph. iv. 31; Col. iii. 8; 1 Tim. vi. 4; Jude 9 (κρίσις βλασφημίας, i. q. κρίσις βλάσφημος in 2 Pet. ii. 11, a judgment pronounced in reproachful terms); Rev. ii. 9. b. specifically, impious and reproachful speech injurious to the divine majesty: Mt. xxvi. 65; Mk. ii. 7 [R G]; xiv. 64; Lk. v. 21; Jn. x. 33; Rev. xiii. 5 [not Lehm.]; ὄνομα or ὀνόματα βλασφημίας i. q. βλάσφημα (cf. W. § 34, 3 b.; [B. § 132, 10]): Rev. xiii. 1; xvii. 3 [R G Tr, see γέμω]; τοῦ πνεύματος, gen. of obj., Mt. xii. 31; πρὸς τὸν θεόν, Rev. xiii. 6. (Eur., Plat., Dem., al.; for πᾶσι, Ezek. xxxv.



12.) [BB.DD. s. v. Blasphemy; Campbell, Diss. on the Gospels, diss. ix. pt. ii.]\*

**βλάσφημος**, -ον, (βλάξ sluggish, stupid, and φήμη speech, report, [al. βλάπτω (q. v.) and φ.]), *speaking evil, slanderous, reproachful, railing, abusive*: Acts vi. 11 (ῥήματα βλάσφημα εἰς Μαῦσῃν καὶ τὸν θεόν); [vi. 13 Rec. (ῥ. βλ. κατὰ τοῦ τόπου τοῦ ἁγίου)]; 2 Pet. ii. 11 (see βλασφημία, a.); Rev. xiii. 5 [Lehm.]; βλάσφημος as subst. a *blasphemer*: 1 Tim. i. 13; 2 Tim. iii. 2. (Is. lxvi. 3; Sap. i. 6; Sir. iii. 16; 2 Macc. ix. 28; [x. 36 (cf. 4)]; in Grk. writ. fr. Dem. down.)\*

**βλέμμα**, -τος, τό, (βλέπω); a *look, glance*: βλέμματι κ. ἀκοῇ *in seeing and hearing*, 2 Pet. ii. 8 [cf. Warfield in Presbyt. Rev. for 1883 p. 629 sqq.]. (Eur., Arstph., Dem., Plut., al.)\*

**βλέπω**; [impf. ἔβλεπον; fut. βλέψω; 1 aor. ἔβλεψα; [pres. pass. βλέπομαι]; Sept. for בָּהַר, בָּהַר, בִּהַר, בִּזְהַר; in Grk. writ. fr. Aeschyl. down; to *see, discern*; **1.** with the bodily eye; **a.** to be possessed of sight, have the power of seeing, opp. to τυφλός: Mt. xii. 22; xiii. 16; xv. 31; Jn. ix. 7, 15, 19, 25; Acts ix. 9; Ro. xi. 8, 10; Rev. iii. 18, etc. (Soph. Oed. Col. 73; Arstph. Plut. 15; Xen. mem. 1, 3, 4; Ael. v. h. 6, 12, etc. Ex. iv. 11; xxiii. 8, etc. Tob. xi. 15). τὸ βλέπειν sight, the power of seeing, Lk. vii. 21 (GLT Tr WH om. τό). **b.** to perceive by the use of the eyes, to *see, look, descry*; **a.** absol.: βλέπόντων αὐτῶν *while they were looking*, Acts i. 9; [xxii. 11 Tr mrg. WH mrg.]; ἔρχου καὶ βλέπε, Rec. in Rev. vi. 1, 3, 5, 7. **β.** with acc. of pers. or thing: Mt. vii. 3; xi. 4; xxiv. 2; Mk. v. 31; viii. 23 sq.; xiii. 2; Lk. vi. 41; xxiv. 12 [Tom. L Tr br. WH reject the vs.]; Jn. i. 29; Acts iv. 14, etc.; [Rev. xviii. 18 Rec. ὁρῶντες]; τὴν φωνήν, him who uttered the voice, Rev. i. 12; ὄραμα, Acts xii. 9; he who has free access to one, as princes, ministers, and personal friends have to a king, is said βλ. τὸ πρόσωπόν τινος (ἡλῆθη ἡβ ἄρ, 2 K. xxv. 19; Jer. lii. 25; Esth. i. 14); hence in Mt. xviii. 10 angels of closest access or of highest rank are referred to (see ἀρχάγγελος). Pass. τὰ βλέπόμενα the things that are seen: 2 Co. iv. 18; Heb. xi. 3 (LT Tr WH τὸ βλέπόμενον, the sum-total or complex of things seen); ἐλπίς βλεπομένη hope of things that are seen, i. e. that are present, Ro. viii. 24. **c.** to turn the eyes to anything, to *look at, look upon, gaze at*: γυναῖκα, Mt. v. 28; εἰς τι or τινα [W. § 33 g.], Lk. ix. 62; Jn. xiii. 22; Acts iii. 4; εἰς τὸν οὐρανόν, Acts i. 11 T Tr WH; in the sense of *looking into* (i. e. in order to read), βιβλίον, Rev. v. 3 sq. **d.** univ. to *perceive by the senses, to feel*: τὸν ἀνεμὸν ἰσχυρόν [T WH om. ἰσχ.], Mt. xiv. 30, (κτύπον δέδορκα, Aeschyl. sept. 104). **e.** to *discover by use, to know by experience*: τί, Ro. vii. 23; foll. by ὅτι, 2 Co. vii. 8; by attract. τὸ θηρίον, ὅτι κτλ. Rev. xvii. 8; ὑπὲρ ὃ βλέπει με for ὑπὲρ τοῦτο, ὃ βλέπει με *δυντα*, lest he think me greater than on personal knowledge he finds me to be, 2 Co. xii. 6. **2.** metaph. to see with the mind's eye; **a.** to *have* (the power of) *understanding*: βλέποντες οὐ βλέπουσι, though endowed with understanding they do not understand, Mt. xiii. 13; Lk. viii. 10. **b.** to *discern mentally, observe, perceive, discover, understand*; absol.: δι' ἐσόπτρου, 1 Co. xiii. 12; of

the omniscient God βλέπων ἐν τῷ κρυπτῷ *seeing in secret*, where man sees nothing, Mt. vi. 4, 6, 18 [here LT Tr WH βλ. ἐν τ. κρυφαίῳ]; ἐγγίζουσιν τὴν ἡμέραν, Heb. x. 25 (fr. certain external signs); Ἰησοῦν . . . ἐστεφανωμένον, we see (from his resurrection and from the effects and witness of the Holy Spirit) Jesus crowned, Heb. ii. 9; foll. by ὅτι, Heb. iii. 19; Jas. ii. 22. **c.** to *turn the thoughts or direct the mind to a thing, to consider, contemplate, look to*; absol. βλέπετε *take heed*: Mk. xiii. 23, 33; with an acc. of the thing or pers., 1 Co. i. 26; x. 18; 2 Co. x. 7; Phil. iii. 2; Col. ii. 5; foll. by πῶς with indic. [W. 300 (282); B. 255 (219)], Lk. viii. 18; 1 Co. iii. 10; Eph. v. 15; to *weigh carefully, examine*, foll. by interrog. τί with indic. Mk. iv. 24; εἰς πρόσωπόν τινος, to look at i. e. have regard to one's external condition, — used of those who are influenced by partiality: Mt. xxii. 16; Mk. xii. 14. By a use not found in Grk. auth. εἰσὶν βλέπειν to look to one's self (i. q. sibi cavere): Mk. xiii. 9; foll. by ἵνα μή [cf. B. 242 (209)], 2 Jn. 8; βλέπειν ἀπό τινος (i. q. sibi cavere ab aliquo) to *beware of one* [W. 223 (209), cf. 39 (38); B. 242 (209), cf. 323 (278)], Mk. viii. 15; xii. 38; *look to* in the sense of *providing, taking care*: foll. by ἵνα, 1 Co. xvi. 10; foll. by μή with subj. aor., Mt. xxiv. 4; Mk. xiii. 5; Lk. xxi. 8; Acts xiii. 40; 1 Co. viii. 9 (μήπως); x. 12; Gal. v. 15; Heb. xii. 25; foll. by μή with fut. indic., Col. ii. 8; Heb. iii. 12. The Grks. say ὁρᾶν μή, [cf. W. 503 (468 sq.); B. 242 sq. (209)]. **3.** in a geographical sense, like Lat. *specto* [Eng. *look*], of places, mountains, buildings, etc., turned towards any quarter, as it were *facing it*: foll. by κατὰ with acc., Acts xxvii. 12 [cf. B. D. Am. ed. s. v. Phenice], (Sept. [Num. xxi. 20]; Ezek. xi. 1; [xliv. 1; xlvii. 1]; πρόσ, Xen. Hell. 7, 1, 17; mem. 3, 8, 9; Hdian. 6, 5, 2; Diog. Laërt. 1, 2, 48; Sept. Ezek. ix. 2; xl. 24; [xlv. 1]; εἰς, viii. 3, etc. [for other exx. see Soph. Lex. s. v.]). [SYN. see s. v. ὁράω. COMP.: ἀνα-, ἀπο-, δια-, ἐμ-, ἐπι-, περι-, προ-βλέπω.]

**βλητέος**, -α, -ον, (βάλλω), which must be thrown or put, (see βάλλω, 2); found only in neut.: Mk. ii. 22 (WH Tom. Tr br.); Lk. v. 38 βλητέον ἐστὶ foll. by acc. τὸν οἶνον, cf. Matth. § 447, 3 a.; [B. 190 (165)]. (Besides only in Basil i. p. 137 c. ed. Benedict.)\*

**Βοανηργές** ([RG, so Suid. (ed. Gaisf. 751 a.); but] L T Tr WH Βοανηργές), Boanerges, Hebr. בְּנֵי יָגֵד i. e. sons of thunder (as Mark himself explains it), [the name given by our Lord to James and John the sons of Zebedee]: Mk. iii. 17; β pronounced Boa as Noabhyim for Nebhyim; see *Lightf.* Horae Hebr. ad loc.; בְּנֵי, in Ps. lv. 15 a tumultuous crowd, seems in Syriac to have signified *thunder*; so that the name Βοανηργές seems to denote fiery and destructive zeal that may be likened to a thunder-storm, and to make reference to the occurrence narrated in Lk. ix. 34. [Cf. Dr. Jas. Morison's Com. on Mk. L c.; Kautzsch, Gram. d. Bibl.-Aram. p. 9.]\*

**βοάω**, -ῶ; [impf. ἐβόων Acts xxi. 34 Rec.]; 1 aor. ἐβόησα; (βοή); fr. Hom. down; in Sept. mostly for בָּהַר, בָּהַר, בָּהַר, to cry aloud, shout, (Lat. *boo*); **1.** to raise a cry: of joy, Gal. iv. 27 (fr. Is. liv. 1); of pain,



Mt. xxvii. 46 L mrg. Tr WH; Acts viii. 7. **2.** *to cry* i. e. *speak with a high, strong voice*: Mt. iii. 3, Mk. i. 3, Lk. iii. 4, Jn. i. 23, (all fr. Is. xl. 3); Mk. xv. 34; Lk. ix. 38 (RG ἀναβ.); [xviii. 38]; Acts xvii. 6; xxi. 34 Rec.; xxv. 24 (RG ἐπιβ.). **3.** *πρός τινα to cry to one for help, implore his aid*: Lk. xviii. 7 [T Tr WH αὐτῷ; cf. W. 212 (199)], (1 S. vii. 8; 1 Chr. v. 20; Hos. vii. 14, etc. for לָקָח רָצָה). [COMP.: ἀνα-, ἐπι-βοάω.]\*

[SYN. βοάω, καλέω, κράζω, κραυγάζω: It is not un-instructive to notice that in classic usage καλεῖν denotes 'to cry out' for a purpose, *to call*; βοᾶν to cry out as a manifestation of feeling; κράζειν to cry out harshly, often of an inarticulate and brutish sound; thus καλεῖν suggests intelligence; βοᾶν sensibilities; κράζειν instincts; hence, βοᾶν esp. a cry for help. κραυγάζειν, intensive of κράζω, denotes to cry coarsely, in contempt, etc. Cf. Schmidt ch. 3.]

Βοές, ὁ, Mt. i. 5 T WH, for Rec. βοός, q. v.

βοή, -ῆς, ἡ, *a cry*: Jas. v. 4 (of those imploring vengeance). From Hom. down.\*

βοήθεια, -ας, ἡ, (see βοθέω), *help*: Heb. iv. 16, (often in Sept., chiefly for ἡγῶν and ἡγῶν; in Grk. writ. fr. Thuc. and Xen. down); plur. *helps*: Acts xxvii. 17 [see Hackett ad loc.; B.D. s. v. Ship 4; Smith, Voyage and Shipwr. of St. Paul, pp. 106 sq. 204 sq.; cf. ὑποζώνυμι].\*

βοη-θέω, -ῶ; 1 aor. ἐβοήθησα; (fr. βοή *a cry* and θέω *to run*); in Sept. chiefly for ἡγῶν; in Grk. writ. fr. [Aeschyl. and] Hdt. down; prop. *to run to the cry* (of those in danger); hence univ. *to help, succor, bring aid*: τινί, Mt. xv. 25; Mk. ix. 22, 24 (βοήθει μου τῇ ἀπιστίᾳ, "quod fiduciae meae deest bonitate tua supple," Grotius); Acts xvi. 9; xxi. 28; 2 Co. vi. 2; Heb. ii. 18; Rev. xii. 16.\*

βοηθός, -όν, *helping*, (vñes, Hdt. 5, 97; στήριγμα, Tob. viii. 6); mostly as subst. [so fr. Hdt. down] *a helper*: Heb. xiii. 6 (of God, fr. Ps. cxvii. (cxviii.) 7, as often in Sept.).\*

βόθυνος, -ον, ὁ, *a pit, a ditch*: Mt. xii. 11; xv. 14; Lk. vi. 39. (Solon in Bekker's Anecd. i. 85; Xen. oec. 19, 3; Theophr. hist. pl. 4, 2, 2 [(var.); al.]; Sept. 2 S. xviii. 17, etc.).\*

βολή, -ῆς, ἡ, (βάλλω), *a throw*: ὥσει λίθου βολήν *about a stone's throw*, as far as a stone can be cast by the hand, Lk. xxii. 41, (ὥσει τόσον βολήν, Gen. xxi. 16; μέχρι λίθου κ. ἀκοντίου βολῆς, Thuc. 5, 65; εἰς ἀκοντίου βολῆς, Xen. Hell. 4, 5, 15).\*

βολίζω: 1 aor. ἐβόλισα; (βολίς *a missile, dart*; *a line and plummet with which mariners sound the depth of the sea, a sounding-lead*); *to heave the lead, take soundings*: Acts xxvii. 28. (Besides only in Eustath.; [Mid. intrans. *to sink* in water, Geopon. 6, 17].)\*

βολίς, -ίδος, ἡ, (βάλλω), *a missile, dart, javelin*: Heb. xii. 20 Rec. fr. Ex. xix. 13. (Neh. iv. 17; Num. xxiv. 8; [Sap. v. 22; Hab. iii. 11]; Plut. Demetr. 3.)\*

βοός, ὁ, (ἡγῶν fleetness [but see B.D. Am. ed.]), *Booz*, [more commonly] *Boaz*, a kinsman of Ruth, afterwards her (second) husband, (Ruth ii. 1 sqq.; 1 Chr. ii. 11):

Mt. i. 5 [Boós L Tr, Boés T WH]; Lk. iii. 32 [L T Tr WH Boós].\*

βόρβωρος, -ου, ὁ, *dung, mire*: 2 Pet. ii. 22. (Sept.; Aeschyl., Arstph., Plat., sqq.; ἐν βορβώρῳ κυλισθαι, of the vicious, Epict. diss. 4, 11, 29.)\*

βορρᾶς, -ᾱ [W. § 8, 1; B. 20 (18)], ὁ, (equiv. to βορέας, -έου), often [in Attic writ.], in Sept. for ἡβῆ; 1. *Boreas; the north-north-east wind*. 2. *the north*: Lk. xiii. 29; Rev. xxi. 13, [cf. W. 121 (115) s. v. με-σσημβρία].\*

βόσκειν; as in Grk. writ. fr. Hom. down, *to feed*: Mk. v. 14; Lk. xv. 15; ἀρνία, πρόβατα, Jn. xxi. 15, 17, (in a fig. disc. portraying the duty of a Christian teacher to promote in every way the spiritual welfare of the members of the church); ὁ βόσκων *a herdsman*: Mt. viii. 33; Lk. viii. 34. In Pass. and Mid. [pres. ptep. βοσκόμενος, cf. W. § 38, 2 note] of flocks or herds, *to feed, graze*: Mt. viii. 30; Mk. v. 11; Lk. viii. 32. (In Sept. for ἡγῶν).\*

[SYN. βόσκειν, ποιμαίνειν: π. is the wider, β. the narrower term; the former includes oversight, the latter denotes nourishment; π. may be rendered *tend*, β. specifically *feed*. See Trench § xxv.; Meyer on Jn. as above.]

Βοσώρ, ὁ, (ἡγῶν *a torch, a lamp*; Sept. Βεώρ, Num. xxii. 5; xxxi. 8; Deut. xxiii. 4; by change of ὦ into σ, Βοσώρ), *Bosor*, the father of Balaam: 2 Pet. ii. 15 [WH txt. Βεώρ].\*

βοτάνη, -ης, ἡ, (βόσκω), *an herb fit for fodder, green herb, growing plant*: Heb. vi. 7. (Hom., Pind., Plat., Eur., Diod., Ael., al. Sept. for βῶγ, ῥῖγ, βῶγ. [Metaph. of men, Ignat. ad Eph. 10, 3; ad Trall. 6, 1; ad Philad. 3, 1].)\*

βότρυς, -υος, ὁ, *a bunch or cluster of grapes*: Rev. xiv. 18 [cf. B. 14 (13)]. (Gen. xl. 10; Num. xiii. 24 sq. Grk. writ. fr. Hom. down).\*

βουλευτής, -οῦ, ὁ, *a councillor, senator, (buleuta, Plin. epp.)*: first in Hom. Il. 6, 114; of a member of the Sanhedrin, Mk. xv. 43; Lk. xxiii. 50. (Job iii. 14; xii. 17.)\*

βουλεύω: 1. *to deliberate, take counsel, resolve, give counsel*, (Is. xxiii. 8; [fr. Hom. down]). 2. *to be a councillor or senator, discharge the office of a senator*: Xen. mem. 1, 1, 18; Plat. Gorg. p. 473 e.; [al.]. In the N. T. Mid., [pres. βουλευόμεναι; impf. ἐβουλευόμεν; fut. βουλεύσομαι, Lk. xiv. 31 L mrg. T WH; 1 aor. ἐβουλευσάμην]; 1. *to deliberate with one's self, consider*: foll. by εἰ, Lk. xiv. 31, (Xen. mem. 3, 6, 8). 2. *to take counsel, resolve*: foll. by inf., Acts v. 33 [R G T Tr mrg.]; xv. 37 [Rec.]; xxvii. 39; τί, 2 Co. i. 17; foll. by ἵνα, Jn. xi. 53 L T Tr txt. WH; xii. 10 [cf. W. § 38, 3]. [COMP.: παρα-(-μαι), συμ-βουλεύω.]\*

βουλή, -ῆς, ἡ, (βούλομαι), fr. Hom. down; often in Sept. for ἡγῶν; *counsel, purpose*: Lk. xxiii. 51 (where distinguished fr. ἡ πράξις); Acts v. 38; xxvii. 12 (see τίθημι, 1 a.), 42; plur. 1 Co. iv. 5; ἡ βουλή τοῦ θεοῦ, Acts xiii. 36; esp. of the purpose of God respecting the salvation of men through Christ: Lk. vii. 30; Acts ii. 23; iv. 28; [Heb. vi. 17]; πᾶσαν τὴν βουλὴν τοῦ θεοῦ all the-



contents of the divine plan, Acts xx. 27; ἡ βουλὴ τοῦ θελήματος αὐτοῦ the counsel of his will, Eph. i. 11.\*

**βούλημα**, -τος, τό, (βούλομαι), *will, counsel, purpose*: Acts xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (Rec. θέλημα). (2 Macc. xv. 5; in Grk. writ. fr. Plat. down.) [SYN. cf. θέλω, fin.]\*

**βούλομαι**, 2 pers. sing. βούλει Lk. xxii. 42 (Attic for βούλη, cf. W. § 13, 2 a.; B. 42 (37)); impf. ἐβουλόμην (Attic [cf. Veitch], yet commonly] ἡβουλόμην); 1 aor. ἐβουλήθην (Mt. i. 19) and ἡβουλήθην (2 Jn. 12 R G; but al. ἐβουλήθ. cf. [WH. App. p. 162]; W. § 12, 1 c.; B. 33 (29)); Sept. for בָּרַח, רָצַח; [fr. Hom. down]; *to will, wish*; and **1.** commonly, *to will deliberately, have a purpose, be minded*: foll. by an inf., Mk. xv. 15; Acts v. 28, 33 (L WH Tr txt. for R G T ἐβουλεύοντο); xii. 4; xv. 37 (L T Tr WH for R ἐβουλεύοντο); xviii. 27; xix. 30; xxii. 30; xxiii. 28; xxvii. 43; xxviii. 18; 2 Co. i. 15; Heb. vi. 17; 2 Jn. 12; 3 Jn. 10 (τοὺς βουλομένους sc. ἐπιδέχεσθαι τοὺς ἀδελφούς); Jude 5; Jas. i. 18 (βουληθεὶς ἀπεκύησεν ἡμᾶς of his own free will he brought us forth, with which will it ill accords to say, as some do, that they are tempted to sin by God). with an acc. of the obj. τοῦτο, 2 Co. i. 17 (L T Tr WH for R βουλεύόμενος); foll. by an acc. with inf. 2 Pet. iii. 9. of the will electing or choosing between two or more things, answering to the Lat. *placet mihi*: Mt. i. 19 (cf. ἐνθυμείσθαι, 20); xi. 27 [not L mrg.]; Lk. x. 22; xxii. 42; Acts xxv. 20; [1 Co. xii. 11]; Jas. iii. 4; iv. 4; foll. by the subj. βούλεσθε, ἰμὶν ἀπολύσω; *is it your will I should release unto you?* (cf. W. § 41 a. 4 b.; B. § 139, 2), Jn. xviii. 39. of the will prescribing, foll. by an acc. with inf.: Phil. i. 12 (γινώσκων ὑμᾶς βούλωμαι I would have you know, know ye); 1 Tim. ii. 8; v. 14; Tit. iii. 8. **2.** of willing as an affection, *to desire*: foll. by an inf., 1 Tim. vi. 9 (οἱ βουλόμενοι πλουτεῖν); Acts xvii. 20; xviii. 15; ἐβουλόμην (on this use of the impf. see B. 217 (187) sq.; [cf. W. 283 (266); Bp. Lghtft. on Philem. 13]), Acts xxv. 22; Philem. 13. On the difference between βούλωμαι and θέλω, see θέλω, fin.\*

**βουνός**, -οῦ, ὁ, a Cyrenaic word acc. to Hdt. 4, 199, which Eustath. [831, 33] on Il. 11, 710 says was used by Philemon [Noθ. 1], a comic poet (of the 3d cent. B. C.). It was rejected by the Atticists, but from Polyb. on [who (5, 22, 1 sq.) uses it interchangeably with λόφος] it was occasionally received by the later Grk. writ. (Strabo, Pausan., Plut., al.); in Sept. very often for בָּרַח; (perh. fr. βαῶ to ascend [cf. Hesych. βουνοί· βομοί, and βομίδες in Hdt. 2, 125 (Schmidt ch. 99, 11)]); *a hill, eminence, mound*: Lk. iii. 5 (Is. xl. 4); xxiii. 30 (Hos. x. 8). Cf. Sturz, De dial. Maced. etc. p. 153 sq.; Lob. ad Phryn. p. 355 sq.; [Donaldson, New Crat. § 469].\*

**βοῦς**, βοός, acc. sing. βόυν, [acc. plur. βόας, B. 14 (13)], ὁ, ἡ, *an ox, a cow*: Lk. xiii. 15; xiv. 5, 19; Jn. ii. 14 sq.; 1 Co. ix. 9; 1 Tim. v. 18. [From Hom. down].\*

**βραβεῖον**, -ου, τό, (βραβεύς the arbiter and director of a contest, who awards the prize; called also βραβευντής, Lat. *designator*), *the award to the victor in the games, a prize*, (in eccl. Lat. *brabeum, brabium*), (Vulg. *bravium*):

1 Co. ix. 24; metaph. of the heavenly reward for Christian character, Phil. iii. 14. (Oppian, cyn. 4, 197; Lycophr. 1154; ὑπομονῆς βρ. Clem. Rom. 1 Cor. 5, 5 [where see Lghtft., Gebh. and Harn.]; ἀφθαρσίας, Mart. Polyc. 17.)\*

**βραβεύω**; in Grk. writ. fr. Isoc. and Dem. down; **1.** *to be a βραβεύς or umpire* (see βραβεῖον). **2.** *to decide, determine*. **3.** *to direct, control, rule*: Col. iii. 15 [where see Meyer; contra, Bp. Lghtft. COMP.: κατα-βραβεύω].\*

**βραδύνω**; (βραδύς); *to delay, be slow*; **1.** rarely trans. *to render slow, retard*: τὴν σωτηρίαν, Sept. Is. xlv. 13; pass. ὁδός, Soph. El. 1501 [cf. O. C. 1628]. Mostly **2.** intrans. *to be long, to tarry, loiter*, (so fr. Aeschyl. down): 1 Tim. iii. 15; unusually, with gen. of the thing which one delays to effect, 2 Pet. iii. 9 τῆς ἐπαγγελίας [A. V. is not slack concerning his promise] i. e. *to fulfil his promise*; cf. W. § 30, 6 b. (Sir. xxxii. (xxxv.) 22.)\*

**βραδυπλοέω**, -ῶ; (βραδύς and πλοῦς); *to sail slowly*: pres. ptep. in Acts xxvii. 7. (Artem. oneir. 4, 30.)\*

**βραδύς** -εία, -ύ, *slow*; **a.** prop.: εἰς τι, Jas. i. 19. **b.** metaph. *dull, inactive, in mind; stupid, slow to apprehend or believe*, (so Hom. Il. 10, 226; opp. to συνετός, Polyb. 4, 8, 7; τὸν νοῦν, Dion. Hal. de Att. oratt. 7 [de Lys. judic.]; δυσμαθία· βραδυτῆς ἐν μαθήσει, Plat. defin. p. 415 e.): with a dat. of respect, τῇ καρδίᾳ, Lk. xxiv. 25. [SYN. see ἀργός, fin.]\*

**βραδυτής** (on accent cf. Bttm. Ausf. Spr. ii. p. 417 sq.; [Chandler §§ 634, 635; W. 52 sq. (52)]), -ῆτος, ἡ, (βραδύς), *slowness, delay*: 2 Pet. iii. 9. (From Hom. down.)\*

**βραχίων**, -ονος, ὁ, [fr. Hom. down], *the arm: the βραχίον of God is spoken of Hebraistically for the might, the power of God*, Lk. i. 51 (cf. Deut. iv. 34; v. 15; xxvi. 8); Jn. xii. 38 (Is. liii. 1); Acts xiii. 17.\*

**βραχύς**, -εία, -ύ, *short, small, little*, (fr. Pind., Hdt., Thuc. down); **a.** of place; neut. βραχύ adverbially, *a short distance, a little*: Acts xxvii. 28 (2 S. xvi. 1; Thuc. 1, 63). **b.** of time; βραχύ τι *a short time, for a little while*: Heb. ii. 7, 9, (where the writer transfers to time what the Sept. in Ps. viii. 6 says of rank); Acts v. 34 [here L T Tr WH om. τι]; μετὰ βραχύ shortly after, Lk. xxii. 58. **c.** of quantity and measure; βραχύ τι [Tr txt. WH om. L Tr mrg. br. τι] *some little part, a little*: Jn. vi. 7 (βραχύ τι τοῦ μέλιτος, 1 S. xiv. 29; ἔλαιον βραχύ, Joseph. antt. 9, 4, 2; βραχύτατος λεβανωτός, Philo de vict. off. § 4); διὰ βραχείων in few sc. words, briefly, Heb. xiii. 22 (so [Plat., Dem., al. (cf. Bleek on Heb. l. c.)] Joseph. b. j. 4, 5, 4; ἐν βραχυτάτῳ δηλοῦν to show very briefly, Xen. Cyr. 1, 2, 15).\*

**βρέφος**, -ους, τό; **a.** *an unborn child, embryo, fetus*: Lk. i. 41, 44; (Hom. Il. 23, 266; Plut. rep. Stoic. 41 τὸ βρ. ἐν τῇ γαστρί). **b.** *a new-born child, an infant, a babe*, (so fr. Pind. down): Lk. ii. 12, 16; xviii. 15; Acts vii. 19; 1 Pet. ii. 2; ἀπὸ βρέφους from infancy, 2 Tim. iii. 15 (so ἐκ βρέφους, Anth. Pal. 9, 567).\*

**βρέχω**; 1 aor. ἔβρεξα; fr. Pind. and Hdt. down; **1.** *to moisten, wet, water*: Lk. vii. 38 (τ. πόδας δάκρυσιν, cf. Ps. vi. 7), 44. **2.** in later writ. (cf. Lob. ad Phryn. p. 291 [W. 23]) *to water with rain* (Polyb. 16, 12, 3), *to*

cause to rain, to pour the rain, spoken of God: ἐπί τινα, Mt. v. 45; to send down like rain: κύριος ἔβρεξε θεῖον κ. πῦρ, Gen. xix. 24; χάλαζαν, Ex. ix. 23; [μάννα, Ps. lxxvii. (lxxviii.) 24]; impers. βρέχει ἡ τοῦ β. β. (cf. W. § 58, 9 b. β.). Jas. v. 17; with added acc., πῦρ κ. θεῖον, Lk. xvii. 20; with added subject, ἑτέρος, Rev. xi. 6.\*

**βροντή**, -ῆς, ἡ, *thunder*: Mk. iii. 17 (on which see Βοανεργές); Jn. xii. 29; Rev. iv. 5; vi. 1; viii. 5; x. 3 sq.; xi. 19; xiv. 2; xvi. 18; xix. 6. [From Hom. down.]\*

**βροχή**, -ῆς, ἡ, (βρέχω, q. v.), a later Grk. word (cf. Lob. ad Phryn. p. 291), a besprinkling, watering, rain: used of a heavy shower or violent rainstorm, Mt. vii. 25, 27; Ps. lxvii. (lxviii.) 10; civ. (cv.) 32, for βροχῆ.\*

**βρόχος**, -ου, ὁ, a noose, slip-knot, by which any person or thing is caught, or fastened, or suspended, (fr. Hom. down): βρόχον ἐπιβάλλειν τινί to throw a noose upon one, a fig. expression borrowed from war [or the chase] (so βρ. περιβάλλειν τινί, Philo, vit. Moys. iii. § 34; Joseph. b. j. 7, 4), i. e. by craft or by force to bind one to some necessity, to constrain him to obey some command, 1 Co. vii. 35.\*

**βρυγμός**, -οῦ, ὁ, (βρύχω, q. v.), a gnashing of teeth: with τῶν ὀδόντων added, a phrase denoting the extreme anguish and utter despair of men consigned to eternal condemnation, Mt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Lk. xiii. 28. (In Sir. li. 3 βρυγμός is attributed to beasts, which gnash the teeth as they attack their prey; in Prov. xix. 12 Sept. for נִנֵּן snarling, growling; in the sense of biting, Nic. th. 716, to be derived fr. βρύκω to bite; cf. Fritzsche on Sir. as above, p. 308.)\*

**βρύχω**: [impf. ἔβρυχον]; to grind, gnash, with the teeth: ὀδόντας ἐπί τινα, Acts vii. 54, (Job xvi. 9; Ps. xxxiv. (xxxv.) 16; xxxvi. (xxxvii.) 12 for שִׁנָּיִם רִיחַ and שִׁנָּיִם רִיחַ; intrans. without ὀδόντας, [Hermipp. ap.] Plut. Peric. 33 fin.; [Hipp. (see L. and S.)]). Of the same origin as βρύκω (cf. δέχω and δέκω, to bite, chew; see Hermann on Soph. Philoct. 735; [Ellendt, Lex. Soph. s. v. βρύκω].)\*

**βρώω**; 1. intrans. to abound, gush forth, teem with juices, ([akin to βλύω, φλύω; see Lob. Techn. p. 22 sq.; Curtius p. 531], cf. Germ. *Brust*, *Brühe*); often so fr. Hom. down (Il. 17, 56 ἔρνος ἀνθεί βρώει). 2. more rarely trans. to send forth abundantly: absol. to teem, ἡ γῆ βρώει, Xen. venat. 5, 12; with an acc. of flowers, fruits, Χάριτες ῥόδα βρόνουν, Anaer. 44, 2 (37, 2); to send forth water, Jas. iii. 11.\*

**βρώμα**, -τος, τό, (βρώ i. q. βιβρώσκω), that which is eaten, food; (fr. Thuc. and Xen. down): 1 Co. viii. 8, 13; x. 3; Ro. xiv. 15, 20; plur.: Mt. xiv. 15; Mk. vii. 19; Lk. iii. 11; ix. 13; 1 Co. vi. 13; 1 Tim. iv. 3; Heb. xiii. 9; βρώματα κ. πόματα meats and drinks, Heb. ix. 10 (as in Plat. legg. 11 p. 932 e.; 6 p. 782 a.; Critias p. 115 b.; in sing. Xen. Cyr. 5, 2, 17). of the soul's aliment, i. e. either instruction, 1 Co. iii. 2 (as solid food opp. to τὸ

γάλα), or that which delights and truly satisfies the mind, Jn. iv. 34.\*

**βρώσιμος**, -ον, (βρώσις), eatable: Lk. xxiv. 41. (Lev. xix. 23; Ezek. xlvii. 12. Aeschyl. Prom. 479; [Antiatt. in Bekker, Anecd. p. 84, 25].)\*

**βρώσις**, -εως, ἡ, (βρώω, βιβρώσκω); 1. the act of eating, (Tertull. *esus*): βρώσις κ. πόσις, Ro. xiv. 17 (on which see βασιλεία, 3); with gen. of the obj. 1 Co. viii. 4 (Plat. de rep. 10 p. 619 c. παίδων αὐτοῦ); in a wider sense, corrosion: Mt. vi. 19 sq. 2. as almost everywhere in Grk. writ. that which is eaten, food, aliment: Heb. xii. 16; εἰς βρώσιν for food, 2 Co. ix. 10 (Sap. iv. 5); βρώσις καὶ [so WH txt. Tr mrg.; al. ἡ] πόσις, Col. ii. 16, (Hom. Od. 1, 191; Plat. legg. 6, 783 c.; Xen. mem. 1, 3, 15; [cf. Fritzsche on Rom. iii. p. 200 note; per contra Mey. or Ellic. on Col. l. c.]). used of the soul's aliment — either that which refreshes it, Jn. iv. 32, or nourishes and supports it unto life eternal, Jn. vi. 27, 55.\*

**βρώσκω**, unused pres. whence pf. βέβρωκα; see βιβρώσκω.

**βυθίζω**; [pres. pass. βυθίζομαι]; (βυθός, q. v.); to plunge into the deep, to sink: ὥστε βυθιζεσθαι αὐτά, of ships (as Polyb. 2, 10, 5; 16, 3, 2; [Aristot., Diod., al.]), so that they began to sink; Lk. v. 7; metaph. τινὰ εἰς ὄλεθρον [A. V. *drown*], 1 Tim. vi. 9.\*

**βυθός**, -οῦ, ὁ, the bottom (of a ditch or trench, Xen. oec. 19, 11); the bottom or depth of the sea, often in Grk. writ. fr. Aeschyl. Prom. 432 down; the sea itself, the deep sea: 2 Co. xi. 25, as in Ps. cvi. (cvii.) 24; so Lat. *profundum* in Lucan, Phars. 2, 680 "*profundi ora videns*."\*

**βυρσεύς**, -έως, ὁ, (βύρσα a skin stripped off, a hide), a tanner: Acts ix. 43; x. 6, 32. (Artem. oneir. 4, 56.) [Cf. B.D. Am. ed. s. v. Tanner.]\*

**βύσσινος**, -η, -ον, (ἡ βύσσος, q. v.; cf. ἀκάνθινος, ἀμαράντινος), made of fine linen; neut. βύσσινον sc. ἱμάτιον (W. 591 (550); [B. 82 (72)]), (a) fine linen (garment): Rev. xviii. 12 (Rec. βύσσου), 16; xix. 8, 14 [WH mrg. λευκοβύσσινον (for βύσσινον λευκόν)]. (Gen. xli. 42; 1 Chr. xv. 27. Aeschyl., Hdt., Eur., Diod. 1, 85; Plut., al.)\*

**βύσσος**, -ου, ἡ, [Vaniček, Fremdwörter, s. v.], byssus, a species of Egyptian flax (found also in India and Achaia) — or linen made from it — very costly, delicate, soft, white, and also of a yellow color, (see respecting it Pollux, onomast. l. 7 c. 17 § 75): Lk. xvi. 19; Rev. xviii. 12 Rec. (In Sept. generally for ψῶ, also ἴψ, cf. 1 Chr. xv. 27; 2 Chr. v. 12; cf. Win. RWB. s. v. Baumwolle; [BB.DD. s. vv. Byssus and Linen]. Joseph. antt. 3, 6, 1 sq.; 3, 7, 2; Philostr. vit. Apoll. 2, 20 [p. 71 ed. Olear.]; on the flax of Achaia growing about Elis, cf. Pausan. 5, 5, 2; 7, 21, 7.)\*

**βωμός**, -οῦ, ὁ, (see βωνός), an elevated place; very freq. in Grk. writ. fr. Hom. down, a raised place on which to offer sacrifice, an altar: Acts xvii. 23. (Often in Sept. for ἱελεῖν.)\*



## Γ

## Γαββαθα

## γαζοφυλάκιον

**Γαββαθα** [-θά WH], ἡ, indecl., *Gabbatha*, Chald. ܡܕܢܚܐ, (Hebr. ܨܐ the back); hence a raised place, an elevation, (cf. *C. F. A. Frützche*, Ueber die Verdienste Tholucks u.s.w. p. 102 sq.; *Delitzsch* in the Zeitschr. f. luth. Theol. for 1876, p. 605; [*Wünsche*, Neue Beiträge u.s.w. p. 560]; but see the somewhat diff. opinion of *Keim*, Jesu von Nazara, iii. 365): Jn. xix. 13, where is added the rather loose interpretation *λιθόστρωτον*, i. e. a stone pavement, which some interpreters think was a portable pavement, or the square blocks such as the Roman generals carried with them, to be laid down not only under their seats in general, but also under those they occupied in administering justice (cf. Suet. Jul. Caes. 46 and *Casaubon* ad loc.). This opinion is opposed by the circumstance that John is not accustomed to add a Greek interpretation except to the Hebr. names of fixed Jewish localities, cf. v. 2; ix. 7; xix. 17; and that this is so in the present case is evident from the fact that he has said *εἰς τόπον*, i. e. in a definite locality which had that name. Besides, it cannot be proved that that custom of the military commanders was followed also by the governors of provinces residing in cities. Doubtless the Chaldaic name was given to the spot from its shape, the Greek name from the nature of its pavement. Cf. below under *λιθόστρωτον*; *Win. RWB.* s. v. *Lithostroton*; [*BB.DD.* s. v. *Gabbatha*; *Tholuck*, Beiträge zur Spracherklärung u.s.w. p. 119 sqq.]\*

**Γαβριήλ**, ὁ, (ܓܒܪܝܐܝܝܠ, fr. ܓܒܪ strong man, hero, and ܠܐ God), indecl., *Gabriel*, one of the angel-princes or chiefs of the angels (Dan. viii. 16; ix. 21): Lk. i. 19, 26; see ἀρχάγγελος [and reff. s. v. ἄγγελος, fin.; *BB.DD.* s. v.]\*

**γάγγραινα**, -ης, ἡ, (γρᾶω or γρᾶίνω to gnaw, eat), a gangrene, a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones: 2 Tim. ii. 17 [where cf. *Ellic.*]. (Medical writ. [cf. *Wetst.* ad l. c.]; *Plut. discr. am. et adulat.* c. 36.)\*

**Γὰδ**, ὁ, (γῆ fortune, cf. Gen. xxx. 11; [xliv. 19; on the meaning of the word see *B.D.* s. v.]), indecl., *Gad*, the seventh son of the patriarch Jacob, by Zilpah, Leah's maid: Rev. vii. 5.\*

**Γαδαρηνός**, -ή, -όν, (fr. the prop. name *Γαδará*; cf. the adj. Ἀβιληνή, Μαγδαληνή), of *Gadara*, a *Gadarene*. *Gadara* was the capital of *Peræa* (*Joseph.* b. j. 4, 7, 3), situated opposite the southern extremity of the Lake of Gennesaret to the south-east, but at some distance from the lake on the banks of the river Hieromax (*Plin.* h. n. 5, 16), 60 stadia from the city Tiberias (*Joseph.* vita 65), inhabited chiefly by Gentiles (*Joseph.* antt. 17,

11, 4); cf. *Win. RWB.* s. v. *Gadara*; *Rüetschi* in *Herzog* iv. p. 636 sq.; *Kneucker* in *Schenkel* ii. 313 sq.; *Riehm*, *HWB.* p. 454; [*BB.DD.* s. v.]. χώρα τῶν Γαδαρηνῶν the country of the *Gadarenes*, *Gadaris*: Mk. v. 1 Rec.; Lk. viii. 26 Rec., 37 RG [but here ἡ περίχωρος τῶν Γ.], and in Mt. viii. 28 T Tr WH; but the Mss. differ in these pass.; see *Γερασσηνοί* and *Γεργεσηνοί*.\*

**γάζα**, -ης, ἡ, a Persian word, adopted by the Greeks and Latins (*Cic. off.* 2, 22), the royal treasury, treasure, riches, (*Curt.* 3, 13, 5 pecuniam regiam, quam gazam Persae vocant): *Acts* viii. 27. ([*Theophr.*], *Polyb.*, *Diod.* 17, 35 and 64; *Plut.*, al. *Sept.* 2 *Esdr.* v. 17; vii. 20.)\*

**Γάζα**, -ης [B. 17 (15)], ἡ, (ܓܝܕ i. e. strong, fortified, (cf. *Valentia*); the ܕ being represented by γ, cf. ܡܕܢܚܐ *Γομόρρα*), formerly a celebrated city of the Philistines, situated on a hill near the southern border of the land of Israel, between *Raphia* and *Ascalon*, twenty stadia ['at the most,' *Arrian.exp. Alex.* 2, 26; "seven," *Strabo* 16, 30] from the sea and eleven geographical miles from *Jerusalem*. It was fortified and surrounded by a massive wall. Although held by a Persian garrison, *Alexander the Great* captured it after a siege of two months, but did not destroy it ([*Joseph.* antt. 11, 8, 4]; *Diod.* 17, 48; *Plut. Alex.* 25; *Curt.* 4, 6 sq.). Afterwards, in the year B. C. 96, *Alexander Jannæus*, king of the Jews, took it after a year's siege and destroyed it (*Joseph.* antt. 13, 13, 3). *Gabinus* rebuilt it B. C. 58 (*Joseph.* l. c. 14, 5, 3). Finally the emperor *Augustus* gave it [B. C. 30] to *Herod the Great* (*Joseph.* l. c. 15, 7, 3), after whose death it was annexed to *Syria* (*Joseph.* l. c. 17, 11, 4). Modern *Ghuzzeh* [or *Ghazze*], an unfortified town, having an area of two English miles, with between fifteen and sixteen thousand inhabitants. Mentioned in the N. T. in *Acts* viii. 26, where the words αὐτῇ ἐστὶν ἔρημος refer to ἡ ὁδός; Philip is bidden to take the way which is ἔρημος, solitary; cf. *Meyer* ad loc.; [*W.* § 18, 9 N. 3; B. 104 (91)]. A full history of the city is given by *Stark*, *Gaza u. d. philistäische Küste.* Jena, 1852; a briefer account by *Win. RWB.* [see also *BB.DD.*] s. v. *Gaza*; *Arnold* in *Herzog* iv. p. 671 sqq.\*

**γαζο-φυλάκιον**, -ου, τό, (fr. γάζα, q. v., and φυλακή; hence i. q. θησαυροφυλάκιον, *Hesych.*), a repository of treasure, esp. of public treasure, a treasury: *Esth.* iii. 9; 1 *Esdr.* viii. 18, 44; 1 *Macc.* iii. 28. In *Sept.* used for *בִּצְלוֹ* and *בִּצְלֵי* of apartments constructed in the courts of the temple, in which not only the sacred offerings and things needful for the temple service were kept, but in which also the priests, etc., dwelt: *Neh.* xiii. 7; x. 37 sqq.; of the sacred treasury, in which not only treasure but also



the public records (1 Macc. xiv. 49; cf. Grimm ad loc.) were stored, and the property of widows and orphans was deposited (2 Macc. iii. 10; cf. Grimm ad loc.): 1 Macc. xiv. 49; 2 Macc. iii. 6, 28, 40; iv. 42; v. 18. Josephus speaks of both *γαροφύλακια* (plur.) in the women's court of Herod's temple, b. j. 5, 5, 2; 6, 5, 2; and *τὸ γαροφ.*, antt. 19, 6, 1. In the N. T., in Mk. xii. 41, 43; Lk. xxi. 1; Jn. viii. 20 (*ἐν τῷ γαροφ.* at, near, the treasury [yet cf. W. § 48, a. 1 c.]), *τὸ γαροφ.* seems to be used of that receptacle mentioned by the Rabbins to which were fitted thirteen chests or boxes, *תְּרִיזִים* i. e. *trumpets*, so called from their shape, and into which were put the contributions made voluntarily or paid yearly by the Jews for the service of the temple and the support of the poor; cf. *Lightfoot*, *Horae Hebr. et Talm.* p. 536 sq.; *Lücke* [*Tholuck*, or *Godet*] on Jn. viii. 20; [B.D. Am. ed. s. v. *Treasury*]. (Strabo 2 p. 319 [i. e. 7, 6, 1].)\*

**Γάιος** [WH *Γαῖος* (cf. I, ε)], -ον, *o*, *Gaius* or *Caius*; the name of a Christian 1. of Derbe: Acts xx. 4. 2. of Macedonia: Acts xix. 29. 3. of Corinth, Paul's host during his [second] sojourn there: Ro. xvi. 23; 1 Co. i. 14. 4. of an unknown Christian, to whom the third Ep. of John was addressed: 3 Jn. vs. 1. [B.D. Am. ed. s. v. *Gaius*; *Farrar*, *Early Days of Christianity*, ii. 506.]\*

**γάλα**, -λακτος [cf. Lat. *lac*; *Curtius* § 123], τό, [from Hom. down], *milk*: 1 Co. ix. 7. Metaph. of the *less difficult truths* of the Christian religion, 1 Co. iii. 2; Heb. v. 12 sq. (Quintil. 2, 4, 5 "doctoribus hoc esse curae velim, ut teneras adhuc mentes more nutricum mollius alant et satiari velut quodam jucundioris disciplinae lacte patiantur," [cf. *Siegfried*, *Philo von Alex.* p. 329, cf. p. 261]); of the word of God, by which souls newly regenerate are healthfully nourished unto growth in the Christian life, 1 Pet. ii. 2.\*

**Γαλάτης**, -ον, *o*, *a Galatian*, (see *Γαλατία*): Gal. iii. 1. (1 Macc. viii. 2; 2 Macc. viii. 20.)\*

**Γαλατία**, -ας, *h*, *Galatia*, Gallogræcia, a region of Asia Minor, bounded by Paphlagonia, Pontus, Cappadocia, Lycaonia, Phrygia, and Bithynia. It took its name from those Gallic tribes that crossed into Asia Minor b. c. 278, and after roaming about there for a time at length settled down permanently in the above-mentioned region, and intermarried with the Greeks. From b. c. 189 on, though subject to the Romans, they were governed by their own chiefs; but b. c. 24 [al. 25] their country was formally reduced to a Roman province, (cf. Liv. 37, 8; 38, 16 and 18; Joseph. antt. 16, 6; Strabo 12, 5, 1 p. 567; Flor. 2, 11 [i. e. 1, 27]): Gal. i. 2; 1 Co. xvi. 1; 2 Tim. iv. 10 [T Tr mrg. *Γαλλίαν*]; 1 Pet. i. 1. Cf. *Grimm*, Ueb. d. (keltische) Nationalität der kleinasiat. Galater, in the Stud. u. Krit. for 1876, p. 199 sqq.; replied to by *K. Wieseler*, Die deutsche Nationalität d. kleinasiat. Galater. Gütersl. 1877; [but see *Hertzberg* in the Stud. u. Krit. for 1878, pp. 525-541; Bp. *Lghtft.* in his Com. on Gal., Dissertation i. also Intr. § 1].\*

**Γαλατικός**, -ή, -όν, *Galatian*, belonging to Galatia: Acts xvi. 6; xviii. 23.\*

**γαλήνη**, -ης, *h*, (adj. *o*, *h*, *γαλήνως* calm, cheerful), *calm-*

*ness, stillness of the sea, a calm*: Mt. viii. 26; Mk. iv. 39; Lk. viii. 24. (From Hom. down.)\*

**Γαλιλαία**, -ας, *h*, *Galilee*, (fr. *גליל*, 2 K. xv. 29; *גליל*, Josh. xx. 7; xxi. 32; *גליל* 1 K. ix. 11, i. e. the circle or circuit, by which name even before the exile a certain district of northern Palestine was designated; Sept. *Γαλιλαία*); the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into *Upper Galilee* (extending from the borders of Tyre and Sidon to the sources of the Jordan), and *Lower Galilee* (which, lower and more level, embraced the lands of the tribes of Issachar and Zebulun and the part of Naphtali bordering on the Sea of Galilee): *ἡ ἄνω καὶ ἡ κάτω Γαλιλαία* (Joseph. b. j. 3, 3, 1, where its boundaries are given). It was a very fertile region, populous, having 204 towns and villages (Joseph. vit. 45), and inasmuch as it had, esp. in the upper part, many Gentiles among its inhabitants (Judg. i. 30-33; Strabo 16, 34 p. 760), it was called, Mt. iv. 15, *Γαλιλαία τῶν ἐθνῶν* (Is. viii. 23 (ix. 1)), and, 1 Macc. v. 15, *Γαλιλαία ἀλλοφύλων*. Often mentioned in the Gospels, and three times in the Acts, viz. ix. 31; x. 37; xiii. 31. [Cf. *Merriell*, *Galilee in the Time of Christ*, Boston 1881.]

**Γαλιλαῖος**, -αία, -αῖον, *Galilaean*, a native of Galilee: Mt. xxvi. 69; Mk. xiv. 70; Lk. xiii. 1 sq.; xxii. 59; xxiii. 6; Jn. iv. 45; Acts i. 11; ii. 7; v. 37.\*

**Γαλλία**, -ας, *h*, *Gallia*: 2 Tim. iv. 10 T Tr mrg., by which is to be understood Galatia in Asia Minor or *Γαλλία ἡ ἐφ' ἡ*, App. b. civ. 2, 49. [See esp. Bp. *Lghtft.* Com. on Gal. pp. 3, 31 (Am. ed. pp. 11, 37).]\*

**Γαλλίων**, -ωνος, *o*, *Gallio*, proconsul of Achaia, elder brother of L. Annaeus Seneca the philosopher. His original name was *Marcus Annaeus Novatus*, but after his adoption into the family of Junius Gallio the rhetorician, he was called *Gallio*: Acts xviii. 12, 14, 17. [Cf. B.D. Am. ed.; *Farrar*, St. Paul, i. 566 sq.]\*

**Γαμαλιήλ**, *o*, (*Γαμλ*) recompense of God [God the avenger, *Fürst*]; Num. i. 10; ii. 20), indecl., *Gamaliel* (distinguished by the Jews from his grandson of the same name by the title *ἡλ*, the elder), a Pharisee and doctor of the law, son of R. Simeon, grandson of Hillel, and teacher of the apostle Paul. He is said to have had very great influence in the Sanhedrin, and to have died eighteen years before the destruction of Jerusalem. A man of permanent renown among the Jews: Acts v. 34; xxii. 3. Cf. *Grätz*, Gesch. d. Juden. iii. p. 289 sqq.; *Schenkel*, BL. ii. p. 328 sqq.; [esp. Alex.'s *Kitto* s. v. *Gamaliel* I. (cf. *Farrar*, St. Paul, i. 44 and exc. v.)].\*

**γαμέω**, -ῶ; impf. *ἐγάμουν* (Lk. xvii. 27); 1 aor. *ἐγγημα* (the classic form, [Mt. xxii. 25 L T Tr WH]; Lk. xiv. 20; 1 Co. vii. 28\* R G, 28\*) and *ἐγάμησα* (the later form, Mt. v. 32; [xxii. 25 R G]; Mk. vi. 17; x. 11; 1 Co. vii. 9, [28\* L T Tr WH], 33); pf. *γεγάμηκα*; 1 aor. pass. *ἐγαμήθην*; (cf. W. 84 (80); B. 55 (48); *Bttm.* Ausf. Spr. ii. 134; *Lob.* ad Phryn. p. 742; [Veitch s. v.]); 1. used of the man, as in Grk. writ. fr. Hom. down, to lead



in marriage, take to wife; **a.** with the addition of γυναῖκα or other acc.: Mt. v. 32 [here WH br. the cl.]; xix. 9; Mk. vi. 17; x. 11; Lk. xiv. 20; xvi. 18. **b.** without a case, absol. to get married, to marry, [cf. B. 145 (127)]: Mt. xix. 10; xxii. 25, 30; xxiv. 38; Mk. xii. 25; Lk. xvii. 27; xx. 34 sq.; 1 Co. vii. 28, 33; (Ael. v. h. 4, 1; of γεγαμηκότες, Xen. Cyr. 1, 2, 4; opp. to ἀγαμοί, Xen. symp. 9, 7). Pass. and Mid. γαμέομαι τινί, of women [Lat. *nubere alicui*, cf. B. § 133, 8], to give one's self in marriage [W. § 38, 3]: 1 aor. pass., Mk. x. 12 (where L T Tr WH γαμήσῃ ἄλλον for R G γαμηθῇ ἄλλω); 1 Co. vii. 39. **2.** contrary to Grk. usage, the Act. γαμεῖν is used of women, to give one's self in marriage; and **a.** with the acc.: Mk. x. 12 L T Tr WH (see above); **b.** absol.: 1 Co. vii. 28, 34 (ἡ γαμήσασα, opp. to ἡ ἀγαμος); 1 Tim. v. 11, 14. **3.** absol. of both sexes: 1 Tim. iv. 3; 1 Co. vii. 9 sq. 36 (γαμέωσαν, sc. the virgin and he who seeks her to wife). In the O. T. γαμεῖν occurs only in 2 Macc. xiv. 25.\*

γαμίζω; [Pass., pres. γαμίζομαι; impf. ἐγαμίζομην]; (γάμος); to give a daughter in marriage: 1 Co. vii. 38\* [L T Tr WH, 38\*] G L T Tr WH; Pass.: Mt. xxii. 30 L T Tr WH; [xxiv. 38\* T WH]; Mk. xii. 25; Lk. xvii. 27; xx. 35 [WH mrg. γαμίσκονται]. (The word is mentioned in Apoll. de constr. 3, 31 p. 280, 10 ed. Bekk.) [COMP.: ἐκ-γαμίζω.]\*

γαμίσκω, i. q. γαμίζω, q. v. [Mt. xxiv. 38 Lchm.]; Pass. [pres. γαμίσκομαι]; Mk. xii. 25 R G; Lk. xx. 34 L T Tr WH, [35 WH mrg.; cf. W. 92 (88); and Tdf.'s note on Mt. xxii. 30]. (Aristot. pol. 7, 14, 4 etc.) [COMP.: ἐκ-γαμίσκω.]\*

γάμος, -ου, ὁ, [prob. fr. r. *gam* to bind, unite; Curtius p. 546 sq.], as in Grk. writ. fr. Hom. down; **1.** a wedding or marriage-festival: Jn. ii. 1 sq.; Rev. xix. 7 (under the figure of a marriage here is represented the intimate and everlasting union of Christ, at his return from heaven, with his church); τὸ δεῖπνον τοῦ γάμου, ibid. 9 (a symbol of the future blessings of the Messiah's kingdom); esp. a wedding-banquet, a marriage-feast: Mt. xxii. 8, 10 [here T WH Tr mrg. νυμφών], 11, 12; plur. (referring apparently to the several acts of feasting), Mt. xxii. 2 sqq. 9; xxv. 10; Lk. xii. 36; xiv. 8, (cf. W. § 27, 3; B. 23 (21)). **2.** marriage, matrimony: Heb. xiii. 4.\*

γάρ, a conjunction, which acc. to its composition, γέ and ἀπα (i. q. ἀπ), is properly a particle of affirmation and conclusion, denoting *truly therefore, verily as the case stands*, "the thing is first affirmed by the particle γέ, and then is referred to what precedes by the force of the particle ἀπα" (Klotz ad Devar. ii. 1, p. 232; cf. Kühner ii. p. 724; [Jelf § 786; W. 445 (415) sq.]). Now since by a new affirmation not infrequently the reason and nature of something previously mentioned are set forth, it comes to pass that, by the use of this particle, either the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, *for* (Lat. *nam, enim*; Germ. *denn*); or some previous declaration is explained, whence γάρ takes on an explicative force:

*for, the fact is, namely* (Lat. *videlicet*, Germ. *nämlich*). Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory; cf. Rost in Passow's Lex. i. p. 535 sqq.; Kühner ii. pp. 724 sqq. 852 sqq.; [cf. L. and S. s. v.]. The use of the particle in the N. T. does not differ from that in the classics.

**I.** Its primary and original Conclusive force is seen in questions (in Grk. writ. also in exclamations) and answers expressed with emotion; where, acc. to the connexion, it may be freely represented by *assuredly, verily, forsooth, why, then, etc.*: ἐν γὰρ τούτῳ etc. ye profess not to know whence he is; herein then is assuredly a marvellous thing, *why, herein etc.* Jn. ix. 30; οὐ γάρ, ἀλλὰ etc. by no means in this state of things, *nay verily, but etc.* Acts xvi. 37; certainly, if that is the case, 1 Co. viii. 11 L T Tr WH. It is joined to interrogative particles and pronouns: μὴ γὰρ etc. Jn. vii. 41 (do ye then suppose that the Christ comes out of Galilee? *What, doth the Christ, etc.?*); μὴ γὰρ . . . οὐκ, 1 Co. xi. 22 (*what! since ye are so eager to eat and drink, have ye not, etc.?*); τίς γάρ, τί γάρ: Mt. xxvii. 23 (τί γὰρ κακὸν ἐποίησεν, ye demand that he be crucified like a malefactor, *Why, what evil hath he done?*); Mt. ix. 5 (your thoughts are evil; *which then do ye suppose to be the easier, etc.?*); Mt. xvi. 26; xxiii. 17, 19; Lk. ix. 25; Acts xix. 35; τί γάρ; for τί γάρ ἐστι, *what then?* i. e. what, under these circumstances, ought to be the conclusion? Phil. i. 18 [cf. Ellic. ad loc.]; πῶς γάρ, Acts viii. 31; cf. Klotz l. c. p. 245 sqq.; Kühner ii. p. 726; [Jelf ii. p. 608]; W. 447 (416). Here belongs also the vexed passage Lk. xviii. 14 ἡ γὰρ ἐκεῖνος (so G T Tr mrg., but L WH Tr txt. παρ' ἐκεῖνον) or do ye suppose then that that man went down approved of God? cf. W. 241 (226).

**II.** It adduces the Cause or gives the Reason of a preceding statement or opinion; **1.** univ.: Mt. ii. 5; vi. 24; Mk. i. 22; ix. 6; Lk. i. 15, 18; xxi. 4; Jn. ii. 25; Acts ii. 25; Ro. i. 9, 11; 1 Co. xi. 5; Heb. ii. 8; 1 Jn. ii. 19; Rev. i. 3, and very often. In Jn. iv. 44 γάρ assigns the reason why now at length Jesus betook himself into Galilee; for the authority denied to a prophet in his own country (Galilee), he had previously to seek and obtain among strangers; cf. 45; Meyer [yet see ed. 6 (Weiss)] ad loc.; Strauss, Leben Jesu, i. 725 ed. 3; Neander, Leben Jesu, p. 385 sq. ed. 1 [Am. trans. pp. 100, 168]; Ewald, Jahrb. d. bibl. Wissensch. x. p. 108 sqq. **2.** Often the sentences are connected in such a way that either some particular statement is established by a general proposition ("the particular by the universal"), as in Mt. vii. 8; xiii. 12; xxii. 14; Mk. iv. 22, 25; Jn. iii. 20; 1 Co. xii. 12; Heb. v. 13, etc.; or what has been stated generally, is proved to be correctly stated by a particular instance ("the universal by the particular"): Mk. vii. 10; Lk. xii. 52, 58; Ro. vii. 2; 1 Co. i. 26; xii. 8. **3.** To sentences in which something is commanded or forbidden, γάρ annexes the reason why the thing must either be done or avoided: Mt. i. 20 sq.; ii. 20; iii. 9; vii. 2; Ro. xiii. 11; Col. iii. 3;



1 Th. iv. 3; Heb. ii. 2, and very often. In Phil. ii. 13 γάρ connects the verse with vs. 12 thus: work out your salvation with most intense earnestness, for nothing short of this accords with God's saving efficiency within your souls, to whom you owe both the good desire and the power to execute that desire. 4. To questions, γάρ annexes the reason why the question is asked: Mt. ii. 2 (we ask this with good reason, for we have seen the star which announces his birth); Mt. xxii. 28; Ro. xiv. 10; 1 Co. xiv. 9; Gal. i. 10. 5. Frequently the statement which contains the cause is interrogative; τίς, τί γάρ: Lk. xxii. 27; Ro. iv. 3; xi. 34; 1 Co. ii. 16; vii. 16; Heb. i. 5; xii. 7; τί γάρ for τί γάρ ἐστίν, Ro. iii. 3 (cf. Fritzsche ad loc.; [Ellic. on Phil. i. 18]); ἵνα τί γάρ, 1 Co. x. 29; ποία γάρ, Jas. iv. 14 [WH txt. om. Tr br. γάρ]. 6. Sometimes in answers it is so used to make good the substance of a preceding question that it can be rendered *yea, assuredly*: 1 Co. ix. 10; 1 Th. ii. 20; cf. Kühner ii. p. 724. 7. Sometimes it confirms, not a single statement, but the point of an entire discussion: Ro. ii. 25 (it is no advantage to a wicked Jew, *for* etc.). On the other hand, it may so confirm but a single thought as to involve the force of asseveration and be rendered *assuredly, yea*: Ro. xv. 27 (εὐδόκησαν γάρ); so also καὶ γάρ, Phil. ii. 27. 8. It is often said that the sentence of which γάρ introduces the cause, or renders the reason, is not expressed, but must be gathered from the context and supplied in thought. But that this ellipsis is wholly imaginary is clearly shown by Klotz ad Devar. ii. 1 p. 236 sq., cf. W. 446 (415) sq. The particle is everywhere used in reference to something expressly stated. Suffice it to append a very few examples; the true nature of many others is shown under the remaining heads of this article: In Mt. v. 12 before γάρ some supply 'nor does this happen to you alone'; but the reason is added why a great reward in heaven is reserved for those who suffer persecution, which reason consists in this, that the prophets also suffered persecution, and that their reward is great no one can doubt. In Ro. viii. 18 some have supplied 'do not shrink from this *suffering with Christ*'; but on the use of γάρ here, see III. a. below. On Mk. vii. 28 [T Tr WH om. L br. γάρ], where before καὶ γάρ some supply 'but help me,' or 'yet we do not suffer even the dogs to perish with hunger,' see 10 b. below. In Acts ix. 11 before γάρ many supply 'he will listen to thee'; but it introduces the reason for the preceding command. 9. When in successive statements γάρ is repeated twice or thrice, or even four or five times, either a. one and the same thought is confirmed by as many arguments, each having its own force, as there are repetitions of the particle [Mey. denies the coördinate use of γάρ in the N. T., asserting that the first is argumentative, the second explicative, see his Comm. on the pass. to follow, also on Ro. viii. 6]: Mt. vi. 32; Ro. xvi. 18 sq.; or b. every succeeding statement contains the reason for its immediate predecessor, so that the statements are subordinate one to another: Mk. vi. 52; Mt. xvi. 25-27; Jn. iii. 19 sq.; v. 21 sq.; Acts ii. 15; Ro. iv.

13-15; viii. 2 sq. 5 sq.; 1 Co. iii. 3 sq.; ix. 15-17 (where five times in G L T Tr WH); 1 Co. xvi. 7; Jas. ii. 10, etc.; or c. it is repeated in a different sense: Mk. ix. 39-41; Ro. v. 6 sq. (where cf. W. 453 (422)); x. 2-5 (four times); Jas. iv. 14 [WH txt. om. Tr br. the first γάρ, L WH mrg. om. the second]. 10. καὶ γάρ (on which cf. Kühner ii. p. 854 sq.; W. 448 (417); [Ellic. on 2 Thess. iii. 10]) is a. *for, and truly, (etenim, namque, [the simple rendering for is regarded as inexact by many; cf. Mey. on 2 Co. xiii. 4 and see Hartung, Partikeln, i. 137 sq.; Krüger § 69, 32, 21])*: Mk. xiv. 70; Lk. xxii. 37 [L Tr br. γάρ]; 1 Co. v. 7; xi. 9; xii. 13. b. *for also, for even, (nam etiam)*: Mt. viii. 9; Mk. x. 45; Lk. vi. 32; Jn. iv. 45; 1 Co. xii. 14, etc. In Mk. vii. 28 καὶ γὰρ [R G L br.] τὰ κυνάρια etc. the woman, by adducing an example, confirms what Christ had said, but the example is of such a sort as also to prove that her request ought to be granted. τὲ γάρ *for indeed* (Germ. denn ja): Ro. vii. 7; cf. Fritzsche ad loc.; W. 448 (417). ἰδοὺ γάρ, see under ἰδοὺ.

III. It serves to explain, make clear, illustrate, a preceding thought or word: *for i. q. that is, namely*; a. so that it begins an exposition of the thing just announced [cf. W. 454 (423) sq.]: Mt. i. 18 [R G]; xix. 12; Lk. xi. 30; xviii. 32. In Ro. viii. 18 γάρ introduces a statement setting forth the nature of the συνοδοξασθῆναι just mentioned. b. so that the explanation is intercalated into the discourse, or even added by way of appendix: Mt. iv. 18; Mk. i. 16; ii. 15; v. 42; Ro. vii. 1; 1 Co. xvi. 5. In Mk. xvi. 4 the information ἦν γὰρ μέγας σφόδρα is added to throw light on all that has been previously said (in vs. 3 sq.) about the stone.

IV. As respects Position: γάρ never occupies the first place in a sentence, but the second, or third, or even the fourth (ὁ τοῦ θεοῦ γὰρ υἱός, 2 Co. i. 19 — acc. to true text). Moreover, "not the number but the nature of the word after which it stands is the point to be noticed," Hermann on Soph. Phil. 1437.

γαστήρ, -ρός (poet. -έρος), ἡ, in Grk. auth. fr. Hom. down; in Sept. for גִּחְלִי; 1. *the belly*; by meton. of the whole for a part, 2. Lat. uterus, the womb: ἐν γαστρὶ ἔχειν to be with child [see ἔχω, I. 1 b.]: Mt. i. 18, 23; xxiv. 19; Mk. xiii. 17; Lk. xxi. 23; 1 Th. v. 3; Rev. xii. 2; (in Sept. for הַרְהָר, Gen. xvi. 4 sq.; xxxviii. 25; Is. vii. 14, etc.; Hdt. 3, 32 and vit. Hom. 2; Artem. oneir. 2, 18 p. 105; 3, 32 p. 177; Pausan., Hdian., al.); συλλαμβάνεσθαι ἐν γαστρὶ to conceive, become pregnant, Lk. i. 31. 3. *the stomach*; by synecdoche a glutton, gourmandizer, a man who is as it were all stomach, Hes. theog. 26 (so also γαστρῖς, Arstph. av. 1604; Ael. v. h. 1, 28; and Lat. venter in Lucil. sat. 2, 24 ed. Gerl. 'vivite ventres'): γαστέρες ἀργαί, Tit. i. 12; see ἀργός, b.\*

γέ, an enclitic particle, answering exactly to no one word in Lat. or Eng.; used by the bibl. writ. much more rarely than by Grk. writ. How the Greeks use it, is shown by (among others) Hermann ad Vig. p. 822 sqq.; Klotz ad Devar. ii. 1 p. 272 sqq.; Rost in Passow's Lex. i. p. 538 sqq.; [L. and S. s. v.; T. S. Evans in Journ. of class. and sacr. Philol. for 1857, p. 187 sqq.]. It indi-



cates that the meaning of the word to which it belongs has especial prominence, and therefore that that word is to be distinguished from the rest of the sentence and uttered with greater emphasis. This distinction "can be made in two ways, by mentioning either the least important or the most; thus it happens that γέ seems to have contrary significations: *at least* and *even*" (Hermann l. c. p. 822). 1. where what is least is indicated; *indeed, truly, at least*: *διά γε τὴν ἀναίδειαν*, Lk. xi. 8 (where, since the force of the statement lies in the substantive not in the preposition, the Greek should have read *διὰ τὴν γε ἀναίδειαν*, cf. Klotz l. c. p. 327; Rost l. c. p. 542; [L. and S. v. IV.]); *διά γε τὸ παρέχειν μοι κόπον*, at least for this reason, that she troubleth me [A. V. *yet because* etc.], Lk. xviii. 5 (better Greek *διὰ τό γε* etc.). 2. where what is most or greatest is indicated; *even*: *ὁς γε* the very one who etc., *precisely he who* etc. (German *der es ja ist, welcher* etc.), Ro. viii. 32; cf. Klotz l. c. p. 305; *Matthiae*, Lex. Euripid. i. p. 613 sq. 3. joined to other particles it strengthens their force; a. *ἀλλά γε* [so most edd.] or *ἀλλάγε* [Grsb.] (cf. W. § 5, 2): Lk. xxiv. 21; 1 Co. ix. 2; see *ἀλλά*, I. 10. b. *ἄρα γε* or *ἄραγε*, see *ἄρα*, 4. *ἄρά γε*, see *ἄρα*, 1. c. *εἴγε* [so G T, but L Tr WH *εἰ γε*; cf. W. u. s.; Lips. Gram. Unters. p. 123], foll. by the indic. *if indeed, seeing that*, "of a thing believed to be correctly assumed" (Herm. ad Vig. p. 831; cf. *Fritzsche*, Praeliminarien u. s. w. p. 67 sqq.; *Anger*, Laodicenerbrief, p. 46; [W. 448 (417 sq.)]. Others hold that Hermann's statement does not apply to the N. T. instances. Acc. to Meyer (see notes on 2 Co. v. 3; Eph. iii. 2; Gal. iii. 4) the certainty of the assumption resides not in the particle but in the context; so Ellicott (on Gal. l. c., Eph. l. c.); cf. Bp. Lightfoot on Gal. l. c.; Col. i. 23. Hermann's canon, though assented to by Bornemann (Cyrop. 2, 2, 3 p. 132), Stallbaum (Meno p. 36), al., is qualified by *Bäumlein* (Partikeln, p. 64 sq.), who holds that γέ often has no other effect than to emphasize the condition expressed by *εἰ*; cf. also Winer ed. Moulton p. 561], *if, that is to say; on the assumption that*, (see *ἐπερ* s. v. *εἰ*, III. 13): Eph. iii. 2; iv. 21; Col. i. 23; with *καί* added, *if that also, if it be indeed*, (German *wenn denn auch*): *εἴγε* [L Tr WH mrg. *εἰ περ*] *καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὔρεθ.* if indeed we shall be found actually clothed (with a new body), not naked, 2 Co. v. 3 (cf. Meyer ad loc.); *εἴγε καὶ εἰκὴ* sc. *τοσαῦτα ἐπάθετε*, if indeed, as I believe, ye have experienced such benefits *in vain*, and have not already received harm from your inclination to Judaism, Gal. iii. 4 [yet cf. Mey., Ellic., Bp. Lightfoot, al. ad loc.]. d. *εἰ δὲ μήγε* [or *εἰ δὲ μή γε* Lchm. Treg.] (also in Plat., Arstph., Plut., al.; cf. Bornemann, Scholia ad Luc. p. 95; Klotz ad Devar. ii. 2 p. 527), stronger than *εἰ δὲ μή* [B. 393 (336 sq.); cf. W. 583 (543); 605 (563); Mey. on 2 Cor. xi. 16], a. after affirmative sentences, *but unless perchance, but if not*: Mt. vi. 1; Lk. x. 6; xiii. 9. β. after negative sentences, *otherwise, else, in the contrary event*: Mt. ix. 17; Lk. v. 36 sq.; xiv. 32; 2 Co. xi. 16. e. *καίγε* [so G T, but L Tr WH *καί γε*; cf. reff. under *εἴγε* above], cf. Klotz ad Devar. ii. 1 p. 319; [W. 438 (408)], a. *and at*

*least*: Lk. xix. 42 [Tr txt. WH om. L Tr mrg. br.]. β. *and truly, yea indeed, yea and*: Acts ii. 18; xvii. 27 L Tr WH. f. *καίτοιγε* [so G T WH, but L *καίτοι γε*, Tr *καί τοι γε*; cf. reff. under c. above. Cf. Klotz ad Devar. ii. 2 p. 654; W. 444 (413)], *although indeed, and yet indeed*: Jn. iv. 2; also in Acts xiv. 17 [RG]; xvii. 27 Rec. g. *μενούργε* see in its place. h. *μήτιγε*, see *μήτι*, [and in its place].\*

*Γεδεών*, ὁ, indecl. [in the Bible (cf. B. p. 15 (14)), and in Suidas (e. g. 1737 a.); but] in Joseph. antt. 5, 6, [3 and] 4 *Γεδεών*, -ωνος, (גִּדְעֹן cutting off, [al. tree-feller i. e. mighty warrior], גִּדְעֹן, *Gideon*, a leader of the Israelites, who delivered them from the power of the Midianites (Judg. vi.-viii.): Heb. xi. 32 [where A. V. unfortunately follows the Grk. spelling *Gedeon*].\*

*γέεννα* [al. would accent *γεέννα*, deriving it through the Chaldee. In Mk. ix. 45 Rec.<sup>st</sup> *γέενα*, -ης [B. 17 (15)], ἡ, (fr. גִּהֶנֶם גִּי, Neh. xi. 30; more fully גִּהֶנֶם בְּנֵי גִי, Josh. xv. 8; xviii. 16; 2 Chr. xxviii. 3; Jer. vii. 32; גִּהֶנֶם בְּנֵי גִי, 2 K. xxiii. 10 K'thibh; Chald. גִּהֶנֶם, the valley of the son of lamentation, or of the sons of lamentation, the valley of lamentation, גִּהֶנֶם being used for גִּהֶנֶם lamentation; see *Hiller*, Onomasticum; cf. Hitzig [and Graf] on Jer. vii. 31; [Böttcher, De Inferis, i. p. 82 sqq.]; acc. to the com. opinion גִּהֶנֶם is the name of a man), *Gehenna*, the name of a valley on the S. and E. of Jerusalem [yet apparently beginning on the W., cf. Josh. xv. 8; Pressel in Herzog s. v.], which was so called from the cries of the little children who were thrown into the fiery arms of Moloch [q. v.] i. e. of an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by king Josiah (2 K. xxiii. 10), that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by their putrefaction, it came to pass that the place was called *γέεννα τοῦ πυρός* [this common explanation of the descriptive gen. *τοῦ πυρός* is found in Rabbi David Kimchi (fl. c. A. D. 1200) on Ps. xxvii. 13. Some suppose the gen. to refer not to purifying fires but to the fires of Molech; others regard it as the natural symbol of penalty (cf. Lev. x. 2; Num. xvi. 35; 2 K. i.; Ps. xi. 6; also Mt. iii. 11; xiii. 42; 2 Th. i. 8, etc.). See Böttcher, u. s. p. 84; Mey., (Thol.) Wetst. on Mt. v. 22]; and then this name was transferred to that place in Hades where the wicked after death will suffer punishment: Mt. v. 22, 29 sq.; x. 28; Lk. xii. 5; Mk. ix. 43, 45; Jas. iii. 6; *γέεννα τοῦ πυρός*, Mt. v. 22; xviii. 9; Mk. ix. 47 [RG Tr mrg. br.]; *κρίσις τῆς γέεννης*, Mt. xxiii. 33; *ὕδωρ τῆς γέεννης*, worthy of punishment in Gehenna, Mt. xxiii. 15. Further, cf. *Dillmann*, Buch Henoch, 27, 1 sq. p. 131 sq.; [B. D. Am. ed.; Böttcher, u. s. p. 80 sqq.; *Hamburger*, Real-Encycl., Abth. i. s. v. Hölle; Bartlett, Life and Death eternal, App. H.].\*

*Γεθσημανή*, or *Γεθσημανεί* (T WH), or *Γεθσημανεί* (L Tr); [on the accent in codd. see *Tdf. Proleg.* p. 103; W. § 6, 1 m.; indecl. B. 15 (14)], (fr. גִּתְשֵׁמָנַי press, and שֶׁמֶן oil),



*Gethsemane*, the name of a 'place' (χωρίον [an enclosure or landed property]) at the foot of the Mount of Olives, beyond the torrent Kidron: Mt. xxvi. 36; Mk. xiv. 32. [B. D. Am. ed. s. v.]\*

γείτων, -ονος, ὁ, ἡ, [fr. γῆ, hence originally 'of the same land,' cf. Curtius § 132], fr. Hom. down, a neighbor: Lk. xiv. 12; xv. 6, 9; Jn. ix. 8.\*

γελῶ, -ῶ; fut. γελᾶσω (in Grk. writ. more com. γελᾶσσομαι [B. 53 (46); W. 84 (80)]); [fr. Hom. down]; to laugh: Lk. vi. 21 (opp. to κλαίω), 25. [COMP.: κατα-γελᾶω.]\*

γέλω, -ωτος, ὁ, laughter: Jas. iv. 9. [From Hom. down.]\* γεμίω: 1 aor. ἐγέμισα; Pass., [pres. γεμίζομαι]; 1 aor. ἐγεμίσθην; (γέμω, q. v.); to fill, fill full; a. absol. in pass.: Mk. iv. 37; Lk. xiv. 23. b. τί τινος, to fill a thing full of something: Mk. xv. 36; Jn. ii. 7; vi. 13; Rev. xv. 8, (Aeschyl. Ag. 443; al.); τι ἀπό τινος, of that which is used for filling, Lk. xv. 16 [not WH Tr mrg.]; also in the same sense τι ἔκ τινος, Rev. viii. 5; [cf. Lk. xv. 16 in WH mrg.], (ἵπ ἄλῃ, Ex. xvi. 32; Jer. li. 34, etc. [cf. W. § 30, 8 b.; B. 163 (143)]).\*

γέμω, defect. verb, used only in pres. and impf., [in N. T. only in pres. indic. and ptep.]; to be full, filled full; a. τινός (as generally in Grk. writ.): Mt. xxiii. 25 Lchm.; 27; Lk. xi. 39; Ro. iii. 14 (fr. Ps. ix. 28 (x. 7)); Rev. iv. 6, 8; v. 8; xv. 7; xvii. 3 R G (see below), 4; xxi. 9. b. ἔκ τινος: Mt. xxiii. 25 (γέμουσιν ἐξ ἀρπαγῆς [L om. Tr br. ἐξ] their contents are derived from plunder; see γεμίζω, b. [and reff. there]). c. Hebraistically (see πληρόω, 1 [cf. B. 164 (143); W. § 30, 8 b.]), with acc. of the material, γέμοντα [Treg. γέμοντα] δυνάμια βλασφημίας, Rev. xvii. 3 [L T Tr WH (see above and cf. B. 80 (70))].\*

γενεά, -ας, ἡ, (GENΩ, γίνομαι [cf. Curtius p. 610]); Sept. often for גֵּוֹר; in Grk. writ. fr. Hom. down; 1. a begetting, birth, nativity: Hdt. 3, 33; Xen. Cyr. 1, 2, 8, etc.; [others make the collective sense the primary signif., see Curtius u. s.]. 2. passively, that which has been begotten, men of the same stock, a family; a. prop. as early as Hom.; equiv. to γηγῆς, Gen. xxxi. 3, etc.; σώζειν Ραχάβην κ. τὴν γενεὰν αὐτῆς, Joseph. antt. 5, 1, 5. the several ranks in a natural descent, the successive members of a genealogy: Mt. i. 17, (ἐβδόμη γενεὰ οὗτός ἐστιν ἀπὸ τοῦ πρώτου, Philo, vit. Moys. i. § 2). b. metaph. a race of men very like each other in endowments, pursuits, character; and esp. in a bad sense a perverse race: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; xvi. 8; [Acts ii. 40]. 3. the whole multitude of men living at the same time: Mt. xxiv. 34; Mk. xiii. 30; Lk. i. 48 (πᾶσαι αἱ γενεαί); xxi. 32; Phil. ii. 15; used esp. of the Jewish race living at one and the same period: Mt. xi. 16; xii. 39, 41 sq. 45; xvi. 4; xxiii. 36; Mk. viii. 12, 38; Lk. xi. 29 sq. 32, 50 sq.; xvii. 25; Acts xiii. 36; Heb. iii. 10; ἄνθρωποι τῆς γενεᾶς ταύτης, Lk. vii. 31; ἄνδρες τῆς γεν. ταύ. Lk. xi. 31; τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται, who can describe the wickedness of the present generation, Acts viii. 33 (fr. Is. liii. 8 Sept.) [but cf. Mey. ad loc.]. 4. an age (i. e. the time ordinarily occupied by each successive generation), the space of from 30 to 33 years (Hdt. 2, 142 et al.; Heraclit. in Plut. def. orac. c. 11), or ὁ χρόνος, ἐν ᾧ γε-

νῶντα παρέχει τὸν ἐξ αὐτοῦ γεγεννημένον ὁ γεννήσας (Plut. l. c.); in the N. T. com. in plur.: Eph. iii. 5 [W. § 31, 9 a.; B. 186 (161)]; παρῳχημένοις γενεαῖς in ages gone by, Acts xiv. 16; ἀπὸ τῶν γενεῶν for ages, since the generations began, Col. i. 26; ἐκ γενεῶν ἀρχαίων from the generations of old, from ancient times down, Acts xv. 21; εἰς γενεὰς γενεῶν unto generations of generations, through all ages, for ever, (a phrase which assumes that the longer ages are made up of shorter; see αἰών, 1 a.): Lk. i. 50 R L (סִרְיָהּ יִרְיָהּ, Is. li. 8); εἰς γενεὰς κ. γενεὰς unto generations and generations, ibid. T Tr WH equiv. to יִרְיָהּ יִרְיָהּ, Ps. lxxxix. 2 sq.; Is. xxxiv. 17; very often in Sept.; [add, εἰς πᾶσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. iii. 21, cf. Ellic. ad loc.] (γενεά is used of a century in Gen. xv. 16, cf. Knobel ad loc., and on the senses of the word see the full remarks of Keim iii. 206 [v. 245 Eng. trans.]).\*

γενεαλογία, -ῶ; [pres. pass. γενεαλογουμαι]; to act the genealogist (γενεὰ and λέγω), to recount a family's origin and lineage, trace ancestry, (often in Hdt.; Xen., Plat., Theophr., Leian., Ael., al.; [Sept. 1 Chr. v. 2]); pass. to draw one's origin, derive one's pedigree: ἔκ τινος, Heb. vii. 6.\*

γενεαλογία, -ας, ἡ, a genealogy, a record of descent or lineage, (Plat. Crat. p. 396 c.; Polyb. 9, 2, 1; Dion. Hal. antt. 1, 11; [al.]. Sept. [edd. Ald., Compl.] 1 Chr. vii. 5, 7; ix. 22; [iv. 33 Compl.; Ezra viii. 1 ib.]); in plur. of the orders of aeons, according to the doctrine of the Gnostics: 1 Tim. i. 4; Tit. iii. 9; cf. De Wette on Tit. i. 14 [substantially reproduced by Alf. on 1 Tim. i. c.; see also Holtzmann, Pastoralbriefe, pp. 126 sq. 134 sq. 143].\*

γενέσια, -ων, τά [cf. W. 176 (166)], (fr. the adj. γενέσιος fr. γένεσις), a birth-day celebration, a birth-day feast: Mk. vi. 21; Mt. xiv. 6; (Aleichr. epp. 3, 18 and 55; Dio Cass. 47, 18, etc.; ἡ γενέσιος ἡμέρα, Joseph. antt. 12, 4, 7). The earlier Greeks used γενέσια of funeral commemorations, a festival commemorative of a deceased friend (Lat. feriae denicales), see Lob. ad Phryn. p. 103 sq.; [Rutherford, New Phryn. p. 184; W. 24 (23)]. Cf. Keim ii. p. 516 [iv. 223 Eng. trans.].\*

γένεσις, -εως, ἡ, (GENΩ [Curtius § 128]), in Grk. writ. for the first time in Hom. Il. 14, 201 [cf. 246]; 1. source, origin: βίβλος γενέσεως τινος a book of one's lineage, i. e. in which his ancestry or his progeny are enumerated (i. q. תִּרְיָהּ יִרְיָהּ, Gen. v. 1, etc.), [Mt. i. 1]. 2. used of birth, nativity, in Mt. i. 18 and Lk. i. 14, for Rec. γέννησις (ἡμέραι τῆς γενέσεώς μου equiv. to ἀφ' οὗ ἐγεννήθην, Judith xii. 18 cf. 20); πρόσωπον τῆς γενέσεως his native (natural) face, Jas. i. 23. 3. of that which follows origin, viz. existence, life: ὁ τροχὸς τῆς γενέσεως the wheel [cf. Eng. "machinery"] of life, Jas. iii. 6 (cf. Grimm on Sap. vii. 5); but others explain it the wheel of human origin which as soon as men are born begins to run, i. e. the course [cf. Eng. "round"] of life.\*

γενετή, -ης, ἡ, (GENΩ, γίνομαι), (cf. Germ. die Gewordenheit), birth; hence very often ἐκ γενετῆς from birth on (Hom. Il. 24, 535; Aristot. eth. Nic. 6, 13, 1 p. 1144<sup>b</sup>, 6 etc.; Polyb. 3, 20, 4; Diod. 5, 32, al.; Sept. Lev. xxv. 47): Jn. ix. 1.\*



**γένημα**, -τος, τό, (fr. γίνομαι), a form supported by the best Mss. in Mt. xxvi. 29; Mk. xiv. 25; Lk. xii. 18; xxii. 18; 2 Co. ix. 10, and therefore adopted by T [see his Proleg. p. 79] Tr [L WH (see WH. App. p. 148 and below)], printed by Grsb. only in Lk. xii. 18; 2 Co. ix. 10, but given by no grammarian, and therefore attributed by Fritzsche (on Mk. p. 619 sq.) to the carelessness of transcribers, — for Rec. [but in Lk. i. c. R<sup>a</sup> reads γενμ.] γένημα, q. v. In Mk. xiv. 25 Lchm. has retained the common reading; [and in Lk. xii. 18 Tr txt. WH have σίτον. In Ezek. xxxvi. 30 codd. A B read γενήματα].\*

**γεννάω**, -ω; fut. γεννήσω; 1 aor. ἐγέννησα; pf. γεγέννηκα; [Pass., pres. γεννάομαι, -ώμαι; pf. γεγέννημαι; 1 aor. ἐγεννήθην; (fr. γέννα, poetic for γένος); in Grk. writ. fr. Pind. down; in Sept. for גָּלַ; to beget; 1. properly: of men begetting children, Mt. i. 1-16; Acts vii. 8, 29; foll. by ἐκ with gen. of the mother, Mt. i. 3, 5, 6; more rarely of women giving birth to children, Lk. i. 13, 57; xxiii. 29; Jn. xvi. 21; eis δουλείαν to bear a child unto bondage, that will be a slave, Gal. iv. 24, ([Xen. de rep. Lac. 1, 3]; Leian. de sacrif. 6; Plut. de liber. educ. 5; al.; Sept. Is. lxxvi. 9; 4 Macc. x. 2, etc.). Pass. to be begotten: τὸ ἐν αὐτῇ γεννηθέν that which is begotten in the womb, Mt. i. 20; to be born: Mt. ii. 1, 4 [W. 266 (250); B. 203 (176)]; xix. 12; xxvi. 24; Mk. xiv. 21; Lk. i. 35; Jn. iii. 4; [Acts vii. 20]; Ro. ix. 11; Heb. xi. 23; with the addition eis τὸν κόσμον, Jn. xvi. 21; foll. by ἐν with dat. of place, Acts xxii. 3; ἀπό τινος, to spring from one as father, Heb. xi. 12 [L WH mrg. ἐγενήθ. see Tdf. ad loc.]; ἐκ τινος to be born of a mother, Mt. i. 16; ἐκ πορνείας, Jn. viii. 41; ἐξ αἱμάτων, ἐκ θελήματος ἀνδρός, Jn. i. 13; ἐκ τῆς σαρκός, Jn. iii. 6 [Rec.<sup>elz</sup> γεγεννημ.]; ἐν ἀμαρτίας ὅλος, Jn. ix. 34 (see ἀμαρτία, 2 a.); εἰς τι, to be born for something, Jn. xviii. 37; 2 Pet. ii. 12 [Tdf. γεγεννημ. so Rec.<sup>at</sup> bes<sup>a</sup>]; with an adj.: τυφλὸς γεγέννημαι, Jn. ix. 2, 19 sq. 32; ῥωμαῖος to be supplied, Acts xxii. 28; τῇ διαλέκτῳ, ἐν ᾗ ἐγεννήθην, Acts ii. 8; γεννηθεὶς κατὰ σάρκα begotten or born according to (by) the working of natural passion; κατὰ πνεῦμα according to (by) the working of the divine promise, Gal. iv. 29, cf. 23. 2. metaph. a. univ. to engender, cause to arise, excite: μάχας, 2 Tim. ii. 23 (βλάβην, λύπην, etc. in Grk. writ.). b. in a Jewish sense, of one who brings others over to his way of life: ὑμᾶς ἐγέννησα I am the author of your Christian life, 1 Co. iv. 15; Philem. 10, (Sanhedr. fol. 19, 2 “If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him”; [cf. Philo, leg. ad Gaium § 8]). c. after Ps. ii. 7, it is used of God making Christ his son; a. formally to show him to be the Messiah (υἱὸν τοῦ θεοῦ), viz. by the resurrection: Acts xiii. 33. β. to be the author of the divine nature which he possesses [but cf. the Comm. on the pass. that follow]: Heb. i. 5; v. 5. d. peculiarly, in the Gospel and 1 Ep. of John, of God conferring upon men the nature and disposition of his sons, imparting to them spiritual life, i. e. by his own holy power prompting and persuading souls to put faith in Christ and live a new life consecrated to himself; absol.: 1 Jn. v. 1;

mostly in pass., ἐκ θεοῦ or ἐκ τοῦ θεοῦ ἐγεννήθησαν, γεγέννηται, γεγεννημένος, etc.: Jn. i. 13; 1 Jn. ii. 29 [Rec.<sup>at</sup> γεγεννηται]; iii. 9; iv. 7; v. 1, 4, 18; also ἐκ τοῦ πνεύματος γεννᾶσθαι, Jn. iii. 6 [Rec.<sup>elz</sup> γεγεννημ.], 8; ἐξ ὕδατος καὶ πνεύματος (because that moral generation is effected in receiving baptism ([?] cf. Schaff's Lange, Godet, Westcott, on the words, and reff. s. v. βάπτισμα, 3)), Jn. iii. 5; ἀνωθεν γεννᾶσθαι, Jn. iii. 3, 7 (see ἀνωθεν, c.) equiv. to τέκνον θεοῦ γίνεσθαι, i. 12. [Comp.: ἀνα-γεννάω.]\*

**γένημα**, -τος, τό, (fr. γεννάω), that which has been begotten or born; a. as in the earlier Grk. writ. fr. Soph. down, the offspring, progeny, of men or of animals: ἐχιδνῶν, Mt. iii. 7; xii. 34; xxiii. 33; Lk. iii. 7; (γυναικῶν, Sir. x. 18). b. fr. Polyb. [1, 71, 1 etc.] on [cf. W. 23], the fruits of the earth, products of agriculture, (in Sept. often γεννήματα τῆς γῆς): Lk. xii. 18 (where Tr [txt. WH] τὸν σίτον); τῆς ἀμπέλου, Mt. xxvi. 29; Mk. xiv. 25; Lk. xxii. 18; cf. Lob. ad Phryn. p. 286. Metaph. fruit, reward, profit: τῆς δικαιοσύνης, 2 Co. ix. 10, (Hos. x. 12; τῆς σοφίας, Sir. i. 17; vi. 19). Further, see γένημα.\*

**Γεννησαρέτ** [so G T Tr WH], -ρέθ [Lchm. in Mt. xiv. 34], [Γεννησαρέτ Rec. in Mk. vi. 53; cf. Tdf. ed. 2 Proleg. p. xxxv., ed. 7 Proleg. p. liv. note<sup>8</sup>], (Targums גִּנְזָרָה or גִּנְזָרָה [acc. to Delitzsch (Römerbr. in d. Hebr. übers. p. 27) גִּנְזָרָה, גִּנְזָרָה]; Γεννησάρ, 1 Macc. xi. 67; Joseph. b. j. 2, 20, 6 etc.; Genesara, Plin. 5, 15), Gennesaret, a very lovely and fertile region on the Sea of Galilee (Joseph. b. j. 3, 10, 7): ἡ γῆ Γεννησ. Mt. xiv. 34; Mk. vi. 53; ἡ λίμνη Γεννησ. Lk. v. 1, anciently גִּנְזָרָה, Num. xxxiv. 11, or גִּנְזָרָה, Josh. xii. 3, fr. the city גִּנְזָרָה, Deut. iii. 17, which was near by; called in the Gospels ἡ θάλασσα τῆς Γαλιλαίας, Mk. i. 16; Mt. iv. 18; ἡ θάλασσα τῆς Τιβερινᾶδος, Jn. vi. 1; xxi. 1. The lake, acc. to Joseph. b. j. 3, 10, 7, is 140 stadia long and 40 wide; [its extreme dimensions now are said to average 12½ m. by 6¾ m., and its level to be nearly 700 ft. below that of the Mediterranean]. Cf. Rüetschi in Herzog v. p. 6 sq.; Furrer in Schenkel ii. p. 322 sqq.; [Wilson in “The Recovery of Jerusalem,” Pt. ii.; Robinson, Phys. Geog. of the Holy Land, p. 199 sqq.; BB.DD. For conjectures respecting the derivation of the word cf. Alex.'s Kitto sub fin.; Merrill, Galilee in the Time of Christ, § vii.]\*

**γεννησις**, -ως, ἡ, (γεννάω), a begetting, engendering, (often so in Plat.); nativity, birth: Rec. in Mt. i. 18 and Lk. i. 14; see γένεσις, 2.\*

**γεννητός**, -ή, -όν, (γεννάω), begotten, born, (often in Plat.; Diod. 1, 6 sqq.); after the Hebr. (גֵּנֶזֶר לֵילִי, Job xiv. 1, etc.), γεννητοὶ γυναικῶν [B. 169 (147), born of women] is a periphrasis for men, with the implied idea of weakness and frailty: Mt. xi. 11; Lk. vii. 28.\*

**γένος**, -ους, τό, (ΓΕΝΩ, γίνομαι), race; a. offspring: τινός, Acts xvii. 28 sq. (fr. the poet Aratus); Rev. xxii. 16. b. family: Acts [iv. 6, see ἀρχιερεῖς, 2 fin.]; vii. 13 [al. refer this to c.]; xiii. 26. c. stock, race: Acts vii. 19; 2 Co. xi. 26; Phil. iii. 5; Gal. i. 14; 1 Pet. ii. 9; (Gen. xi. 6; xvii. 14, etc. for DJ). d. nation (i. e. nationality or descent from a particular people): Mk. vii. 26; Acts iv. 36; xviii. 2, 24. d. concr. the aggregate of many indi-



*viduals of the same nature, kind, sort, species*: Mt. xiii. 47; xvii. 21 [T WH om. Tr br. the vs.]; Mk. ix. 29; 1 Co. xii. 10, 28; xiv. 10. (With the same significations in Grk. writ. fr. Hom. down.)\*

**Γερασηός**, -οῦ, ὁ, *Gerasene*, i. e. belonging to the city Gerasa (τὰ Γέρασα, Joseph. b. j. 3, 3, 9): Mt. viii. 28 [Lchm.]; Mk. v. 1 [L T WH Tr txt.]; Lk. viii. 26 and 37 [L Tr WH] acc. to very many codd. seen by Origen. But since Gerasa was a city situated in the southern part of Peræa (Joseph. l. c., cf. 4, 9, 1), or in Arabia (Orig. opp. iv. 140 ed. De la Rue), that cannot be referred to here; see **Γαδαρηνός**, and the next word.\*

**Γεργεσηνός**, -ῆ, -όν, *Gergesene*, belonging to the city Gergesa, which is assumed to have been situated on the eastern shore of Lake Gennesaret: Mt. viii. 28 Rec. But this reading depends on the authority and opinion of Origen, who thought the variants found in his Mss. **Γαδαρηνών** and **Γερασσηνών** (see these words) must be made to conform to the testimony of those who said that there was formerly a certain city Gergesa near the lake. But Josephus knows nothing of it, and states expressly (ant. 1, 6, 2), that no trace of the ancient Gergesites [A. V. Gergashites, cf. B. D. s. v.] (mentioned Gen. xv. 20; Josh. xxiv. 11) had survived, except the names preserved in the O. T. Hence in Mt. viii. 28 we must read **Γαδαρηνών** [so T Tr WH] and suppose that the jurisdiction of the city Gadara extended quite to the Lake of Gennesaret; but that Matthew (viii. 34) erroneously thought that this city was situated on the lake itself. For in Mk. v. 14 sq.; Lk. viii. 34, there is no objection to the supposition that the men came to Jesus from the rural districts alone. [But for the light thrown on this matter by modern research, see B. D. Am. ed. s. v. Gadara; Thomson, *The Land and the Book*, ii. 34 sqq.; Wilson in *"The Recovery of Jerusalem"* p. 286 sq.]\*

**γερούσια**, -ας, ἡ, (adj. **γερούσιος**, belonging to old men, **γέρον**), *a senate, council of elders*; used in prof. auth. of the chief council of nations and cities (ἐν ταῖς πόλεσι αἱ γερούσιαι, Xen. mem. 4, 4, 16; in the O. T. of the chief council not only of the whole people of Israel, Ex. iii. 16, etc.; 1 Macc. xii. 6, etc.; but also of cities, Deut. xix. 12, etc.); of the Great Council, the Sanhedrin of the Jews: Acts v. 21, where τὸ συνέδριον is added καὶ πᾶσαν τὴν γερούσιαν τῶν υἱῶν Ἰσραὴλ and indeed (καὶ explicative) *all the senate*, to signify the full Sanhedrin. [Cf. *Schürer*, *Die Gemeindeverfassung d. Juden in Rom in d. Kaiserzeit nach d. Inschriften dargestellt*. Leips. 1879, p. 18 sq.; *Hatch*, *Bamp. Lects.* for 1880, p. 64 sq.]\*

**γέρων**, -οντος, ὁ, [fr. Hom. down], *an old man*: Jn. iii. 4 [Syn. cf. Augustine in Trench § cvii. 2.]\*

**γεῦω**: [cf. Lat. *gusto*, Germ. *kosten*; Curtius § 131]; *to cause to taste, to give one a taste of*, τινά (Gen. xxv. 30). In the N. T. only Mid. **γεύομαι**: fut. **γεύσομαι**; 1 aor. **έγευσάμην**; 1. *to taste, try the flavor of*: Mt. xxvii. 34; contrary to better Grk. usage (cf. W. § 30, 7 c. [and p. 36; Anthol. Pal. 6, 120]) with acc. of the obj.: Jn. ii. 9. 2. *to taste, i. e. perceive the flavor of, partake of, enjoy*: τινός, Lk. xiv. 24 (**γεύσεται** μου τοῦ δείπνου, i. e. shall par-

take of my banquet); hence, as in Grk. writ. fr. Hom. down, i. q. *to feel, make trial of, experience*: τινός, Heb. vi. 4; ῥῆμα θεοῦ, ib. 5, (τῆς γνώσεως, Clem. Rom. 1 Cor. 36, 2). as in Chald., Syr. and Rabbin. writers, **γεύεσθαι** τοῦ θανάτου [W. 33 (32)]: Mt. xvi. 28; Mk. ix. 1; Lk. ix. 27; Jn. viii. 52; Heb. ii. 9; [cf. Wetstein on Mt. l. c.; Meyer on Jn. l. c.; Bleek, Lünem., Alf. on Heb. l. c.]. foll. by **ἔτι**: 1 Pet. ii. 3 (Ps. xxxiii. (xxxiv.) 9). 3. *to take food, eat*: absol., Acts x. 10; xx. 11; cf. *Kypke*, *Observv.* ii. p. 47; *to take nourishment, eat* — [but substantially as above], with gen. **μηνδένος**, Acts xxiii. 14; with the ellipsis of a gen. denoting unlawful food, Col. ii. 21.\*

**γεωργέω**, -ῶ: [pres. pass. **γεωργοῦμαι**]; (**γεωργός**, q. v.); *to practise agriculture, to till the ground*: τὴν γῆν (Plat. Theag. p. 121 b.; Eryx. p. 392 d.; [al.]; 1 Esdr. iv. 6; 1 Macc. xiv. 8); Pass.: Heb. vi. 7.\*

**γεωργιον**, -ον, τό, *a (cultivated) field*: 1 Co. iii. 9 [A. V. *husbandry* (with marg. *tillage*)]. (Prov. xxiv. 45 (30); xxxi. 16 (xxix. 34); Theag. in schol. Pind. Nem. 3, 21; Strabo 14, 5, 6 p. 671; [al.].)\*

**γεωργός**, -οῦ, ὁ, (fr. γῆ and ΕΡΓΩ), fr. [Hdt.], Xen. and Plat. down; *a husbandman, tiller of the soil*: 2 Tim. ii. 6; Jas. v. 7; several times in Sept.; used of a *vine-dresser* (Ael. nat. an. 7, 28; [Plat. Theaet. p. 178 d.; al.]) in Mt. xxi. 33 sqq.; Mk. xii. 1 sq. 7, 9; Lk. xx. 9 sq. 14, 16; Jn. xv. 1.\*

**γῆ**, gen. γῆς, ἡ, (contr. fr. γέα, poet. γαῖα), Sept. very often for **γῆ** and **ἡ γῆ**, *earth*; 1. *arable land*: Mt. xiii. 5, 8, 23; Mk. iv. 8, 20, 26, 28, 31; Lk. xiii. 7; xiv. 35 (34); Jn. xii. 24; Heb. vi. 7; Jas. v. 7; Rev. ix. 4; of the earthy material out of which a thing is formed, with the implied idea of frailty and weakness: ἐκ γῆς χοϊκός, 1 Co. xv. 47. 2. *the ground, the earth as a standing-place*, (Germ. *Boden*): Mt. x. 29; xv. 35; xxiii. 35; xxvii. 51; Mk. viii. 6; ix. 20; xiv. 35; Lk. xxii. 44 [L br. WH reject the pass.]; xxiv. 5; Jn. viii. 6, 8, [i. e. Rec.]; Acts ix. 4, 8. 3. *the main land*, opp. to sea or water: Mk. iv. 1; vi. 47; Lk. v. 3; viii. 27; Jn. vi. 21; xxi. 8 sq. 11; Rev. xii. 12. 4. *the earth as a whole, the world* (Lat. *terrarum orbis*); a. *the earth as opp. to the heavens*: Mt. v. 18, 35; vi. 10; xvi. 19; xviii. 18; xxiv. 35; Mk. xiii. 31; Lk. ii. 14; Jn. xii. 32; Acts ii. 19; iv. 24; 2 Pet. iii. 5, 7, 10, 13; Rev. xxi. 1; τὰ ἐπὶ τῆς γῆς — the things and beings that are on the earth, Eph. i. 10; Col. i. 16 [T WH om. L Tr br. τὰ]; involving a suggestion of mutability, frailty, infirmity, alike in thought and in action, Mt. vi. 19; τὰ ἐπὶ τῆς γῆς (equiv. to τὰ ἐπίγεια, Phil. iii. 19) terrestrial goods, pleasures, honors, Col. iii. 2 (opp. to τὰ ἄνω); τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς the members of your earthly body, as it were the abode and instruments of corrupt desires, Col. iii. 5; ὁ ὢν ἐκ τῆς γῆς . . . λαλεῖ (in contrast with Christ as having come from heaven) he who is of earthly (human) origin, has an earthly nature, and speaks as his earthly origin and nature prompt, Jn. iii. 31. b. *the inhabited earth*, the abode of men and animals: Lk. xxi. 35; Acts i. 8; x. 12; xi. 6; xvii. 26; Heb. xi. 13; Rev. iii. 10; αἰρεῖν ζωὴν τινος or τινὰ ἀπὸ τῆς γῆς, Acts viii. 33; xxii. 22; κληρο-



νομεῖν τὴν γῆν (see κληρονομέω, 2), Mt. v. 5 (4); πῦρ βάλλειν ἐπὶ [Rec. εἰς] τὴν γῆν, i. e. among men, Lk. xii. 49, cf. 51 and Mt. x. 34; ἐπὶ τῆς γῆς among men, Lk. xviii. 8; Jn. xvii. 4. 5. a country, land enclosed within fixed boundaries, a tract of land, territory, region; simply, when it is plain from the context what land is meant, as that of the Jews: Lk. iv. 25; xxi. 23; Ro. ix. 28; Jas. v. 17; with a gentile noun added [then, as a rule, anarthrous, W. 121 (114 sq.)]: γῆ Ἰσραὴλ, Mt. ii. 20 sq.; Ἰούδα, Mt. ii. 6; Γεννησαρέτ, Mt. xiv. 34; Mk. vi. 53; Σοδόμων κ. Γομόρρων, Mt. x. 15; xi. 24; Χαλδαίων, Acts vii. 4; Αἰγυπτῶς, (see Αἴγυπτος); ἡ Ἰουδαία γῆ, Jn. iii. 22; with the addition of an adj.: ἀλλοτρία, Acts vii. 6; ἐκεῖνη, Mt. ix. 26, 31; with gen. of pers. one's country, native land, Acts vii. 3.

γῆρας, -ας (-ως), Ion. γήρεος, dat. γήρεϊ, γήρει, τό, [fr. Hom. down], old age: Lk. i. 36 ἐν γήρει G L T Tr WH for Rec. ἐν γῆρα, a form found without var. in Sir. xxv. 3; [also Ps. xcī. (xcii.) 15; cf. Gen. xv. 15 Alex.; xxi. 7 ib.; xxv. 8 ib.; 1 Chr. xxix. 28 ib.; Clem. Rom. 1 Cor. 10, 7 var.; cf. Tdf. Proleg. p. 117]; Fritzsche on Sir. iii. 12; Sturz, De dial. Maced. etc. p. 155; W. [36 and] 64 (62); [B. 15 (14)].\*

γηράσκω or γηράω: 1 aor. ἐγήρασα; fr. Hom. down; [cf. W. 92 (88); Donaldson, New Crat. § 387]; to grow old: Jn. xxi. 18; of things, institutions, etc., to fail from age, be obsolescent: Heb. viii. 13 (to be deprived of force and authority; [here associated with παλαιούμενος—the latter (used only of things) marking the lapse of time, while γηράσκων carries with it a suggestion of the waning signification, the decay, incident to old age (cf. Schmidt ch. 46, 7; Theophr. caus. pl. 6, 7, 5): “that which is becoming old and faileth for age” etc.]).\*

γίνομαι (in Ionic prose writ. and in com. Grk. fr. Aristot. on for Attic γίγνομαι); [impf. ἐγινώμην]; fut. γενήσομαι; 2 aor. ἐγενόμην (often in 3 pers. sing. optat. γένοιτο; [ptep. γενάμενος, Lk. xxiv. 22 Tdf. ed. 7]), and, with no diff. in signif., 1 aor. pass. ἐγενήθην, rejected by the Atticists (cf. Lob. ad Phryn. p. 108 sq.; [Thom. Mag. ed. Ritschl p. 75, 6 sq.]), not rare in later Grk., common in Sept. (Acts iv. 4; 1 Th. ii. 14; 1 Co. xv. 10, etc.), impv. γενεθήτω (Mt. vi. 10; xv. 28, etc.); pf. γεγέννημαι and γέγονα, 3 pers. plur. γέγοναν L T Tr WH in Ro. xvi. 7 and Rev. xxi. 6 (cf. [Tdf. Proleg. p. 124; WH. App. p. 166; Soph. Lex. p. 37 sq.; Curtius, Das Verbum, ii. 187]; W. 36 and 76 (73) sq.; Mullach p. 16; B. 43 (37 sq.)), [ptep. γεγονώς]; plpf. 3 pers. sing. ἐγεγόνει (Jn. vi. 17 [not Tdf.]; Acts iv. 22 [where L T Tr WH γεγόνει, cf. W. § 12, 9; B. 33 (29); Tdf.'s note on the pass.]); to become, and

1. to become, i. e. to come into existence, begin to be, receive being: absol., Jn. i. 15, 30 (ἐμπροσθέν μου γέγονεν); Jn. viii. 58 (πρὶν Ἀβραὰμ γενέσθαι); 1 Co. xv. 37 (τὸ σῶμα τὸ γεννησόμενον); ἐκ τινος, to be born, Ro. i. 3 (ἐκ σπέρματος Δαυὶδ); Gal. iv. 4 (ἐκ γυναικός); Mt. xxi. 19. (μηκέτι ἐκ σοῦ καρπὸς γένηται, come from); of the origin of all things, Heb. xi. 3; διὰ τινος, Jn. i. 3, 10. to rise, arise, come on, appear, of occurrences in nature or in life: as γίνεται βροντή, Jn. xii. 29; ἀστραπή, Rev. viii. 5; σεισμός, Rev.

[vi. 12; xi. 13]; xvi. 18; γαλήνη, Mt. viii. 26; Mk. iv. 39; Lk. viii. 24; λαίλαψ, Mk. iv. 37; γογγυσμός, Acts vi. 1; ζήτησις, Jn. iii. 25 [foll. by ἐκ of origin; στάσις καὶ ζήτησις], Acts xv. 2 [Grsb. questions ζήτη., Rec. reads συζήτη.]; πόλεμος, Rev. xii. 7; ἡ βασιλεία [or αἱ β.] κτλ. Rev. xi. 15; xii. 10; χαρά, Acts viii. 8, and in many other exx. Here belong also the phrases γίνεται ἡμέρα it becomes day, day comes on, Lk. iv. 42; vi. 13; xxii. 66; Acts xii. 18; xvi. 35; xxiii. 12; xxvii. 29, 33, 39; γ. ὀψέ evening comes, Mk. xi. 19, i. q. γ. ὀψία, Mt. viii. 16, xiv. 15, 23; xvi. 2 [T br. WH reject the pass.]; xxvi. 20; Mk. xiv. 17; Jn. vi. 16, etc.; πρωΐα, Mt. xxvii. 1; Jn. xxi. 4; νύξ, Acts xxvii. 27 [cf. s. v. ἐπὶ γίν. 2]; σκοτία, Jn. vi. 17 [not Tdf.]. Hence

2. to become i. q. to come to pass, happen, of events; a. univ.: Mt. v. 18; xxiv. 6, 20, 34; Lk. i. 20; xii. 54; xxi. 28; Jn. i. 28; xiii. 19, etc.; τοῦτο γέγονεν, ἵνα etc. this hath come to pass that etc., Mt. i. 22; xxi. 4; xxvi. 56; τὰ γενόμενα or γινόμενα, Mt. xviii. 31; xxvii. 54; xxviii. 11; Lk. xxiii. 48; [cf. τὰ γενόμενα ἀγαθά, Heb. ix. 11 L WH txt. Trmrg.]; τὸ γενόμενον, Lk. xxiii. 47; τὸ γεγονός, Mk. v. 14; Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; Acts iv. 21; τὸ ῥῆμα τὸ γεγονός, Lk. ii. 15; τὰ μέλλοντα γένησθαι, Lk. xxi. 36; Acts xxvi. 22; τὴν ἀνάστασιν ἣδη γεγενέσθαι, 2 Tim. ii. 18; θανάτου γενομένου a death having taken place (Germ. nach erfolgtem Tode), Heb. ix. 15. μὴ γένοιτο, a formula esp. freq. in Paul (and in Epictetus, cf. Schweigh. Index Graec. in Epict. p. 392), far be it! God forbid! [cf. Morison, Exposition of Rom. iii., p. 31 sq.]: Lk. xx. 16; Ro. iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; ix. 14; xi. 1, 11; 1 Co. vi. 15; Gal. ii. 17; iii. 21 (equiv. to πᾶν ἥ, Josh. xxii. 29, etc.); cf. Sturz, De dial. Maced. etc. p. 204 sq.; τί γέγονεν, ὅτι etc. what has come to pass, that etc. i. q. for what reason, why? Jn. xiv. 22 (τί ἐγένετο, ὅτι . . . Eccles. vii. 11 (10); τί ἐστίν, ὥς etc., Eur. Troad. 889). b. Very common in the first three Gospels, esp. that of Luke, and in the Acts, is the phrase καὶ ἐγένετο (ἡγῆ foll. by ἵ); cf. W. § 65, 4 e. [also § 44, 3 c.], and esp. B. § 141, 6. a. καὶ ἐγένετο καὶ with a finite verb: Mk. ii. 15 ([Tr txt. καὶ γίνεται], T WH καὶ γίν. [foll. by acc. and inf.]); Lk. ii. 15 [R G L br. Tr br.]; viii. 1; xiv. 1; xvii. 11; xix. 15; xxiv. 15 [WH br. καὶ]; foll. by καὶ ἰδοὺ, Mt. ix. 10 [T om. καὶ before ἰδ.]; Lk. xxiv. 4. β. much oftener καὶ is not repeated: Mt. vii. 28; Mk. iv. 4; Lk. i. 23; ii. [15 T WH], 46; vi. 12; vii. 11; ix. 18, 33; xi. 1; xix. 29; xxiv. 30. γ. καὶ ἐγέν. foll. by acc. with inf.: Mk. ii. 23 [W. 578 (537) note]; Lk. vi. 1, 6 [R G ἐγέν. δὲ καὶ]. c. In like manner ἐγένετο δὲ a. foll. by καὶ with a finite verb: Lk. v. 1; ix. 28 [WH txt. om. L br. καὶ, 51; x. 38 R G T, L Tr mrg. br. καὶ]; Acts v. 7. β. ἐγένετο δὲ foll. by a fin. verb without καὶ: Lk. i. 8; ii. 1, 6; [vi. 12 R G L]; viii. 40 [WH Tr txt. om. ἐγέν.]; ix. 37; xi. 14, 27. γ. ἐγένετο δὲ foll. by acc. with inf.: Lk. iii. 21; [vi. 1, 6 L T Tr WH, 12 T Tr WH]; xvi. 22; Acts iv. 5; ix. 3 [without δὲ], 32, 37; xi. 26 R G; xiv. 1; [xvi. 16; ix. 1]; xxviii. 8, [17]. δ. ἐγέν. δὲ [ὥς δὲ ἐγέν.] foll. by τοῦ with inf.: Acts x. 25 (Rec. om. τοῦ), cf. Mey. ad loc. and W. 328 (307); [B. 270 (232)]. d. with dat. of



pers. to occur or happen to one, befall one: foll. by inf., Acts xx. 16; ἐὰν γένηται (sc. αὐτῷ) εὐρεῖν αὐτό, if it happen to him, Mt. xviii. 13; ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι *far be it from me to glory*, Gal. vi. 14, (Gen. xlv. 7, 17; 1 K. xx. (xxi.) 3; Alciopr. epp. 1, 26); foll. by acc. with inf. *it happened to me, that* etc.: Acts xi. 26 L T Tr WH [but acc. implied]; xxii. 6, 17, [cf. W. 323 (303); B. 305 (262)]; with adverbs, *go, fare*, (Germ. *ergehen*): εἶδ, Eph. vi. 3, (μὴ γένοιτό σοι οὕτω κακῶς, Ael. v. h. 9, 36). with specification of the thing befalling one: τί γέγονεν [L T Trxt. WH ἐγέν.] αὐτῷ, Acts vii. 40 (fr. Ex. xxxii. 1); ἐγένετο [L T Tr WH ἐγένετο] πάση ψυχῇ φόβος *fear came upon*, Acts ii. 43. — Mk. iv. 11; ix. 21; Lk. xix. 9; Jn. v. 14; xv. 7; Ro. xi. 25; 1 Co. iv. 5; 2 Co. i. 8 [G L T Tr WH om. dat.]; 2 Tim. iii. 11; 1 Pet. iv. 12; with the ellipsis of ἡμῖν, Jn. i. 17. ἐγένετο (αὐτῷ) γνώμη a purpose occurred to him, he determined, Acts xx. 3 [B. 268 (230)], but T Tr WH read ἐγέν. γνώμης; see below, 5 e. a.]. foll. by prepositions: ἐπ' αὐτῇ *upon* (Germ. *bei* or *an*) her, Mk. v. 33 [R G L br.]; εἰς τινα, Acts xxviii. 6.

3. to arise, appear in history, come upon the stage: of men appearing in public, Mk. i. 4; Jn. i. 6, [on which two pass. cf. W. 350 (328); B. 308 (264) sq.]; 2 Pet. ii. 1; γεγόνασι, have arisen and now exist, 1 Jn. ii. 18.

4. to be made, done, finished: τὰ ἔργα, Heb. iv. 3; διὰ χειρῶν, of things fabricated, Acts xix. 26; of miracles to be performed, wrought: διὰ τῶν χειρῶν τινος, Mk. vi. 2; διὰ τινος, Acts ii. 43; iv. 16, 30; xii. 9; ὑπό τινος, Lk. ix. 7 [R L [but the latter br. ὑπ' αὐτοῦ]]; xiii. 17; xxiii. 8; γεγόμενα εἰς Καφαρν. done unto (on) Capernaum i. e. for its benefit (W. 416 (388); [cf. B. 333 (286)]), Lk. iv. 23 [Rec. ἐν τῇ K.]. of commands, decisions, purposes, requests, etc. to be done, executed: Mt. vi. 10; xxi. 21; xxvi. 42; Mk. xi. 23; Lk. xiv. 22; xxiii. 24; Acts xxi. 14; γενήσεται ὁ λόγος will be accomplished the saying, 1 Co. xv. 54. joined to nouns implying a certain action: ἡ ἀπόλεια γέγονε, Mk. xiv. 4; ἀπογραφὴ, Lk. ii. 2; ἐπαγγελία γενομένη ὑπὸ θεοῦ given by God, Acts xxvi. 6; ἀνάκρισις, Acts xxv. 26; νόμου μετὰθεσις, Heb. vii. 12; ἀφ᾽ εἰς, Heb. ix. 22. of institutions, laws, etc. to be established, enacted: τὸ σάββατον ἐγένετο, the institution of the Sabbath, Mk. ii. 27; ὁ νόμος, Gal. iii. 17; οὐ γέγονεν οὕτως hath not been so ordained, Mt. xix. 8. of feasts, marriages, entertainments, to be kept, celebrated: τὸ πάσχα, Mt. xxvi. 2 (i. q. פֶּסַח, 2 K. xxiii. 22); τὸ σάββατον, Mk. vi. 2; τὰ ἐγκαίνα, Jn. x. 22; [γεγεσίοις γενομένοις (cf. W. § 31, 9 b.; R G γεγεσίων ἀγομένων), Mt. xiv. 6], (τὰ Ὀλύμπια, Xen. Hell. 7, 4, 28; Ἰσθμία, 4, 5, 1); γάμος, Jn. ii. 1. οὕτως γένηται ἐν ἐμοί so done with me, in my case, 1 Co. ix. 15.

5. to become, be made, "in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character" (Wahl, Clavis Apoc. V. T. p. 101). a. with a predicate added, expressed by a subst. or an adj.: οἱ λίθοι οὗτοι ἄρτοι γίνονται, Mt. iv. 3; Lk. iv. 3; ὕδωρ οἶνον γεγενημένον, Jn. ii. 9; ἀρχιερεὺς γενόμενος, Heb. vi. 20; δαίμονος, Col. i. 25; ὁ λόγος σὰρξ ἐγένετο, Jn. i. 14; ἀνὴρ, 1 Co. xiii. 11, and many other exx.; χάρις οὐκέτι γίνεται χάρις *grace*

ceases to have the nature of grace, can no longer be called grace, Ro. xi. 6; ἀκαρπος γίνεται, Mt. xiii. 22; Mk. iv. 19; — in Mt. xvii. 2; Lk. viii. 17; Jn. v. 6, and many other places. contextually, to show one's self, prove one's self: Lk. x. 36; xix. 17; xxiv. 19; Ro. xi. 34; xvi. 2; 2 Co. i. 18 Rec.; 1 Th. i. 6; ii. 7; Heb. xi. 6, etc.; esp. in exhortations: γίνεσθε, Mt. x. 16; xxiv. 44; Lk. vi. 36; Eph. iv. 32; Col. iii. 15; μὴ γίνου, Jn. xx. 27; μὴ γίνεσθε, Mt. vi. 16; Eph. v. 7, 17; 1 Co. x. 7; μὴ γινώμεθα, Gal. v. 26; hence used declaratively, i. q. to be found, shown: Lk. xiii. 2 (that it was shown by their fate that they were sinners); Ro. iii. 4; 2 Co. vii. 14; — γίνομαι τινὶ τις to show one's self (to be) some one to one: 1 Co. ix. 20, 22. b. with an interrog. pron. as predicate: τί ὁ Πέτρος ἐγένετο what had become of Peter, Acts xii. 18 [cf. use of τί ἐγένετο in Act. Phil. in Hell. § 23, Tdf. Acta apost. apoc. p. 104]. c. γίνεσθαι ὡς or ὥσεί τινα to become as or like to one: Mt. x. 25; xviii. 3; xxviii. 4; Mk. ix. 26; Lk. xxii. 44 [L br. WH reject the pass.]; Ro. ix. 29 (fr. Is. i. 9); 1 Co. iv. 13; Gal. iv. 12. d. γίνεσθαι εἰς τι to become i. e. be changed into something, come to be, issue in, something (Germ. zu etwas werden): ἐγενήθη εἰς κεφαλὴν γωνίας, Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; Acts iv. 11; 1 Pet. ii. 7, — all after Ps. cxvii. (cxviii.) 22. Lk. xiii. 19 (εἰς δένδρον μέγα); Jn. xvi. 20; Acts v. 36; Ro. xi. 9 (fr. Ps. lxxviii. (lxxix.) 23); 1 Th. iii. 5; Rev. viii. 11; xvi. 19, etc. (equiv. to ἡ γῆ); but the expression is also classic; cf. W. § 29, 3 a.; B. 150 (131)). e. γίνεσθαι with Cases; a. with the gen. to become the property of any one, to come into the power of a person or thing, [cf. W. § 30, 5; esp. B. 162 (142)]: Lk. xx. 14 [L mrg. ἔσται, 33; Rev. xi. 15; [γνώμης, Acts xx. 3 T Tr WH (cf. ἐλπίδος μεγάλης γίν. Plut. Phoc. 23, 4)]; προφητεία ἰδίας ἐπιλύσεως οὐ γίνεται no one can explain prophecy by his own mental power (it is not a matter of subjective interpretation), but to explain it one needs the same illumination of the Holy Spirit in which it originated, for etc. 2 Pet. i. 20. γενέσθαι with a gen. indicating one's age, (to be) so many years old: Lk. ii. 42; 1 Tim. v. 9. β. with the dat. [cf. W. 210 sq. (198)]: γίνεσθαι ἀνδρὶ to become a man's wife, Ro. vii. 3 sq. (ἡ γῆ, Lev. xxii. 12; Ruth i. 12, etc.). f. joined to prepositions with their substantives; ἔν τινι, to come or pass into a certain state [cf. B. 330 (284)]: ἐν ἀγωνίᾳ, Lk. xxii. 44 [L br. WH reject the pass.]; ἐν ἐκστάσει, Acts xxii. 17; ἐν πνεύματι, Rev. i. 10; iv. 2; ἐν δόξῃ [R. V. came with (in) glory], 2 Co. iii. 7; ἐν παραβάσει, 1 Tim. ii. 14; ἐν εαυτῷ, to come to himself, recover reason, Acts xii. 11 (also in Grk. writ.; cf. Hermann ad Vig. p. 749); ἐν Χριστῷ, to be brought to the fellowship of Christ, to become a Christian, Ro. xvi. 7; ἐν ὁμοιώματι ἀνθρώπων, to become like men, Phil. ii. 7; ἐν λόγῳ κολακείας [R. V. were we found using] flattering speech, 1 Th. ii. 5. ἐπάνω τινός to be placed over a thing, Lk. xix. 19. μετὰ τινος or σὺν τινι to become one's companion, associate with him: Mk. xvi. 10; Acts vii. 38; xx. 18; ὑπό τινα to be made subject to one, Gal. iv. 4. [Cf. h. below.] g. with specification of the terminus of motion or the place of rest: εἰς with acc. of place, to come to some place, arrive at some



thing, Acts xx. 16; xxi. 17; xxv. 15; ὡς ἐγένετο . . . εἰς τὰ ὦτά μου when the voice came into my ears, Lk. i. 44; εἰς with acc. of pers., of evils coming upon one, Rev. xvi. 2 R G; of blessings, Gal. iii. 14; 1 Th. i. 5 [Lchm. πρὸς; Acts xxvi. 6 L T Tr WH]; γενέσθαι ἐπὶ τοῦ τόπου, Lk. xxii. 40; ἐπὶ τῆς γῆς, Jn. vi. 21 [Tdf. ἐπὶ τὴν γ.]; ὦδε, ib. 25 (ἐκεῖ, Xen. an. 6, 3 [5], 20; [cf. B. 71]); ἐπί with acc. of place, Lk. xxiv. 22; Acts xxi. 35; [Jn. vi. 21 Tdf.]; ἐγένετο διωγμός ἐπὶ τὴν ἐκκλησίαν, Acts viii. 1; ἐγένετο φόβος οὐράνιος ἐπὶ πάντας, Lk. i. 65; iv. 36; Acts v. 5, 11; [ἐκστασις, Acts x. 10 (Rec. ἐπέσειεν)]; ἄλλος κακὸν κ. ποιητὴν ἐπὶ τ. ἀνθρώπους, Rev. xvi. 2 L T Tr WH; ἐγένετο ῥῆμα ἐπὶ τινα, λόγος or φωνὴ πρὸς τινα (came to): Lk. iii. 2; Jn. x. 35; Acts vii. 31 [Rec.]; x. 13, (Gen. xv. 1, 4; Jer. i. 2, 11; xiii. 8; Ezek. vi. 1; Hos. i. 1); [ἐπαγγελία, Acts xiii. 32; xxvi. 6 Rec.]; κατὰ with acc. of place, Lk. x. 32 [Tr WH om.]; Acts xxvii. 7, (Xen. Cyr. 7, 1, 15); κατὰ with gen.: τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας the matter the report of which spread throughout all Judaea, Acts x. 37; πρὸς τινα, 2 Jn. 12 (Rec. ἐλθεῖν); 1 Co. ii. 3; σύν τινι, to be joined to one as an associate, Lk. ii. 13, (Xen. Cyr. 5, 3, 8); ἐγγὺς γίνεσθαι, Eph. ii. 13; τινός, Jn. vi. 19; h. [with ἐκ of the source (see 1 above)]: Mk. i. 11 (Tdf. om. ἐγέν.); ix. 7 (T Trmrg. WH); Lk. iii. 22; ix. 35; Acts xix. 34]; γίνεσθαι ἐκ μέσου, to be taken out of the way, 2 Th. ii. 7; γενέσθαι ὁμοθυμαδόν, of many come together in one place, Acts xv. 25 cf. ii. 1 [but only in R G; γενομένοις ὁμοθυμαδόν in xv. 25 may mean either having become of one mind, or possibly having come together with one accord. On the alleged use of γίνομαι in the N. T. as interchangeable with εἶμι see Fritzsche. Opuscul. p. 284 note. COMP.: ἀπο-, δια-, ἐπι-, παρα-, συμ- παρα-, προ-γίνομαι.]

γινώσκω (Attic γιγνώσκω, see γίνομαι init.; fr. ΓΝΩΩ, as βιβρώσκω fr. ΒΡΩΩ); [impf. ἐγίνωσκον]; fut. γνώσομαι; 2 aor. ἔγνω (fr. ΓΝΩΜΙ), impv. γνώθι, γνώτω, subj. γνώω (3 pers. sing. γνώω, Mk. v. 43; ix. 30; Lk. xix. 15 L T Tr WH, for R G γνώω [B. p. 46 (40); cf. δίδωμι init.]), inf. γνῶναι, ptep. γνούς; pf. ἔγνωκα (Jn. xvii. 7; 3 pers. plur. ἔγνωκαν for ἐγνώκασιν, see reff. in γίνομαι init.); plpf. ἐγνώκειν; Pass., [pres. 3 pers. sing. γινώσκεται (Mk. xiii. 28 Trmrg.)]; pf. ἔγνωσμαι; 1 aor. ἐγνώσθην; fut. γνωσθήσμαι; in Grk. writ. fr. Hom. down; Sept. for γινώ; Lat. nosco, novi (i. e. gnosco, gnovi);

**I. univ.** 1. to learn to know, come to know, get a knowledge of; pass. to become known: with acc., Mt. xxii. 18; Mk. v. 43; Acts xxi. 34; 1 Co. iv. 19; 2 Co. ii. 4; Col. iv. 8; 1 Th. iii. 5, etc. Pass., Mt. x. 26; Acts ix. 24; Phil. iv. 5, etc.; [impers. γινώσκεται, Mk. xiii. 28 Trmrg. T 2, 7]; τι ἔκ τινος, Mt. xii. 33; Lk. vi. 44; 1 Jn. iv. 6; τινὰ or τὴν ἐν τινι, to find a sign in a thing by which to know, to recognize in or by something, Lk. xxiv. 35; Jn. xiii. 35; 1 Jn. iv. 2; κατὰ τί γνώσομαι τοῦτο, the truth of this promise, Lk. i. 18 (Gen. xv. 8); περὶ τῆς διδαχῆς, Jn. vii. 17. often the object is not added, but is readily understood from what precedes: Mt. ix. 30; xii. 15 (the consultation held by the Pharisees); Mk. vii. 24 (he would have no one know that he was present); Mk. ix. 30; Ro. x. 19, etc.;

fol. by ὅτι, Mt. xxi. 45; Jn. iv. 1; v. 6; xii. 9, etc.; fol. by the interrog. τί, Mt. vi. 3; Lk. xvi. 4; ἀπό τινος, to learn from one, Mk. xv. 45. with acc. of pers. to recognize as worthy of intimacy and love, to own; so those whom God has judged worthy of the blessings of the gospel are said ὑπὸ τοῦ θεοῦ γινώσκεισθαι, 1 Co. viii. 3; Gal. iv. 9, [on both cf. W. § 39, 3 Note 2; B. 55 (48)]; negatively, in the sentence of Christ οὐδέποτε ἔγνω ὑμᾶς, I never knew you, never had any acquaintance with you, Mt. vii. 23. to perceive, feel: ἔγνω τῷ σώματι, ὅτι etc. Mk. v. 29; ἔγνω δύναμιν ἐξεληούσαν ἀπ' ἐμοῦ, Lk. viii. 46. 2. to know, understand, perceive, have knowledge of; a. to understand: with acc., τὰ λεγόμενα, Lk. xviii. 34; ἀναγινώσκεις, Acts viii. 30; fol. by ὅτι, Mt. xxi. 45; Jn. viii. 27 sq.; 2 Co. xiii. 6; Gal. iii. 7; Jas. ii. 20; fol. by interrog. τί, Jn. x. 6; xiii. 12, 28; ὁ κατεργάσθαι οὐ γινώσκω I do not understand what I am doing, my conduct is inexplicable to me, Ro. vii. 15. b. to know: τὸ θέλημα, Lk. xii. 47; τὰς καρδίας, Lk. xvi. 15; τὸν μὴ γινόντα ἁμαρτίαν ignorant of sin, i. e. not conscious of having committed it, 2 Co. v. 21; ἐπιστολὴ γινωσκομένη καὶ ἀναγινωσκομένη, 2 Co. iii. 2; τινά, to know one, his person, character, mind, plans: Jn. i. 48 (49); ii. 24; Acts xix. 15; 2 Tim. ii. 19 (fr. Num. xvi. 5); fol. by ὅτι, Jn. xxi. 17; Phil. i. 12; Jas. i. 3; 2 Pet. i. 20; fol. by acc. with inf. Heb. x. 34; fol. by an indirect question, Rev. iii. 3; ἑλληνιστὶ γινώσκ. to know Greek (graece scire, Cic. de fin. 2, 5): Acts xxi. 37, (ἐπίστασθαι συριστί, Xen. Cyr. 7, 5, 31; graece nescire, Cic. pro Flac. 4, 10); ἵστε (Rec. ἐστε) γινώσκοντες ye know, understanding etc. [R. V. ye know of a surety, etc.], Eph. v. 5; see W. 355 (333); [cf. B. 51 (44); 314 (269)]. impv. γινώσκετε know ye: Mt. xxiv. 32 sq. 43; Mk. xiii. 29; Lk. x. 11; Jn. xv. 18; Acts ii. 36; Heb. xiii. 23; 1 Jn. ii. 29. 3. by a Hebraistic euphemism [cf. W. 18], found also in Grk. writ. fr. the Alexandrian age down, γινώσκω is used of the carnal connection of male and female, rem cum aliquo or aliqua habere (cf. our have a [criminal] intimacy with): of a husband, Mt. i. 25; of the woman, Lk. i. 34; (Gen. iv. 1, 17; xix. 8; 1 S. i. 19, etc.; Judith xvi. 22; Callim. epigr. 58, 3; often in Plut.; cf. Vögelin, Plut. Brut. p. 10 sqq.; so also Lat. cognosco, Ovid. met. 4, 596; novi, Justin. hist. 27, 3, 11).

**II.** In particular γινώσκω, to become acquainted with, to know, is employed in the N. T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them; a. τὸν θεόν, the one, true God, in contrast with the polytheism of the Gentiles: Ro. i. 21; Gal. iv. 9; also τὸν μόνον ἀληθινὸν θεόν, Jn. xvii. 3 cf. 1 Jn. v. 20; τὸν θεόν, the nature and will of God, in contrast with the false wisdom of both Jews and Gentiles, 1 Co. i. 21; τὸν πατέρα, the nature of God the Father, esp. the holy will and affection by which he aims to sanctify and redeem men through Christ, Jn. viii. 55; xvi. 3; 1 Jn. ii. 3 sq. 14 (13); iii. 1, 6; iv. 8; a peculiar knowledge of God the Father is claimed by Christ for himself, Jn. x. 15; xvii. 25; γνώθι τὸν κύριον, the precepts of the Lord, Heb. viii. 11; τὸ θέλημα (of God), Ro. ii. 18; νοῦν κυρίου, Ro. xi. 34; 1 Co. ii. 16; τὴν σοφίαν τοῦ



θεοῦ, 1 Co. ii. 8; τὰς ὁδοὺς τοῦ θεοῦ, Heb. iii. 10 (fr. Ps. xciv. (xcv.) 10). **β.** Χριστόν, his blessings, Phil. iii. 10; in Χριστόν ἐγνωκέναι κατὰ σάρκα, 2 Co. v. 16, Paul speaks of that knowledge of Christ which he had before his conversion, and by which he knew him merely in the form of a servant, and therefore had not yet seen in him the Son of God. Acc. to John's usage, γινώσκειν, ἐγνωκέναι Χριστόν denotes *to come to know, to know*, his Messianic dignity (Jn. xvii. 3; vi. 69); his divinity (τὸν ἀπ' ἀρχῆς, 1 Jn. ii. 13 sq. cf. Jn. i. 10), his consummate kindness towards us, and the benefits redounding to us from fellowship with him (in Christ's words γινώσκομαι ὑπὸ τῶν ἐμῶν, Jn. x. 14 [acc. to the crit. texts γινώσκουσιν με τὰ ἐμά]); his love of God (Jn. xiv. 31); his sinless holiness (1 Jn. iii. 6). John unites πιστεύειν and γινώσκειν, at one time putting πιστεύειν first: vi. 69 [cf. Schaff's Lange or Mey. ad loc.]; but at another time γινώσκειν: x. 38 (acc. to R.G. for which L T Tr WH read ἵνα γνῶτε καὶ γινώσκητε [R. V. *know and understand*]); xvii. 8 [L br. κ. ἔγν.]; 1 Jn. iv. 16 (the love of God). **γ.** τὰ τοῦ πνεύματος the things which proceed from the Spirit, 1 Co. ii. 14; τὸ πνεῦμα τ. ἀληθείας καὶ τὸ πν. τῆς πλάνης, 1 Jn. iv. 6; τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, Mt. xiii. 11; τὴν ἀλήθειαν, Jn. viii. 32; 2 Jn. 1; absol., of the knowledge of divine things, 1 Co. xiii. 12; of the knowledge of things lawful for a Christian, 1 Co. viii. 2.

[**ΣΥΝ.** γινώσκειν, εἰδέναι, ἐπίστασθαι, συνιέναι: In classic usage (cf. Schmidt ch. 13), γινώσκειν, distinguished from the rest by its original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience. εἰδέναι, lit. 'to have seen with the mind's eye,' signifies a clear and purely mental perception, in contrast both to conjecture and to knowledge derived from others. ἐπίστασθαι primarily expresses the knowledge obtained by proximity to the thing known (cf. our *understand*, Germ. *verstehen*); then knowledge viewed as the result of prolonged practice, in opposition to the process of learning on the one hand, and to the uncertain knowledge of a dilettante on the other. συνιέναι implies native insight, the soul's capacity of itself not only to lay hold of the phenomena of the outer world through the senses, but by combination (σύν and λέναι) to arrive at their underlying laws. Hence συνιέναι may mark an antithesis to sense-perception; whereas γινώσκειν marks an advance upon it. As applied e. g. to a work of literature, γινώσκειν expresses an acquaintance with it; ἐπίστασθαι the knowledge of its contents; συνιέναι the understanding of it, a comprehension of its meaning. γινώσκειν and εἰδέναι most readily come into contrast with each other; if εἰδέναι and ἐπίστασθαι are contrasted, the former refers more to natural, the latter to acquired knowledge. In the N. T., as might be expected, these distinctions are somewhat less sharply marked. Such passages as John i. 26, 31, 48 (49); vii. 27 sq.; xxi. 17; 2 Co. v. 16; 1 Jn. v. 20 may seem to indicate that, sometimes at least, γινώσκω and οἶδα are nearly interchangeable; yet see Jn. iii. 10, 11; viii. 55 (yet cf. xvii. 25); 1 Jn. ii. 29 (*know . . . perceive*), and the characteristic use of εἰδέναι by John to describe our Lord's direct insight into divine things: iii. 11; v. 32 (contrast 42); vii. 29; viii. 55; xii. 50, etc.; cf. Bp. Lightfoot's note on Gal. iv. 9; Green, 'Critical Notes' etc. p. 75 (on Jn. viii. 55); Westcott on John ii. 24. γινώσκω and ἐπίσταμαι are associated in Acts xix. 15 (cf. Green, as above, p. 97); οἶδα and

γινώσκω in Eph. v. 5; οἶδα and ἐπίσταμαι in Jude 10. COMP.: ἀνα-, δια-, ἐπι-, κατα-, προ-γινώσκω.]

γλεύκος, -ους, τό, *must*, the sweet juice pressed from the grape; Nicand. alex. 184, 299; Plut., al.; Job xxxii. 19; *sweet wine*: Acts ii. 13. [Cf. BB. DD. s. v. Wine.]\*

γλυκύς, -εῖα, -ύ, *sweet*: Jas. iii. 11 (opp. to πικρόν); 12 (opp. to ἀλυκόν); Rev. x. 9, [10]. [From Hom. down.]\*

γλώσσα, -ης, ἡ, [fr. Hom. down], *the tongue*; **1.** *the tongue*, a member of the body, the organ of speech: Mk. vii. 33, 35; Lk. i. 64; xvi. 24; 1 Co. xiv. 9; Jas. i. 26; iii. 5, 6, 8; 1 Pet. iii. 10; 1 Jn. iii. 18; [Rev. xvi. 10]. By a poetical and rhetorical usage, esp. Hebraistic, that member of the body which is chiefly engaged in some act has ascribed to it what belongs to the man; the *tongue* is so used in Acts ii. 26 (ἡγαλλιάσατο ἡ γλώσσά μου); Ro. iii. 13; xiv. 11; Phil. ii. 11 (the tongue of every man); of the little tongue-like flames symbolizing the gift of foreign tongues, in Acts ii. 3.

**2.** *a tongue*, i. e. *the language* used by a particular people in distinction from that of other nations: Acts ii. 11; hence in later Jewish usage (Is. lxvi. 18; Dan. iii. 4; v. 19 Theod.; vi. 25; vii. 14 Theod.; Jud. iii. 8) joined with φυλή, λαός, ἔθνος, it serves to designate people of various languages [cf. W. 32], Rev. v. 9; vii. 9; x. 11; xi. 9; xiii. 7; xiv. 6; xvii. 15. λαλεῖν ἐτέραις γλώσσαις *to speak with other than their native i. e. in foreign tongues*, Acts ii. 4 cf. 6-11; γλώσσαις λαλεῖν *καὶ καινὰς* *to speak with new tongues* which the speaker has not learned previously, Mk. xvi. 17 [but Tr txt. WH txt. om. Tr mrg. br. *καινὰς*]; cf. De Wette on Acts p. 27 sqq. [correct and supplement his ref. by Mey. on 1 Co. xii. 10; cf. also B. D. s. v. *Tongues, Gift of*]. From both these expressions must be carefully distinguished the simple phrases λαλεῖν γλώσσαις, γλώσσαις λαλεῖν, λαλεῖν γλώσση, γλώσση λαλεῖν (and προσέχεσθαι γλώσση, 1 Co. xiv. 14), *to speak with (in) a tongue* (the organ of speech), *to speak with tongues*; this, as appears from 1 Co. xiv. 7 sqq., is the gift of men who, rapt in an ecstasy and no longer quite masters of their own reason and consciousness, pour forth their glowing spiritual emotions in strange utterances, rugged, dark, disconnected, quite unfitted to instruct or to influence the minds of others: Acts x. 46; xix. 6; 1 Co. xii. 30; xiii. 1; xiv. 2, 4-6, 13, 18, 23, 27, 39. The origin of the expression is apparently to be found in the fact, that in Hebrew the tongue is spoken of as the leading instrument by which the praises of God are proclaimed (ἡ τῶν θείων ὕμνων μελωδός, 4 Macc. x. 21, cf. Ps. xxxiv. (xxxv.) 28; lxx. (lxxvi.) 17; lxx. (lxxi.) 24; cxv. (cxvii.) 2; Acts ii. 26; Phil. ii. 11; λαλεῖν ἐν γλώσση, Ps. xxxviii. (xxxix.) 4), and that according to the more rigorous conception of inspiration nothing human in an inspired man was thought to be active except the tongue, put in motion by the Holy Spirit (καταχρησάμενος ἑτερος αὐτοῦ τοῖς φωνητηρίοις ὄργανοις, στόματι καὶ γλώττῃ πρὸς μῆνυσιν ὧν ἂν θέλῃ, Philo, rer. div. haer. § 53, [i. 510 ed. Mang.]); hence the contrast διὰ τοῦ νοῦς [crit. edd. τῶ νοῦ] λαλεῖν, 1 Co. xiv. 19 cf. 9. The phrase in the phrase γλώσσαις λαλεῖν, used even of a single person (1 Co. xiv. 5 sq.), refers to the various motions of the tongue. By meton. of the cause for



the effect, γλώσσαι tongues are equiv. to λόγοι ἐν γλώσσῃ (1 Co. xiv. 19) words spoken in a tongue (*Zungenwortrede*): xiii. 8; xiv. 22; γένῃ γλωσσῶν, 1 Co. xii. 10, 28, of which two kinds are mentioned viz. προσευχή and ψαλμός, 1 Co. xiv. 15; γλώσσαν ἔχω, something to utter with a tongue, 1 Co. xiv. 26. [On 'Speaking with Tongues' see, in addition to the discussions above referred to, Wendt in the 5th ed. of Meyer on Acts (ii. 4); *Heinrici*, *Korintherbriefe*, i. 372 sqq.; *Schaff*, *Hist. of the Chr. Church*, i. 234-245 (1882); *Farrar*, *St. Paul*, i. 95 sqq.]\*

γλωσσόκομον, -ου, τό, (for the earlier γλωσσοκομίον or γλωσσοκόμιον [W. 24 (23), 94 (90); yet see *Boeckh*, *Corp. inscr.* 2448, viii. 25, 31], fr. γλώσσα and κομῶ to tend); a. a case in which to keep the mouth-pieces of wind instruments. b. a small box for other uses also; esp. a casket, purse to keep money in: Jn. xii. 6; xiii. 29; cf. *Lob.* ad Phryn. p. 98 sq. (For ἰνῆ a chest, 2 Chr. xxiv. 8, 10 sq.; *Joseph*, *antt.* 6, 1, 2; *Plut.*, *Longin.*, al.)\*

γναφεύς, -έως, ὁ, (also [earlier] κναφεύς, fr. γνάπτω or κνάπτω to card), a fuller: Mk. ix. 3. (*Hdt.*, *Xen.*, and sqq.; *Sept.* Is. vii. 3; xxxvi. 2; 2 K. xviii. 17.)\*

γνήσιος, -α, -ον, (by syncope for γενήσιος fr. γίνομαι, γεν-, [cf. *Curtius* § 128]), legitimately born, not spurious; genuine, true, sincere: Phil. iv. 3; 1 Tim. i. 2; Tit. i. 4; τὸ τῆς ἀγάπης γνήσιον i. q. τὴν γνησιότητα [A. V. the sincerity], 2 Co. viii. 8. (From Hom. down.)\*

γνησίως, adv., genuinely, faithfully, sincerely: Phil. ii. 20. [From Eur. down.]\*

γνόφος, -ον, -ός, (for the earlier [and poetic] δνόφος, akin to νέφος [so *Bttm.* *Lexil.* ii. 266; but see *Curtius* pp. 704 sq. 706, cf. 535; *Vaniček* p. 1070]), darkness, gloom: Heb. xii. 18. (*Aristot.* *de mund.* c. 2 fin. p. 392<sup>b</sup>, 12; *Leian.* *de mort.* *Peregr.* 43; *Dio Chrys.*; *Sept.* also for γῆ a cloud, *Deut.* iv. 11, etc. and for ἁγῆγ 'thick cloud,' *Ex.* xx. 21, etc.; [*Trench* § c.].)\*

γνώμη, -ης, ἡ, (fr. γινώσκω); 1. the faculty of knowing, mind, reason. 2. that which is thought or known, one's mind; a. view, judgment, opinion: 1 Co. i. 10; Rev. xvii. 13. b. mind concerning what ought to be done, aa. by one's self, resolve, purpose, intention: ἐγένετο γνώμη [T Tr WH γνώμης, see γίνομαι 5 e. a.] τοῦ ὑποστρέφειν, Acts xx. 3 [B. 268 (230)]. bb. by others, judgment, advice: διδόναι γνώμην, 1 Co. vii. 25, [40]; 2 Co. viii. 10. cc. decree: Rev. xvii. 17; χωρὶς τῆς σῆς γνώμης, without thy consent, *Philem.* 14. (In the same senses in *Grk.* writ.; [cf. *Schmidt*, ch. 13, 9; *Mey.* on 1 Co. i. 10].)\*

γνωρίζω; fut. γνωρίσω (Jn. xvii. 26; Eph. vi. 21; Col. iv. 7), Attic -ῖω (Col. iv. 9 [L WH -ῖσω; B. 37 (32); *WH.* App. p. 163]); 1 aor. ἐγνώρισα; Pass., [pres. γνωρίζομαι]; 1 aor. ἐγνώρισθην; in *Grk.* writ. fr. *Aeschyl.* down [see ad fin.]; *Sept.* for γῆγῆ and *Chald.* γῆγῆ; 1. trans. to make known: τί, Ro. ix. 22 sq.; τί τι, Lk. ii. 15; Jn. xv. 15; xvii. 26; Acts ii. 28; 2 Co. viii. 1; Eph. iii. 5, 10, [pass. in these two exx.]; Eph. vi. 21; Col. iv. 7, 9; 2 Pet. i. 16; τι τὸ μυστήριον, Eph. i. 9; iii. 3 [G L Tr WH read the pass.]; vi. 19; τι τὸ ὅτι, 1 Co. xii. 3; τι τὸ ὅτι i. q. τι τὸ ὅτι τι, Gal. i. 11; foll. by τί interrog. Col. i. 27; περί τινος, Lk. ii. 17 L T Tr WH;

γνωρίζεσθαι πρὸς τὸν θεόν be brought to the knowledge of God, Phil. iv. 6; γνωρίζεσθαι εἰς πάντα τὰ ἔθνη to be made known unto all the nations, Ro. xvi. 26; contextually and emphatically i. q. to recall to one's mind, as though what is made known had escaped him, 1 Co. xv. 1; with acc. of pers. [(*Plut.* *Fab.* *Max.* 21, 6)], in pass., to become known, be recognized: Acts vii. 13 Tr txt. WH txt. 2. intrans. to know: τί αἰρήσομαι, οὐ γνωρίζω, Phil. i. 22 [WH mrg. punctuate τί αἰρ.; οὐ γν.; some refer this to 1 (R. V. mrg. I do not make known), cf. *Mey.* ad loc. In earlier *Grk.* γνωρίζω signifies either 'to gain a knowledge of,' or 'to have thorough knowledge of.' Its later (and N. T.) causative force seems to be found only in *Aeschyl.* *Prom.* 487; cf. *Schmidt* vol. i. p. 287; *Bp.* *Lghtft.* on Phil. i. c. COMP.: ἀνα-, δια-γνωρίζω].\*

γνώσις, -εως, ἡ, (γινώσκω), [fr. *Thuc.* down], knowledge: with gen. of the obj., σωτηρίας, Lk. i. 77; τοῦ θεοῦ, the knowledge of God, such as is offered in the gospel, 2 Co. ii. 14, esp. in Paul's exposition of it, 2 Co. x. 5; τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ, 2 Co. iv. 6; Ἰησοῦ Χριστοῦ, of Christ as a saviour, Phil. iii. 8; 2 Pet. iii. 18; with subj. gen. τοῦ θεοῦ, the knowledge of things which belongs to God, Ro. xi. 33. γνώσις, by itself, signifies in general intelligence, understanding: Eph. iii. 19; the general knowledge of the Christian religion, Ro. xv. 14; 1 Co. i. 5; the deeper, more perfect and enlarged knowledge of this religion, such as belongs to the more advanced, 1 Co. xii. 8; xiii. 2, 8; xiv. 6; 2 Co. vi. 6; viii. 7; xi. 6; esp. of things lawful and unlawful for Christians, 1 Co. viii. 1, 7, 10 sq.; the higher knowledge of Christian and divine things which false teachers boast of, ψευδῶν-μους γνώσις, 1 Tim. vi. 20 [cf. *Holtzmann*, *Pastoralbriefe*, p. 132 sq.]; moral wisdom, such as is seen in right living, 2 Pet. i. 5; and in intercourse with others: κατὰ γνώσιν, wisely, 1 Pet. iii. 7. objective knowledge: what is known concerning divine things and human duties, Ro. ii. 20; Col. ii. 3; concerning salvation through Christ, Lk. xi. 52. Where γνώσις and σοφία are used together the former seems to be knowledge regarded by itself, the latter wisdom as exhibited in action: Ro. xi. 33; 1 Co. xii. 8; Col. ii. 3. ["γν. is simply intuitive, σοφ. is ratiocinative also; γν. applies chiefly to the apprehension of truths, σοφ. superadds the power of reasoning about them and tracing their relations." *Bp.* *Lghtft.* on Col. i. c. To much the same effect *Fritzsche* (on Ro. i. c.), "γν. perspicentia veri, σοφ. sapientia aut mentis sollertia, quæ cognita intellectaque veritate utatur, ut res efficiendas efficiat." *Meyer* (on 1 Co. i. c.) nearly reverses *Lghtft.*'s distinction; elsewhere, however (e. g. on Col. i. c., cf. i. 9), he and others regard σοφ. merely as the more general, γν. as the more restricted and special term. Cf. *Lghtft.* u. s.; *Trench* § lxxv.]\*

γνώστης, -ου, ὁ, (a knower), an expert; a connoisseur: Acts xxvi. 3. (*Plut.* *Flam.* c. 4; θεός ὁ τῶν κρυπτῶν γνώστης, *Hist.* *Sus.* vs. 42; of those who divine the future, 1 S. xxviii. 3, 9, etc.)\*

γνωστός, -ή, -όν, known: Acts ix. 42; τι, Jn. xviii. 15 sq.; Acts i. 19; xv. 18 R L; xix. 17; xxviii. 22; γνωστὸν



ἔστω ὑμῖν *be it known to you*: Acts ii. 14; iv. 10; xiii. 38; xxviii. 28; contextually, *notable*, Acts iv. 16; γνωστὸν ποιεῖν to make known, disclose: Acts xv. 17 sq. G T Tr WH [al. construe γνωστ. as pred. of ταῦτα: R. V. mrg. *who doeth these things which were known*; cf. Mey. ad loc.]. τὸ γνωστὸν τοῦ θεοῦ, *either that which may be known of God*, or i. q. γνώσις τοῦ θεοῦ, *for both come to the same thing*: Ro. i. 19; cf. Fritzsche ad loc. and W. 235 (220), [and Meyer (ed. Weiss) ad loc.]. plur. οἱ γνωστοὶ *acquaintance, intimates*, (Ps. xxx. (xxxi.) 12; [lxxxviii.] 9, 19; Neh. v. 10): Lk. ii. 44; xxiii. 49. (In Grk. writ. fr. Aeschyl. down.)\*

γογγύζω; impf. ἐγόγγυζον; 1 aor. ἐγόγγυσα; *to murmur, mutter, grumble, say anything in a low tone*, (acc. to Pollux and Phavorinus used of the cooing of doves, like the τονθρίζω and τονθορίζω of the more elegant Grk. writ.; cf. Lob. ad Phryn. p. 358; [W. 22; Bp. Lghtft. on Phil. ii. 14]); hence of those who confer together secretly, τὰ περί τινας, Jn. vii. 32; of those who discontentedly complain: 1 Co. x. 10; πρὸς τινα, Lk. v. 30; μετ' ἀλλήλων, Jn. vi. 43; κατὰ τινας, Mt. xx. 11; περί τινας, Jn. vi. 41, 61. (Sept., Antonin. 2, 3; Epict. diss. 1, 29, 55; 4, 1, 79; [al.].) [COMP.: δια-γογγύζω.]\*

γογγυσμός, -οῦ, ὁ, (γογγύζω, q. v.), *a murmur, murmuring, muttering*; applied to a. secret debate: περί τινας, Jn. vii. 12. b. secret displeasure, not openly avowed: πρὸς τινα, Acts vi. 1; in plur. χωρίς or ἄνευ γογγυσμῶν without querulous discontent, without murmurings, i. e. with a cheerful and willing mind, Phil. ii. 14; 1 Pet. iv. 9 (where L T Tr WH read the sing.). (Ex. xvi. 7 sqq.; Sap. i. 10 sq.; Antonin. 9, 37.)\*

γογγυστής, -οῦ, ὁ, *a murmurer*, (Vulg., Augustine, *murmurator*), one who discontentedly complains (against God; for μεμψίμοιροι is added): Jude 16. [Prov. xxvi. 21 Theod., 22 Symm.; xxvi. 20, 22 Graec. Ven.]\*

γόγος, -ητος, ὁ, (γοῶω to bewail, howl); 1. *a wailer, howler*: Aeschyl. chœph. 823 [Hermann et al. γοητής]. 2. *a juggler, enchanter*, (because incantations used to be uttered in a kind of howl). 3. *a deceiver, impostor*: 2 Tim. iii. 13; (Hdt., Eur., Plat., and subseq. writ.)\*

Γολγοθᾶ [Tr WH, or -θα R G L T (see Tdf. Proleg. p. 102; Chandler § 88); also -ὅθ L WH mrg. in Jn. xix. 17; acc. -ᾶν Tdf. in Mk. xv. 22 (WH -ᾶν, see their App. p. 160), elsewhere indeel., W. 61 (60)], *Golgotha*, Chald. ܠܗܠܝܐ, Heb. ܠܗܠܝܐ (fr. ܠܗܠ to roll), i. e. *κρανίον, a skull* [Lat. *calvaria*], the name of a place outside of Jerusalem where Jesus was crucified; so called, apparently, because its form resembled a skull: Mt. xxvii. 33; Mk. xv. 22; Jn. xix. 17. Cf. Tobler, *Golgotha*. St. Gall. 1851; Furrer in Schenkel ii. 506 sqq.; Keim, *Jesus von Naz.* iii. 404 sq.; [Porter in Alex.'s Kitto s. v.; F. Howe, *The true Site of Calvary*, N. Y., 1871].\*

Γόμορρα [or Γομόρρα, cf. Chandler § 167], -ας, ἡ, and -ων, τὰ, [cf. B. D. 18 (16); Tdf. Proleg. p. 116; WH App. p. 156], *Gomorrhah*, (ܡܥܪܗ, cf. ܡܥܪܗ Gaza), the name of a city in the eastern part of Judæa, destroyed by the same earthquake [cf. B. D. s. v. *Sea, The Salt*] with Sodom and its neighbor cities: Gen. xix. 24. Their site is now occu-

pied by the Asphaltic Lake or Dead Sea [cf. BB. DD. s. vv. Gomorrhah and Sodom]: Mt. x. 15; Mk. vi. 11 R L in br.; Ro. ix. 29; 2 Pet. ii. 6; Jude 7.\*

γόμος, -ου, ὁ, (γέμω); a. *the lading or freight of a ship, cargo, merchandise conveyed in a ship*: Acts xxi. 3, (Hdt. 1, 194; [Aeschyl.], Dem., al.; [in Sept. the load of a beast of burden, Ex. xxiii. 5; 2 K. v. 17]). b. *any merchandise*: Rev. xviii. 11 sq.\*

γονεὺς, -έως, ὁ, (ΓΕΝΩ, γέγονα), [Hom. h. Cer., Hes., al.]; *a begetter, parent*; plur. οἱ γονεῖς *the parents*: Lk. ii. 41, 43 L txt. T Tr WH; [viii. 56]; xxi. 16; Jn. ix. 2, 3, 20, 22, 23; 2 Co. xii. 14; Ro. i. 30; Eph. vi. 1; Col. iii. 20; 2 Tim. iii. 2; acc. plur. γονεῖς: Mt. x. 21; [xix. 29 Lchm. mrg.]; Lk. ii. 27; [xviii. 29]; Mk. xiii. 12; [Jn. ix. 18]; on this form cf. W. § 9, 2; [B. 14 (13)].\*

γόνυ, γόνατος, τό, [fr. Hom. down], *the knee*: Heb. xii. 12; τιθεῖναι τὰ γόνατα *to bend the knees, kneel down*, of persons supplicating: Lk. xxii. 41; Acts vii. 60; ix. 40; xx. 36; xxi. 5; of [mock] worshippers, Mk. xv. 19, so also προσπίπτειν τοῖς γόνασί τινας, Lk. v. 8 (of a suppliant in Eur. Or. 1332); κάμπτειν τὰ γόνατα *to bow the knee*, of those worshipping God or Christ: τινί, Ro. xi. 4; πρὸς τινα, Eph. iii. 14; reflexively, γόνυ κάμπτει τινί, i. e. in honor of one, Ro. xiv. 11 (1 K. xix. 18); ἐν ὀνόματι Ἰησοῦ, Phil. ii. 10 (Is. xlv. 23).\*

γονυπετέω, -ῶ; 1 aor. ptep. γονυπετήσας; (γονυπετής, and this fr. γόνυ and ΠΕΤΩ i. q. πίπτω); *to fall on the knees*, the act of one imploring aid, and of one expressing reverence and honor: τινί, Mt. xvii. 14 Rec.; τινά, ibid. G L T Tr WH; Mk. i. 40 R G Tr txt. br. WH br.; x. 17; cf. W. 210 (197); [B. 147 sq. (129)]; ἔμπροσθεν τινας, Mt. xxvii. 29. (Polyb., Heliod.; eccl. writ.)\*

γράμμα, -τος, τό, (γράφω), *that which has been written*; 1. *a letter* i. e. the character: Lk. xxiii. 38 [R G L br. Tr mrg. br.]; Gal. vi. 11. 2. *any writing, a document or record*; a. *a note of hand, bill, bond, account, written acknowledgment of debt*, (as scriptio in Varr. sat. Men. 8, 1 [cf. Edersheim ii. 268 sqq.]): Lk. xvi. 6 sq. ([Joseph. antt. 18, 6, 3], in L txt. T Tr WH plur. τὰ γράμματα; so of one document also in Antiph. p. 114, (30); Dem. p. 1034, 16; Vulg. cautio). b. *a letter, an epistle*: Acts xxviii. 21; (Hdt. 5, 14; Thuc. 8, 50; Xen. Cyr. 4, 5, 26, etc.). c. τὰ ἱερὰ γράμματα *the sacred writings* (of the O. T.; [so Joseph. antt. prooem. § 3; 10, 10, 4 fin.; c. Ap. 1, 10; Philo, de vit. Moys. 3, 39; de praem. et poen. § 14; leg. ad Gai. § 29, etc.—but always τὰ ἱ. γ.]); 2 Tim. iii. 15 [here T WH om. L Tr br. τὰ]; γράμμα i. q. the written law of Moses, Ro. ii. 27; Μαυσιώεις γράμματα, Jn. v. 47. Since the Jews so clave to the letter of the law that it not only became to them a mere letter but also a hindrance to true religion, Paul calls it γράμμα in a disparaging sense, and contrasts it with τὸ πνεῦμα i. e. the divine Spirit, whether operative in the Mosaic law, Ro. ii. 29, or in the gospel, by which Christians are governed, Ro. vii. 6; 2 Co. iii. 6 sq. [but in vs. 7 R G T WH read the plur. written in letters, so L mrg. Tr mrg.]. 3. τὰ γράμματα, like the Lat. *litterae*, Eng. *letters*, i. q. *learning*: Acts xxvi. 24; εἰδέναι, μεμαθηκέναι γρ. (cf. Germ. *studirt*



*haben*), of sacred learning, Jn. vii. 15. (*μαθαίνειν, ἐπίστασθαι*, etc., *γράμματα* are used by the Greeks of the rudiments of learning; cf. Passow i. p. 571; [L. and S. s. v. II. a.].) \*

**γραμματεὺς**, -έως, (acc. plur. -είς, W. § 9, 2; [B. 14 (13)]), *ὁ*, (*γράμμα*), Sept. for כֹּהֵן וְשֹׁרֵט; **1.** in prof. auth. and here and there in the O. T. [e. g. 2 S. viii. 17; xx. 25; 2 K. xix. 2; xxv. 19; Ps. xlv. (xlv.) 2], *a clerk, scribe*, esp. *a public scribe, secretary, recorder*, whose office and influence differed in different states: Acts xix. 35, (Sir. x. 5); [cf. *Lghtft.* in *The Contemp. Rev.* for 1878, p. 294; *Wood*, *Discoveries at Ephesus*, App. Inserr. fr. the Great Theatre, p. 49 n.]. **2.** in the Bible, *a man learned in the Mosaic law and in the sacred writings, an interpreter, teacher*: Mt. xxiii. 34; 1 Co. i. 20, (called also *νομικός* in Lk. x. 25, and *νομοδιδάσκαλος* in Lk. v. 17; [Meyer (on Mt. xxii. 35), while denying any essential diff. betw. *γραμματεὺς* and *νομικός* (cf. Lk. xi. 52, 53 — yet see crit. txts.), regards the latter name as the more specific (*a jurisconsult*) and Classic, *γρ.* as the more general (*a learned man*) and Hebraistic; it is also the more common in the Apoc., where *νομ.* occurs only 4 Macc. v. 3. As *teachers* they were called *νομοδιδάσκαλοι*. Cf. B. D. s. v. *Lawyer*, also s. v. *Scribes* I. 1 note]; Jer. viii. 8 (cf. ii. 8); Neh. viii. 1 sq.; xii. 26, 36; 2 Esdr. vii. 6, 11, and esp. Sir. xxxviii. 24, 31 sqq.; xxxix. 1–11. The *γραμματεῖς* explained the meaning of the sacred oracles, Mt. ii. 4 [*γρ. τοῦ λαοῦ*, Josh. i. 10; 1 Macc. v. 42; cf. Sir. xlv. 4]; xvii. 10; Mk. ix. 11; xii. 35; examined into the more difficult and subtle questions of the law, Mt. ix. 3; Mk. ii. 6 sq.; xii. 28; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion, Mt. v. 20; xv. 1 sqq.; xxiii. 2 sqq.; Mk. vii. 1 sqq.; cf. Lk. xi. 46. Since the advice of men skilled in the law was needed in the examination of causes and the solution of difficult questions, they were enrolled in the Sanhedrin; and accordingly in the N. T. they are often mentioned in connection with the priests and elders of the people: Mt. xxi. 15; xxvi. 3 R G; Mk. xi. 18, 27; xiv. 1; xv. 1; Lk. xix. 47; xx. 1; xxii. 2. Cf. *Schürer*, *Neutest. Zeitgesch.* § 25 ii.; *Klöpper* in *Schenkel* v. 247 sqq.; [and thorough articles in BB.DD. s. v. *Scribes*; cf. *W. Robertson Smith*, *The O. T. in the Jewish Ch.*, Lect. iii.]. **3.** *univ. a religious teacher: γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλ. τῶν οὐρ.* *a teacher so instructed that from his learning and ability to teach advantage may redound to the kingdom of heaven*, Mt. xiii. 52 [but G T Tr WH read *μαθ. τῇ βασιλείᾳ* (L. *ἐν τ. β.*); and many interpret *made a disciple unto the k. of h.* (which is personified); see *μαθητεύω*, fin.].

**γραπτός**, -ή, -όν, *written*: Ro. ii. 15. [Gorg. apol. Palam. p. 190 sub fin.; Sept.; al.] \*

**γραφὴ**, -ης, ἡ, (*γράφω*, cf. *γλυφή* and *γλύφω*); **a.** *a writing, thing written*, [fr. Soph. down]: *πάσα γραφή every scripture* sc. of the O. T., 2 Tim. iii. 16; plur. *γραφαὶ ἁγίας*, holy scriptures, the sacred books (of the O. T.), Ro. i. 2; *προφητικαί*, Ro. xvi. 26; *αἱ γραφαὶ τῶν προφητῶν*,

Mt. xxvi. 56. **b.** *ἡ γραφή, the Scripture κατ' ἐξοχὴν, the holy scripture* (of the O. T.), — and used to denote either the book itself, or its contents [some would restrict the sing. *γραφὴ* always to a particular passage; see Bp. *Lghtft.* on Gal. iii. 22]: Jn. vii. 38; x. 35; Acts viii. 32; Ro. iv. 3; Gal. iii. 22; iv. 30; Jas. ii. 8; 1 Pet. ii. 6; 2 Pet. i. 20; also in plur. *αἱ γραφαί*: Mt. xxi. 42; xxvi. 54; Mk. xiv. 49; Lk. xxiv. 27; Jn. v. 39; Acts xvii. 2, 11; xviii. 24, 28; 1 Co. xv. 3 sq.; once *αἱ γραφαί* comprehends also the books of the N. T. already begun to be collected into a canon, 2 Pet. iii. 16; by meton. *ἡ γραφή* is used for God speaking in it: Ro. ix. 17; Gal. iv. 30; *ἡ γραφή* is introduced as a person and distinguished from God in Gal. iii. 8. *εἰδέναι τὰς γραφάς*, Mt. xxii. 29; Mk. xii. 24; *συνιέναι*, Lk. xxiv. 45. **c.** *a certain portion or section of holy Scripture*: Mk. xii. 10; Lk. iv. 21; Jn. xix. 37; Acts i. 16. [Cf. B. D. s. v. *Scripture*.]

**γράφω**; [impf. *ἔγραφον*]; fut. *γράψω*; 1 aor. *ἔγραψα*; pf. *γέγραφα*; Pass., [pres. *γράφομαι*]; pf. *γέγραμμαι*; [plpf. 3 pers. sing. *ἔγγραπτο*, Rev. xvii. 8 Lchm.]; 2 aor. *ἐγράφην*; (prop. *to grave, scrape, scratch, engrave*; cf. Germ. *graben, eingraben*; *γράψεν δὲ οἱ ὑστέον ἀχρὶς αἰχμή*, Hom. II. 17, 599; *σήματα γράψας ἐν πινάκι*, ib. 6, 169; hence *to draw letters*), *to write*; **1.** with reference to the form of the letters; *to delineate* (or *form*) *letters* on a tablet, parchment, paper, or other material: *τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν* made figures on the ground, Jn. viii. 6 Rec.; *οὕτω γράφω* so am I accustomed to form my letters, 2 Thess. iii. 17; *πηλίκους γράμμασι ἔγραψα* with how large (and so, ill-formed [?]) letters I have written, Gal. vi. 11; cf. Winer, Rückert, Hilgenfeld ad loc. [for the views of those who regard *ἔγρ.* as covering the close of the Ep. only, see Bp. *Lghtft.* and Mey.; cf. W. 278 (261); B. 198 (171 sq.)]. **2.** with reference to the contents of the writing; **a.** *to express in written characters*, foll. by the words expressed: *ἔγραψε λέγων* 'Ιωάννης ἐστὶ τὸ ὄνομα αὐτοῦ, Lk. i. 63; *μὴ γράφῃ* ὁ βασιλεὺς τῶν Ἰουδαίων κτλ. Jn. xix. 21; *γράφον μακάριον κτλ.* Rev. xiv. 13. *γράφω τι*, Jn. xix. 22; pass. Rev. i. 3; *τὸ ἐπὶ τι*, Rev. ii. 17; xix. 16; *τὸ ἐπὶ τινα*, iii. 12; *ἐπὶ τινος*, xiv. 1. **b.** *to commit to writing* (things not to be forgotten), *write down, record*: Rev. i. 19 (*γράψον ἃ εἶδες*); x. 4; *γράφειν εἰς βιβλίον*, Rev. i. 11; *ἐπὶ τὸ βιβλίον τῆς ζωῆς*, Rev. xvii. 8; *γεγραμμ. ἐν τ. βιβλίῳ* [or *τῇ βίβλῳ*], *ἐν τῶν βιβλίοις*, Rev. xiii. 8; x. 12, 15; xii. 27; xxii. 18, 19; *τὰ ὀνόματα ὑμῶν ἐγράφη* [ἐν- (ἐγ- Tr see N, ν) γέγρ. T Tr WH] *ἐν τοῖς οὐρανοῖς*, i. e. that ye have been enrolled with those for whom eternal blessedness has been prepared, Lk. x. 20; *γράφειν τί τινα*, to record something for some one's use, Lk. i. 3. **c.** *ἐγράφη and γέγραπται* (in the Synoptists and Paul), and *γεγραμμένον ἐστὶ* (in John), are used of those things which stand written in the sacred books (of the O. T.); absol. *γέγραπται*, foll. by the quotation fr. the sacred vol.: Mt. iv. 4, 6 sq. 10; xxi. 13; Mk. vii. 6; xi. 17; xv. 27; Lk. iv. 8; xix. 46; *καθὼς γέγραπται*, Acts xv. 15, very often in Paul, as Ro. i. 17; ii. 24; iii. 4 [see below]; 1 Co. i. 31; ii. 9; 2 Co. viii. 15; ix. 9; *καθάπερ γέγρ.* Ro. xi. 8 T Tr WH; [iii. 4 T Tr



WH]; *γέγραπται γάρ*, Mt. xxvi. 31; Lk. iv. 10; Acts xxiii. 5; Ro. xii. 19; xiv. 11; 1 Co. iii. 19; Gal. iii. 10, 13 Rec.; iv. 22, 27; *ὁ λόγος ὁ γεγραμμένος*, 1 Co. xv. 54; *κατὰ τὸ γεγραμμένον*, 2 Co. iv. 13; *γεγραμμένον ἐστί*, Jn. ii. 17; vi. 31; xii. 14; *ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν*, 1 Co. x. 11; *ἐγράφη δι' ἡμᾶς* for our sake, Ro. iv. 24; 1 Co. ix. 10; with the name of the author of the written words or of the books in which they are found: *γέγραπται ἐν βίβλῳ ψαλμῶν*, Acts i. 20; *ἐν βίβλῳ τῶν προφητῶν*, Acts vii. 42; *ἐν τῷ πρώτῳ* [R WH δευτέρῳ] *ψαλμῷ*, Acts xiii. 33; *ἐν Ἡσαΐᾳ*, Mk. i. 2 [not Rec.], etc. *τινά ἢ τί* to write of i. e. in writing to mention or refer to a person or a thing: *ὃν ἔγραψε Μωϋσῆς* whom Moses had in mind in writing of the Messiah, or whose likeness Moses delineated, Jn. i. 45 (46); *Μωϋσῆς γράφει τὴν δικαιοσύνην τὴν ἐκ νόμου*, Moses, writing the words *ὅτι ὁ ποιήσας αὐτά κτλ.*, points out the righteousness which is of the law, Ro. x. 5. *γέγραπται, γράφειν*, etc. *περί τινος*, concerning one: Mt. xxvi. 24; Mk. xiv. 21; Jn. v. 46; Acts xiii. 29; *ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου*, that it should find fulfilment in him, Mk. ix. 12 sq. [cf. *ἴνα*, II. 2 b.]; *ἐπ' αὐτῷ*, on him i. e. of him (cf. W. 393 (368) [and *ἐπὶ*, B. 2 f. β.]), Jn. xii. 16; *τὰ γεγραμμένα τῷ υἱῷ τοῦ ἀνθρ.* written for him, allotted to him in Scripture, i. e. to be accomplished in his career, Lk. xviii. 31; cf. W. § 31, 4; [yet cf. B. 178 (154)]; *Μωϋσῆς ἔγραψεν ὑμῖν ἵνα* etc. Moses in the Scripture commanded us that etc. [cf. B. 237 (204)], Mk. xii. 19; Lk. xx. 28. *δ.* *γράφειν τινί* to write to one i. e. by writing (in a written epistle) to give information, directions, etc. to one: Ro. xv. 15; 2 Co. ii. 4, 9 [dat. implied]; vii. 12; Philem. 21; 2 Pet. iii. 15; 1 Jn. ii. 12 sqq.; *δὲ ὀλίγων*, 1 Pet. v. 12; *διὰ μέλανος καὶ καλάμου*, 3 Jn. 13; foll. by the words written or to be written in the letter: Acts xv. 23; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14; *γράφειν τινί τι*, 1 Co. xiv. 37; 2 Co. i. 13; ii. 3 [L T Tr WH om. the dat.]; Gal. i. 20; 1 Tim. iii. 14; 1 Jn. i. 4 [R G L]; ii. 1; *περί τινος*, 1 Jn. ii. 26; Acts xxv. 26; 2 Co. ix. 1; 1 Th. iv. 9; v. 1; Jude 3; *διὰ χειρὸς τινος*, to send a letter by one, Acts xv. 23 [see *χείρ*]; *γράφειν τινί*, foll. by an inf., by letter to bid one do a thing, Acts xviii. 27; foll. by *μή* with inf. (to forbid, write one not to etc.), 1 Co. v. 9, 11. *3.* *to fill with writing*, (Germ. *beschreiben*): *βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν* a volume written within and behind, on the back, hence on both sides, Rev. v. 1 (Ezek. ii. 10); cf. Düsterdieck, [Alford, al.] ad loc. *4.* *to draw up in writing, compose*: *βιβλίον*, Mk. x. 4; Jn. xxi. 25 [Tdf. om. the vs.; see WH. App. ad loc.]; *τίτλον*, Jn. xix. 19; *ἐπιστολήν*, Acts xxiii. 25; 2 Pet. iii. 1; *ἐντολήν τινι* to write a commandment to one, Mk. x. 5; 1 Jn. ii. 7 sq.; 2 Jn. 5. [COMP.: *ἀπο-*, *ἐγ-*, *ἐπι-*, *κατα-*, *προ-*γράφω.]

*γυράδης*, -ες, (fr. *γυαῖς* an old woman, and *εἶδος*), *old-womanish, anile*, [A. V. *old wives*]: 1 Tim. iv. 7. (Strabo 1 p. 32 [p. 44 ed. Sieben.]; Galen; al.)\*

*γρηγορέω*, -ω; 1 aor. *ἐγρηγόρησα*; (fr. *ἐγρήγορα*, to have been roused from sleep, to be awake, pf. of *ἐγείρω*; cf. *Job.* ad Phryn. p. 118 sq.; *Bttm.* Ausf. Spr. ii. p. 158; [W. 26 (25); 92 (88)]); *to watch*; 1. prop.: Mt. xxiv. 43; xxvi. 38, 40; Mk. xiii. 34; xiv. 34, 37; Lk. xii.

37, 39 R G L Trtxt. WH txt. As to sleep is often i. q. to die, so once, 1 Th. v. 10, *γρηγ.* means to live, be alive on earth. 2. Metaph. to watch i. e. give strict attention to, be cautious, active:—to take heed lest through remissness and indolence some destructive calamity suddenly overtake one, Mt. xxiv. 42; xxv. 13; Mk. xiii. 35, [37]; Rev. xvi. 15; or lest one be led to forsake Christ, Mt. xxvi. 41; Mk. xiv. 38; or lest one fall into sin, 1 Th. v. 6; 1 Co. xvi. 13; 1 Pet. v. 8; Rev. iii. 2 sq.; or be corrupted by errors, Acts xx. 31; *ἐν τινι*, to be watchful in, employ the most punctilious care in a thing: Col. iv. 2. (Sept.; [Bar. ii. 9; 1 Macc. xii. 27; Aristot. plant. 1, 2 p. 816<sup>b</sup>, 29, 37]; Joseph. antt. 11, 3, 4; Achill. Tat.; al.) [SYN. see *ἀγρυπνέω*. COMP.: *δια-* *γρηγορέω*.]\*

*γυμνάζω*; [pf. pass. ptep. *γεγυμνασμένος*]; (*γυμνός*); com. in Grk. writ. fr. Aeschyl. down; 1. prop. to exercise naked (in the palaestra). 2. to exercise vigorously, in any way, either the body or the mind: *ἐαυτὸν πρὸς εὐσέβειαν*, of one who strives earnestly to become godly, 1 Tim. iv. 7; *γεγυμνασμένος exercised*, Heb. v. 14; xii. 11; *καρδίαν γεγυμν. πλεονεξίας* (Rec. *πλεονεξίας*), a soul that covetousness or the love of gain has trained in its crafty ways, 2 Pet. ii. 14; cf. W. § 30, 4.\*

*γυμνασία*, -ας, ἡ, (*γυμνάζω*); a. prop. the exercise of the body in the palaestra. b. any exercise whatever: *σωματικὴ γυμνασία*, the exercise of conscientiousness relative to the body, such as is characteristic of ascetics and consists in abstinence from matrimony and certain kinds of food, 1 Tim. iv. 8. (4 Macc. xi. 19. In Grk. writ. fr. Plat. legg. i. p. 648 c. down.)\*

*γυμνητεύω* (*γυμνιτεύω* L T Tr WH; [cf. Tdf. Proleg. p. 81; W. 92 (88)]); (*γυμνήτης*); [A. V. literally to be naked i. e.] to be lightly or poorly clad: 1 Co. iv. 11. (So in Dio Chrys. 25, 3 and other later writ.; to be a light-armed soldier, Plut. Aem. 16; Dio Cass. 47, 34, 2.)\*

*γυμνός*, -ή, -όν, in Sept. for *עירום* and *עירום*, naked, not covered; 1. prop. a. unclad, without clothing: Mk. xiv. 52; Rev. iii. 17; xvi. 15; xvii. 16; *τὸ γυμνόν*, substantively, the naked body: *ἐπὶ γυμνοῦ*, Mk. xiv. 51; cf. Fritzsche ad loc.; (*τὰ γυμνά*, Lcian. nav. 33). b. ill-clad: Mt. xxv. 36, 38, 43 sq.; Acts xix. 16 (with torn garments); Jas. ii. 15; (Job xxii. 6; xxiv. 10; xxvi. 6). c. clad in the undergarment only (the outer garment or cloak being laid aside): Jn. xxi. 7; (1 S. xix. 24; Is. xx. 2; Hes. opp. 389; often in Attic; so *nudus*, Verg. Georg. 1, 299). d. of the soul, whose garment is the body, *stript of the body, without a body*: 2 Co. v. 3. (Plat. Crat. c. 20 p. 403 b. ἡ ψυχὴ γυμνὴ τοῦ σώματος). 2. metaph. a. naked, i. e. open, laid bare: Heb. iv. 13, (*γυμνὸς ὁ ἄδης ἐνώπιον αὐτοῦ*, Job xxvi. 6; exx. fr. Grk. auth. see in Bleek on Heb. vol. ii. p. 585). b. only, mere, bare, i. q. *φιλός* (like Lat. *nudus*): *γυμνὸς κόκκος*, mere grain, not the plant itself, 1 Co. xv. 37, (Clem. Rom. 1 Cor. 24, 5 *σπέρματα πεσόντα εἰς τὴν γῆν ξηρά καὶ γυμνά διαλύεται*).\*

*γυμνότης*, -ητος, ἡ, (*γυμνός*), nakedness: of the body, Rev. iii. 18 (see *αἰσχύνῃ*, 3); used of want of clothing, Ro. viii. 35; 2 Co. xi. 27. (Deut. xxviii. 48; Antonin. 11, 27.)\*



γυναικάριον, -ου, τό, (dimin. fr. γυνή), a little woman; used contemptuously in 2 Tim. iii. 6 [A. V. *silly women*; cf. Lat. *muliercula*]. (Diocles. com. in Bekk. Anecd. p. 87, 4; Antonin. 5, 11; occasionally in Epictet.) On dimin. ending in *άριον* see Lob. ad Phryn. p. 180; Fritzsche on Mk. p. 638; [cf. W. 24, 96 (91)].\*

γυναικεῖος, -εία, -εῖον, of or belonging to a woman, feminine, female: 1 Pet. iii. 7. (From Hom. down; Sept.)\*

γυνή, -αῖός, ἡ; 1. univ. a woman of any age, whether a virgin, or married, or a widow: Mt. ix. 20; xiii. 33; xxvii. 55; Lk. xiii. 11; Acts v. 14, etc.; ἡ μεμνηστευμένη τινὶ γυνή, Lk. ii. 5 R G; ἡ ὑπανδρος γυνή, Ro. vii. 2; γυνή χήρα, Lk. iv. 26 (1 K. vii. 2 (14); xvii. 9; femina vidua, Nep. praef. 4). 2. a wife: 1 Co. vii. 3 sq. 10, 13 sq.; Eph. v. 22, etc.; γυνή τινος, Mt. v. 31 sq.; xix. 3, 5; Acts v. 1, 7; 1 Co. vii. 2; Eph. v. 28; Rev. ii. 20 [G L W H mrg.], etc. of a betrothed woman: Mt. i. 20, 24. ἡ γυνή τοῦ πατρὸς his step-mother: 1 Co. v. 1 (28 πῶς, Lev. xviii. 8). ἔχων γυναῖκα: Mt. xiv. 4; xxii. 28; Mk. vi. 18; xii. 23; Lk. xx. 33; see ἔχω, I. 2 b. fin. γύναι, as a form of address, may be used — either in indignation, Lk. xxii. 57; or in admiration, Mt. xv. 28; or in kindness and favor, Lk. xiii. 12; Jn. iv. 21; or in respect, Jn. ii. 4; xix. 26, (as in Hom. II. 3, 204; Od. 19, 221; Joseph. antt. 1, 16, 3).

Γῶγ, ὁ, (גִּי), indecl. prop. name, Gog, king of the land of Magog [q. v. in BB.DD.], who it is said in Ezek. xxxviii. sq. will come from the remote north, with innumerable hosts of his own nation as well as of allies, and will attack the people of Israel, reestablished after the exile; but by divine interposition he will be utterly destroyed. Hence in Rev. xx. 8 sq. ὁ Γῶγ and ὁ Μαγῶγ are used collectively to designate the nations that at the close of the millennial reign, instigated by Satan, will break forth from the four quarters of the earth against the Messiah's kingdom, but will be destroyed by fire from heaven.\*

γωνία, -ας, ἡ, [fr. Hdt. down], an angle, i. e. a. an external angle, corner (Germ. *Ecke*): τῶν πλατειῶν, Mt. vi. 5; κεφαλὴ γωνίας, Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; Acts iv. 11; 1 Pet. ii. 7, (פֶּנֶן שֶׁרָא, Ps. cxvii. (cxviii.) 22), the head of the corner, i. e. the corner-stone, (ἀκρογωνιαίος, q. v.); αἱ τέσσαρες γωνίαι τῆς γῆς, the four extreme limits of the earth, Rev. vii. 1; xx. 8. b. like Germ. *Winkel*, Lat. *angulus*, Eng. (internal) corner, i. q. a secret place: Acts xxvi. 26, (so Plat. Gorg. p. 485 d. βίον βιώναι ἐν γωνίᾳ, Epict. diss. 2, 12, 17; [for other examples see Wetstein on Acts l. c.; Stallbaum on Plato l. c.]).\*



Δαβὶδ (the form in Rec. after the more recent codd. [minuscules, cf. Tdf. on Mt. i. 1, and Treg. on Lk. iii. 31]), Δαυὶδ (Grsb., Schott, Knapp, Theile, al.), and Δαυεὶδ (L T Tr WH [on the εἰ see W H. App. p. 155 and s. v. εἰ, ε]; cf. W. p. 44; Bleek on Heb. vol. ii. 1 p. 538; in Joseph. [antt. 6, 8, 1 sqq. also Nicol. of Damasc. fr. 31 p. 114] Δαυὶδης, -ου), ὁ, (דָּוִד, and esp. after the exile דָּוִד, [i. e. beloved]), David, indecl. name of by far the most celebrated king of the Israelites: Mt. i. 1, 6, 17, etc. ἡ σκηνὴ Δ. Acts xv. 16; ἡ κλεις τοῦ Δ. Rev. iii. 7; ὁ θρόνος Δ. Lk. i. 32; ὁ υἱὸς Δ., a name of the Messiah, viz. the descendant of David and heir to his throne (see υἱός, 1 b.); ἡ ρίζα Δ. the offspring of David, Rev. v. 5; xxii. 16; ἡ βασιλεία τοῦ Δ. Mk. xi. 10 (see βασιλεία, 3); ἐν Δαυὶδ, in the book of the Psalms of David, Heb. iv. 7 [al. take it personally, cf. i. 1 sq.; yet see ἐν, I. 1 d.].

δαιμονίζομαι; 1 aor. pass. ptep. δαιμονισθεῖς; (δαίμων); to be under the power of a demon: ἄλλος κατ' ἄλλην δαιμονίζεται τύχην, Philem. in Stob. ecl. phys. 1 p. 196; of the insane, Plut. symp. 7, 5, 4, and in other later auth. In the N. T. δαιμονιζόμενοι are persons afflicted with especially severe diseases, either bodily or mental (such as paralysis, blindness, deafness, loss of speech, epilepsy,

melancholy, insanity, etc.), whose bodies in the opinion of the Jews demons (see δαιμόνιον) had entered, and so held possession of them as not only to afflict them with ills, but also to dethrone the reason and take its place themselves; accordingly the possessed were wont to express the mind and consciousness of the demons dwelling in them; and their cure was thought to require the expulsion of the demon — [but on this subject see B.D. Am. ed. s. v. Demoniacs and reff. there; Weiss, Leben Jesu bk. iii. ch. 6]: Mt. iv. 24; viii. 16, 28, 33; ix. 32; xii. 22; xv. 22; Mk. i. 32; v. 15 sq.; Jn. x. 21; δαιμονισθεῖς, that had been possessed by a demon [demons], Mk. v. 18; Lk. viii. 36. They are said also to be ὀχλούμενοι ὑπὸ or ἀπὸ πνευμάτων ἀκαθάρτων, Lk. vi. 18 [T Tr WH ἐνοχλ.]; Acts v. 16; καταδυναστεύομενοι ὑπὸ τοῦ διαβόλου i. e. by his ministers, the demons, Acts x. 38.\*

δαιμόνιον, -ου, τό, (neut. of adj. δαιμόνιος, -α, -ον, divine, fr. δαίμων; equiv. to τὸ θεῖον); 1. the divine Power, deity, divinity; so sometimes in prof. auth. as Joseph. b. j. 1, 2, 8; Ael. v. h. 12, 57; in plur. καὶ δαιμόνια, Xen. mem. 1, 1, 1 sq., and once in the N. T. ξένα δαιμόνια, Acts xvii. 18. 2. a spirit, a being inferior to God, superior to men [πάν τὸ δαιμόνιον μεταξύ ἐστὶ θεοῦ τε καὶ

θυητοῦ, Plat. symp. 23 p. 202 e. (where see Stallbaum)], in both a good sense and a bad; thus Jesus, after his resurrection, said to his disciples οὐκ εἰμί δαιμόνιον ἀσώματον, as Ignat. (ad Smyrn. 3, 2) records it; πνεῦμα δαιμονίου ἀκαθάρτου (gen. of apposition), Lk. iv. 33; (πονηρόν, Tob. iii. 8, 17; δαιμόνιον ἢ πνεῦμα πονηρόν, ibid. vi. 8). But elsewhere in the Scriptures used, without an adjunct, of evil spirits or the messengers and ministers of the devil [W. 23 (22)]: Lk. iv. 35; ix. 1, 42; x. 17; Jn. x. 21; Jas. ii. 19; (Ps. xc. (xci.) 6; Is. xiii. 21; xxxiv. 14; Tob. vi. 18; viii. 3; Bar. iv. 35); πνεύματα δαιμονίων (Rec. δαιμόνων) i. e. of that rank of spirits that are demons (gen. of appos.), Rev. xvi. 14; ἄρχων τῶν δαιμονίων, the prince of the demons, or the devil: Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15; they are said εἰσερχεσθαι εἰς τινά, to enter into (the body of) one to vex him with diseases (see δαιμονίζομαι): Lk. viii. 30, 32 sq.; ἐκβληθῆναι and ἐξέρχεσθαι ἐκ τινος or ἀπό τινος, when they are forced to come out of one to restore him to health: Mt. ix. 33; xvii. 18; Mk. vii. 29, 30; Lk. iv. 35, 41; viii. 2, 33, 35. ἐκβάλλειν δαιμόνια, is used of those who compel demons to come out: Mt. vii. 22; xii. 27 sq.; Mk. i. 34, 39; Lk. ix. 49, etc. ἔχειν δαιμόνιον, to have a demon, be possessed by a demon, is said of those who either suffer from some exceptionally severe disease, Lk. iv. 33; viii. 27 (ἐχ. δαιμόνια); or act and speak as though they were mad, Mt. xi. 18; Lk. vii. 33; Jn. vii. 20; viii. 48 sq. 52; x. 20. According to a Jewish opinion which passed over to the Christians, the demons are the gods of the Gentiles and the authors of idolatry; hence δαιμόνια stands for אֱלִילִים Ps. xcv. (xcvi.) 5, and אֱדִיִּים Deut. xxxii. 17; Ps. cv. (cvi.) 37, cf. Bar. iv. 7: προσκυνεῖν τὰ δαιμόνια καὶ τὰ εἰδωλα, Rev. ix. 20. The apostle Paul, though teaching that the gods of the Gentiles are a fiction (1 Co. viii. 4; x. 19), thinks that the conception of them has been put into the minds of men by demons, who appropriate to their own use and honor the sacrifices offered to idols. Hence what the Gentiles θύουσι, he says δαιμονίους θύουσιν καὶ οὐ θεῶ, 1 Co. x. 20 (fr. the Sept. of Deut. xxxii. 17, cf. Bar. iv. 7), and those who frequent the sacrificial feasts of the Gentiles come into fellowship with demons, 1 Co. x. 20 sq.; [cf. Baudissin, Stud. zur semit. Religionsgesch. vol. i. (St. ii. 4) p. 110 sqq.]. Pernicious errors are disseminated by demons even among Christians, seducing them from the truth, 1 Tim. iv. 1. Josephus also makes mention of δαιμόνια taking possession of men, antt. 6, 11, 2 sq.; 6, 8, 2; 8, 2, 5; but he sees in them, not as the N. T. writers do, bad angels, but the spirits of wicked men deceased, b. j. 7, 6, 3.

δαιμονιώδης, -ης, (δαιμόνιον, q. v., and εἶδος), resembling or proceeding from an evil spirit, demon-like: Jas. iii. 15. [Schol. Arstph. ran. 295; Ps. xc. 6 Symm.]\*

δαίμων, -ονος, ὁ, ἡ; 1. in Grk. auth. a god, a goddess; an inferior deity, whether good or bad; hence ἀγαθοδαίμονες and κακοδαίμονες are distinguished [cf. W. 23 (22)]. 2. In the N. T. an evil spirit (see δαιμόνιον, 2): Mt. viii. 31; Mk. v. 12 [RL]; Lk. viii. 29 [RG L

mrg.]; Rev. xvi. 14 (Rec.); xviii. 2 (where L T Tr WH δαιμονίων). [B. D. (esp. Am. ed.) s. v. Demon; cf. δαιμονίζομαι.]\*

δάκνω; to bite; a. prop. with the teeth. b. metaph. to wound the soul, cut, lacerate, rend with reproaches: Gal. v. 15. So even in Hom. Il. 5, 493 μῦθος δάκε φρένας, Menand. ap. Athen. 12, 77 p. 552 e., and times without number in other auth.\*

δάκρυ, -νος, τό, and τὸ δάκρυον, -ον, [fr. Hom. down], a tear: Mk. ix. 24 R G; Acts xx. 19, 31; 2 Co. ii. 4; 2 Tim. i. 4; Heb. v. 7; xii. 17. The (nom.) form τὸ δάκρυον in Rev. vii. 17; xxi. 4, (Is. xxv. 8). dat. plur. δάκρυσιν in Lk. vii. 38, 44, (Ps. cxxv. (cxxvi.) 5; Lam. ii. 11).\*

δακρύω: 1 aor. ἐδάκρυσα; to weep, shed tears: Jn. xi. 35. [From Hom. down. SYN. see κλαίω, fin.]\*

δακτύλιος, -ον, ὁ, (fr. δάκτυλος, because decorating the fingers), a ring: Lk. xv. 22. (From Hdt. down.)\*

δάκτυλος, -ον, ὁ, [fr. Batrach. 45 and Hdt. down], a finger: Mt. xxiii. 4; Lk. xi. 46; xvi. 24; Mk. vii. 33; Jn. viii. 6 Rec.; xx. 25, 27; ἐν δακτύλῳ θεοῦ, by the power of God, divine efficiency by which something is made visible to men, Lk. xi. 20 (Mt. xii. 28 ἐν πνεύματι θεοῦ); Ex. viii. 19, [cf. xxxi. 18; Ps. viii. 4].\*

Δαλμανουθά [on the accent cf. Tdf. Proleg. p. 103], ἡ, Dalmanutha, the name of a little town or village not far from Magdala [better Magadan (q. v.)], or lying within its territory: Mk. viii. 10 (cf. Mt. xv. 39), see Fritzsche ad loc. [B. D. Am. ed. s. v.]. Derivation of the name uncertain; cf. Keim ii. 528 [(Eng. trans. iv. 238), who associates it with Zalmonah, Num. xxxiii. 41 sq., but mentions other opinions. Furrer in the Zeitschr. des Deutsch. Palaestin.-Vereins for 1879, p. 58 sqq. identifies it with Minyeh (abbrev. Manutha, Lat. mensa)].\*

Δαλματία [Lehm. Δελμ. ("prob. Alexandrian but possibly genuine," Hort)], -ας, ἡ, Dalmatia, a part of Illyricum on the Adriatic Sea; on the east adjoining Pannonia and upper Moesia, on the north separated from Liburnia by the river Titius, and extending southwards as far as to the river Drinus and the city Lissus [cf. Dict. of Geog. s. v.; Conyb. and Hows. St. Paul, ii. 126 sq.; Lewin, St. Paul, ii. 357]: 2 Tim. iv. 10.\*

δαμάζω: 1 aor. ἐδάμασα; Pass., [pres. δαμάζομαι]; pf. δεδάμασμαι; [akin to Lat. domo, dominus, Goth. gatamjan; Eng. tame; cf. Curtius § 260]; com. fr. Hom. down; to tame: Mk. v. 4; Jas. iii. 7; to restrain, curb, τὴν γλῶσσαν, Jas. iii. 8.\*

δάμαλις, -εως, ἡ, (fem. of ὁ δαμάλης a young bullock or steer), a young cow, heifer, (Aeschyl., Dion. Hal., Leian., al.); used in Num. xii. 2, 6, 9 sq. for דָּהֵא and in Heb. ix. 13 of the red heifer with whose ashes, by the Mosaic law, those were to be sprinkled who had become defiled. (Besides in Sept. chiefly for דָּהֵא.)\*

Δάμαρις, -ιδος, ἡ, Damaris, a woman of Athens converted by Paul: Acts xvii. 34; [cf. Mey. ad loc.; B. D. s. v.]\*

Δαμασκηνός, -ῆς, -όν, of Damascus, Damascene; substantively οἱ Δαμασκηνοί: 2 Co. xi. 32.\*



**Δαμασκός**, -οῦ, ἡ, *Damascus*, (Hebr. דַּמַּשְׁקַּיִם), a very ancient (Gen. xiv. 15), celebrated, flourishing city of Syria, lying in a most lovely and fertile plain at the eastern base of Antilibanus. It had a great number of Jews among its inhabitants (Joseph. b. j. 2, 20, 2 cf. 7, 8, 7). Still one of the most opulent cities of western Asia, having about 109,000 inhabitants ["in 1859 about 150,000; of these 6,000 were Jews, and 15,000 Christians" (Porter)]: Acts ix. 2 sqq.; xxii. 5 sqq.; 2 Co. xi. 32; Gal. i. 17. [Cf. BB.DD. s. v., esp. Alex.'s Kitto.]\*

**δανείζω** (T WH δανίζω [see I, ε]); 1 aor. ἐδάνεισα (Lk. vi. 34 L txt. T WH Tr mrg.); 1 aor. mid. ἐδανεισάμην; (δάνειον, q. v.); [fr. Arstph. down]; *to lend money*: Lk. vi. 34 sq.; Mid. *to have money lent to one's self, to take a loan, borrow* [cf. W. § 38, 3; Riddell, Platon. idioms, § 87]: Mt. v. 42. (Deut. xv. 6, 8; Prov. xix. 17; in Grk. auth. fr. Xen. and Plat. down.)\*

[Syn.: δανείζω, κίχρημι: δ. *to lend on interest*, as a business transaction; κίχρ. *to lend, grant the use of*, as a friendly act.]

**δάνειον** [WH δάνιον, see I, ε], -είον, τό, (δάνος a gift), *a loan*: Mt. xviii. 27. (Deut. xv. 8; xxiv. 13 (11); Aristot. eth. Nic. 9, 2, 3; Diod. 1, 79; Plut.; al.)\*

**δανειστής** (T WH δανιστής [see I, ε]), -οῦ, ό, (δανείζω, q. v.), *a money-lender, creditor*: Lk. vii. 41. (2 K. iv. 1; Ps. cviii. (cix.) 11; Prov. xxix. 13; Sir. xxix. 28. Dem. p. 885, 18; Plut. Sol. 13, 5; de vitand. aere, etc. 7, 8; [al.].)\*

**δανίζω**, see δανείζω.

**Δανιήλ**, ό, (דָּנִיֵּאל and דְּנִיֵּאל i. e. judge of God [or God is my judge]), *Daniel*, prop. name of a Jewish prophet, conspicuous for his wisdom, to whom are ascribed the well-known prophecies composed between B. C. 167–164; [but cf. BB.DD.]: Mt. xxiv. 15; Mk. xiii. 14 Rec.\*

[δάνιον, see δάνειον.]

**δανιστής**, see δανειστής.

**δαπανάω**, -ω: fut. δαπανήσω; 1 aor. ἐδαπάνησα; (δαπάνη); fr. [Hdt. and] Thuc. down; *to incur expense, expend, spend*: τί, Mk. v. 26 (1 Macc. xiv. 32); ἐπί with dat. of pers., for one, in his favor, Acts xxi. 24; ὑπέρ τινος, 2 Co. xii. 15. in a bad sense, *to waste, squander, consume*: πάντα, Lk. xv. 14; ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσῃτε, that ye may consume, waste what ye receive, in luxurious indulgence — [ἐν marking the realm in rather than the object on]: Jas. iv. 3. [Comp.: ἐκ-, προσ-δαπανάω.]\*

**δαπάνη**, -ης, ἡ, (fr. δάπτω to tear, consume, [akin are δειπνόν, Lat. daps; Curtius § 261]), *expense, cost*: Lk. xiv. 28. (2 Esdr. vi. 4; 1 Macc. iii. 30, etc. Among Grk. writ. Hes. opp. 721, Pind., Eur., Thuc., et sqq.)\*

**Δαυείδ** and **Δαβίδ**, see Δαβίδ.

**δέ** (related to δῆ, as μέν to μήν, cf. Klotz ad Devar. ii. 2 p. 355), a particle adversative, distinctive, disjunctive, *but, moreover*, (W. § 53, 7 and 10, 2); it is much more freq. in the historical parts of the N. T. than in the other books, very rare in the Epp. of John and the Apocalypse. [On its general neglect of elision (when the next word begins with a vowel) cf. Tdf. Proleg. p. 96; WH. App. p. 146; W. § 5, 1 a.; B. p. 10 sq.] It is used 1.

univ. by way of opposition and distinction; it is added to statements opp. to a preceding statement: ἐὰν γάρ ἀφῆτε . . . ἐὰν δὲ μὴ ἀφῆτε, Mt. vi. 14 sq.; ἐὰν δὲ ό ἀφθαλμοὶ κτλ. Mt. vi. 23; ἐλεύσονται δὲ ἡμέραι, Mk. ii. 20; it opposes persons to persons or things previously mentioned or thought of, — either with strong emphasis: ἐγὼ δέ, Mt. v. 22, 28, 32, 34, 39, 44; ἡμεῖς δέ, 1 Co. i. 23; 2 Co. x. 13; σὺ δέ, Mt. vi. 6; ὑμεῖς δέ, Mk. viii. 29; οἱ δὲ υἱοὶ τῆς βασιλείας, Mt. viii. 12; αἱ ἀλώπεκες . . . ό δὲ υἱός τοῦ ἀνθρ. Mt. viii. 20; Lk. ix. 58; πᾶς ό λαός . . . οἱ δὲ Φαρισαῖοι, Lk. vii. 29 sq.; ό δὲ πνευματικός, 1 Co. ii. 15, and often; — or with a slight discrimination, ό δέ, αὐτὸς δέ: Mk. i. 45; v. 34; vi. 37; vii. 6; Mt. xiii. 29, 37, 52; xv. 23 sqq.; Lk. iv. 40, 43; v. 16; vi. 8; viii. 10, 54; xv. 29; οἱ δέ, Mt. ii. 5; Mk. iii. 4; viii. 28, etc., etc.; with the addition also of a prop. name, as ό δὲ Ἰησοῦς: Mt. viii. 22 [Tdf. om. 'I.]; ix. 12 [R G Tr br.], 22 [Tdf. om. 'I.]; xiii. 57; Mk. i. 41 [R G L mrg. Tr mrg.]; ἀποκρ. ό δὲ Σίμων, Lk. vii. 43 R G L br.; ἡ δὲ Μαρία, Lk. ii. 19, etc. 2. μέν . . . δέ, see μέν. 3. after negative sentences, *but, but rather* (Germ. wohl aber): Mt. vi. 19 sq. (μὴ θησαυρίζετε . . . θησαυρίζετε δέ); x. 5 sq.; Acts xii. 9, 14; Ro. iii. 4; iv. 5; 1 Co. i. 10; vii. 37; 1 Th. v. 21 [not Rec.]; Eph. iv. 14 sq.; Heb. ii. 5 sq.; iv. 13, 15; ix. 12; x. 26 sq.; xii. 13; 1 Pet. i. 12 (οὐχ ἑαυτοῖς ὑμῖν [Rec. ἡμ.] δέ); Jas. i. 13 sq.; ii. 11. 4. it is joined to terms which are repeated with a certain emphasis, and with such additions as tend to explain and establish them more exactly; in this use of the particle we may supply a suppressed negative clause [and give its force in Eng. by inserting *I say, and that, so then*, etc.]: Ro. iii. 21 sq. (not that common δικαιοσύνη which the Jews boast of and strive after, but δικαιοσ. διὰ πίστεως); Ro. ix. 30; 1 Co. ii. 6 (σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου); Gal. ii. 2 (I went up, not of my own accord, but etc.); Phil. ii. 8; cf. Klotz ad Dev. ii. 2 p. 361 sq.; L. Dindorf in Steph. Thes. ii. col. 928; [cf. W. 443 (412)]. 5. it serves to mark a transition to something new (δέ metabatic); by this use of the particle, the new addition is distinguished from and, as it were, opposed to what goes before: Mt. i. 18; ii. 19; x. 21; Lk. xii. 13; xiii. 1; Jn. vii. 14, 37; Acts vi. 1; Ro. viii. 28; 1 Co. vii. 1; viii. 1, etc., etc.; so also in the phrase ἐγένετο δέ, see γίνομαι, 2 c. 6. it introduces explanations and separates them from the things to be explained: Jn. iii. 19; vi. 39; 1 Co. i. 12; vii. 6, 29; Eph. v. 32, etc.; — esp. remarks and explanations intercalated into the discourse, or added, as it were, by way of appendix: Mk. v. 13 (ἦσαν δέ etc. R L br.); xv. 25; xvi. 8 [R G]; Jn. vi. 10; ix. 14; xii. 3; τούτο δὲ γέγονε, Mt. i. 22; xxi. 4. Owing to this use, the particle not infrequently came to be confounded in the Mss. (of prof. writ. also) with γάρ; cf. Winer on Gal. i. 11; Fritzsche on Mk. xiv. 2; also his Com. on Rom. vol. i. pp. 234, 265; ii. p. 476; iii. p. 196; [W. 452 (421); B. 363 (312)]. 7. after a parenthesis or an explanation which had led away from the subject under discussion, it serves to take up the discourse again [cf. W. 443 (412)]: Mt. iii. 4; Lk. iv. 1; Ro. v. 8; 2 Co. ii. 12; v. 8; x. 2; Eph. ii. 4; cf. Klotz ad Devar.



ii. 2 p. 376 sq. **8.** it introduces the apodosis and, as it were, opposes it to the protasis: Acts xi. 17 R G (1 Macc. xiv. 29; 2 Macc. i. 34); after a participial construction which has the force of a protasis: Col. i. 22 (21); cf. Matthiae ii. 1470; Kühner ii. 818; [Jelf § 770]; Klotz u. s. p. 370 sq.; [B. 364 (312)]. **9.** καὶ . . . δέ, but . . . also, yea and, moreover also: Mt. x. 18; xvi. 18; Lk. ii. 35 [WH txt. om. L Tr br. δέ]; Jn. vi. 51; xv. 27; Acts iii. 24; xxii. 29; Ro. xi. 23; 2 Tim. iii. 12; 1 Jn. i. 3; 2 Pet. i. 5; cf. Klotz u. s. p. 645 sq.; B. 364 (312); [also W. 443 (413)]; Ellie. on 1 Tim. iii. 10; Mey. on Jn. vi. 51]. καὶ ἐὰν δέ yea even if: Jn. viii. 16. **10.** δέ never stands as the first word in the sentence, but generally second; and when the words to which it is added cannot be separated, it stands third (as in Mt. x. 11; xviii. 25; Mk. iv. 34; Lk. x. 31; Acts xvii. 6; xxviii. 6; Gal. iii. 23; 2 Tim. iii. 8, etc.; in οὐ μόνον δέ, Ro. v. 3, 11, etc.), or even in the fourth place, Mt. x. 18; Jn. vi. 51; viii. 16 sq.; 1 Jn. i. 3; 1 Co. iv. 18; [Lk. xxii. 69 L T Tr WH].

δέησις, -ως, ἡ, (δέομαι); **1.** need, indigence, (Ps. xxi. (xxii.) 25; Aeschin. dial. 2, 39 sq.; [Plato, Eryx. 405 e. bis]; Aristot. rhet. 2, 7 [ii. p. 1385<sup>a</sup>, 27]). **2.** a seeking, asking, entreating, entreaty, (fr. Plat. down); in the N. T. requests addressed by men to God (Germ. *Bittgebet*, *supplication*); univ.: Jas. v. 16; 1 Pet. iii. 12; as often in the Sept., joined with προσευχή (i. e. any pious address to God [see below]): Acts i. 14 Rec.; Eph. vi. 18; Phil. iv. 6; plur. 2 Tim. i. 3; joined with προσευχαί, 1 Tim. v. 5; with ηστυαί, Lk. ii. 37; ποιέσθαι δέησιν, Phil. i. 4; πρ. δέησεις, Lk. v. 33; 1 Tim. ii. 1. contextually, of prayers imploring God's aid in some particular matter: Lk. i. 13; Phil. i. 19; plur. Heb. v. 7; supplication for others: [2 Co. i. 11]; περὶ τίνος, Eph. vi. 18; ὑπὲρ τίνος, 2 Co. ix. 14; Phil. i. 4; with the addition πρὸς τὸν θεόν, Ro. x. 1.\*

[SYN. δέησις, προσευχή, ἔντευξις: πρ., as Prof. Grimm remarks, is unrestricted as respects its contents, while δ. is petitionary; moreover πρ. is a word of sacred character, being limited to prayer to God, whereas δ. may also be used of a request addressed to man. In Byzantine Grk. it is used of a written supplication (like our *petition*); cf. *Soph. Lex.* s. v. See more at length Trench § li.; also Bp. Lightfoot on Phil. iv. 6; Ellie. on Eph. vi. 18; cf. Schmidt ch. vii. In 1 Tim. ii. 1 to these two words is added ἔντευξις, which expresses confiding access to God; thus, in combination, δέησις gives prominence to the expression of personal need, προσευχή to the element of devotion, ἔντευξις to that of childlike confidence, by representing prayer as the heart's converse with God. See Huther's extended note ad loc.; Ellie. ad loc.; Trench u. s.]

δεῖ; subjunc. pres. δέη; impf. ἔδει; an impers. verb [cf. B. § 132, 12; cf. § 131, 3; fr. Hom. down]; (δέω, sc. τινός, to have need of, be in want of; cf. Germ. *es bedarf*), it is necessary, there is need of, it behooves, is right and proper; foll. either by the inf. alone (cf. our *one ought*), or by the acc. with inf. [cf. B. 147 (129)], it denotes any sort of necessity; as **a.** a necessity lying in the nature of the case: Jn. iii. 30; 2 Tim. ii. 6. **b.** necessity brought on by circumstances or by

the conduct of others toward us: Mt. xxvi. 35 (καὶ δέημε ἀποθανεῖν), cf. Mk. xiv. 31; Jn. iv. 4; Acts xxvii. 21; 2 Co. xi. 30; [xii. 1 L T Tr WH txt.]; or imposed by a condition of mind: Lk. ii. 49; xix. 5. **c.** necessity in reference to what is required to attain some end: Lk. xii. 12; Jn. iii. 7; Acts ix. 6; xvi. 30; 1 Co. xi. 19; Heb. ix. 26 (on this cf. W. 283 (266)); [also B. 216 (187); 225 (195)]; Heb. xi. 6. **d.** a necessity of law and command, of duty, equity: Mt. xviii. 33; xxiii. 23; Lk. xi. 42; xiii. 14; xv. 32; xviii. 1; xxii. 7; Jn. iv. 20; Acts v. 29; xv. 5; Ro. i. 27 (ἀντιμισθίαν, ἣν ἔδει, sc. ἀπολαμβάνεσθαι, the recompense due by the law of God); Ro. viii. 26; xii. 3; 1 Co. viii. 2, etc. or of office: Lk. iv. 43; xiii. 33; Jn. ix. 4; x. 16; Eph. vi. 20; Col. iv. 4; 2 Tim. ii. 24. **e.** necessity established by the counsel and decree of God, esp. by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the O. T. prophecies: Mt. xvii. 10; xxiv. 6; Mk. ix. 11; Acts iv. 12; 1 Co. xv. 53; in this use, esp. of what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension: Lk. xxiv. 46 [R G L br.]; Mt. xxvi. 54; Jn. iii. 14; Acts iii. 21, etc. (of the necessity of *fate* in Hdt. 5, 33; with the addition κατὰ τὸ θεοπρόπτον, 8, 53; Thuc. 5, 26.)

[SYN.: δεῖ, χρῆ: δεῖ seems to be more suggestive of moral obligation, denoting esp. that constraint which arises from divine appointment; whereas χρῆ signifies rather the necessity resulting from time and circumstance. Schmidt ch. 150.]

δείγμα, -τος, τό, (δείκνυμι); **a.** prop. thing shown. **b.** a specimen of any thing, example, pattern: τυπὸς αἰώνιου, set forth as a warning, Jude 7. (From Xen., Plat., Isocr. down).\*

δειγματίζω: 1 aor. ἐδειγμάτισα; (δείγμα); to make an example of, to show as an example; τινά, to expose one to disgrace (cf. παραδειγματίζω, θεαρίζω): Mt. i. 19 L T Tr WH; Col. ii. 15. A word unknown to Grk. writ. [Cf. Act. Petr. et Paul. § 33; W. 25 (24); 91 (87); δειγματισμός occurs on the Rosetta stone, line 30; Boeckh, Inserr. 4697. COMP.: παρα-δειγματίζω.]\*

δεικνύω (δεικνύειν, Mt. xvi. 21; δεικνύεις, Jn. ii. 18; τοῦ δεικνύοντος, Rev. xxii. 8 [not Tdf.]) and δεικνύμι (1 Co. xii. 31; Mt. iv. 8; Jn. v. 20; cf. B. 45 (39)); fut. δείξω; 1 aor. ἔδειξα; 1 aor. pass. ptep. δειχθείς (Heb. viii. 5); Sept. mostly for ἡρῶ; to show, exhibit; **1.** prop. to show i. e. expose to the eyes: τινί τι, Mt. iv. 8; Lk. iv. 5; xx. 24 (for Rec. ἐπιδείξ.); xxii. 12; xxiv. 40 [R G L, but Tom. Tr br. WH reject the vs.]; Mk. xiv. 15; Jn. xx. 20; Acts vii. 3; ὁδὸν τινι, metaph., in which one ought to go, i. e. to teach one what he ought to do, 1 Co. xii. 31; κατὰ τὸν τύπον τὸν δειχθέντα σοι, Heb. viii. 5; ἐαυτὸν δεικνύναι τινί to expose one's self to the view of one, Mt. viii. 4; Mk. i. 44; Lk. v. 14; δείξον ἡμῖν τὸν πατέρα render the Father visible to us, Jn. xiv. 8 sq.; of things presented to one in a vision: τινί τι, Rev. xvii. 1; xxi. 9 sq.; xxii. 1, 8; δειξαί τινι, ἃ δεῖ γενέσθαι, Rev. i. 1; iv. 1; xxii. 6. to show, i. q. to bring to pass, produce what can be seen (Germ. *sehen lassen*); of miracles per-



formed in presence of others to be seen by them: *σημείον*, Jn. ii. 18, (Bar. vi. [i. e. ep. Jer.] 66; *σῆμα*, Hom. Od. 3, 174; Il. 13, 244); *ἔργα ἐκ τινος*, works done by the aid of one, Jn. x. 32; *τὴν ἐπιφάνειαν Ἰησοῦ Χριστοῦ*, spoken of God, as the author of Christ's visible return, 1 Tim. vi. 15; *ἔργα δεικνύειν* is used differently in Jn. v. 20, to show works to one for him to do. 2. metaph. a. with acc. of the thing, *to give the evidence or proof of a thing*: *πίστιν*, Jas. ii. 18; *τὶ ἐκ τινος*, as *τὴν πίστιν ἐκ τῶν ἔργων*, *ibid.*; *τὰ ἔργα ἐκ τῆς καλῆς ἀναστροφῆς*, Jas. iii. 13. b. *to show by words, to teach*: foll. by *ὅτι*, Mt. xvi. 21 (*διδάσκειν* in Mk. viii. 31 for *δεικνύειν*); foll. by an inf. Acts x. 28. [Comp.: *ἀνα-, ἀπο-, ἐν-, ἐπι-, ὑπο-δείκνυμι*.]\*

**δειλία**, -ας, ἡ, (*δειλός*), *timidity, fearfulness, cowardice*: 2 Tim. i. 7. (Soph., [Hdt.], Eur., [Arstph.], Thuc., and subseq. writ.)\*

[Syn. *δειλία*, *φόβος*, *εὐλάβεια*: "of these three words the first is used always in a bad sense; the second is a middle term, capable of a good interpretation, capable of an evil, and lying pretty evenly between the two; the third is quite predominantly used in a good sense, though it too has not altogether escaped being employed in an evil." Trench § x. q. v.; cf. *δέος*.]

**δειλιάω**, -ῶ; (*δειλία*, q. v.); *to be timid, fearful*: Jn. xiv. 27. (Deut. xxxi. 6; i. 21 and often in Sept.; Sir. xxii. 16; xxxi. (xxxiv.) 16; 4 Macc. xiv. 4. Diod. 20, 78. The Greeks prefer the comp. *ἀποδειλιάω*.)\*

**δειλός**, -ή, -όν, (*δεῖδω* to fear), *timid, fearful*: Mt. viii. 26; Mk. iv. 40; in Rev. xxi. 8 of Christians who through cowardice give way under persecutions and apostatize. (From Hom. down.)\*

**δεῖνα**, ὁ, ἡ, τό; gen. *δείνος*; dat. *δείνῃ*; acc. *τὸν, τὴν, τὸ δεῖνα* (cf. Matthiae § 151), *such a one, a certain one*, i. e. one whose name I cannot call on the instant, or whose name it is of no importance to mention; once in the Scriptures, viz. Mt. xxvi. 18. (Arstph., Dem., al.)\*

**δεινῶς**, adv., (*δεινός*), *terribly, grievously*: Mt. viii. 6; Lk. xi. 53. [From Hdt. down.]\*

**δειπνέω**, -ῶ; [fut. *δειπνήσω*]; 1 aor. *ἐδείπνησα*; (*δείπνον*); *to sup*: Lk. xvii. 8; xxii. 20 [WH reject the whole pass., see their App.]; 1 Co. xi. 25; in an allegory, *δειπνήσω μετ' αὐτοῦ*, I will make him to share in my most intimate and blissful intercourse: Rev. iii. 20.\*

**δείπνον**, -ον, τό, and acc. to a rare and late form *ὁ δείπνος* in Lk. xiv. 16 Lehm. [cf. Tdf. on Rev. xix. 9, 17, also W. 65 (64); on deriv. cf. *δαπάνη*], (in Hom. the morning meal or breakfast, cf. Passow [more fully L. and S.] s. v.; this the Greeks afterwards call *τὸ ἄριστον* q. v. [and reff. there], designating as *τὸ δείπνον* the evening meal or supper); 1. *supper*, esp. *a formal meal usually held at evening*: Lk. xiv. 17, 24; Jn. xiii. 2, 4; xxi. 20; plur.: Mt. xxiii. 6; Mk. xii. 39; Lk. (xi. 43 Lehm. in br.); xx. 46; used of the Messiah's feast, symbolizing salvation in the kingdom of heaven: Rev. xix. 9, 17; *κυριακὸν δείπνον* (see *κυριακός*, 1), 1 Co. xi. 20; *ποιεῖν δείπνον*, Lk. xiv. 12 (*ἄριστον ἢ δείπνον*); 16 (Dan. v. 1 [Theodot.]); with the addition *ταῖς*, Mk. vi. 21; Jn. xii. 2. 2. *univ. food taken at evening*: 1 Co. xi. 21.\*

**δεισδαμονία**, -ας, ἡ, (*δεισδαίμων*), *fear of the gods*; 1. in a good sense, *reverence for the gods, piety, religion*: Polyb. 6, 56, 7; Joseph. antt. 10, 3, 2; καὶ θεοφιλῆς βίος, Diod. 1, 70. 2. i. q. ἡ *δειλία πρὸς τὸ δαιμόνιον* (Theophr. char. 16 (22) init. [cf. Jebb p. 263 sq.]); *superstition*: [Polyb. 12, 24, 5]; Plut. [Sol. 12, 4]; Alex. 75, 1; de adulat. et am. 25, and in his Essay *περὶ τῆς δεισδαμονίας*; Antonin. 6, 30 *θεοσεβῆς χωρὶς δεισδαμονίας*. 3. *religion*, in an objective sense; in which sense Joseph. antt. 19, 5, 3, says Claudius commanded the Jews *μὴ τὰς τῶν ἄλλων ἐθνῶν δεισδαμονίας ἐξουθενίζειν*. Festus in the presence of Agrippa the Jewish king employs the word ambiguously and cautiously, in Acts xxv. 19, of the Jewish religion, viz. so as to leave his own judgment concerning its truth in suspense. Cf. *Zeizschwitz*, *Profangrätigkeit u. bibl. Sprachgeist*, p. 59; [K. F. Hermann, *Lehrb. d. gottesdienstl. Alterthümer*, § 8 note 6; Trench § xlviii.; (cf. *Kenrick*, *Bibl. Essays*, 1864, p. 108 sqq.; *Field*, *Otium Norv.* iii. p. 80 sqq.)].\*

**δαισι-δαίμων**, -ον, gen. -ονος, (*δεῖδω* to fear, and *δαίμων* deity), *fearing the deity or deities*, like the Lat. *religiosus*; used either 1. in a good sense, *reverencing god or the gods, pious, religious*: Xen. Cyr. 3, 3, 58; Ages. 11, 8; Aristot. pol. 5, 11 [p. 1315<sup>a</sup>, 1]; or 2. in a bad sense, *superstitious*: Theophr. char. 16 (22); Diod. 1, 62; 4, 51; Plut. de adul. c. 16; de superst. c. 10 sq. Paul in the opening of his address to the Athenians, Acts xvii. 22, calls them, with kindly ambiguity, *κατὰ πάντα δεισδαίμονεστέρους* (sc. than the rest of the Greeks [W. 244 (223)], cf. Meyer ad loc.), as being devout without the knowledge of the true God; cf. Bengel ad loc.\*

**δέκα**, οἱ, αἱ, τά, [fr. Hom. down], *ten*: Mt. xx. 24, etc. *θλίψις ἡμερῶν δέκα*, i. e. to last a short time: Rev. ii. 10; cf. Dan. i. 12, 14; Num. xi. 19; Ter. heaut. 5, 1, 36 *decem dierum vix mi est familia*.

**δέκα-δύο**, rare in the earlier writ., frequent in the later (see Passow s. v. *δέκα* [esp. *Soph. Lex.* s. v.; cf. W. 23 (22); Bp. Lghtft. on Gal. i. 18]), and in Sept.; i. q. *δώδεκα*, *twelve*: Acts xix. 7 and xxiv. 11, in both places L T Tr WH *δώδεκα*; [Rev. xxi. 16 Tdf. edd. 2, 7].\*

[**δέκα-ἑξ**, *sixteen*: Rev. xiii. 18 L mrg. (Sept., al.)]\*

[**δέκα-οκτώ** for *δέκα καὶ ὀκτώ*, *eighteen*: Tdf. in Lk. xiii. 4, 11, but WH om. L Tr br. *καί*; cf. s. v. *καί*, I. 1 b.]\*

**δέκα-πέντε**, for the earlier *πεντεκαίδεκα*, *fifteen*: Jn. xi. 18; Acts xxvii. 28; Gal. i. 18; [Gen. vii. 20 Ald., Compl.; Ex. xxvii. 15; 1 Macc. x. 40; Polyb. 3, 56, 3 var.; Diod. 2, 13; Plut. Dion 38, 1; al.; cf. *δεκαδύο*].\*

**Δεκά-πολις**, -εως, ἡ, *Decapolis (regio decapolitana*, Plin. h. n. 5, 16, 17), i. e. a region embracing ten cities. This name is borne by a district of the tribe of Manasseh beyond the Jordan and bordering upon Syria, embracing ten principal cities with smaller towns also scattered in among them. But the ancient geographers vary in their enumeration of these ten cities. Pliny l. c. reckons Damascus among them, which Josephus seems to have excluded, calling Scythopolis *μεγίστην τῆν δεκαπόλεως*, b. j. 3, 9, 7. All seem to agree in this, that Gadara, Hippo, Pella and Scythopolis were of the number. Cf.



Win. RWB. s. v. Decapolis; *Vaihinger* in Herzog iii. 325 sq.; *Riehm*, HWB. 266 sq.; [BB.DD. s. v.]: Mt. iv. 25; Mk. v. 20; vii. 31.\*

δεκα-τέσσαρες, -ων, οί, αἱ, -σαρα, τά, fourteen: Mt. i. 17; 2 Co. xii. 2; Gal. ii. 1. [Gen. xxxi. 41; Tob. viii. 19; x. 7; Polyb. 1, 36, 11; cf. δεκαδύο.]\*

δεκάτη, -ης, ἡ, (δέκατος), the tenth part of any thing, a tithe; specially the tenth part of booty taken from the enemy: Heb. vii. 2, 4; the tithes of the fruits of the earth and of the flocks, which, by the law of Moses, were presented to the Levites in the congregation of Israel: Heb. vii. 8 sq. (In Grk. writ. fr. [Simon. 133 Bgk.; Hdt. 2, 135]; 4, 152 down; Sept. for יִשְׂרָאֵל.) [Cf. BB.DD. s. v. Tithe.]\*

δέκατος, -η, -ον, (δέκα), [fr. Hom. down], the tenth: Jn. i. 39 (40); Rev. xxi. 20; τὸ δέκατον, subst., the tenth part: Rev. xi. 13.\*

δεκατόω, -ῶ: pf. δεδεκάτωκα; pf. pass. δεδεκάτωμαι; (δέκατος); to exact or receive the tenth part (for which Grk. writ. use δεκατεύω [W. 24]): with acc. of pers. from whom, Heb. vii. 6 [on the pf. cf. W. § 40, 4 a.; *Lghtft.* St. Clement, App. p. 414]; Pass. to pay tithes (Vulg. *decimor*): Heb. vii. 9. (Neh. x. 37.) [Comp.: ἀποδεκατόω.]\*

δεκτός, -ή, -όν, (δέχομαι), accepted, acceptable: Lk. iv. 24; Phil. iv. 18; τινί, Acts x. 35; the phrases καιρὸς δεκτός, 2 Co. vi. 2 (Is. xlix. 8 for יִצְרָעַת), and ἐναντὸς δεκτός, Lk. iv. 19 (Is. lxi. 2 for יִצְרָעַת), denote that most blessed time when salvation and the free favors of God profusely abound. (Ex. xxviii. 34; Is. lvi. 7, [etc.]. Among prof. auth. used by Jambl. protr. symb. § 20 p. 350.)\*

δελεάζω; [pres. pass. δελεάζομαι]; (δέλεαρ a bait); 1. prop. to bait, catch by a bait: Xen. mem. 2, 1, 4, et al. 2. as often in prof. auth., metaph. to beguile by blandishments, allure, entice, deceive: τινά, 2 Pet. ii. 14, 18; Jas. i. 14, on this pass. cf. Philo, quod omn. prob. lib. § 22 πρὸς ἐπιθυμίας ἐλαύνεται ἢ ὑφ' ἡδονῆς δελεάζεται.\*

[Δελαπτία see Δαλαπτία.]

δένδρον, -ου, τό, a tree: Mt. vii. 17, etc.; γίνεσθαι δένδρον or εἶς δένδρον, to grow to the shape and size of a tree, Mt. xiii. 32; Lk. xiii. 19. [(Hom., Hdt.), Arstph., Thuc. down.]

δεξιό-βόλος, -ου, ὁ, (fr. δεξιός and βάλλω), throwing with the right hand, a slinger, an archer: Acts xxiii. 23 in Lehm. ed. min.; cf. the foll. word.\*

δεξιολάβος, -ου, ὁ, (δεξιός and λαμβάνω), a word unknown to the earlier writ., found in Constant. Porphyrogenitus (10th cent.) de them. 1, 1, who speaks of δεξιολάβοι, as a kind of soldiers, in company with bow-men (ροξοφόροι) and peltasts; [they are also mentioned by Theoph. Simoc. (hist. 4, 1) in the 7th cent.; see the quotations in Meyer]. Since in Acts xxiii. 23 two hundred of them are ordered to be ready, apparently spearmen are referred to (carrying a lance in the right hand); and so the Vulg. has taken it. The great number spoken of conflicts with the interpretation of those who suppose them to be soldiers whose duty it was

to guard captives bound by a chain on the right hand. Meyer ad loc. understands them to be [either] javelin-men [or slingers].\*

δεξιός, -ά, -όν, (fr. δέχομαι, fut. δέξομαι, or fr. δέκω, which is akin to δέκνυμι; prop. of that hand which is wont to take hold of as well as to point out; just as ἄξιος comes fr. ἄξω, fut. of ἄγω; [cf. Curtius §§ 11, 266]), the right: Mt. v. 29, 39; Lk. xxii. 50; Jn. xviii. 10; Rev. x. 2; ἡ δεξιὰ χεὶρ, Mt. v. 30; Lk. vi. 6; Acts iii. 7; Rev. i. 16; xiii. 16; and (with χεὶρ omitted) ἡ δεξιὰ (like ἡ ἀριστερά), Mt. vi. 3; xxvii. 29; Rev. i. 20; ii. 1; v. 7; ἐπὶ τὴν δεξιάν [on the right hand i. e.] at the right side, Rev. v. 1 [but al. take it more closely, in the right hand; cf. vs. 7 and xx. 1]; δίδοναι τὴν δεξιάν or τὰς δεξιὰς, to pledge either a mutual friendship, or a compact, by joining the right hands: Gal. ii. 9 (1 Macc. vi. 58; xi. 50, 62, 66; xiii. 50; 2 Macc. xi. 26; xii. 11; xiii. 22; cf. *Gesenius*, Thesaur. ii. pp. 566 and 599; and in prof. auth. as Xen. an. 1, 6, 6; 2, 5, 3; Joseph. antt. 18, 9, 3 δεξιάν τε καὶ πίστιν δίδοναι τινί); God is said to have done something τῇ δεξιᾷ αὐτοῦ with his right hand i. e., acc. to Hebr. idiom, by his own power [cf. W. 214 (201)]: Acts ii. 33; v. 31; τὰ ὅπλα τὰ δεξιὰ, arms carried in the right hand and used for attack, as the sword, the spear, καὶ ἀριστερά those carried in the left hand, for the purpose of defence, as the shield: 2 Co. vi. 7; τὰ δεξιὰ μέρη τοῦ πλοίου, Jn. xxi. 6. τὰ δεξιὰ the right side [W. 176 (166)]: Mk. xvi. 5; ἐκ δεξιῶν τινος on one's right hand (Lat. ad alicuius dextram), Mt. xxv. 33 sq.; xxvii. 38; Mk. xv. 27; Lk. i. 11; xxiii. 33; εἶναι, Acts ii. 25 (fr. Ps. xv. (xvi.) 8, he is at my right hand, sc. as a leader, to sustain me). As in this expression the Greeks use the prep. ἐκ, so the Hebrews sometimes use יָד (יְמִינָה from i. e. at the right, יָד לְיָמִין from i. e. at the side of any one) and the Romans ab (sedere a dextra alicuius, proximum esse ab aliquo), because they define the position of one standing or sitting next another by proceeding from the one next to whom he is said to stand or sit [cf. W. 367 (344)]. καθίσαι ἐκ δεξιῶν κ. ἐξ εὐωνύμων τινὸς βασιλέως, to occupy the places of honor nearest the king, Mt. xx. 21, 23; Mk. x. 37, 40; (צָדֵק יְמִינִי, 1 K. ii. 19; Ps. xlv. (xlv.) 10). Hence, after Ps. cix. (cx.) 1 as applied to the Messiah (Mt. xxii. 44; Mk. xii. 36; Lk. xx. 42), Christ is said to have ascended καθῆσθαι or καθίσαι ἐκ δεξιῶν (at or on the right hand) of God, Mt. xxvi. 64; Mk. xiv. 62; xvi. 19; Lk. xxii. 69; Acts ii. 34; Heb. i. 13; εἶναι or καθίσαι ἐν δεξιᾷ τ. θεοῦ, Ro. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3; viii. 1; x. 12; xii. 2,—to indicate that he has become a partner in God's universal government (cf. Knapp, De J. Chr. ad dextram dei sedente, in his Scripta var. arg. p. 41 sqq.; [Stuart, Com. on Heb., excurs. iv.]). That these expressions are to be understood in this figurative sense, and not of a fixed and definite place in the highest heavens (as Chr. Fr. *Fritzsche* in Nov. Opuscul. acad. p. 209 sqq. tries to prove, after the orthodox theologians of the reformed church), will be questioned by no one who carefully considers Rev. iii. 21. Christ is once spoken of as ἰσθὺς ἐκ δεξιῶν τοῦ θεοῦ, as though in indignation at his adversaries [acc.



to others, to welcome his martyred servant] he had risen from his heavenly throne, Acts vii. 55 sq.

**δέομαι**; 3 pers. sing. impf. *ἔδετο* (cf. *Lob. ad Phryn.* p. 220; W. 46; [Veitch s. v. *δέω* to need fin.]), Lk. viii. 38 (where Lchm. *ἔδεῖτο*, Tr WH *ἔδεῖτο*; cf. Mey. ad loc.; [WH. App. p. 166]; B. 55 (48)); 1 aor. *ἔδέθημι*; (fr. *δέω* to want, need; whence mid. *δέομαι* to stand in need of, want for one's self); [fr. Hdt. down]; **1.** to want, lack: *τινός*. **2.** to desire, long for: *τινός*. **3.** to ask, beg, (Germ. *bitten*); **a.** univ. — the thing asked for being evident from the context: with gen. of the pers. from whom, Gal. iv. 12; the thing sought being specified in direct discourse: Lk. v. 12; viii. 28; ix. 38 (acc. to the reading *ἐπιβλέψον* R L); Acts viii. 34 (*δέομαί σου*, περὶ τίνος ὁ προφήτης λέγει τοῦτο; of whom, I pray thee, doth the prophet say this?); Acts xxi. 39; 2 Co. v. 20; foll. by the inf., Lk. viii. 38; ix. 38 (acc. to the reading *ἐπιβλέψαι* Tr WH); Acts xxvi. 3 (where G L T Tr WH om. σου after *δέομαι*); foll. by *ἴνα*, Lk. ix. 40 (cf. W. 335 (315); [B. 258 (222)]); foll. by *τό* with inf. 2 Co. x. 2 [cf. B. 263 (226), 279 (239); W. 321, 322 (301 sq.)]; with gen. of pers. and acc. of thing, 2 Co. viii. 4 (G L T Tr WH; for Rec. adds *δέξασθαι ἡμᾶς* without warrant), [cf. B. 164 (143); W. 198 (186)]. **b.** spec. of requests addressed to God; absol. to pray, make supplication: Acts iv. 31; τοῦ θεοῦ, Acts x. 2; foll. by *εἰ ἄρα*, Acts viii. 22 [B. 256 (220); W. 300 (282)]; τοῦ κυρίου, ὅπως etc. Mt. ix. 38; Lk. x. 2; without the gen. θεοῦ, — foll. by *εἴ πως*, Ro. i. 10 [cf. W. and B. ll. cc.]; by *ἵνα*, Lk. xxi. 36; xxii. 32; by the telic *εἰς τό*, 1 Th. iii. 10 [cf. B. 265 (228)]; ὑπὲρ τίνος πρὸς τὸν κύριον, ὅπως, Acts viii. 24. [SYN. see αἰτέω and δέσις. COMP.: προσ-δέομαι.]\*

**δεόν**, -οντος, τό, (ptcp. of *δεῖ*, q. v.), fr. [Soph. and] Hdt. down, that of which there is need, which is requisite, due, proper: *δεόν ἐστί* there is need, 1 Pet. i. 6 [T Tr txt. WH om. Tr mrg. br. ε.]; foll. by acc. with inf. Acts xix. 36; τὰ μὴ δεόντα that are not proper, 1 Tim. v. 13.\*

**δέος**, -ους, τό, (δεῖδω), [fr. Hom. down], fear, awe: μετὰ εὐλαβείας καὶ δέους, Heb. xii. 28 L T Tr WH.\*

[SYN. *δέος* (apprehension), φόβος (fear): Ammonius s. v. *δ.* says *δέος* καὶ φόβος διαφέρει. *δέος* μὲν γὰρ ἐστὶ πολυχρόνιος κακοῦ ὑπόνοια. φόβος δὲ ἡ παραντίκα πτόησις. Plato (Laches p. 198 b.): *δέος* γὰρ εἶναι προσδοκίαν μέλλοντος κακοῦ. Cf. Stallbaum on Plato's Protag. p. 167; Schmidt ch. 139; and see s. v. *δειλία*.]

**Δερβαῖος**, -ου, ὁ, of Derbe, a native of Derbe: Acts xx. 4.\*

**Δέρβη**, -ης, ἡ, Derbe, a city of Lycaonia, on the confines of Isauria, [on its supposed site see *Lewin*, St. Paul, i. 151 sq.; B.D. s. v.; cf. *Conybe. and Hows.* St. Paul, Index s. v.]; Acts xiv. 6, 20; xvi. 1.\*

**δέρμα**, -τος, τό, (fr. *δέρω* or *δεῖρω*, as *κέρμα* fr. *κείρω*), a skin, hide, leather: Heb. xi. 37. (Hom. et sqq.)\*

**δερμάτινος**, -η, -ον, (δέρμα), made of skin, leathern (Vulg. *pelliceus*): Mt. iii. 4; Mk. i. 6; cf. 2 K. i. 8. (Hom., Hdt., Plat., Strab., al.)\*

**δέρω**; 1 aor. *ἔδειρα*; 2 fut. pass. *δαρήσομαι*; **1.** to flay, skin: Hom. Il. 1, 459; 23, 167, etc. **2.** to beat, thrash, smite, (cf. Germ. *durchgerben*, [low Eng. *hide*]), so sometimes in prof. auth. fr. Arstph. ran. 619 [cf. vesp.

485] down: *τινά*, Mt. xxi. 35; Mk. xii. 3, 5; Lk. xx. 10 sq.; xxii. 63; Jn. xviii. 23; Acts v. 40; xvi. 37; xxii. 19; *εἰς πρόσωπον δέρειν τινά*, 2 Co. xi. 20; *ἀέρα δέρειν* (see *ἀήρ*), 1 Co. ix. 26; Pass.: Mk. xiii. 9; Lk. xii. 47 (*δαρήσεται πολλὰς*, sc. *πληγὰς*, will be beaten with many stripes); 48, (*ὀλίγας*, cf. Xen. an. 5, 8, 12 *παῖεν ὀλίγας*, Soph. El. 1415 *παῖεν διπλῆν*, Arstph. nub. 968 (972) *τίπτεσθαι πολλὰς*, Plat. legg. 8 p. 845 a. *μαστιγοῦσθαι πληγὰς*; cf. [W. 589 (548)]; B. [82 (72)]; § 134, 6).\*

**δεσμεύω**, [impf. pass. 3 pers. sing. *ἐδεσμεύετο* (Lk. viii. 29 T Tr WH)]; (δεσμός); **a.** to put in chains: Lk. viii. 29 T Tr WH; Acts xxii. 4; (Sept. Judg. xvi. 11; Eur. Bacch. 616; Xen. Hier. 6, 14; Plat. legg. 7 p. 808 d.). **b.** to bind up, bind together: *φορτία*, Mt. xxiii. 4; (*δράγματα*, Gen. xxxvii. 7; Judith viii. 3. [Hes. opp. 479, al.]).\*

**δεσμεύω**, -ω, [impf. pass. 3 pers. sing. *ἐδεσμεῖτο*]; to bind, tie: Lk. viii. 29 R G L; see *δεσμεύω*. ([Aristot. de plant. 1, 2 p. 817<sup>b</sup>, 21; al.]; Heliod. 8, 9).\*

**δέσμη**, -ης, or as others write it [e. g. Rec.<sup>st</sup> T; yet cf. *Lob. Paralip.* p. 396; Chandler § 132] *δεσμή*, -ης, ἡ, (δέω), a bundle: Mt. xiii. 30. (Ex. xii. 22. Dem., Dion. Hal., al.)\*

**δεσμός**, -ου, ὁ, bound, in bonds, a captive, a prisoner, [fr. Soph. down]: Mt. xxvii. 15 sq.; Mk. xv. 6; Acts xvi. 25, 27; xxiii. 18; xxv. 14, 27; xxviii. 16 [R G], 17; Heb. x. 34 G L T Tr txt. WH; xiii. 3; ὁ δεσμός τοῦ Χριστοῦ Ἰησοῦ, whom Christ, i. e. his truth which I have preached, has put in bonds (W. 189 (178); [B. 169 (147)]), Eph. iii. 1; 2 Tim. i. 8; Philem. 1, 9; in the same sense ὁ δεσμός ἐν κυρίῳ, Eph. iv. 1; [cf. Bp. Lghtft. on Philem. 13].\*

**δεσμός**, -ου, ὁ, (δέω), [fr. Hom. down], a band or bond: Mk. vii. 35 (*ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ*, i. e. the impediment in his speech was removed); Lk. xiii. 16 (*λυθῆναι ἀπὸ τοῦ δεσμοῦ*, of a woman bowed together, held fast as it were by a bond). The plur. form τὰ δεσμά, the more com. form in Grk. writ. (W. 63 (62) [cf. B. 23 (21); see below]), is found in Lk. viii. 29; Acts xvi. 26; xx. 23; the other form οἱ δεσμοί in Phil. i. 13 (*ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι*, so that my captivity became manifest as made for the cause of Christ), [*“δεσμά sunt vincula quibus quis constringitur, sed δεσμός est in carcerem conjunctio et captivitas in vinculis ... Utraque forma et ceteri Graeci omnes et Attici utuntur, sed non promiscue ut inter se permutari possint.”* Cobet as quoted in *Rutherford*, New Phryn. p. 353]; the gen. and dat. in Acts xxii. 30 Rec.; xxiii. 29; xxvi. 29, 31; Phil. i. 7, 14, 16 (17); Col. iv. 18; 2 Tim. ii. 9; Philem. 10; Heb. x. 34 R Tr mrg.; xi. 36; Jude 6; ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, in the captivity into which the preaching of the gospel has thrown me, Philem. 13 [W. 189 (178); cf. ref. s. v. *δέσμος*, fin.].\*

**δεσμοφύλαξ**, -κος, ὁ, (δεσμός and φύλαξ, like *θησαυροφύλαξ* [cf. W. 100 (95)]), a keeper of a prison, a jailer: Acts xvi. 23, 27, 36. (Joseph. antt. 2, 5, 1; Leian. Tox. 30; [Artem. oneir. 3, 60; al.]; *ἀρχιδεσμοφύλαξ*, Gen. xxxix. 21–23).\*



**δεσμοκτήριον**, -ον, τό, *a prison, jail*: Mt. xi. 2; Acts v. 21, 23; xvi. 26. (Gen. xl. 3; [Hdt.], Thuc., Plat., Dem., al.) \*

**δεσμώντης**, -ου, ό, *one bound, a prisoner*: Acts xxvii. 1, 42. (Gen. xxxix. 20; Bar. i. 9; Hdt., Aeschyl., Soph., Thuc., subseq. writ.) \*

**δεσπότης**, -ου, ό, [fr. Pind. down], *a master, lord* (as of δοῦλοι, οἰκέται): 1 Tim. vi. 1, [2]; 2 Tim. ii. 21; Tit. ii. 9; 1 Pet. ii. 18; God is thus addressed by one who calls himself his δοῦλος: Lk. ii. 29, cf. Acts iv. 24, 29, (δεσπότης τῶν πάντων, Job v. 8; Sap. vi. 8); Christ is so called, as one who has bought his servants, 2 Pet. ii. 1; rules over his church, Jude 4 [some take δ. here as designating God; cf. R. V. mrg.]; and whose prerogative it is to take vengeance on those who persecute his followers, Rev. vi. 10.\*

[ΣΥΝ. δεσπότης, κύριος: δ. was strictly the correlative of slave, δοῦλος, and hence denoted absolute ownership and uncontrolled power; κύριος had a wider meaning, applicable to the various ranks and relations of life, and not suggestive either of property or of absolutism. Ammonius s. v. δεσπότης says δ. ό τῶν ἀργυρωνήτων· κύριος δὲ καὶ πατὴρ υἱοῦ καὶ αὐτός τις ἑαυτοῦ. So Philo, quis rer. div. heres § 6 ὥστε τὸν δεσπότην κύριον εἶναι καὶ ἐτι ὥσαυτε φοβερὸν κύριον, οὐ μόνον τὸ κύριος καὶ τὸ κράτος ἀπάντων ἀνημμένον, ἀλλὰ καὶ δέος καὶ φόβον ἱκανὸν ἐμποιεῖσαι. Cf. Trench § xxviii.; Woolsey, in Bib. Sacr. for 1861, p. 599 sq.]

**δεῦρο**, adv., fr. Hom. down; **1.** of place, *a. hither; to this place. b.* in urging and calling, *here! come!* (Sept. esp. for הָ and הֵן): Mt. xix. 21; Mk. x. 21; Lk. xviii. 22; Jn. xi. 43 (δεῦρο ἔξω come forth). Acts vii. 34; Rev. xvii. 1; xxi. 9; δεῦρο εἰς γῆν, ἣν κτλ. Acts vii. 3 (δεῦρο εἰς τὸν οἶκόν σου, 1 K. i. 53; εἰς Πτολεμαῖδα, 1 Macc. xii. 45). **2.** of time, *hitherto, now*: ἄχρι τοῦ δεῦρο up to this time, Ro. i. 13 (μέχρι δεῦρο, [Plat. legg. 7 p. 811 c.]; Athen. 1, 62 p. 34 c.; Plut. vit. Num. 4; Pomp. 24).\*

**δεῦτε**, adv., used when two or more are addressed [cf. B. 70 (61)]; perhaps fr. δεῦρ' ἔτε [yet see Bttm. Gram. 21te Aufl. § 115 Anm. 8], see δεῦρο, 1; **1.** fr. Hom. down, *come hither, come here, come*: foll. by an impv., δεῦτε, κληρονομήσατε, Mt. xxv. 34; δεῦτε, ἴδετε, Mt. xxviii. 6; Jn. iv. 29; δεῦτε, ἀριστήσατε, Jn. xxi. 12; δεῦτε, συνάχθητε (Rec. δ. καὶ συνάγεσθε), Rev. xix. 17. δεῦτε ὅπισθό μου come after me, be my disciples: Mt. iv. 19; Mk. i. 17, (equiv. to ἰὴν ἄλβι, 2 K. vi. 19); δεῦτε εἰς τ. γάμους, Mt. xxii. 4; εἰς ἔρημον τόπον, Mk. vi. 31; δεῦτε πρὸς με, Mt. xi. 28. **2.** It gets the force of an interjection, *come! come now!* foll. by a hortat. subj.: δεῦτε, ἀποκτείνωμεν, Mt. xxi. 38; Mk. xii. 7 and RG in Lk. xx. 14. (Sept. mostly for הָ, sometimes for הֵן).\*

**δευτεραῖος**, -αία, -αῖον, (δεύτερος), [Hdt., Xen., al.], *of or belonging to the second; of one who comes, or does a thing, on the second day* (cf. τριταῖος, τεταρταῖος, etc.): δευτεραῖοι ἡλλομεν, Acts xxviii. 13; cf. W. § 54, 2; [B. § 123, 9].\*

**δευτερό-πρωτος**, -ον, *second-first* (cf. δευτερέσχατος second-last, last but one): ἐν σαββάτῳ δευτεροπρώτῳ in Lk. vi. 1 seems to be, *the second of the first sabbaths after the feast of the Passover*; cf. Redslob in the Intelligenzblatt

zur Hall. Lit. Zeit. 1847, N. 70; Ewald, Jahrb. d. bibl. Wissensch. i. p. 72; [WH. App. ad loc.]. The various opinions of others are reviewed by Meyer [and McClellan] ad loc. and Lübkert in the Stud. und Krit. for 1835, p. 664 sqq. (Eustrat. in vita Eutych. n. 95 calls the first Sunday after Easter δευτεροπρώτην κυριακήν). [But the genuineness of the word is questionable. It is wanting in BBL1, 33, 69 and some other authorities. Hence Tr txt. WH om. the word, L Tr mrg. br. it. Tischendorf, after expunging it in his 2d ed., restored it in his 7th, subsequently put it in brackets, and finally (ed. 8) inserted it again. It is questioned or discarded, by Mey., Bleek, Alf., Weiss (on Mk. p. 101), Holtz., Hilgenf., Volkman., Farrar (Com. ad loc. and Life of Christ i. 435), al. For the evidence see Tdf.'s note, and for discussions of it see WH. App. ad loc.; Scrivener, Intr. p. 515 sq.; Green, "Developed Criticism" ad loc.]\*

**δεύτερος**, -έρα, -ερον, [fr. Hom. down; Curtius § 277], *second*: Mt. xxii. 26; Mk. xii. 21; Lk. xii. 38; Jn. iv. 54; Rev. iv. 7, etc.; *the second, the other of two*: Mt. xxii. 39; Mk. xii. 31; 1 Co. xv. 47; Tit. iii. 10; 2 Pet. iii. 1; Heb. viii. 7; x. 9; δεύτερος θάνατος (see θάνατος, 3), Rev. ii. 11; xx. 14; xxi. 8; δευτέρα χάρις in 2 Co. i. 15 is not *a double benefit*, but *a second*, opp. to the former which the Corinthians would have had if Paul in passing through Achaia into Macedonia had visited them πρότερον, [WH txt. Tr mrg. read δευτ. χαράν, q. v.]. The neuter δεύτερον is used adverbially in *the second place, a second time* [cf. W. § 37, 5 Note 1]: Jn. iii. 4; Rev. xix. 3; πάλιν is added, as often in Grk. writ. (see ἀνωθεν, fin.): Jn. xxi. 16; also, τὸ δεύτερον, 2 Co. xiii. 2; Jude 5; ἐκ δευτέρου (1 Macc. ix. 1), Mk. xiv. 72; Jn. ix. 24; Acts xi. 9; Heb. ix. 28; cf. W. § 51, 1 d.; with πάλιν added, Mt. xxvi. 42; Acts x. 15, (Hom. Od. 3, 161 ἐπὶ δεύτερον αὐτίς); ἐν τῷ δευτέρῳ at the second time, Acts vii. 13 (when they had come the second time); δεύτερον in a partition, then, in the second place: 1 Co. xii. 28.

**δέχομαι**; [fut. 2 pers. plur. δέξεσθε, Eph. vi. 17 Rec.<sup>bez</sup>]; 1 aor. ἐδεξάμην; pf. δέδεγμαi (Acts viii. 14); depon. mid.; Sept. mostly for ἔρχομαι; **1.** *to take with the hand*: τὸ γράμμα [L txt. T Tr WH τὰ γράμματα], Lk. xvi. 6 sq.; τὸ ποτήριον, Lk. xxii. 17; *to take hold of, take up*, τ. περικεφαλαίαν, τ. μάχαιραν, Eph. vi. 17; τὸ παιδίον εἰς τὰς ἀγκάλας, Lk. ii. 28. **2.** *to take up, receive*, (Germ. aufnehmen, annehmen); **a.** used of a place receiving one: ὃν δεῖ οὐρανὸν δέξασθαι (οὐρ. is subject), Acts iii. 21, (Plat. Theaet. p. 177 a. τελευτήσαντας αὐτοὺς . . . ὃ τῶν κακῶν καθαρὸς τόπος οὐ δέξεται). **b.** with acc. of pers. *to receive, grant access to, a visitor; not to refuse intercourse or friendship*: Lk. ix. 11 RG; Jn. iv. 45; 2 Co. vii. 15; Gal. iv. 14; Col. iv. 10; *to receive to hospitality*, Mt. x. 14, 40 sq.; Mk. vi. 11; Lk. ix. 5, 53; x. 8, 10; Acts xxi. 17 Rec.; Heb. xi. 31, (often in Grk. writ. fr. Hom. down); παιδίον, *to receive into one's family in order to bring up and educate*, Mt. xviii. 5; Mk. ix. 37; Lk. ix. 48; *to receive εἰς τ. οἶκον, τὰς σκηνάς*, Lk. xvi. 4, 9; δέξαι τὸ πνεῦμά μου, *to thyself in heaven*, Acts vii. 59. **c.** with acc. of the thing offered in speaking, teaching, instructing; *to receive fa-*



vorably, give ear to, embrace, make one's own, approve, not to reject: τὸν λόγον, Lk. viii. 13; Acts viii. 14; xi. 1; xvii. 11; 1 Th. i. 6; ii. 13; Jas. i. 21; τὰ τοῦ πνεύματος, 1 Co. ii. 14; τὴν παράκλησιν, 2 Co. viii. 17; τὴν ἀγάπην τῆς ἀληθείας sc. commended to them, 2 Th. ii. 10; [add the elliptical constr. in Mt. xi. 14], (often in Grk. writ.); to receive a benefit offered, not to reject it, 2 Co. viii. 4 Rec. **d.** to receive i. q. to take upon one's self, sustain, bear, endure: τινά, his bearing and behavior, 2 Co. xi. 16, (τὴν ἀδικίαν, Hebr. נָשָׂא, Gen. i. 17; πᾶν, ὃ ἐὰν ἐπαχθῇ, Sir. ii. 4; μῦθον χαλεπόν, Hom. Od. 20, 271, and often in Grk. writ.). **3.** to receive, get, (Germ. empfangen): ἐπιστολάς, Acts xxii. 5; γράμματα, Acts xxviii. 21; τὴν βασιλείαν τοῦ θεοῦ, to become a partaker of the benefits of God's kingdom, Mk. x. 15; Lk. xviii. 17; λόγια ζῶντα, Acts vii. 38; εὐαγγέλιον, 2 Co. xi. 4; τὴν χάριν τοῦ θεοῦ, 2 Co. vi. 1; — i. q. to learn: Phil. iv. 18 [(?) see the Comm. ad loc.]\*

[SYN. δέχομαι, λαμβάνω: The earlier classic use of these verbs sustains in the main the distinction laid down in the glossaries (e. g. Ammonius s. v. λαβεῖν: λαβεῖν μὲν ἐστι, τὸ κείμενον τι ἀνελεῖσθαι· δέξασθαι δέ, τὸ διδόμενον ἐκ χειρός), and the suggestion of a self-prompted taking still adheres to λ. in many connexions (cf. λαβεῖν τινα γυναῖκα, ἀρχὴν λαβεῖν) in distinction from a receiving of what is offered; in use, however, the words overlap and distinctions disappear; yet the suggestion of a welcoming or an appropriating reception generally cleaves to δ. See Schmidt ch. 107, who treats of the comp. of δ. in detail. COMP.: ἀνα-, ἀπο-, δια-, εἰς-, ἐκ-, ἀπ-ἐκ-, ἐν-, ἐπι-, παρα-, προσ-, ὑπο-δέχομαι.]

δέω: [fut. δήσω]; 1 aor. ἔθησα; pf. ptep. δεδεκώς (Acts xxii. 29); Pass., pf. δέδεμαι; 1 aor. inf. δεθῆναι (Acts xxi. 33); Sept. chiefly for ῥῥ; [fr. Hom. down]; to bind, tie, fasten; **1.** prop.: τί, εἰς δεσμός, Mt. xiii. 30 [Tr WH br. G prob. om. εἰς, cf. B. 150 (131); W. 225 (211)]; ὁθὼν τέσσαρσιν ἀρχαῖς δεδεμ. a sheet bound by the four corners (to the sky), Acts x. 11 (G L T Tr WH om. δεδεμ. καί); an animal, to prevent it from straying about, ὄνος δεδεμένη, πῶλος δεδεμένος, Mt. xxi. 2; Mk. xi. 2; Lk. xix. 30; with πρὸς τ. θύραν added, Mk. xi. 4; with acc. of pers. to bind, to fasten with chains, to throw into chains: ἀγγέλους, Rev. ix. 14; a madman, πέδας καὶ ἀλύσει, Mk. v. 3 sq.; captives, Mt. [xii. 29]; xiv. 3; xxii. 13; xxvii. 2; Mk. [iii. 27]; vi. 17; xv. 1; Jn. xviii. 12; Acts ix. 14; xxi. 11; xxii. 29; Rev. xx. 2; Pass., Mk. xv. 7; Jn. xviii. 24; Acts ix. 2, 21 (in the last two pass. δεδεμένον ἄγειν τινά); Acts xxi. 13; xxii. 5; xxiv. 27; Col. iv. 3; ἀλύσει, Acts xii. 6; xxi. 33; ὁ λόγος τοῦ θεοῦ οὐ δέδεταί, fig. for these bonds of mine in no way hinder its course, i. e. the preaching, extension, and efficacy of the gospel, 2 Tim. ii. 9; the bodies of the dead, which were wont to be bound with bandages and linen cloths: ὁ τεθνηκὼς δεδεμένος τοὺς πόδας κ. τὰς χεῖρας κειρίαις, bound hand and foot with grave-cloths, Jn. xi. 44; τὸ σῶμα ὁθονίοις (Tdf. 2, 7 ἐν ὁθον.), to swathe in linen cloths, Jn. xix. 40. **2.** metaph. **a.** Satan is said δῆσαι a woman bent together, i. e. by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright, Lk. xiii. 16 cf. 11. **b.** to bind, i. e. put under

obligation, sc. of law, duty, etc.: δεδεμένος τῷ πνεύματι, bound or constrained in my spirit, i. e. compelled by my convictions, Acts xx. 22 (so not infreq. in Grk. auth. as Plat. rep. 8 p. 567 d. ἀνάγκη δέδεταί ἢ προστάττει αὐτῷ); with dat. of pers. δεδεσθαι τινί to be bound to one: ἀνδρί, of a wife, Ro. vii. 2; γυναίκε, of a husband, 1 Co. vii. 27; δέδεταί absol., opp. to ἐλευθέρῳ ἐστί, ibid. 39; (Achill. Tat. 1, 11 p. 41 ἄλλη δέδεμαι παρθένῳ, Jambl. vit. Pyth. 11, 56 τὴν μὲν ἀγαμον, . . . τὴν δὲ πρὸς ἄνδρα δεδεμένην). **c.** by a Chald. and rabbin. idiom (equiv. to ῥῥ) to forbid, prohibit, declare to be illicit: Mt. xvi. 19; xviii. 18. [COMP.: κατα-, περ-, συν-, ὑπο-δέω.]\*

δη, (shortened fr. ῥδη [al. al.]), a particle which, the Epic phrases δὴ τότε, δὴ γάρ excepted, is never placed at the beginning of a sentence, but is joined to some preceding word, and indicates that "what it introduces can be taken as something settled, laid down in deed and in truth" (Klotz ad Devar. ii. 2 p. 392): now therefore, then, verily, in truth, (Lat. jam, igitur, sane, etc.—although neither Lat., Germ., [nor Eng.] has a word precisely equiv. to δὴ). **1.** added to relative pronouns: ὅς δὴ who is such a one as, who preëminently, who then, Mt. xiii. 23. **2.** joined to imperatives and hortatory subjunctives it signifies that the thing enjoined must be done forthwith, at once [cf. W. § 43, 3 a.], so that it may be evident that it is being done (cf. Passow i. p. 612<sup>b</sup>), where the Lat. says *agedum*, jam, Germ. *doch*, *nur*, [Eng. *now*, *only*, *but*]: Lk. ii. 15; Acts [vi. 3 LWH mrg. br.]; xiii. 2; xv. 36; 1 Co. vi. 20, (Sir. xlv. 1). **3.** surely, certainly: 2 Co. xii. 1 R G.\*

δηλαυῶς, (fr. δῆλος and αὐγή), radiantly, in full light, clearly: Mk. xxi. 25 TWH mrg. with codd. N\*CLΔ for Rec. τηλαυῶς. Hesych. says δηλαυῶς· ἄγαν φανερώς; add δηλαυέσι τεκμηρίοις, Democrit. in Fabricius, Biblioth. Gr. iv. p. 333. With the exception of this word [δηλοποιέω, (Plut. Pericl. 33, 8; al.)] and the very rare δηλοφανής, δῆλος is not found in composition.\*

δῆλος, -η, -ον, [fr. Hom. down], clear, evident, manifest: Mt. xxvi. 73; δῆλον sc. ἐστίν it is manifest, evident, foll. by ὅτι (4 Macc. ii. 7; Xen. an. 1, 3, 9; al.): 1 Co. xv. 27 [here some would take the words adverbially and parenthetically i. e. δηλονότι manifestly cf. W. § 64, 2 a.]; Gal. iii. 11; 1 Tim. vi. 7 (here L T Tr WH om. δῆλον).\*

[SYN. δῆλος, φανερός: δ. evident, what is known and understood, φ. manifest, as opp. to what is concealed or invisible; δ. points rather to inner perception, φ. to outward appearance. Cf. Schmidt ch. 129.]

δηλόω, -ω; [impf. ἐδῆλουν; fut. δηλώσω]; 1 aor. ἐδήλωσα; Pass., [impf. 3 pers. sing. ἐδηλοῦτο (1 Pet. i. 11 WH mrg.)]; 1 aor. ἐδηλώθην; (δῆλος); Sept. for מְרִיב and sometimes for מְרִיב; in Grk. auth. fr. [Aeschyl. and] Hdt. down; to make manifest: τί, 1 Co. iii. 13; to make known by relating, to declare: τί, Col. i. 8; τινί περὶ τινος, στῖ, 1 Co. i. 11; to give one to understand, to indicate, signify: τί, Heb. xii. 27; 2 Pet. i. 14; foll. by acc. with inf. Heb. ix. 8; εἰς τι, point unto, 1 Pet. i. 11.\*

[SYN. δηλόω, ἐμφανίζω: ἐμφ. to manifest to the sight, make visible; δ. to render evident to the mind, of such disclosures as exhibit character or suggest inferences; hence



esp. of prophetic, typical, or othersupernatural disclosures. Cf. Schmidt ch. 129 § 6; Bleek on Heb. ix. 8.]

**Δημάς, ὁ, Demas**, (prop. name, contracted apparently fr. Δημήτριος, cf. W. 103 (97); [on its declension, cf. B. 20 (18)]), a companion of Paul, who deserted the apostle when he was a prisoner at Rome and returned to Thessalonica: Col. iv. 14; Philem. 24; 2 Tim. iv. 10.\*

**δημηγορέω, -ῶ**: [impf. ἐδημηγόρουν]; (to be a δημηγόρος, fr. δῆμος and ἀγορεύω to harangue the people); to address a public assembly, make a speech to the people: ἐδημηγόρει πρὸς αὐτοὺς [A. V. made an oration], Acts xii. 21. (Arstph., Xen., Plat., Dem., al. Prov. xxx. 31 (xxiv. 66); 4 Macc. v. 15.)\*

**Δημήτριος, -ου, ὁ, Demetrius**; 1. a silversmith of Ephesus, a heathen: Acts xix. 24, 38. 2. a certain Christian: 3 Jn. 12.\*

**δημιουργός, -οῦ, ὁ, (δῆμος public, belonging to the people, and ΕΡΓΩ; cf. ἱεουργός, ἀμπελουργός, etc.)**, often in Grk. writ. fr. Hom. down; a. prop. a workman for the public. b. univ. the author of any work, an artisan, framer, builder: τεχνίτης κ. δημιουργός, Heb. xi. 10; (Xen. mem. 1, 4, 7 [cf. 9] σοφοῦ τινος δημιουργοῦ τέχνημα. God is called ὁ τοῦ οὐρανοῦ δημιουργός in Plat. rep. 7 p. 530 a.; ὁ δημ. τῶν ὄλων in Joseph. antt. 1, 7, 1, and often in eccl. writ. from Clem. Rom. 1 Cor. 20, 11; 26, 1; 33, 2 on; [cf. Philo, de mut. nom. § 4; de opif. mund. ed. Müller p. 133; Piper, Einl. in monument. Theol. § 26; Soph. Lex. s. v.]. In the Scriptures, besides, only in 2 Macc. iv. 1 κακὸν δημ.). [Cf. Trench § cv.]\*

**δῆμος, -ου, ὁ, the people, the mass of the people assembled in a public place**: Acts xii. 22; xix. 33; ἄγειν [R G], εἰσελθεῖν εἰς τὸν δῆμον: Acts xvii. 5 [L T Tr WH προαγ.]; xix. 30. [From Hom. down.]\*

[ΣΥΝ. δῆμος, λαός: in classic Grk. δῆμος denotes the people as organized into a body politic, λαός the unorganized people at large. But in biblical Grk. λαός is used esp. of the chosen people of God; δῆμος on the other hand (found only in Acts) denotes the people of a heathen city. Cf. Trench § xcvi.].

**δημόσιος, -α, -ον**, esp. freq. in Attic; belonging to the people or state, public (opp. to ἴδιος): Acts v. 18; in dat. fem. δημοσίᾳ used adverbially (opp. to ἰδίᾳ) [cf. W. 591 (549) note], publicly, in public places, in view of all: Acts xvi. 37; xviii. 28; δημ. καὶ κατ' οἴκους, Acts xx. 20; (2 Macc. vi. 10; 3 Macc. ii. 27; in Grk. writ. also by public authority, at the public expense).\*

**δηνάριον, -ου, τό**, [Plut., Epict., al.], a Lat. word, a denarius, a silver coin, originally consisting of ten [whence its name], afterwards [fr. B. C. 217 on] of sixteen asses; about [3.898 grams, i. e. 8½ pence or 16½ cents; rapidly debased fr. Nero on; cf. BB.DD. s. v. Denarius]: Mt. xviii. 28; xx. 2, 9, 13; xxii. 19; Mk. vi. 37; xii. 15; xiv. 5; Lk. vii. 41; x. 35; xx. 24; Jn. vi. 7; xii. 5; Rev. vi. 6 [cf. W. 587 (546); B. 164 (143)]; τὸ ἀνὰ δηνάριον sc. ὅν the pay of a denarius apiece promised to each workman, Mt. xx. 10 T Tr [txt., Trmrg. WH br. τό].\*

**δῆ-ποτε** (fr. δῆ and ποτέ), adv., now at length (jam aliquando); at any time; at last, etc., just exactly; [hence it generalizes a relative, like the Lat. cumque; see Lob.

ad Phryn. p. 373]: ὃ δῆποτε νοσήματι, with whatsoever disease, Jn. v. 4 [R G, but L οἰφθηποτοῦν].\*

**δῆ-πον** [L WH δῆπον; cf. Lipsius, Gram. Untersuch. p. 123 sq.], adv., (fr. δῆ and πόν), prop. now in some way, whatever that way is; it is used when something is affirmed in a slightly ironical manner, as if with an affectation of uncertainty, perhaps, doubtless, verily: οὐ δῆπον not surely (Germ. doch nicht etwa), hardly I trow; (cf. Rost in Passow i. p. 613<sup>b</sup>; Klotz ad Devar. ii. 2 p. 427 sq.). Once in Scripture: Heb. ii. 16.\*

[Δία, see Ζεύς.]

**διά**, ["written δι' before a vowel, exc. in prop. names and 2 Co. v. 7; Ro. viii. 10" Tdf. Proleg. p. 94], akin to *dis* and Lat. *dis* in composition, prop. denoting a division into two or more parts; a preposition taking the gen. and the acc. In its use the bibl. writ. differ in no respect fr. the Grk.; cf. W. 377 (353) sqq.; 398 (372) sq.

**A.** with the GENITIVE: through; **I.** of Place; 1. prop. after verbs denoting an extension, or a motion, or an act, that occurs through any place: δι' ἄλλης ὁδοῦ ἀναχωρεῖν, Mt. ii. 12; δι' ἀνδρῶν τόπων, Mt. xii. 43; διὰ τῆς Σαμαρείας, Jn. iv. 4; διὰ τῆς θύρας, Jn. x. 1 sq.; add, Mt. xix. 24; Mk. ii. 23; x. 25; xi. 16; Lk. iv. 30; v. 19; xviii. 25; 2 Co. xi. 33; Heb. ix. 11 sq.; xi. 29, etc.; δι' ὑμῶν, through your city, Ro. xv. 28; [on διὰ πάντων, Acts ix. 32, see πᾶς, II. 1]; ὁ διὰ πάντων, diffusing his saving influence through all, Eph. iv. 6; σώζεσθαι διὰ πυρός, 1 Co. iii. 15; διασώζ. δι' ὕδατος, 1 Pet. iii. 20 (Ev. Nicod. c. 9 p. 568 sq. ed. Thilo [p. 228 ed. Tdf.] διὰ θαλάσσης ὡς διὰ ξηρᾶς); βλέπειν δι' ἐσόπτρου, 1 Co. xiii. 12 [cf. W. 380 (356)]. Add the adverbial phrase δι' ὅλου from top to bottom, throughout, Jn. xix. 23 (metaph. in every way, 1 Macc. vi. 18). From this use of the preposition has come 2. its tropical use of a state or condition in which (prop. passing through which as through a space) one does or suffers something, where we, with a different conception, employ *with*, *in*, etc. (Germ. *bei*, *unter*, *mit*): ὁ διὰ γράμματος κ. περιτομῆς παραβάτης νόμου, Ro. ii. 27 [W. 380 (355)]; οἱ πιστευόντες δι' ἀκροβυστίας who believe though uncircumcised (see ἀκροβυστία, a.), Ro. iv. 11; διὰ προσκόμματος ἐσθίειν, with offence, or so as to be an offence [cf. W. 380 (356), and see πρόσκομμα], Ro. xiv. 20; διὰ πίστεως περιπατεῖν, οὐ διὰ εἰδους (see εἶδος, 1), 2 Co. v. 7; τὰ διὰ [Lehm. mrg. (cf. Trmrg.) τὰ ἴδια (see Mey. ad loc.)] τοῦ σώματος, done in the body (i. e. while we were clothed with our earthly body [al. take διὰ here instrumentally; see III. 2 below]), 2 Co. v. 10; διὰ πολλῶν δακρύων, 2 Co. ii. 4; διὰ δόξης, clothed with glory, 2 Co. iii. 11; ἐρχεσθαι, εἰσερχ. διὰ τινος with a thing, Heb. ix. 12; 1 Jn. v. 6, [but cf. W. 380 (355)]; δι' ὑπομονῆς, Ro. viii. 25, (διὰ πένθους τὸ γῆρας διάγειν, Xen. Cyr. 4, 6, 6; cf. Matthiae ii. p. 1353).

**II.** of Time [cf. W. 380 (356); Ellie. or Mey. on Gal. ii. 1; Fritzsche as below]; 1. of continued time; hence a. of the time throughout (during) which anything is done: Mt. xxvi. 61; Mk. xiv. 58; δι' ὅλης (τῆς R G) νυκτός, Lk. v. 5; διὰ παντός τοῦ ζῆν, Heb. ii. 15;



διά παντός [so L WH Tr (exc. Mk. v. 5; Lk. xxiv. 53)], or written together διαπαντός [so G T (exc. in Mt.); cf. W. 46 (45); Lipsius, Gram. Unters. p. 125], continually, always: Mt. xviii. 10; Mk. v. 5; Lk. xxiv. 53; Acts ii. 25 (fr. Ps. xv. (xvi.) 8); x. 2; xxiv. 16; Ro. xi. 10 (fr. Ps. lxviii. (lxix.) 24); 2 Th. iii. 16; Heb. ix. 6; xiii. 15, (often in Grk. writ.). **b.** of the time *within* which a thing is done: διά τῆς νυκτός (L T Tr WH διά νυκτός), by night, Acts v. 19; xvi. 9; xvii. 10; xxiii. 31, (Palaeph. 1, 10); δι' ἡμερῶν τεσσαράκοντα, repeatedly within the space of forty days, Acts i. 3; — (denying this use of the prep., C. F. A. Fritzsche in Fritzschorum Opuscul. p. 164 sq. would refer these instances to the use noted under a. [see Win., Ellic., Mey. u. s.]). **2.** of time elapsed, and which has, so to say, been passed through: Gal. ii. 1 [cf. W. 380 (356)]; δι' ἡμερῶν, (some) days having intervened, *after* (some) days, Mk. ii. 1; δι' ἐτῶν πλείωνων, Acts xxiv. 17; exx. fr. Grk. auth. in Fritzsche on Mk. p. 50; [W. 380 (356)]; L. and S. s. v. A. II. 2; Soph. Lex. s. v. 2; Field, Otium Norv. iii. p. 14].

**III.** of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were *through* the same [cf. W. 378 (354)]. **1.** of one who is the author of the action as well as its instrument, or of the efficient cause: δι' αὐτοῦ (i. e. τοῦ θεοῦ) τὰ πάντα sc. ἐστίν or ἐγένετο, Ro. xi. 36; also δι' οὗ, Heb. ii. 10; δι' οὗ ἐκλήθητε, 1 Co. i. 9; add [Gal. iv. 7 L T Tr WH, see below]; Heb. vii. 21 (ἡ ἱατρικὴ πᾶσα διὰ τοῦ θεοῦ τούτου, i. e. Aesculapius, κυβερνᾶται, Plat. symp. p. 186 e.; cf. Fritzsche on Rom. vol. i. p. 15, [and for exx. Soph. Lex. s. v. 1]); of him to whom that is due which any one has or has done; hence i. q. *by the fault of* any one: δι' οὗ τὸ σκάνδαλον ἔρχεται, Mt. xviii. 7; δι' ἐνὸς ἀνθρ. ἡ ἁμαρτία . . . εἰσῆλθε, Ro. v. 12, cf. 16–19; ἡσθένει διὰ τῆς σαρκός, Ro. viii. 3; *by the merit, aid, favor of* any one: ἐν ζωῇ βασιλεύουσιν διὰ etc. Ro. v. 17, cf. 18 sq.; 1 Co. xv. 21; διὰ τοῦ Χριστοῦ, and the like: Ro. v. 1 sq. 11; Acts x. 43; Gal. iv. 7 [Rec., but see above]; δοξάζειν τ. θεὸν διὰ Ἰησοῦ Χριστοῦ, 1 Pet. iv. 11, and εὐχαριστεῖν τῷ θεῷ διὰ Ἰησ. Χρ. Ro. i. 8; vii. 25 (where L T Tr WH txt. χάρις τῷ θεῷ); Col. iii. 17, — because the possibility both of glorifying God and of giving thanks to him is due to the kindness of Christ; καυχᾶσθαι ἐν τῷ θεῷ διὰ Ἰησ. Χρ. Ro. v. 11; ἀναπαύεσθαι διὰ τινος, Philem. 7; οἱ πεπιστευκότες διὰ τῆς χάριτος, Acts xviii. 27; πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ . . . διὰ τῆς σῆς προνοίας, Acts xxiv. 2 (3); ὑπερникᾶν διὰ τοῦ ἀγαπήσαντος ἡμᾶς, Ro. viii. 37; περισσεύειν διὰ τινος, by the increase which comes from one, Phil. i. 26; 2 Co. i. 5; ix. 12; διὰ τῆς ὑμῶν δειξέως, Phil. i. 19; add, Philem. 22; Ro. i. 12; 2 Co. i. 4; Gal. iv. 23; 1 Pet. i. 5. **2.** of the instrument used to accomplish a thing, or of the instrumental cause in the stricter sense: — with gen. of pers. *by the service, the intervention of, any one*; with gen. of thing, *by means of, with the help of, any thing*; **a.** in passages where a subject expressly mentioned is said to do or to have done a thing by some person or by some thing: Mk. xvi. 20 (τοῦ κυρίου τὸν λόγον βεβαιούτος διὰ

τ. σημείων); Lk. i. 70; Acts i. 16; ii. 22 (τέρασι κ. σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ θεός); viii. 20; x. 36; xv. 23 (γράφαντες διὰ χειρὸς αὐτῶν); xx. 28; xxi. 19; xxviii. 25; Ro. ii. 16; iii. 31; vii. 13; [viii. 11 Rec.<sup>bex</sup> elz L ed. min. T WH txt.]; xv. 18; xvi. 18; 1 Co. i. 21 [cf. W. 381 (357)]; ii. 10; iv. 15; vi. 14; xiv. 9, 19 [R G]; xv. 57; 2 Co. i. 4; iv. 14 R G; v. 18, 20; ix. 13 [cf. W. 381 (357)]; x. 9; xii. 17; Eph. i. 5; ii. 16; Col. i. 20, 22; ii. 8; 1 Th. iv. 14; 2 Th. ii. 14; Tit. iii. 5; Heb. i. 2, 3 [R G]; ii. 14; vi. 12; vii. 19; ix. 26; xiii. 2, 12, 15, 21; Rev. i. 1; γῇ ἐξ ὕδατος (material cause) κ. δι' ὕδατος συνεστῶσα τῷ θεῷ λόγῳ, 2 Pet. iii. 5 [W. 419 (390) cf. 217 (204)]. **b.** in passages in which the author or principal cause is not mentioned, but is easily understood from the nature of the case, or from the context: Ro. i. 12; 1 Co. xi. 12 [cf. W. 381 (357)]; Phil. i. 20; 1 Th. iii. 7; 2 Th. ii. 2, 15; Heb. xi. 39 [cf. W. u. s., also § 50, 3]; xii. 11, 15; 1 Pet. i. 7; διὰ πολλῶν μαρτύρων, by the mediation (intervention) of many witnesses, they being summoned for that purpose [cf. W. 378 (354); A. V. among], 2 Tim. ii. 2. Where it is evident from the religious conceptions of the Bible that God is the author or first cause: Jn. xi. 4; Acts v. 12; Eph. iii. 10; iv. 16; Col. ii. 19; 2 Tim. i. 6; Heb. x. 10; 2 Pet. iii. 6; σώζεσθαι διὰ τ. πίστεως, Eph. ii. 8; συνεγείρεσθαι διὰ τ. πίστ. Col. ii. 12; δικαιοῦσθαι διὰ τ. πίστ. Gal. ii. 16, cf. Ro. iii. 30; in the phrases διὰ τοῦ Ἰησ. Χριστοῦ, and the like: Jn. i. 17; iii. 17; Acts xiii. 38; Ro. i. 5; v. 9; 1 Co. xv. 57; 1 Jn. iv. 9; Phil. i. 11; διὰ τοῦ εὐαγγελίου, 1 Co. xv. 2; Eph. iii. 6; διὰ λόγον θεοῦ, 1 Pet. i. 23, cf. 3; διὰ νόμον, Ro. iii. 27; iv. 13; δι' ἀποκαλύψεως Ἰησ. Χρ. Gal. i. 12, cf. 15 sq.; διὰ τοῦ (ἀγίου) πνεύματος, Ro. v. 5; 1 Co. xii. 8; Eph. iii. 16; πιστεῖν διὰ τινος (see πιστεύω, 1 b. γ.), Jn. i. 7; 1 Co. iii. 5; σημεῖον γέγονε δι' αὐτῶν, Acts iv. 16; ὁ λόγος δι' ἀγγέλων λαληθείς, Heb. ii. 2, cf. Gal. iii. 19; ὁ νόμος διὰ Μωϋσέως ἐδόθη, Jn. i. 17; in passages in which something is said to have been spoken through the O. T. prophets, or some one of them [cf. Lightf. Fresh Revision etc. p. 121 sq.]: Mt. ii. 5, 17 L T Tr WH, 23; [iii. 3 L T Tr WH]; iv. 14; viii. 17; xii. 17; xxi. 4; xxiv. 15; xxvii. 9; Acts ii. 16; or to have been so written: Lk. xviii. 31; with the added mention of the first cause: ὑπὸ τοῦ κυρίου διὰ τοῦ προφ. Mt. i. 22; ii. 15, cf. Lk. i. 70; Acts i. 16; xxviii. 25; Ro. i. 2; in passages relating to the Logos: πάντα δι' αὐτοῦ (i. e. through the divine Logos [cf. W. 379 (355)]) ἐγένετο or ἐκτίσθη: Jn. i. 3; 1 Co. viii. 6 (where he is expressly distinguished from the first cause: ἐξ αὐτοῦ [W. 419 (391)]); Col. i. 16 [W. l. c.], cf. Heb. i. 2, (Philo de cherub. § 35). The instrumental cause and the principal are distinguished in 1 Co. xi. 12 (διὰ τῆς γυναικός . . . ἐκ τοῦ θεοῦ); Gal. i. 1 (ἀπ' ἀνθρώπων . . . δι' ἀνθρώπου [cf. W. 418 (390)]). **3.** with the gen. of a thing *διὰ* is used to denote the manner in which a thing is done, or the formal cause: εἶπε διὰ παραβολῆς, Lk. viii. 4; εἶπε δι' ὁράματος, Acts xviii. 9; ἀπαγγέλλειν διὰ λόγον, *by word of mouth*, Acts xv. 27; τῷ λόγῳ δι' ἐπιστολῶν, 2 Co. x. 11, cf. 2 Th. ii. 15; πίστις ἐνεργουμένη δι' ἀγάπης, Gal. v. 6;



κεχάρισται δι' ἐπαγγελίας, Gal. iii. 18; δουλεύειν διὰ τῆς ἀγάπης, Gal. v. 13; ἐπιστέλλειν διὰ βραχείων, Heb. xiii. 22; γράφειν δι' ὀλίγων, 1 Pet. v. 12, (Plat. Gorg. p. 449 b. διὰ μακρῶν λόγους ποιείσθαι [see ὀλίγος, fin.; cf. W. § 51, 1 b.]); διὰ χάρτου καὶ μέλανος, 2 Jn. 12; διὰ μέλανος κ. καλάμου, 3 Jn. 13, (Plut. Sol. 17, 3). To this head I should refer also the use of διὰ τινος in exhortations etc., where one seeks to strengthen his exhortation by the mention of a thing or a person held sacred by those whom he is admonishing (διὰ equiv. to *by an allusion to, by reminding you of* [cf. W. 381 (357)]): Ro. xii. 1; xv. 30; 1 Co. i. 10; 2 Co. x. 1; 1 Th. iv. 2 [yet cf. W. 379 (355) note]; 2 Th. iii. 12 R G.

**B.** with the ACCUSATIVE [W. 398 (372) sq.]. **I.** of Place; *through*; often so in the Grk. poets, once in the N. T. acc. to L T Tr WH viz. Lk. xvii. 11 διὰ μέσου Σαμαρείας, for R G διὰ μέσου Σαμ. [but see μέσος, 2].

**II.** of the Ground or Reason on account of which anything is or is not done; *by reason of, because of* (Germ. *aus Grund*). **1.** of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered *by* [cf. Kühner § 434 Anm.]; **a.** with acc. of the thing: δι' ἣν, viz. τὴν τοῦ θεοῦ ἡμέραν (prop. by reason of which day i. e. because it will come [cf. W. 400 (373)]), 2 Pet. iii. 12; διὰ τ. λόγον (prop. by reason of the word i. e. because the word has cleansing power), Jn. xv. 3; διὰ τὸ θέλημά σου (Vulg. *propter voluntatem tuam* i. e. because thou didst will it), Rev. iv. 11; add, Rev. xii. 11; xiii. 14, (ἀναβιβασκεται διὰ τὴν τοῦ πατρὸς φύσιν, Plato, symp. p. 203 e.); cf. Grimm on 2 Macc. iii. 1. **b.** with acc. of the person, by whose will, agency, favor, fault, anything is or is done: διὰ τὸν πατέρα . . . δι' ἐμέ (prop. because the father lives . . . because I live [cf. W. 399 (373)]), Jn. vi. 57; διὰ τὸν ὑποτάξαντα, by the will of him who subjected it, opp. to οὐχ ἐκούσα, Ro. viii. 20 [cf. Win. 399 (373) note]; μὴ εἴπῃς ὅτι διὰ κύριον ἀπέστην, Sir. xv. 11; so too in the Grk. writ. of every age; cf. Krüger § 68, 23; Grimm on 2 Macc. vi. 25. Much oftener **2.** of the reason or cause on account of which anything is or is done, or ought to be done; *on account of, because of*; **a.** in the phrases διὰ τοῦτο for this cause; for this reason; therefore; on this account; since this is so: Mt. vi. 25; xii. 27, 31; xiii. 13, etc.; Mk. vi. 14; xi. 24; Lk. xi. 49; xiv. 20; Jn. vi. 65; ix. 23; Acts ii. 26; Ro. i. 26; iv. 16; v. 12; xiii. 6; xv. 9; 1 Co. iv. 17; xi. 10, 30; 2 Co. iv. 1; Eph. i. 15; v. 17; vi. 13; Col. i. 9; 1 Th. ii. 13; iii. 5, 7; 2 Th. ii. 11; 2 Tim. ii. 10; Heb. i. 9; ii. 1; 1 Jn. iv. 5; 3 Jn. 10; Rev. vii. 15; xii. 12; xviii. 8. foll. by ὅτι, for this cause . . . because, therefore . . . because: Jn. v. 16, 18; viii. 47; x. 17; xii. 18, 39; 1 Jn. iii. 1; cf. Tholuck ed. 7 on Jn. x. 17, [he questions, at least for x. 17 and xii. 39, the canon of Meyer (on xii. 39), Luthardt (on x. 17), al., that in this phrase in Jn. the τοῦτο always looks backwards]. in the opposite order (when the words that precede with ὅτι are to be emphasized): Jn. xv. 19. It indicates the end and purpose, being foll. either by ἵνα, 2 Co. xiii. 10; 1

Tim. i. 16; Philem. 15, (in the opp. order, Jn. i. 31); or by ὅπως, Heb. ix. 15. διὰ τί [so L T Tr WH] and written together διατί [so G T; cf. W. 45; Lipsius, Gram. Unters. p. 126], *why? wherefore?* Mt. ix. 11, 14; xiii. 10; xvii. 19; Mk. ii. 18; Lk. v. 30; Jn. vii. 45; Acts v. 3; Ro. ix. 32; 1 Co. vi. 7; Rev. xvii. 7. δι' ἣν αἰτίαν, see αἰτία, 1. τίς ἡ αἰτία, δι' ἣν, Acts x. 21; xxiii. 28; διὰ ταύτην τὴν αἰτίαν, Acts xxviii. 20; διὰ ταῦτα, Eph. v. 6, etc. **b.** used, with the acc. of any noun, of the mental affection by which one is impelled to some act [Eng. *for*; cf. W. 399 (372)]: διὰ φθόρον, because prompted by envy, for envy, Mt. xxvii. 18; Mk. xv. 10; διὰ τὸν φόβον τινός, Jn. vii. 13; xix. 38; xx. 19; Rev. xviii. 10, 15; διὰ τὴν πολλὴν ἀγάπην, Eph. ii. 4. of any other cause on account of which one is said to do or to have done something, — as in Mt. xiv. 3, 9; xv. 3, 6; Jn. iv. 39, 41 sq.; xii. 11; xiv. 11; Acts xxviii. 2; Ro. iii. 25 (διὰ τὴν πάρεσιν τῶν προγεγ. ἁμαρτημ. because of the pretermission etc., i. e. because he had left the sins unpunished); Ro. vi. 19; xv. 15; 2 Co. ix. 14; Gal. iv. 13 (δι' ἀσθένειαν τῆς σαρκός, on account of an infirmity of the flesh, i. e. detained among you by sickness; cf. Wieseler [or Bp. Lghtft.] ad loc.); — or to suffer or have suffered something, Mt. xxiv. 9; xxvii. 19; Lk. xxiii. 19, 25; Acts xxi. 35; 2 Co. iv. 11; Col. iii. 6; 1 Pet. iii. 14; Rev. i. 9; vi. 9; — or to have obtained something, Heb. ii. 9; v. 14; 1 Jn. ii. 12; — or to be or to become something, Ro. viii. 10; xi. 28; Eph. iv. 18; Heb. v. 12 [W. 399 (373)]; vii. 18. of the impeding cause, where by reason of some person or thing something is said to have been impossible: Mt. xiii. 58; xvii. 20; Mk. ii. 4; Lk. v. 19; viii. 19; Acts xxi. 34; Heb. iii. 19; iv. 6. διὰ with the acc. of a pers. is often i. q. *for the benefit of*, [Eng. *for the sake of*]: Mk. ii. 27; Jn. xi. 42; xii. 30; 1 Co. xi. 9; Heb. i. 14; vi. 7; διὰ τοὺς ἐκλεκτούς, Mt. xxiv. 22; Mk. xiii. 20; 2 Tim. ii. 10; διὰ Χριστὸν for Christ's sake, to promote his cause, 1 Co. iv. 10; δι' ὑμᾶς, Jn. xii. 30; 2 Co. iv. 15; viii. 9; Phil. i. 24; 1 Th. i. 5. διὰ τινα, because of the example set by one: 2 Co. ii. 10; Ro. ii. 24; 2 Pet. ii. 2; διὰ τὸν Χριστὸν for Christ, to become a partner of Christ, Phil. iii. 7 (equiv. to ἵνα Χριστὸν κερδήσω, vs. 8). **c.** διὰ τό, because that, for that, is placed before the inf., — either standing alone, as Lk. ix. 7; Heb. vii. 23; — or having a subject acc. expressed, as Mt. xxiv. 12; Mk. v. 4; Lk. ii. 4; xix. 11; Acts iv. 2; xii. 20; xviii. 2; xxvii. 4, 9; xxviii. 18; Phil. i. 7; Heb. vii. 24; x. 2; Jas. iv. 2; — or with its subject acc. evident from the context, as Mt. xiii. 6; Mk. iv. 6; Lk. xi. 8; xviii. 5; xxiii. 8; Acts viii. 11; xviii. 3. **C.** In Composition διὰ indicates **1.** a passing through space or time, *through*, (διαβαίνω, διέρχομαι, διελίξω, etc.); hence **2.** continuity of time (διαμένω, διατελέω, διατηρέω), and completeness of action (διακαθαρίζω, διαζώννυμι). **3.** distribution (διαδίδωμι, διαγγέλλω, διαφημίζω). **4.** separation (διαλύω, διαιρέω). **5.** rivalry and endeavor (διαπίνω, διακατελέγχομαι; cf. Herm. ad Vig. p. 854; [Winer, as below, p. 6]). **6.** transition from one state to another (διαλλάσσω, διορθόω). [Cf. Winer, De verb. comp. etc. Pt. v.; Valckenaer on Hdt. 5, 18; Caltier. Gazophyl. ed. Abresch, Cant. 1810, p. 39; A.



Rieder, Ueb. d. mit mehr als ein. präp. zusammeng. verba im N. T. p. 17 sq.] No one of the N. T. writers makes more freq. use of verbs compounded with *διά* than Luke, [see the list in Winer, u. s. p. 3 note; on their constr. W. § 52, 4, 8].

**δια-βαίνω** : 2 aor. *διέβην*, inf. *διαβήναι*, ptc. *διαβάς*; as in Grk. writ. fr. Hom. down; (Plin. *pertranseo*); to pass through, cross over; a. transitively: *τὴν θάλασσαν ὡς διὰ ξηρᾶς*, Heb. xi. 29. b. intrans.: *πρὸς τινα*, Lk. xvi. 26; -*εις* with acc. of place, Acts xvi. 9; (for *ῥῆγ*, 1 S. xiii. 7).\*

**δια-βάλλω** : 1 aor. pass. *διεβλήθην*; 1. prop. to throw over or across, to send over, (*τὶ διά τινος*). 2. very often, fr. Hdt. down, to traduce, calumniate, slander, accuse, defame (cf. Lat. *perstringere*, Germ. *durchziehen*, [*διά* as it were from one to another; see Winer, De verb. comp. etc. Pt. v. p. 17]), not only of those who bring a false charge against one (*διέβλητο πρὸς αὐτὸν ἀδίκως*, Joseph. antt. 7, 11, 3), but also of those who disseminate the truth concerning a man, but do so maliciously, insidiously, with hostility [cf. Lucian's Essay de calumn. non temere credend.], (Dan. iii. 8 Sept.; Dan. vi. 24 Theodot.); so *διεβλήθη αὐτῷ ὡς διασκορπίζων*, Lk. xvi. 1, (with dat. of pers. to whom the charge is made, also in Hdt. 5, 35, et al.; *τινὰ πρὸς τινα*, Hdt. 5, 96, et al.; foll. by *ὡς* with ptc., Xen. Hell. 2, 3, 23; Plat. epp. 7 p. 334 a.). [SYN. see *κατηγορέω*.]\*

**δια-βεβαιόμαι** (-οῦμαι); mid. to affirm strongly, assert confidently, [cf. W. 253 (238)]: *περί τινος* (Polyb. 12, 11 (12), 6), 1 Tim. i. 7 [cf. WH. App. p. 167]; Tit. iii. 8. (Dem. p. 220, 4; Diod., Dion. Hal., Plut., Ael.)\*

**δια-βλέπω**: fut. *διαβλέψω*; 1 aor. *διέβλεψα*; to look through, penetrate by vision; a. to look fixedly, stare straight before one (Plat. Phaedo p. 86 d.): *διέβλεψε*, of a blind man recovering sight, Mk. viii. 25 T WH Tr txt. [some refer this to b.]. b. to see clearly: foll. by an inf. expressing the purpose, Mt. vii. 5; Lk. vi. 42. (Aristot., Plut.)\*

**διάβολος**, -ον, (*διαβάλλω*, q. v.), prone to slander, slanderous, accusing falsely, (Arstph., Andoc., Plut., al.): 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; as subst. *ὁ διάβολος*, a calumniator, false accuser, slanderer, [see *κατηγορέω*, fin.], (Xen. Ages. 11, 5; [Aristot., al.]): Sept. Esth. vii. 4; viii. 1. In the Bible and in eccl. writ. *ὁ διάβολος* [also *διάβ.* without the art.; cf. W. 124 (118); B. 89 (78)] is applied *κατ' ἐξοχήν* to the one called in Hebr. *שָׂטָן*, *ὁ σατανᾶς* (q. v.), viz. *Satan*, the prince of demons, the author of evil, persecuting good men (Job i.; Zech. iii. 1 sqq., cf. Rev. xii. 10), estranging mankind from God and enticing them to sin, and afflicting them with diseases by means of demons who take possession of their bodies at his bidding; the malignant enemy of God and the Messiah: Mt. iv. 1, 5, [8, 11]; xiii. 39; xxv. 41; Lk. iv. 2, [3, 5 R L, 6, 13]; viii. 12; Jn. xiii. 2; Acts x. 38; Eph. iv. 27; vi. 11; 1 Tim. iii. 6 sq.; 2 Tim. ii. 26; Heb. ii. 14; Jas. iv. 7; 1 Pet. v. 8; Jude 9; Rev. ii. 10; xii. 9, 12; xx. 2, 10; (Sap. ii. 24; [cf. Ps. cviii. (cix.) 6; 1 Chr. xxi. 1]). Men who resemble the devil in mind and will are said *εἶναι ἐκ τοῦ διαβόλου* to be of the devil, prop. to de-

rive their origin from the devil, trop. to depend upon the devil in thought and action, to be prompted and governed by him: Jn. viii. 44; 1 Jn. iii. 8; the same are called *τέκνα τοῦ διαβ.* children of the devil, 1 Jn. iii. 10; *υἱοὶ τοῦ θ.* sons of the devil, Acts xiii. 10, cf. Mt. xiii. 38; Jn. viii. 38; 1 Jn. iii. 10. The name *διάβολος* is fig. applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him: Jn. vi. 70, cf. Mt. xvi. 23; Mk. viii. 33. [Cf. BB.DD. s.v.]\*

**δια-αγγέλλω**; 2 aor. pass. *διηγέλην*; fr. Pind. down; to carry a message through, announce everywhere, through places, through assemblies of men, etc.; to publish abroad, declare, [see *διά*, C. 3]: *τί*, Lk. ix. 60; Acts xxi. 26 (*διαγγέλλον*, sc. to all who were in the temple and were knowing to the affair); with the addition *ἐν πάσῃ τῇ γῇ*, Ro. ix. 17 fr. Ex. ix. 16. (Lev. xxv. 9; Josh. vi. 10; Ps. ii. 7; [lviii. (lix.) 13]; Sir. xliii. 2; 2 Macc. iii. 34.)\*

**διά-γε**, see *γέ*, 1.

**δια-γίνομαι**: 2 aor. *διεγενόμην*; 1. to be through, continue. 2. to be between, intervene; hence in Grk. writ. fr. Isaeus (p. 84, 14, 9 [or. de Hagn. hered.] *χρόνων διαγενομένων*) down, the aor. is used of time, to have intervened, elapsed, passed meanwhile, [cf. *χρόνον μεταξύ διαγενομένου* Lys. 93, 6]: *ήμερῶν διαγενομένων τινῶν*, Acts xxv. 13; *ικανοῦ χρόνου διαγενομένου*, Acts xxvii. 9; *διαγενομένου τοῦ σαββάτου*, Mk. xvi. 1.\*

**δια-γινώσκω**; fut. *διαγνώσομαι*; 1. to distinguish (Lat. *dignosco*), i. e. to know accurately, ascertain exactly: *τί*, Acts xxiii. 15; (so in Grk. writ. fr. Hom. down). 2. in a legal sense, to examine, determine, decide, (cf. Cic. *cognosco*): *τὰ καθ' ὑμᾶς* your case, Acts xxiv. 22; (2 Macc. ix. 15; Dem. p. 629, 25; p. 545, 9; al.)\*

**δια-γνωρίζω**: 1 aor. *διεγνώρισα*; to publish abroad, make known thoroughly: *περί τινος*, Lk. ii. 17 R G. Besides, only in [Philo, quod det. pot. § 26, i. 210, 16 ed. Mang. and] in Schol. in Bekk. Anecl. p. 787, 15 to discriminate.\*

**διά-γνωσις**, -εως, ἡ, (see *διαγινώσκω*); 1. a distinguishing. 2. in a legal sense (Lat. *cognitio*), examination, opinion, decision, (Sap. iii. 18; Plat. legg. 9 p. 865 c.): Acts xxv. 21.\*

**δια-γογγύζω**: impf. *διεγόγγυζον*; to murmur (*διά* i. e. either through a whole crowd, or 'among one another,' Germ. *durch einander* [cf. *διά*, C.]); hence it is always used of many indignantly complaining (see *γογγύζω*): Lk. xv. 2; xix. 7. (Ex. xvi. 2, 7, 8; [Num. xiv. 2]; Josh. ix. 24 (18), etc.; Sir. xxxiv. (xxxii.) 24; Clem. Alex. i. p. 528 ed. Pott.; Heliod. 7, 27, and in some Byzant. writ.) Cf. Winer. De verb. comp. etc. Pt. v. p. 16 sq.\*

**δια-γρηγορέω**, -ᾶ: 1 aor. *διεγρηγόρησα*; to watch through, (Hdian. 3, 4 ed. Bekk.) *πάσης τῆς νυκτὸς . . . διαγρηγορήσαντες*, Niceph. Greg. Hist. Byz. p. 205 f. and 571 a.); to remain awake: Lk. ix. 32 (for they had overcome the force of sleep, with which they were weighed down, *βεβαρημ. ὕπνῳ*); [al. (e. g. R. V. txt.) to be fully awake, cf. Niceph. u. s. p. 205 f. *δόξαν ἀπεβαλόμην ὥσπερ οἱ διαγρηγορήσαντες τὰ ἐν τοῖς ὕπνοις ἐνείρατα*; Winer. De verb. comp. etc. Pt. v. p. 11 sq.]\*

**δια-άγω**; 1. to lead through, lead across, send across.



2. with τὸν βίον, τὸν χρόνον, etc., added or understood, to pass: βίον, 1 Tim. ii. 2 (very often in Grk. writ.); διάγειν ἐν τινι, sc. τὸν βίον to live [W. 593 (551 sq.); B. 144 (126)], Tit. iii. 3 (ἐν φιλοσοφίᾳ, Plat. Phaedr. p. 259 d.; ἐν εἰρήνῃ καὶ σχολῇ, Plut. Timol. 3).\*

διαδέχομαι: 1 aor. διεδέξαμην; prop. to receive through another anything left or bequeathed by him, to receive in succession, receive in turn, succeed to: τὴν σκηνὴν the tabernacle, Acts vii. 45. (τὴν ἀρχὴν, τὴν βασιλείαν, etc., in Polyb., Diod., Joseph., al.) [Cf. δέχομαι.]\*

διάδημα, -τος, τό, (διαδέω to bind round), a diadem, i. e. the blue band marked with white with which Persian kings used to bind on the turban or tiara; the kingly ornament for the head: Rev. xii. 3; xiii. 1; xix. 12. (Xen. Cyr. 8, 3, 13; Esth. i. 11; ii. 17 for ἡρώδης; 1 Macc. i. 9).\*

[Syn. διάδημα, στέφανος: στ. like the Lat. corona is a crown in the sense of a chaplet, wreath, or garland—the badge of “victory in the games, of civic worth, of military valor, of nuptial joy, of festal gladness”; διάδημα is a crown as the badge of royalty, βασιλείας γνῶρισμα (Lucian, Pisc. 35). Cf. Trench § xxiii.; Bp. Lightf. on Phil. iv. 1; Dict. of Christ. Antiq. s. v. Coronation p. 464 sq.; B. D. Am. ed. s. v. Diadem; but cf. στέφανος, a.]

δια-δίδωμι; fut. διαδώσω (Rev. xvii. 13 Rec.); 1 aor. διέδωκα; 2 aor. impv. διάδος; Pass., impf. 3 pers. sing. διεδίδουτο (Acts iv. 35), for which L T Tr WH read διε-διδετο (see ἀποδίδωμι); 1. to distribute, divide among several [cf. διά, C. 3]: τί, Lk. xi. 22; τί τινι, Lk. xviii. 22 (Lchm. δός); Jn. vi. 11 (Tdf. ἔδωκεν); pass. Acts iv. 35. Its meaning is esp. illustrated by Xen. Cyr. 1, 3, 7 τὸν Κύρον λαβόντα τὸν κρέων διαδιδόναι τοῖς . . . θεραπευταῖς . . . τοιαῦτα ἐποίει, ἕως διεδίδον πάντα ἃ ἔλαβε κρέα. 2. to give over, deliver: τί τινι, Rev. xvii. 13; but here G L T Tr WH have restored διδῶσι (cf. δίδωμι, init.).\*

διά-δοχος, -ον, ὁ, ἡ, (διαδέχομαι), succeeding, a successor: Acts xxiv. 27. (Sir. xlv. 1; [xlvi. 8]; 2 Macc. xiv. 26; often in Grk. writ. fr. [Aeschyl. and] Hdt. 5, 26 down).\*

δια-ζώνω or διαζώννυμι: 1 aor. διέζωσα; 1 aor. mid. διεζώσαμην; pf. pass. ptep. διεζωσμένος; to bind or gird all around (διά; this force of the prep. appears in the trop. use of the verb in Plut. Brut. 31, 2 ὡς δ' ἡ φλόξ ῥυτίσσει καὶ διαζώσασα πανταχόθεν τὴν πόλιν διέλαμψε πολλή); ἐάντον, Jn. xiii. 4; Pass. διαζώννυμαι τι to be girded: φ (by attraction for δ [yet cf. Mey.]) ἦν διεζωσμένος, Jn. xiii. 5; Mid. διαζώννυμαι τι to gird one's self with a thing, gird a thing around one's self: Jn. xxi. 7; (Ezek. xxiii. 15 [Alex.]. in Grk. writ. occasionally fr. Thuc. on). Cf. Win. De verb. comp. etc. Pt. v. p. 13.\*

διαθήκη, -ης, ἡ, (διατίθημι); 1. a disposition, arrangement, of any sort, which one wishes to be valid, (Germ. Verordnung, Willensverfügung): Gal. iii. 15, where under the name of a man's disposition is meant specifically a testament, so far forth as it is a specimen and example of that disposition [cf. Mey. or Bp. Lightf. ad loc.]; esp. the last disposal which one makes of his earthly possessions after his death, a testament or will (so in Grk. writ. fr. [Arstph.], Plat. legg. 11 p. 922 c. sq. down): Heb. ix. 16 sq. 2. a compact, covenant (Arstph. av. 440), very often in the Scriptures for תּוֹרָה (Vulg. testamen-

tum). For the word covenant is used to denote the close relationship which God entered into, first with Noah (Gen. vi. 18; ix. 9 sqq. [cf. Sir. xlv. 18]), then with Abraham, Isaac and Jacob and their posterity (Lev. xxvi. 42 [cf. 2 Macc. i. 2]), but esp. with Abraham (Gen. xv. and xvii.), and afterwards through Moses with the people of Israel (Ex. xxiv.; Deut. v. 2; xxviii. 69 (xxix. 1)). By this last covenant the Israelites are bound to obey God's will as expressed and solemnly promulgated in the Mosaic law; and he promises them his almighty protection and blessings of every kind in this world, but threatens transgressors with the severest punishments. Hence in the N. T. we find mention of αἱ πλάκες τῆς διαθήκης (הַבְּרִית הַזֶּה, Deut. ix. 9, 15), the tables of the law, on which the duties of the covenant were inscribed (Ex. xx.); of ἡ κιβωτὸς τῆς διαθ. (הַבְּרִית הַזֶּה, Deut. x. 8; xxxi. 9; Josh. iii. 6, etc.), the ark of the covenant or law, in which those tables were deposited, Heb. ix. 4; Rev. xi. 19; of ἡ διαθήκη περιτομῆς the covenant of circumcision, made with Abraham, whose sign and seal was circumcision (Gen. xvii. 10 sqq.), Acts vii. 8; of τὸ αἷμα τῆς διαθήκης the blood of the victims, by the shedding and sprinkling of which the Mosaic covenant was ratified, Heb. ix. 20 fr. Ex. xxiv. 8; of αἱ διαθήκαι the covenants, one made with Abraham, the other through Moses with the Israelites, Ro. ix. 4 [L txt. Tr mrg. ἡ διαθήκη] (Sap. xviii. 22; Sir. xlv. 11; 2 Macc. viii. 15; Ep. of Barn. 9; [cf. W. 177 (166)]); of αἱ διαθήκαι τῆς ἐπαγγελίας, the covenants to which the promise of salvation through the Messiah was annexed, Eph. ii. 12 (συνθήκαι ἀγαθῶν υποσχέσεων, Sap. xii. 21); for Christian salvation is the fulfilment of the divine promises annexed to those covenants, esp. to that made with Abraham: Lk. i. 72 sq.; Acts iii. 25; Ro. xi. 27; Gal. iii. 17 (where διαθήκη is: God's arrangement i. e. the promise made to Abraham). As the new and far more excellent bond of friendship which God in the Messiah's time would enter into with the people of Israel is called הַבְּרִית הַחֲדָשָׁה, καὶ ἡ διαθήκη (Jer. xxxviii. (xxxi.) 31),—which divine promise Christ has made good (Heb. viii. 8–10; x. 16),—we find in the N. T. two distinct covenants spoken of, δύο διαθήκαι (Gal. iv. 24), viz. the Mosaic and the Christian, with the former of which (τῇ πρώτῃ διαθήκῃ, Heb. ix. 15, 18, cf. viii. 9) the latter is contrasted, as καὶ ἡ διαθήκη, Mt. xxvi. 28; Mk. xiv. 24 (in both pass. in R G L [in Mt. in Tr. also]); Lk. xxii. 20 [WH reject the pass.]; 1 Co. xi. 25; 2 Co. iii. 6; Heb. viii. 8; κρείττων διαθήκη, Heb. vii. 22; αἰώνιος διαθήκη, Heb. xiii. 20; and Christ is called κρείττονος or καινῆς or νέας διαθήκης μεσίτης: Heb. viii. 6; ix. 15; xii. 24. This new covenant binds men to exercise faith in Christ, and God promises them grace and salvation eternal. This covenant Christ set up and ratified by undergoing death; hence the phrases τὸ αἷμα τῆς καινῆς διαθήκης, τὸ αἷμα τῆς διαθήκης, (see αἷμα sub fin.), [Heb. x. 29]; τὸ αἷμά μου τῆς διαθήκης, my blood by the shedding of which the covenant is established, Mt. xxvi. 28 T WH and Mk. xiv. 24 T Tr WH (on two gen. after one-noun cf. Matthiae § 380, Anm. 1; Kühner ii. p. 288 sq.;



[Jelf § 543, 1, cf. § 466; W. § 30, 3 Note 3; B. 155 (136)]. By metonymy of the contained for the container ἡ παλαιὰ διαθήκη is used in 2 Co. iii. 14 of the sacred books of the O. T. because in them the conditions and principles of the older covenant were recorded. Finally must be noted the amphiboly or twofold use [cf. Philo de mut. nom. § 6] by which the writer to the Hebrews, in ix. 16 sq., substitutes for the meaning *covenant* which διαθήκη bears elsewhere in the Ep. that of *testament* (see 1 above), and likens Christ to a testator, — not only because the author regards eternal blessedness as an inheritance bequeathed by Christ, but also because he is endeavoring to show, both that the attainment of eternal salvation is made possible for the disciples of Christ by his death (ix. 15), and that even the Mosaic covenant had been consecrated by blood (18 sqq.). This, apparently, led the Latin Vulgate to render διαθήκη wherever it occurs in the Bible [i. e. in the New Test., not always in the Old; see B. D. s. v. *Covenant*, and B. D. Am. ed. s. v. *Testament*] by the word *testamentum*.\*

**διαίρεσις**, -εως, ἡ, (διαίρω, q. v.); 1. *division, distribution*, (Hdt., Xen., Plat., al.). 2. *distinction, difference*, (Plat. Soph. p. 267 b. τίνα διαίρεσιν ἀγνωσίας τε καὶ γνώσεως θήσομεν; al.); in particular, *a distinction arising from a different distribution to different persons*, [A. V. *diversity*]: 1 Co. xii. 4–6, cf. 11 διαίρουσιν ἰδίᾳ ἐκάστω καθὼς βούλεται.\*

**διαίρω**, -ω; 2 aor. διείλον; 1. *to divide into parts, to part, to tear, cleave or cut asunder*, (Hom. and subseq. writ.; Gen. xv. 10; 1 K. iii. 25). 2. *to distribute*: τί τιμι (Xen. Cyr. 4, 5, 51; Hell. 3, 2, 10): Lk. xv. 12; 1 Co. xii. 11; (Josh. xviii. 5; 1 Chr. xxiii. 6, etc.).\*

**[διακαθαίρω]**: 1 aor. διεκάθαρα (un-Attic and later form; cf. Moeris, ed. Piers. p. 137; Lob. ad Phryn. p. 25; Veitch s. v. καθαίρω), inf. διακαθαίρει; *to cleanse* (thoroughly cf. διά, C. 2 i.e.) *thoroughly*: Lk. iii. 17 T WH L mrg. Tr mrg.; for R.G. διακαθαρίζω. (Fr. Arstph. and Plat. down.)\*

**διακαθαρίζω**: fut. διακαθαρίω [B. 37 (32); W. § 13, 1 c.; WH. App. p. 163]; *to cleanse thoroughly*, (Vulg. *per-mundo*): τὴν ἰλιωνα, Mt. iii. 12; Lk. iii. 17 [T WH etc. διακαθάρι, q. v.]. (Not found in prof. auth., who use διακαθαίρω, as τὴν ἰλιω, Alciph. ep. 3, 26.)\*

**διακατ-ελέγχομαι**: impf. διακατηλεγχόμην; *to confute with rivalry and effort or in a contest* (on this use of the prep. διά in compos. cf. Herm. ad Vig. p. 854; [al. give it here the sense of completeness; see διά, C. 2]): with dat. of pers. [W. § 31, 1 f.; B. 177 (154)]; not found exc. in Acts xviii. 28 [R. V. *powerfully confuted*].\*

**διακονέω**, -ω; impf. διακόνουν (as if the verb were compounded of διά and ἀκονέω, for the rarer and earlier form ἐδιακόνουν, cf. B. 35 (31); Ph. Bttm. Ausf. Spr. § 86 Anm. 6; Krüger § 28, 14, 13); [fut. διακονήσω]; 1 aor. διακόνησα (for the earlier ἐδιακόνησα); Pass., pres. ptep. διακονούμενος; 1 aor. inf. διακονηθῆναι, ptep. διακονηθείς; (διάκονος, q. v.); in Grk. writ. fr. [Soph.], Hdt. down; *to be a servant, attendant, domestic; to serve, wait upon*; 1. univ.: [absol. ὁ διακονῶν, Lk. xxii. 26]; with dat. of pers. *to minister to one; render ministering offices to*: Jn.

xii. 26; Acts xix. 22; Philem. 13; Pass. *to be served, ministered unto* (W. § 39, 1; [B. 188 (163)]): Mt. xx. 28; Mk. x. 45. 2. Like the Lat. *ministrare*, *to wait at table and offer food and drink to the guests*, [cf. W. 593 (552)]: with dat. of pers., Mt. iv. 11; viii. 15; Mk. i. 13, 31; Lk. iv. 39; xii. 37; xvii. 8; absol. ὁ διακονῶν, Lk. xxii. 27; so also of women preparing food, Lk. x. 40; Jn. xii. 2; (Menand. ap. Athen. 6 c. 46, p. 245 c.; Anacr. 4, 6; al.; pass. διακονεῖσθαι ὑπό τινος, Diod. 5, 28; Philo, vit. contempl. § 9). 3. *to minister i. e. supply food and the necessities of life*: with dat. of pers., Mt. xxv. 44; xxvii. 55; Mk. xv. 41; διακόνουν αὐτοῖς ἐκ (Rec. ἀπὸ) τῶν ὑπαρχόντων αὐταῖς, Lk. viii. 3; *to relieve one's necessities* (e. g. by collecting alms): Ro. xv. 25; Heb. vi. 10; τραπέζαις, *to provide, take care of, distribute, the things necessary to sustain life*, Acts vi. 2. absol., those are said διακονεῖν, i. e. to take care of the poor and the sick, who administer the office of *deacon* (see διάκονος, 2) in the Christian churches, *to serve as deacons*: 1 Tim. iii. 10, 13; 1 Pet. iv. 11 [many take this last ex. in a general rather than an official sense]. 4. with acc. of the thing, *to minister i. e. attend to, anything, that may serve another's interests*: χάρις διακονουμένη ὑφ' ἡμῶν, 2 Co. viii. 19; [ἀδρότης, ibid. 20]; ὅσα διεκόνησε, how many things I owe to his ministration, 2 Tim. i. 18; ἐπιστολὴ διακονηθεῖσα ὑφ' ἡμῶν, an epistle written, as it were, by our serving as amanuenses, 2 Co. iii. 3. with acc. of the thing and dat. of pers., *to minister a thing unto one, to serve one with or by supplying any thing*: 1 Pet. i. 12; τι εἰς ἑαυτούς, i. e. εἰς ἀλλήλους *to one another, for mutual use*, 1 Pet. iv. 10.\*

**διακονία**, -ας, ἡ, (διάκονος), [fr. Thuc., Plat. down], *service, ministering*, esp. of those who execute the commands of others; 1. univ.: 2 Tim. iv. 11; Heb. i. 14. 2. of those who by the command of God proclaim and promote religion among men; a. of the office of Moses: ἡ διακ. τοῦ θανάτου, concisely for the ministration by which the law is promulgated that threatens and brings death, 2 Co. iii. 7; τῆς κατακρίσεως, the ministration by which condemnation is announced, ibid. 9. b. of the office of the apostles and its administration: Acts i. 17, 25; xx. 24; xxi. 19; Ro. xi. 13; 2 Co. iv. 1; vi. 3; 1 Tim. i. 12; τοῦ λόγου, Acts vi. 4; τοῦ πνεύματος, the ministry whose office it is to cause men to obtain and be governed by the Holy Spirit, 2 Co. iii. 8; τῆς δικαιοσύνης, by which men are taught how they may become righteous with God, ibid. 9; τῆς καταλλαγῆς, the ministry whose work it is to induce men to embrace the offered reconciliation with God, 2 Co. v. 18; πρὸς τὴν ἡμῶν διακονίαν, that by preaching the gospel I might minister unto you, 2 Co. xi. 8. c. of the ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc.: 1 Co. xii. 5; Eph. iv. 12; 2 Tim. iv. 5. What ministry is referred to in Col. iv. 17 is not clear. 3. the ministration of those who render to others the offices of Christian



affection: 1 Co. xvi. 15; Rev. ii. 19, esp. of those who succor need by either collecting or bestowing benefactions [Acts xii. 25]; the care of the poor, the supplying or distributing of charities, (Luther uses *Handreichung*): Acts vi. 1; 2 Co. ix. 13; ἡ διακονία ἡ εἰς τοὺς ἁγίους, 2 Co. viii. 4; ix. 1; ἡ διακονία τῆς λειτουργίας, the ministration rendered through this λειτουργία, 2 Co. ix. 12; πέμπειν εἰς διακονίαν τινί, to send a thing to one for the relief of his want [A. V. *to send relief unto*], Acts xi. 29 (κομίζεω χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν, Acta Thomae § 56, p. 233 ed. Tdf.); ἡ διακονία μου ἡ εἰς Ἱερουσαλ. "my ministration in bringing the money collected by me, a ministration intended for Jerusalem" (Fritzsche), Ro. xv. 31 [here L Tr mrg. read ἡ δωροφορία . . . ἐν etc.]. 4. the office of deacon in the primitive church (see διάκονος, 2): Ro. xii. 7. 5. the service of those who prepare and present food: Lk. x. 40 (as in Xen. oec. 7, 41).\*

διάκονος, -ου, ὁ, ἡ, (of uncert. origin, but by no means, as was formerly thought, compounded of διά and κόνις, so as to mean prop. 'raising dust by hastening'; cf. ἐγκονεῖν; for α in the prep. διά is short, in διάκονος long. *Etym. Lexil.* i. p. 218 sqq. [Eng. trans. p. 231 sq.] thinks it is derived fr. obsol. διάκω i. q. δῆκω [allied with δῶκω; cf. Vaniček p. 363]); one who executes the commands of another, esp. of a master; a servant, attendant, minister; 1. univ.: of the servant of a king, Mt. xxii. 13; with gen. of the pers. served, Mt. xx. 26; xxiii. 11; Mk. ix. 35; x. 43, (in which pass. it is used fig. of those who advance others' interests even at the sacrifice of their own); τῆς ἐκκλησίας, of one who does what promotes the welfare and prosperity of the church, Col. i. 25; διάκονοι τοῦ θεοῦ, those through whom God carries on his administration on earth, as magistrates, Ro. xiii. 4; teachers of the Christian religion, 1 Co. iii. 5; 2 Co. vi. 4; 1 Th. iii. 2 R T Tr WH txt. L mrg.; the same are called διάκονοι (τοῦ) Χριστοῦ, 2 Co. xi. 23; Col. i. 7; 1 Tim. iv. 6; ἐν κυρίῳ, in the cause of the Lord, Col. iv. 7; [Eph. vi. 21]; ὁ διάκ. μου my follower, Jn. xii. 26; τοῦ Σατανᾶ, whom Satan uses as a servant, 2 Co. xi. 15; [ἀμαρτίας, Gal. ii. 17]; διάκ. περιτομῆς (abstr. for coner.), of Christ, who labored for the salvation of the circumcised i. e. the Jews, Ro. xv. 8; with gen. of the thing to which service is rendered, i. e. to which one is devoted: καὶ τῆς διαθήκης, 2 Co. iii. 6; τοῦ εὐαγγελίου, Eph. iii. 7; Col. i. 23; δικαιοσύνης, 2 Co. xi. 15. 2. a deacon, one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use, [cf. BB.DD., Dict. of Christ. Antiq., Schaff-Herzog s. v. Deacon; Bp. Lghtft. Com. on Phil. dissert. i. § i.; Julius Müller, Dogmatische Abhandlungen, p. 560 sqq.]: Phil. i. 1; 1 Tim. iii. 8, 12, cf. Acts vi. 3 sqq.; ἡ διάκονος, a deaconess (*ministra*, Plin. epp. 10, 97), a woman to whom the care of either poor or sick women was entrusted, Ro. xvi. 1 [cf. Diets. as above, s. v. Deaconess; Lghtft. as above p. 191; B. D. s. v. Phoebe]. 3. a waiter, one who serves food and drink: Jn. ii. 5, 9, as in Xen. mem. 1, 5, 2; Hier. 8, 11 (4, 2); Polyb. 31, 4, 5; Leian. de merced. cond. § 26; Athen. 7, p. 291 a.; 10,

420 e.; see διακονέω, 2 and -νία, 5; [also Wetst. on Mt. iv. 11].\*

[SYN. διάκονος, δοῦλος, θεράπων, ὑπηρέτης: "διάκονος represents the servant in his activity for the work; not in his relation, either servile, as that of the δοῦλος, or more voluntary, as in the case of the θεράπων, to a person" Trench; [yet cf. e. g. Ro. xiii. 4; 2 Cor. vi. 4 etc.]. δοῦλος opp. to ἐλεύθερος, and correlate to δεσπότης or κύριος, denotes a *bondman*, one who sustains a permanent servile relation to another. θεράπων is the voluntary performer of services, whether as a freeman or a slave; it is a nobler, tenderer word than δοῦλος. ὑπηρ. acc. to its etymol. suggests subordination. Cf. Trench § ix.; B. D. s. v. Minister; Mey. on Eph. iii. 7.]

διακόσιοι, -αι, -α, two hundred: Mk. vi. 37; Jn. vi. 7, etc.

δι-ακούω: fut. διακούσομαι; prop. to hear one through, hear to the end, hear with care, hear fully, [cf. διά, C. 2] (Xen., Plat., sqq.): of a judge trying a cause, Acts xxiii. 35; so in Deut. i. 16; Dio Cass. 36, 53 (36).\*

δια-κρίνω; impf. διέκρινον; 1 aor. διέκρινα; Mid., [pres. διακρίνομαι]; impf. διεκρινόμην; 1 aor. διεκρίθην (in prof. auth. in a pass. sense, to be separated; cf. W. § 39, 2; [B. 52 (45)]); in Grk. writ. fr. Hom. down; in Sept. chiefly for שָׁפַץ, also for יָרַח etc. 1. to separate, make a distinction, discriminate, [cf. διά, C. 4]: οὐδὲν διέκρινε μεταξύ ἡμῶν τε καὶ αὐτῶν, Acts xv. 9; μηδὲν διακρίναντα, making no difference, sc. between Jews and Gentiles, Acts xi. 12 L T Tr WH; like the Lat. *distinguo*, used emphatically: to distinguish or separate a person or thing from the rest, in effect i. q. to prefer, yield to him the preference or honor: τινά, 1 Co. iv. 7 [cf. W. 452 (421)]; τὸ σῶμα τοῦ κυρίου, 1 Co. xi. 29 [R G]. 2. to learn by discrimination, to try, decide: Mt. xvi. 3 [T br. WH reject the pass.]; 1 Co. xiv. 29; ἐάν ποῦν, 1 Co. xi. 31; to determine, give judgment, decide a dispute: 1 Co. vi. 5. Pass. and Mid. to be parted, to separate one's self from; 1. to withdraw from one, desert him (Thuc. 1, 105; 3, 9); of heretics withdrawing from the society of true Christians (Sozom. 7, 2 [p. 705 ed. Vales.]: ἐκ τούτου οἱ μὲν διακριθέντες ἰδίᾳ ἐκκλησίαζον): Jude 22 acc. to the (preferable) reading of L T Tr txt. ἐλέγγετε διακρινομένους, those who separate themselves from you, i. e. who apostatize; instead of the Rec. ἐλεῖτε διακρινόμενοι, which is to be rendered, making for yourselves a selection; cf. Luther ad loc.; [others though adopting the reading preferred above, refer διακρ. to the following head and translate it while they dispute with you; but WH (see their App.) Tr mrg. follow codd. NB and a few other author. in reading ἐλεῖτε διακρινομένους acc. to which διακρ. is probably to be referred to signification 3: R. V. txt. "on some have mercy, who are in doubt"]. 2. to separate one's self in a hostile spirit, to oppose, strive with, dispute, contend: with dat. of pers. Jude 9, (Polyb. 2, 22, 11 [cf. W. § 31, 1 g.; B. 177 (154)]); πρὸς τινα, Acts xi. 2, (Hdt. 9, 58). 3. in a sense not found in prof. auth. to be at variance with one's self, hesitate, doubt: Mt. xxi. 21; Ro. xiv. 23; Jas. i. 6; ἐν τῇ καρδίᾳ αὐτοῦ, Mk. xi. 23; ἐν ἑαυτῷ [i. e. -τοῖς], Jas. ii. 4 [al. refer this to 1: do ye not make distinctions among yourselves]; μηδὲν διακρινόμενος, nothing doubting i. e. wholly free from doubt,



Jas. i. 6; without any hesitation as to whether it be lawful or not, Acts x. 20 and acc. to R G in xi. 12; οὐ διεκρίθη τῇ ἀπιστίᾳ he did not hesitate through want of faith, Ro. iv. 20.\*

διά-κρισις, -εως, ἡ, (διακρίνω), *a distinguishing, discerning, judging*: πνευμάτων, 1 Co. xii. 10; καλοῦ τε καὶ κακοῦ, Heb. v. 14; μὴ εἰς διακρίσεις διαλογισμῶν not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct, Ro. xiv. 1 [see διαλογισμός, 1]. (Xen., Plat., al.)\*

δια-κωλύω: impf. διεκώλουν; (διά in this compound does not denote effort as is com. said, but separation, Lat. *dis*, cf. Germ. *verhindern*, Lat. *prohibere*; cf. διακλείω, to separate by shutting, shut out; cf. Win. De verb. comp. etc. Pt. v. p. 17 sq.); *to hinder, prevent*: τινά, Mt. iii. 14 [on the tense cf. W. § 40, 3 c.; B. 205 (178)]. (From Soph. and Thuc. down.)\*

δια-κaleώ: impf. διεκάλουν; impf. pass. διεκαλούμην; *to converse together, to talk with*, (διά denoting by turns, or one with another; see διακατελέγχομαι, τί, pass. [were talked of], Lk. i. 65; πρὸς ἀλλήλους (as Polyb. 23, 9, 6), τί ἂν ποιήσαιεν [-σαιεν al.], of the conference of men deliberating, Lk. vi. 11. (Eur. Cycl. 175.)\*

δια-λέγομαι; impf. διελεγόμην; [1 aor. 3 pers. sing. διέλεξατο (L T Tr WH in Acts xvii. 2; xviii. 19)]; 1 aor. διέλεχθην; (mid. of διαλέγω, to select, distinguish); **1.** *to think different things with one's self, mingle thought with thought* (cf. διαλογίζομαι); *to ponder, revolve in mind*; so in Hom. **2.** as very freq. in Attic, *to converse, discourse with one, argue, discuss*: absol., Acts [xviii. 4]; xix. 8 sq.; [xx. 9]; περί τινος, Acts xxiv. 25; τινί, with one, Acts xvii. 17; xviii. 19; xx. 7; Heb. xii. 5; ἀπὸ τῶν γραφῶν, drawing arguments from the Scriptures, Acts xvii. 2; πρὸς τινα, Acts xvii. 17; xxiv. 12; with the idea of *disputing* prominent: πρὸς ἀλλήλους, foll. by interrog. τίς, Mk. ix. 34; περί τινος, Jude 9.\*

δια-λείπω: [2 aor. διέλειπον]; *to interpose a delay, to intermit, leave off for a time something already begun*: οὐ διέλειπε [T WH mrg. διέλειπεν] καταφιλοῦσα (on the ptep. cf. W. § 45, 4 a.; [B. 300 (257)]), she has not ceased kissing, has continually kissed, Lk. vii. 45. (Is. v. 14; Jer. xvii. 8; often in Grk. writ. fr. Hdt. down.)\*

διά-λεκτος, -ου, ἡ, (διαλέγω); **1.** *conversation, speech, discourse, language* (Plat., Dem., al.). **2.** fr. Polyb. [cf. Aristot. probl. 10, 38 τοῦ ἀνθρώπου μία φωνή, ἀλλὰ διάλεκτοι πολλαί] down, *the tongue or language peculiar to any people*: Acts i. 19; ii. 6, 8; xxi. 40; xxii. 2; xxvi. 14. (Polyb. 1, 80, 6; 3, 22, 3; 40, 6, 3 sq.; μεθερμηνεύειν εἰς τὴν Ἑλληνῶν διάλεκτον, Diod. 1, 37; πᾶσα μὲν διάλεκτος, ἡ δ' ἑλληνικὴ διαφερόντως ὀνομαζομένη πλουτεῖ, Philo, vit. Moys. iii. § 7; [cf. Müller on Joseph. c. Ap. 1, 22, 4 fin.].)\*

[δια-λιμπάνω (or -λυμπάνω): impf. διελίμπανον; *to intermit, cease*: κλαίον οὐ διελίμπανεν, Acts viii. 24 WH (rejected) mrg.; cf. W. 345 sq. (323 sq.); B. 300 (257). (Tobit x. 7; Galen in Hippocr. Epid. 1, 3; cf. Bornem. on Acts l. c.; Veitch s. v. λιμπάνω.)\*

δια-λλάσσω: 2 aor. pass. διηλλάγην; (see διά, C. 6); **1.** *to change*: τὶ ἀντί τινος [cf. W. 206 (194)]. **2.** *to*

*change the mind of any one, to reconcile* (so fr. [Aeschyl.] Thuc. down): τινά τινι. Pass. *to be reconciled, τινί, to renew friendship with one*: Mt. v. 24; (1 S. xxix. 4; 1 Esdr. iv. 31). See Fritzsche's learned discussion of this word in his Com. on Rom. vol. i. p. 276 sqq. [in opp. to Tittmann's view that it implies mutual enmity; see καταλλάσσω, fin.]; cf. Win. De verb. comp. etc. Pt. v. pp. 7, 10; [Tholuck, Bergrede Christi, p. 171 (on Mt. v. 24)].\*

δια-λογίζομαι; dep. mid.; impf. διελογιζόμην; [1 aor. διελογισάμην, Lk. xx. 14 Lehm.]; (διά as in διαλέγομαι); *to bring together different reasons, to reckon up the reasons, to reason, revolve in one's mind, deliberate*: simply, Lk. i. 29; v. 21; ἐν τῇ καρδίᾳ, Mk. ii. 6, 8; Lk. v. 22; with addition of περί τινος, Lk. iii. 15; ἐν ἑαυτῷ [or -τοῖς], within himself, etc., Mk. ii. 8; Lk. xii. 17; ἐν ἑαυτοῖς i. q. ἐν ἀλλήλοις among themselves, Mt. xvi. 7 sq.; πρὸς ἑαυτοὺς i. q. πρὸς ἀλλήλους, one turned towards another, one with another, Mk. ix. 33 Rec.; xi. 31 L T Tr WH; Lk. xx. 14; πρὸς ἀλλήλους, Mk. viii. 16; παρ' ἑαυτοῖς [see παρά, Π. c.], Mt. xxi. 25 [L T Tr WH txt. ἐν ἐ.]; ὅτι, Jn. xi. 50 Rec.; ὅτι equiv. to περί τούτου ὅτι, Mk. viii. 17. (For πρὶν several times in the Psalms; 2 Macc. xii. 43; in Grk. writ. fr. Plat. and Xen. down.)\*

δια-λογισμός, -οῦ, ὁ, (διαλογίζομαι), Sept. for ἡρῶν and Chald. ἡ'ר'ר, in Grk. writ. fr. Plat. down, *the thinking of a man deliberating with himself*; hence **1.** *a thought, inward reasoning*: Lk. ii. 35; v. 22; vi. 8; ix. 46 sq.; Ro. xiv. 1 [yet some bring this under 2]; *the reasoning of those who think themselves to be wise*, Ro. i. 21; 1 Co. iii. 20; *an opinion*: κριταὶ διαλογισμῶν πονηρῶν judges with evil thoughts, i. e. who follow perverse opinions, reprehensible principles, Jas. ii. 4 [cf. W. 187 (176)]; *purpose, design*: Mt. xv. 19; Mk. vii. 21. **2.** *a deliberating, questioning, about what is true*: Lk. xxiv. 38; when in reference to what ought to be done, *hesitation, doubting*: χωρὶς γογγυσμῶν καὶ διαλογισμῶν, Phil. ii. 14 [‘γογγ. is the moral, διαλ. the intellectual rebellion against God’ Bp. Lightf.]; χωρὶς ὀργῆς κ. διαλογισμοῦ, 1 Tim. ii. 8; [in the last two pass. al. still advocate the rendering *disputing*; yet cf. Mey. on Phil. l. c.].\*

δια-λύω: 1 aor. pass. διελύθην; *to dissolve* [cf. διά, C. 4]; in Acts v. 36 of a body of men broken up and dispersed, as often in Grk. writ.\*

δια-μαρτύρομαι; dep. mid.; impf. διαμαρτύρόμην (Acts ii. 40 Rec.); 1 aor. διαμαρτυράμην; in Sept. mostly for ἡ'ר'ר; often in Grk. writ. fr. Xen. down; see a multitude of exx. fr. them in Win. De verb. comp. etc. Pt. v. p. 20 sqq.; *to call gods and men to witness* [διά, with the interposition of gods and men; cf. Ellic. (after Win.) on 1 Tim. v. 21]; **1.** *to testify, i. e. earnestly, religiously to charge*: foll. by an impv. Acts ii. 40; ἐνώπιον τοῦ θεοῦ κ. Χριστοῦ Ἰησοῦ, 2 Tim. iv. 1, (2 K. xvii. 13; Xen. Cyr. 7, 1, 17 σὺ μὴ πρότερον ἐμβαλλε τοῖς πολέμοις, διαμαρτύρομαι, πρὶν etc.); also with ἐνώπιον τοῦ θεοῦ κτλ. foll. by ἵνα [cf. B. 237 (204)], 1 Tim. v. 21, (foll. by μή, Ex. xix. 21); foll. by the inf. 2 Tim. ii. 14 [not Lehm.], (Neh. ix. 26). **2.** *to attest, testify to, solemnly affirm*: Acts xx. 23; 1 Th. iv. 6; Heb. ii. 6; foll. by ὅτι, Acts x. 42; with dat. of pers.



to give solemn testimony to one, Lk. xvi. 28; with acc. of the obj. to confirm a thing by (the interposition of) testimony, to testify, cause it to be believed: τὸν λόγον τοῦ κυρίου, Acts viii. 25; τὸ εὐαγγέλιον, Acts xx. 24; τὴν βασιλείαν τοῦ θεοῦ, Acts xxviii. 23; for all the apostolic instruction came back finally to testimony respecting things which they themselves had seen or heard, or which had been disclosed to them by divine revelation, (Acts i. 21 sq.; v. 32; x. 41; xxii. 18); with the addition of εἰς and an acc. of the place unto which the testimony is borne: τὰ περὶ ἐμοῦ εἰς Ἱερουσ. Acts xxiii. 11; with the addition of a dat. of the pers. to whom the testimony is given: τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν, the Messianic dignity of Jesus, Acts xviii. 5; Ἰουδ. τὴν μετάνοιαν καὶ πίστιν, the necessity of repentance and faith, Acts xx. 21, (τῇ Ἱερουσ. τὰς ἀνομίας, into what sins she has fallen, Ezek. xvi. 2).\*

διαμάχομαι: impf. διαμάχονην; to fight it out; contend fiercely: of disputants, Acts xxiii. 9. (Sir. viii. 1, 3; very freq. in Attic writ.)\*

διαμένω; [impf. διέμενον]; 2 pers. sing. fut. διαμενείς (Heb. i. 11 Knapp, Bleek, al., for Rec. [G L T Tr WH al.] διαμένεις); 1 aor. διέμεινα; pf. διαμεμένηκα; to stay permanently, remain permanently, continue, [cf. *per-dure*; διά, C. 2] (Philo de gigant. § 7 πνεῦμα θεῖον μένειν δυνατὸν ἐν ψυχῇ, διαμένειν δὲ ἀδύνατον: Gal. ii. 5; opp. to ἀπόλλυμαι, Heb. i. 11 fr. Ps. ci. (cii.) 27; with an adj. or adv. added denoting the condition: διέμεινε κωφός, Lk. i. 22; οὕτω, as they are, 2 Pet. iii. 4; to persevere: ἐν τινι, Lk. xxii. 28. (Xen., Plat. and subseq. writ.)\*

διαμερίζω: impf. διέμερίζον; 1 aor. impv. 2 pers. plur. διαμερίσατε; Pass., [pres. διαμερίζομαι]; pf. ptep. διαμεμερισμένος; 1 aor. διεμερίσθην; fut. διεμερισθήσομαι; [Mid., pres. διαμερίζομαι; 1 aor. διεμερισάμην]; to divide; 1. to cleave asunder, cut in pieces: ζῶα διαμερισθέντα sc. by the butcher, Plat. legg. 8 p. 849 d.; acc. to a use peculiar to Lk. in pass. to be divided into opposing parts, to be at variance, in dissension: ἐπὶ τινι, against one, Lk. xi. 17 sq.; ἐπὶ τινι, xii. 52 sq. 2. to distribute (Plat. polit. p. 289 c.; in Sept. chiefly for ῥῆγῃ): τί, Mk. xv. 24 Rec.; τί τινι, Lk. xxii. 17 (where L T Tr WH εἰς ἑαυτοὺς for R G ἑαυτοῖς); Acts ii. 45; Pass. Acts ii. 3; Mid. to distribute among themselves: τί, Mt. xxvii. 35; Mk. xv. 24 G L T Tr WH; Lk. xxiii. 34; with ἑαυτοῖς added, [Mt. xxvii. 35 Rec.]; Jn. xix. 24 fr. Ps. xxi. (xxii.) 19.\*

διαμερισμός, -οῦ, ὁ, (διαμερίζω), division; 1. a parting, distribution: Plat. legg. 6 p. 771 d.; Diod. 11, 47; Joseph. antt. 10, 11, 7, Sept. Ezek. xlvi. 29; Mic. vii. 12. 2. disunion, dissension: opp. to εἰρήνη, Lk. xii. 51; see διαμερίζω, 1.\*

διανέμω: 1 aor. pass. διανεμήθην; to distribute, divide, (Arstph., Xen., Plat., sqq.): pass. εἰς τὸν λαόν to be disseminated, spread, among the people, Acts iv. 17.\*

διανεύω; to express one's meaning by a sign, nod to, beckon to, wink at, (διά, because "the sign is conceived of as passing through the intervening space to him to whom it is made" Win. De verb. comp. etc. Pt. v. p. 4): Lk. i. 22. (Ps. xxxiv. (xxxv.) 19; Sir. xxvii. 22; Diod. 3, 18; 17, 37; Leian. ver. hist. 2, 44; Icarom. 15; [al.].)\*

διανόημα, -τος, τό, (διανοέω to think), a thought: Lk. xi. 17. (Sept.; Sir.; often in Plat.)\*

διάνοια, -as, ἡ, (διά and νοός), Sept. for בִּלְ and בִּלְלִ; very freq. in Grk. writ. fr. [Aeschyl.] Hdt. down; 1. the mind as the faculty of understanding, feeling, desiring: Mt. xxii. 37; Mk. xii. 30 [Tr mrg. br.]; Lk. x. 27; Eph. i. 18 Rec.; iv. 18; Heb. viii. 10; x. 16; 1 Pet. i. 13. 2. understanding: 1 Jn. v. 20. 3. mind i. e. spirit (Lat. animus), way of thinking and feeling: Col. i. 21; Lk. i. 51; 2 Pet. iii. 1. 4. thought; plur. contextually in a bad sense, evil thoughts: Eph. ii. 3, as in Num. xv. 39 μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου . . καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν.\*

διανοίγω; impf. διήνοιγον; 1 aor. διήνοιξα; Pass., 1 aor. διηνοιχθην; [2 aor. διηνοιγην]; pf. ptep. διηνοιγμένος (Acts vii. 56 L T Tr WH); [on variations of augm. see reff. s. v. ἀνοίγω]; Sept. chiefly for פָּתַח and פָּתַח; occasionally in prof. auth. fr. Plat. Lys. p. 210 a. down; to open by dividing or drawing asunder (διά), to open thoroughly (what had been closed); 1. prop.: ἄρσεν διανοίγον μήτραν, a male opening the womb (the closed matrix), i. e. the first-born, Lk. ii. 23 (Ex. xiii. 2, etc.); οὐρανούς, pass., Acts vii. 56 L T Tr WH; the ears, the eyes, i. e. to restore or to give hearing, sight: Mk. vii. 34, 35 R G; Lk. xxiv. 31, (Gen. iii. 5, 7; Is. xxxv. 5; 2 K. vi. 17, etc.). 2. trop.: τὰς γραφάς, to open the sense of the Scriptures, explain them, Lk. xxiv. 32; τὸν νοῦν τινος to open the mind of one, i. e. cause him to understand a thing, Lk. xxiv. 45; τὴν καρδίαν to open one's soul, i. e. to rouse in one the faculty of understanding or the desire of learning, Acts xvi. 14, (2 Macc. i. 4; Themist. orat. 2 de Constantio imp. [p. 29 ed. Harduin] διανοίγεται μοι ἡ καρδία κ. διανυστέρα γίνεται ἡ ψυχὴ); absol., foll. by εἶ, to explain, expound sc. αὐτάς, i. e. τὰς γραφάς, Acts xvii. 3. Cf. Win. De verb. comp. etc. Pt. v. p. 19 sq.\*

διανυκτερεύω; (opp. to διημερεύω); to spend the night, to pass the whole night, [cf. διά, C. 1]: ἐν τινι, in any employment, Lk. vi. 12. (Diod. 13, 62; Antonin. 7, 66; Plut. mor. p. 950 b.; Hdt. 1, 16, 12 [5 Bekk.]; Joseph. antt. 6, 18, 9; b. j. 2, 14, 7 [Job ii. 9; Phil. incorr. mund. § 2; in Flac. § 6]; with τὴν νύκτα added, Xen. Hell. 5, 4, 3).\*

διανύω: 1 aor. ptep. διανύσας; to accomplish fully, bring quite to an end, finish: τὸν πλοῦν, Acts xxi. 7. (2 Macc. xii. 17; fr. Hom. down.) [Cf. Field, Otium Norv. iii. p. 85 sq.]\*

διαπαντός, see διά, A. II. 1. a.

διαπαράτριβή, -ης, ἡ, constant contention, incessant wrangling or strife, (παπατριβή attrition; contention, wrangling); a word justly adopted in 1 Tim. vi. 5 by G L T Tr WH (for Rec. παραδιατριβαί, q. v.); not found elsewhere [exc. Clem. Al. etc.]; cf. W. 102 (96). Cf. the double compounds διαπατατρεῖν, 2 S. iii. 30; also (doubtful, it must be confessed), διαπαρὰκῆμαι, 1 K. vi. 4 Ald.; διαπαροξύνω, Joseph. antt. 10, 7, 5. [Steph. gives also διαπαράγω, Greg. Nyss. ii. 177 b.; διαπαρὰμβάνω; διαπαρὰσινοπιάω, Joseph. Genes. p. 9 a.; διαπαρὰσύρω, Schol. Lucian. ii. 796 Hemst.]\*

διαπεράω, -ω; 1 aor. διεπέρασα; to pass over, cross over,



e. g. a river, a lake: Mt. ix. 1; xiv. 34; Mk. vi. 53 [here T WH follow with ἐπὶ τὴν γῆν for (to) the land (cf. R. V. mrg.)]; foll. by εἰς with acc. of place, Mk. v. 21; Acts xxi. 2; πρὸς with acc. of pers. Lk. xvi. 26. ([Eur., Arstph., Xen., subseq. writ.; Sept. for ἡγῶν].\*)

**διαπλέω**: 1 aor. ptep. διαπλεύσας; (Plin. *pernavigo*), to sail across: πέλαιος (as often in Grk. writ.), Acts xxvii. 5 [W. § 52, 4, 8].\*

**διαπονέω**: to work out laboriously, make complete by labor. Mid. [pres. διαπονοῦμαι]; with 1 aor. pass. διεπονήθη (for which Attic writ. διεπονησάμην); a. to exert one's self, strive; b. to manage with pains, accomplish with great labor; in prof. auth. in both senses [fr. Aeschyl. down]. c. to be troubled, displeased, offended, pained, [cf. colloq. Eng. to be worked up; W. 23 (22)]: Acts iv. 2; xvi. 18. (Aquila in Gen. vi. 6; 1 S. xx. 30; Sept. in Eccl. x. 9 for צָרָה; Hesych. διαπονηθεῖς· λυπηθεῖς.)\*

**διαπορεύω**: to cause one to pass through a place; to carry across; Pass., [pres. διαπορεύομαι; impf. διαπορευόμην]; with fut. mid. [(not found in N. T.); fr. Hdt. down]; to journey through a place, go through: as in Grk. writ. foll. by διὰ with gen. of place, Mk. ii. 23 L Tr WH txt.; Lk. vi. 1; foll. by acc. [W. § 52, 4, 8] to travel through: Acts xvi. 4; absol.: Lk. xviii. 36; Ro. xv. 24; with the addition κατά πόλεις καὶ κόμας, Lk. xiii. 22. [SYN. see ἔρχομαι].\*

**διαπορέω**, -ῶ: impf. διεπόρου; Mid., [pres. inf. διαπορεῖσθαι (Lk. xxiv. 4 R G)]; impf. διεπορούμην (Acts ii. 12 T Tr WH); in the Grk. Bible only in [Dan. ii. 8 Symm. and] Luke; prop. thoroughly (δια)ἀπορέω (q. v.), to be entirely at a loss, to be in perplexity: absol. Acts ii. 12; foll. by διὰ τὸ with inf. Lk. ix. 7; περί τινος, Lk. xxiv. 4 (here the mid. is to be at a loss with one's self, for which L T Tr WH read the simple ἀπορεῖσθαι); Acts v. 24; ἐν ἑαυτῷ foll. by indir. discourse, Acts x. 17. (Plat., Aristot., Polyb., Diod., Philo, Plut., al.)\*

**διαπραγματεύομαι**: 1 aor. διεπραγματευσάμην; thoroughly, earnestly (διὰ) to undertake a business, Dion. Hal. 3, 72; contextually, to undertake a business for the sake of gain: Lk. xix. 15. (In Plat. *Phaedo* p. 77 d. 95 e. to examine thoroughly.)\*

**διαπρίω**: impf. pass. διεπρίομην; to saw asunder or in twain, to divide by a saw: 1 Chr. xx. 3; Plat. conv. p. 193 a.; Arstph. eqq. 768, and elsewhere. Pass. trop. to be sawn through mentally, i. e. to be rent with vexation, [A. V. cut to the heart], Acts v. 33; with the addition ταῖς καρδίαις αὐτῶν, Acts vii. 54 (cf. Lk. ii. 35); μεγάλως ἐχαλέπαινον καὶ διεπρίοντο καθ' ἡμῶν, Euseb. h. e. 5, 1, 6 [15 ed. Heinich.; cf. *Gataker*, *Advers. misc.* col. 916 g.].\*

**διαρπάξω**: fut. διαρπάσω; 1 aor. [subj. 3 pers. sing. διαρπάσῃ], inf. διαρπάσαι; to plunder: Mt. xii. 29\* (where L T Tr WH ἀρπάσαι), 29<sup>b</sup> (R T Tr WH); Mk. iii. 27. [From Hom. down].\*

**διαρρήγγνυμι** and **διαρρήσσω** (Lk. viii. 29 [R G; see below]); 1 aor. διέρρηξα; impf. pass. 3 pers. sing. διερρήγγνυτο (Lk. v. 6, where Lehm. txt. διερρήγγνυτο and T Tr WH διέρρησέτο (L mrg. διερρ.), also L T Tr WH διαρρήσων in Lk. viii. 29; [WH have διέρρηξεν in Mt. xxvi. 65, and διαρρήξας in Mk. xiv. 63; see their App. p. 163, and

s. v. P, ρ]); to break asunder, burst through, rend asunder: τὰ δεσμά, Lk. viii. 29; τὸ δίκτυον, pass., Lk. v. 6; τὰ ἱμάτια, χιτῶνας, to rend, which was done by the Jews in extreme indignation or in deep grief [cf. B. D. s. v. Dress, 4]: Mt. xxvi. 65; Mk. xiv. 63; Acts xiv. 14, cf. Gen. xxxvii. 29, 34, etc.; 1 Macc. xi. 71; Joseph. b. j. 2, 15, 4. (Sept., [Hom.], Soph., Xen., subseq. writ.)\*

**διασαφέω**, -ῶ: 1 aor. διασάφησα; (σαφής clear); 1. to make clear or plain, to explain, unfold, declare: τὴν παραβολήν, Mt. xiii. 36 L Tr txt. WH; (Eur. *Phoen.* 398; Plat. *legg.* 6, 754 a.; al.; Polyb. 2, 1, 1; 3, 52, 5). 2. of things done, to declare i. e. to tell, announce, narrate: Mt. xviii. 31; (2 Macc. 1, 18; Polyb. 1, 46, 4; 2, 27, 3). Cf. *Fischer*, *De vititiis lex.* N. T. p. 622 sqq.; *Win.* De verb. comp. etc. Pt. v. p. 11.\*

**διασεῖω**: 1 aor. διέσεισα; in Grk. writ. fr. Hdt. down; to shake thoroughly; trop. to make to tremble, to terrify (Job iv. 14 for ἱππῆ), to agitate; like *concutio* in juridical Latin, to extort from one by intimidation money or other property: τινά, Lk. iii. 14 [A. V. do violence to]; 3 Macc. vii. 21; the Basilica; [Heinichen on Euseb. h. e. 7, 30, 7].\*

**διασκορπίζω**; 1 aor. διασκορπίσα; Pass., pf. ptep. διεσκορπισμένος; 1 aor. διεσκορπίσθην; 1 fut. διεσκορπισθήσομαι; often in Sept., more rarely in Grk. writ. fr. Polyb. 1, 47, 4; 27, 2, 10 on (cf. *Lob.* ad Phryn. p. 218; [W. 25]); to scatter abroad, disperse: Jn. xi. 52 (opp. to συνάγω); of the enemy, Lk. i. 51; Acts v. 37, (Num. x. 35, etc.; Joseph. antt. 8, 15, 4; Ael. v. h. 13, 46 (1, 6) ὁ δράκων τοὺς μὲν διεσκορπίσε, τοὺς δὲ ἀπέκτεινε). of a flock of sheep: Mt. xxvi. 31 (fr. Zech. xiii. 7); Mk. xiv. 27; of property, to squander, waste: Lk. xv. 13; xvi. 1, (like διαστειρώ in Soph. *El.* 1291). like the Hebr. הָרַץ (Sept. Ezek. v. 2, 10, 12 [Ald.], etc.) of grain, to scatter i. e. to winnow (i. e. to throw the grain a considerable distance, or up into the air, that it may be separated from the chaff; opp. to συνάγω, to gather the wheat, freed from the chaff, into the granary [cf. BB.DD. s. v. Agriculture]): Mt. xxv. 24, 26.\*

**διασπάω**: Pass., [pf. inf. διασπᾶσθαι]; 1 aor. διασπᾶσθην; to rend asunder, break asunder: τὰς ἀλύσεις, Mk. v. 4 (τὰς νευράς, Judg. xvi. 9); of a man, to tear in pieces: Acts xxiii. 10, (τοὺς ἄνδρας κρουγγιδόν, Hdt. 3, 13).\*

**διασπείρω**: 2 aor. pass. διασπάρην; to scatter abroad, disperse; Pass. of those who are driven to different places, Acts viii. 1, 4; xi. 19. (In Grk. writ. fr. [Soph. and] Hdt. down; very often in Sept.)\*

**διασπορά**, -ᾱς, ἡ, (διασπείρω, cf. such words as ἀγορά, διαφθορά), (Vulg. *dispersio*), a scattering, dispersion: ἀτόμον, opp. to σύμμιξις κ. παράφυξις, Plut. mor. p. 1105 a.; in the Sept. used of the Israelites dispersed among foreign nations, Deut. xxviii. 25; xxx. 4; esp. of their Babylonian exile, Jer. xli. (xxxiv.) 17; Is. xlix. 6; Judith v. 19; abstr. for conc. of the exiles themselves, Ps. cxlvi. (cxlvii.) 2 (i. q. ὁ ἱππῆς expelled, outcasts); 2 Macc. i. 27; εἰς τ. διασπορὰν τῶν Ἑλλήνων unto those dispersed among the Greeks [W. § 30, 2 a.], Jn. vii. 35. Transferred to Christians [i. e. Jewish Christians (?)] scattered abroad



among the Gentiles: Jas. i. 1 (ἐν τῇ διασπορᾷ, sc. οὐσί); παρῑπίδημοι διασπορᾷς Πόντου, sojourners of the dispersion in Pontus, 1 Pet. i. 1 (see παρῑπίδημος). [BB.DD. s. v. Dispersion; esp. Schürer, N. T. Zeitgesch. § 31.]\*

**δια-στέλλω**: to draw asunder, divide, distinguish, dispose, order, (Plat., Polyb., Diod., Strab., Plut.; often in Sept.); Pass. τὸ διαστελλόμενον, the injunction: Heb. xii. 20, (2 Macc. xiv. 28). Mid., [pres. διαστελλομαι]; impf. διαστελλόμεν; 1 aor. διαστειλάμην; to open one's self i. e. one's mind, to set forth distinctly, (Aristot., Polyb.); hence in the N. T. [so Ezek. iii. 18, 19; Judith xi. 12] to admonish, order, charge: τινί, Mk. viii. 15; Acts xv. 24; foll. by ἵνα [cf. B. 237 (204)], Mt. xvi. 20 R T Tr WH mrg.; Mk. vii. 36; ix. 9; διαστείλατο πολλά, ἵνα etc. Mk. v. 43.\*

**διάστημα**, -τος, τό, [(διαστήναι)], an interval, distance; space of time: ὡς ὥρων τριῶν διάστ. Acts v. 7, [(ἐκ πολλοῦ διαστήματος, Aristot. de audib. p. 800<sup>b</sup>, 5 etc.]; τετραετές δ. Polyb. 9, 1, 1; [σύμπασις ὁ χρόνος ἡμερῶν κ. νυκτῶν ἐστὶ διάστημα, Philo, alleg. leg. i. § 2 etc., see Siegfried s. v. p. 66].\*

**δια-στολή**, -ῆς, ἡ, (διαστέλλω, cf. ἀνατολή), a distinction, difference: Ro. iii. 22; x. 12; of the difference of the sounds made by musical instruments, 1 Co. xiv. 7. ([Aristot., Theophr.], Polyb., Plut., al.)\*

**δια-στρέφω**; 1 aor. inf. διαστρέφαι; pf. pass. ptep. διαστραμμένος [cf. WH. App. p. 170 sq.]; fr. Aeschyl. down; a. to distort, turn aside: τὰς ὁδοὺς κυρίου τὰς εὐθείας, figuratively (Prov. x. 10), to oppose, plot against, the saving purposes and plans of God, Acts xiii. 10. Hence b. to turn aside from the right path, to pervert, corrupt: τὸ ἔθνος, Lk. xxiii. 2, (Polyb. 5, 41, 1; 8, 24, 3); τινὰ ἀπο τινος, to corrupt and so turn one aside from etc. Acts xiii. 8, (Ex. v. 4; voluptates animum detorquent a virtute, Cic.); in διαστραμμένος perverse, corrupt, wicked: Mt. xvii. 17; Lk. ix. 41; Acts xx. 30; Phil. ii. 15.\*

**δια-σώζω**: 1 aor. διάσωσα; 1 aor. pass. διασώθην; in Grk. writ. fr. Hdt. down; often in Sept., esp. for שָׁמַר and יָצַו; to preserve through danger, to bring safe through; to save i. e. cure one who is sick (cf. our colloq. bring him through): Lk. vii. 3; pass. Mt. xiv. 36; to save i. e. keep safe, keep from perishing: Acts xxvii. 43; to save out of danger, rescue: Acts xxviii. 1; ἐκ τῆς θαλάσσης, ibid. 4; —as very often in Grk. writ. (see exx. in Win. De verb. comp. etc. Pt. v. p. 9 sq.) with specification of the person to whom or of the place to which one is brought safe through: πρὸς Φήλικα, Acts xxiii. 24; ἐπὶ τὴν γῆν, Acts xxvii. 44; εἰς τι, 1 Pet. iii. 20.\*

**δια-τάγῃ**, -ῆς, ἡ, (διατάσσω), a purely bibl. [2 Esdr. iv. 11] and eccl. word (for which the Greeks use διάταξις), a disposition, arrangement, ordinance: Ro. xiii. 2; ἐλάβετε τὸν νόμον εἰς διατάγας ἀγγέλων, Acts vii. 53, ye received the law, influenced by the authority of the ordaining angels, or because ye thought it your duty to receive what was enjoined by angels (at the ministration of angels [nearly i. q. as being the ordinances etc.], similar to εἰς ὄνομα δέχεσθαι, Mt. x. 41; see εἰς, B. II. 2 d.; [W. 398 (372), cf. 228 (214), also B. 151 (131)]). On the

Jewish opinion that angels were employed as God's assistants in the solemn proclamation of the Mosaic law, cf. Deut. xxxiii. 2 Sept.; Acts vii. 38; Gal. iii. 19; Heb. ii. 2; Joseph. antt. 15, 5, 3; [Philo de somn. i. § 22; Bp. Lghtft. Com. on Gal. i. c.].\*

**διά-ταγμα**, -τος, τό, (διατάσσω), an injunction, mandate: Heb. xi. 23 [Lchm. δόγμα]. (2 Esdr. vii. 11; Add. Esth. iii. 14 [in Tdf. ch. iii. fin., line 14]; Sap. xi. 8; Philo, decal. § 4; Diod. 18, 64; Plut. Marcell. c. 24 fin.; [al.].)\*

**δια-ταράσσω**, or -ττω: 1 aor. pass. διαταράχθην; to agitate greatly, trouble greatly, (Lat. perturbare): Lk. i. 29. (Plat., Xen., al.)\*

**δια-τάσσω**; 1 aor. διάταξα; pf. inf. διατεταχέναι (Acts xviii. 2 [not Tdf.]); Pass., pf. ptep. διατεταγμένος; 1 aor. ptep. διαταχθεῖς; 2 aor. ptep. διαταγείς; Mid., pres. διατάσσομαι; fut. διατάξομαι; 1 aor. διατάξῃμην; (on the force of διά cf. Germ. verordnen, [Lat. disponere, Win. De verb. comp. etc. Pt. v. p. 7 sq.]); to arrange, appoint, ordain, prescribe, give order: τινί, Mt. xi. 1; 1 Co. xvi. 1; foll. by acc. with inf., Lk. viii. 55; Acts xviii. 2 [here T τεταχ. Tr mrg. br. δια-; τινί foll. by inf. 1 Co. ix. 14]; τί, pass., ὁ νόμος διαταγείς δι' ἀγγέλων (see διαταγή): Gal. iii. 19, (Hes. opp. 274); τινί τι, pass.: Lk. iii. 13; xvii. 9 [Rec.], 10; Acts xxiii. 31. Mid.: 1 Co. vii. 17; οὕτω ᾗν διατεταγμένος (cf. W. 262 (246); [B. 193 (167)]), Acts xx. 13; τινί, Tit. i. 5; τί, 1 Co. xi. 34; τινί, foll. by inf.: Acts vii. 44; xxiv. 23. [Comp.: ἐπι-διατάσσομαι.]\*

**δια-τελέω**, -ῶ; to bring thoroughly to an end, accomplish, [cf. διά, C. 2]; with the addition of τὸν βίον, τὸν χρόνον, etc., it is joined to participles or adjectives and denotes the continuousness of the act or state expressed by the ptep. or adj. (as in Hdt. 6, 117; 7, 111; Plat. apol. p. 31 a.); oftener, however, without the accus. it is joined with the same force simply to the ptps. or adjs.: thus αἱσιτοι διατελεῖτε ye continue fasting, constantly fast, Acts xvii. 33 (so ἀσφαλέστερος [al. -τατος] διατελεῖ, Thuc. 1, 34; often in Xen.; W. 348 (326); [B. 304 (261)]).\*

**δια-τηρέω**, -ῶ; 3 pers. sing. impf. διετήρει; to keep continually or carefully (see διά, C. 2): Lk. ii. 51, (Gen. xxxvii. 11); ἐμᾶντὸν ἔκ τινος (cf. τηρεῖν ἔκ τινος, Jn. xvii. 15), to keep one's self (pure) from a thing, Acts xv. 29; ἀπὸ τινος for ἡρῶν foll. by ἵ, Ps. xi. (xii.) 8. (Plat., Dem., Polyb., al.)\*

**δια-τί**, see διά, B. II. 2 a. p. 134<sup>b</sup>.

**δια-τίθημι**: to place separately, dispose, arrange, appoint, [cf. διά, C. 3]. In the N. T. only in Mid., pres. διατίθεμαι; 2 aor. διεθέμην; fut. διαθήσομαι; 1. to arrange, dispose of, one's own affairs; a. τί, of something that belongs to one (often so in prof. auth. fr. Xen. down); with dat. of pers. added, in one's favor, to one's advantage; hence to assign a thing to another as his possession: τινὶ βασιλείαν (to appoint), Lk. xxii. 29. b. to dispose of by will, make a testament: Heb. ix. 16 sq.; (Plat. legg. ii. p. 924 e.; with διαθήκην added, ibid. p. 923 c., etc.). 2. διατίθεμαι διαθήκην τινί (וְכָתַבְתָּ בְּרִית בְּרִית, Jer. xxxviii. (xxxix.) 31 sqq.), to make a covenant, enter into covenant, with one, [cf. W. 225 (211); B. 148 (129 sq.)]:



Heb. viii. 10, (Gen. xv. 18); *πρός τινα*, Acts iii. 25; Heb. x. 16, (Deut. vii. 2); *μετά τινος*, 1 Macc. i. 11. The Grks. said *συντίθεμαι πρὸς τινα*, *αἱ πρὸς τινα συνθήκαι*, Xen. Cyr. 3, 1, 21. [CōMP.: *ἀντι-διατίθημι*.]\*

**δια-τρίβω**; *impf. διέτριβον*; 1 aor. *διέτριψα*; *to rub between, rub hard*, (prop. Hom. Il. 11, 847, al.); *to wear away, consume*; *χρόνον* or *ἡμέρας*, *to spend, pass time*: Acts xiv. 3, 28; xvi. 12; xx. 6; xxv. 6, 14, (Lev. xiv. 8; Arstph., Xen., Plat., al.); *simply to stay, tarry*, [cf. B. 145 (127); W. 593 (552)]: Jn. iii. 22; xi. 54 [WH Tr txt. *ἔμεινεν*]; Acts xii. 19; xiv. 18 (Lchm. ed. min.); xv. 35; (Judith x. 2; 2 Macc. xiv. 23, and often in prof. auth. fr. Hom. Il. 19, 150 down).\*

**δια-τροφή**, -ῆς, ἡ, (*διατρέφω* to support), *sustenance*: 1 Tim. vi. 8. (Xen. vect. 4, 49; Menand. ap. Stob. floril. 61, 1 [vol. ii. 386 ed. Gaisf.]; Diod. 19, 32; Epict. ench. 12; Joseph. antt. 2, 5, 7; 4, 8, 21; often in Plut.; 1 Macc. vi. 49).\*

**δι-αυγάω**; 1 aor. *διήγασα*; *to shine through*, (Vulg. *elucesco*), *to dawn*; of daylight breaking through the darkness of night (Polyb. 3, 104, 5, [cf. Act. Andr. 8 p. 116 ed. Tdf.]); 2 Pet. i. 19. [Plut. de plac. philos. 3, 3, 2; al. (see *Soph. Lex. s. v.*).]\*

**διαυγής**, -ές, (αὐγή), *translucent, transparent*: Rev. xxi. 21, for the Rec. *διαφανής*. ([Aristot.], Philo, Apoll. Rh., Leian., Plut., Themist.; often in the Anthol.)\*

**διαφανής**, -ές, (*διαφαίνω* to show through), *transparent, translucent*: Rev. xxi. 21 Rec.; see *διανγής*. (Hdt., Arstph., Plat., al.)\*

**δια-φέρω**; 2 aor. *διήνεγκον* [but the subj. 3 pers. sing. *διενέγκη* (Mk. xi. 16)], the only aor. form which occurs, can come as well fr. 1 aor. *διήνεγκα*; cf. Veitch s. v. *φέρω*, fin.]; Pass., [pres. *διαφέρωμαι*]; *impf. διεφερόμην*; [fr. Hom. (h. Merc. 255), Pind. down]; 1. *to bear or carry through any place*: *σκευὸς διὰ τοῦ ἱεροῦ*, Mk. xi. 16. 2. *to carry different ways*, i. e. *a. trans. to carry in different directions, to different places*: thus persons are said *διαφέρεσθαι*, who are carried hither and thither in a ship, driven to and fro, Acts xxvii. 27, (Strab. 3, 2, 7 p. 144; *σκάφος ὑπ' ἐναντίων πνευμάτων διαφερόμενον*, Philo, migr. Abr. § 27; Leian. Hermot. 28; often in Plut.); *metaph. to spread abroad*: *διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας*, Acts xiii. 49, (*ἀγγελίας*, Leian. dial. deor. 24, 1; *φήμη διαφέρεται*, Plut. mor. p. 163 d.). *b. intrans. (like the Lat. differo) to differ*: *δοκιμάζειν τὰ διαφέροντα* to test, prove, the things that differ, i. e. to distinguish between good and evil, lawful and unlawful, Ro. ii. 18; Phil. i. 10, (*διάκρισις καλοῦ τε καὶ κακοῦ*, Heb. v. 14); cf. *Thol. Com. on Rom.-p. 111 ed. 5.*; Theoph. Ant. ad Autol. p. 6 ed. Otto *δοκιμάζοντες τὰ διαφέροντα*, ἡτοι φῶς, ἡ σκότος, ἡ λευκὸν, ἡ μέλαν κτλ.); [al., adopting a secondary sense of each verb in the above passages, translate (cf. A. V.) *to approve the things that excel*; see Mey. (yet cf. ed. Weiss) on Ro. l. c.; Ellie. on Phil. l. c.]. *διαφέρω τινός, to differ from one, i. e. to excel, surpass one*: Mt. vi. 26; x. 31; xii. 12; Lk. xii. 7, 24, (often so in Attic auth.); *τινὸς ἔν τινα*, 1 Co. xv. 41; [*τινὸς οὐδέν*, Gal. iv. 1]. *c. impersonally, διαφέρει it makes a differ-*

*ence, it matters, is of importance*: *οὐδέν μοι διαφέρει* it matters nothing to me, Gal. ii. 6, (Plat. Prot. p. 316 b. ἡμῖν οὐδέν διαφέρει, p. 358 e.; de rep. 1 p. 340 c.; Dem. 124, 3 (in Phil. 3, 50); Polyb. 3, 21, 9; Ael. v. h. 1, 25; al.; [cf. *Lob. ad Phryn. p. 394*; Wetst. on Gal. l. c.]).\*

**δια-φεύγω**; [2 aor. *διέφυγον*]; fr. Hdt. down; *to flee through danger, to escape*: Acts xxvii. 42, (Prov. xix. 5; Josh. viii. 22).\*

**δια-φημίζω**; 1 aor. *διεφήμισα*; 1 aor. pass. *διεφημίσθην*; *to spread abroad, blaze abroad*: *τὸν λόγον*, Mk. i. 45; Mt. xxviii. 15 [T WH mrg. *ἐφημίσθ.*]; *τινά, to spread abroad his fame, verbally diffuse his renown*, Mt. ix. 31; in Lat. *diffamare aliquem*, but in a bad sense. (Rarely in Grk. writ., as Arat. phaen. 221; Dion. Hal. 11, 46; Palaeph. incred. 14, 4; [cf. *Win. De verb. comp. etc. Pt. v. p. 14 sq.*]).\*

**δια-φθείρω**; [impf. *διέφθειρον*]; 1 aor. *διέφθειρα*; Pass., [pres. *διαφθείρομαι*]; pf. pter. *διεφθαρμένος*; 2 aor. *διεφθάρην*; Sept. very often for *ρηγῶ*, occasionally for *ῥαγῶ*; in Grk. writ. fr. Hom. down; 1. *to change for the worse, to corrupt*: minds, morals; *τὴν γῆν*, i. e. the men that inhabit the earth, Rev. xi. 18; *διεφθαρμένοι τὸν νοῦν*, 1 Tim. vi. 5, (*τὴν διάνοιαν*, Plat. legg. 10 p. 888 a.; *τὴν γνώμην*, Dion. Hal. antt. 5, 21; *τοὺς ὀφθαλμούς*, Xen. an. 4, 5, 12). 2. *to destroy, ruin, (Lat. perdere)*; *a. to consume, of bodily vigor and strength*: *ὁ ἔξω ἡμῶν ἄνθρωπος διαφθέρεται* [*is decaying*], 2 Co. iv. 16; of the worm or moth that eats provisions, clothing, etc. Lk. xii. 33. *b. to destroy* (Lat. *deletere*): Rev. viii. 9; *to kill*, *διαφθεῖρειν τοὺς* etc. Rev. xi. 18.\*

**δια-φθορά**, -άς, ἡ, (*διαφθείρω*), *corruption, destruction*; in the N. T. that destruction which is effected by the decay of the body after death: Acts ii. 27, 31; xiii. 34–37 [cf. W. § 65, 10], see *εἶδω*, I. 5 and *ὑποστρέφω*, 2. (Sept. for *ρηγῶ*; in Grk. writ. fr. Aeschyl. down).\*

**διά-φορος**, -ον, (*διαφέρω*); 1. *different, varying in kind*, (Hdt. and sqq.): Ro. xii. 6; Heb. ix. 10. 2. *excellent, surpassing*, ([Diod.], Polyb., Plut., al.): *compar. διαφορώτερος*, Heb. i. 4; viii. 6.\*

**δια-φυλάσσω**; 1 aor. inf. *διαφυλάξαι*; fr. Hdt. down; *to guard carefully*: *τινά*, Lk. iv. 10 fr. Ps. xc. (xci.) 11. “The seventy chose to employ this term esp. of God’s providential care; cf. Gen. xxviii. 15; Josh. xxiv. 17; Ps. xl. (xli.) 3. Hence it came to pass that the later writers at the close of their letters used to write *διαφυλάττοι*, *διαφυλάξοι ὑμᾶς ὁ θεός*, cf. Theodoret. iii. pp. 800, 818, 826, (edd. Schulze, Nösselt, etc. Hal.)” *Win. De verb. comp. etc. Pt. v. p. 16.*\*

**δια-χειρίζω**; 1 aor. mid. *διεχειρισάμην*; *to move by the use of the hands, take in hand, manage, administer, govern*, (fr. [Andoc., Lys.], Xen. and Plato down). Mid. *to lay hands on, slay, kill* [with one’s own hand]: *τινά* (Polyb. 8, 23, 8; Diod. 18, 46; Joseph., Dion. Hal., Plut., Hdian.), Acts v. 30; xxvi. 21.\*

**δια-χλευάζω**; *to deride, scoff, mock*, [“*deridere* i. e. *ridendo exagitare*” *Win.*]: Acts ii. 13 G L T Tr WH. (Plat. Ax. p. 364 b.; Dem. p. 1221, 26 [adv. Polycl. 49]; Aeschin. dial. 3, 2; Polyb. 17, 4, 4; al.; eccles. writ.) Cf. *Win. De verb. comp. etc. Pt. v. p. 17.*\*



**διαχωρίζω**: to separate thoroughly or wholly (cf. *διά*, C. 2), (Arstph., Xen., Plat., al.; Sept.). Pass. pres. *διαχωρίζομαι* ([in reflex. sense] cf. *ἀποχωρίζω*) to separate one's self, depart, (Gen. xiii. 9, 11, 14; Diod. 4, 53): *ἀπό τινος*, Lk. ix. 33.\*

**διδασκτικός**, -ή, -όν, (i. q. *διδασκαλικός* in Grk. writ.), *apt and skilful in teaching*: 1 Tim. iii. 2; 2 Tim. ii. 24. (*διδασκτική ἀρετή*, the virtue which renders one teachable, docility, Philo, praem. et poen. § 4; [de congressu erud. § 7].)\*

**διδασκός**, -ή, -όν, (*διδάσκω*); 1. *that can be taught* (Pind., Xen., Plat., al.). 2. *taught, instructed*, foll. by gen. *by* one [cf. W. 189 (178); 194 (182); B. 169 (147)]: *τοῦ θεοῦ*, by God, Jn. vi. 45 fr. Is. liv. 13; *πνεύματος ἁγίου* [G L T Tr WH om. *ἁγίου*], by the (Holy) Spirit, 1 Co. ii. 13. (*νουθετήματα κείνης διδασκᾶ*, Soph. El. 344.)\*

**διδασκαλία**, -ας, ή, (*διδάσκαλος*), [fr. Pind. down]; 1. *teaching, instruction*: Ro. xii. 7; xv. 4 (*εἰς τὴν ἡμετέραν διδασκαλίαν*, that we might be taught, [A. V. for *our learning*]); 1 Tim. iv. 13, 16; v. 17; 2 Tim. iii. 10, 16; Tit. ii. 7. 2. *teaching* i. e. *that which is taught, doctrine*: Eph. iv. 14; 1 Tim. i. 10; iv. 6; vi. 1, 3; 2 Tim. iv. 3; Tit. i. 9; ii. 1, 10; plur. *διδασκαλῖαι* *teachings*, precepts, (fr. Is. xxix. 13), Mt. xv. 9; Mk. vii. 7; *ἀνθρώπων*, Col. ii. 22; *δαμονίων*, 1 Tim. iv. 1.\*

**διδάσκαλος**, -ου, ό, (*διδάσκω*), *a teacher*; in the N. T. one who teaches concerning the things of God, and the duties of man; 1. of one who is fitted to teach, or thinks himself so: Heb. v. 12; Ro. ii. 20. 2. of the teachers of the Jewish religion: Lk. ii. 46; Jn. iii. 10; hence the Hebr. מֵרֵךְ is rendered in Greek διδάσκαλος: Jn. i. 38 (39); xx. 16; cf. below, under *ῥαββί*, and Pressel in Herzog xii. p. 471 sq.; [Campbell, Dissert. on the Gospels, diss. vii. pt. 2]. 3. of those who by their great power as teachers drew crowds about them; a. of John the Baptist: Lk. iii. 12. b. of Jesus: Jn. i. 38 (39); iii. 2; viii. 4; xi. 28; xiii. 13 sq.; xx. 16; often in the first three Gospels. 4. by preëminence used of Jesus by himself, as the one who showed men the way of salvation: Mt. xxiii. 8 L T Tr WH. 5. of the apostles: *ὁ διδάσκαλος τῶν ἐθνῶν*, of Paul, 1 Tim. ii. 7; 2 Tim. i. 11. 6. of those who in the religious assemblies of Christians undertook the work of teaching, with the special assistance of the Holy Spirit: 1 Co. xii. 28 sq.; Eph. iv. 11; Acts xiii. 1, cf. Jas. iii. 1. 7. of false teachers among Christians: 2 Tim. iv. 3. [Hom. (h. Merc. 556), Aeschyl., al.]

**διδάσκω**; impf. *ἐδίδασκον*; fut. *διδάξω*; 1 aor. *ἐδίδαξα*; 1 aor. pass. *ἐδιδάχθην*; (ΔΑΩ [cf. Vaniček p. 327]); [fr. Hom. down]; Sept. for *יְרִיעַ*, *יְרִיעַ*, and esp. for *לָמַד*; *to teach*; 1. absol. a. *to hold discourse with others in order to instruct them, deliver didactic discourses*: Mt. iv. 23; xxi. 23; Mk. i. 21; vi. 6; xiv. 49; Lk. iv. 15; v. 17; vi. 6; Jn. vi. 59; vii. 14; xviii. 20, and often in the Gospels; 1 Tim. ii. 12. b. *to be a teacher* (see *διδάσκαλος*, 6): Ro. xii. 7. c. *to discharge the office of teacher, conduct one's self as a teacher*: 1 Co. iv. 17. 2. in construction; a. either in imitation of the Hebr. לָמַד (Job xxi. 22), or by an irregular use of the later Greeks

(of which no well-attested example remains exc. one in Plut. Marcell. c. 12), with dat. of person: τῷ Βαλάκ, Rev. ii. 14 (acc. to the reading now generally accepted for the Rec.<sup>bez elz</sup> τὸν Βαλ.); cf. B. 149 (130); W. 223 (209), cf. 227 (213). b. acc. to the regular use, with acc. of pers., *to teach one*: used of Jesus and the apostles uttering in public what they wished their hearers to know and remember, Mt. v. 2; Mk. i. 22; ii. 13; iv. 2; Lk. v. 3; Jn. viii. 2; Acts iv. 2; v. 25; xx. 20; τοὺς Ἑλληνας, to act the part of a teacher among the Greeks, Jn. vii. 35; used of those who enjoin upon others to observe some ordinance, to embrace some opinion, or to obey some precept: Mt. v. 19; Acts xv. 1; Heb. viii. 11; with esp. reference to the addition which the teacher makes to the knowledge of the one he teaches, *to impart instruction, instil doctrine into one*: Acts xi. 26; xxi. 28; Jn. ix. 34; Ro. ii. 21; Col. iii. 16; 1 Jn. ii. 27; Rev. ii. 20. c. the thing taught or enjoined is indicated by a foll. *ᾧτι*: Mk. viii. 31; 1 Co. xi. 14; by a foll. infin., Lk. xi. 1; Mt. xxviii. 20; Rev. ii. 14; *περί τινος*, 1 Jn. ii. 27; *ἐν Χριστῷ διδαχθῆναι*, to be taught in the fellowship of Christ, Eph. iv. 21; foll. by an acc. of the thing, to teach i. e. *prescribe a thing*: *διδασκαλίας, ἐντάλματα ἀνθρώπων*, precepts which are commandments of men (fr. Is. xxix. 13), Mt. xv. 9; Mk. vii. 7, [B. 148 (129)]; *τὴν ὁδὸν τοῦ θεοῦ*, Mt. xxii. 16; Mk. xii. 14; Lk. xx. 21; ταῦτα, 1 Tim. iv. 11; ἀ μὴ δεῖ, Tit. i. 11; *to explain, expound*, a thing: Acts xviii. 11, 25; xxviii. 31; ἀποστασίαν ἀπὸ Μωϋσέως, the necessity of forsaking Moses, Acts xxi. 21. d. with acc. of pers. and of thing, *to teach one something* [W. 226 sq. (212); B. 149 (130)]: [ἐκεῖνος ὑμᾶς διδάξει πάντα, Jn. xiv. 26]; τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα, Heb. v. 12 (where R G T Tr and others read — not so well — *τίνα*; [but cf. B. 260 (224) note, 268 (230) note]); ἐτέρους διδάξαι, sc. αὐτά, 2 Tim. ii. 2; hence pass. διδαχθῆναι τι [B. 188 (163); W. 229 (215)]: Gal. i. 12 (ἐδιδάχθην, sc. αὐτό), 2 Th. ii. 15.

**διδασχῆ**, -ης, ή, (*διδάσκω*), [fr. Hdt. down]; 1. *teaching, viz. that which is taught*: Mk. i. 27; Jn. vii. 16; Acts xvii. 19; Ro. [vi. 17]; xvi. 17; 2 Jn. 10; Rev. ii. 24; ἡ διδ. *τινος*, one's doctrine, i. e. what he teaches: Mt. vii. 28; xvi. 12; xxii. 33; Mk. i. 22; xi. 18; Lk. iv. 32; Jn. xviii. 19; Acts v. 28; Rev. ii. 14 sq.; ἡ διδασχῆ of God, τοῦ κυρίου, τοῦ Χριστοῦ, the doctrine which has God, Christ, the Lord, for its author and supporter: Jn. vii. 17; Acts xiii. 12; 2 Jn. 9; with the gen. of the object, *doctrine, teaching, concerning something*: Heb. vi. 2 [W. 187 (176); 192 (181); 551 (513)]; plur. Heb. xiii. 9. 2. [the act of] *teaching, instruction*, (cf. *διδασκαλία* [on the supposed distinction betw. the two words and their use in the N. T. see Ellie. on 2 Tim. iv. 2; they are associated in 2 Tim. iv. 2, 3; Tit. i. 9]): Acts ii. 42; 2 Tim. iv. 2; ἐν τῇ διδασχῇ, while he was teaching, a phrase by which the Evangelist indicates that he is about to cite some of the many words which Jesus spoke at that time, Mk. iv. 2; xii. 38; τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου, the faithful word which is in accordance with the received (2 Tim. iii. 14) instruction, Tit. i. 9; in partic-



ular, the teaching of the διδάσκαλος (q. v. 6) in the religious assemblies of Christians: λαλεῖν ἐν διδαχῇ to speak in the way of teaching, in distinction from other modes of speaking in public, 1 Co. xiv. 6; ἔχω διδαχὴν, to have something to teach, *ibid.* 26.\*

δίδραχμον, -ον, τό, (neut. of the adj. δίδραχμος, -ον, sc. νόμισμα; fr. δῖς and δραχμή), a didrachmon or double-drachma, a silver coin equal to two Attic drachmas or one Alexandrian, or half a shekel, [about one third of a dollar] (see in ἀργύριον, 3): Mt. xvii. 24. (Sept. often for ἡρῶ; [Poll., Galen].)\*

δίδυμος, -η, -ον, and -ος, -ον, twofold, twain, (double, Hom. Od. 19, 227; as τριδύμος triple, τετραδύμος quadruple, ἐπτάδύμος); hence twin (sc. παῖς, as τριδύμοι παῖδες, υἱοί, Germ. Drillinge, three born at a birth), Hebr. דִּשְׁתִּי, a surname of the apostle Thomas [cf. Luthardt on the first of the foll. pass.; B. D. s. v. Thomas]: Jn. xi. 16; xx. 24; xxi. 2. (Hom. Il. 23, 641.)\*

δίδωμι (διδῶ, Rev. iii. 9 L T W H; [διδῶ Tr, yet see W H. App. p. 167]), 3 pers. plur. διδῶσι (Rev. xvii. 13 [not Rec.]), impv. δίδου (Mt. v. 42 R G); impf. 3 pers. sing. ἐδίδου, 3 pers. plur. ἐδίδουν (ἐδίδοσαν, Jn. xix. 3 L T Tr W H [see ἔχω]); fut. δώσω; 1 aor. ἔδωκα [2 pers. sing. -κες, Jn. xvii. 7 Tr mrg., 8 Tr mrg.; cf. reff. s. v. κοπιᾶν], subjunctive. δῶσθι [and δώσωμεν] fr. an imaginary indie. form ἔδωσα, [Mk. vi. 37 T Tr mrg.]; Jn. xvii. 2 (Tr mrg. W H δώσει); Rev. viii. 3 (L T Tr W H δώσει; cf. Lob. ad Phryn. p. 720 sq.; B. 36 (31); W. 79 (76); [Veitch s. v. δίδ. fin., also Soph. Lex. s. v. and esp. Intr. p. 40; W H. App. p. 172]); pf. δέδωκα [on the interchange between the forms of the pf. and of the aor. in this verb cf. B. 199 (172)]; plpf. ἐδέδωκεν and without augm. [W. § 12, 9; B. 33 (29)] δεδώκειν, Mk. xiv. 44; and L txt. T Tr W H in Lk. xix. 15; 3 pers. plur. δεδώκεισαν, Jn. xi. 57; 2 aor. subjunc. 3 pers. sing. δῶ [δῶν, Jn. xv. 16 Tr mrg.; Eph. i. 17 W H mrg.; 2 Tim. ii. 25 L W H mrg.; δοί, Mk. viii. 37 T Tr W H; cf. B. 46 (40); W H. App. p. 168; Kuenen and Cobet, praef. p. lxi.], plur. δῶμεν, δώτε, δώσω, optat. 3 pers. sing. δῶη for δοίη, Ro. xv. 5; [2 Th. iii. 16]; 2 Tim. i. 16, 18; [ii. 25 T Tr W H txt.; Eph. i. 17 R G; iii. 16 R G] and elsewhere among the variants ([cf. W. § 14, 1 g.; B. 46 (40), cf. § 139, 37 and 62]; see [W H. App. u. s.; Tdf. Proleg. p. 122;] Lob. ad Phryn. p. 346; [Kühner § 282 Anm. 2; Veitch s. v. δίδωμι ad fin.]), impv. δός, δότε, inf. δοῦναι, ptp. δούς; Pass., pf. δέδομαι; 1 aor. ἐδόθην; 1 fut. δοθήσομαι; cf. B. 45 (39) sq.; [W H u. s.]. In the Sept. times without number for יָדָן, sometimes for יָשָׁן; and for Chald. ܕܝܢܐ; [fr. Hom. down]; to give;

A. absolutely and generally: μακάριόν ἐστι μάλλον δίδοναι, ἢ λαμβάνειν, Acts xx. 35.

B. In construction; I. *τινὶ τι*, to give something to some one, — in various senses; 1. of one's own accord to give one something, to his advantage; to bestow, give as a gift: Mt. iv. 9; Lk. i. 32; xii. 32, and often; δόματα [cf. B. 148 (129)], Mt. vii. 11; Lk. xi. 13; Eph. iv. 8 (Ps. lxxvii. (lxxviii.) 19); τὰ ἐπάρχοντα what thou hast τοῖς πτωχοῖς, Mt. xix. 21; χρήματα, Acts xxiv. 26.

2. to grant, give to one asking, let have: Mt. xii. 39; xiv. 7 sq.; xvi. 4; xx. 23; Mk. vi. 22, 25; viii. 12; x. 40; Lk. xi. 29; xv. 16; Jn. xi. 22; xiv. 16; xv. 16; xvi. 23; Acts iii. 6; Jas. i. 5; [noteworthy is 1 Jn. v. 16 δώσει (sc. prob. ὁ θεός) αὐτῷ ζῶν τοῖς ἁμαρτάνουσιν etc., where αὐτῷ seems to be an ethical dat. and τ. ἁμαρ. dependent on the verb; see B. 133 (116) note, cf. 179 (156); W. 523 (487), cf. 530 (494)]; in contradistinction from what one claims: Jn. iii. 27; xix. 11. 3. to supply, furnish, necessary things: as ἄρτον τινί, Mt. vi. 11; Lk. xi. 3; Jn. vi. 32, 51; τροφὴν, Mt. xxiv. 45; βρώσιν, Jn. vi. 27; besides in Mt. xxv. 15, 28 sq.; Mk. ii. 26; iv. 25; Lk. vi. 4; viii. 18; xii. 42; xix. 24, 26; Jn. iv. 10, 14, 15; Eph. vi. 19. 4. to give over, deliver, i. e. a. to reach out, extend, present: as Mt. xiv. 19; xvii. 27; Mk. vi. 41; xiv. 22 sq.; Lk. ix. 16; xxii. 19; τὸ ψωμίον, Jn. xiii. 26; τὸ ποτήριον, Jn. xviii. 11; Rev. xvi. 19; τὰς χεῖρας διδόναι to give one the hand, Acts ix. 41; Gal. ii. 9. b. of a writing: ἀποστάσιον, Mt. v. 31. c. to give to one's care, intrust, commit; aa. something to be administered; univ.: παντὶ ᾧ ἐδόθη πολὺ, Lk. xii. 48; property, money, Mt. xxv. 15; Lk. xix. 13, 15; ἀμπελώνα, a vineyard to be cultivated, Mk. xii. 9; Lk. xx. 16; τὰς κλείς [κλείδας] τῆς βασιλ. Mt. xvi. 19; τὴν κρίσιν, Jn. v. 22; κρίμα, Rev. xx. 4; τὴν ἐξουσίαν ἑαυτῶν, Rev. xvii. 13 [not Rec.]; τὰ ἔργα, ἵνα τελειώσω αὐτά, Jn. v. 36; τὸ ἔργον, ἵνα ποιήσω, Jn. xvii. 4; τὸ ὄνομα τοῦ θεοῦ, to be declared, Jn. xvii. 11 [not Rec., 12 T Tr W H]. bb. to give or commit to some one something to be religiously observed: διαθήκην περιτομῆς, Acts vii. 8; τὴν περιτομήν, the ordinance of circumcision, Jn. vii. 22; τὸν νόμον, *ibid.* vs. 19; λόγια ζῶντα, Acts vii. 38. 5. to give what is due or obligatory, to pay: wages or reward, Mt. xx. 4, 14; xxvi. 15; Rev. xi. 18; ἀργύριον, as a reward, Mk. xiv. 11; Lk. xxii. 5; taxes, tribute, tithes, etc.: Mt. xvii. 27; xxii. 17; Mk. xii. 14 (15); Lk. xx. 22; xxiii. 2; Heb. vii. 4; θυσίαν sc. τῷ κυρίῳ, Lk. ii. 24 (θυσίαν ἀποδοῦναι τῷ θεῷ, Joseph. antt. 7, 9, 1); λόγον, render account, Ro. xiv. 12 [L txt. Tr txt. ἀποδ.]. 6. δίδωμι is joined with nouns denoting an act or an effect; and a. the act or effect of him who gives, in such a sense that what he is said δίδοναι (either absolutely or with dat. of pers.) he is conceived of as effecting, or as becoming its author. Hence δίδωμι joined with a noun can often be changed into an active verb expressing the effecting of that which the noun denotes. Thus δίδοναι αἶνον τῷ θεῷ is equiv. to αἰνεῖν τὸν θεόν, Lk. xviii. 43; ἀποκρισὶν τινὶ i. q. ἀποκρίνεσθαι, Jn. i. 22; xix. 9; ἐγκοπὴν δοῦναι τῷ εὐαγγελίῳ i. q. ἐγκόπτειν τὸ εὐαγγ. to hinder (the progress of) the gospel, 1 Co. ix. 12; ἐντολὴν τινὶ i. q. ἐντέλλεσθαι τινί, Jn. xi. 57; xii. 49; xiii. 34; 1 Jn. iii. 23; δόξαν τινὶ i. q. δοξάζειν τινά (see δόξα, II.); ἐργασίαν, after the Lat. operam dare, take pains, [A. V. give diligence], i. q. ἐργάζεσθαι, Lk. xii. 58; [συμβούλιον, cf. the Lat. consilium dare, i. q. συμβουλευέσθαι, Mk. iii. 6 Tr txt. W H txt.]; διαστολὴν τινὶ i. q. διαστέλλειν τι, 1 Co. xiv. 7; παραγγελίαν, 1 Th. iv. 2; παράκλησιν, 2 Th. ii. 16; ἔλεος i. q. ἐλεεῖν, 2 Tim. i. 16, 18; ἀγάπην, show [A. V. bestow], 1 Jn. iii. 1; ἐκδικεῖν,



2 Th. i. 8; βασιανισμόν, Rev. xviii. 7; ῥάπισμα i. q. ῥάπισμα τινά, Jn. xviii. 22; xix. 3; φίλημα i. q. φιλεῖν τινα, Lk. vii. 45. or b. the noun denotes something to be done by him to whom it is said to be given: δίδοναι τινὲ μετάνοιαν, to cause him to repent, Acts v. 31; xi. 18; γνῶσιν σωτηρίας, Lk. i. 77; ἐλπίδα τινί, 2 Th. ii. 16. 7. Joined with nouns denoting strength, faculty, power, virtue, δίδωμι (τινί τι) is equiv. to to furnish, endue, (one with a thing): Lk. xxi. 15 (δώσω ὑμῖν στόμα κ. σοφίαν); Acts vii. 10; ἐξουσίαν, Mt. ix. 8; x. 1; Lk. x. 19; Jn. xvii. 2; Rev. ii. 26; vi. 8; xiii. 7; διάνοιαν, 1 Jn. v. 20; σύνεσιν, 2 Tim. ii. 7; and in the very common phrase δίδοναι τὸ πνεῦμα. [I. δ. τινί τινος to give to one (a part) of etc.: Rev. ii. 17 (G L T Tr WH) δώσω αὐτῷ τοῦ μάνα, cf. W. 198 (186); B. 159 (139).]

II. δίδωμι τι without a dative, and δίδωμι τινα. 1. δίδωμι τι; a. with the force of to cause, produce, give forth from one's self: ὑετόν, from heaven, Jas. v. 18; καρπόν, Mt. xiii. 8; Mk. iv. 7, 8 sq., (Deut. xxv. 19; Sir. xxiii. 25); σημεῖα, Mt. xxiv. 24; Mk. xiii. 22 [not Tdf.]; Acts ii. 19, (Ex. vii. 9; Deut. xiii. 1, etc.); ὑπόδειγμα, Jn. xiii. 15; φέγγος, Mt. xxiv. 29; Mk. xiii. 24, (φῶς, Is. xiii. 10); φωνήν, 1 Co. xiv. 7 sq.; διὰ τῆς γλώσσης λόγον, ibid. 9; γνώμην, to give one's opinion, to give advice, 1 Co. vii. 25; 2 Co. viii. 10. b. δίδοναι κλήρους (לָקַחְתָּ לְךָ, Lev. xvi. 8), to give i. e. hand out lots, sc. to be cast into the urn [see κλήρος, 1], Acts i. 26. c. δίδωμι τι with pred. acc.: Mt. xx. 28; Mk. x. 45, (to give up as a λύτρον); Mt. xvi. 26; Mk. viii. 37, (to pay as an equivalent). 2. δίδωμι τινα; a. where the noun refers to the office one bears, to appoint: κριτάς, Acts xiii. 20. b. to cause to come forth: δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων (sc. τινάς [cf. B. 158 (138); W. § 59, 4 b.]), Rev. iii. 9; so also the sea, death, Hades, are said to give (up) the dead who have been engulfed or received by them, Rev. xx. 13. 3. δίδωμι τινά τινι; a. to give one to some one as his own: as the object of his saving care, Heb. ii. 13; to give one to some one, to follow him as a leader and master, Jn. vi. 37, 39; x. 29; xvii. 6, 9, 12 [but see B. I. 4. c. aa. above], 24; xviii. 9; in these pass. God is said to have given certain men to Christ, i. e. to have disposed them to acknowledge Christ as the author and medium of their salvation, and to enter into intimate relations with him, hence Christ calls them 'his own' (τὰ ἐμά, Jn. x. 14). b. to give one to some one to care for his interests: Jn. iii. 16 (ἔδωκεν sc. αὐτῷ, i. e. τῷ κόσμῳ); Acts xiii. 21. c. to give one to some one to whom he already belonged, to return: Lk. vii. 15 (ix. 42 ἀπέδωκε [so Lmrg. in vii. 15]). d. δίδωμι ἑμαυτὸν τινι, to one demanding of me something, I give myself up as it were; an hyperbole for disregarding entirely my private interests, I give as much as ever I can: 2 Co. viii. 5. 4. δίδωμι τινα with a predicate acc.: ἐαυτὸν τύπον, to render or set forth one's self as an example, 2 Th. iii. 9; with a predicate of dignity, office, function, and a dat. of the person added for whose benefit some one invested with said dignity or office is given, that is, is bestowed: αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, head over

all things to the church, Eph. i. 22; ἔδωκεν τοὺς μὲν ἀποστόλους κτλ. sc. τῇ ἐκκλησίᾳ, Eph. iv. 11. For in neither of these passages are we obliged, with many interpreters, to translate the word appointed, made, after the use of the Hebr. יָרָא; esp. since in the second Paul seems to wish to confirm the words quoted in vs. 8, ἔδωκε δόματα τοῖς ἀνθρώποις. Those in the church whom Christ has endued with gifts and functions for the common advantage the apostle reckons among the δόματα given by him after his ascension to heaven.

III. Phrases in which to the verb δίδωμι, either standing alone or joined to cases, there is added 1. an infinitive, either alone or with an accusative; δίδωμι τινι foll. by an infin. denoting the object: δίδωμι τινι φαγεῖν, give, supply, something to eat, give food [B. 261 (224); W. 318 sq. (299)], Mt. xiv. 16; xxv. 35, 42; Mk. vi. 37; v. 43; Lk. viii. 55; ix. 13; Rev. ii. 7; πεινῶν, Jn. iv. 7, 10; with the addition of an object acc. depending on the φαγεῖν or πεινῶν: Mt. xxvii. 34; Mk. xv. 23 [R G L]; with an acc. added depending on the verb δίδωμι: Jn. vi. 31; Rev. xvi. 6; foll. by an infin. indicating design [cf. B. u. s.], to grant or permit one to etc.: Lk. i. 73 sq. (δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ); Jn. v. 26; Acts iv. 29; Ro. x. 5; Eph. iii. 16; Rev. iii. 21; vi. 4; vii. 2; [foll. by εἰς with the infin.: Ro. xv. 16, cf. B. 265 (228)]; by a constr. borrowed from the Hebrew, καὶ δώσω τοῖς . . . καὶ προφητεύσουσι, Rev. xi. 3; in the passive, Mt. xiii. 12; Mk. iv. 11 (ἡμῖν δέδοται γνῶναι [G L T Tr WH om. γνῶναι] to you it has been granted etc.); foll. by the acc. and inf.: δόη [L T Tr WH δῶ] ἡμῖν . . . κατοικῆσαι τὸν Χριστὸν ἐν ταῖς καρδίαις ὑμῶν, Eph. iii. 16 sq.; ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι, Acts x. 40; οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφορὰν (fr. Ps. xv. (xvi.) 10), Acts ii. 27; xiii. 35. 2. δίδωμι τινι, foll. by ἵνα, to grant or permit, that etc. [B. 238 (205); W. 337 (316), cf. 545 (507)]: Mk. x. 37; Rev. xix. 8; to commission, Rev. ix. 5.

IV. δίδωμι τι, or τινί τι, or τινί or τινά, foll. by a preposition with a noun (or pronoun); 1. τινί ἐκ τινος [cf. W. § 28, 1; B. 159 (139)]: δότε ἡμῖν (a part) ἐκ τοῦ ἐλαίου ὑμῶν, Mt. xxv. 8; ἐκ τῶν ἄρτων, easily to be supplied from the context, Mk. ii. 26; Lk. vi. 4; ἐκ τοῦ πνεύματος αὐτοῦ ἔδωκεν ἡμῖν, 1 Jn. iv. 13; otherwise in Jn. iii. 34 οὐ θεὸς οὐ δίδωσι τὸ πνεῦμα ἐκ μέτρου, by measure i. e. according to measure, moderately, [cf. W. § 51, 1 d.]; otherwise in Rev. iii. 9 δίδωμι ἐκ τῆς συναγωγῆς, (see II. 2 b. above). τινί ἀπό τινος: Lk. xx. 10 ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσω [L T Tr WH δώσουσιν] αὐτῷ, sc. the portion due. τί foll. by εἰς with a noun, to give something to be put into, Lk. vi. 38 μέτρον δώσουσιν εἰς τὸν κόλπον ὑμῶν (shall they give i. e. pour into your bosom), or upon, Lk. xv. 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ (put a ring on his hand); εἰς τὸν ἀγρόν for the field, to pay its price, Mt. xxvii. 10; τινί τι εἰς τὰς χεῖρας, to commit a thing to one, deliver it into one's power: Jn. xiii. 3 (Hebr. בָּרַךְ בְּיָדוֹ, Gen. ix. 2; xiv. 20; Ex. iv. 21); εἰς τ. διάνοιαν, or ἐπὶ τὰς καρδίας (Jer. xxxviii. (xxxi.) 33), put into the mind, fasten upon the heart, Heb. viii. 10; x. 16; or εἰς τ. καρδίας with inf. of the thing, Rev. xvii. 17; (Xen. Cyr. 8, 2, 20 δίδοναι



τινὶ τὴν ψυχὴν). εἰς τὸν δίδοναι εἰς with acc. of place, to betake one's self somewhere, to go into some place: Acts xix. 31, (εἰς τόπους παραβόλους, Polyb. 5, 14, 9; εἰς τόπους τραχεῖς, Diod. 14, 81; εἰς τὰς ἐρημίας, Diod. 5, 59; Joseph. antt. 15, 7, 7; εἰς κώμην τινὰ, Joseph. antt. 7, 9, 7). 2. δίδωμι τι ἐν τινι, i. e. to be or remain in, so that it is in, [cf. W. 414 (386); B. 329 (283)]: ἐν τῇ χειρὶ τινος, Jn. iii. 35; ἐν ταῖς καρδίαις, 2 Co. i. 22; ἐν τῇ καρδίᾳ τινός, 2 Co. viii. 16, (cf. 1 K. x. 24); εἰρήνην δοῦναι ἐν τῇ γῇ to bring peace to be on earth, Lk. xii. 51. 3. δίδωμι τι ὑπὲρ τινος, give up for etc. [cf. W. 383 (358) sq.]: Jn. vi. 51; εἰς τὸν ὑπὲρ τινος, Tit. ii. 14; εἰς τὸν ἀντιδιπλῶν ὑπὲρ τινος, 1 Tim. ii. 6; εἰς τὸν περὶ [R WH txt. ὑπὲρ; cf. περὶ, I. c. δ.] τῶν ἁμαρτιῶν, for sins, i. e. to expiate them, Gal. i. 4. 4. δίδοναι τι κατὰ τὰ ἔργα, τὴν πρᾶξιν, to give one acc. to his works, to render to one the reward of his deeds: Rev. ii. 23 [Ps. xxvii. (xxviii.) 4]; (cf. ἀποδώσει, Mt. xvi. 27; Ro. ii. 6). 5. Hebraistically, δέδωκα ἐνώπιόν σου θύραν ἀνεφωγμένην I have set before thee a door opened i. e. have caused the door to be open to thee, Rev. iii. 8. [SYN. δίδοναι, δωρεῖσθαι: διδ. to give in general, antithetic to λαμβάνειν; δωρ. specific, to bestow, present; διδ. might be used even of evils, but δωρ. could be used of such things only ironically; see δόμα, fin. COMP.: ἀνα-, ἀπο-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, προ- δίδωμι.]

δι-εγείρω; 1 aor. διέγειρα; Pass., impf. διεγειρόμην [but Tr WH (Tedd. 2, 7) διεγείρετο in Jn. vi. 18, cf. B. 34 (30); WH. App. p. 161]; 1 aor. ptp. διεγερθεῖς; to wake up, awaken, arouse (from repose; differing from the simple ἐγείρω, which has a wider meaning); from sleep: τινὰ, Mk. iv. 38 [here T Tr WH ἐγείρουσιν]; Lk. viii. 24; pass., Lk. viii. 24 T Tr txt. WH; Mk. iv. 39; with the addition ἀπὸ τοῦ ὕπνου, Mt. i. 24 (L T Tr WH ἐγερθεῖς); from repose, quiet: in pass. of the sea, which begins to be agitated, to rise, Jn. vi. 18. Metaph. to arouse the mind; stir up, render active: 2 Pet. i. 13; iii. 1, as in 2 Macc. xv. 10, τινὰ τοῖς θυμοῖς. (Several times in the O. T. Apocr. [cf. W. 102 (97)]; Hippocr., [Aristot.], Hdian.; occasionally in Anthol.)\*

δι-ενθυμέομαι, -οῦμαι; to weigh in the mind, consider: περὶ τινος, Acts x. 19, for Rec. ἐνθυμ. (Besides, only in eccl. writ.)\*

δι-εξέρχομαι; [2 aor. διεξῆλθον]; to go out through something: διεξελθοῦσα, sc. διὰ φρυγάνων, Acts xxviii. 3 Tdf. edd. 2, 7. (Sept.; in Grk. writ. fr. [Soph., Hdt.], Eur. down.)\*

δι-έξ-odos, -ου, ἡ; fr. Hdt. down; a way out through, outlet, exit: διέξοδοι τῶν ὁδῶν, Mt. xxii. 9, lit. ways through which ways go out, i. e. acc. to the context and the design of the parable places before the city where the roads from the country terminate, therefore outlets of the country highways, the same being also their entrances; [cf. Ob. 14; Ezek. xxi. 21; the R. V. renders it partings of the highways]. The phrase figuratively represents the territory of heathen nations, into which the apostles were about to go forth, (as is well shown by Fischer, De vitis lex. N. T. p. 634 sqq.). Used of the boundaries of countries, it is equiv. to the Hebr. מִסְפָּת, Num. xxxiv. 4 sq. 8 sq., and

often in the book of Joshua, [cf. Rieder, Die zusammen-gesetzten Verba u. s. w. p. 18. Others understand the crossings or thoroughfares here to represent the most frequented spots.]\*

δι-ερμηνεία, -ας, ἡ, (διερμηνεύω, q. v.), interpretation: of obscure utterances, 1 Co. xii. 10 L txt. (Not yet found elsewhere.)\*

δι-ερμηνευτής, -οῦ, ὁ, (διερμηνεύω, q. v.), an interpreter: 1 Co. xiv. 28 [L Tr WH mrg. ἐρμην.]. (Eccles. writ.)\*

δι-ερμηνεύω; impf. διερμήνευον and (without augm. cf. B. 34 (30)) διερμήνευον (Lk. xxiv. 27 L Tr mrg.); 1 aor. (also without augm.; so "all early Mss." Hort) διερμήνευσα (Lk. i. c. T Tr txt. WH); [pres. pass. διερμηνεύομαι]; to interpret [διὰ intensifying by marking transition, (cf. Germ. verdeutlichen); Win. De verb. comp. etc. Pt. v. p. 10 sq.]; 1. to unfold the meaning of what is said, explain, expound: τί, Lk. xxiv. 27; absolutely, 1 Co. xii. 30; xiv. 5, 13, 27. 2. to translate into one's native language: Acts ix. 36, (2 Macc. i. 36; Polyb. 3, 22, 3, and several times in Philo [cf. Siegfried, Glossar. Phil. s. v.]).\*

δι-έρχομαι; impf. διηρχόμην; fut. διελεύσομαι (Lk. ii. 35; see W. 86 (82); [cf. B. 58 (50)]); 2 aor. διήλθον; pf. ptp. διεληλυθώς (Heb. iv. 14); [fr. Hom. down]; 1. where διά has the force of through (Lat. per; [cf. διά, C.]): to go through, pass through, [on its constructions cf. W. § 52, 4, 8]; a. διά τινος, to go, walk, journey, pass through a place (Germ. den Durchweg nehmen): Mt. xii. 43; xix. 24 R L Tr mrg. WH mrg.; Mk. x. 25 [Rec.<sup>a</sup> εἰσελθεῖν]; Lk. xi. 24; xviii. 25 L Tr mrg.; Jn. iv. 4; 1 Co. x. 1; διὰ μέσου αὐτῶν, through the midst of a crowd, Lk. iv. 30; Jo. viii. 59 Rec.; [διὰ μέσου (L T Tr WH δ. μέσου, see διά, B. I.) Σαμαρείας, Lk. xvii. 11]; δι' ὕμων, i. e. διὰ τῆς χώρας ὕμων, 2 Co. i. 16 (where Lhm. txt. ἀπελθεῖν); [διὰ πάντων sc. τῶν ἁγίων (see πᾶς, II. 1), Acts ix. 32]. b. with acc. to travel the road which leads through a place, go, pass, travel through a region: Lk. xix. 1; Acts xii. 10; xiii. 6; xiv. 24; xv. 3, 41; xvi. 6; xvii. 23 (τὰ σεβάσματα); xviii. 23; xix. 1, 21; xx. 2; 1 Co. xvi. 5; Heb. iv. 14; of a thing: τὴν ψυχὴν διελεύσεται ῥομφαία, penetrate, pierce, Lk. ii. 35, (of a spear, dart, with gen. Hom. II. 20, 263; 23, 876). c. absolutely: ἐκείνης sc. ὁδοῦ (δι' before ἐκείνης in Rec. is spurious) ἡμελε διερχεσθαι, for he was to pass that way, Lk. xix. 4. d. with specification of the goal or limit, so that the prefix διά makes reference to the intervening space to be passed through or gone over: ἐνθάδε, Jn. iv. 15 T WH Tr mrg.; [εἰς τὴν Ἀχαίαν, Acts xviii. 27]; εἰς τὸ πέραν, to go, cross, over to the farther shore, Mk. iv. 35; Lk. viii. 22; ὁ θάνατος διήλθεν εἰς πάντα ἀνθρώπους, passed through unto all men, so that no one could escape its power, Ro. v. 12; ἕως τινός, go even unto, etc. Lk. ii. 15; Acts ix. 38; xi. 19, 22 R G [W. 609 (566)]. 2. where διά answers to the Latin dis [cf. διά, C.]; to go to different places (2 Chr. xvii. 9; Am. vi. 2): Acts viii. 4, 40; [x. 38]; διελθόντες ἀπὸ τῆς Πέργης having departed from Perga sc. to various places, Acts xiii. 14 [al. refer this to 1, understanding διελθόντες of passing through the ex-



tent of country]; ἐν οἷς διήλθον among whom i. e. in whose country I went about, or visited different places, Acts xx. 25; διήρχοντο κατὰ τὰς κώμας they went about in various directions from one village to another, Lk. ix. 6; of a report, to spread, go abroad: διέρχεται ὁ λόγος, Lk. v. 15; Thuc. 6, 46; Xen. an. 1, 4, 7. [Syn. see ἔρχομαι.]\*

**διερωτάω**: 1 aor. ptep. διερωτήσας; to ask through (i. e. ask many, one after another): τί, to find out by asking, to inquire into, Acts x. 17. (Xen., Plat., Dem., Polyb., Dio Cass. 43, 10; 48, 8.) Cf. Win. De verb. comp. etc. Pt. v. p. 15.\*

**διετής**, -ές, (δῖς and ἔτος), [fr. Hdt. down], of two years, two years old: ἀπὸ διετοῦς sc. παιδός, Mt. ii. 16, cf. Fritzsche ad loc.; [others take διετοῦς here as neut.; see Meyer].\*

**διετία**, -ας, ἡ, (from διετής, cf. τριετία, τετραετία), the space of two years: Acts xxiv. 27; xxviii. 30. (Philo in Flacc. § 16; [Graec. Ven. Gen. xli. 1; xlv. 5].)\*

**διηγέομαι**, -οῦμαι, [impv. 2 pers. sing. διηγοῦ, ptep. διηγούμενος]; fut. διηγήσομαι; 1 aor. διηγησάμην; to lead or carry a narration through to the end, (cf. the fig. use of Germ. durchführen); set forth, recount, relate in full: absol. Heb. xi. 32; τί, describe, Acts viii. 33 (see γενεά, 3); τινί foll. by indir. disc., πῶς etc., Mk. v. 16; Acts ix. 27; xii. 17 [here T om. Tr br. the dat.]; foll. by ἃ εἶδον, Mk. ix. 9; ὅσα ἐποίησε or ἐποίησαν, Lk. viii. 39; ix. 10. (Arstph., Thuc., Xen., Plat., al.; Sept. often for רָצַח.) [Comp.: ἐκ-διηγέομαι.]\*

**διήγησις**, -εως, ἡ, (διηγέομαι), a narration, narrative: Lk. i. 1; used of the Gospel narratives also in Euseb. h. e. 3, 24; 3, 39, 12; cf. Grimm in the Jahrb. f. deutsche Theol. 1871, p. 36. (Plat., Aristot., Polyb.; Sir. vi. 35 (34); ix. 15, etc.; 2 Macc. ii. 32; vi. 17.)\*

**διηνεκής**, -ές, (fr. διηγνα, διαφέρω, as the simple ἡνεκής fr. ἡνεκα, φέρω), fr. Hom. down, continuous: εἰς τὸ διηνεκές, continually, Heb. vii. 3; x. 1, 12, 14, (δικτάτωρ εἰς τὸ διηνεκές ἡρέθη, App. b. c. 1, 4).\*

**διθάλασσος**, -ον, (δῖς and θάλασσα); 1. resembling [or forming] two seas: thus of the Euxine Sea, Strab. 2, 5, 22; Dion. Per. 156. 2. lying between two seas, i. e. washed by the sea on both sides (Dio Chrys. 5 p. 83): τόπος διθάλασσος, an isthmus or tongue of land, the extremity of which is covered by the waves, Acts xxvii. 41; al. understand here a projecting reef or bar against which the waves dash on both sides; in opposition cf. Meyer ad loc. (In Clem. hom. p. 20, ed. Dressel [Ep. Petr. ad Jacob. § 14], men ἀλόγιστοι κ. ἐνδοιάζοντες περὶ τῶν τῆς ἀληθείας ἐπαγγελμάτων are allegorically styled τόποι διθάλασσοι δὲ καὶ θηριόδεις.)\*

**δι-ικνέομαι** [L WH διικν. (see I, ε)], -οῦμαι; to go through, penetrate, pierce: Heb. iv. 12. (Ex. xxvi. 28; Thuc., Theophr., Plut., al.; in Homer transitively, to go through in narrating.)\*

**δι-ίστημι**: 1 aor. διέστησα; 2 aor. διέστην; [fr. Hom. down]; to place separately, put asunder, disjoint; in the mid. [or pass.] and the pf. and 2 aor. act. to stand apart, to part, depart: βραχὺ δὲ διαστήσαντες, sc. ἐαυτούς or τὴν ναῦν (cf. B. 47 (41)), when they had gone a little distance

viz. from the place before mentioned, i. e. having gone a little farther, Acts xxvii. 28; of time: διαστάσης ὥρας μᾶς one hour having intervened, Lk. xxii. 59; διέστη ἀπ' αὐτῶν parted, withdrew from them, Lk. xxiv. 51.\*

**δι-ίσχυρίζομαι** [L WH διισχ. (see I, ε)]: impf. διίσχυρίζομην; 1. to lean upon. 2. to affirm stoutly, assert confidently: Lk. xxii. 59; Acts xii. 15. (Lys., Isaac., Plat., Dem., Joseph. antt. 2, 6, 4; Ael. hist. an. 7, 18; Dio Cass. 57, 23; al.)\*

**[δικάζω**; 1 aor. pass. ἐδικάσθην; fr. Hom. down; to judge, pass judgment: absol. Lk. vi. 37 Tr mrg. (al. καταδικ.).\*]

**δικαιοκρίσια**, -ας, ἡ, righteous judgment: Ro. ii. 5. (an uncert. trans. in Hos. vi. 5 [where Sept. κρίμα]; Test. xii. patr. [test. Levi § 3] p. 547, and [§ 15] p. 581, ed. Fabric.; Justin. Mart. resp. de resurrect. xi. (15) 28 p. 360 ed. tert. Otto; [Hippol. p. 801 a. ed. Migne]; Basil iii. p. 476 d. ed. Garn. or p. 694 ed. Par. alt. 1839. [Cf. W. 25; 99 (94)].)\*

**δίκαιος**, -αία, -αιον, (fr. δίκη right), [fr. Hom. down], prop. the Hebr. רַיָּא, observant of ἡ δίκη, righteous, observing divine and human laws; one who is such as he ought to be; (Germ. rechtschaffen; in the earlier language, whence appropriated by Luther, gerecht in a broad sense; in Grk. writ. used even of physical things, as ἵππος, Xen. mem. 4, 4, 5; γῆδιον δικαιοτάτον, most fertile, Xen. Cyr. 8, 3, 38; [ἄρμα δίκαιον, ib. 2, 2, 26]); 1. in a wide sense, upright, righteous, virtuous, keeping the commands of God; a. univ.: Mt. i. 19 (the meaning is, it was not consistent with his uprightness to expose his betrothed to public reproach); Mt. x. 41; xiii. 43, 49; xxiii. 28; xxv. 37, 46; Lk. i. 6, 17; xiv. 14; xviii. 9; xx. 20; Ro. v. 7 [cf. W. 117 (111)]; 1 Tim. i. 9; Jas. v. 6, 16; 1 Pet. iii. 12; 1 Jn. iii. 7, [10 Lehm.]; Rev. xxii. 11; opp. to ἁμαρτωλοὶ καὶ ἀσεβεῖς, 1 Pet. iv. 18; δίκαιοι καὶ ἄδικοι, Mt. v. 45; Acts xxiv. 15; used of O. T. characters noted for piety and probity: Mt. xiii. 17; [xxiii. 29]; Heb. xii. 23; thus of Abel, Mt. xxiii. 35; Heb. xi. 4; of Lot, 2 Pet. ii. 7 sq. (Sap. x. 4 sq.); of those who seem to themselves to be righteous, who pride themselves on their virtues, whether real or imaginary: Mt. ix. 13; Mk. ii. 17; Lk. v. 32; xv. 7, (Eccl. vii. 17 (16)). Joined with εὐλαβής, Lk. ii. 25 (ἦθρ εὐλαβῇ κ. δίκαια, τὸ δίκαιον κ. εὐλαβές, Plat. polit. p. 311 a. b.); with ἅγιος, Mk. vi. 20; with ἀγαθός, Lk. xxiii. 50; with φοβούμενος τὸν θεόν, Acts x. 22; ἔργα δίκαια, opp. to πονηρά, 1 Jn. iii. 12. Neut. τὸ δίκαιον, that which regard for duty demands, what is right: 2 Pet. i. 13; plur. Phil. iv. 8; δίκαιὸν ἐστὶ, Eph. vi. 1; Phil. i. 7; with the addition of ἐνόμιον τοῦ θεοῦ, God being judge, Acts iv. 19. b. the negative idea predominating: innocent, faultless, guiltless, (for רַיָּא, Prov. i. 11; Job ix. 23, etc.); thus used of Christ in the speech of Gentiles: Mt. xxvii. 19, 24 R G L br. Tr br. WH mrg.; Lk. xxiii. 47; αἷμα δίκαιον (Prov. vi. 17; Joel iii. 19 (24); Jon. i. 14), Mt. xxiii. 35; [xxvii. 4 Tr mrg. WH txt.]; ἡ ἐντολὴ ἀγία κ. δικαία (having no fellowship with sin [al. al., see the Comm. ad loc.]) κ. ἀγαθή, Ro. vii. 12. c. preëminently, of him whose way of thinking,



feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in heart or life; in this sense Christ alone can be called *δίκαιος*: Acts vii. 52; xxii. 14; 1 Pet. iii. 18; 1 Jn. ii. 1; *ἄγιος κ. δίκαιος*, Acts iii. 14; among the rest of mankind it is rightly denied that one *δίκαιος* can be found, Ro. iii. 10 (Eccl. vii. 21 (20) *ἄνθρωπος οὐκ ἔστι δίκαιος ἐν τῇ γῇ, ὃς ποιήσει ἀγαθὸν καὶ οὐχ ἁμαρτήσεται*). of God: *holy*, Ro. iii. 26 (where it is to be closely rendered *just* or *righteous*, on account of the following *καὶ τὸν δικαιοῦντα* and the *justifier* or *who pronounces righteous*, but the substantial meaning is *holy*, that quality by virtue of which he hates and punishes sin); 1 Jn. ii. 29. *δ.* contextually, *approved of God, acceptable to God*, (Germ. *gottwohlgefällig*): Ro. v. 19; with the addition *ἐκ πίστεως*, acceptable to God by faith [W. 136 (129)]: Ro. i. 17; Gal. iii. 11; Heb. x. 38; *δίκ. παρὰ τῷ θεῷ*, Ro. ii. 13. 2. In a narrower sense, *rendering to each his due*; and that in a judicial sense, *passing just judgment on others*, whether expressed in words or shown by the manner of dealing with them: Tit. i. 8; so of God recompensing men impartially according to their deeds, Rev. xvi. 5; in the same sense also in Jn. xvii. 25 (who does not award the same fate to the loving and faithful disciples of Christ and to 'the world'); 1 Jn. i. 9 (who executes the laws of his government, and therefore also the law concerning the pardon of sins); *ὁ δίκαιος κριτής*, of Christ, 2 Tim. iv. 8; *κρίσις δικαία*, Jn. v. 30; vii. 24; 2 Th. i. 5; plur., Rev. xvi. 7; xix. 2; *αἱ ὁδοὶ τ. θεοῦ δίκαιαι κ. ἀληθιναί*, Rev. xv. 3; neut. *τὸ δίκαιον*, what is due to others, Col. iv. 1; what is agreeable to justice and law, Lk. xii. 57; *δίκαιον σο. εἶστίν*, it is agreeable to justice, 2 Th. i. 6; accordant with deserts, Mt. xx. 4, and 7 Rec. [See reff. s. v. *δικαίω*, fin.; cf. *ἀγαθός*, fin.]\*

*δικαιοσύνη*, -ης, ἡ (*δίκαιος*); most frequently in Sept. for *רָצָה* and *רָצַץ*, rarely for *רָחַץ*; the *virtue* or *quality* or *state* of one who is *δίκαιος*; 1. in the broad sense, the *state* of him who is such as he ought to be, *righteousness* (Germ. *Rechtschaffenheit*); the *condition acceptable to God* (Germ. *Gottwohlgefälligkeit*); a. univ.: *λόγος τῆς δικαιοσύνης* (like *λόγος τῆς καταλλαγῆς*, λ. τοῦ σταυροῦ), the doctrine concerning the way in which man may attain to a state approved of God, Heb. v. 13; *βασιλεὺς δικαιοσύνης*, the king who himself has the approbation of God, and who renders his subjects acceptable to God, Heb. vii. 2; cf. Bleek ad loc. b. *integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting*: Mt. iii. 15; v. 6, 10, 20; vi. 1 G L T Tr WH; Acts xiii. 10; xxiv. 25; Ro. vi. 13, 16, 18–20 (opp. to *ἁμαρτία*, *ἀνομία*, and *ἀκαθαρσία*); Ro. viii. 10 (opp. to *ἁμαρτία*); Ro. xiv. 17 (? [see c.]); 2 Co. vi. 7, 14 (opp. to *ἀνομία*, as in Xen. mem. 1, 2, 24); 2 Co. xi. 15; Eph. v. 9; vi. 14; Phil. i. 11; 1 Tim. vi. 11; 2 Tim. ii. 22; iii. 16; iv. 8; Tit. iii. 5; Heb. i. 9; xii. 11; Jas. iii. 18; 1 Pet. iii. 14; 2 Pet. ii. 5, 21; iii. 13, and very often in the O. T.; *ἐν ὁδῷ δικαιοσύνης*, walking in the way of righteousness i. q. an upright, righteous, man, Mt. xxi. 32; *τοῦ θεοῦ*, the righteousness which God demands, Mt. vi. 33; Jas. i. 20; of righteousness which manifests itself in *beneficence*: 2 Co. ix. 9 sq.

(cf. Tob. xiv. 11; Gesenius, Thesaur. iii. p. 1151; so Chald. *רָצָה*, Dan. iv. 24, and in the Talmud and rabbin. writ. [Buxtorf. col. 1891 (p. 941 ed. Fischer); cf. W. 32]); where *δικ. καὶ ὁσιότης* are connected, — Lk. i. 75; Eph. iv. 24, (Sap. ix. 3; Clem. Rom. 1 Cor. 48, 4 and occasionally in prof. writ.), — the former denotes right conduct towards men, the latter piety towards God (cf. Plat. Gorg. p. 507 b.; Grimm on Sap. p. 181 sq.; [cf. Trench § lxxxviii. p. 328 sq.; for additional exx. see Wetst. on Eph. i. c.; cf. *ὅσιος*]; *εὐσέβεια κ. δικαιοσύνη*, Diod. 1, 2); *ποιεῖν τὴν δικαιοσ.* to do righteousness, to live uprightly: 1 Jn. ii. 29; iii. 7; iii. 10 [not Lehm.]; and in Rev. xxii. 11 acc. to the text now accepted; in like manner *ἐργάζεσθαι δικαιοσύνην*, Acts x. 35; Heb. xi. 33; *ζῆν τῇ δικαιοσύνῃ*, to live, devote the life, to righteousness, 1 Pet. ii. 24; *πληροῦν πᾶσαν δικαιοσύνην*, to perform completely whatever is right, Mt. iii. 15. When affirmed of Christ, *δικαιοσύνη* denotes his perfect moral purity, integrity, sinlessness: Jn. xvi. 8, 10; when used of God, his *holiness*: Ro. iii. 5, 25 sq. c. in the writings of PAUL *ἡ δικαιοσύνη* has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the foll. facts esp. must be kept in view: the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic law, as though by way of merit; and that they would thus attain to eternal salvation. But this law demands perfect obedience to all its precepts, and threatens condemnation to those who do not render such obedience (Gal. iii. 10, 12). Obedience of this kind no one has rendered (Ro. iii. 10), neither Jews nor Gentiles (Ro. i. 24 — ii. 1), — for with the latter the natural law of right written on their souls takes the place of the Mosaic law (Ro. ii. 14 sq.). On this account Paul proclaims the love of God, in that by giving up Christ, his Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and good-will to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith (see *πίστις* [esp. 1 b. and d.]), by which a man appropriates that grace of God revealed and pledged in Christ; and this faith is reckoned by God to the man as *δικαιοσύνη*; that is to say, *δ.* denotes the *state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ* (see *δικαίω*, 3 b.). In this sense *ἡ δικαιοσύνη* is used without an adjunct in Ro. iv. 5 sq. 11; v. 17, 21; ix. 30 sq.; Ro. xiv. 17 (? [see b.]); 1 Co. i. 30; Gal. v. 5; *δικαιοσύνη θεοῦ*, ἡ τοῦ θεοῦ *δικαιοσύνη*, the righteousness which God ascribes, what God declares to be righteousness [W. 186 (175)], Ro. i. 17; iii. 21; x. 3; by a pregnant use, equiv. to that divine arrangement by which God leads men to a state acceptable to him, Ro. x. 4; as abstract for concrete, equiv. to those whom God accounts righteous, 2 Co. v. 21; *δικ. θεοῦ διὰ πίστεως*, Ro. iii. 22; *ἡ δικ. τῆς πίστεως*, which is acquired by faith, or seen in faith, Ro.



iv. 11, 13; ἡ ἐκ θεοῦ δικαιοσ. which comes from God, i. e. is adjudged, imputed, Phil. iii. 9 (where the addition ἐπὶ τῇ πίστει depends on ἔχων, having . . . founded upon faith [cf. W. 137 (130); 392 (367); yet cf. Ellic. ad loc.]); ἡ ἐκ πίστεως δικαιοσ. which comes from faith, Ro. ix. 30; x. 6; ἡ διὰ πίστεως Χριστοῦ, Phil. iii. 9; ἡ κατὰ πίστιν δικαιοσ. according to, appropriate to, faith, Heb. xi. 7 (but it should be kept in mind that the conception of 'faith' in the Ep. to the Heb. is broader than in Paul's writings [cf. e. g. Kurtz ad loc.]); Christ is called δικαιοσύνη, as being the one without whom there is no righteousness, as the author of righteousness, 1 Co. i. 30; εἰς δικαιοσύνην, unto righteousness as the result, to obtain righteousness, Ro. x. 4, 10; ἡ πίστις λογίζεται τινι εἰς δικαιοσύνην faith is reckoned to one for righteousness, i. e. is so taken into account, that righteousness is ascribed to it or recognized in it: Ro. iv. 3, 6, 9, 22; Gal. iii. 6; Jas. ii. 23; ἡ διακονία τῆς δικαιοσ. (see διακονία, 2 b.), 2 Co. iii. 9. Opposed to this δικαιοσύνη arising from faith is ἡ ἐκ νόμου δικαιοσ., a state acceptable to God which is supposed to result from obedience to the law, Ro. x. 5 sq.; ἡ δικ. ἐν νόμῳ relying on the law, i. e. on imaginary obedience to it, Phil. iii. 6; ἡ ἰδία δικαιοσ. and ἡ ἐμὴ δικ., such as one supposes that he has acquired for himself by his own works, Ro. x. 3; Phil. iii. 9, cf. Gal. ii. 21; iii. 21. 2. in a closer sense, justice, or the virtue which gives each one his due; it is said to belong to God and Christ, as bestowing ἰσότημον πίστιν upon all Christians impartially, 2 Pet. i. 1; of judicial justice, Ro. ix. 28 R G Tr mrg. in br.; κρίνειν ἐν δικαιοσύνῃ, Acts xvii. 31; Rev. xix. 11. [See reff. s. v. δικαιῶ, fin.]\*

δικαιῶ, -ῶ; fut. δικαιῶσω; 1 aor. ἐδικαίωσα; Pass., [pres. δικαιούμαι]; pf. δεδικαίωμαι; 1 aor. ἐδικαίωθην; fut. δικαιωθήσομαι; (δικαίος); Sept. for דָּקָא and דִּקְרָא; 1. prop. (acc. to the analogy of other verbs ending in ὦω, as τυφλῶω, δουλώω) to make δίκαιος; to render righteous or such as he ought to be; (Vulg. justifico); but this meaning is extremely rare, if not altogether doubtful; ἐδικαίωσα τὴν καρδίαν μου stands for דָּקָא לִי in Ps. lxxii. (lxxiii.) 13 (unless I have shown my heart to be upright be preferred as the rendering of the Greek there). 2. τινά, to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered (Ezek. xvi. 51 sq.; τὴν ψυχὴν αὐτοῦ, Jer. iii. 11, and, probably, δικαιοῦν δίκαιον, Is. liii. 11): ἡ σοφία ἐδικαίωθη ἀπὸ τῶν τέκνων αὐτῆς, the wisdom taught and exemplified by John the Baptist, and by Jesus, gained from its disciples (i. e. from their life, character, and deeds) the benefit of being shown to be righteous, i. e. true and divine [cf. B. 322 (277); al. interpret, was acknowledged to be righteous on the part of (nearly i. q. by) her children; cf. B. 323 (280); see ἀπό, II. 2 d. bb.], Lk. vii. 35; Mt. xi. 19 [here T Tr txt. WH read ἔργων i. e. by her works]; Pass., of Christ: ἐδικαίωθη ἐν πνεύματι, evinced to be righteous as to his spiritual (divine [?] cf. e. g. Ellic. ad loc., or Mey. on Ro. i. 4]) nature, 1 Tim. iii. 16; of God: ὅπως δικαιοῦν ἐν τοῖς λόγοις σου, Ro. iii. 4 fr. Ps. l. (li.) 6 (κύριος μόνος δικαιοῦν, Sir. xviii. 2); pass. used re-

flexively, to show one's self righteous: of men, Rev. xxii. 11 Rec.; (τί δικαιοῦσθαι; Gen. xlv. 16). 3. τινά, to declare, pronounce, one to be just, righteous, or such as he ought to be, (cf. ὁμοῖω to declare to be like, liken i. e. compare; ὁσίοω, Sap. vi. 11; ἀξίοω, which never means to make worthy, but to judge worthy, to declare worthy, to treat as worthy; see also κοινῶ, 2 b.); a. with the negative idea predominant, to declare guiltless one accused or who may be accused, acquit of a charge or reproach, (Deut. xxv. 1; Sir. xiii. 22 (21), etc.; an unjust judge is said δικαιοῦν τὸν ἀσεβῆ in Ex. xxiii. 7; Is. v. 23): ἐάντὸν, Lk. x. 29; pass. οὐ δεδικαίωμα, sc. with God, 1 Co. iv. 4; pregnantly with ἀπὸ τῶν ἁμαρτιῶν added, to be declared innocent and therefore to be absolved from the charge of sins [cf. B. 322 (277)], Acts xiii. 38 (39) (so ἀπὸ ἁμαρτίας, Sir. xxvi. 29; simply, to be absolved, sc. from the payment of a vow, Sir. xviii. 22 (21)); hence figuratively, by a usage not met with elsewhere, to be freed, ἀπὸ τῆς ἁμαρτίας, from its dominion, Ro. vi. 7, where cf. Fritzsche or [(less fully) Meyer]. b. with the positive idea predominant, to judge, declare, pronounce, righteous and therefore acceptable, (God is said δικαιοῦν δίκαιον, 1 K. viii. 32): ἐάντὸν, Lk. xvi. 15; ἐδικαίωσαν τὸν θεόν declared God to be righteous, i. e. by receiving the baptism declared that it had been prescribed by God rightly, Lk. vii. 29; pass. by God, Ro. ii. 13; ἐξ ἔργων ἐδικαίωθη, got his reputation for righteousness (sc. with his countrymen [but see Mey. (ed. Weiss) ad loc.]) by works, Ro. iv. 2; ἐκ τῶν λόγων, by thy words, in contrast with καταδικάζεσθαι, sc. by God, Mt. xii. 37. Especially is it so used, in the technical phraseology of Paul, respecting God who judges and declares such men as put faith in Christ to be righteous and acceptable to him, and accordingly fit to receive the pardon of their sins and eternal life (see δικαιοσύνη, 1 c.): thus absolutely, δικαιοῦν τινά, Ro. iii. 26; iv. 5; viii. 30, 33 (sc. ἡμᾶς, opp. to ἐγκαλεῖν); with the addition of ἐκ (in consequence of) πίστεως, Ro. iii. 30; Gal. iii. 8; of διὰ τῆς πίστεως, Ro. iii. 30; men are said δικαιοῦσθαι, δικαιωθῆναι, τῇ χάριτι τοῦ θεοῦ, Tit. iii. 7; δωρεὰν τῇ χάρ. τ. θεοῦ, Ro. iii. 24; πίστει, Ro. iii. 28; ἐκ πίστεως, by means of faith, Ro. v. 1; Gal. ii. 16; iii. 24; ἐν τῷ αἵματι τοῦ Χριστοῦ (as the meritorious cause of their acceptance, as the old theologians say, faith being the apprehending or subjective cause), Ro. v. 9; ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν, by confessing the name of the Lord (which implies faith in him, Ro. x. 10, cf. 2 Co. iv. 13), and by the Spirit of God (which has awakened faith in the soul), 1 Co. vi. 11; ἐν Χριστῷ through Christ, Gal. ii. 17; Acts xii. 39; it is vehemently denied by Paul, that a man δικαιούται ἐξ ἔργων νόμου, Gal. ii. 16,—with the addition ἐνώπιον αὐτοῦ, i. e. of God, Ro. iii. 20, cf. vs. 28; iv. 2, (see δικαιοσύνη, 1 c. sub fin.);—a statement which is affirmed by James in ii. 21, 24 sq. (though he says simply ἐξ ἔργων δικαιούται, significantly omitting νόμον); to the same purport Paul denies that a man δικαιούται ἐν νόμῳ, in obeying the law, or by keeping it, Gal. v. 4; with the addition παρὰ τῷ θεῷ,



in the sight of God, Gal. iii. 11. Lk. xviii. 14 teaches that a man *δικαιοῦται* by deep sorrow for his sins, which so humbles him that he hopes for salvation only from divine grace.

The Pauline conceptions of *δικαίος*, *δικαιοσύνη*, *δικαίω*, are elucidated esp. by Winzer, De vocabulis *δικαίος*, etc., in Ep. ad Rom., Lips. 1831; Usteri, Paulin. Lehrbegriff p. 86 sq. ed. 4 etc.; Neander, Gesch. der Pflanzung u.s.w. ii. p. 567 sqq. et passim, ed. 3, [Robinson's trans. of ed. 4, pp. 382 sqq., 417 sqq.]; Baur, Paulus p. 572 sqq. [Zeller's] ed. 2, vol. ii. 145-183; Eng. trans. vol. ii. p. 134 sqq.; Rauwenhoff, Disquisitio etc., Lugd. Bat. 1852; Lipsius, Die paulin. Rechtfertigungslehre, Lpz. 1853; Schmid, Bibl. Theologie des N. T. p. 562 sqq. ed. 2, [p. 558 sqq. ed. 4; Eng. trans. p. 495 sq.]; Ernesti, Vom Ursprung der Sünde u.s.w. i. p. 152 sqq.; Messner, Lehre der Apostel, p. 256 sqq., [summary by S. R. Asbury in Bib. Sacr. for 1870, p. 140 sq.]; Jul. Köstlin in the Jahrb. für deutsche Theol. 1856 fasc. 1 p. 85 sqq.; Wieseler, Commentar ii. d. Br. an d. Galater, p. 176 sqq. [see in Schaff's Lange's Rom. p. 122 sq.]; Kahnis, Lutherische Dogmatik, Bd. i. p. 592 sqq.; Philippi, Dogmatik, v. 1 p. 208 sqq.; Weiss, Bibl. Theol. des N. T. § 65; Ritschl, Die christl. Lehre v. d. Versöhnung u. Rechtf. ii. 318 sqq.; Pfleiderer, Paulinismus, p. 172 sqq. [Eng. trans. vol. i. p. 171 sqq.; but esp. Dr. Jas. Morison, Crit. Expos. of the Third Chap. of the Ep. to the Rom. pp. 163-198. On the patristic usage see Reithmayr, Galaterbrief, p. 177 sq.; Cremer, Wörterbuch, 4te Aufl. p. 285; Suicer, Thesaur. s. v.].

In classic Grk. *δικαίω* (Ionic *δικαίέω*, Hdt.) is 1. i. q. *δικαίον νομίζω*, to deem right or fair: τί, often foll. by the inf.; to choose what is right and fair, hence univ. to choose, desire, decide: Hdt., Soph., Thuc., al. 2. with acc. of person, τὸ δίκαιον ποιεῖν τινα to do one justice, in a bad sense, viz. to condemn, punish, one: Hdt., Thuc., Plat., al.; hence δικαιοῦσθαι, to have justice done one's self, to suffer justice, be treated rightly, opp. to ἀδικεῖσθαι, Aristot. eth. Nic. 5, 9, 11 p. 1136\*, 18 sqq. (In like manner the German *rechtfertigen* in its early forensic use bore a bad sense viz. to try judicially (so for ἀνακρίνειν, Acts xii. 19 Luther), then condemn; execute judgment, esp. put to death.)\*

*δικαίωμα*, -τος, τό, (fr. *δικαίω*; ὁ δεδικαιώται or τὸ δεδικαιωμένον), Sept. very often for *ῥῆ*, *ῥῆκ*, and *ὑπ᾿ῥῆ*; for *ῥῆκ*, Deut. xxx. 16; 1 K. ii. 3; plur. occasionally for *ῥῆκ*; 1. that which has been deemed right so as to have the force of law; a. what has been established and ordained by law, an ordinance: univ. of an appointment of God having the force of law, Ro. i. 32; plur. used of the divine precepts of the Mosaic law: τοῦ κυρίου, Lk. i. 6; τοῦ νόμου, Ro. ii. 26; τὸ δικάσιμα τοῦ νόμου, collectively, of the (moral) precepts of the same law, Ro. viii. 4; δικάσιμα λατρείας, precepts concerning the public worship of God, Heb. ix. 1; δικάσιμα σαρκός, laws respecting bodily purity [(?) cf. vii. 16], ibid. vs. 10. b. a judicial decision, sentence; of God — either the favorable judgment by which he acquits men and declares

them acceptable to him, Ro. v. 16; or unfavorable: sentence of condemnation, Rev. xv. 4, (punishment, Plat. legg. 9, 864 e.). 2. a righteous act or deed: τὰ δικάσιμα τῶν ἀγίων, Rev. xix. 8 (τῶν πατέρων, Bar. ii. 19); ἐνὸς δικάσιμα, the righteous act of one (Christ) in his giving himself up to death, opp. to the first sin of Adam, Ro. v. 18, (Aristot. eth. Nic. 5, 7, 7 p. 1135\*, 12 sq. καλεῖται δὲ μᾶλλον δικαιοπράγῃμα τὸ κοινόν, δικάσιμα δὲ τὸ ἐπ' ἀνθρώπῳ τοῦ ἀδικήματος, [cf. rhet. 1, 13, 1 and Cope's note on 1, 3, 9]). [Cf. reff. in *δικαίω*.]\*

*δικαίως*, adv., [fr. Hom. down]; 1. justly, agreeably to right: κρίνειν (see *δικαίω*, 2), 1 Pet. ii. 23; to suffer, Lk. xxiii. 41. 2. properly, as is right: 1 Co. xv. 34. 3. uprightly, agreeably to the law of rectitude: 1 Th. ii. 10 (ὁσῶς καὶ δικάσιμα, as Plat. rep. 1 p. 331 a. [cf. Trench § lxxxviii. p. 328]); Tit. ii. 12.\*

*δικαίως*, -ως, ἡ, (fr. *δικαίω*, equiv. to τὸ δικάσιμα, the act τοῦ δικαιοῦντος; in extra-bibl. writ. fr. Thuc. on, the justification or defence of a cause; sentence of condemnation; judgment in reference to what is just), the act of God's declaring men free from guilt and acceptable to him; adjudging to be righteous, [A. V. justification]: διὰ τὴν δικαιοσύνην ἡμῶν, because God wished to declare us righteous, Ro. iv. 25; εἰς δικαιοσύνην ζωῆς, unto acquittal, which brings with it the bestowment of life, Ro. v. 18. [Cf. reff. in *δικαίω*.]\*

*δικαστής*, -ου, ὁ, (δικάζω), a judge, arbitrator, umpire: Lk. xii. 14 [here crit. texts *κριτήν*]; Acts vii. 27 (fr. Ex. ii. 14); Acts vii. 35. (Sept. for *ὑδῶ*; in Grk. writ. fr. [Aeschyl. and] Hdt. on.)\*

[SYN. *δικαστής*, *κριτής*: acc. to etymol. and classic usage δ. is the more dignified and official term; κ. gives prominence to the mental process, whether the 'judge' be a magistrate or not. Schmidt ch. 18, 6.]

*δίκη*, -ης, ἡ, [allied with δεικνυμι, Curtius § 14], fr. Hom. down; 1. custom, usage, [cf. Schmidt ch. 18, 4 cf. 3]. 2. right, justice. 3. a suit at law. 4. a judicial hearing, judicial decision, esp. a sentence of condemnation; so in Acts xxv. 15 [L T Tr WH *καταδίκην*]. 5. execution of the sentence, punishment, (Sap. xviii. 11; 2 Macc. viii. 11): δίκην ὑπέχειν, Jude 7; δίκην τίνειν (Soph. El. 298; Aj. 113; Eur. Or. 7), to suffer punishment, 2 Th. i. 9. 6. the goddess Justice, avenging justice: Acts xxviii. 4, as in Grk. writ. often fr. Hes. theog. 902 on; (of the avenging justice of God, personified, Sap. i. 8, etc.; cf. Grimm ad loc. and Com. on 4 Macc. p. 318, [he cites 4 Macc. iv. 13, 21; viii. 13, 21; ix. 9; xi. 3; xii. 12; xviii. 22; Philo adv. Flacc. § 18; Euseb. h. e. 2, 6, 8]).\*

*δίκτυον*, -ου, τό, [perhaps fr. ΔΙΚΕΙΝ to cast, cf. Etym. Magn. col. 275, 21], a net: Mt. iv. 20 sq.; Mk. i. 18 sq.; Lk. v. 2, 4-6; Jn. xxi. 6, 8, 11. (Hom. et sqq.)\*

[SYN. *δίκτυον*, *ἀμφίβληστρον*, *σάγγινη*: δ. seems to be the general name for nets of all kinds; whereas ἀμφ. and σάγ. designate specifically nets for fishing: — the former a casting-net, generally pear-shaped; the latter a seine or drag-net. Cf. Trench § lxiv.; B.D. s. v. Net.]

*διλογος*, -ον, (δῖς and λέγω); 1. saying the same thing twice, repeating: Poll. 2, 118 p. 212 ed. Hemst.; whence



**διλογεῖν** and **διλογία**, Xen. de re equ. 8, 2. **2.** *double-tongued, double in speech, saying one thing with one person, another with another* (with intent to deceive): 1 Tim. iii. 8.\*

**διό**, conjunction i. q. δι' ὅ, [fr. Thuc. and Plato down], *wherefore, on which account*: Mt. xxvii. 8; Lk. i. 35; vii. 7; Acts x. 29; Ro. i. 24; ii. 1; 1 Co. xii. 3; 2 Co. vi. 17; Heb. iii. 7; Jas. i. 21; 1 Pet. i. 13, and often. [Cf. W. 445 (414); B. 233 (200); on Paul's use, see Ellic. on Gal. iv. 31.]

**δι-οδεύω**: impf. διώδενον; [1 aor. διώδευσα]; **1.** *to pass or travel through*: τόπον τινά, Acts xvii. 1; (Sept., Polyb., Plut., al.). **2.** *to travel hither and thither, go about*: with κατά πόλιν καὶ κόμην added, through city and village, Lk. viii. 1.\*

**Διονύσιος**, -ον, ὁ, *Dionysius*, an Athenian, a member of the Areopagus, converted to Christianity by Paul's instrumentality: Acts xvii. 34. [Cf. B.D. s. v.]\*

**διό-περ**, conjunction, (fr. διό and the enclitic particle πέρ [q. v.]), [fr. Thuc. down]; *on which very account*, [A. V. *wherefore*]: 1 Co. viii. 13 [Treg. διό περ]; x. 14; xiv. 13 where L T Tr WH διό.\*

**διοπετής**, -ές, (fr. Διός of Zeus, and πέτω for πίπτω; in prof. writ. also δύπετής), *fallen from Zeus*, i. e. *from heaven*: τὸ διοπετές, sc. ἄγαλμα (which is expressed in Eur. Iph. T. 977; Hdian. 1, 11, 2 [1 ed. Bekk.; cf. W. 234 (219); 592 (551)]), an image of the Ephesian Artemis which was supposed to have fallen from heaven, Acts xix. 35; [cf. Meyer ad loc.; Farrar, St. Paul, ii. 13 sq.].\*

**διόρθωμα**, -τος, τό, (fr. διορθόω to set right); *correction, amendment, reform*: Acts xxiv. 2 (3) L T Tr WH for R G κατορθωμάτων. (Hippocr., Aristot., Polyb. 3, 13; Plut. Num. 17; Diog. Laërt. 10, 121; [cf. Lob. ad Phryn. p. 250 sq.].)\*

**δι-όρθωσις**, -εως, ἡ, (fr. διορθόω); **1.** *prop. in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as (in Hippocr.) broken or misshapen limbs.* **2.** *of acts and institutions, reformation*: καιρὸς διορθώσεως a season of reformation, or the perfecting of things, referring to the times of the Messiah, Heb. ix. 10. (Aristot. Pol. 3, 1, 4 [p. 1275<sup>b</sup>, 13]; νόμον, de mund. 6 p. 400<sup>b</sup>, 29; [cf. Joseph. c. Ap. 2, 20, 2]; Polyb. 3, 118, 12 τῶν πολιτευμάτων, Diod. 1, 75 τῶν ἀμαρτημάτων, Joseph. antt. 2, 4, 4; b. j. 1, 20, 1; al.; [cf. Lob. ad Phryn. p. 250 sq.].)\*

**δι-ορύσσω**; Pass., 1 aor. inf. διορυχθῆναι (Mt. xxiv. 43 T Tr WH; Lk. xii. 39 T WH Trmrg.); 2 aor. inf. διορύνῃναι, [cf. WH. App. p. 170; fr. Hom. down]; *to dig through*: a house (Xen. symp. 4, 30; Job xxiv. 16 Sept.), Mt. xxiv. 43; Lk. xii. 39; absol. Mt. vi. 19 sq. [W. 594 (552); B. 146 (127)].\*

[Δίος, see Δίς.]

**Διόσ-κουροι** (Phrynichus prefers the form Διόσκοροι; in earlier Attic the dual τῶ Διόσκόρῳ was more usual, cf. Lob. ad Phryn. p. 235), -ων, οἱ, (fr. Διός of Zeus, and κούρος or κόρος boy, as κόρη girl), *Dioscuri*, the name

given to Castor and [(Polydeuces, the Roman)] Pollux, the twin sons of Zeus and Leda, tutelary deities of sailors: Acts xxviii. 11 [R. V. *The Twin Brothers*; cf. B.D. s. v. Castor and Pollux].\*

**δι-ότι**, conjunction, equiv. to διὰ τοῦτο, ὅτι; **1.** *on this account that, because*, [cf. W. 445 (415)]: Lk. ii. 7; xxi. 28; Acts [xiii. 35, where R G διό]; xvii. 31 Rec.; xx. 26 T WH Trmrg.; xxii. 18; 1 Co. xv. 9; Gal. ii. 16 (L T Tr WH ὅτι); Phil. ii. 26; 1 Th. ii. 8; iv. 6; Heb. xi. 5, 23; Jas. iv. 3; 1 Pet. i. 16, 24; ii. 6 [Rec. διὸ καί]. **2.** *for* (cf. Fritzsche on Ro. i. 19, vol. i. p. 57 sq.; [per contra Mey. ad loc.; Ellic. on Gal. ii. 16; (cf. Jebb in Vincent and Dickson, Modern Greek etc. ed. 2, App. § 80, 3)]): Lk. i. 13; Acts x. 20 Rec.; xviii. 10; Ro. i. 19, 21; iii. 20; viii. 7; (1 Th. ii. 18 L T Tr WH for R G διό); [1 Pet. i. 16<sup>b</sup> Tdf. From Hdt. down.]\*

**Διοτρεφής** [L WH -τρέφης; cf. Chandler §§ 634, 637], ὁ, (fr. Διός and τρέφω, nourished by Zeus, or foster-child of Zeus), *Diotrephes*, a Christian man, but proud and arrogant: 3 Jn. vs. 9 sq. [Cf. B. D. (esp. Am. ed.) s. v.]\*

**διπλός** (-οῦς), -ή (ῆ), -όον (-οῦν), [fr. Hom. down], *twofold, double*: 1 Tim. v. 17; Rev. xviii. 6; διπλότερος (a compar. found also in Appian. hist. praef. § 10, from the positive form διπλός [B. 27 (24)] ὑμῶν, *twofold more than yourselves*, Mt. xxiii. 15 [cf. Just. M. dial. 122]).\*

**διπλῶς**, -ῶ: [1 aor. ἐδίπλωσα]; (διπλῶς); *to double*: διπλώσατε αὐτῇ [only R G] διπλᾷ [τὰ δ. T Tr WH br.] i. e. *return to her double, repay in double measure the evils she has brought upon you*, Rev. xviii. 6 [R. V. *double unto her the double*]. (Xen. Hell. 6, 5, 19; Plut. Cam. 41; Diog. Laërt. 6, 22).\*

**δὶς**, adv., [Curtius § 277; fr. Hom. down], *twice*: Mk. xiv. 30, 72; δὶς τοῦ σαββάτου twice in the week, Lk. xviii. 12; καὶ ἅπαξ καὶ δὶς (see ἅπαξ, c.), Phil. iv. 16; 1 Th. ii. 18. In the phrase δὶς ἀποθάνοντα, Jude 12, δὶς is not equiv. to *completely, absolutely*; but the figure is so adjusted to the fact, that men are represented as twice dead in a moral sense, first as not having yet been regenerated, and secondly as having fallen from a state of grace; see ἀποθνήσκω, I. 4; [but cf. the various interp. as given in (Mey.) Luther or in Schaff's Lange (Fronm.) ad loc. In the Babyl. Talm. (Ber. 10 a.) we read, 'Thou art dead here below, and thou shalt have no part in the life to come'.]\*

**Δίς**, an unused nominat. for Ζεύς, gen. Διός, acc. Δία (Δίαν, Acts xiv. 12 Tdf. ed. 7; see in ἄρρην and B. 14 (373)), *Zeus, Jupiter*, the supreme divinity in the belief of Greeks and Romans; the father of gods and men: Acts xiv. 12 sq. (2 Macc. vi. 2.) [Cf. Ζεύς].\*

**δισ-μυριάς**, -άδος, ἡ, *twice ten thousand, two myriads*: Rev. ix. 16 L T (WH δὶς μυριάδες), for R G δύο μυριάδες.\*

**διστάζω**: 1 aor. ἐδίστασα; (δὶς); *to doubt, waver*: Mt. xiv. 31; xxviii. 17. (Plat., [Soph.], Aristot., Plut., al.)\*

**δίστομος**, -ον, (δὶς and στόμα), *having a double mouth*, as a river, Polyb. 34, 10, 5; [δόδοι i. e. branching, Soph. O. C. 900]. As στόμα is used of the edge of a sword and of other weapons, so δίστομος has the meaning *two-edged*: used of a sword in Heb. iv. 12; Rev. i. 16; ii. 12, and



acc. to Schott in xix. 15; also Judges iii. 16; Prov. v. 4; Ps. cxlix. 6; Sir. xxi. 3; ξίφος, Eur. Hel. 983.\*

**δι-σ-χίλιοι**, -αι, -α, two thousand: Mk. v. 13. [From Hdt. down.]\*

**δι-υλίζω** [R G T Tr διῦλ. (see Υ, υ)]; (υλίζω to defecate, cleanse from dregs or filth); to filter through, strain thoroughly, pour through a filter: τὸν κώνωπα, to rid wine of a gnat by filtering, strain out, Mt. xxiii. 24. (Amos vi. 6 διυλισμένος οἶνος, Artem. oneir. 4, 48 ἔδοξαν διυλίζειν πρότερον τὸν οἶνον, Dioscor. 2, 86 διὰ ῥάκους λινοῦ διυλισθέν [et passim; Plut. quaest. conviv. 6, 7, 1, 5]; Archyt. ap. Stob. floril. i. p. 13, 40 metaph. θεὸς εὐλακρινῇ καὶ διυλισμέναν ἔχει τὴν ἀρετάν.)\*

**διχάζω**: 1 aor. inf. διχάσαι; (δίχα); to cut into two parts, cleave asunder, dissever: Plat. polit. p. 264 d.; metaph. διχάζω τινὰ κατὰ τινος, to set one at variance with [lit. against] another: Mt. x. 35. [Cf. Fischer, De vitiiis lexx. etc. p. 334 sq.]\*

**διχοστασία**, -ας, ἡ, (διχοστατέω to stand apart), dissension, division; plur.: Ro. xvi. 17; 1 Co. iii. 3 [Rec.]; Gal. v. 20. (Occasionally in Grk. writ. fr. Solon in Dem. p. 423, 4 and Hdt. 5, 75 on; [1 Macc. iii. 29].)\*

**διχοτομέω**, -ω: fut. διχοτομήσω; (διχοτόμος cutting in two); to cut into two parts (Ex. xxix. 17): Mt. xxiv. 51; Lk. xii. 46,—in these passages many suppose reference to be made to that most cruel mode of punishment, in use among the Hebrews (1 S. xv. 33) and other ancient nations (see Win. RWB. s. v. Lebensstrafen; [B. D. s. v. Punishments, III. b. 3; esp. Wetstein on Mt. l. c.]), by which criminals and captives were cut in two. But in the text the words which follow, and which imply that the one thus 'cut asunder' is still surviving, oppose this interpretation; so that here the word is more fitly translated cut up by scourging, scourge severely, [but see Meyer on Mt. l. c.]. (Occasionally in Grk. writ. fr. Plato down.)\*

**διψάω**, -ω, subjunc. pres. 3 pers. sing. διψᾷ (Jn. vii. 37; Ro. xii. 20; often so fr. the Maced. age on for the Attic διψῆ, cf. W. § 13, 3 b.; [B. 44 (38)]; Lob. ad Phryn. p. 61); fut. διψήσω; 1 aor. ἐδιψῆσα; (διψα thirst); [fr. Hom. down]; to thirst; 1. absolutely, to suffer thirst; suffer from thirst: prop., Mt. xxv. 35, 37, 42, 44; Jn. iv. 15; xix. 28; Ro. xii. 20; 1 Co. iv. 11; figuratively, those are said to thirst who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened: Jn. iv. 13 sq.; vi. 35; vii. 37; Rev. vii. 16; xxi. 6; xxii. 17; (Sir. xxiv. 21 (20); li. 24). 2. with an acc. of the thing desired: τὴν δικαιοσύνην, Mt. v. 6, (Ps. lxiii. (lxiii.) 2; in the better Grk. writ. with gen.; cf. W. § 30, 10 b.; [B. 147 (129)]; ελευθερίαν, Plat. rep. 8 p. 562 c.; τιμῆς, Plut. Cat. maj. 11; al.; cf. W. 17).\*

**δίψος**, -τος (-ους), τό, thirst: 2 Co. xi. 27. [From Thue. down, for the older δίψα.]\*

**δίψυχος**, -ον, (δῖς and ψυχῇ), double-minded; a. wavering, uncertain, doubting: Jas. i. 8, (οἱ δίψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ θεοῦ δυνάμεως, Clem. Rom. 1 Cor. 11, 2; ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τὴν ψυχὴν [al. τῇ ψυχῇ], ibid. 23, 3; μὴ γίνου δίψυχος ἐν προσευχῇ

σου, εἰ ἔσται ἡ οὐ, Constt. apostol. 7, 11; μὴ γίνου δίψυχος ἐν προσευχῇ σου, μακάριος γὰρ ὁ μὴ διστάσας, Ignat. ad Heron. 7; [cf. reff. in Müller's note on Barn. ep. 19, 5]). b. divided in interest sc. between God and the world: Jas. iv. 8. Not found in prof. writ. [Philo, frag. ii. 663].\*

**διωγμός**, -οῦ, ὁ, (διώκω), persecution: Mt. xiii. 21; Mk. iv. 17; x. 30; Acts viii. 1; xiii. 50; Ro. viii. 35; plur., 2 Co. xii. 10; 2 Th. i. 4; 2 Tim. iii. 11. [Fr. Aeschyl. down.]\*

**διώκτης**, -ου, ὁ, (διώκω), a persecutor: 1 Tim. i. 13. Not found in prof. writ.\*

**διώκω**; impf. ἐδιώκον; fut. διώξω (Mt. xxiii. 34; Lk. xxi. 12; Jn. xv. 20; 2 S. xxii. 38; Sap. xix. 2; a rarer form for the more com. Attic διώξομαι, cf. Bttm. Ausf. Spr. ii. 154; W. 84 (80); [B. 53 (46)]; esp. Veitch s. v.; Rutherford, New Phryn. p. 377); 1 aor. ἐδιώξα; Pass., [pres. διώκομαι]; pf. ptc. δεδιωγμένος; 1 fut. διωχθήσομαι; (fr. διώ to flee); Sept. commonly for ἔρη; 1. to make to run or flee, put to flight, drive away: (τινὰ) ἀπὸ πόλεως εἰς πόλιν, Mt. xxiii. 34, cf. x. 23 Grsb. 2. to run swiftly in order to catch some person or thing, to run after; absol. (Hom. Il. 23, 344; Soph. El. 738, etc.; διώκειν δρόμῳ, Xen. an. 6, 5, 25; cf. 7, 2, 20), to press on: fig. of one who in a race runs swiftly to reach the goal, Phil. iii. 12 (where distinguished fr. καταλαμβάνειν, [cf. Hdt. 9, 58; Leian. Hermot. 77]), vs. 14. to pursue (in a hostile manner): τινά, Acts xxvi. 11; Rev. xii. 13. Hence, 3. in any way whatever to harass, trouble, molest one; to persecute, (cf. Lat. persequor, Germ. verfolgen): Mt. v. 10–12, 44; x. 23; Lk. xxi. 12; [xi. 49 WH Tr mrg.]; Jn. v. 16; xv. 20; Acts vii. 52; ix. 4 sq.; xxii. 4, 7 sq.; xxvi. 14 sq.; Ro. xii. 14; 1 Co. iv. 12; xv. 9; 2 Co. iv. 9; Gal. i. 13, 23; iv. 29; v. 11; Phil. iii. 6; 2 Tim. iii. 12; Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something, Gal. vi. 12 [here L mrg. T read διώκονται (al. -κονται), see WH. App. p. 169; on the dat. see W. § 31, 6 c.; B. 186 (161)]. 4. without the idea of hostility, to run after, follow after: some one, Lk. xvii. 23. 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire: Ro. ix. 30 (distinguished here fr. καταλαμβάνειν); 1 Tim. vi. 11; 2 Tim. ii. 22, (in both pass. opp. to φεύγειν); νόμον δικαιοσύνης, Ro. ix. 31, (Prov. xv. 9; τὸ δίκαιον, Deut. xvi. 20; Sir. xxvii. 8, where distinguished fr. καταλαμβάνειν); τ. φιλοξενίαν, Ro. xii. 13; τὰ τῆς εἰρήνης, Ro. xiv. 19 [here L mrg. Tr mrg. WH mrg. T read διώκομεν (for the διώκομεν of al.), see WH. App. p. 169]; τ. ἀγάπην, 1 Co. xiv. 1; τὸ ἀγαθόν, 1 Th. v. 15; εἰρήνην, Heb. xii. 14; 1 Pet. iii. 11 (here joined with ζητεῖν τι); times without number in Grk. writ. (fr. Hom. Il. 17, 75 διώκειν ἀκίχτητα on; as τιμὰς, ἀρετὴν, τὰ καλά, [cf. W. 30.]). [COMP.: ἐκ, κατα-διώκω.]\*

**δόγμα**, -τος, τό, (fr. δοκέω, and equiv. to τὸ δεδογμένον), an opinion, a judgment (Plat., al.), doctrine, decree, ordinance; 1. of public decrees (as τῆς πόλεως, Plat. leg. 1 p. 644 d.; of the Roman Senate, [Polyb. 6, 13, 2]; Hdtian. 7, 10, 8 [5 ed. Bekk.]); of rulers, Lk. ii. 1; Acts xvii. 7; Heb. xi. 23 Lehm., (Theodot. in Dan. ii. 13; iii. 10; iv. 3; vi. 13, etc.,—where the Sept. use other words).



2. of the rules and requirements of the law of Moses, 3 Macc. i. 3; διατήρησις τῶν ἀγίων δογμάτων, Philo, alleg. legg. i. § 16; carrying a suggestion of severity, and of threatened punishment, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, the law containing precepts in the form of decrees [A. V. *the law of commandments contained in ordinances*], Eph. ii. 15; τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασι equiv. to τὸ τοῖς δόγμασι (dat. of instrument) ὃν καθ' ἡμῶν, the bond against us by its decrees, Col. ii. 14; cf. W. § 31, 10 Note 1, [B. 92 (80)]; on both pass. see Bp. Lghtft. on Col. i. c.]. 3. of certain decrees of the apostles relative to right living: Acts xvi. 4. (Of all the precepts of the Christian religion: βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ κυρίου καὶ τῶν ἀποστόλων, Ignat. ad Magnes. 13, 1; of the precepts ('sentences' or tenets) of philosophers, in the later prof. writ.: Cic. acad. 2, 9, 27 de suis decretis, quae philosophi vocant *dogmata*.) [On the use of the word in general, see Bp. Lghtft. as above; (cf. 'Teaching' etc. 11, 3).]\*

δογματίζω: to decree, command, enjoin, lay down an ordinance: Diod. 4, 83, etc.; Esth. iii. 9; 2 Macc. x. 8 [etc.]; Sept. (not Theodot.) Dan. ii. 13; Pass. [pres. δογματίζομαι]; ordinances are imposed upon me, I suffer ordinances to be imposed upon me: Col. ii. 20 [R. V. *do ye subject yourselves to ordinances*; cf. W. § 39, 1 a.; B. 188 (163); Mey. or Bp. Lghtft. ad loc.].\*

δοκέω, -ω; impf. ἔδοκουν; 1 aor. ἔδοξα; (akin to δέχομαι or δέκομαι, whence δόκος an assumption, opinion, [cf. Lat. *decus, decet, dignus*; Curtius § 15; cf. his *Das Verbum*, i. pp. 376, 382]); [fr. Hom. down]; 1. to be of opinion, think, suppose: foll. by acc. with inf., Mk. vi. 49 [R G L Tr]; 2 Co. xi. 16; 1 Co. xii. 23; with an inf. relating to the same subject as that of δοκέω itself, Lk. viii. 18 (ὃ δοκεῖ ἔχειν); xxiv. 37 (ἔδοκουν πνεῦμα θεωρεῖν); Jn. v. 39; xvi. 2; Acts xii. 9; xxvii. 13; 1 Co. iii. 18; vii. 40; viii. 2; x. 12; xiv. 37; Gal. vi. 3; Phil. iii. 4; Jas. i. 26; μὴ δόξητε λέγειν ἐν ἑαυτοῖς do not suppose that ye may think, Mt. iii. 9; cf. Fritzsche ad loc. foll. by ὅτι, Mt. vi. 7; xxvi. 53; [Mk. vi. 49 T WH]; Lk. xii. 51; xiii. 2, 4; xix. 11; Jn. v. 45; xi. 13, [31 T Tr WH]; xiii. 29; xx. 15; 1 Co. iv. 9; 2 Co. xii. 19; Jas. iv. 5. so used that the object is easily understood from the context: Mt. xxiv. 44 (ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται); Lk. xii. 40; xvii. 9 [R G L br. Tr mrg. br.]; forming a parenthesis in the midst of a question: πόσῳ, δοκεῖτε, χείρονος ἀξιωθήσεται τιμωρίας; Heb. x. 29; (Arstph. Acharn. 12 πῶς τοῦτ' ἔσεισέ μου, δοκεῖς, τὴν καρδίαν; Anacr. 40, 15 [i. e. 35 (33), 16] πόσον, δοκεῖς, ποιοῦσιν, ἔρως, ὅσους σὺ βάλλεις;). [Syn. see ἡγέομαι, fin.] 2. intrans. to seem, be accounted, reputed: Lk. x. 36; xxii. 24; Acts xvii. 18; xxv. 27; 1 Co. xii. 22; 2 Co. x. 9; Heb. xii. 11; ἔδοξα ἐμᾶντῳ δεῖν πράξαι, I seemed to myself, i. e. I thought, Acts xxvi. 9 [cf. B. 111 (97)]; οἱ δοκοῦντες ἀρχεῖν those that are accounted to rule, who are recognized as rulers, Mk. x. 42; οἱ δοκοῦντες εἶναι τι those who are reputed to be somewhat (of importance), and therefore have influence, Gal. ii. 6, [9], (Plat. Euthyd. p. 303 c.); simply, οἱ δοκοῦντες those highly esteemed, of repute, looked up to, influential, Gal. ii. 2 (often in Grk.

writ. as Eur. Hec. 295, where cf. Schäfer; [cf. W. § 45, 7]). By way of courtesy, things certain are sometimes said δοκεῖν, as in Heb. iv. 1 (cf. Cic. offic. 3, 2, 6 ut tute tibi defuisse videare); 1 Co. xi. 16 [but cf. Mey. ad loc.]; cf. W. § 65, 7 c. 3. impers. δοκεῖ μοι, it seems to me; i. e. a. I think, judge: thus in questions, τί σοι (ὕμιν) δοκεῖ; Mt. xvii. 25; xviii. 12; xxi. 28; xxii. 17, 42; xxvi. 66; Jn. xi. 56; κατὰ τὸ δοκοῦν αὐτοῖς as seemed good to them, Heb. xii. 10, (Leian. Tim. § 25, and παρὰ τὸ δοκοῦν ἡμῖν, Thuc. i, 84). b. ἔδοξέ μοι it seemed good to, pleased, me; I determined: foll. by inf., Lk. i. 3; Acts xv. 22, 25, 28, 34 Rec.; also often in Grk. writ. COMP.: εὖ, συν- εν- δοκέω.\*

[Syn. δοκεῖν 2, φαίνεσθαι: φαίν. (primarily of luminous bodies) makes reference to the actual external appearance, generally correct but possibly deceptive; δοκ. refers to the subjective judgment, which may or may not conform to the fact. Hence such a combination as δοκεῖ φαίνεσθαι is no pleonasm. Cf. Trench § lxxx.; Schmidt ch. 15.]

δοκιμάζω; [fut. δοκιμάσω]; 1 aor. ἔδοκίμασα; Pass., [pres. δοκιμάζομαι]; pf. δεδοκίμασμαι; (δόκιμος); Sept. chiefly for יָצָא; as in Grk. writ. fr. [Hdt., Thuc.], Xen. and Plat. on, to try; 1. to test, examine, prove, scrutinize (to see whether a thing be genuine or not), as metals: χρυσίον διὰ πυρός (Isocr. p. 240 d. [i. e. Panathen. § 14]; ad Demon. p. 7 b. [here Bekk. βασανίζομεν]; Sept., Prov. viii. 10; Sir. ii. 5; Sap. iii. 6; ἀργυρον, Prov. xvii. 3, [cf. Zech. xiii. 9]), 1 Pet. i. 7; other things: Lk. xii. 56; xiv. 19; 2 Co. viii. 8; Gal. vi. 4; 1 Th. ii. 4; v. 21; τὰ διαφέροντα, Ro. ii. 18; Phil. i. 10, [al. refer these pass. to 2; see διαφέρω, 2 b.]; men, 1 Tim. iii. 10 (in the pass.); ἑαυτόν, 1 Co. xi. 28; 2 Co. xiii. 5, (cf. ἐξετάζειν ἑαυτόν, Xen. mem. 2, 5, 1 and 4); θεόν, Heb. iii. 9 (R G, fr. Ps. xciv. (xcv.) 9; on the sense of the phrase see πειράζω, 2 d. β.); τὰ πνεύματα, foll. by εἰ whether etc. 1 Jn. iv. 1; foll. by indir. disc., Ro. xii. 2; 1 Co. iii. 13; Eph. v. 10. 2. to recognize as genuine after examination, to approve, deem worthy: 1 Co. xvi. 3; τινὰ σπουδαῖον ὄντα, 2 Co. viii. 22; ἐν ᾧ δοκιμάζει for ἐν τούτῳ, ὃ δοκιμάζει in that which he approves, deems right, Ro. xiv. 22; δεδοκίμασμεθα ὑπὸ τοῦ θεοῦ πιστευσθῆναι τὸ εὐαγγέλιον we have been approved by God to be intrusted with the business of pointing out to men the way of salvation, 1 Th. ii. 4; οὐκ ἔδοκίμασαν τὸν θεόν ἔχειν ἐν ἐπιγνώσει they did not think God worthy to be kept in knowledge, Ro. i. 28. [On δοκιμάζω (as compared with πειράζω) see Trench § lxxiv.; Cremer s. v. πειράζω. COMP.: ἀποδοκιμάζω].\*

δοκιμασία, -ας, ἡ, a proving, putting to the proof: πειράζειν ἐν δοκιμασίᾳ to tempt by proving, Heb. iii. 9 L T Tr WH. ([Lys.], Xen., Plat., Dem., Polyb., Plut., al.; λίθος δοκιμασίας, Sir. vi. 21.)\*

δοκιμή, -ης, ἡ, (δόκιμος); 1. in an active sense, a proving, trial: θλίψεις, through affliction, 2 Co. viii. 2. 2. approvedness, tried character: Ro. v. 4; 2 Co. ii. 9; Phil. ii. 22; τῆς διακονίας, exhibited in the contribution, 2 Co. ix. 13. 3. a proof [objectively], a specimen of tried worth: 2 Co. xiii. 3. (Diosc. 4, 186 (183); occasionally in eccl. writ.)\*



δοκίμιον, -ου, τό, (δοκιμή); 1. i. q. τὸ δοκιμάζειν, the proving: τῆς πίστεως, Jas. i. 3. 2. that by which something is tried or proved, a test: Dion. Hal. ars rhet. 11; γλῶσσα γεύσεως δοκίμιον, Longin. de sublim. 32, 5; δοκίμιον δὲ στρατιωτῶν κάματος, Hdtan. 2, 10, 12 [6 ed. Bekk.]; in Sept. of a crucible or furnace for smelting: Prov. xxvii. 21; Ps. xi. (xii.) 7. 3. equiv. to δοκιμή, 2: ὑμῶν τῆς πίστεως, your proved faith, 1 Pet. i. 7. This word is treated of fully by Fritzsche in his Präliminariën u.s.w. pp. 40, 44.\*

δόκιμος, -ον, (δέχομαι); fr. Hdt. down; 1. prop. accepted, particularly of coins and metals, Gen. xxiii. 16; 2 Chr. ix. 17; Leian. Herm. 68, etc.; hence univ. proved, tried: in the N. T. one who is of tried faith and integrity [R. V. approved], Ro. xvi. 10 (τὸν δόκιμον ἐν Χριστῷ, the approved servant of Christ); 1 Co. xi. 19; 2 Co. x. 18; xiii. 7; 2 Tim. ii. 15 (παριστάναί ἐαυτὸν δόκιμον τῷ θεῷ); Jas. i. 12. 2. accepted i. q. acceptable, pleasing: εὐάρεστος τῷ θεῷ κ. δόκιμος [L. mrg. -μοις] τοῖς ἀνθρώποις, Ro. xiv. 18.\*

δόκος, -οῦ, ἡ, (fr. δέχομαι for δέχομαι, in so far as it has the idea of bearing [cf. Curtius § 11]); fr. Hom. down; a beam: Mt. vii. 3-5; Lk. vi. 41 sq.\*

δόλιος, -α, -ον, (δόλος); fr. Hom. on; deceitful: 2 Co. xi. 13.\*

δολιώω: (δόλιος); to deceive, use deceit: in Ro. iii. 13, fr. Ps. v. 10, impf. ἐδολιούσαν an Alexandrian form for ἐδολίουν, see Lob. ad Phryn. p. 349; W. § 13, 2 f.; Mullah p. 16; B. 43 (37); [cf. ἔχω]. (Not found in prof. writ.; [Numb. xxv. 18; Ps. civ. (cv.) 25. Cf. W. 26 (25).])\*

δόλος, -ον, ὁ, (fr. δέλω to catch with a bait [(?); Lat. dolus, cf. Curtius § 271]; see δελεάζω above); prop. bait, Hom. Od. 12, 252; a lure, snare; hence craft, deceit, guile: Mt. xxvi. 4; Mk. xiv. 1; vii. 22; Jn. i. 47 (48); Acts xiii. 10; 2 Co. xii. 16; Ro. i. 29; 1 Th. ii. 3 (οὐκ ἔστι ἐν δόλῳ, there is no deceit under it); 1 Pet. ii. [1], 22, and Rev. xiv. 5 Rec., after Is. liii. 9; λαλεῖν δόλον to speak deceitfully (Ps. xxxiii. (xxxiv.) 14), 1 Pet. iii. 10.\*

δολώω, -ῶ; (δόλος); 1. to ensnare: Hes., Hdt. and succeeding writers. 2. to corrupt, ([βδέλλιον and λίβανον, Dioscor. 1, 80. 81]; τὸν οἶνον, Leian. Hermot. 59): τὸν λόγον τοῦ θεοῦ, divine truth by mingling with it wrong notions, 2 Co. iv. 2. [Cf. Trench § lxii. and see καπηλεύω.]\*

δόμα, -τος, τό, (δίδωμι), a gift: Mt. vii. 11; Lk. xi. 13; Eph. iv. 8; Phil. iv. 17. (Plat. def. p. 415 b.; Plut.; often in Sept., chiefly for δῶρον.) Cf. Fritzsche on Mt. p. 291 sq. [who quotes Varro de ling. Lat. l. iv. p. 48 ed. Bip. "dos erit pecunia si nuptiarum causa data: haec Graece δωτήνη, ita enim hoc Siculi: ab eodem Donum. Nam Graece ut ipsi δῶρον, ut alii δόμα, et ut Attici δόσις."]\*

[Syn. δόμα, δόσις, δῶρον, δωρεά: δόσις. act. a giving, pass. thing given, cf. medical "dose"; δῶρον. specific "present," yet not always gratuitous or wholly unsuggestive of recompense; but δωρεά differs from δῶρον in denoting a gift which is also a gratuity, hence of the benefactions of a sover-

eign; a δόσις θεοῦ is what God confers as possessor of all things; a δωρεά θεοῦ is an expression of his favor; a δῶρον θεοῦ is something which becomes the recipient's abiding possession. Philo de cherub. § 25, says πάντων ἐκδήλων παριστάς (Num. xxviii. 2), ὅτι τῶν ὄντων τὰ μὲν χάριτος μέσης ἡξίωται, ἡ καλεῖται δόσις, τὰ δὲ ἀμείνωνος, ἧς ὄνομα οἰκεῖον δωρεά. Again, de leg. alleg. iii. § 70 (on the same bibl. pass.), διατηρήσεις ὅτι δῶρα δομάτων διαφέρουσιν: τὰ μὲν γὰρ ἐμφασιν μεγέθους τελείων ἀγαθῶν δηλοῦσιν... τὰ δὲ εἰς βραχύτατον ἔσταλται κτλ. Hence δόμα, δόσις, gift; δωρεά, δῶρον, benefaction, bounty, etc.; yet cf. e. g. Test. xii. Patr. test. Zab. § 1 ἐγὼ εἰμι Ζαβουλών, δόσις ἀγαθῇ τοῖς γονεῦσί μου, with Gen. xxx. 20 δεδώρηται ὁ θεός μοι δῶρον καλὸν... κ. ἐκάλεσε τὸ ὄνομα αὐτοῦ Ζαβουλών. Cf. Schmidt ch. 106.]

δόξα, -ης, ἡ, (δοκέω), [fr. Hom. down], Sept. most freq. for דּוֹכָא, several times for דּוֹרָא, דּוֹרָה, etc.;

I. opinion, judgment, view: in this sense very often in prof. writ.; but in the Bible only in 4 Macc. v. 17 (18).

II. opinion, estimate, whether good or bad, concerning some one; but (like the Lat. existimatio) in prof. writ. generally, in the sacred writ. always, good opinion concerning one, and as resulting from that, praise, honor, glory: Lk. xiv. 10; Heb. iii. 3; 1 Pet. v. 4; opp. to ἀτιμία, 2 Co. vi. 8; opp. to αἰσχύνη, Phil. iii. 19; joined with τιμή, Ro. ii. 7, 10; 1 Pet. i. 7; 2 Pet. i. 17; δόξα τινός, praise or honor coming to some one, Lk. ii. 32; Eph. iii. 13; coming from some one, Jn. viii. 54; xii. 43; τῶν ἀνθρώπων, τοῦ θεοῦ, Jn. xii. 43; Ro. iii. 23; persons whose excellence is to redound to the glory of others are called their δόξα: thus, ὑμεῖς ἐστε ἡ δόξα ἡμῶν, 1 Th. ii. 20; ἀδελφοὶ ἡμῶν δόξα Χριστοῦ, 2 Co. viii. 23. ἤτείν τὴν ἰδίαν δόξαν, or τ. δόξ. αὐτοῦ, Jn. vii. 18; viii. 50; of God, to endeavor to promote the glory of God, Jn. vii. 18; ἤτείν δόξαν ἐξ ἀνθρώπων, 1 Th. ii. 6; τὴν δόξαν τ. παρὰ τοῦ θεοῦ, Jn. v. 44; λαμβάνειν δόξαν (Lat. captare honorem) to seek to receive, catch at glory, Jn. v. 41, 44; to receive glory, 2 Pet. i. 17; Rev. v. 12; τὴν δόξαν, the glory due [cf. W. 105 (100) sq.; B. 88 (77); Ellic. on Gal. i. 5, cf. B. 89 (78)], Rev. iv. 11; διδοῖναι δόξαν τῷ θεῷ, ἡ ἡ ἡ or (Jer. xiii. 16) יְהוָה, to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one's gratitude to God for a benefit received, Lk. xvii. 18; by not distrusting God's promises, Ro. iv. 20; by celebrating his praises, Rev. iv. 9; xi. 13; xiv. 7; [xvi. 9]; xix. 7 (τὴν δόξαν the glory due); by rendering its due honor to God's majesty, Acts xii. 23; ὁδὸς δόξαν τῷ θεῷ, acknowledge that God knows all things, and show that you believe it by the confession you are about to make, Jn. ix. 24, cf. 1 S. vi. 5; Josh. vii. 19; Ev. Nicod. c. 14 [p. 622 ed. Thilo, 296 ed. Tdf.]; cf. Grimm on 4 Macc. i. 12. εἰς δόξαν θεοῦ, so as to honor God, to promote his glory (among men): Ro. xv. 7; 1 Co. x. 31; Phil. i. 11; ii. 11; εἰς τὴν δόξ. τ. θεοῦ, Ro. iii. 7; 2 Co. iv. 15; τῷ θεῷ πρὸς δόξαν, 2 Co. i. 20; πρὸς τὴν τοῦ κυρίου δόξαν, 2 Co. viii. 19; ὑπὲρ τῆς δόξης τοῦ θεοῦ, Jn. xi. 4; in doxologies: δόξα ἐν ὑψίστοις θεῷ, Lk. ii. 14, cf. xix. 38; αὐτῷ ἡ δόξα, Ro. xi. 36; Eph. iii. 21; 2 Pet. iii. 18; ᾧ ἡ δόξα, Ro. xvi. 27; Gal. i. 5; 2 Tim. iv. 18; Heb. xiii. 21; τῷ θεῷ ἡ δόξα, Phil. iv.



20; τιμή καὶ δόξα, 1 Tim. i. 17. [Even in classic Grk. δόξα is a word of wide signif., ranging from one's private opinion, fancy, to public opinion, repute, renown (κλέος; cf. the relation of φήμη to φάναι). Coupled with τιμή it denotes rather the splendid condition (evident *glory*), τιμή the estimate and acknowledgment of it (paid *honor*).]

III. As a translation of the Hebr. כְּבוֹד, in a use foreign to Grk. writ. [W. 32], *splendor, brightness*; 1. properly: τοῦ φωτός, Acts xxii. 11; of the sun, moon, stars, 1 Co. xv. 40 sq.; used of the heavenly brightness, by which God was conceived of as surrounded, Lk. ii. 9; Acts vii. 55, and by which heavenly beings were surrounded when they appeared on earth, Lk. ix. 31; Rev. xviii. 1; with which the face of Moses was once made luminous, 2 Co. iii. 7, and also Christ in his transfiguration, Lk. ix. 32; δόξα τοῦ κυρίου, in Sept. equiv. to כְּבוֹד ה', in the targ. and talm. שְׁכִינָה, Shekinah or Shechinah [see BB.DD. s. v.], *the glory of the Lord*, and simply ἡ δόξα, a bright cloud by which God made manifest to men his presence and power on earth (Ex. xxiv. 17; xl. 28 (34) sqq., etc.): Ro. ix. 4; Rev. xv. 8; xxi. 11, 23; hence, ὁ θεὸς τῆς δόξης (God to whom belongs δόξα) ὤφθη, Acts vii. 2; Χερουβείν δόξης, on whom the divine glory rests (so δόξα without the article, Ex. xl. 28 (34); 1 S. iv. 22; Sir. xlix. 8), Heb. ix. 5. 2. *magnificence, excellence, preëminence, dignity, grace*: βασιλείαι τοῦ κόσμου κ. ἡ δόξα αὐτῶν, i. e. their resources, wealth, the magnificence and greatness of their cities, their fertile lands, their thronging population, Mt. iv. 8; Lk. iv. 6; ἡ δόξα τῶν βασιλείων τῆς γῆς, Rev. xxi. [24; τῶν ἐθνῶν, *ibid.*] 26; used of royal state, splendid apparel, and the like: Mt. vi. 29; Lk. xii. 27, (Esth. v. 1; Joseph. antt. 8, 6, 5); glorious form and appearance: e. g. of human bodies restored to life, opp. to ἁρμία which characterized them when they were buried, 1 Co. xv. 43; ἡ δόξα τῆς σαρκός "omne id, quod in rebus humanis magnificum dicitur" (Calvin), 1 Pet. i. 24; εἶναι τιμὴν δόξα to be a glory, ornament, to one, 1 Co. xi. 15; univ. *preëminence, excellence*: 2 Co. iii. 8–11. 3. *majesty*; a. that which belongs to God; and a. the kingly majesty which belongs to him as the supreme ruler; so in pass. where it is joined with βασιλεία, κράτος, ἐξουσία, and the like: Mt. vi. 13 Rec.; esp. in doxologies, 1 Pet. iv. 11; v. 11 R G; Jude 25; Rev. i. 6; these pass. I have preferred to distinguish fr. those cited above, II. fin., and yet in pass. similar to each other in form it is not always clear whether δόξα is used to denote praise and honor, or regal majesty, as in Rev. vii. 12 ἡ εὐλογία κ. ἡ δόξα κ. ἡ σοφία κ. ἡ εὐχαριστία κ. ἡ τιμή κ. ἡ ἰσχύς, Rev. xix. 1 ἡ σωτηρία κ. ἡ δόξα κ. ἡ τιμή κ. ἡ δύναμις; likewise in Rev. v. 12, [13]. of the judicial majesty of God as exhibited at the last day, Jude vs. 24. ἀνὴρ εἰκὼν κ. δόξα θεοῦ ὑπάρχων, whose function of government reflects the majesty of the divine ruler, 1 Co. xi. 7; (ἡ) γυνὴ δόξα ἀνδρός, because in her the preëminence and authority of her husband are conspicuous, *ibid.* β. *majesty* in the sense of the absolute perfection of the deity: Ro. i. 23; 2 Co. iv. 6; Heb. i. 3; 2 Pet. i. 17; 1 Pet.

iv. 14; ἐν δόξῃ i. q. ἐνδόξως, i. e. as accords with his divine perfection, Phil. iv. 19 [cf. Mey. and Bp. Lghtft. ad loc.]; of the majesty of his saving grace: Ro. ix. 23; Eph. i. 12, 14, 18; iii. 16; 1 Tim. i. 11; 2 Pet. i. 3 [W. 381 (356)]; more fully δόξα τῆς χάριτος, Eph. i. 6; ὁ πατὴρ τῆς δόξης, the Father whose characteristic is majesty, Eph. i. 17; the majesty of God as exhibited in deeds of power: Jn. xi. 40; Ro. vi. 4 (whence δόξα for ἰσχύς, Sept. Is. xii. 2; xlv. 24); hence τὸ κράτος τῆς δόξης αὐτοῦ, the might in which his majesty excels, Col. i. 11. β. *majesty* which belongs to Christ; and a. the kingly majesty of the Messiah, to which belongs his kingly state, the splendor of his external appearance, the retinue of angels, and the like (see in III. 1): Mk. x. 37; in this sense it is said that Christ will come hereafter to set up the Messianic kingdom ἐν τῇ δόξῃ τοῦ πατρός, clothed by the Father in kingly array, Mt. xvi. 27; Mk. viii. 38; Lk. ix. 26; μετὰ δυνάμεως κ. δόξης πολλῆς, Mt. xxiv. 30; Mk. xiii. 26; Lk. xxi. 27 cf. Mt. xxv. 31; Tit. ii. 13; 1 Pet. iv. 13; also καθίσαι ἐπὶ θρόνον δόξης αὐτοῦ, Mt. xix. 28; xxv. 31, cf. 1 S. ii. 8; ἡ δόξα τῆς ἰσχύος αὐτοῦ, the majesty of his Messianic power with which he will punish his adversaries, 2 Th. i. 9. β. *the absolutely perfect inward or personal excellence of Christ*: 2 Co. iii. 18; iv. 4; in which he excels by virtue of his nature as ὁ θεὸς λόγος, Jn. i. 14; xii. 41; of which majesty he gave tokens in the miracles he performed, Jn. ii. 11 cf. xi. 40; ὁ κύριος τῆς δόξης, 1 Co. ii. 8; Jas. ii. 1. γ. *the majesty (glory) of angels*, as apparent in their exterior brightness, Lk. ix. 26; in a wider sense, in which angels are called δόξαι as being spiritual beings of preëminent dignity: Jude vs. 8; 2 Pet. ii. 10. 4. *a most glorious condition, most exalted state*; a. of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth: Lk. xxiv. 26; Jn. xvii. 5 (where he is said to have been in the same condition before his incarnation, and even before the beginning of the world); ib. 22, 24; Heb. ii. 7, 9; 1 Pet. i. 11, 21; τὸ σῶμα τῆς δόξης αὐτοῦ, the body in which his glorious condition is manifested, Phil. iii. 21; ἀνελήφθη ἐν δόξῃ, was taken up (into heaven) so that he is now ἐν δόξῃ, 1 Tim. iii. 16 [cf. W. 413 (385); B. 328 (283)]. β. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven*: Ro. viii. 18, 21; ix. 23; 2 Co. iv. 17; Col. i. 27 (twice; cf. Meyer ad loc.); iii. 4; 2 Tim. ii. 10; Heb. ii. 10; 1 Pet. v. 1; which condition begins to be enjoyed even now through the devout contemplation of the divine majesty of Christ, and its influence upon those who contemplate it, 2 Co. iii. 18; and this condition will include not only the blessedness of the soul, but also the gain of a more excellent body (1 Co. xv. 43; Phil. iii. 21); cf. Lipsius, Paulin. Rechtfertigungslehre, p. 203 sqq.; ἡ δόξα τοῦ θεοῦ, which God bestows, Ro. v. 2; 1 Th. ii. 12; δόξα τοῦ κυρ. ἡμ. Ἰησ. Χρ. the same in which Christ rejoices, 2 Th. ii. 14 (cf. Ro. viii. 17, etc.); εἰς δόξαν ἡμῶν, to render us partakers of δόξα, 1 Co. ii. 7. Cf. Weiss, Bibl. Theol. des N. T. § 76 d.\*



**δοξάζω**; [impf. ἐδόξαζον]; fut. δοξάσω; 1 aor. ἐδόξασα; Pass., [pres. δοξάζομαι]; pf. δεδόξασμαι; 1 aor. ἐδόξασθην; (δόξα); Vulg. *honorifico, glorifico, clarifico*; Sept. chiefly for דָּבַר, several times for דָּבַר, (in Ex. xxxiv. 29 sq. 35 *δοξάζεσθαι* stands for דָּבַר to shine); **1.** *to think, suppose, be of opinion*, (Aeschyl., Soph., Xen., Plat., Thuc., et sqq.; nowhere in this sense in the sacred writings). **2.** fr. Polyb. (6, 53, 10 *δεδοξασμένοι ἐπ' ἀρετῇ*) on *to praise, extol, magnify, celebrate*: τινά, pass., Mt. vi. 2; Lk. iv. 15; *ἐαυτὸν*, to glorify one's self, Jn. viii. 54; Rev. xviii. 7; *τὸν λόγον τοῦ κυρίου*, Acts xiii. 48; *τὸ ὄνομα τοῦ κυρίου*, Rev. xv. 4; *τὸν θεόν*, Mt. v. 16; ix. 8; xv. 31; Mk. ii. 12; Lk. v. 25 sq.; vii. 16; xiii. 13; xvii. 15; xviii. 43; xxiii. 47; Acts xi. 18; xxi. 20 [Rec. κύριον]; Ro. xv. 6, 9 [W. § 44, 3 b.; 332 (311)]; 1 Pet. ii. 12; iv. 14 Rec.; with the addition of *ἐπί τινι*, for something, Lk. ii. 20; Acts iv. 21; 2 Co. ix. 13; *ἐν ἐμοί*, on account of me (properly, finding in me matter for giving praise [cf. W. 387 (362) sq.]), Gal. i. 24; *ἐν τῷ ὀνόματι τοῦ*, 1 Pet. iv. 16 L Tr WH. **3.** *to honor, do honor to, hold in honor*: *τὴν διακονίαν μου*, by the most devoted administration of it endeavoring to convert as many Gentiles as possible to Christ, Ro. xi. 13; a member of the body, 1 Co. xii. 26; *θεόν*, to worship, Ro. i. 21; with the adjunct *ἐν τῷ σώματι*, by keeping the body pure and sound, 1 Co. vi. 20; *τῷ θανάτῳ*, to undergo death for the honor of God, Jn. xxi. 19. **4.** By a use not found in prof. writ. *to make glorious, adorn with lustre, clothe with splendor*; **a.** *to impart glory to something, render it excellent*: pf. pass. *δεδόξασμαι* to excel, be preëminent; *δεδοξασμένος* excelling, eminent, glorious, 2 Co. iii. 10; *δεδοξαμένη χάρις* surpassing i. e. heavenly joy, [A. V. *full of glory*], 1 Pet. i. 8. **b.** *to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged*: *τὸν λόγον τοῦ θεοῦ*, 2 Th. iii. 1; Christ, the Son of God, Jn. viii. 54; xi. 4; xvi. 14; xvii. 10; God the Father, Jn. xiii. 31 sq.; xiv. 13; xv. 8; xvii. 1, 4; 1 Pet. iv. 11; *τὸ ὄνομα τοῦ θεοῦ*, Jn. xii. 28. **c.** *to exalt to a glorious rank or condition* (Is. xlv. 23; lv. 5, etc.; joined to *ὑψοῦν*, Is. iv. 2; Esth. iii. 1): *οὐχ ἐαυτὸν ἐδόξασε* did not assume to himself the dignity (equiv. to *οὐχ ἐαυτῷ τὴν τιμὴν ἔλαβε*, vs. 4), the words *γεννηθῆναι ἀρχιερέα* being added epexegetically (W. § 44, 1), Heb. v. 5; of God exalting, or rather restoring, Christ his Son to a state of glory in heaven: Jn. vii. 39; xii. 16, [23]; xiii. 31 sq.; xvii. 1, 5; Acts iii. 13; (see δόξα, III. 4 a.); of God bringing Christians to a heavenly dignity and condition, (see δόξα, III. 4 b.): Ro. viii. 30. [Comp.: *ἐν, συν-δοξάζω*.]\*

**Δορκάς**, -ἄδος, ἡ, (prop. a wild she-goat, a gazelle, “παρὰ τὸ δέρκος, τὸ βλέπων ὄξυδερκὲς γὰρ τὸ ζῶον κ. εὐόματον” Etym. Magn. [284, 6]), *Dorcās*, a certain Christian woman: Acts ix. 36, 39; see Ταβιθά.\*

**δόσις**, -εως, ἡ, (δίδωμι); **1.** *a giving*, [fr. Hdt. down]: *λόγος δόσεως κ. λήψεως*, an account of giving and receiving [i. e. debit and credit accounts; cf. λόγος II. 3], Phil. iv. 15; here Paul, by a pleasant euphemism, refers to the pecuniary gifts, which the church bestow-

ing them enters in the account of expenses, but he himself in the account of receipts; cf. Van Hengel ad loc.; so *δόσις καὶ λήψις*, of money given and received, Sir. xli. 19; xlii. 7; [Herm. mand. 5, 2, 2], and plur. Epict. diss. 2, 9, 12. **2.** *a gift*, [fr. Hom. down]: Jas. i. 17. [Syn. see δόμα, fin.]\*

**δοτῆς**, -ου, ὁ, (δίδωμι), for the more usual *δοτήρ*, a giver, bestower: 2 Co. ix. 7 fr. Prov. xxii. 8. Not found elsewhere.\*

**δουλαγωγέω** [Rec.<sup>a</sup> -αγαγ-, -ῶ; (δουλάγωγος, cf. παιδάγωγος); *to lead away into slavery, claim as one's slave*, (Diod. Sic. 12, 24, and occasionally in other later writ.); *to make a slave and to treat as a slave i. e. with severity, to subject to stern and rigid discipline*: 1 Co. ix. 27. Cf. Fischer, De vitiiis lexicorum N. T. p. 472 sq.\*

**δουλεία** (Tdf. -ία, [see I, ε]), -ας, ἡ, (δουλεύω); *slavery, bondage, the condition of a slave*: τῆς φθορᾶς, the bondage which consists in decay [W. § 59, 8 a., cf. B. 78 (68)], equiv. to the law, the necessity, of perishing, Ro. viii. 21; used of the slavish sense of fear, devoid alike of buoyancy of spirit and of trust in God, such as is produced by the thought of death, Heb. ii. 15, as well as by the Mosaic law in its votaries, Ro. viii. 15 (*πνεῦμα δουλείας*); the Mosaic system is said to cause *δουλεία* on account of the grievous burdens its precepts impose upon its adherents: Gal. iv. 24; v. 1. [From Pind. down.]\*

**δουλεύω**; fut. δουλεύσω; 1 aor. ἐδούλευσα; pf. δεδούλευκα; (δούλος); Sept. for דָּבַר; **1.** prop. *to be a slave, serve, do service*: absol., Eph. vi. 7; 1 Tim. vi. 2; τινί, Mt. vi. 24; Lk. xvi. 13; Ro. ix. 12; said of nations in subjection to other nations, Jn. viii. 33; Acts vii. 7; men are said *δουλεύειν* who bear the yoke of the Mosaic law, Gal. iv. 25 (see δουλεία). **2.** metaph. *to obey, submit to*; **a.** in a good sense: absol. *to yield obedience*, Ro. vii. 6; τινί, *to obey one's commands and render to him the services due*, Lk. xv. 29; God: Mt. vi. 24; Lk. xvi. 13; 1 Th. i. 9; *κυρίῳ* and *τῷ κυρίῳ*, Acts xx. 19; Ro. xii. 11 (not Rec.<sup>a</sup>, see below); Eph. vi. 7; Christ: Ro. xiv. 18; Col. iii. 24; νόμῳ θεοῦ, acc. to the context, *feel myself bound to*, Ro. vii. 25; τοῖς θεοῖς, to worship gods, Gal. iv. 8; τῷ καιρῷ (Anth. 9, 441, 6), wisely adapt one's self to, Ro. xii. 11 Rec.<sup>a</sup> (see above), cf. Fritzsche ad loc.; perform services of kindness and Christian love: ἀλλήλοις, Gal. v. 13; used of those who zealously advance the interests of anything: *ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον* equiv. to *ὡς πατρὶ τέκνον δουλεύει, ἐμοὶ ἐδούλευσεν καὶ οὕτω σὺν ἐμοὶ ἐδούλ.* etc. Phil. ii. 22 [W. 422 (393); 577 (537)]. **b.** in a bad sense, of those who become slaves to some base power, to *yield to, give one's self up to*: τῇ ἁμαρτίᾳ, Ro. vi. 6; νόμῳ ἁμαρτίας, Ro. vii. 25; ἐπιθυμίαις κ. ἡδοναῖς, Tit. iii. 3, (Xen. mem. 1, 5, 5; apol. Socr. 16; Plat. Phaedrus p. 238 e.; Polyb. 17, 15, 16; Hdtan. 1, 17, 22 [9 ed. Bekk.]); τῇ κοιλίᾳ, Ro. xvi. 18, (γαστρὶ, Anthol. 11, 410, 4; Xen. mem. 1, 6, 8; *abdomini servire*, Sen. de benef. 7, 26, 4; *ventri obedire*, Sall. [Cat. i. 1]); μαμωνῇ, to devote one's self to getting wealth: Mt. vi. 24; Lk. xvi. 13. τοῖς στοιχείοις τοῦ κόσμου, Gal. iv. 9.\*

**δούλος**, -η, -ον, (derived by most fr. δέω to tie, bind;



by some fr. ΔΕΑΩ to ensnare, capture, ([?] al. al.; cf. Vaníček p. 322); *serving, subject to*: παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ, Ro. vi. 19. Then substantively, ἡ δούλη *a female slave, bondmaid, handmaid*: τοῦ θεοῦ, τοῦ κυρίου, one who worships God and submits to him, Acts ii. 18 (fr. Joel ii. 29 (iii. 2)); Lk. i. 38, 48. ὁ δούλος, Sept. for דָּבָר; 1. *a slave, bondman, man of servile condition*; a. properly: opp. to ἐλεύθερος, 1 Co. vii. 21; xii. 13; Gal. iii. 28; Eph. vi. 8; Col. iii. 11; Rev. vi. 15; xiii. 16; xix. 18; opp. to κύριος, δεσπότης, οἰκοδεσπότης, Mt. x. 24; xiii. 27 sq.; Lk. xii. 46; Jn. xv. 15; Eph. vi. 5; Col. iii. 22; iv. 1; 1 Tim. vi. 1; Tit. ii. 9, and very often. b. metaph. a. *one who gives himself up wholly to another's will*, 1 Co. vii. 23; or *dominion, of the ἀμαρτίας*, Jn. viii. 34; Ro. vi. 17, 20; τῆς φθορᾶς, 2 Pet. ii. 19, (τῶν ἡδονῶν, Athen. 12 p. 531 c.; τῶν χρημάτων, Plut. Pelop. c. 3; τοῦ πίνειν, Ael. v. h. 2, 41). β. *the δούλοι Χριστοῦ, τοῦ Χριστοῦ, Ἰησοῦ Χριστοῦ*, are those whose service is used by Christ in extending and advancing his cause among men: used of apostles, Ro. i. 1; Gal. i. 10; Phil. i. 1; 2 Tim. ii. 24; Tit. i. 1; Jas. i. 1; 2 Pet. i. 1; of other preachers and teachers of the gospel, Col. iv. 12; 2 Tim. ii. 24; Jude v. 1; of the true worshippers of Christ (who is κύριος πάντων, Acts x. 36), Eph. vi. 6. *the δούλοι τοῦ θεοῦ, ἡγῆ' ἱγῆ*, are those whose agency God employs in executing his purposes: used of apostles, Acts iv. 29; xvi. 17; of Moses (Josh. i. 1), Rev. xv. 3; of prophets (Jer. vi. 25; xxv. 4), Rev. i. 1; x. 7; xi. 18; of all who obey God's commands, his true worshippers, Lk. ii. 29; Rev. ii. 20; vii. 3; xix. 2, 5; xxii. 3, 6; (Ps. xxxiii. (xxxiv.) 23; lxviii. (lxix.) 37; lxxxviii. (lxxxix.) 4, 21). γ. *δούλος τιμος*, devoted to another to the disregard of one's own interests: Mt. xx. 27; Mk. x. 44; strenuously laboring for another's salvation, 2 Co. iv. 5. 2. *a servant, attendant*, (of a king): Mt. xviii. 23, 26 sqq. [Syn. see διάκονος.]

δουλόω, -ω: fut. δουλώσω; 1 aor. ἐδούλωσα; pf. pass. δεδουλώμαι; 1 aor. pass. ἐδουλώην; (δούλος); [fr. Aeschyl. and Hdt. down]; *to make a slave of, reduce to bondage*; a. prop.: τινά, Acts vii. 6; τοῦτω καὶ [yet T WH om. Tr br. καὶ] δεδουλῶται to him he has also been made a bondman, 2 Pet. ii. 19. b. metaph.: ἐμαντόν τιμι give myself wholly to one's needs and service, make myself a bondman to him, 1 Co. ix. 19; δουλοῦσθαί τιμι, to be made subject to the rule of some one, e. g. τῇ δικαιοσύνῃ, τῷ θεῷ, Ro. vi. 18, 22; likewise ὑπό τι, Gal. iv. 3; δεδουλωμένος οἶνω, wholly given up to, enslaved to, Tit. ii. 3 (δουλεῖν οἶνω, Liban. epist. 319); δεδουλώμαι ἐν τιμι, to be under bondage, held by constraint of law or necessity, in some matter, 1 Co. vii. 15. [Comp.: καταδουλόω.]\*

δοχή, -ης, ἡ, (δέχομαι to receive as a guest), *a feast, banquet*, [cf. our reception]: δοχὴν ποίω, Lk. v. 29; xiv. 13. (i. q. Πῶς, Gen. [xxi. 8]; xxvi. 30; Esth. i. 3; v. 4 sqq.; Athen. 8 p. 348 f.; Plut. moral. p. 1102 b. [i. e. non posse suav. vivi etc. 21, 9].)\*

δράκων, -οντος, ὁ, (apparently fr. δέρκομαι, 2 aor. ἔδρακον; hence δράκων prop. equiv. to δέξω βλέπων [Etym. Magn. 286, 7; cf. Curtius § 13]); Sept. chiefly for דָּרָא;

*a dragon, a great serpent, a fabulous animal*, (so as early as Hom. Il. 2, 308 sq., etc.). From it, after Gen. iii. 1 sqq., is derived the fig. description of the devil in Rev. xii. 3-17; xiii. 2, 4, 11; xvi. 13; xx. 2. [Cf. Baudissin; Studien zur semitisch. Religionsgesch. vol. i. (iv. 4) p. 281 sqq.]\*

δράμω, to run, see τρέχω.

δράσσομαι; to grasp with the hand, to take: τινά, 1 Co. iii. 19 [B. 291 (250); W. 352 (330)]. (In Grk. writ. fr. Hom. down; Sept.)\*

δραχμή, -ης, ἡ, (δράσσομαι, [hence prop. a grip, a handful], [fr. Hdt. down], *a drachma*, a silver coin of [nearly] the same weight as the Roman *denarius* (see δηνάριον): Lk. xv. 8 sq.)\*

δρέπανον, -ου, τό, (i. q. δρεπάνη, fr. δρέπω to pluck, pluck off), *a sickle, a pruning-hook, a hooked vine-knife*, such as reapers and vine-dressers use: Mk. iv. 29; Rev. xiv. 14-19. (Hom. and subseq. writ.; Sept.)\*

δρόμος, -ου, ὁ, (fr. ΔΡΑΜΩ [q. v.]; cf. νόμος, τρόμος, and the like), *a course* (Hom. et sqq.); in the N. T. fig., *the course of life or of office*: πληροῦσθαι τὸν δρόμον, Acts xiii. 25; τελειοῦν, Acts xx. 24; τελεῖν, 2 Tim. iv. 7.\*

Δρουσίλλα [al. Δρούσιλλα, cf. Chandler § 120], -ης, ἡ, *Drusilla*, daughter of Agrippa the elder, wife of Felix, the governor of Judæa, a most licentious woman (Joseph. antt. 20, 7, 1 sq.): Acts xxiv. 24; cf. Win. RWB. [and B. D.] s. v.; Schürer, Neutest. Zeitgesch. § 19, 4.\*

δύναμαι, depon. verb, pres. indic. 2 pers. sing. δύνασαι and, acc. to a rarer form occasional in the poets and fr. Polyb. on to be met with in prose writ. also (cf. Lob. ad Phryn. p. 359; [WH. App. p. 168; W. § 13, 2 b.; Veitch s. v.]), δύνη (Mk. ix. 22 sq. L T Tr WH; [Lk. xvi. 2 T WH Tr txt.]; Rev. ii. 2); impf. ἐδυνάμην and Attic ἡδυνάμην, between which forms the Mss. and editions are almost everywhere divided, [in Mk. vi. 19; xiv. 5; Lk. viii. 19; xix. 3; Jn. ix. 33; xii. 39 all edd. read ἡδ., so R G in Mt. xxvi. 9; Lk. i. 22; Jn. xi. 37; Rev. xiv. 3; on the other hand, in Mt. xxii. 46; Lk. i. 22; Jn. xi. 37; Rev. xiv. 3, L T Tr WH all read ἐδ., so T WH in Mt. xxvi. 9; R G in Mt. xxii. 46. Cf. WH. App. p. 162; W. § 12, 1 b.; B. 33 (29)]; fut. δυνησώμαι; 1 aor. ἡδυνήθη and (in Mk. vii. 24 T WH, after codd. NB only; in Mt. xvii. 16 cod. B) ἡδυνάσθην (cf. [WH u. s. and p. 169]; Kühner § 343 s. v.; [Veitch s. v.; W. 84 (81); B. 33 (29); Curtius, Das Verbum, ii. 402]); Sept. for דָּבָר; *to be able, have power*, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom; a. foll. by an inf. [W. § 44, 3] pres. or aor. (on the distinction between which, cf. W. § 44, 7). a. foll. by a pres. inf.: Mt. vi. 24; ix. 15; Mk. ii. 7; iii. 23; Lk. vi. 39; Jn. iii. 2; v. 19; Acts xxvii. 15; 1 Co. x. 21; Heb. v. 7; 1 Jn. iii. 9; Rev. ix. 20, and often. β. foll. by an aor. inf.: Mt. iii. 9; v. 14; Mk. i. 45; ii. 4; v. 3; Lk. viii. 19; xiii. 11; Jn. iii. 3 sq.; vi. 52; vii. 34, 36; Acts iv. 16 [R G]; v. 39; x. 47; Ro. viii. 39; xvi. 25; 1 Co. ii. 14; iii. 1; vi. 5; 2 Co. iii. 7; Gal. iii. 21; Eph. iii. 4, 20; 1 Th. iii. 9; 1 Tim. vi. 7, 16; 2 Tim. ii. 13; iii. 7, 15; Heb. ii.



18; iii. 19; [xi. 19 Lchm.]; Jas. i. 21; Rev. iii. 8; v. 3; vi. 17, and very often. **b.** with inf. omitted, as being easily supplied from the context: Mt. xvi. 3 [here T br. WH reject the pass.]; xx. 22; Mk. vi. 19; x. 39; Lk. ix. 40; xvi. 26; xix. 3; Ro. viii. 7. **c.** joined with an accus. *δύναμαι τι*, to be able to do something (cf. Germ. *ich vermag etwas*): Mk. ix. 22; Lk. xii. 26; 2 Co. xiii. 8, (and in Grk. writ. fr. Hom. on). **d.** absol., like the Lat. *possum* (as in Caes. b. gall. 1, 18, 6), i. q. to be able, capable, strong, powerful: 1 Co. iii. 2; x. 13. (2 Chr. xxxii. 13; 1 Macc. v. 40 sq.; in 2 Macc. xi. 13 cod. Alex., and often in Grk. writ. as Eur. Or. 889; Thuc. 4, 105; Xen. an. 4, 5, 11 sq.; Isoc., Dem., Aeschin.)

**δύναμις**, -εως, ἡ; [fr. Hom. down]; Sept. for לִחְיָה, לִחְיָה, לִחְיָה, לִחְיָה (an army, a host); *strength, ability, power*; **a.** univ. *inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth*: Lk. i. 17; Acts iv. 7; 1 Co. iv. 20; 2 Co. iv. 7; xii. 9 (*ἡ δύναμις ἐν ἀσθενείᾳ τελεῖται* [RG τελειούται]); xiii. 4; 1 Th. i. 5; Heb. vii. 16; xi. 34; Rev. i. 16; xvii. 13; *ἰδίᾳ δυνάμει*, Acts iii. 12; *μεγάλῃ δυνάμει*, Acts iv. 33; *ἐκαστῷ κατὰ τὴν ἰδίαν δύναμιν*, Mt. xxv. 15; *ὑπὲρ δύναμιν*, beyond our power, 2 Co. i. 8; *ἐν δυνάμει* sc. ὧν, endowed with power, Lk. iv. 36; 1 Co. xv. 43; so in the phrase *ἔρχεσθαι ἐν δυνάμει*, Mk. ix. 1; *powerfully*, Col. i. 29; 2 Th. i. 11; contextually i. q. *evidently*, Ro. i. 4; *ἐν δυνάμει σημειῶν κ. τεράτων*, through the power which I exerted upon their souls by performing miracles, Ro. xv. 19; *δύν. εἰς τι*, Heb. xi. 11; *δύν. ἐπὶ τὰ δαιμόνια καὶ νόσους θεραπεύειν*, Lk. ix. 1; *ἡ δύναμις τῆς ἁμαρτίας ὁ νόμος*, sin exercises its power (upon the soul) through the law, i. e. through the abuse of the law, 1 Co. xv. 56; *τῆς ἀναστάσεως τοῦ Χριστοῦ*, the power which the resurrection of Christ has, for instructing, reforming, elevating, tranquillizing, the soul, Phil. iii. 10; *τῆς εὐσεβείας*, inhering in godliness and operating upon souls, 2 Tim. iii. 5; *δυνάμεις μέλλοντος αἰῶνος* (see αἰών, 3), Heb. vi. 5; *τὸ πνεῦμα τῆς δυνάμεως* (see πνεῦμα, 5), 1 Pet. iv. 14 Lchm.; 2 Tim. i. 7; *δύναμις* is used of the power of angels: Eph. i. 21 [cf. Mey. ad loc.]; 2 Pet. ii. 11; of the power of the devil and evil spirits, 1 Co. xv. 24; *τοῦ ἐχθροῦ*, i. e. of the devil, Lk. x. 19; *τοῦ δράκοντος*, Rev. xiii. 2; angels, as excelling in power, are called *δυνάμεις* [cf. (Philo de mutat. nom. § 8 *δυνάμεις ἀσώματοι* Mey. as above; Bp. Lightf. on Col. i. 16; see ἄγγελος): Ro. viii. 38; 1 Pet. iii. 22. *ἡ δύναμις τοῦ θεοῦ*, univ. *the power of God*: Mt. xxii. 29; Mk. xii. 24; Lk. xxii. 69; Acts viii. 10; Ro. i. 20; ix. 17; 1 Co. vi. 14; *δύναμις ὑψίστου*, Lk. i. 35; *ἡ δύναμις*, esp. in doxologies, the kingly power of God, Mt. vi. 13 Rec.; Rev. iv. 11; vii. 12; xi. 17; xii. 10; xv. 8; xix. 1; and the abstract for the concrete (as לִחְיָה in Jewish writ.; cf. Buxtorf, Lex. talm. col. 385 [p. 201 sq. ed. Fischer]) equiv. to *ὁ δυνάστης*, Mt. xxvi. 64; Mk. xiv. 62; *δύναμις τοῦ θεοῦ* is used of the divine power considered as acting upon the minds of men, 1 Co. ii. 5; 2 Co. vi. 7; Eph. iii. 7, 20; [2 Tim. i. 8; 1 Pet. i. 5]; *εἰς τινα*, 2 Co. xiii. 4 [but WH in br.]; Eph. i. 19; *ἐνδύεσθαι δύναμιν ἐξ ὕψους*, Lk. xxiv. 49; by meton. things or persons in

which God's saving power shows its efficacy are called *δυνάμεις θεοῦ*: thus *ὁ Χριστός*, 1 Co. i. 24; *ὁ λόγος τοῦ σταυροῦ*, 1 Co. i. 18; *τὸ εὐαγγέλιον*, with the addition *εἰς σωτηρίαν παντὶ* etc. Ro. i. 16 [cf. W. § 36, 3 b.]. *δύναμις* is ascribed to Christ, now in one sense and now in another: a power to heal disease proceeds from him, Mk. v. 30; Lk. v. 17; vi. 19; viii. 46; the kingly power of the Messiah is his, Mt. xxiv. 30; [Mk. xiii. 26]; Lk. xxi. 27; 2 Pet. i. 16; Rev. v. 12; *ἄγγελοι τῆς δυνάμεως αὐτοῦ* (see ἄγγελος, 2), ministering to his power, 2 Thess. i. 7 [W. § 34, 3 b. note]; metaphysical [or essential] power, viz. that which belongs to him as *ὁ θεῖος λόγος*, in the expression *τὸ ῥῆμα τῆς δυνάμ. αὐτοῦ* the word uttered by his power, equiv. to his most powerful will and energy, Heb. i. 3; moral power, operating on the soul, 2 Co. xii. 9 RG; and called *ἡ θεία αὐτοῦ δύναμις* in 2 Pet. i. 3; *ἡ δύναμις τοῦ κυρίου*, the power of Christ invisibly present and operative in a Christian church formally assembled, 1 Co. v. 4. *δύναμις τοῦ ἁγίου πνεύματος*: Acts i. 8 [W. 125 (119)]; *πν. ἅγιον κ. δύναμις*, Acts x. 38; *ἀποδείξας πνεύματος καὶ δυνάμεως* (see ἀποδείξας, b.), 1 Co. ii. 4; *ἐν τῇ δυνάμει τοῦ πνεύματος*, under or full of the power of the Holy Spirit, Lk. iv. 14; *ἐν δυνάμει πνεύματος ἁγίου*, by the power and influence of the Holy Spirit, Ro. xv. 13; by the power which, under the influence of the Holy Spirit, I exerted upon their souls, Ro. xv. 19. **b.** specifically, *the power of performing miracles*: Acts vi. 8; *πάντα δύναμις*, every kind of power of working miracles (with the addition *καὶ σημείοις κ. τέρασι*), 2 Th. ii. 9; plur.: [Mt. xiii. 54; xiv. 2; Mk. vi. 14]; 1 Co. xii. 28 sq.; Gal. iii. 5; *ἐνεργήματα δυνάμεων*, 1 Co. xii. 10; by meton. of the cause for the effect, *a mighty work* [cf. W. 32; Trench § xci.]: *δύναμιν ποιεῖν*, Mk. vi. 5; ix. 39; so in the plur., Mk. vi. 2; Lk. xix. 37; joined with *σημεῖα*, Acts viii. 13; with *σημεῖα κ. τέρατα*, Acts ii. 22; 2 Co. xii. 12; Heb. ii. 4 [?]; *ποιεῖν δυνάμεις*, Mt. vii. 22; [xiii. 58]; *Acts xix. 11*; *γίνονται δυνάμεις*, Mt. xi. 20 sq. 23; Lk. x. 13. **c.** *moral power and excellence of soul*: 1 Co. iv. 19; 2 Co. iv. 7; Eph. iii. 16; Col. i. 11. **d.** *the power and influence which belong to riches*; (pecuniary ability), *wealth*: *τοῦ στήνους*, 'riches ministering to luxury' (Grotius), Rev. xviii. 3; *κατὰ δύναμιν καὶ ὑπὲρ* [al. *παρὰ*] *δύναμιν*, according to their means, yea, beyond their means, 2 Co. viii. 3; (in this sense, for לִחְיָה, Sept. Deut. viii. 17 sq.; Ruth iv. 11; not infreq. in Grk. writ., as Xen. Cyr. 8, 4, 34; an. 7, 7, 21 (36)). **e.** *power and resources arising from numbers*: Rev. iii. 8. **f.** *power consisting in or resting upon armies, forces, hosts*, (so, both in sing. and in plur., often in Grk. writ. fr. Hdt., Thuc., Xen. on; in the Sept. and in Apoc.); hence *δυνάμεις τοῦ οὐρανοῦ* the *hosts of heaven*, Hebraistically the *stars*: Mt. xxiv. 29; Lk. xxi. 26; and *δ. ἐν τοῖς οὐρανοῖς*, Mk. xiii. 25; equiv. to מַלְאָכֵי הַשָּׁמַיִם, 2 K. xvii. 16; xxiii. 4; Is. xxxiv. 4; Jer. viii. 2; Dan. viii. 10, etc. [cf. σαβασθ]. **g.** Like the Lat. *vis* and *potestas*, equiv. to the (*force* i. e.) *meaning of a word or expression*: 1 Co. xiv. 11; (Plat. Crat. p. 394 b.; Polyb. 20, 9, 11; Dion. Hal. 1, 68; Dio Cass. 55, 3; al.).\*

[Syn. βία, δύναμις, ἐνέργεια, ἐξουσία, ἰσχύς, κράτος:



*βλα* force, effective, often oppressive power, exhibiting itself in single deeds of violence; *δύν.* power, natural ability, general and inherent; *ἐνέργ.* working, power in exercise, operative power; *ἐξου.* primarily liberty of action; then, authority—either as delegated power, or as unrestrained, arbitrary power; *ίσχ.* strength, power (esp. physical) as an endowment; *κράτος*, might, relative and manifested power—in the N. T. only of God; τὸ κράτος τῆς *ίσχ.* Eph. vi. 10, ἡ *ἐνέργ.* τῆς *δυν.* Eph. iii. 7, ἡ *ἐνέργ.* τοῦ κρ. τῆς *ίσχ.* Eph. i. 19. Cf. Schmidt ch. 148; Bp. Lightf. on Col. i. 16; Mey. on Eph. i. 19.]

**δυναμῶ, -ῶ:** [pres. pass. *δυναμοῦμαι*]; to make strong, confirm, strengthen: Col. i. 11; [Eph. vi. 10 WH mrg.]; 1 aor. *ἐδυναμώθησαν*, Heb. xi. 34 (R G *ἐνεδ.*). (Ps. lxxvii. (lxxviii.) 29; Eccl. x. 10; Dan. ix. 27 [Theod.]; Ps. lxxv. (lxxv.) 4 Aq.; Job xxxvi. 9 Aq.] and occasionally in eccl. and Byz. writ.; cf. *Lob.* ad Phryn. p. 605; [W. 26 (25)]. [COMP.: *ἐν-δυναμῶ.*]\*

**δυναστῆς, -ον, ὁ, (δύναμαι);** [fr. (Soph. and) Hdt. on; powerful; 1. a prince, potentate: Lk. i. 52; used of God (Sir. xlv. 5; 2 Macc. xv. 3, 23, etc.; of Zeus, Soph. Ant. 608), 1 Tim. vi. 15. 2. a courtier, high officer, royal minister: Acts viii. 27 [A. V. (a eunuch) of great authority; but see Meyer ad loc.], (*δυνασταὶ Φαραώ*, Gen. i. 4).\*

**δυνατέω, -ῶ;** (*δυνατός*); to be powerful or mighty; show one's self powerful: 2 Co. xiii. 3 (opp. to *ἀσθενῶ*); to be able, have power: foll. by an inf., Ro. xiv. 4 L T Tr WH; 2 Co. ix. 8 L T Tr WH. Not found in prof. writ. nor in the Sept.\*

**δυνατός, -ή, -όν, (δύναμαι);** [fr. Pind. down], Sept. for *ἰσχύς*; able, powerful, mighty, strong; 1. absolutely; a. mighty in wealth and influence: 1 Co. i. 26; (Rev. vi. 15 Rec.); οἱ *δυνατοί*, the chief men, Acts xxv. 5, (Joseph. b. j. 1, 12, 4 *ἡκον* Ἰουδαίων οἱ *δυνατοί*; Xen. Cyr. 5, 4, 1; Thuc. 1, 89; Polyb. 9, 23, 4). ὁ *δυνατός*, the preëminently mighty one, almighty God, Lk. i. 49. b. strong in soul: to bear calamities and trials with fortitude and patience, 2 Co. xii. 10; strong in Christian virtue, 2 Co. xiii. 9; firm in conviction and faith, Ro. xv. 1. 2. in construction; a. *δυνατός* εἰμι with inf., to be able (to do something; [B. 260 (224); W. 319 (299)]): Lk. xiv. 31; Acts xi. 17; Ro. iv. 21; xi. 23; xiv. 4 R G; 2 Co. ix. 8 R G; 2 Tim. i. 12; Tit. i. 9; Heb. xi. 19 (Lehm. *δύναται*); Jas. iii. 2. b. *δυνατός* ἔν τινι, mighty i. e. excelling in something: ἐν ἔργῳ κ. λόγῳ, Lk. xxiv. 19; ἐν λόγοις καὶ ἔργοις, Acts vii. 22; ἐν γραφαῖς, excelling in knowledge of the Scriptures, Acts xviii. 24. c. *πρός τι*, mighty i. e. having power for something: 2 Co. x. 4. d. neuter *δυνατόν* [in pass. sense, cf. B. 190 (165)] possible: εἰ *δυνατόν* (ἴστι), Mt. xxiv. 24; xxvi. 39; Mk. xiii. 22; xiv. 35; Ro. xii. 18; Gal. iv. 15; οὐκ ἦν *δυνατόν* foll. by inf. Acts ii. 24; *δυνατόν* τί ἐστὶ τινι [B. 190 (165)], Mk. ix. 23; xiv. 36; Acts xx. 16; παρὰ θεῶ πάντα *δυνατά* ἐστί, Mt. xix. 26; Mk. x. 27; Lk. xviii. 27. τὸ *δυνατόν* αὐτοῦ, what his power could do, equiv. to τὴν δύναμιν αὐτοῦ, Ro. ix. 22, cf. W. § 34, 2.\*

**δύνω, δύω;** 2 aor. *ἔδυν*; 1 aor. (in Grk. writ. transitively) *ἔδυσσα* (Mk. i. 32 L T Tr WH), cf. *Btm.* Ausf. Spr. ii. p. 156 sq.; W. p. 84 (81); B. 56 (49); [Veitch s. vv.];

to go into, enter; go under, be plunged into, sink in: in the N. T. twice of the setting sun (sinking as it were into the sea), Mk. i. 32; Lk. iv. 40. So times without number in Grk. writ. fr. Hom. on; Sept., Gen. xxviii. 11; Lev. xxii. 7, etc.; Tob. ii. 4; 1 Macc. x. 50. [COMP.: *ἐκ-, ἀπ-εκ-(μαι), ἐν-, ἐπ-εν-, παρ-εισ-, ἐπι-δύνω.*]\*

**δύο, genit. indecl. δύο** (as in Epic, and occasionally in Hdt., Thuc., Xen., Polyb., al. for *δυσὸν*, more common in Attic [see *Rutherford*, New Phryn. p. 289 sq.]); dat. *δυσὶ*, *δυσίν*, (*-σὶ* in Mt. vi. 24; Lk. xvi. 13; Acts xxi. 33 (Tr *-σίν*), *-σίν* in Mt. xxii. 40; Mk. xvi. 12; Lk. xii. 52 (R G *-σὶ*); Acts xii. 6 (R G L *-σὶ*); Heb. x. 28; Rev. xi. 3 (R G *-σὶ*); cf. *Tdf.* Proleg. p. 98; *WH.* App. p. 147)—a form not found in the older and better writ., met with in Hippocr., Aristot., Theophr., frequent fr. Polyb. on, for the Attic *δυσὸν*); acc. *δύο* (cf. *Lob.* ad Phryn. p. 210; *Btm.* Ausf. Spr. i. p. 276 sq.; W. § 9, 2 b.; Passow i. p. 729); two; absol., οὐκ ἔτι εἰσὶ δύο, ἀλλὰ σὰρξ μία, Mt. xix. 6; Mk. x. 8; δύο ἡ τρεῖς, Mt. xviii. 20; 1 Co. xiv. 29; τρεῖς ἐπὶ δυσὶ κ. δύο ἐπὶ τρισὶ, Lk. xii. 52; ἀνὰ and κατὰ δύο, two by two [W. 398 (372); 401 (374); B. 30 (26)], Lk. ix. 3 [WH om. Tr br. ἀνά]; x. 1 [WH ἀνὰ δύο [δύο]; cf. *Acta Philip.* § 36, ed. *Tdf.* p. 92]; Jn. ii. 6 [apiece]; 1 Co. xiv. 27; δύο δύο two and two, Mk. vi. 7 (so, after the Hebr., in Gen. vi. 19, 20; but the phrase is not altogether foreign even to the Grk. poets, as Aeschyl. Pers. 981 *μυρία μυρία* for κατὰ μυριάδας, cf. W. 249 (234), [cf. 39 (38)]); neut. εἰς δύο into two parts, Mt. xxvii. 51; Mk. xv. 38; with gen. δύο τῶν μαθητῶν (αὐτοῦ), Mk. xi. 1; xiv. 13; Lk. xix. 29; [Mt. xi. 2 R G]; τῶν οἰκετῶν, Acts x. 7. δύο ἐξ αὐτῶν, Lk. xxiv. 13 [cf. *Btm.* 158 (138); Win. 203 (191)]. with a noun or pronoun: δύο δαιμονιζόμενοι, Mt. viii. 28. δύο μάχαιραι, Lk. xxii. 38; ἐπὶ στόματος δύο μαρτύρων, Mt. xviii. 16; 2 Co. xiii. 1; δυσὶ κυρίοις, Mt. vi. 24; Lk. xvi. 13; εἶδε δύο ἀδελφούς, Mt. iv. 18; preceded by the article, οἱ δύο the two, the twain: Mt. xix. 5; Mk. x. 8; 1 Co. vi. 16; Eph. v. 31; τοὺς δύο, Eph. ii. 15; αἱ [Rec. only] δύο διαθήκαι, Gal. iv. 24; οὗτοι [Lehm. br. οὗτ.] οἱ δύο υἱοί μου, Mt. xx. 21; περὶ τῶν δύο ἀδελφῶν, Mt. xx. 24; ἐν ταύταις ταῖς δυσὶν ἐντολαῖς, Mt. xxii. 40; τοὺς δύο ἰχθύας, Mt. xiv. 19; Mk. vi. 41; Lk. ix. 16; δύο θηρία, Lk. x. 35.

**δυσ,** an inseparable prefix conveying the idea of difficulty, opposition, injuriousness or the like, and corresponding to our *mis-, un-* [Curtius § 278]; opp. to *εὖ*.

**δυσ-βάστακτος, -ον, (βαστάζω),** *harā* [A. V. *grievous*] to be borne: Mt. xxiii. 4 [T WH txt. om. Tr br. *δυσβάστ.*] and Lk. xi. 46 φορτία *δυσβάστακτα*, said of precepts hard to obey, and irksome. (Sept. Prov. xxvii. 3; Philo, omn. prob. lib. § 5; Plut. quaest. nat. c. 16, 4 p. 915 f.)\*

**δυσεντερία, -ας, ἡ, (ἐντερον intestine),** *dysentery*, (Lat. *tormina intestinorum*, bowel-complaint): Acts xxviii. 8 R G; see the foll. word. (Hippocr. and med. writ.; Hdt., Plat., Aristot., Polyb., al.)\*

**δυσεντέριον, -ον, τὰ,** a later form for *δυσεντερία*, q. v.: Acts xxviii. 8 L T Tr WH. Cf. *Lob.* ad Phryn. p. 518.\*

**δυσερμήνευτος, -ον, (ἐρμηνεύω),** *hard to interpret, difficult of explanation*: Heb. v. 11. (Diod. 2, 52; Philo de somn. § 32 fin.; Artem. oneir. 3, 66.)\*



[δύσις, -εως, ἡ; 1. a sinking or setting, esp. of the heavenly bodies; 2. of the quarter in which the sun sets, the west: Mk. xvi. WH (rejected) 'Shorter Conclusion.' (So both in sing. and in plur.: Aristot. de mund. 3 p. 393<sup>a</sup>, 17; 4 p. 394<sup>b</sup>, 21; Polyb. 1, 42, 5 etc.)\*]

δύσκολος, -ον, (κόλον food); 1. prop. hard to find agreeable food for, fastidious about food. 2. difficult to please, always finding fault; (Eur., Arstph., Xen., Plat., al.). 3. univ. difficult (Xen. oec. 15, 10 ἡ γεωργία δύσκολός ἐστι μαθεῖν): πῶς δύσκολόν ἐστι, foll. by acc. with inf., Mk. x. 24.\*

δυσκόλως, adv., (δύσκολος), [fr. Plato down], with difficulty: Mt. xix. 23; Mk. x. 23; Lk. xviii. 24.\*

δυσμή, -ῆς, ἡ, [fr. Aeschyl. and Hdt. down], much often-er in plur. [W. § 27, 3] δυσμαί, αἱ, (δύω or δύνω, q. v.), sc. ἡλίου, the setting of the sun: Lk. xii. 54 [acc. to the reading of T WH Tr mrg. ἐπὶ δ. may possibly be understood of time (cf. W. 375 sq. (352)); see ἐπί, A. II.; al. take the prep. locally, over, in, and give δυσμ. the meaning which follows; see ἐπί, A. I. 1 b.]; the region of sunset, the west, [anarthrous, W. 121 (115)]: Rev. xxi. 13; ἀπὸ ἀνατολῶν καὶ δυσμῶν, from all regions or nations, Mt. viii. 11; xxiv. 27; Lk. xiii. 29; in Hebr. שְׁמֶשׁ וְיָרֵחַ Josh. i. 4. Often in prof. writ. fr. Hdt. on, both with and without ἡλίου.\*

δυσνόητος, -ον, (νοέω), hard to be understood: 2 Pet. iii. 16. (χρησμός, Leian. Alex. 54; Diog. Laërt. 9, 13 δυσνόητον τε καὶ δυσεξήγητον; [Aristot. plant. 1, 1 p. 816<sup>a</sup>, 3].)\*

δυσφημέω, -ῶ: [pres. pass. δυσφημοῦμαι]; (δύσφημος); to use ill words, defame; pass. to be defamed, 1 Co. iv. 13 T WH Tr mrg. (1 Macc. vii. 41; in Grk. writ. fr. Aeschyl. Agam. 1078 down).\*

δυσφημία, -ας, ἡ, both the condition of a δύσφημος, i. e. of one who is defamed, viz. ill-repute, and the action of one who uses opprobrious language, viz. defamation, reproach: διὰ δυσφημίας κ. εὐφημίας [A. V. by evil report and good report], 2 Co. vi. 8. (1 Macc. vii. 38; 3 Macc. ii. 26. Dion. H. 6, 48; Plut. de gen. Socr. § 18 p. 587 f.)\*

δύω, see δύνω.

δώδεκα, οἱ, αἱ, τὰ, [fr. Hom. down], twelve: Mt. ix. 20; x. 1; [L T Tr WH in Acts xix. 7; xxiv. 11 for δεκαδύο]; Rev. vii. 5 [R G εβ']; xxi. 21, etc.; οἱ δώδεκα, the twelve apostles of Jesus, so called by way of eminence: Mk. ix. 35; x. 32; xi. 11; Mt. xxvi. 14, 20; Lk. xxii. 3, etc.

δωδέκατος, -η, -ον, twelfth: Rev. xxi. 20. [Fr. Hom. on].\*

δωδεκά-φυλον, -ου, τό, (fr. δώδεκα, and φυλή tribe), the twelve tribes, used collectively of the Israelitish people, as consisting of twelve tribes: Acts xxvi. 7. (Clem. Rom. 1 Cor. 55, 6; Prot. Jac. c. 1, 3; λαὸς ὁ δωδεκάφυλος, Orac. Sibyll. Cf. δεκάφυλος, τετράφυλος, Hdt. 5, 66; [W. 100 (95)].)\*

δῶμα, -τος, τό, (δέμω to build); 1. a building, house, (Hom. et sqq.). 2. a part of a building, dining-room, hall, (Hom. et sqq.). 3. in the Script. equiv. to ἔλ, house-top, roof [W. 23]: Mt. xxiv. 17; Mk. xiii. 15; Lk. v. 19; xvii. 31. The house-tops of the Orientals were (and still are) level, and were frequented not only for walking but also for meditation and prayer: Acts x. 9; hence ἐπὶ δωμαίων, on the house-tops, i. e. in public: Mt. x. 27; Lk. xii. 3; ἐπὶ τὸ δῶμα . . . κατ' ὀφθαλμοὺς παντὸς Ἰσραὴλ, 2 S. xvi. 22.\*

δωρεά, -ᾶς, ἡ, (δίδωμι); from [Aeschyl. and] Hdt. down; a gift: Jn. iv. 10; Acts viii. 20; xi. 17; Ro. v. 15; 2 Co. ix. 15; Heb. vi. 4; ἡ χάρις ἐδόθη κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, according to the measure in which Christ gave it, Eph. iv. 7; with an exegetical gen. of the thing given, viz. τοῦ ἁγίου πνεύματος, Acts ii. 38; x. 45; δικαιοσύνης, Ro. v. 17 [L WH Tr mrg. br. τ. δωρ.]; τῆς χάριτος τοῦ θεοῦ, Eph. iii. 7. The acc. δωρεάν (prop. as a gift, gift-wise [cf. W. 230 (216); B. 153 (134)]) is used adverbially; Sept. for דָּנָה; a. freely, for naught, gratis, gratuitously: Mt. x. 8; Ro. iii. 24; 2 Co. xi. 7; 2 Th. iii. 8; Rev. xxi. 6; xxii. 17, (Polyb. 18, 17, 7; Ex. xxi. 11; δωρεάν ἄνευ ἀργυρίου, Is. lii. 3). b. by a usage of which as yet no example has been noted fr. Grk. writ., without just cause, unnecessarily: Jn. xv. 25 (Ps. lxxviii. (lxix.) 5; xxxiv. (xxxv.) 19); Gal. ii. 21, (Job i. 9 [?]; Ps. xxxiv. (xxxv.) 7 [where Symm. ἀνατίως]; so the Lat. gratuitus: Liv. 2, 42 gratuitus furor, Sen. epp. 105, 3 [bk. xviii. ep. 2, § 3] odium aut est ex offensa . . . aut gratuitum). [Syn. see δόμα, fin.]\*

δωρεάν, see δωρεά.

δωρέω, -ῶ: to present, bestow, (Hes., Pind., Hdt., al.); pass. Lev. vii. 5 (Heb. text vs. 15). But much more frequently as depon. mid. δωρόμαι, -οῦμαι (Hom. et sqq.): 1 aor. ἐδωρησάμην; pf. δεδώρημαι; τινὶ τι, Mk. xv. 45; 2 Pet. i. 3, 4.\*

δώρημα, -τος, τό, (δωρέομαι); a gift, bounty, benefaction: Ro. v. 16; Jas. i. 17. ([Aeschyl., Soph., Xen., al.]) [Cf. δόμα, fin.]\*

δῶρον, -ου, τό, [fr. Hom. down], Sept. generally for דָּוָן, often also for דָּוָן and דָּוָן; a gift, present: Eph. ii. 8; Rev. xi. 10; of gifts offered as an expression of honor, Mt. ii. 11; of sacrifices and other gifts offered to God, Mt. v. 23 sq.; viii. 4; xv. 5; xxiii. 18 sq.; Mk. vii. 11; Heb. v. 1; viii. 3 sq.; ix. 9; xi. 4; of money cast into the treasury for the purposes of the temple and for the support of the poor, Lk. xxi. 1, [4]. [Syn. see δόμα, fin.]\*

δωροφορία, -ας, ἡ, (δωροφόρος bringing gifts), the offering of a gift or of gifts: Ro. xv. 31 L Tr mrg. cf. διακονία, 3. (Alciph. 1, 6; Pollux 4, 47 [p. 371 ed. Hemst.]; several times in eccles. writ.)\*

## E

ἐα

ἐάν

**ἐα**, an interjection expressive of indignation, or of wonder mixed with fear, (derived apparently from the impv. pres. of the verb **ἐάν** [acc. to others a natural, instinctive, sound]), freq. in the Attic poets, rare in prose writ. (as Plat. Prot. p. 314 d.), *ha! ah!*: Mk. i. 24 R G; Lk. iv. 34; cf. Fritzsche on Mk. p. 32 sq.\*

**ἐάν**; **I.** a conditional particle (derived fr. **εἰ ἄν**), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; *if, in case*, (Lat. *si*; Germ. *wenn*; *im Fall, dass; falls; wofern*); cf., among others, *Hermann ad Viger* p. 832; *Klotz ad Devar.* ii. 2 p. 450 sqq.; *W.* 291 (273) sq. It is connected **1.** with the Subjunctive, according to the regular usage of the more ancient and elegant classic writers. **a.** with the subjunc. Present: Mt. vi. 22 (**ἐάν οὖν ὁ ὀφθαλμός σου ἀπλούς ᾖ**, if it be the case, as to which I do not know, that thine eye etc.); *ibid.* 23; xvii. 20; Lk. x. 6; Jn. vii. 17; viii. 54 [R G L mrg.]; ix. 31; xi. 9, 10; Acts v. 38; xiii. 41; Ro. ii. 25 sq.; 1 Co. ix. 16; Gal. v. 2; 1 Tim. i. 8 [not Lchm.]; Heb. xiii. 23; 1 Jn. i. 9; ii. 3, 15 etc. **b.** with the subjunc. Aorist, corresponding to the Lat. fut. perf.: Mt. iv. 9 (**ἐάν προσκυνήσῃς μοι** if thou shalt have worshipped me); v. 46; ix. 21; Mk. iii. 24; ix. 50; Lk. xiv. 34; xvii. 4; xx. 28; Jn. v. 43; xi. 57; Ro. vii. 2; x. 9; 1 Co. vii. 8, 39; viii. 10; xvi. 10 (**ἐάν ἔλθῃ Τιμόθεος**; for although he was already on his way to Corinth, yet some hindrance might still prevent his arriving); 2 Co. ix. 4; Gal. vi. 1; Jas. ii. 2; 1 Jn. v. 16 [Lchm. pres.]; Rev. iii. 20, and often; also in the oratio obliqua, where the better Grk. writ. use the Optative: Jn. ix. 22; xi. 57; Acts ix. 2 (*W.* 294 (276); [cf. *B.* 224 (193)]). The difference between the Pres. and the Aor. may be seen especially from the following passages: 2 Tim. ii. 5 **ἐάν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐάν μὴ νομίμως ἀθλήσῃ**, 1 Co. xiv. 23 **ἐάν οὖν συνέλθῃ ἡ ἐκκλησία . . . καὶ πάντες γλώσσais λαλώσω, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι**, vs. 24 **ἐάν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος**, Mt. xxi. 21 **ἐάν ἔχητε πίστιν καὶ μὴ διακριθῆτε**. Also **εἰ** ("quod per se nihil significat praeter conditionem," *Klotz l. c.* p. 455) and **ἐάν** are distinguished in propositions subjoined the one to the other [*W.* 296 (277 sq.)]: Jn. xiii. 17 **εἰ ταῦτα οἰδατε, μακάριοί ἐστε, ἐάν ποιῇτε αὐτά**, Jn. iii. 12; 1 Co. vii. 36; in statements antithetic, Acts v. 38 sq.; or parallel, Mk. iii. 24–26. Finally, where one of the evangelists uses **εἰ** another has **ἐάν**, but so that each particle retains its own force, inasmuch as one and the same thing is differently conceived of by the different minds: Mk. ix. 43 **ἐάν σκανδαλίξῃ** [*-λίσῃ* L mrg. T WH txt.] **ἡ χεὶρ σου**, and vs. 47 **ἐάν ὁ ὀφθαλμός σου σκανδαλίξῃ σε**, i. e. if so

be that etc.; on the other hand, Matthew, in xviii. 8 sq. and v. 29 sq. concerning the same thing says **εἰ**. **c.** irregularly, but to be explained as an imitation of the Hebr. **כִּי** which is also a particle of time (cf. *Gesenius*, *Thesaur.* s. v. 4), **ἐάν** with the Subjunc. Aor. is used of things which the speaker or writer thinks will certainly take place, where **ὅταν** *when, whenever*, should have been used: **ἐάν ὑψωθῶ**, Jn. xii. 32; **ἐάν πορευθῶ**, Jn. xiv. 3; **ἐάν φανερωθῇ**, 1 Jn. ii. 28 (L T Tr WH, for **ὅταν** R G); iii. 2; **ἐάν ἀκούσῃτε**, Heb. iii. 7 fr. Ps. xciv. (xcv.) 8; (**ἐάν εἰσέλθῃς εἰς τὸν νυμφῶνα**, Tob. vi. 17 (16) [al. **ὅταν**]; **ἐάν ἀποθάνω, θάψον με**, Tob. iv. 3, cf. vs. 4 **ὅταν ἀποθάνῃ, θάψον αὐτήν**; for **כִּי** *when*, Is. xxiv. 13; Am. vii. 2). **d.** sometimes when the particle is used with the Subj. Aor. the futurity of a thing is not so much affirmed as imagined, it being known to be something which never could happen: **ἐάν εἴπῃ ὁ πούς**, if the foot should say, or were to say, 1 Co. xii. 15; **ἐάν ἔλθω πρὸς ὑμᾶς γλώσσais λαλῶν**, 1 Co. xiv. 6. **2.** By a somewhat negligent use, met with from the time of Aristotle on, **ἐάν** is connected also with the Indicative, [cf. *Klotz l. c.* p. 468 sqq.; *Kühner* § 575 Anm. 5; *W.* 295 (277); *B.* 221 (191) sq.; *Tdf. Proleg.* p. 124 sq.; *WH. App.* p. 171; *Soph. Lex.* s. v.; *Vincent and Dickson*, *Mod. Grk.* 2d ed. App. § 77]; and **a.** with the indic. Future, in meaning akin, as is well known, to the subjunc.: [**ἐάν δύο συμφωνήσουσιν**, Mt. xviii. 19 T Tr]; **ἐάν οὗτοι σιωπήσουσι**, Lk. xix. 40 L T Tr WH; **ἐάν . . . ὁδηγήσει**, Acts viii. 31 T Tr WH, (**ἐάν βεβηλώσουσιν αὐτά**, Lev. xxii. 9); but also **b.** with the indic. Present: **ἐάν δαεῖτε**, Lk. vi. 34 L mrg. Tr txt.; **ἐάν στήκετε**, 1 Th. iii. 8 T Tr txt. WH; **ἐάν τε ἀποθνήσκομεν**, Ro. xiv. 8 Lchm. with an indic. Preterite, but one having the force of a Pres.: **ἐάν** [Lchm. **ἄν**] **οἶδαμεν**, 1 Jn. v. 15 without var. **3.** **ἐάν** joined with other particles; **a.** **ἐάν δὲ καὶ** but *if also, but even if*, [A. V. *but and if* (retained by R. V. in 1 Co.)]; with the Subjunc.: Mt. xviii. 17; 1 Co. vii. 11, 28; 2 Tim. ii. 5. **b.** **ἐάν καί**: Gal. vi. 1. **c.** **ἐάν μὴ** *if not, unless, except*; with the subjunc. Present: Mt. x. 13; Lk. xiii. 3 [Lchm. txt. aor.]; Acts xv. 1 [Rec.]; 1 Co. viii. 8; ix. 16 [R G L mrg. T WH mrg.]; Jas. ii. 17; 1 Jn. iii. 21; with the subjunc. Aorist: Mt. vi. 15; xviii. 35; Mk. iii. 27; Jn. iii. 3; viii. 24; 1 Co. xiv. 6 sq. 9; Ro. x. 15; [xi. 23 R L]; 2 Tim. ii. 5; Rev. ii. 5, 22 [R L], and often. with the Indicative pres.: **ἐάν μὴ πιστεύετε**, Jn. x. 38 Tdf. In some passages, although the particles **ἐάν μὴ** retain their native force of *unless, if not*, yet so far as the sense is concerned one may translate them *but that, without*: Mt. xxvi. 42 (the cup cannot pass by without my drinking it); **οὐ γάρ ἐστιν κρυπτόν, ἐάν μὴ φανερωθῇ** (Treg.), there is nothing hid, but that it shall



be made manifest (properly, nothing whatever is hid, except that it should be made manifest), Mk. iv. 22; οὐδεὶς ἐστίν, ὃς ἀφήκεν οἰκίαν . . . ἐάν μὴ λάβῃ, but that shall receive (properly, unless he shall receive . . . it cannot be said that any one has left), Mk. x. 29, 30, [cf. B. § 149, 6. On the supposed use of ἐάν μὴ (εἰ μὴ) as equiv. to ἀλλά, cf. Mey. on Mt. xii. 4; Gal. i. 7; ii. 16; Fritzsche on Ro. xiv. 14 fin.; Ellie. and Bp. Lghtft. on Gal. II. cc. See εἰ, III. 8 c. β.] d. ἐάνπερ [L Tr separately, ἐάν περ] if only, if indeed: Heb. iii. 6 (where L br. περ, and T Tr WH read ἐάν), 14; vi. 3; it occurs neither in the Sept. nor in the O. T. Apocr.; on its use in Grk. writ. cf. Klotz, l. c. p. 479 sq.; Kühner § 541; [B. 221 (191)]. f. κἄν for καὶ ἐάν, see κἄν. II. The classic use of the conditional particle ἐάν also in the contracted form ἄν (see p. 34<sup>b</sup> above) seems to have led the biblical writers of both Testaments to connect ἐάν with relative pronouns and adverbs instead of the potential particle ἄν, as ὅς ἐάν [so Tdf. in 12 places], ὃ ἐάν [so Tdf. uniformly], etc. (this use among prof. writ. is very doubtful, cf. W. p. 310 (291); B. 72 (63)): Mt. v. 19; x. 14 [R G]; xv. 5; Mk. vi. 22 sq.; Lk. ix. 48 [WH ἄν]; xvii. 33; Acts vii. 7 [R G T]; 1 Co. vi. 18; Eph. vi. 8 [R G L txt.]; 3 Jn. 5, etc.; ὅπου ἐάν, Mt. viii. 19; xxvi. 13; Mk. vi. 10 [L Tr ἄν]. ὁσάκις ἐάν, Rev. xi. 6. οὗ ἐάν, 1 Co. xvi. 6 (1 Macc. vi. 36). καθὼς ἐάν, 2 Co. viii. 12 [Tdf. ἄν; ὅστις ἐάν, Gal. v. 10 T Tr WH; ἥτις ἐάν, Acts iii. 23 Tdf. For many other exx. see Soph. Lex. s. v. ἐάν, 3.] In many places the codd. vary between ἐάν and ἄν; cf. ἄν, II. p. 34; [and esp. Tdf. Proleg. p. 96].

ἐάν-περ, see ἐάν, I. 3 d.

ἐαυτοῦ, -ῆς, -οῦ, etc. or (contracted) αὐτοῦ, -ῆς, -οῦ, (see p. 87); plur. ἐαυτῶν; dat. -οῖς, -αῖς, -οῖς, etc.; reflexive pronoun of the 3d person. It is used 1. of the 3d pers. sing. and plur., to denote that the agent and the person acted on are the same; as, σώζειν ἐαυτόν, Mt. xxvii. 42; Mk. xv. 31; Lk. xxiii. 35; ὑψοῦν ἐαυτόν, Mt. xxiii. 12, etc. ἐαυτῷ, ἐαυτὸν are also often added to middle verbs: διμερίσαντο ἐαυτοῖς, Jn. xix. 24 (Xen. mem. 1, 6, 13 ποιέσθαι ἐαυτῷ φίλον); cf. W. § 38, 6; [B. § 135, 6]. Of the phrases into which this pronoun enters we notice the following: ἀφ' ἐαυτοῦ, see ἀπό, II. 2 d. aa.; δι' ἐαυτοῦ of itself, i. e. in its own nature, Ro. xiv. 14 [Tr L txt. read αὐτ.]; ἐν ἐαυτῷ, see in διαλογίζεσθαι, λέγειν, εἰπεῖν. εἰς ἐαυτὸν ἔρχεσθαι to come to one's self, to a better mind, Lk. xv. 17 (Diod. 13, 95). καθ' ἐαυτόν by one's self, alone: Acts xxviii. 16; Jas. ii. 17. παρ' ἐαυτῷ, by him i. e. at his home, 1 Co. xvi. 2 (Xen. mem. 3, 13, 3). πρὸς ἐαυτόν, to himself i. e. to his home, Lk. xxiv. 12 [R G; T om., WH (but with αὐτ.) reject, L Tr (but the latter with αὐτ.) br., the verse]; Jn. xx. 10 [T Tr αὐτ. (see αὐτοῦ)]; with [cf. our to] himself, i. e. in his own mind, προσεύχεσθαι, Lk. xviii. 11 [Tdf. om.], (2 Macc. xi. 13); in the gen., joined with a noun, it has the force of a possessive pronoun, as τοὺς ἐαυτῶν νεκρούς: Mt. viii. 22; Lk.

ix. 60. 2. It serves as reflexive also to the 1st and 2d pers., as often in classic Greek, when no ambiguity is thereby occasioned; thus, ἐκ ἐαυτοῖς equiv. to ἐν ἡμῖν αὐτοῖς, Ro. viii. 23; ἐαυτοῖς equiv. to ἡμᾶς αὐτούς, 1 Co. xi. 31; ἀφ' ἐαυτοῦ i. q. ἀπὸ σεαυτοῦ [read by L Tr WH], Jn. xviii. 34; ἐαυτὸν i. q. σεαυτόν [read by L T Tr WH], Ro. xiii. 9; ἐαυτοῖς for ἡμῖν αὐτοῖς, Mt. xxiii. 31, etc.; cf. Matthiae § 489 II.; W. § 22, 5; [B. § 127, 15]. 3. It is used frequently in the plural for the reciprocal pronoun ἀλλήλων, ἀλλήλοις, ἀλλήλους, reciprocally, mutually, one another: Mt. xvi. 7; xxi. 38; Mk. x. 26 [Tr mrg. WH αὐτόν]; xvi. 3; Lk. xx. 5; Eph. iv. 32; Col. iii. 13, 16; 1 Pet. iv. 8, 10; see Matthiae § 489 III.; Kühner ii. p. 497 sq.; Bnhdy. p. 273; [Bp. Lghtft. on Col. iii. 13].

εἰῶν, -ῶ; impf. εἰῶν; fut. εἰῶσω; 1 aor. εἰασα; fr. Hom. down; 1. to allow, permit, let: foll. by the inf., οὐκ ἂν εἴασε διορνηῖναι [T Tr WH -χθῆναι], Mt. xxiv. 43; by the acc. of the person and the inf., Lk. iv. 41 (οὐκ εἴα αὐτὰ λαλεῖν); Acts xiv. 16; xxiii. 32; xxvii. 32; xxviii. 4; 1 Co. x. 13; by the acc. alone, when the inf. is easily supplied from the context, οὐκ εἰασεν αὐτούς, sc. πορευθῆναι, Acts xvi. 7; οὐκ εἰῶν αὐτόν, sc. εἰσελθεῖν, Acts xix. 30; [cf. W. 476 (444)]. 2. τινά, to suffer one to do what he wishes, not to restrain, to let alone: Rev. ii. 20 Rec.; Acts v. 38 R G; εἴατε sc. αὐτούς, is spoken by Christ to the apostles, meaning, 'do not resist them, let them alone,' (the following ἕως τούτου is to be separated from what precedes; [al. connect the words closely, and render 'suffer them to go even to this extreme'; but cf. Mey. ad loc. ed. Weiss]), Lk. xxii. 51. 3. To give up, let go, leave: τὰς ἀγκύρας . . . εἰῶν εἰς τὴν θάλασσαν, they let down into the sea [i. e. abandoned; cf. B. D. Am. ed. p. 3009<sup>a</sup> bot.], Acts xxvii. 40. [COMP. : προσ-εἰῶν.]\*

ἐβδομήκοντα, οἱ, αἱ, τά, [fr. Hdt. down], seventy: Acts vii. 14 [here Rec.<sup>12</sup> ἐβδομηκονταπέντε]; xxiii. 23; xxvii. 37; οἱ ἐβδομήκοντα [ἐβδ. δύο L br. WH br.], the seventy disciples whom Jesus sent out in addition to the twelve apostles: Lk. x. 1, 17. [B. D. Am. ed. s. v. Seventy Disciples.]\*

[ἐβδομηκονταεξ for ἐβδομήκοντα ἑξ, seventy-six: Acts xxvii. 37 Rec.\*]

ἐβδομηκοντάκις, [Gen. iv. 24], seventy times: ἐβδομηκοντάκις ἑπτά, seventy times seven times, i. e. countless times, Mt. xviii. 22 [cf. W. § 37, 5 Note 2; B. 30 (26) and see ἑπτά, fin.; al. (cf. R. V. mrg.) seventy-seven times, see Mey. ad loc.]\*

[ἐβδομηκονταπέντε, seventy-five: Acts vii. 14 Rec.<sup>12</sup> (Gen. xxv. 7; Ex. xxxix. 6 (xxxviii. 27); 1 Esdr. v. 12).]\*

ἐβδομος, -η, -ον, seventh: Jn. iv. 52; Heb. iv. 4; Jude 14; Rev. viii. 1; xi. 15, etc. [From Hom. down.]

Ἑβέρ [R<sup>a</sup> G], more correctly [L T WH]\* Εβερ [on the accent in codd. see Tdf. Proleg. p. 103; Treg. Εβ., cf. Tdf. Proleg. p. 107; WH. Intr. § 408; cf. B. D. s. v. Heber], ὁ, Eber or Heber, indeclinable proper name of a Hebrew: Lk. iii. 35 (Gen. x. 24 sq.).\*

Ἑβραϊκός, -ή, -όν, Hebrew: Lk. xxiii. 38 (R G L br. Tr mrg. br.).\*

Ἑβραῖος [WH Ἑβρ., see their Intr. § 408], -ου, ὁ, a



*Hebrew* (עֵבְרַי a name first given to Abraham, Gen. xiv. 13, afterwards transferred to his posterity descended from Isaac and Jacob; by אִי in the O. T. the Israelites are both distinguished from and designated by foreigners, as afterwards by Pausan., Plutarch, al. The name is now generally derived from עֵבְרַי for עֵבְרַי i. e. of the region beyond the Euphrates, whence עֵבְרַי equiv. to one who comes from the region beyond the Euphrates; Gen. xiv. 13 Sept. ὁ περὰ τῆς. Cf. Gesenius, Gesch. d. hebr. Sprache u. Schrift, p. 11 sq.; Thesaurus, ii. p. 987; Knobel, Völkertafel der Genesis, p. 176 sqq.; Bleek, Einl. in d. A. T. ed. 1, p. 73 sq. [Eng. trans. i. 76 sq.]; [B. D. s. v. Hebrew. For Syn. see Ἰουδαῖος.]). In the N. T. 1. any one of the Jewish or Israelitish nation: 2 Co. xi. 22; Phil. iii. 5. (In this sense Euseb. h. e. 2, 4, 3 calls Philo, the Alexandrian Jew, Ἑβραῖος, although his education was Greek, and he had little [if any] knowledge even of the Hebrew language; and in Praep. evang. 8, 8, 34 he applies the same word to Aristobulus, who was both an Alexandrian, and a Greek-speaking Jew.) 2. In a narrower sense those are called Ἑβραῖοι who lived in Palestine and used the language of the country, i. e. Chaldee; from whom are distinguished οἱ Ἑλληνισταί, q. v. That name adhered to them even after they had gone over to Christianity: Acts vi. 1. (Philo in his de conf. lingg. § 26 makes a contrast between Ἑβραῖοι and ἡμεῖς; and in his de congr. erud. grat. § 8 he calls Greek ἡ ἡμετέρα διάλεκτος. Hence in this sense he does not reckon himself as a Hebrew.) 3. All Jewish Christians, whether they spoke Aramaic or Greek, equiv. to πιστοὶ ἐξ Ἑβραίων; so in the heading of the Epistle to the Hebrews; called by Euseb. h. e. 3, 4, 2 οἱ ἐξ Ἑβραίων ὄντες. [Cf. K. Wieseler, Unters. ii. d. Hebräerbrief, 2te Hälfte. Kiel, 1861, pp. 25–30.]\*

Ἑβραῖς [WH Ἑβρ., see their Intr. § 408], -ῖδος, ἡ, *Hebrew*, the Hebrew language; not that however in which the O. T. was written, but the Chaldee (not Syro-Chaldaic, as it is commonly but incorrectly called; cf. A. Th. Hoffmann, Grammat. Syriac. p. 14), which at the time of Jesus and the apostles had long superseded it in Palestine: Acts xxi. 40; xxii. 2; xxvi. 14; Ἑβραῖς φωνή, 4 Macc. xii. 7; xvi. 15. [Cf. B. D. s. v. Shemitic Languages etc.; ib. Am. ed. s. v. Lang. of the New Test.]\*

Ἑβραῖστῃ [WH Ἑβρ., see their Intr. § 408], adv., (ἑβραῖζω), in *Hebrew*, i. e. in *Chaldee* (see the foregoing word and reff.): Jn. v. 2; xix. 13, 17, 20; [xx. 16 T Tr WH Lbr.]; Rev. ix. 11; xvi. 16. [Sir. prol. line 13.]\*

ἐγγίζω; impf. ἤγγιζον; Attic fut. ἐγγιζῶ (Jas. iv. 8 [Bptm. 37 (32)]; W. § 13, 1 c.); 1 aor. ἤγγικα; pf. ἤγγικα; (ἐγγύς); in Grk. writ. fr. Polyb. and Diod. on; Sept. for שָׁנָה וְכָרַךְ. 1. trans. to bring near, to join one thing to another: Polyb. 8, 6, 7; Sept., Gen. xlvi. 10; Is. v. 8. 2. intrans. to draw or come near, to approach; absol., Mt. xxi. 34; Lk. xviii. 40; [xix. 41]; xxi. 28; xxii. 1; xxi. 15; Acts vii. 17; xxi. 33; xxiii. 15; [Heb. x. 25]; pf. ἤγγικα has come nigh, is at hand: ἡ βασιλ. τοῦ θεοῦ, Mt. iii. 2; iv. 17; x. 7; Mk. i. 15; Lk. x. 11; with the addition ἐφ' ὑμᾶς, vs. 9; ἡ ἐρήμωσις, Lk. xxi. 20; ἡ ὥρα, Mt. xxvi. 45; ὁ παραδιδούς με, Mt. xxvi. 46; [Mk.

xiv. 42 (where Tdf. ἤγγισεν)]; ὁ καιρός, Lk. xxi. 8; ἡ ἡμέρα, Ro. xiii. 12; τὸ τέλος, 1 Pet. iv. 7; ἡ παρουσία τοῦ κυρίου, Jas. v. 8. Construed with the dat. of the person or the place approached: Lk. vii. 12; xv. 1, 25; xxii. 47; Acts ix. 3; x. 9; xxii. 6; ἐγγίξεν τῷ θεῷ (in Sept. used esp. of the priests entering the temple to offer sacrifices or to perform other ministrations there, Ex. xix. 22; xxxiv. 30; Lev. x. 3, etc.): to worship God, Mt. xv. 8 Rec., fr. Is. xxix. 13; to turn one's thoughts to God, to become acquainted with him, Heb. vii. 19; Jas. iv. 8; ὁ θεὸς ἐγγίξει τῷ, God draws near to one in the bestowment of his grace and help, Jas. iv. 8. Foll. by εἰς and the acc. of the place: Mt. xxi. 1; Mk. xi. 1; Lk. xviii. 35; xix. 29; xxiv. 28; [foll. by πρὸς w. the dat., Lk. xix. 37, see B. § 147, 28; al. regard this as a pregn. constr., cf. W. §§ 48, e.; 66, 2 d.]; μέχρ' θανάτου ἤγγικε, to draw nigh unto, be at the point of, death, Phil. ii. 30 (ἐγγίξει εἰς θάνατον, Job xxxiii. 22); with an adv. of place, ὅπου κλέπτῃς οὐκ ἐγγίξει, Lk. xii. 33. [COMP.: προσ-ἐγγίζω.]\*

[ἐγγιστά, neut. plur. superl. (fr. ἐγγύς) as adv., nearest, next: WH (rejected) mrg. in Mk. vi. 36 (al. κύκλῳ).]\*

ἐγ-γράφω [T WH ἐνγρ., see ἐν, III. 3]: pf. pass. ἐγγέγραμμαι; [fr. Aeschyl. and Hdt. down]; to engrave; inscribe, write in or on: τί, pass. with dat. of the means [with] and foll. by ἐν with dat. of the place (in minds, tablets), 2 Co. iii. 2, 3; to record, enrol: τὰ δνόματα, pass. Lk. x. 20 T Tr WH. \*

ἐγγυος, -ον, ὁ, ἡ, a surety, (Cic. and Vulg. sponsor): κρείττονος διαθήκης ἐγγυος, he by whom we get full assurance of the more excellent covenant made by God with us, and of the truth and stability of the promises connected with it, Heb. vii. 22. (2 Macc. x. 28; Sir. xxix. 15 sq. Xen. vect. 4, 20; Aeschin. Epp. 11, 12 p. 128 a.; Aristot. oec. 2, 22 [vol. ii. p. 1350\*, 19], Polyb., Diod., al.)\*

ἐγγύς, adv., (fr. ἐν and γύνω [limb, hand], at hand; [but rather allied w. ἀγγι, ἀγγω, anxius, anguish, etc.; see Curtius § 166; Vaniček p. 22]), [fr. Hom. down], Sept. for קָרִיב; near; 1. of Place and position; a. prop.: absol. Jn. xix. 42, [cf. also 20 G L T Tr WH (but see below)]; with gen. (Matthiae § 339, 1 p. 812; W. 195 (183); [471 (439)]; B. § 132, 24], Lk. xix. 11; Jn. iii. 23; vi. 19, 23; xi. 18, 54; xix. 20 [Rec., but see above]; Acts i. 12; with dat. (Matthiae § 386, 6; Kühner § 423, 13; [Jelf § 592, 2]), Acts ix. 38; xxvii. 8. b. tropically; οἱ ἐγγύς, those who are near of access to God i. e. Jews, and οἱ μακράν, those who are alien from the true God and the blessings of the theocracy, i. e. Gentiles: Eph. ii. 17 (cf. Is. lvii. 19); ἐγγύς γίνεσθαι, to be brought near, sc. to the blessings of the kingdom of God, Eph. ii. 13, (so with the Rabbins not infrequently to make nigh is equiv. to to make a proselyte, cf. Wetstein ad l. c.; [Schöngen, Horae etc. i. 761 sq.; Valck. Schol. i. 363]); ἐγγύς σου τὸ ῥῆμά ἐστιν, near thee i. e. at hand, already, as it were, in thy mind, Ro. x. 8 fr. Deut. xxx. 14, [cf. B. § 129, 11; W. 465 (434)]. 2. of Time; concerning things imminent and soon to come to pass: Mt. xxiv. 32; xxvi. 18; Mk. xiii. 28; Lk. xxi. 30, 31; Jn. ii. 13; vi. 4; vii. 2; xi. 55; Rev. i. 3; xxii. 10; of the near ad-



vent of persons: ὁ κύριος ἐγγύς, of Christ's return from heaven, Phil. iv. 5 (in another sense, of God in Ps. cxlv. (cxlv.) 18); with the addition ἐπὶ θύραις, at the door, Mt. xxiv. 33; Mk. xiii. 29; ἐγγύς κατάρας, near to being cursed, Heb. vi. 8; ἀφανισμού, soon to vanish, Heb. viii. 13.\*

ἐγγύτερον, neut. of the compar. ἐγγύτερος (fr. ἐγγύς), used adverbially, *nearer*: Ro. xiii. 11.\*

ἐγείρω; fut. ἐγερῶ; 1 aor. ἤγειρα; Pass., pres. ἐγείρομαι, impv. 2 pers. sing. ἐγείρου (Mk. ii. 9 Tr WH), Lk. viii. 54 (where L Tr WH ἔγειρε), 2 pers. plur. ἐγείρεσθε; pf. ἐγήγερμαι; 1 aor. ἠγέρθην [cf. B. 52 (45); W. § 38, 1]; 1 fut. ἐγερθήσεται; Mid., 1 aor. impv. ἔγειραι Rec.; but, after good codd., Grsb. has in many pass. and lately L T Tr WH have everywhere in the N. T. restored ἔγειρε, pres. act. impv. used intransitively and employed as a formula for arousing; properly, *rise*, i. e. *up*! *come*! cf. ἄγε; so in Eur. Iph. A. 624; Arstph. ran. 340; cf. Fritzsche on Mk. p. 55; [B. 56 (49), 144 (126) sq.; Kühner § 373, 2]; Sept. generally for הָקִיר and הָקִים; *to arouse, cause to rise*; 1. as in Grk. writ. fr. Homer down, *to arouse from sleep, to awake*: Acts xii. 7; [Mk. iv. 38 T Tr WH]; pass. *to be awaked, wake up*, [A. V. *arise*, often including thus the subseq. action (cf. § below)]: Mt. xxv. 7; Mk. iv. 27; [ἀπὸ τοῦ ὕπνου, Mt. i. 24 L T Tr WH]; ἐγερθεὶς with the impv. Mt. ii. 13, 20; with a finite verb, Mt. ii. 14, 21; viii. 26; [Lk. viii. 24 R G L Tr mrg.]; ἐγείρεσθε, Mt. xxvi. 46; Mk. xiv. 42. Metaph. ἐξ ὕπνου ἐγερθῆναι, *to arise from a state of moral sloth to an active life devoted to God*, Ro. xiii. 11; likewise ἔγειρε [Rec. -ραι] *arise, ὁ καθυπνῶν*, Eph. v. 14. 2. *to arouse from the sleep of death, to recall the dead to life*: with νεκροὺς added, Jn. v. 21; Acts xxvi. 8; 2 Co. i. 9. ἔγειρε [Rec. -ραι] *arise*, Mk. v. 41; pass. ἐγείρου, Lk. viii. 54 [R G T]; ἐγέρθητι, *arise from death*, Lk. vii. 14; ἐγείρονται οἱ νεκροί, Mt. xi. 5; Lk. vii. 22; xx. 37; 1 Co. xv. 15, 16, 29, 32, (Is. xxvi. 19); ἐγείρονται ἐκ νεκρῶν, *from the company of the dead* [cf. W. 123 (117); B. 89 (78)], Jn. xii. 1, 9; Acts iii. 15; iv. 10; xiii. 30; Ro. iv. 24; viii. 11; x. 9; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Th. i. 10; Heb. xi. 19; 1 Pet. i. 21; pass., Ro. vi. 4, 9; vii. 4; 1 Co. xv. 12, 20; Jn. ii. 22; xxi. 14; Mk. vi. 16 [T WH om. Tr br. ἐκ νεκρ.]; Lk. ix. 7; [Mt. xvii. 9 L T Tr WH txt.]; ἀπὸ τῶν νεκρῶν, Mt. xiv. 2; xxvii. 64; xxviii. 7, (νεκρὸν ἐκ θανάτου καὶ ἐξ ᾧδου, Sir. xlviii. 5; for יָקִים, 2 K. iv. 31); ἐγείρον simply: Acts v. 30; x. 40; xiii. 37; 1 Co. vi. 14; 2 Co. iv. 14; pass., Mt. xvi. 21; xvii. 23 [L WH mrg. ἀναστήσεται]; [xx. 19 T Tr txt. WH txt.]; xxvi. 32; xxvii. 63; Mk. [vi. 16 T WH (see above)]; xvi. 6; Lk. xxiv. 6 [WH reject the clause], 34; Ro. iv. 25; 1 Co. xv. 4, etc. 3. in later usage generally *to cause to rise, raise, from a seat, bed, etc.*; pass. and mid. *to rise, arise*; used a. of one sitting: ἐγείρεται [L Tr WH ἠγέρθη] ταχὺ, Jn. xi. 29, cf. vs. 20; pres. act. imperative ἔγειρε (see above), Mk. x. 49 [not Rec.], cf. vs. 46; hence (like the Hebr. קָם, Gen. xxii. 3; 1 Chr. xxii. 19), in the redundant manner spoken of s. v. ἀνίστημι, II. 1 c. it is used before verbs of going, etc.: ἐγερθεὶς ἡκολούθει [-ησεν R G] αὐτῷ, Mt. ix. 19; ἔγειρε [R G -ραι]

καὶ μέτρησον, Rev. xi. 1. b. of one reclining: ἐγείρεται ἐκ τοῦ δείπνου, Jn. xiii. 4; ἐγείρεσθε, Jn. xiv. 31. c. of one lying, *to raise up*: ἤγειρεν αὐτόν, Acts x. 26; ἐγέρθητε arise, Mt. xvii. 7; ἔγειρε (see above) Acts iii. 6 [L Tr txt. br.]; ἠγέρθη ἀπὸ τῆς γῆς he rose from the earth, Acts ix. 8; *to [raise up i. e.] draw out an animal from a pit*, Mt. xii. 11. d. of one 'down' with disease, lying sick: act., Mk. ix. 27; Acts iii. 7; ἐγερεῖ αὐτὸν ὁ κύριος, will cause him to recover, Jas. v. 15; pass. Mt. viii. 15; ἔγειρε ([Rec. -ραι, so Grsb. (doubtfully in Mt.)], see above) arise: Mt. ix. 5; Jn. v. 8; Acts iii. 6 [T WH om. Tr br.]. 4. *To raise up, produce, cause to appear*; a. *to cause to appear, bring before the public* (any one who is to attract the attention of men): ἤγειρε τῷ Ἰσραὴλ σωτήρα, Acts xiii. 23 Rec.; ἤγειρεν αὐτοῖς τὸν Δαυεὶδ εἰς βασιλέα, Acts xiii. 22 (so בִּקְרָה, Judg. ii. 18; iii. 9, 15); pass. ἐγείρομαι, *to come before the public, to appear, arise*: Mt. xi. 11; xxiv. 11, 24; Mk. xiii. 22; Lk. vii. 16; Jn. vii. 52 [cf. W. 266 (250); B. 204 (177)]; contextually, *to appear before a judge*: Mt. xii. 42; Lk. xi. 31. b. ἐπὶ τινα *to raise up, incite, stir up, against one*; pass. *to rise against*: Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 10. c. *to raise up i. e. cause to be born*: τέκνα τινί, Mt. iii. 9; Lk. iii. 8; κέρας σωτηρίας, Lk. i. 69 (see ἀνίστημι, I. c. ἐξάνίστημι, 1); θλίψιν τοῖς δεσμοῖς μου, *to cause affliction to arise to my bonds*, i. e. the misery of my imprisonment to be increased by tribulation, Phil. i. 16 (17) L T Tr WH. d. of buildings, *to raise, construct, erect*: τὸν ναόν, Jn. ii. 19 sq. (so בִּקְרָה, Deut. xvi. 22; 1 K. xvi. 32. Aelian. de nat. an. 11, 10; Joseph. antt. 4, 6, 5; Hdian. 3, 15, 6 [3 ed. Bekk.]; 8, 2, 12 [5 ed. Bekk.]; Leian. Pseudomant. § 19; Anthol. 9, 696. 1 Esdr. v. 43; Sir. xlix. 13; Lat. excito turrem, Caes. b. g. 5, 40; sepulcrum, Cic. legg. 2, 27, 68). [Ammonius: ἀναστήναι καὶ ἐγερθῆναι διαφέρει· ἀναστήναι μὲν γὰρ ἐπὶ ἔργον, ἐγερθῆναι δὲ ἐξ ὕπνου; cf. also Thom. Mag. ed. Ritschl p. 14, 10 sq. But see exx. above. COMP.: δι-, ἐξ-, ἐπ-, συν-εγείρω.]

ἐγερσις, -εως, ἡ, (ἐγείρω), *a rousing, excitation*: τοῦ θυμοῦ, Plat. Tim. p. 70 c.; *a rising up*, Ps. cxxxviii. (cxxxix.) 2; *resurrection from death*: Mt. xxvii. 53.\*

ἐγκάθετος [T WH ἐνκ., see ἐν, III. 3], -ου, ὁ, ἡ, (ἐγκαθίημι [to send down in (secretly)]), *suborned to lie in wait; a liar-in-wait, spy*, [cf. Lat. insidiator; Eng. insidious]: used in Lk. xx. 20 of one who is suborned by others to entrap a man by crafty words. (Plat. Ax. p. 368 e.; Dem. p. 1483, 1; Joseph. b. j. 6, 5, 2; Polyb. 13, 5, 1, al.; Sept., Job [xix. 12]; xxxi. 9.)\*

ἐγκαίνια [T WH ἐνκ., see ἐν, III. 3], -ων, τά, (fr. ἐν and καινός); only in bibl. and eccl. writ., [on the plur. cf. W. § 27, 3; B. 23 (21)]; *dedication, consecration*; thus in 2 Esdr. vi. 16, 17; Neh. xii. 27 for חֲבִיטָה; in particular, [Vulg. encanienum i. e. renovation], an annual feast celebrated eight days beginning on the 25th of Chislev (middle of our December), instituted by Judas Maccabaeus [B. c. 164] in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes (αἱ ἡμέραι ἐγκαίνισμοῦ τοῦ θυσιαστηρίου, 1 Macc. iv. 59): Jn. x. 22. Cf. Win. RWB. [also Riehm, HWB.] s. v. Kirchweihfest;



Oehler in Herzog iv. p. 389; Grimm on 1 Macc. i. 54; iv. 52; Dillmann in Schenkel iii. 534 sq.; [BB.DD. (esp. Kitto) s. v. Dedication, Feast of the].\*

ἐγ-καίνιζω [T WH ἐνκ., see ἐν, III. 3]: 1 aor. ἐνεκαίνισα; pf. pass. ἐγκεκαίνισμαι; a word exclusively bibl. and eccl. [W. 33]; to innovate, i. e. 1. to renew: 2 Chr. xv. 8. 2. to do anew, again: σημεῖα, Sir. xxxiii. (xxxvi.) 6. 3. to initiate, consecrate, dedicate, (Deut. xx. 5; 1 K. viii. 63; 1 S. xi. 14, etc.): διαθήκην, Heb. ix. 18; ὁδόν, Heb. x. 20.\*

ἐγ-κακέω, -ῶ [(see below); 1 aor. ἐνεκάκησα]; (κακός); [prop. to behave badly in; hence] to be weary in anything, or to lose courage, flag, faint: adopted by L T Tr WH in place of R G ἐκκακέω (q. v.) in Lk. xviii. 1; 2 Co. iv. 1, 16; Gal. vi. 9; Eph. iii. 13; 2 Th. iii. 13 — except that T WH write ἐνκ. in Lk. xviii. 1; Gal. vi. 9; Eph. iii. 13; so WH in 2 Th. iii. 13, also; see ἐν, III. 3; [cf. Tdf.'s note on 2 Co. iv. 1; Meyer ibid., who thinks that ἐκκ. may have been a colloquial form. See the full exhibition of the usage of the Mss. given by Dr. Gregory in his Proleg. to Tdf. ed. 8, p. 78.] (Found a few times in Symmachus [Gen. xxvii. 46; Num. xxi. 5; Is. vii. 16; also Prov. iii. 11 Theod.]; Clem. Rom. 2 Cor. 2, 2; in prof. writ. only in Polyb. 4, 19, 10 τὸ πέμπειν τὰς βορθείας ἐνεκάκησαν they culpably neglected to send aid, [add Philo de confus. lingg. § 13 (Mang. i. 412, 36) οὐκ ἐκκακούμενος ἐκνάμφθην].)\*

ἐγ-καλέω [see ἐν, III. 3] -ῶ; fut. ἐγκαλέσω; impf. ἐνεκάλουν; [pres. pass. ἐγκαλοῦμαι]; prop. to call (something) in some one (ἐν [i. e. prob. in his case; or possibly, as rooted in him]); hence, to call to account, bring a charge against, accuse: as in classic Grk. foll. by dat. of the person [cf. W. § 30, 9 a.], Acts xix. 38; xxiii. 28, (Sir. xlv. 19); κατὰ with gen. of the pers. to come forward as accuser against, bring a charge against: Ro. viii. 33. Pass. to be accused (cf. B. § 134, 4, [§ 133, 9; yet cf. Meyer on Acts as below, W. u. s.]); with gen. of the thing: στάσεις, Acts xix. 40, (ἀρεθείας ἐς τὸν Τιβερίον ἐγκληθείς, Dio Cass. 58, 4; act. with dat. of the pers. and gen. of the thing, Plut. Arist. 10, 9; see W. u. s.; Matthiae § 369); περὶ τούτων, ὧν ἐγκαλοῦμαι, unless this is to be resolved into περὶ τούτων ᾧ etc., acc. to the well-known construction ἐγκαλεῖν τινί τι, Acts xxvi. 2; περὶ τινος (act. Diod. 11, 83) Acts xxiii. 29; xxvi. 7, [B. § 133, 9]. (In Grk. writ. fr. Soph. and Xen. down.) [Syn. see κατηγορέω, fin.]\*

ἐγ-καταλείπω [Acts ii. 27, 31, T WH ἐνκ.; T also in Ro. ix. 29, see his note and cf. ἐν, III. 3]; [impf. ἐγκατέλειπον (WH txt. in 2 Tim. iv. 10, 16)]; fut. ἐγκαταλείψω; 2 aor. ἐγκατέλειπον; Pass., [pres. ἐγκαταλείπομαι]; 1 aor. ἐγκατέλειφθην; Sept. for 𐤇𐤍; 1. to abandon, desert, (ἐν equiv. to ἐν τινι, in some place or condition), i. e. to leave in straits, leave helpless, (colloq. leave in the lurch): τινά, Mt. xxvii. 46 and Mk. xv. 34 fr. Ps. xxi. (xxii.) 2; Heb. xiii. 5; pass. 2 Co. iv. 9; after the Hebr. 𐤇𐤍 with 𐤇, τινά εἰς ᾄδον [or ᾄδην], by forsaking one to let him go into Hades, abandon unto Hades, Acts ii. 27, 31 (not R). to desert, forsake: τινά, 2 Tim. iv. 10, 16; τὴν ἐπισυναγωγὴν, Heb. x. 25. 2. to leave behind among, to leave surviv-

ing: ἡμῖν σπέρμα, Ro. ix. 29 fr. Is. i. 9. (Hes. opp. 376; Thuc., sqq.)\*

ἐγ-κατ-οικέω [T WH ἐνκ., see ἐν, III. 3], -ῶ; to dwell among: ἐν αὐτοῖς among them, 2 Pet. ii. 8. (Very rare in prof. writ. as [Hdt. 4, 204]; Eur. frag. [188] ap. Dion Chrys. or. 73 fin.; Polyb. 18, 26, 13.)\*

ἐγ-καυχάομαι [T WH ἐνκ., see ἐν, III. 3]; to glory in: foll. by ἐν with dat. of the obj. (Ps. li. (lii.) 3; xcvi. (xcvii.) 7; cv. (cvi.) 47), 2 Th. i. 4 L T Tr WH. (With simple dat. of thing in eccl. writ. and Aesop's Fables.)\*

ἐγ-κεντρίζω [T WH ἐνκ., see ἐν, III. 3]: 1 aor. ἐνεκέντρισα; Pass., 1 aor. ἐνεκεντρίσθην; 1 fut. ἐγκεντρίσθσομαι; to cut into for the sake of inserting a scion; to inoculate, ingraft, graft in, (Aristot. ap. Athen. 14, 68 [p. 653 d.]; Theophr. h. p. 2, 2, 5; Antonin. 11, 8): τινά, Ro. xi. 17, 19, 23, 24 [cf. W. § 52, 4, 5]; in these pass. Paul likens the heathen who by becoming Christians have been admitted into fellowship with the people for whom the Messianic salvation is destined, to scions from wild trees inserted into a cultivated stock; [cf. Beet on vs. 24; B. D. s. v. Olive].\*

ἐγκλημα [see ἐν, III. 3], -τος, τό, (ἐγκαλέω), accusation: the crime of which one is accused, Acts xxv. 16; ἐγκλημα ἔχειν, to have laid to one's charge, be accused of a crime, Acts xxiii. 29. (Often in Attic writ. fr. Soph. and Thuc. op.)\*

[Syn. see κατηγορέω; cf. Isoc. 16, 2 τὰς μὲν γὰρ δίκας ὑπὲρ τῶν ἰδίων ἐγκλημάτων λαγχάνουσι, τὰς δὲ κατηγορίας ὑπὲρ τῶν τῆς πόλεως πραγμάτων ποιοῦνται, καὶ πλείον χρόνον διατρίβουσι τὸν πατέρα μου διαβάλλοντες ἢ κτλ.]

ἐγ-κομβόομαι [see ἐν, III. 3], -οῦμαι; [1 aor. mid. ἐνεκομβώσασθην]; (fr. ἐν and κομβόω to knot, tie, and this fr. κόμβος knot, band, (Germ. Schleife), by which two things are fastened together), to fasten or gird on one's self; the ἐγκόμβωμα was the white scarf or apron of slaves, which was fastened to the girdle of the vest [ἐξωρίς], and distinguished slaves from freemen; hence 1 Pet. v. 5 τὴν ταπεινωσθ. ἐγκομβώσασθε, gird yourselves with humility as your servile garb (ἐγκόμβωμα) i. e. by putting on humility show your subjection one to another. That this idea lies in the phrase is shown by C. F. A. Fritzsche, with his usual learning, in Fritzschorum Opuscul. p. 259 sqq.\*

ἐγ-κοπή [WH ἐνκ. T ἐκκ., see ἐν, III. 3], -ῆς, ἡ, (ἐγκόπτω), properly, a cutting (made in the road to impede an enemy in pursuit [?]), hence, a hindrance: 1 Co. ix. 12. (Diod. 1, 32; Dion. Hal. de comp. verb. p. 157, 15 (22); Longin. de sublim. 41, 3; [al.].)\*

ἐγ-κόπτω [in Acts T WH ἐνκ., so T in 1 Pet. where R ἐκκ.; see ἐν, III. 3]; 1 aor. ἐνέκοψα; Pass., [pres. ἐγκόπτομαι]; impf. ἐνεκοπτόμην; to cut into, to impede one's course by cutting off his way; hence univ. to hinder (Hesych.: ἐμποδίζω, διακωλύω); with dat. of the obj., Polyb. 24, 1, 12; in the N. T. with acc. of the obj., 1 Th. ii. 18; foll. by inf., Gal. v. 7 (see ἀνακόπτω); inf. preceded by τοῦ, Ro. xv. 22; εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν, that ye be not hindered from praying (together), 1 Pet. iii. 7; i. q. to detain [A. V. to be tedious unto] one, Acts xxiv. 4 [cf. Valcken. Schol. i. 600 sq.].\*

ἐγκράτεια [see ἐν, III. 3], -ας, ἡ, (ἐγκρατής), self-control,



Lat. *continentia, temperantia*, (the virtue of one who masters his desires and passions, especially his sensual appetites): Acts xxiv. 25; Gal. v. 23 (22); 2 Pet. i. 6. (Xen., Plat., sqq.; Sir. xviii. 29; 4 Macc. v. 34.)\*

**ἐγκρατεύομαι** [see ἐν, III. 3]; depon. mid.; *to be self-controlled, continent (ἐγκρατής); to exhibit self-government, conduct one's self temperately*: [used absol. Gen. xliii. 30]; with dat. of respect, τῇ γλώσσῃ, Sir. xix. 6 var.; πάντα, in everything, every way, 1 Co. ix. 25 (in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence); οὐκ ἐγκρατεύεσθαι, said of those who cannot curb sexual desire, 1 Co. vii. 9. Though this word does not occur in the earlier Grk. writ. that have come down to us [exc. in Aristot. eth. Eudem. 2, 7 p. 1223<sup>b</sup>, 13 ed. Bekk.], yet its use is approved of by Phrynichus; cf. Lob. ad Phryn. p. 442; [W. 25].\*

**ἐγκρατής** [see ἐν, III. 3], -ές, (κράτος). 1. prop. equiv. to ὁ ἐν κράτει ὢν, strong, robust: Aeschyl., Thuc., sqq. 2. *having power over, possessed of* (a thing), with a gen. of the object; so fr. [Soph. and] Hdt. down. 3. *mastering, controlling, curbing, restraining*: ἀφροδισίων, Xen. mem. 1, 2, 1; ἡδονῆς, ibid. 4, 5, 10; ἐαυτοῦ, Plat.; absol. (without a gen.), *controlling one's self, temperate, continent*, ([Aristot. eth. Nic. 7, 4 p. 1146<sup>b</sup>, 10 sqq.]; Sir. xxvi. 15; Sap. viii. 21; Philo de Jos. § 11): Tit. i. 8.\*

**ἐγκρίνω** [T WH ἐνκ., see ἐν, III. 3]: [1 aor. ἐνέκρινα]; *to reckon among, judge among*: τινά τινι, *to judge one worthy of being admitted to a certain class* [A. V. to number with], 2 Co. x. 12. (From Xen. and Plato down.)\*

**ἐγκρύπτω**: 1 aor. ἐνέκρυψα; *to conceal in something, τι εἰς τι* (Diod. 3, 63; Apollod. 1, 5, 1 § 4); contextually, *to mingle one thing with another*: Mt. xiii. 33; Lk. xiii. 21 here T Tr WH ἐκρύψεν. (τί τινι, Hom. Od. 5, 488.)\*

**ἐγκυος** [WH ἐνκ., see ἐν, III. 3], -ον, for the more usual ἐγκύμων, (fr. ἐν and κύω), *big with child, pregnant*: Lk. ii. 5. (Hdt. 1, 5 etc.; Diod. 4, 2; Joseph. antt. 4, 8, 33.)\*

**ἐγχρίω** [see ἐν, III. 3]: 1 aor. act. impv. ἔγχρισον, mid. (in T Tr) ἔγχρισαι [but L WH 1 aor. act. infin. ἐγχρίσαι (Grsb. ἐγχρίσαι; cf. Veitch s. v. χρίω, fin.)]; *to rub in, besmear, anoint*; Mid. *to anoint for one's self*: τοὺς ὀφθαλμούς, Rev. iii. 18 [cf. Bttm. 149 sq. (131); W. § 32, 4 a.]. (Tob. vi. 9; xi. 7; Strab., Anthol., Epict., al.)\*

**ἐγώ**, gen. ἐμοῦ, enclitic μοῦ; dat. ἐμοί, enclitic μοί; acc. ἐμέ, enclitic μέ; plur. ἡμεῖς, etc.; personal pronoun, I. 1. The nominatives ἐγώ and ἡμεῖς, when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii. 11; Mk. i. 8; Lk. iii. 16 (ἐγὼ μὲν . . . ὁ δε); Mt. iii. 14 (ἐγὼ . . . ἔχω, καὶ σύ); v. 22, 28, 39, and often; ἡμεῖς, contrasted with God, Mt. vi. 12; ἡμεῖς κ. οἱ Φαρισαῖοι, Mt. ix. 14; cf. W. § 22, 6. But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x. 16; Jn. x. 17; and in many edd. in Mk. i. 2; Lk. vii. 27; cf. B. § 129, 12. ἰδοὺ ἐγὼ, יְהוָה, behold me, here am I: Acts ix. 10 (1 S. iii. 8). ἐγὼ, like יָנֵי, I am: Jn. i. 23; Acts vii. 32, [cf. W. 585 (544); B. 125 (109)]. 2. The enclitic (and monosyllabic) gen., dat., and acc.

are connected with nouns, verbs, adverbs, but not with prepositions: ἐμπροσθέν μου, Jn. i. 15; ὀπίσω μου, Mt. iii. 11; ἰσχυρότερός μου, ibid.; τίς μου ἤψατο, Mk. v. 31; λέγει μοι, Rev. v. 5; ἀνήσθηταί με, Mt. x. 33; Lk. xii. 9, (on the accent in these expressions cf. W. § 6, 3; [Lipsius, Gram. Untersuch. p. 59 sqq.; Lob. Path. Elementa ii. p. 323 sq.; Tdf. N. T. ed. 7, Proleg. p. lxi. sq.; ed. 8 p. 104]); but δι' ἐμοῦ, κατ' ἐμοῦ, πρὸ ἐμοῦ, etc., σὺν ἐν ἐμοί, περὶ, δι', ἐπ', κατ', εἰς ἐμέ. The only exception is πρὸς, to which the enclitic μέ is generally joined, Mt. xxv. 36; Mk. ix. 19, and very often; very rarely πρὸς ἐμέ, Jn. vi. 37<sup>a</sup>, and acc. to L T Tr WH in Acts xxii. 8, 13; xxiv. 19; [also Acts xxiii. 22 T Tr WH; Jn. vi. 35 and 45 T Tr txt. WH; Lk. i. 43 T WH; Mt. xix. 14; Jn. vi. 37<sup>b</sup>, 65, Tdf.; Jn. vi. 44 Tr txt. WH mrg.; 1 Co. xvi. 11 L Tr; but πρὸς μέ, Mt. iii. 14 Tdf. and xi. 28 Grsb.; cf. Lipsius u. s. p. 61 note]. Moreover, the full forms ἐμοῦ, ἐμοί, ἐμέ are used in case of emphasis or antithesis; thus, ἐμοῦ, Lk. x. 16; ἐμοί, Jn. vii. 23; x. 38, etc.; ἐμέ, Mk. xiv. 7; Jn. vii. 7, etc. 3. As in classic Greek, μοῦ and ἡμῶν are very often used for the possessive pronouns ἐμός and ἡμέτερος [B. § 127, 21]; and when so used, a. they are generally placed after their substantives, as ὁ οἶκός μου, ἡ ζωὴ ἡμῶν, etc. — the fuller form ἐμοῦ only for the sake of distinction or antithesis [cf. B. § 127, 22], as ἡγέtera αὐτοῦ καὶ ἐμοῦ, Ro. xvi. 13; πίστειος ὑμῶν τε καὶ ἐμοῦ, Ro. i. 12. But b. they are sometimes placed before substantives, even which have the article, when no emphasis resides in the pron. or antithesis is involved in its use [W. § 22, 7 N. 1; B. u. s.]: μου τοὺς λόγους, Mt. vii. 24, 26; even before prepositions, μου ὑπὸ τὴν στέγην, Mt. viii. 8; less frequently ἡμῶν, as ἡμῶν τὴν πόλιν, Acts xvi. 20; it is prefixed for emphasis in ἡμῶν τὸ πολίτευμα, Phil. iii. 20, cf. W. u. s.; Rost § 99, 4 p. 452 sqq. 7th ed. adduces a multitude of exx. fr. Grk. auth.; [cf. Krüger, § 47, 9, 12 who states the rule as follows: when joined to a subst. having the art. the reflexive gen., with αὐτοῦ ipsius, and ἀλλήλων, requires the attributive position, the personal gen., and αὐτοῦ ejus, the partitive position]. 4. τί ἐμοί (ἡμῖν) καὶ σοί (ὑμῖν); *what have I (we) to do with thee (you)?* [cf. B. 138 (121); W. 211 (198); 585 (544)]: Mt. viii. 29; Mk. i. 24; v. 7; Lk. viii. 28; Jn. ii. 4; Heb. הֵיךָ לִי-הָרָה, Judg. xi. 12; 2 K. iii. 13; 2 S. xvi. 10; 2 Chr. xxxv. 21; 1 Esdr. i. 24; also in classic Greek; cf. Gell. n. a. 1, 2; Epict. diss. 2, 9, 16; τί ἡμῖν κ. αὐτῷ, ibid. 1, 1, 16; τί ἐμοί καὶ αὐτοῖς, ibid. 1, 27, 13; 22, 15. τί γάρ μοι, *what does it concern me? what have I to do etc.*: 1 Co. v. 12; cf. Bos, Ellipses Graec. p. 599, ed. Schaefer; Bnhdy. p. 98; Krüger § 48, 3, 9; Kühner ii. 364 sq.; [B. as above, also 394 (337); W. 586 (545)].

**ἐδαφίζω**: Attic fut. ἐδαφιώ [B. 37 (32); W. § 13, 1 c.]; (see ἐδαφος); *to throw to the ground*, — both of cities, buildings, *to raze, level with the earth*, and of men; in both applications in Lk. xix. 44 [by zeugma (?) cf. W. § 66, 2 e.]. (Ps. cxxxvi. (cxxxvii.) 9; Is. iii. 26; Ezek. xxxi. 12; Hos. xiv. 1 (xiii. 16); Am. ix. 14 [Ald.]; rare in prof. writ., as [Aristot. probl. 23, 29]; Polyb. 6, 33, 6.)\*



**ἔδαφος**, -εος (-ους), τό, bottom, base, ground: *πίπτειν εἰς τὸ ἔδαφος*, Acts xxii. 7. (Sept.; in class. writ. fr. Hom. down.)\*

**ἔδραος**, (rarely fem. -αία [W. § 11, 1]), -αῖον, (ἔδρα seat, chair); **1.** *sitting, sedentary*, (Xen., Plat., al.). **2.** *firm, immovable, steadfast*, (Eur., Plat., al.); in the N. T. metaph., of those who are fixed in purpose: 1 Co. xv. 58; Col. i. 23; *ἔστηκεν ἐν τῇ καρδίᾳ*, 1 Co. vii. 37.\*

**ἔδραιωμα**, -τος, τό, (ἔδραιώω to make stable, settle firmly), *a stay, prop, support*, (Vulg. *firmamentum*): 1 Tim. iii. 15 [A.V. ground]. (Eccl. writ.)\*

**Ἐζεκίας** [WH 'Εζ-; L -κείας, see *Tdf. Proleg.* p. 85], (𐤌𐤐𐤕𐤌 strength of Jehovah, i. e. strength given by Jehovah; Germ. *Gotthard*; Sept. 'Εζεκίας), [gen. -ου, cf. B. 17 (16) no. 8], *Hezekiah*, king of Judah (2 K. xviii. 1 sqq.; xx. 1 sqq.; Is. xxxviii. 1 sqq.): Mt. i. 9, 10.\*

**ἔθελο-θρησκεία** [T WH -κία, see I, ε], -ας, ἡ, (fr. ἐθέλω and θρησκεία, q. v. [cf. W. 100 (95)]), *voluntary, arbitrary worship*, (Vulg. *superstitio*), [A. V. *will-worship*], i. e. worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ; said of the misdirected zeal and practices of ascetics: Col. ii. 23; Suid. *ἔθελο-θρησκεί· ἰδίῳ θελήματι σέβει τὸ δοκοῦν*. Cf. *ἑτελόδουλος*, *ἑτελοπούρενος* one who acts the part of a *prozenus* without having been appointed to the office, etc. The explanation of others: *simulated, counterfeit religion* (cf. in Greek lexicons *ἑτελοφιλόσοφος*, *ἑτελόκωφος*, etc.), does not square so well with the context. (The word is found besides in *Mansi*, Collect. Concil. vol. iv. p. 1380, and in Theodoret, vol. iv. ep. clxi. p. [1460 b. ed. Migne] 1331, Halle ed.; [Euseb. h. e. 6, 12, 1; Jerom. ep. cxxi. vol. i. 1034 ed. Migne]. Epiph. haer. 1, 16 [i. p. 318, 3 ed. Dind.] attributes *ἔθελοπερισσοθρησκεία* to the Pharisees.)\*

**ἔθελω**, see θέλω.

**ἐθίζω**, (ἔθος q. v.); *to accustom*; Pass. *to be accustomed*; pf. ptp. *τὸ εἰθισμένον usage, custom: τοῦ νόμου*, prescribed by the law, Lk. ii. 27. (Eur., [Arsthph.], Thuc., Xen., Plat., al.)\*

**ἐθνάρχης**, -ου, ὁ, (fr. ἔθνος and ἄρχω), [i. q. founder of a nation, Philo, quis rer. div. her. § 56], *an ethnarch*, one set over a people as ruler, but without the authority and name of king (Leian. in Macrob. § 17 ἀπὸ ἐθνάρχου βασιλεὺς ἀναγορευθεὶς Βοσπόρου; so the governor whom the Alexandrian Jews used to have was called ἐθνάρχης, of whom Josephus says, antt. 14, 7, 2, *ὃς διοικεῖ τε τὸ ἔθνος καὶ διατῆ κρίσεις καὶ συμβολαίων ἐπιμελεῖται καὶ προσταγμάτων, ὡς ἂν πολιτείας ἄρχων αὐτοτελοῦς*; likewise Simon Maccabaeus, 1 Macc. xiv. 47; xv. 1, 2; Joseph. antt. 13, 6, 6; cf. [19, 5, 2]; b. j. 2, 6, 3): 2 Co. xi. 32 ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλείως, the governor of Damascene Syria, ruling in the name of king Aretas [q. v.]; cf. B. D. s. v. Governor, 11].)\*

**ἔθνικός**, -ή, -όν, (ἔθνος); **1.** *adapted to the genius or customs of a people, peculiar to a people, national*: Polyb., Diod., al. **2.** *suiited to the manners or language of foreigners, strange, foreign*; so in the grammarians [cf. our

'gentile']. **3.** in the N. T. *savoring of the nature of pagans, alien to the worship of the true God, heathenish*; substantively, ὁ ἔθνικός the pagan, the Gentile: Mt. xviii. 17; plur., Mt. v. 47 G L T Tr WH; vi. 7; and 3 Jn. 7 L T Tr WH.\*

**ἔθνικῶς**, adv., (see ἔθνικός), *like the Gentiles*: Gal. ii. 14, [W. 463 (431). Apollon. Dysk. p. 190, 5; Diog. Laërt. 7, 56].\*

**ἔθνος**, -ους, τό; **1.** *a multitude* (whether of men or of beasts) *associated or living together*; *a company, troop, swarm*: ἔθνος ἑταίρων, ἔθνος Ἀχαιῶν, ἔθνος λαῶν, Hom. II.; ἔθνος μελισσῶν, 2, 87; μυιάων ἔθνεα, ib. 469. **2.** *a multitude of individuals of the same nature or genus*, (τὸ ἔθνος τὸ θῆλυ ἢ τὸ ἄρρεν, Xen. oec. 7, 26): πᾶν ἔθνος ἀνθρώπων, the human race, Acts xvii. 26 [but this seems to belong under the next head]. **3.** *race, nation*: Mt. xxi. 43; Acts x. 35, etc.; ἔθνος ἐπὶ ἔθνος, Mt. xxiv. 7; Mk. xiii. 8; οἱ ἄρχοντες, οἱ βασιλεῖς τῶν ἐθνῶν, Mt. xx. 25; Lk. xxii. 25; used [in the sing.] of the Jewish people, Lk. vii. 5; xxiii. 2; Jn. xi. 48, 50-53; xviii. 35; Acts x. 22; xxiv. 2 (3), 10; xxvi. 4; xxviii. 19. **4.** (τὰ) ἔθνη, like 𐤍𐤒𐤕 in the O. T., *foreign nations not worshipping the true God, pagans, Gentiles*, [cf. Trench § xcviii.]: Mt. iv. 15 (Γαλιλαία τῶν ἐθνῶν), vi. 32; [3 Jn. 7 R G; cf. Rev. xv. 3 G L T Tr WH mrg. after Jn. x. 7], and very often; in plain contradistinction to the Jews: Ro. iii. 29; ix. 24; [1 Co. i. 23 G L T Tr WH]; Gal. ii. 8, etc.; ὁ λαὸς (τοῦ θεοῦ, Jews) καὶ τὰ ἔθνη, Lk. ii. 32; Acts xxvi. 17, 23; Ro. xv. 10. **5.** Paul uses τὰ ἔθνη even of Gentile Christians: Ro. xi. 13; xv. 27; xvi. 4; Gal. ii. 12 (opp. vs. 13 to οἱ Ἰουδαῖοι i. e. Jewish Christians), vs. 14; Eph. iii. 1, cf. iv. 17 [W. § 59, 4 a.; B. 130 (114)].

**ἔθος**, -εος (-ους), [cf. ἥθος], τό, fr. Aeschyl. [Agam. 728 (?); better fr. Soph.] down, *custom*: Lk. xxii. 39; ἔθος ἐστὶ τιμι foll. by an inf., Jn. xix. 40; Acts xxv. 16; Heb. x. 25; contextually, *usage prescribed by law, institute, prescription, rite*: Lk. i. 9; ii. 42; Acts xvi. 21; xxi. 21; xxvi. 3; xxviii. 17; περιτέμνεσθαι τῷ ἔθει Μωϋσέως, Acts xv. 1; ἀλλάξει τὰ ἔθη ἃ παρέδωκε Μωϋσῆς, Acts vi. 14.\*

**ἔθω** (of the pres. only the ptp. ἔθων is used, in Hom.): pf. *εἴωθα, to be accustomed, used, wont*; [plpf. as impf. (W. 274 (257 sq.)) εἴωθειν]; foll. by inf.: Mt. xxvii. 15; Mk. x. 1. Ptp. *τὸ εἰωθός* in a pass. sense, *that which is wont; usage, custom*: κατὰ τὸ εἰωθός τιμι as one's custom is, as is his wont, Lk. iv. 16; Acts xvii. 2.\*

[εἰ, ι: εἰ and ι are freq. interchanged in N. T. spellings. This is due partly to itacism, partly to the endeavor to mark the ι sound as long or short. See the remarks on this subject in WH. App. p. 152 sq. (cf. Intr. § 399); *Tdf. Proleg.* p. 83 sq.; *Soph. Lex.* s. v. εἰ. The use of ι for εἰ is noticed s. v. ι; instances in which εἰ is substituted for ι are the foll.: Ἀβελ-ληνῆ WH; Ἀδδελῆ T Tr WH; Ἀντρίπας ι; Ἀρεοπαγελίτης T; Βενιαμιν L T Tr WH; Δαυεῖδ L T Tr WH; Ἐζεκελίας L; Ἐλαμείτης T WH; Ἐλεισάβετ WH; Ἐσλεῖ T Tr WH; Εὐνείκη Rec.\*; Ἥλεῖ T Tr WH; Ἥλείας T WH; Ἰερεῖχώ T WH; Ἰεροσολυμείτης T WH; Ἰσραηλείτης T WH, so Tr in Jn. i. 47 (48); Ἰωσείας L T Tr WH; Κεῖς L T Tr WH; Κυρεῖνος Tr mrg. WH mrg.; Λευεῖς T WH, so Tr exc. in Mk. ii. 14; Λευεῖτης T WH, so Tr exc. in Acts iv. 36; Λευεῖτικός T WH; Μελχελῆ T Tr WH; Νηρεῖ T Tr WH; Νινευεῖτης T



WH, so Tr in Mt. xii. 41; 'Οφείας L T Tr WH; Πειλάτος T WH; Σεμεείν T Tr WH; Ταβειθά WH; Χερουβείν L T Tr WH (-βίμ R G); Χοραΐν T Tr WH; ἀφείδεια L; εἰδέα T Tr WH; ἐπαρχεία T WH; ὀπίσθηα WH; ἡλεί T; πανοικεί T WH; ῥαββεί T WH; ῥαββουελ WH; σαβαχθαυέλ T Tr WH; ταλειθά WH; τάχειον WH; τραπεζίτης T WH.]

εἰ, is first a conditional particle, *if* (Lat. *si*); secondly, an interrogative particle, *whether*, (Lat. *an, num, ne*).

**I. εἰ CONDITIONAL** (on the difference between it and εἰν, see εἰν, I. 1 b.) is connected, according to the variety of conditions, with various tenses and moods; viz. **1.** with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be, (W. § 41 b., 2; cf. 42, 2; [B. 220 (190)]). **a.** with the Ind. Present; **a.** foll. in the apodosis by the ind. pres.: Mt. xix. 10 (εἰ οὕτως ἐστὶν ἡ αἰτία . . . οὐ συμφέρει γαμήσαι); xi. 14; Ro. vii. 16, 20; viii. 25; xiv. 15; 1 Co. ix. 17; Gal. ii. 18; v. 18; Heb. xii. 8; Jas. ii. 8 sq., etc. **β.** foll. by an Imperative in the apodosis, — either the pres., as [Mt. xix. 17 L Tr txt. WH txt.]; Mk. iv. 23; vii. 16 R G L; Jn. xv. 18; Acts xiii. 15; xxv. 5; 1 Co. vii. 12, 15; Jas. iii. 14, etc.; or the aor., as Mt. v. 29, 30; viii. 31; xix. 17 [R G T Tr mrg. WH mrg.]; Mk. ix. 22 [cf. B. 55 (48)]; Lk. xxii. 67 (66); 1 Co. vii. 9. **γ.** foll. by the Future in the apodosis: Lk. xvi. 31; Acts v. 39 L T Tr WH; xix. 39; Ro. viii. 11, 13; 2 Co. xi. 30, etc. **δ.** foll. by the Perfect or the Aorist in the apodosis, where it is declared that, if this or that is, something else has or has not occurred: Mt. xii. 26, 28; Lk. xi. 20; 1 Co. xv. 16; Gal. ii. 21; Ro. iv. 14; 2 Pet. ii. 20. **ε.** foll. by the Imperfect, either with or without ἄν, where in the protasis something is simply assumed to be, but the apodosis shows that what has been assumed cannot be the case. Three passages falling under this head have a doubtful or disputed text: εἰ ἔχετε (T Tr WH, for the R G L εἶχετε) . . . ἐλέγετε ἄν etc. Lk. xvi. 6; εἰ . . . μνημονεύουσιν (T Tr, for R G L WH ἐμνημόνεον) . . . εἶχον ἄν, Heb. xi. 15 (where by the pres. tense the writer refers to the language of the Jewish Fathers as at present recorded in the sacred Scriptures; cf. τοιαῦτα λέγοντες vs. 14); εἰ τέκνα τοῦ Ἀβρ. ἐστε (G L T Tr WH, for R ἦτε) . . . ἐποιεῖτε ([WH txt. ποι.] R L add ἄν), Jn. viii. 39; cf. *Bttm.* in *Stud. u. Krit.* for 1858 p. 474 sqq. [N. T. Gram. § 139, 26; but cf. *Mey.* on Lk. l. c.]. But 2 Co. xi. 4 εἰ . . . κηρύσσει . . . ἀνείχεσθε G T Tr WH mrg. (ἀνέχεσθε L WH txt.) must not be referred to this head; here Paul in the protasis supposes something which actually occurred, in the apodosis censures a thing which actually occurred viz. the readiness with which his readers gave ear continually (this is indicated by the impf.) to false teachers. On the difficulty of the passage cf. *Holsten* in the *Zeitschr. f. wissensch. Theol.* for 1874, p. 1 sqq.; [cf. also B. 226 (195); but W. 306 (287) and *Mey.* ad loc.]. **ζ.** with a question as the apodosis: Mt. vi. 23; Jn. v. 47; vii. 23; viii. 46; 1 Pet. ii. 20. **β.** with the Ind. Future: Mt. xxvi. 33; Jas. ii. 11 R G; 1 Pet. ii. 20. **γ.** with the Ind. Perfect: Jn. xi. 12; Acts xvi. 15; Ro. vi. 5; xi. 6 (where after εἰ supply λέιμμα γέγονεν fr. what precedes), 2 Co. ii. 5; v. 16; vii. 14. **δ.** with the Ind. Aorist, — foll. by the

Pres. in the apodosis, Lk. xix. 8; Ro. iv. 2; xv. 27; foll. by a question in the apodosis, Lk. xvi. 11, 12; Jn. xviii. 23; 1 Co. iv. 7; ix. 11; foll. by the Aor. in the apodosis, Rev. xx. 15; by the Impv. in the apodosis, Jn. xviii. 23; xx. 15; Ro. xi. 17 sq.; 1 Tim. v. 9, 10; Philem. 18; by the Fut. in the apodosis, Jn. xiii. 32; xv. 20; Heb. xii. 25 (where supply οὐκ ἐκφενδύμεθα in the apodosis). **2.** Not infrequently, when a conclusion is drawn from something that is quite certain, εἰ with the Indic. is used argumentatively so as to be equiv. in sense to ἐπεὶ, (cf. the use of Germ. *wenn*) [cf. W. 448 (418)]: Mt. xii. 28; Lk. xxiii. 31; Jn. vii. 4; Ro. v. 17; vi. 5; viii. 31; xi. 6, 12; Col. ii. 20; iii. 1, etc. **3.** When it is said what would have been, or what would be now or in the future, if something else were or had been, εἰ is used with the Impf., Plpf., and Aor. ind.; in the apodosis it is followed in direct disc. by ἄν with the impf. or the plpf. or the aor.; sometimes ἄν is omitted, (on the causes of the omission, see B. § 139, 27); sometimes the apodosis is made a question, [cf. W. 304 (285) sq.]. **a.** εἰ with the Impf., foll. in the apodosis by ἄν with the impf.: Mt. xxiii. 30; Lk. vii. 39 (εἰ οὗτος ἦν προφήτης, ἐγίνωσκεν ἄν if this man were a prophet, he would know); Jn. v. 46; viii. 42; ix. 41; xv. 19; 1 Co. xi. 31; Gal. i. 10; Heb. viii. 4, 7 (if . . . were etc. there would not be sought etc. viz. in the O. T. passage quoted vs. 8); by a question in the apodosis: 1 Co. xii. 19; Heb. vii. 11; by ἄν with the aor., where the Latin uses the plupf. subjunc.: Jn. xi. 32 (εἰ ἦς ὦδε if thou hadst been here, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός my brother would not have died [when he did (cf. below)]; B. § 139, 25 regards the impf. in prot. as expressing duration); Jn. iv. 10; xviii. 30 (εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν, we would not have delivered him to thee); Acts xviii. 14; by ἄν with the plupf.: Jn. xi. 21 (εἰ ἦς ὦδε . . . οὐκ ἂν ἐτεθνήκει, would not have died [and be now dead; cf. W. 304 (285) and see above; but L T Tr txt. WH read the aor. here also]); 1 Jn. ii. 19. **b.** εἰ with the Plpf., foll. in the apodosis by ἄν with the plpf. or the aor., in the sense of the Latin plpf. subj.: Mt. xii. 7 (εἰ ἐγνώκειτε if ye had understood i. e. if ye knew, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους ye would not have condemned the guiltless); Mt. xxiv. 43 and Lk. xii. 39, (εἰ ᾔδει if he had perceived i. e. if he knew, ἐγγηγόρῃσεν ἄν he would have watched, sc. before the thief had approached [Tr txt. WH om. ἄν in Lk. l. c.]); Jn. iv. 10; viii. 19; xiv. 7 [R G L]. **c.** with the Aor. in the same sense as the Lat. plpf. subjunc.: εἰ ἐδόθη νόμος . . . ὧτως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη if a law had been given, righteousness would in truth come from the law, Gal. iii. 21; εἰ αὐτοὺς Ἰησοὺς κατέπανεν if Joshua had given them rest, οὐκ ἂν περὶ ἀλλης ἐλάλει he would not be speaking, sc. in the passage quoted, Heb. iv. 8; apodosis without ἄν, Jn. xv. 22, see ἄν I. 3 p. 33 sq. **4.** As in classic Greek, εἰ with the Ind. is often joined to verbs expressing wonder, surprise, or other strong emotion (where ὅτι might have been expected), when the thing spoken of is either not quite certain, or, although certain, yet in accordance with the well-known Greek urbanity is repre-



sented as not quite free from doubt (Matthiae ii. p. 1474 sq.; Kühner ii. p. 887 sq.; [Jelf § 804, 9]; W. § 60, 6; [B. § 139, 52]). Thus it is joined – to the verb *θανμάζω*: *ἐθαύμαζεν, εἰ ἤδη τέθνηκε*, for the matter had not yet been investigated; hence it is added *ἐπηρώτησεν αὐτόν, εἰ ἤδη* [R G T Tr mrg. WH mrg. *πάλαι*] *ἀπέθανεν*, Mk. xv. 44; *μὴ θανμάζετε, εἰ μισεῖ ὑμᾶς ὁ κόσμος* (the thing is certain) 1 Jn. iii. 13; to the phrase *ἄπιστον κρίνεται*: Acts xxvi. 8, (with *παράδοξον* preceding, Lcian. dial. mort. 13, 1); to *καλὸν ἐστίν* and *λυσιστελεῖ*: Mk. ix. 42 and Lk. xvii. 2 (Mt. xviii. 6 has *συμφέροι, ἴνα*); Mt. xxvi. 24 and Mk. xiv. 21; to *μέγα ἐστί*: 1 Co. ix. 11 (on which see 8 below); 2 Co. xi. 15; *τί θέλω, εἰ ἤδη ἀνήφθη* (τὸ πῦρ), how would I if (i. e. that) it were already kindled (but it has not yet been kindled), Lk. xii. 49 (al. al., but cf. Meyer ad loc.; [so B. l. c.; cf. W. 448 (418); see *τίς*, 1 e. γ. fin.]; Sir. xxiii. 14 *θελήσεις, εἰ μὴ ἐγενήθης*; [in addition to the other interpretations noticed by Win. and Mey. ll. cc. mention may be made of that which takes *θέλω* as subjunc.: *what am I to choose if* (as I may well assume) *it has already been kindled*; cf. Green, ‘Crit. Notes’ ad loc.]]. 5. Contrary to Greek usage, in imitation of the Hebr. *וְאִם*, *εἰ* with the Indic. is so used in oaths and asseverations that by aposiopesis the formula of imprecation [constituting the apodosis] is suppressed (W. § 55 fin.; B. § 149, 4): *ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται . . . σημεῖον* (fully expressed, ‘may God punish me, if it shall be given,’ i. e. it shall by no means be given), Mk. viii. 12; *ὥμοσα, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου* (fully, ‘let my name no longer be Jehovah, if they shall enter’ etc.), Heb. iii. 11; iv. 3, fr. Ps. xciv. (xcv.) 11 Sept. (Hebr. *וְאִם*, Gen. xiv. 23; Num. xiv. 30; 1 S. xiv. 45, etc.; we have the full expression in 1 S. iii. 17; Cant. ii. 7, etc.). 6. Sometimes, as in classic Grk., after a protasis with *εἰ* and the Indic., the apodosis is suppressed on account of mental agitation and left to be supplied by the reader or the hearer from the context, (cf. W. 599 sq. (557)): *εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο* (sc. *παρένεγκε* [but here L Tr WH adopt the impv. in place of the inf.; yet cf. B. 396 (339)]), Lk. xxii. 42; *εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἡ ἄγγελος*, supply in place of an apodosis the question *what then?* Acts xxiii. 9 (the apod. added in Rec., *μὴ θεομαχῶμεν*, is spurious); *εἰ ἔγνωσ . . . τὰ πρὸς εἰρήνην σου*, sc. *ἐπίστευες ἂν ἐμοί*, Lk. xix. 42 [B. 396 (339)]. 7. The conditional *εἰ* is joined with the Optative, to indicate that the condition is merely thought of or stated as a possibility, (cf. Klotz ad Devar. ii. 2 p. 491 sqq.; W. 293 (275) sq.; B. § 139, 24). No example of this construction is found in the Gospels; very few in the rest of the N. T. a. univ. in short intercalated clauses: *εἰ τύχοι* if it so chance, it may be, (see *τυγχάνω*, 2), 1 Co. xiv. 10; xv. 37; *εἰ θέλοι τὸ θέλημα τοῦ θεοῦ*, 1 Pet. iii. 17 (Rec. *θέλει*). b. where it indicates that something may occur repeatedly [cf. Klotz l. c. p. 492 sq.]: *εἰ καὶ πάσχετε*, 1 Pet. iii. 14 [cf. W. u. s.]. c. where the condition represents the mind and judgment of others: *εἰς δὲ ἐβουλεύοντο* [R G -σαντο], *εἰ δύναντο ἐξῶσαι* [WH txt. *ἐκῶσαι* (q. v.)] *τὸ πλοῖον*, into which

bay [or rather ‘upon which beach’; see *ἐξωθέω*] they determined to run the ship, if they could; as though the navigators had said among themselves, *ἐξώσομεν, εἰ δυνάμεθα*, Acts xxvii. 39; so also *εἰ τι ἔχοιεν πρὸς με*, if they think they have anything against me, Acts xxiv. 19. 8. with the Subjunctive, when it is assumed that something may take place, but whether it will in reality is unknown before the event, in order to make the event seem to be more certain than if *ἐάν* were used (Klotz l. c. p. 500 sqq.; W. 294 (276) sq.; B. § 139, 22): *εἰ . . . θερίσωμεν*, 1 Co. ix. 11 Tdf. edd. 2, 7, [Lchm. mrg.; al. -σομεν]; (Sept. Gen. xliii. 3 sq.; Sir. xxii. 26; 4 Macc. vi. 20). But see III. below, under *εἰ μή*, *εἰ μήτι*, *εἴ πως*, *εἴτε . . . εἴτε*, *εἴ τις*.

II. *εἰ* INTERROGATIVE, *whether*. “The conditional particle gets this force if a question is asked about anything, whether it is or is not so, and that about which the question is put is uttered as it were conditionally” (Klotz l. c. p. 508; [W. § 57, 1; Bttm. 248 (214) sqq.; 254 (218) sq.]). 1. As in Grk. writ. in an indirect question after verbs of seeing, asking, deliberating, knowing, saying, etc. a. with the Indic. Present: as *οὐδ’ εἰ πνεῦμα ἄγιον ἔστιν, ἠκούσαμεν* (prop., acc. to the conditional force of the particle, ‘if there is [i. e. has appeared, been given; cf. *εἰμί*, I. 2] a Holy Spirit, we did not even hear’), Acts xix. 2; *ἴδωμεν, εἰ ἔρχεται*, Mt. xxvii. 49; Mk. xv. 36; *βουλεύεται* [T WH L mrg. -σεται], *εἰ δυνατός ἐστιν*, Lk. xiv. 31; *ἴνα εἴπῃς, εἰ σὺ εἰ*, Mt. xxvi. 63; [*ἴνα γνῶ τὴν δοκιμὴν ὑμῶν εἰ* (WH mrg. ᾗ) . . . ὑπήκοοί ἐστε, 2 Co. ii. 9 (see WH. Intr. § 404)]; after *οὐκ οἶδα*, I. ix. 25; after *κρίνατε*, Acts iv. 19; *δοκιμάζετε* (?), *πειράζετε*, 2 Co. xiii. 5. b. with the Indic. Future [cf. W. 300 (282); B. § 139, 61 b.]: *δεήθητι, εἰ ἄρα ἀφεθήσεται σοι*, Acts viii. 22; *τί οἶδας, εἰ . . . σώσεις*, 1 Co. vii. 16; *παρετήρουν, εἰ θεραπεύσει* [Tdf. -πέυει], Mk. iii. 2 and in Lk. vi. 7 [R G WH mrg.]; *ἦλθεν* (sc. to see), *εἰ ἄρα τι εὐρήσῃς*, Mk. xi. 13. c. with the Indic. Aorist: *οὐκ οἶδα, εἴ τινα ἄλλον ἐβάπτισα*, whether I baptized, 1 Co. i. 16; *ἐπηρώτησαν, εἰ πάλαι* [L Tr txt. WH txt. ᾗδῃ] *ἀπέθανεν*, whether he were long dead, Mk. xv. 44; *εἰπέ μοι, εἰ . . . ἀπέδοσθε*, Acts v. 8. d. with the Subjunctive Aorist [cf. B. 255 sq. (220); W. 298 (280) sq.]: *διώκω, εἰ καὶ καταλάβω* I press on (sc. *πειρώμενος* or *σκοπῶν*, trying to see), whether I may also lay hold, Phil. iii. 12. So *si* is used in Latin, e. g. Nep. vit. Hann. 8 Hannibal . . . Africam accessit in finibus Cyrenaeorum (sc. *experturus*), *si forte* Carthaginenses ad bellum possent induci; Caes. b. g. 1, 8, 4 *si* perrumpere possent, conati; add Caes. b. g. 2, 9, 1. Cf. Kühner ii. p. 1032 sq.; [Jelf § 877 b.]. 2. Contrary to the usage of Grk. auth., like the Hebr. *וְאִם* and interrog. *וְהִיא*, it is used in the Sept. and the N. T. (esp. by Luke) also in direct questions (cf. the colloq. use of the Germ. *ob*; e. g. *ob ich’s wohl thun soll?*); cf. W. § 57, 1; B. 248 (214), and, in opposition to those who have striven to absolve the sacred writers from this misuse of the particle (esp. Fritzsche and Meyer [see the latter’s note on Mt. xii. 10 and Lk. xiii. 23; he quotes with approval the language of



Ast (Lexicon Platon. vol. i. 601), 'dubitanter interrogat, ita ut interrogatio videatur directa esse'], cf. Lipsius, Paulin. Rechtfertigungslehre, p. 30 sqq.: — *ἐπὶ τοῖς αὐτῷ, κύριε, εἰ ὀλίγοι οἱ σωζόμενοι*; Lk. xiii. 23; *κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ* [-ρη T Tr WH]; Lk. xxii. 49; *κύριε, εἰ . . . ἀποκαθιστάνεις τ. βασιλείαν*; Acts i. 6; cf. besides, Mt. xii. 10; xix. 3; Mk. viii. 23 (acc. to the reading of [Tdf. 2, 7] Tr [mrg. WH txt.] *εἴ τε βλέπεις* for R G L T Tr txt. WH mrg. *βλέπει*); Acts xix. 2, etc. (Gen. xvii. 17; xliii. 6; 1 S. x. 24, etc.; in the O. T. Apocr. 2 Macc. vii. 7; xv. 3; 4 Macc. xviii. 17 fr. Ezek. xxxvii. 3 Sept.; Tob. v. 5).

III. *εἰ* with other particles and with the indef. pron. *τις, τὶ*. 1. *εἰ ἄρα*, see *ἄρα*, 1. 2. *εἴγε*, see *γέ*, 3 c. 3. *εἰ δὲ καί*, a. *but if also*, so that *καί* belongs to some word that follows: Lk. xi. 18 (but if Satan also). b. *but though, but even if*, so that *καί* belongs to *εἰ*: 1 Co. iv. 7; 2 Co. iv. 3; v. 16 [R G; al. om. *δέ*]; xi. 6; see 6 below. 4. *εἰ δὲ μή*, *but if not; if it is or were otherwise*, [B. 393 (336 sq.), cf. 345 (297); W. as below]: Jn. xiv. 2 (*εἰ δὲ μή*, sc. *οὕτως ἦν*), 11 (*εἰ δὲ μή*, sc. *ἐμοὶ πιστεύετε*, i. e. my words). As in these passages so generally the phrase stands where a word or clause must be repeated in thought from what immediately precedes; it thus has the force of the Lat. *aliquin, otherwise, or else*, [W. 583 (543)]: Rev. ii. 5, 16; also after negative declarations, Mk. ii. 21 sq.; cf. Matthiae § 617 b. 5. *εἰ δὲ μήγε*, see *γέ*, 3 d. 6. *εἰ καί*, a. *if even, if also*, (cf. *εἰ δὲ καί*, 3 a., [and 7 below]): 1 Co. vii. 21 [cf. Mey. ad loc.; Bp. Lghtft. on Philem. p. 324]; 2 Co. xi. 15. b. *though, although*: Lk. xi. 8; 2 Co. iv. 16; vii. 8, 12; Phil. ii. 17; Col. ii. 5 [*εἰ γὰρ καί*]; Heb. vi. 9; with the optat. 1 Pet. iii. 14; see I. 7 b. above. 7. *καὶ εἰ*, *even if*: Mk. xiv. 29 [T Tr WH *εἰ καί*]; 1 Pet. iii. 1; cf. Klotz l. c. p. 519 [who says, "In *εἰ καί* the conditional particle *εἰ* has the greater force; in *καὶ εἰ* the conjunctive particle *καί*. Hence *καὶ εἰ* is used of what is only assumed to be true; *εἰ καί*, on the other hand, of what is as it is said to be." Bäumlein (Griech. Partikeln, p. 151) says, "In *εἰ καί* the *καί* naturally belongs to the conditional clause and is taken up into it, *if even*; in the combination *καὶ εἰ* the *καί* belongs to the consequent clause, *even if*. Sometimes however the difference disappears." Krüger (§ 65, 5, 15): "with *καὶ εἰ*, the leading clause is regarded as holding under every condition, even the one stated, which appears to be the most extreme; with *εἰ καί* the condition, which may also come to pass, is regarded as a matter of indifference in reference to the leading clause;" Sauppe (on Dem. Ol. ii. § 20) is very explicit: "*καὶ εἰ* and *εἰ καί* both indicate that something conflicts with what is expressed in the leading clause, but that that is (or is done) notwithstanding. *καὶ εἰ*, however, represents the thing adduced in the conditional sentence to be the only thing conflicting; but when the conditional particle precedes (*εἰ καί*), the representation is that something which is (or may be) accompanied by many others (*καί*) conflicts ineffectually. Accordingly the phrase *καὶ εἰ* greatly augments the force of

what follows, *εἰ καί* lays less emphasis upon it; although it is evident that *εἰ καί* can often be substituted for *καὶ εἰ*." Cf. Herm. Vig. p. 829 sq.; W. 444 (413); Ellie. on Phil. ii. 17; Schmalzfeld, Griech. Syntax, § 41; Paley, Grk. Particles, p. 31]. 8. *εἰ μή*, a. in a conditional protasis, with the same sequence of moods and tenses as the simple *εἰ*, see I. above, *if not, unless, except*, [W. 477 (444) sqq.; B. 345 (297)]: Mt. xxiv. 22; Jn. ix. 33; xv. 22, 24; Ro. vii. 7, etc. b. it serves, with the entire following sentence, to limit or correct what has just been said, *only, save that*, (Lat. *nisi quod*), [B. 359 (308)]: Mk. vi. 5; 1 Co. vii. 17 (where Paul by the addition *εἰ μή ἐκάστω κτλ.* strives to prevent any one in applying what had been said a little while before, viz. *οὐ δεδοῦλωται . . . ἐν τοιούτοις* to his own case, from going too far); in ironical answers, *unless perchance, save forsooth that*, (Kühner § 577, 7; [Jelf § 860, 5 Obs.]): *εἰ μή χρῆζομεν κτλ.* 2 Co. iii. 1 Rec. c. *εἰ μή* very often coalesce into one particle, as it were, which takes the same verb as the preceding negation: *unless, i. q. except, save*, [Kühner § 577, 8; B. 359 (308)]: a. univ.: Mt. xi. 27; xii. 39; Mk. ii. 26; viii. 14; Jn. iii. 13; Ro. vii. 7; xiii. 1, 8; 1 Co. viii. 4; xii. 3; 2 Co. xii. 5, etc. as in classic Greek, *μόνον*, is added pleonastically: Mt. xvii. 8; xxi. 19; xxiv. 36; Acts xi. 19; Phil. iv. 15; Rev. xiii. 17, etc. β. after negatives joined to nouns it is so used as to refer to the negative alone (hence many have regarded it as used for *ἀλλά* [i. e. as being not exceptive but ad-versative]), and can be rendered in Lat. *sed tantum, but only*: Mt. xii. 4 (*οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱεροῦσι μόνοις*, as if *οὐκ ἐξὸν ἦν φαγεῖν* alone preceded); Lk. iv. 26 sq.; Ro. xiv. 14; Rev. ix. 4; xxi. 27 (*ἐὰν μή* is so used in Gal. ii. 16; on Gal. i. 19 see *Ἰάκωβος*, 3); cf. Fritzsche on Rom. vol. iii. p. 195; [see *ἐάν*, I. 3 c. and reff.]. γ. when preceded by the interrogative *τίς* in questions having a negative force: Mk. ii. 7; Lk. v. 21; Ro. xi. 15; 1 Co. ii. 11; 2 Co. ii. 2; xii. 13; Heb. iii. 18; 1 Jn. ii. 22; v. 5; (Xen. oec. 9, 1; Aristph. eqq. 615). δ. with other conjunctions: *εἰ μὴ ἵνα*, Jn. x. 10; *εἰ μὴ ὅταν*, Mk. ix. 9; *τί ἐστιν, εἰ μὴ ὅτι* etc., 2 Co. xii. 13; Eph. iv. 9. ε. it has its own verb, and makes a phrase by itself: *ὁ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς* which means nothing else, save that there are some who trouble you, Gal. i. 7 [so Winer (Cōm. ad loc.) et al.; but see Meyer]. δ. *ἐκτός εἰ μή*, arising from the blending of the two expressions *εἰ μή* and *ἐκτός εἰ*, like the Lat. *nisi si* equiv. to *praeterquam si, except in case, except*: 1 Tim. v. 19; with the indie. aor. 1 Co. xv. 2; with the subjunc. pres. 1 Co. xiv. 5; (Leian. de luctu c. 19; dial. meret. 1, 2, etc.). Cf. Lob. ad Phryn. p. 459; W. § 65, 3 c.; [B. index s. v. *ἐκτός εἰ μή*]. 9. *εἰ μὴν*, *assuredly, surely*, in oaths: Heb. vi. 14 L T Tr WH (for R G *ἡ μὴν* [q. v.]) and several times in Sept. as Ezek. xxxiii. 27; xxxiv. 8; [cf. xxxvi. 5; xxxviii. 19; 1 K. xxi. (xx.) 23], etc.; here, if *εἰ* did not come from *ἡ* by itacism, *εἰ μὴν* must be explained as a confusion of the Hebraistic *εἰ μή* (see I. 5 above) and the Grk. formula of asseveration *ἡ μὴν*; cf. Bleek on Heb.



vol. ii. 2 p. 248 sqq., and what Fritzsche says on the other side, Com. on Bar. ii. 29; Judith i. 12; [cf. Kneucker on Bar. i. c.; B. 359 (308); Tdf. Proleg. p. 59; WH. App. p. 151; B. D. s. v. New Testament, I. 31]. 10. *εἰ μή τι* or *μήτι*, unless in some respect, unless perchance, unless indeed: ironically, with the indic. pres. 2 Co. xiii. 5; hesitatingly, with the subjunc. aor. Lk. ix. 13; cf. Meyer ad loc. [also W. 294 (276); B. 221 (191)]; *εἰ μή τι ἄν*: 1 Co. vii. 5, see *ἄν*, IV. 11. *εἰ οὐ* (fully discussed by W. § 55, 2 c. and B. 345 (297) sqq.), if not; this combination is used much more frequently in the N. T. than in the more elegant Grk. auth.; it differs from *εἰ μή* in this, that in the latter *μή* belongs to the particle *εἰ*, while in *εἰ οὐ* the *οὐ* refers to some following word and denies it emphatically, not infrequently even coalescing with it into a single idea. a. when the idea to which *οὐ* belongs is antithetic a. to a positive term, either preceding or following: *εἰ δὲ οὐ μοιχεύεις φονεύεις* δέ, Jas. ii. 11 [in R G the fut.]; *εἰ γὰρ ὁ θεὸς . . . οὐκ ἐφείσατο, . . . ἀλλὰ . . . παρέδωκεν εἰς κρίσιν*, 2 Pet. ii. 4 sq.; *εἰ καὶ οὐ δώσει . . . διὰ γε . . . δώσει*, Lk. xi. 8; *εἰ οὐ ποιῶ . . . εἰ δὲ ποιῶ*, Jn. x. 37 sq.; *εἰ γὰρ ἐπιστεύετε . . . , εἰ δὲ . . . οὐ πιστεύετε*, Jn. v. 46 sq.; add, Mk. xi. 26 R G L; Ro. viii. 9; 1 Co. ix. 2; xi. 6; Jas. iii. 2. β. to some other idea which is negative (formally or virtually): *εἰ . . . οὐκ ἀκούουσιν, οὐδὲ . . . πεισθήσονται*, Lk. xvi. 31; *εἰ . . . οὐκ ἐφείσατο, οὐδὲ σοὺ φείσεται* [Rec. -σῆται], Ro. xi. 21; add, 1 Co. xv. 13, 15–17; 2 Th. iii. 10; foll. in the apodosis by a question having the force of a negative: Lk. xvi. 11 sq.; Jn. iii. 12; 1 Tim. iii. 5. γ. the *οὐ* denies with emphasis the idea to which it belongs: *καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη*, good were it for him not to have been born, Mt. xxvi. 24; Mk. xiv. 21. δ. the whole emphasis is placed on the negative itself: *εἰ σὺ οὐκ εἶ ὁ Χριστός*, Jn. i. 25. b. the *οὐ* coalesces, as it were, with the word to which it belongs into a single idea: *εἰ δὲ οὐκ ἐγκρατεῖονται*, if they are incontinent, 1 Co. vii. 9; *εἴ τις τῶν ἰδίων οὐ προνοεῖ* [or -εῖται T Tr txt. WH mrg.], neglects, 1 Tim. v. 8; add, Lk. xiv. 26; 1 Co. xvi. 22; Rev. xx. 15, etc. 12. *εἰ οὖν*, if then: Mt. vi. 23; vii. 11; Lk. xi. 13, 36; Jn. xiii. 14; xviii. 8; Acts xi. 17; Col. iii. 1; Philem. 17. [On *εἰ μὲν οὖν* see μέν II. 4.] 13. *εἴπερ* [so T WH exc. in 2 Co. v. 3 mrg.], but L Tr *εἴπερ*; cf. W. 45; Lipsius, Gram. Unters. p. 123], (*εἰ* and *πέρ*, and this apparently from *περί*), prop. if on the whole; if only, provided that, is used “of a thing which is assumed to be, but whether rightly or wrongly is left in doubt” (*Herm.* ad Vig. p. 831, [so W. 448 (417)]; but cf. Bäumlein, Griech. Partikeln, p. 202 (cf. 64 bot.); Klotz ad Devar. ii. 2 p. 528, and esp. s. v. *εἴγε* (in γέ, 3 c.) and the reff. to Mey., Lghtft., Ellic., there given]: Ro. viii. 9, 17; 1 Co. viii. 5; xv. 15; 1 Pet. ii. 3 (where L T Tr WH *εἴ*); by a species of rhetorical politeness it is used of that about which there is no doubt: 2 Th. i. 6; Ro. iii. 30 L T Tr WH; 2 Co. v. 3 L Tr WH mrg. 14. *εἴ πως* [L Tr WH] or *εἴπως* [G T], if in any way, if by any means, if possibly: with the optat. pres. (see I. 7 above), Acts xxvii. 12; interrogatively, with the indic. fut. Ro. i. 10;

with the subjunc. aor., so that before *εἰ* the word *σκοπῶν* or *πειρώμενος* must be mentally supplied (see II. 1 d. above): Ro. xi. 14; Phil. iii. 11. 15. *εἴτε . . . εἴτε*, a. whether . . . or [as disjunc. conjunc., *sive . . . sive*; cf. W. 440 (409 sq.); B. 221 (191)], without a verb following: Ro. xii. 6–8; 1 Co. iii. 22; viii. 5; 2 Co. v. 9 sq.; Phil. i. 18, 20, 27; 2 Th. ii. 15; Col. i. 16, 20; 1 Pet. ii. 13 sq.; *εἴτε οὖν . . . εἴτε*, 1 Co. xv. 11; foll. by the indic. pres., 1 Co. xii. 26; xiii. 8; 2 Co. i. 6; foll. by the subjunc. pres. 1 Th. v. 10, where the use of the subjunc. was occasioned by the subjunc. *ζήσωμεν* in the leading clause; cf. W. 294 (276); B. 221 (191). b. whether . . . or [as indirect interrogatives, *utrum . . . an*; cf. B. 250 (215)] (see exx. fr. Grk. auth. in Matthiae p. 1476 sq.): after *οὐκ οἶδα*, 2 Co. xii. 2 sq. 16. *εἴ τις, εἴ τι*: exx. of this combination have already been given among the preceding; here may be added *εἴ τις ἕτερος, εἴ τι ἕτερον*, and if (there be) any other person or thing, — a phrase used as a conclusion after the mention or enumeration of several particulars belonging to the same class (in the classics *εἴ τις ἄλλος, εἴ καὶ τις ἄλλος, καὶ εἴ τι ἄλλο*, etc., in Hdt., Xen., Plat., al.): Ro. xiii. 9; 1 Tim. i. 10; *εἴ τις* with subjunc. pres. Rev. xi. 5 Rec.; with the subjunc. aor., ibid. T Tr WH txt.

[*εἴγε*, see γέ, 3 c.]

*εἰδέα*, -ας, ἡ, Mt. xxviii. 3 T Tr WH, a poet. form for *ιδέα*, q. v. [cf. WH. App. p. 153], (Bar. vi. [ep. Jer.] 62; Arstph. Thesm. 438 var.). Cf. B. 5; [W. 48 (47)]; see *ει*, ι.\*

*εἶδος*, -ους, τό, (ΕΙΔΩ), in Sept. chiefly for *ἡσχη* and *ἡσχη*; prop. that which strikes the eye, which is exposed to view; 1. the external appearance, form, figure, shape, (so fr. Hom. down): Jn. v. 37; *σωματικῶς εἶδει*, Lk. iii. 22; *τὸ εἶδος τοῦ προσώπου αὐτοῦ*, Lk. ix. 29; *διὰ εἶδους*, as encompassed with the visible appearance (of eternal things), (see διά, A. I. 2), 2 Co. v. 7, — com. explained, *by sight* i. e. *beholding* (Luth.: *im Schauen*); but no ex. has yet been adduced fr. any Grk. writ. in which *εἶδος* is used actively, like the Lat. *species*, of *vision*; (*στόμα κατὰ στόμα, ἐν εἴδει, καὶ οὐ δι' ὁραμάτων καὶ ἐνυπνίων*, Clem. homil. 17, 18; cf. Num. xii. 8 Sept.). 2. form, kind: *ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε*, i. e. from every kind of evil or wrong, 1 Th. v. 22 [cf. *πονηρός*, sub fin.]; (Joseph. antt. 10, 3, 1 *pân eîdos pounhrias*. The Grks., esp. Plato, oppose *τὸ εἶδος* to *τὸ γένος*, as the Lat. does *species* to *genus*).\*

*εἶδω*, ἰδω, Lat. *video*, [Skr. vid, pf. vêda know, vind-âmi find, (cf. Vedas); Curtius § 282], an obsol. form of the present tense, the place of which is supplied by *ὁράω*. The tenses coming from *εἶδω* and retained by usage form two families, of which one signifies *to see*, the other *to know*.

I. 2 aor. *εἶδον*, the com. form, with the term. of the 1 aor. (see reff. s. v. *ἀπέρχομαι*, init.) *εἶδα*, Rev. xvii. 3 L, 6 L T Tr; 1 pers. plur. *εἶδαμεν*, L T Tr WH in Acts iv. 20; Mk. ii. 12; Tr WH in Mt. xxv. 37; WH in Mt. xxv. 38; Mk. ix. 38; Lk. ix. 49; 3 pers. plur. *εἶδαν*, T WH in Lk. ix. 32; Tr WH in Lk. x. 24; Acts vi. 15; xxviii. 4; T Tr WH in Mk. vi. 50; L T Tr WH in Jn.



i. 39 (40); Acts ix. 35; xii. 16; WH in Mk. vi. 33; add ἴδαν Tdf. in Mt. xiii. 17; Lk. x. 24; ἴδον (an Epic form, cf. Matthiae i. p. 564; [Veitch p. 215]; very freq. in Sept. and in 1 Macc., cf. Grimm on 1 Macc. p. 54; on the freq. interchange of ἴδον and εἶδον in codd., cf. Jacobs ad Achill. Tat. 2, 24; [WH. App. pp. 162, 164; Tdf. Sept. Proleg. p. lx.; N. T. Proleg. p. 89; B. 39 (34)]), Tdf. in Rev. iv. 1; vi. 1, 2, 5, 8, 9, 12; vii. 1, etc.; 3 pers. sing. ἴδεν, Tdf. in Lk. v. 2; Rev. i. 2; 2 pers. plur. ἴδετε, Phil. i. 30 Rec.; 3 pers. plur. ἴδον, Tdf. in [Lk. ii. 20]; Jn. xix. 6; subjunc. ἴδω, impv. ἴδε (Attic ἴδέ, cf. W. § 6, 1 a.; [B. 62 (54); Göttling, Accentl. 52]), [2 pers. plur. ἴδετε, Jn. i. 39 (40) R G L]; inf. ἰδεῖν; ptep. ἰδών; (Sept. mostly for רָאָה, sometimes for רָאָה and רָאָה); to see (have seen), be seeing (saw), i. e. 1. to perceive (with the eyes; Lat. *conspicere*, Germ. *erblicken*); a. univ. τινά or τί: Mt. ii. 2; iv. 16; xiv. 14; xxviii. 6; Mk. i. 10, 16; ii. 14; Lk. v. 26; vii. 22; Jn. i. 47 (48) sq.; vi. 26; xix. 6; Acts ix. 35; xii. 16; Gal. i. 19; 1 Tim. vi. 16, and very often. οὐδέποτε οὕτως εἶδομεν we never saw in such fashion, i. e. such a sight never befell us, Mk. ii. 12, old Germ. also *hat man nicht gesehen, seit* etc.; cf. Kuinoel ad Mat. p. 280 ed. 4. ἰδεῖν τι and ἀκούσαι τι are conjoined in Lk. vii. 22; Acts xxii. 14; 1 Co. ii. 9; Jas. v. 11; ἰδεῖν and ἰδεῖν τι are also used by those to whom something is presented in vision, as the author of the Apocalypse relates that he *saw* this or that: Rev. i. 12, 17; iv. 1 [here εἶδον κ. ἰδοῦ a formula peculiar to Rev.; see ἰδοῦ, sub fin.]; v. 1 sq. 6, 11; vi. 9; vii. 1, 9, etc.; Jn. xii. 41; ἰδεῖν ὄραμα, Acts x. 17; xvi. 10; ἰδεῖν ἐν ὁράματι, Acts ix. 12 [R G]; x. 3; ἐν τῇ ὁράσει, Rev. ix. 17; elliptically ἰδεῖν τι ἔκ τινος sc. ἐκπορευθέν, Rev. xvi. 18, cf. i. 16; Hebraistically (on which see W. § 45, 8; B. § 144, 30) ἰδὼν εἶδον I have surely seen: Acts vii. 34 after Ex. iii. 7. Frequent in the historical books of the N. T. is the ptep. ἰδών, ἰδόντες, continuing the narrative, placed before a finite verb, and either having an acc. added, as in Mt. ii. 10; iii. 7; v. 1; viii. 34; Mk. v. 22; ix. 20; Lk. ii. 48; vii. 13; Jn. v. 6; vi. 14; Acts xiii. 12; xiv. 11, etc.; or the acc. is omitted, as being evident from the context: Mt. ix. 8, 11; xxi. 20; Mk. x. 14; Lk. i. 12; ii. 17; Acts iii. 12; vii. 31, etc. b. with the acc. of a pers. or a thing, and a ptep. [cf. W. § 45, 4 a.]: Mt. iii. 7, 16; viii. 14; Mk. i. 16; vi. 33; Lk. ix. 49; xxi. 2; Jn. i. 33, 47 (48) sq.; Acts iii. 9; xi. 13; 1 Co. viii. 10; 1 Jn. v. 16; Rev. ix. 1, and often. c. foll. by ὅτι: Mk. ii. 16 L T Tr WH; ix. 25; Jn. vi. 22, 24, etc. d. foll. by an indirect question with the indic.: with τίς, Lk. xix. 3; with τί, Mk. v. 14; with πηλίκος, Gal. vi. 11. e. ἔρχου καὶ ἴδε, a formula of invitation, the use of which leaves the object of the seeing to be inferred by the hearers from the matter under consideration: Jn. xi. 34 (35); i. 46 (47) (here ἴδε is equiv. to *by seeing learn*, sc. that Jesus is the Messiah), and Grsb. in Rev. vi. 1, 5; plur. Jn. i. 39 (40) (where T Tr WH ἔρχ. κ. ὁψεσθε). The Rabbins use the phrases רָאָה וְרָאָה and רָאָה וְרָאָה to command attention. f. ἰδεῖν used absol. and πιστεύειν are contrasted in Jn. xx. 29. 2. like the Lat. *video*, to perceive by any of the senses: Mt.

xxvii. 54; Mk. xv. 39; Lk. xvii. 15. 3. univ. to perceive, notice, discern, discover: τὴν πίστιν αὐτῶν, Mt. ix. 2; τὰς ἐνθυμήσεις αὐτῶν, ib. 4 (where L Tr WH txt. εἶδως for ἰδών); τ. διαλογισμὸν τῆς καρδίας αὐτῶν, Lk. ix. 47 [T WH txt. Tr mrg. εἶδως]; ἴδε with acc. of the thing, Ro. xi. 22; foll. by ὅτι, Mt. xxvii. 3, 24; Acts xii. 3; xiv. 9; xvi. 19; Gal. ii. 7, 14; ἴδε, ὅτι, Jn. vii. 52; ἰδεῖν τινα, ὅτι, Mk. xii. 34 [Tr br. the acc.]. 4. to see, i. e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe: foll. by εἰ interrog. Mt. xxvii. 49; by ποταπός, 1 Jn. iii. 1. b. περὶ τίνος (cf. Lat. *videre de aliqua re*), to see about something [A. V. to consider of], i. e. to ascertain what must be done about it, Acts xv. 6. c. to inspect, examine: τί, Lk. xiv. 18. d. τινά, to look at, behold: Jn. xxi. 21; Mk. viii. 33. 5. to experience, τί, any state or condition [cf. W. 17]: as τὸν θάνατον, Lk. ii. 26; Heb. xi. 5, (Joseph. antt. 9, 2, 2 [οἶδεν]), cf. Jn. viii. 51 (Ps. lxxxviii. (lxxxix.) 49); τὴν διαφθοράν, to pass into a state of corruption, be dissolved, Acts ii. 27, 31; xiii. 35–37, (Ps. xv. (xvi.) 10); τὴν βασιλ. τ. θεοῦ, to partake of salvation in the kingdom of God, Jn. iii. 3; πένθος, Rev. xviii. 7; τὴν δόξαν τοῦ θεοῦ, by some marvellous event get a signal experience of the beneficent power of God, Jn. xi. 40; στενοχωρίας, 1 Macc. xiii. 3, (ἀλόχον χάριν, Hom. Il. 11, 243); on the same use of the verb רָאָה and the Lat. *videre*, cf. *Gesenius*, Thesaur. iii. p. 1246. ἡμέραν, to live to see a day (a time) and enjoy the blessings it brings: ἡμέρας ἀγαθάς, 1 Pet. iii. 10 fr. Ps. xxxiii. (xxxiv.) 13; τὴν ἡμέραν ἐμήν (Christ's language) the time when I should exercise my saving power on earth, Jn. viii. 56; εἶδε sc. τ. ἡμ. ἐμήν, from the abode of the blessed in paradise he in spirit saw my day, *ibid.* (see ἀγαλλιάω, sub fin.). ἐπιθυμήσετε μίαν τῶν ἡμερῶν . . ἰδεῖν, ye will wish that even a single day of the blessed coming age of the Messiah may break upon your wretched times, Lk. xvii. 22; so in Grk. writ., esp. the poets, ἡμαρ, ἡμέραν ἰδεῖν, in Latin *videre diem*; cf. Kuinoel on Jn. viii. 56. 6. with acc. of pers. to see i. e. have an interview with, to visit: Lk. viii. 20; Jn. xii. 21; Acts xvi. 40; xxviii. 20; Ro. i. 11; 1 Co. xvi. 7; Phil. i. 27; 1 Th. iii. 6; 2 Tim. i. 4; 3 Jn. 14; τὸ πρόσωπόν τινος: 1 Th. ii. 17; iii. 10, (Leian. dial. d. 24, 2 [cf. Rutherford on Babr. 11, 9]); with an acc. of place, to visit, go to: Acts xiii. 21.

[Syn.: 'When εἶδον, ἰδεῖν are called "momentary preterites," it must not be supposed that thereby a quickly-past action is designated; these forms merely present the action without reference to its duration. . . . The unaugmented moods, too, are not exclusively past, but present or future as well, — the last most decidedly in the imperative. Now it is obvious that when a perception is stated without regard to its duration, its form or mode cannot have prominence; hence ἰδεῖν is much less physical than ὁρᾶν. ἰδεῖν denotes to perceive with the eyes; ὁρᾶν [q. v.], on the other hand, to see, i. e. it marks the use and action of the eye as the principal thing. Perception as denoted by ἰδεῖν, when conceived of as completed, permits the sensuous element to be forgotten and abides merely as an activity of the soul; for οἶδα, εἰδέναι, signifies not "to have seen," but "to know."'] Schmidt ch. xi. COMP.: ἀπ-, ἐπ-, προ-, συν-, ὑπερ- εἶδον.]



**II.** 2 pf. *οἶδα, οἶδας* (1 Co. vii. 16; Jn. xxi. 15, for the more com. *οἶσθα*), *οἶδαμεν* (for *ἴσμεν*, more com. in Grk.), *οἶδατε* (*ἴστε*, the more usual classic form, is found only in Eph. v. 5 G L T Tr WH and Heb. xii. 17, [prob. also in Jas. i. 19 acc. to the reading of L T Tr WH; but see below]), *οἶδασι* (and once the Attic *ἴσασι*, Acts xxvi. 4), impv. *ἴστε*, once, Jas. i. 19 L T Tr WH, [but see above], subjunc. *εἰδῶ*, inf. *εἰδέναι*, ptep. *εἰδώς*, *εἰδυῖα* (Mk. v. 33; Acts v. 7); plpf. *ἤδειν*, 2 pers. everywhere *ἤδεις*, 3 pers. *ἤδει*, plur. 2 pers. *ἤδειτε*, 3 pers. *ἤδισαν* (for the more com. *ἤδεσαν* [Veitch p. 218; B. 43 (38)]); fut. *εἰδήσω* (Heb. viii. 11); cf. W. 84 (81); B. 51 (44); Sept. chiefly for *γρ*; like the Lat. *novi* it has the signification of a present *to know, understand*; and the plpf. the signif. of an impf.; [cf. W. 274 (257)].

**1.** *to know*: with acc. of the thing, Mt. xxv. 13; Mk. x. 19; Jn. x. 4; xiii. 17; xiv. 4; Acts v. 7; Ro. vii. 7; 1 Co. ii. 2; Rev. ii. 2, 9, etc.; *τοῦτο* [Rec.; al. *πάντα*] foll. by *οἶτε* etc. Jude 5; with acc. of pers., Mt. xxvi. 72, 74; Jn. i. 31; vi. 42; Acts iii. 16; 2 Co. v. 16, etc.; *τὸν θεόν*, Tit. i. 16, cf. Jn. viii. 19; xv. 21; Gentiles are called *οἱ μὴ εἰδότες τ. θεόν* in 1 Th. iv. 5; 2 Th. i. 8, cf. Gal. iv. 8; the predicate of the person is added (as often in Attic), *εἰδὼς αὐτὸν ἄνδρα δίκαιον*, sc. *ὄντα*, Mk. vi. 20 [B. 304 (261)]; in the form of a ptep. 2 Co. xii. 2. *to an accus.* of the object by attraction (W. § 66, 5 a.; B. 377 (323)) an exegetical clause is added [cf. esp. B. 301 (258)], with *οἶτε*, 1 Co. xvi. 15; 2 Co. xii. 3 sq.; Acts xvi. 3; or an indirect question [B. 250 (215) sq.], Mk. i. 24; Lk. iv. 34; xiii. 25, 27; Jn. vii. 27; ix. 29. *εἰδέναι* is used with the acc. and inf. in Lk. iv. 41; 1 Pet. v. 9; foll. by *οἶτε*, Mt. ix. 6; Jn. xix. 35; Acts ii. 30; Ro. v. 3, and very often; *οἶδαμεν* foll. by *οἶτε* is not infrequently, so far as the sense is concerned, equiv. *to it is well known, acknowledged*: Mt. xxii. 16; Lk. xx. 21; Jn. iii. 2; ix. 31; Ro. ii. 2; iii. 19; vii. 14; viii. 22, 28; 2 Co. v. 1; 1 Tim. i. 8; 1 Jn. iii. 2; v. 20; cf. Lightfoot [in his *Horae Hebr. et Talm.*] and Baumg.-Crusius on Jn. iii. 2. freq., esp. in Paul, is the interrog. formula *οὐκ οἶδατε* and *ἢ οὐκ οἶδατε οἶτε*, by which something well known is commended to one for his thoughtful consideration: Ro. xi. 2; 1 Co. iii. 16; v. 6; vi. 2 sq. 9, 15 sq. 19; ix. 13, 24; *οὐκ οἶδατε* foll. by an indir. quest. Lk. ix. 55 [Rec.]; *οὐκ οἶδας οἶτε*, Jn. xix. 10; *οὐκ ἤδειτε*, Lk. ii. 49; *εἰδέναι* foll. by an indir. quest. [cf. B. u. s.], Mt. xxvi. 70; Jn. ix. 21, 25, 30; xiv. 5; xx. 13; 1 Co. i. 16; vii. 16; 2 Co. xii. 2 sq.; Ro. viii. 26; Eph. vi. 21; 1 Tim. iii. 15, and very often. **2.** *to know i. e. get knowledge of, understand, perceive*; **a.** any fact: as, *τὰς ἐνθυμήσεις*, Mt. xii. 25; *τὴν ὑπόκρισιν*, Mk. xii. 15; *τοὺς διαλογισμοὺς αὐτῶν*, Lk. vi. 8; xi. 17; with the addition of *ἐν ἑαυτῷ* foll. by *οἶτε*, Jn. vi. 61. **b.** the force and meaning of something, which has a definite meaning: 1 Co. ii. 11 sq.; *τὴν παραβολὴν*, Mk. iv. 13; *μυστήρια*, 1 Co. xiii. 2; foll. by an indir. quest. Eph. i. 18. **c.** as in class. Grk., foll. by an inf. in the sense of *to know how* (Lat. *calleo, to be skilled in*): Mt. vii. 11; Lk. xi. 13; xii. 56; Phil. iv. 12; 1 Th. iv. 4; 1 Tim. iii. 5; Jas. iv. 17; 2 Pet. ii. 9; *ὥς οἶδατε*, sc. *ἀσφαλίσασθαι*, Mt. xxvii.

65. **3.** Hebraistically, *εἰδέναι τινά* *to have regard for one, cherish, pay attention to*: 1 Th. v. 12, (Sept. Gen. xxxix. 6 for *γρ*). [Syn. see *γινώσκω*.]

*εἰδωλεῖον* [-λιον T WH; see I, ε], -ον, τό, (*εἰδωλον*, q. v.; cf. *Ἀσκληπείον*, *Ἀπολλωνεῖον*, *Ἡρακλείον*, etc. [W. 95 (90)]), *an idol's temple, temple consecrated to idols*: 1 Co. viii. 10 (1 Macc. i. 47; x. 83; 1 Esdr. ii. 9; not found in prof. auth.; for in the frag. fr. Soph. [152 Dind.] in Plut. de amico et adul. c. 36 *εἰδῶλια* has of late been restored).\*

*εἰδωλόθυτος*, -ον, (*εἰδωλον* and *θύω*), a bibl. and eccl. word [W. 26; 100 (94)], *sacrificed to idols*; *τὸ εἰδωλόθυτον* and *τὰ εἰδωλόθута* denote the flesh left over from the heathen sacrifices; it was either eaten at feasts, or sold (by the poor and the miserly) in the market: Acts xv. 29; xxi. 25; 1 Co. viii. 1, 4, 7, 10; x. 19, 28 (here L txt. T Tr WH read *ἱερόθυτον*, q. v.); Rev. ii. 14, 20. [Cf. Bp. Lightfoot on Gal. p. 308 sq.]\*

*εἰδωλο-λατρεία* [-τρία WH; see I, ε], -ας, ἡ, (*εἰδωλον*, q. v., and *λατρεία*), (Tertull. al. *idololatria*), *the worship of false gods, idolatry*: Gal. v. 20; used of the formal sacrificial feasts held in honor of false gods, 1 Co. x. 14; of avarice, as a worship of Mammon [q. v.], Col. iii. 5 [Bp. Lightfoot ad loc.]; in plur., the vices springing from idolatry and peculiar to it, 1 Pet. iv. 3. (Eccl. writ. [cf. W. 26].)\*

*εἰδωλόλατρης*, -ον, ὁ, (*εἰδωλον*, and *λάτρης* i. e. a hireling, servant, slave), *a worshipper of false gods, an idolater*, (Tertull. *idololatries*): 1 Co. v. 10; Rev. xxi. 8; xxii. 15; any one, even a Christian, participant in any way in the worship of heathen, 1 Co. v. 11; vi. 9; esp. one who attends their sacrificial feasts and eats of the remains of the offered victims, 1 Co. x. 7; a covetous man, as a worshipper of Mammon, Eph. v. 5; cf. Meyer ad loc. (Eccl. writ. [cf. W. 100 (94 sq.)].)\*

*εἰδωλον*, -ον, τό, (*εἶδος* [cf. W. 96 (91); Etym. Magn. 296, 9]), in Grk. writ. fr. Hom. down, *an image, likeness*, i. e. whatever represents the form of an object, either real or imaginary; used of the shades of the departed (in Hom.), of apparitions, spectres, phantoms of the mind, etc.; in bibl. writ. [*an idol*, i. e.] **1.** *the image of a heathen god*: Acts vii. 41; 1 Co. xii. 2; Rev. ix. 20, (Is. xxx. 22; 2 Chr. xxiii. 17, etc.; *θεῶν ἢ δαιμόνων εἰδῶλα*, Polyb. 31, 3, 13); **2.** *a false god*: Acts xv. 20 (on which see *ἀλίσγημα*); Ro. ii. 22; 1 Co. viii. 4, 7; x. 19; 2 Co. vi. 16; 1 Th. i. 9, (often in Sept.); *φυλάσσειν ἑαυτὸν ἀπὸ τ. εἰδῶλων*, to guard one's self from all manner of fellowship with heathen worship, 1 Jn. v. 21.\*

*εἰκη* (L WH R<sup>2</sup> εἰκῇ; cf. *Bttm.* Ausf. Spr. ii. p. 342; B. 69 (61); [W. § 5, 4 e.; Jelf § 324 Obs. 6; Kühner § 336 Anm. 7; esp. Etym. Magn. 78, 26 sq.; and reff. s. v. I, ε]), adv.; in Grk. writ. fr. Aeschyl. down; **1.** *inconsiderately, without purpose, without just cause*: Mt. v. 22 R G Tr br.; Ro. xiii. 4 (i. e. 'not to hide it in the scabbard, but to draw it' Fritzsche); Col. ii. 18. **2.** *in vain; without success or effect*: 1 Co. xv. 2; Gal. iii. 4; iv. 11. [From Xenophon, Aeschyl. down.]\*

*εἵκοσι* [or -σιν; Tdf. uses *σι* ten times before a consonant, and says -σι "etiam ante vocalem fere semper in



codd. antiquiss." Proleg. p. 98; WH everywhere -σι, cf. their App. p. 148; B. 9], *ol, ai, tá, twenty*: Lk. xiv. 31; Acts i. 15, etc. [From Hom. down.]

εἶκω: 1 aor. εἶξα; *to yield*, [A. V. *give place*]: τινί, Gal. ii. 5. (From Hom. down.) [COMP.: ὑπ-εἶκω.]\*

ΕΙΚΩ: whence 2 pf. εἴοικα with the force of a pres. [W. 274 (257)]; *to be like*: τινί, Jas. i. 6, 23. [From Hom. down.]\*

εἰκών, -όνος, (acc. εἰκόναν, Rev. xiii. 14 Lchm.; see ἄρσην), ἡ, (ΕΙΚΩ, q. v.); [fr. Aeschyl. and Hdt. down]; Sept. mostly for εἴδω; *an image, figure, likeness*; a. Mt. xxii. 20; Mk. xii. 16; Lk. xx. 24; Ro. i. 23; 1 Co. xv. 49; Rev. xiii. 14 sq.; xiv. 9, 11; xv. 2; xvi. 2; xix. 20; xx. 4; ἡ εἰκὼν τῶν πραγμάτων, the image of the things (sc. the heavenly things), in Heb. x. 1, is opp. to ἡ σκιά, just as in Cic. de off. 3, 17 *solida et expressa effigies* is opp. to *umbra*; εἰκὼν τ. θεοῦ is used of the moral likeness of renewed men to God, Col. iii. 10; εἰκὼν τοῦ υἱοῦ τοῦ θεοῦ the image of the Son of God, into which true Christians are transformed, is likeness not only to the heavenly body (cf. 1 Co. xv. 49; Phil. iii. 21), but also to the most holy and blessed state of mind, which Christ possesses: Ro. viii. 29; 2 Co. iii. 18. b. metonymically, εἰκὼν τινος, *the image of one*; *one in whom the likeness of any one is seen*: εἰκὼν θεοῦ is applied to man, on account of his power of command (see δόξα, III. 3 a. a.), 1 Co. xi. 7; to Christ, on account of his divine nature and absolute moral excellence, Col. i. 15; 2 Co. iv. 4; [cf. Bp. Lightf. and Mey. on Col. i. c.].\*

[SYN. εἰκὼν, ὁμοίωμα: ὁμ. denotes often not mere similarity but *likeness* (see ὁμοίωμα, b. and cf. Mey. on Ro. i. 23), visible conformity to its object; εἰκ. adds to the idea of likeness the suggestions of representation (as a derived likeness) and manifestation. Cf. Trench § xv.; Lightf. n. s.]

εἰλικρίνεια (-ία T [WH, see I. i; on the breathing see WH. App. p. 144]), -ας, ἡ, (εἰλικρινής, q. v.), *purity, sincerity, ingenuousness*: 1 Co. v. 8; 2 Co. ii. 17; τοῦ θεοῦ, which God effects by the Holy Spirit, 2 Co. i. 12 [W. § 36, 3 b.]. (Theophr., Sext. Empir., Stob.)\*

εἰλικρινής, -ές, ([on the breathing see WH. App. p. 144; L. and S. s. v. fin.]; com. supposed to be fr. εἴλη or ἔλη sunlight, and κρίνω, prop. found pure when unfolded and examined by the sun's light; hence some write εἰλ. [see reff. above]; acc. to the conjecture of others fr. εἶλος, εἰλεῖν, prop. sifted and cleansed by rapid movement or rolling to and fro), *pure, unsullied, sincere*; of the soul, an εἰλικρινής man: Phil. i. 10; διάνοια, 2 Pet. iii. 1. (Sap. vii. 25, where cf. Grimm, Exgt. Hdb.; [see, on the word, also Trench § lxxxv.]; [Hippocr.], Xen., Plat., [Aristot., Plut.], Polyb., Philo., [al.].)\*

[SYN. εἰλικρινής, καθαρός: Acc. to Trench n. s. the former word expresses freedom from the falsehoods, the latter from the defilements, of the flesh and of the world.]

εἰλίσσω, Ionic and poetic and occasional in later prose for ἐλίσσω [W. § 2, 1 a.]: [pres. pass. εἰλίσσομαι]; (εἶλω to press close, to roll up, [cf. L. and S. s. v. fin.]), *to roll up or together*: Rev. vi. 14 R G; but L T Tr WH have restored ἐλίσσώμ. (From Hom. down.)\*

εἶμι (fr. εἶω, whence εἶμι in inscriptions [?]; Aeol. ἐμμι [Curtius (yet ἐμμι, so G. Meyer) § 564; Veitch p. 228]), impv. ἴσθι, ἔστω, less usual ἦτω, 1 Co. xvi. 22; Jas. v. 12; Clem. Rom. 1 Cor. 48, 5; [1 Macc. x. 31; Ps. ciii. (civ.) 31]; Plat. rep. 2 p. 361 c. [here it has given place to ἔστω (or ἴτω), see Stallb. ad loc.; Veitch p. 200 sq.; 3 pers. plur. ἔστωσαν, Lk. xii. 35; 1 Tim. iii. 12], inf. εἶναι; impf. —acc. to the more ancient and elegant form, ἦν, 2 pers. ἦσθα (Mt. xxvi. 69; Mk. xiv. 67), rarer form ἦς (Mt. xxv. 21, 23; Jn. xi. 21, 32; xxi. 18; Rev. iii. 15 G L T Tr WH), 3 pers. ἦν, 1 pers. plur. ἦμεν, —acc. to the mid. form, com. in later Grk. [cf. Veitch p. 226], ἦμην (Mt. xxv. 35 sq.; [on Acts xi. 11 cf. WH. Intr. § 404]; Gal. i. 10, etc.), plur. ἦμεθα (Mt. xxiii. 30 G L T Tr WH; Acts xxvii. 37 L T Tr WH; [Gal. iv. 3 T WH Tr mrg.; Eph. ii. 3 T Tr WH; Bar. i. 19]); cf. Loh. ad Phryn. pp. 149, 152; fut. ἔσομαι; cf. W. § 14, 2; B. 49 sq. (43); *to be*;

I. εἶμι has the force of a predicate [i. e. is the substantive verb]: *to be*, i. e. 1. *to exist*; a. passages in which the idea of the verb preponderates, and some person or thing is said *to exist* by way of distinction from things non-existent: ἔστιν ὁ θεός, Heb. xi. 6; ὁ ὢν καὶ ὁ ἦν [W. 68 (66), cf. 182 (172); B. 50 (43)], Rev. i. 4, [8; iv. 8]; xi. 17; xvi. 5; ἐν ἀρχῇ ἦν ὁ λόγος, Jn. i. 1; πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἶμι, Jn. viii. 58 [so WH mrg. in 24, 28; xiii. 19 (see II. 5 below)]; πρὸ τοῦ τὸν κόσμον εἶναι, Jn. xvii. 5; ἦν, καὶ οὐκ ἔστι καίπερ ἔστιν Rec., acc. to the better reading καὶ παρέσται [G Tr WH, but L T παρέσται, correctly; cf. Bittm. Ausf. Spr. § 108 Anm. 20; Chandler § 803], Rev. xvii. 8; ἐσμέν, Acts xvii. 28; τὰ μὴ ὄντα καὶ τὰ ὄντα things that are not, things that are, Ro. iv. 17; things that have some or have no influence, of some or of no account, 1 Co. i. 28, (ἐκάλεσεν ἡμᾶς οὐκ ὄντας καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς, Clem. Rom. 2 Cor. i. 8 [cf. Gebh. and Harn. ad loc. and esp. on Herm. vis. 1, 1, 6]). Hence b. i. q. *to live*: εἰ ἦμεθα [or ἦμεν Rec.] ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν if we had been (viz. living) in the days of our fathers, Mt. xxiii. 30; οὐκ εἶναι is used (as in class. Grk., cf. Passow i. p. 792, [L. and S. s. v. A. I. 1]) of the dead [who are not, are no more]: Mt. ii. 18. c. i. q. *to stay, remain, be in a place*: Mt. ii. 13, 15; Mk. i. 45 [L WH br. ἦν]; v. 21; Lk. i. 80; see V. 4 below. d. i. q. *to be found*, the subject being anarthrous; as, ἦν ἄνθρωπος there was (found, Germ. es gab) a man, etc.: Lk. xvi. 1, 19; xviii. 23; Jn. iii. 1; iv. 6; v. 2; vi. 10; 1 Co. viii. 5; xii. 4-6; xiv. 10; xv. 44; 1 Jn. v. 16, and often; ἔσονται ἐμπαίκεται, Jude 18; ἔστι, ἦν, ἔσται with a negative: οὐκ ἔστι δίκαιος there is not (sc. found) a righteous man, Ro. iii. 10; add 12, 18; χρόνος οὐκ ἔσται ἔτι there shall be no longer time, Rev. x. 6; add, Rev. xxii. 3, 5 [Rec. adds ἐκεῖ]; xxi. 25 [here ἐκεῖ stands]; ἀνάστασις νεκρῶν οὐκ ἔστιν, 1 Co. xv. 12; μὴ εἶναι ἀνάστασιν, Mt. xxii. 23 and its parall.; Acts xxiii. 8. Here belong also the phrases εἰσίν, οἱ etc., οἵτινες etc., there are (some) who etc.: Mt. xvi. 28; xix. 12; Mk. ix. 1; Lk. ix. 27; Jn. vi. 64; Acts xi. 20; οὐδεὶς ἔστιν, ὅς, Mk. ix. 39 sq.; x. 29; Lk. i. 61; xviii. 29; with a noun added, ἐξ



ἡμέρας εἰσίν, ἐν αἷς etc. Lk. xiii. 14; τίς ἐστιν, δε, Mt. vii. 9 [L Tr WH om. ἐστ.]; xii. 11 [Tr om. WH br. ἐστ.]; ἔστιν ὁ with a ptep. there is (viz. is not wanting) one that etc. Jn. v. 32 [?], 45; viii. 50. e. when used of things, events, facts, etc., εἶναι is i. q. to happen, take place: νῦν κρίσις ἐστίν, Jn. xii. 31; γογγυσμός ἦν, Jn. vii. 12; θόρυβος τοῦ λαοῦ, Mk. xiv. 2; σχίσμα, σχίσματα, Jn. ix. 16; 1 Co. i. 10; xii. 25; ἔριδες, 1 Co. i. 11; αἰρέσεις, 1 Co. xi. 19; πένθος, πόνος, κραυγή, Rev. xxi. 4; ἔσονται λιμοὶ κ. λοιμοὶ [R G Tr mrg. in br., al. om. κ. λοιμ.] κ. σεισμοί, Mt. xxiv. 7; ἀνάγκη μεγάλη, Lk. xxi. 23; ἀνάστασιν μέλ- λειν ἔσεσθαι, Acts xxiv. 15. of times and seasons: χειμῶν ἐστιν, Jn. x. 22; νύξ, Jn. xiii. 30; ψῆχος, Jn. xviii. 18; καύσω, Lk. xii. 55; ἑσπέρα, Acts iv. 3; πρωΐα, Jn. xviii. 28 [Rec.]; σκοτία, Jn. xx. 1; ἔστι, ἦν ὥρα, — as ἔκτι, Lk. xxiii. 44; Jn. iv. 6; xix. 14 [L T Tr WH]; i. 39 (40), etc.; also of feasts: Jn. v. 1, 10; ix. 14; Acts xii. 3; Lk. xxiii. 54; Mk. xv. 42. univ. τὸ ἐσόμενον what will be, follow, happen: Lk. xxii. 49; πότε ταῦτα ἔσται, Mt. xxiv. 3; πῶς ἔσται τοῦτο; Lk. i. 34; after the Hebr., καὶ ἔσται (equiv. to וְהָיָה) foll. by the fut. of another verb: Acts ii. 17 (fr. Joel ii. 28 (iii. 1)); 21 (fr. Joel ii. 32 (iii. 5)); Acts iii. 23; Ro. ix. 26 (fr. Hos. i. 10 (ii. 1)). τί οὖν ἐστίν; what then is it? i. e. how stands the case? what follows therefore? Acts xxi. 22; 1 Co. xiv. 15, 26. 2. i. q. παύειμι, to be present; to be at hand; to be in store: οἶνος οὐκ ἔστιν, Jn. ii. 3 Tdf.; παμπόλλου [Rec.] ὄχλου ὄντος, when there was present, Mk. viii. 1; add, ii. 15; Mt. xii. 10 R G; Heb. viii. 4; οὐπω γὰρ ἦν πνεῦμα (ἁγίου), was not yet present, i. e. had not yet been given [which some authorities add], Jn. vii. 39; so also in the words εἰ πνεῦμα ἁγίου ἔστιν [but R G Tr accent ἁγιόν ἐστ., cf. Chandler § 938], Acts xix. 2; ἀκούσας . . . ὄντα σῖτα, that there was an abundance of grain, Acts vii. 12; δύναμις κυρίου ἦν εἰς τὸ ἰάσθαι αὐτούς, was present to heal them, Lk. v. 17. 3. ἔστιν with inf., as in Grk. writ. fr. Hom. down (see Passow i. p. 792 sq.; [L. and S. s. v. A. VI.]; see exx. fr. the O. T. Apocr. in Wahl, Clavis apocryph. p. 155), it is possible to etc.; with a negative (as more com. in classic Grk. also), it is impossible: Heb. ix. 5; 1 Co. xi. 20, [cf. W. § 44, 2 b.].

II. εἰμί [as a copula] connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness, age, etc. 1. univ.: ἐγὼ εἰμι προσβύτης, Lk. i. 18; ἐγὼ εἰμι Γαβριήλ, Lk. i. 19; ἔρημός ἐστιν ὁ τόπος, Mt. xiv. 15; προφήτης εἰ σύ, Jn. iv. 19; σὺ εἶ ὁ Χριστός, Mt. xxvi. 63; καθαροὶ ἐστε, Jn. xiii. 10; ὑμεῖς ἐστε τὸ ἅλα τῆς γῆς, Mt. v. 13; Ἰουδαίους εἶναι ἑαυτούς, Rev. iii. 9, cf. ii. 9, and countless other exx. 2. εἰμί, as a copula, indicates that the subject is or is to be compared to the thing expressed by the predicate: ἡ σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστε, ye are, as it were, the seal attesting my apostleship, i. e. your faith is proof that the name of apostle is given me rightfully, 1 Co. ix. 2; ἡ ἐπιστολὴ (sc. συστατική, cf. vs. 1) ὑμεῖς ἐστε, i. e. ye yourselves are like a letter of recommendation for me, or ye serve as a substitute for a letter of recommenda-

tion, 2 Co. iii. 2; τοῦτό ἐστι τὸ σῶμά μου, this which I now hand to you is, as it were, my body, Mt. xxvi. 26; Mk. xiv. 22; Lk. xxii. 19; ὑμεῖς ναὸς θεοῦ ἐστὲ [L txt. T Tr txt. WH ἡμεῖς . . . ἐσμέν] ye [we] are to be regarded as the temple of God, 2 Co. vi. 16, cf. 1 Co. vi. 19; ὁ θεὸς ναὸς αὐτῆς ἐστίν [ἐστι(ν) R G Tr], κ. τὸ ἄρνιον, they are to be regarded as its temple, they occupy the place of a temple in the city because present with every one in it, Rev. xxi. 22. Hence 3. εἶναι, getting an explicative force, is often i. q. to denote, signify, import, as ὁ ἀγρός ἐστίν ὁ κόσμος, Mt. xiii. 37–39, 19 sq. 22 sq.; Lk. viii. 11 sq. 14 sq.; Gal. iv. 24 sq.; Rev. xvii. 15; xix. 8, (Sept. Gen. xli. 26 sq.; Ezek. xxxvii. 11); τοῦτ' ἔστιν [so T WH uniformly, exc. that WH om. ν ἐφέλκ. in Heb. ii. 14], Lehm. τουτέστιν [exc. in Ro. x. 6, 7, 8; also Treg. exc. in Mt. xxvii. 46; Mk. vii. 2; Acts i. 19; Ro. ix. 8; x. 6, 7, 8; sometimes written τοῦτό ἐστι, see Tdf. Proleg. p. 111; cf. W. 45; B. 11 (10)], an explanatory formula (equiv. to τοῦτο σημαίνει) which is either inserted into the discourse as a parenthesis, or annexed to words as an apposition [cf. W. 530 (493); B. 400 (342)]. It is to be distinguished from τοῦτο δέ ἐστιν: τοῦτ' ἔστιν introduces an incidental explanation for the most part of the language; τοῦτο δέ ἐστιν subjoins an explanatory statement, relating generally to the thought; (cf. our “that is to say,” and “that is”); see Ro. i. 12 and Fritzsche ad loc.: Mt. xxvii. 46; Mk. vii. 2; Acts i. 19; Ro. vii. 18; x. 6–8; Phil. 12; Heb. ii. 14; vii. 5, etc.; likewise ὅ ἐστι, Mk. iii. 17; vii. 11, 34; Heb. vii. 2; ὅ ἐστι μεθερμηνεύμενον, this signifies, when interpreted, etc. Mk. xv. 34; Acts iv. 36; see 6 c. below. 4. In the Bible far more frequently than in prof. auth., and in the N. T. much oftener in the historical than in the other books, a participle without the article serves as the predicate, being connected with the subject by the verb εἶναι (cf. W. § 45, 5 and esp. B. 309 (265) sqq.); and a. so as to form a mere periphrasis of the finite verb; a. with the Present ptep. is formed—a periphrasis of the pres.: ἐστὶ προσαναπληροῦσα . . . καὶ περισσεύουσα, 2 Co. ix. 12;—a periph. of the impf. or of the aor., mostly in Mark and Luke [B. 312 (268)]: ἦν καθεύδων, Mk. iv. 38; ἦν προάγων, x. 32; ἦν συγκαθήμενος, xiv. 54; ἦν διανεύων, Lk. i. 22; ἦσαν καθήμενοι, v. 17; ἦν ἐκβάλλων, xi. 14; ἦσαν καθεζόμενοι [Lehm., al. καθήμενοι], Acts ii. 2, and other exx.; once in Paul, Phil. ii. 26 ἐπιποθῶν ἦν;—a periph. of the fut.: ἔσονται πίπτοντες [ἐκπ. R G], Mk. xiii. 25. β. with the Perfect ptep. is formed—a periph. of the aor. [impf. (?): ἦν ἐστώς, Lk. v. 1;—a periph. of the plpf.: ἦσαν ἐληλυθότες, συνελλυθῆναι, Lk. v. 17; xxiii. 55; esp. with the pf. pass. ptep.: ἦν ἡ ἐπιγραφή ἐπιγεγραμμένη, Mk. xv. 26; ἦν αὐτῷ κεχηματισμένον, Lk. ii. 26; ἦν τεθραμμένος, Lk. iv. 16; add, vii. 2; xxiii. 51; Acts i. 17, etc. γ. once with an Aorist ptep. a periph. of the plpf. is formed: ἦν . . . βληθεὶς (R G L Tr mrg. βεβλημένος) ἐν τῇ φυλακῇ, Lk. xxiii. 19 T Tr txt. WH; on the same use of the aor. sometimes in Grk. writ. cf. Passow i. p. 793; [L. and S. s. v. B. 2; yet cf. B. § 144, 24 fin.]. b. so as to indicate continuance in any act or state [B. 310 sq.



(266)]: ἦν διδάσκων was wont to teach, Mk. i. 22; Lk. iv. 31; xix. 47; ἦν [T Tr txt. WH ἦλθεν] κηρύσσων, Mk. i. 39; Lk. iv. 44; ἦσαν ἠσθεύοντες held their fast, Mk. ii. 18; ἦσαν συλλαλοῦντες were talking, Mk. ix. 4; ἦν συγκύπτουσα, Lk. xiii. 11; ἦν θέλων, Lk. xxiii. 8; ἦν προσδεχόμενος, Mk. xv. 43 (Lk. xxiii. 51 προσδεχέτο); once in Paul, Gal. i. 23 ἦσαν ἀκούοντες. with the Future [cf. B. 311 (267)]: ἔσται δεδεμένον, ἔσται λελυμένον, i. q. shall remain bound, shall remain loosed, Mt. xvi. 19; ἔσται πατούμενη shall continue to be trodden down, Lk. xxi. 24, and other exx. c. to signify that one is in the act of doing something: ἦν ἐρχόμενον was in the act of coming, Jn. i. 9 [cf. Mey. ed. Weiss ad loc.]; ἦν ὑποστρέφω, Acts viii. 28. d. the combination of εἶναι with a ptep. seems intended also to give the verbal idea more force and prominence by putting it in the form of a noun [see B. and W. u. s.]: ἦν ἔχων κτήματα πολλά (Germ. wohlhabend, [Eng. was one that had]), Mt. xix. 22; Mk. x. 22; ἔση σιωπῶν, Lk. i. 20; ἦν ὑποτασσόμενος (obedient, in subjection), Lk. ii. 51; ἴσθι ἐξουσίαν ἔχων, be thou ruler over, Lk. xix. 17; ἦν συνευδοκῶν, Acts viii. 1; ζῶν εἰμι, Rev. i. 18, and in other exx. three times in Paul: εἰ . . . ἡλικιώτες ἐσμέν μόνον if we are those who have only hoped, or to whom nothing is left but hope, 1 Co. xv. 19; ἦν . . . καταλάσσω, the reconciler, 2 Co. v. 19; ἀτινά ἐστι λόγον ἔχοντα σοφίας, are things having a reputation of wisdom, Col. ii. 23, (Matthiae § 560 [(so Kühner § 353 Anm. 3)] gives exx. fr. prof. auth. in which several words intervene between εἶναι and the ptep.). e. Of quite another sort are those exx. in which εἶναι has its own force, being equiv. to to be found, to be present, to stay, (see I. above), and the ptep. is added to express an act or condition of the subject (cf. B. § 144, 27): ἐν τοῖς μνήμασι . . . ἦν (was i. e. stayed) κράζων, Mk. v. 5; ἦν δὲ ἐκεῖ (was kept there) . . . βοσκομένη, Mk. v. 11; Mt. viii. 30; ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες, Luther correctly, they were in the road, going up etc. Mk. x. 32; εἰσὶν ἄνδρες . . . εὐχὴν ἔχοντες, Acts xxi. 23; add, Mt. xii. 10 [R G]; xxvii. 55; Mk. ii. 6, (in the last two exx. ἦσαν were present); Lk. iv. 33; Jn. i. 28; iii. 23; Acts xxv. 14; Ro. iii. 12, etc.; ἀνωθεν ἐστίν, καταβαίνον etc. (insert a comma after ἐστίν), is from above, καταβαίνον etc. being added by way of explanation, Jas. i. 17 [cf. B. 310 (266)]. 5. The formula ἐγώ εἰμι (I am he), freq. in the Gospels, esp. in John, must have its predicate supplied mentally, inasmuch as it is evident from the context (cf. Krüger § 60, 7); thus, ἐγώ εἰμι, sc. Ἰησοῦς ὁ Ναζ. Jn. xviii. 5 [here L mrg. expresses ὁ Ἰησοῦς, WH mrg. Ἰησ.], 6, 8; it is I whom you see, not another, Mt. xiv. 27; Mk. vi. 50; Lk. xxiv. 36 (Lchm. in br.); Jn. vi. 20; sc. ὁ καθήμενος κ. προσαίτων, Jn. ix. 9; simply εἰμί, I am teacher and Lord, Jn. xiii. 13; οὐκ εἰμί sc. ἐξ αὐτῶν, Lk. xxii. 58; Jn. xviii. 25; I am not Elijah, Jn. i. 21; spec. I am the Messiah, Mk. xiii. 6; xiv. 62; Lk. xxi. 8; Jn. iv. 26; viii. 24, 28; xiii. 19; I am the Son of God, Lk. xxii. 70 (like מֶלֶךְ הַיְּהוּדִים, Deut. xxxii. 39; Is. xliii. 10); cf. Keim iii. 320 [Eng. trans. vi. 34; Hofmann, Schriftbeweis, i. 63 sq.]. The third pers. is used in the same way: ἐκεῖνός ἐστιν, sc. ὁ υἱὸς τοῦ θεοῦ,

Jn. ix. 37; sc. ὁ παραδῶσαν ἐμέ, Jn. xiii. 26. 6. Of the phrases having a pronoun in place of a predicate, the following deserve notice: a. τίς εἰμι, εἰ, ἐστίν, a formula of inquiry, used by those desiring—either to know what sort of a man one is whom they see, or what his name is, Jn. i. 19; viii. 25; xxi. 12; Acts xxvi. 15;—or that they may see the face of some one spoken of, and that he may be pointed out to them, Lk. xix. 3; Jn. ix. 36; σὺ τίς εἶ δὲ with a ptep., who (i. e. how petty) art thou, that etc.? the question of one administering a rebuke and contemptuously denying another's right to do a thing, Ro. ix. 20; xiv. 4, (Strabo 6, 2, 4 p. 271 σὺ τίς εἶ δὲ τὸν Ὀμηρον ψέγων ὡς μυθῶγραφον); ἐγὼ τίς εἰμι; who (how small) am I? the language of one holding a modest opinion of himself and recognizing his weakness, Acts xi. 17, cf. Ex. iii. 11. b. εἰμί τις, like *sum aliquis* in Lat., to be somebody (eminent): Acts v. 36; εἰναί τι, like the Lat. *aliquid esse*, to be something (i. e. something excellent): Gal. ii. 6; vi. 3; in these phrases τις and τι are emphatic; cf. Kühner § 470, 3; [W. 170 (161); B. 114 (100)]; εἰναί τι after a negative, to be nothing, 1 Co. iii. 7, cf. Mey. ad loc.; also in questions having a negative force, 1 Co. x. 19 [cf. W. § 6, 2]. οὐδέν εἰμι, 1 Co. xiii. 2; 2 Co. xii. 11; οὐδέν ἐστίν, it is nothing, is of no account, Mt. xxiii. 16, 18; Jn. viii. 54; Acts xxi. 24; 1 Co. vii. 19. c. τίς ἐστι, e. g. ἡ παραβολή, what does it mean? what is the explanation of the thing? Lk. viii. 9 τίς εἴη ἡ παραβολή αὐτή; Acts x. 17 τί ἂν εἴη τὸ ὄραμα; Mk. i. 27 τί ἐστι τοῦτο; what is this? expressive of astonishment, Lk. xv. 26 τί εἴη ταῦτα; what might be the cause of the noise he heard? Lk. xviii. 36; Jn. x. 6 τίνα ἦν, ἃ ἐλάλει αὐτοῖς. τί ἐστι what does it mean? Mt. ix. 13; xii. 7; Lk. xx. 17; Jn. xvi. 17 sq.; τί ἐστίν εἰ μὴ ὅτι, Eph. iv. 9; see II. 3 above. d. οὗτος, αὕτη, τοῦτό ἐστιν foll. by a noun, equiv. to in this is seen, is contained, etc. a. is so employed that the pronoun refers to something which has just been said: οὗτος γάρ ἐστι ὁ νόμος, the law is summed up in what I have just mentioned, comes to this, Mt. vii. 12. β. in John's usage it is so employed that the pronoun serves as the subject, which is defined by a noun that follows, and this noun itself is a substitute as it were for the predicate: αὕτη ἐστίν ἡ νίκη . . . ἡ πίστις ἡμῶν, 1 Jn. v. 4; αὕτη ἐστίν ἡ μαρτυρία τοῦ θεοῦ, ἦν etc. 1 Jn. v. 9 Rec. οὗτος, αὕτη, τοῦτό ἐστι foll. by ὅτι [B. 105 (92); cf. W. 161 (152)]: Jn. iii. 19; 1 Jn. i. 5; v. 11, 14; foll. by ἵνα (to say that something ought to be done, or that something is desired or demanded [cf. W. 338 (317); B. 240 (207)]): Jn. vi. 29, 39 sq.; xv. 12; 1 Jn. iii. 11, 23; v. 3; foll. by ὅτε etc. Jn. i. 19 [W. 438 (408)]. 7. The participle ὢν, οὖσα, ὄν, ὄντες, ὄντα, joined to a substantive or an adjective, has the force of an intercalated clause, and may be translated *since* or *although* I am, thou art, etc., [here the Eng. use of the ptep. agrees in the main with the Grk.]: εἰ οὖν ὑμεῖς, ποιητοὶ ὄντες, οἰδατε, Mt. vii. 11; add, xii. 34; Lk. xx. 36; Jn. iii. 4; iv. 9; Acts xvi. 21; Ro. v. 10; 1 Co. viii. 7; Gal. ii. 3; Jas. iii. 4, and often; twice with other participles, used adjectively [B. 310 (266)]: ὄντες ἀπηλλοτριωμένοι, Col. i. 21; ἐσκοτισμένοι



[R G, al. *-τωμενοι*], Eph. iv. 18. 3. Sometimes the copula *ἔστιν* (with the accent [see Chandler § 938]) stands at the beginning of a sentence, to emphasize the truth of what the sentence affirms or denies: Lk. viii. 11; 1 Tim. vi. 6; *ἔστι δὲ πίστις* etc. Heb. xi. 1 (although some explain it here [as a subst. verb], 'but faith exists' or 'is found,' to wit in the examples adduced immediately after [see W. § 7, 3]); several times so used in Philo in statements (quoted by Delitzsch on Heb. xi. 1) resembling definitions. *οὐκ ἔστιν*: Mt. xiii. 57; Mk. xii. 27; Acts x. 34; 1 Co. xiv. 33; Jas. iii. 15.

III. *εἰμί* joined with Adverbs; 1. with adverbs of place; a. where? *to be, be busy, somewhere*: *ἐκεῖ*, Mt. ii. 15; xxvii. 55; Mk. iii. 1 [L om. Tr br. *ἦν*], etc.; *ἐνθάδε*, Acts xvi. 28; *ἔσω*, Jn. xx. 26; *οὐ*, Mt. ii. 9; xviii. 20; Acts xvi. 13; *ὅπου*, Mk. ii. 4; v. 40; Jn. vi. 62; Acts xvii. 1, etc.; *ποῦ*, Mt. ii. 2; Jn. vii. 11, etc.; *ᾧδε*, Mt. xxviii. 6; Mk. ix. 5, etc. b. with adverbs of distance: *ἀπέναντί τινος*, Ro. iii. 18 (Ps. xxxv. (xxxvi.) 2); *ἐκτός τινος*, 2 Co. xii. 2, [3 *χωρίς τ. LT Tr WH*]; *ἐμπροσθέν τινος*, Lk. xiv. 2; *ἐντός τινος*, Lk. xvii. 21; *ἐνώπιόν τινος*, Rev. i. 4; vii. 15; *μακρὰν ἀπό τινος*, Jn. xxi. 8; Mk. xii. 34; *πόρρω*, Lk. xiv. 32; *ἐπάνω*, Jn. iii. 31<sup>a</sup>, [31<sup>b</sup> G T WH mrg. om. the cl.]; of the situation of regions and places: *ἀντιπέρα* [or *-τίπερα* etc. see s. v.] *τινός*, Lk. viii. 26; *ἐγγύς*, — now standing absol. Jn. xix. 42; now with gen., Jn. xi. 18; xix. 20, etc.; now with dat., Acts ix. 38; xxvii. 8. c. whence? *to be from some quarter*, i. e. *to come, originate, from*: *πόθεν*, Mt. xxi. 25; Lk. xiii. 25, 27; Jn. vii. 27; ix. 29; xix. 9; ii. 9 (*πόθεν ἔστιν* sc. *ὁ οἶνος*, whence the wine was procured); *ἐντεύθεν*, Jn. xviii. 36. 2. with adverbs of quality; *οὕτως εἰμί*, *to be thus or so, to be such*; absol. Mt. xiii. 49; with *ἐν ὑμῖν* added, Mt. xx. 26 [here R G T *ἔσται*]; *οὕτως ἔσται*, so will it be i. e. come to pass, Mt. xiii. 40, (49 [see above]); *οὕτως ἔστιν* or *ἔσται*, of things, events, etc., *such is or will be the state of the case* [W. 465 (434)]: Mt. xix. 10; xxiv. 27, 37, 39; Mk. iv. 26; Ro. iv. 18 (Gen. xv. 5); so of persons, Jn. iii. 8. *καθὼς ἔστιν* as, even as, he etc. is, 1 Jn. iii. 2, 7; iv. 17; *εἰμί ὥσπερ τις* to be, to do as one, to imitate him, be like him, Mt. vi. 5 [R G]; Lk. xviii. 11 [R G T WH txt.]; *ἔστω σοι ὥσπερ* etc. regard him as a heathen and a publican, i. e. have no fellowship with him, Mt. xviii. 17; *εἰμί ὡς* or *ὥσπερ τις*, to be as i. e. like or equal to any one, Mt. [vi. 5 L T Tr WH]; xxii. 30; xxviii. 3; Lk. xi. 44; [xviii. 11 L Tr WH mrg.]; xxii. 27; 1 Co. vii. 29 sq.; *τὰ σπλάγχνα περισσotέρως εἰς ὑμᾶς ἔστιν* he is moved with the more abundant love toward you, 2 Co. vii. 15. — But see each adverb in its place.

IV. *εἰμί* with the oblique cases of substantives or of pronouns; 1. *εἶναι τινος*, like the Lat. *alicuius esse*, i. q. *to pertain to a person or a thing*, denotes any kind of possession or connection (Possessive Genitive); cf. Krüger § 47, 6, 4 sqq.; W. § 30, 5 b.; B. § 132, 11. a. of things which one owns: *ἔσται σοὺ πάντα* [Rec. *πάντα*], Lk. iv. 7; *οὐ ἔστιν ἡ ζώνη αὐτῇ*, Acts xxi. 11; add, Mk. xii. 7; Jn. x. 12; xix. 24; — or for the possession of which he is fitted: *τινός ἔστιν ἡ βασιλεία τ. οὐρ. or τοῦ θεοῦ*, he is fit

for a share in the kingdom of God, Mt. v. 3, 10; xix. 14; Mk. x. 14; Lk. xviii. 16. *πάντα ὑμῶν ἔστι*, all things serve your interests and promote your salvation, 1 Co. iii. 21. b. of things which proceed from one: 2 Co. iv. 7. c. *to be of one's party, be devoted to one*: 1 Co. i. 12; 2 Tim. ii. 19; τοῦ Χριστοῦ, Mk. ix. 41; Ro. viii. 9; 1 Co. i. 12; 2 Co. x. 7; hence also *τῆς ὁδοῦ* (sc. τοῦ κυρίου) *εἶναι*, Acts ix. 2 [cf. B. 163 (142)]. d. *to be subject to one; to be in his hands or power*: Mt. xxii. 28; Acts xxvii. 23; Ro. ix. 16; xiv. 8; 1 Co. iii. 23; vi. 19, 20 Rec.; πνεύματος, Lk. ix. 55 Rec. Hence e. *to be suitable, fit, for one*: Acts i. 7. f. *to be of a kind or class*: *εἶναι νεκτός, σκότους, ἡμέρας*, 1 Th. v. 5, 8; or *to be of the number of* [a partit. gen., cf. B. 159 (139)]: Acts xxiii. 6; 1 Tim. i. 20; 2 Tim. i. 15. g. with a gen. of quality: Heb. x. 39; xii. 11. h. with a gen. of age: Mk. v. 42; Lk. iii. 23; Acts iv. 22, (Tob. xiv. 11). With this use (viz. 1) of *εἶναι*, those examples must not be confounded in which a predicate nominative is to be repeated from the subject (cf. Krüger § 47, 6, 1): *οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων*, sc. *θεός*, Mt. xxii. 32, cf. Mk. xii. 27; Lk. xx. 38; *ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενου*, sc. *ῥήματα*, Jn. x. 21; *οὐκ ἔστιν ἀκαταστασίας ὁ θεός, ἀλλὰ εἰρήνης*, 1 Co. xiv. 33; *ἄλλο βαβυλὼν, ὃ ἔστι τῆς ζωῆς*, Rev. xx. 12; add, 2 Th. i. 3; 1 Pet. iii. 3. 2. *εἰμί* with the dative (cf. Krüger § 48, 3 [who appears to regard the dat. as expressing a less close or necessary relationship than the gen.]; W. § 31, 2); a. *ἔστι μοι, ὑμῖν*, etc. *it is mine, ours*, etc., *I, we*, etc., *have*: Lk. i. 7; ii. 7, 10; xiv. 10; Jn. xviii. 10, 39; xix. 40; Acts vii. 5; viii. 21; x. 6; Ro. ix. 2, 9; 1 Co. ix. 16; 1 Pet. iv. 11, and often. *οὐκ ἔστι ὑμῖν* [al. *ὑμ.*] *ἡ πάλῃ πρὸς* etc. we have not a struggle against etc. Eph. vi. 12; *εἰσὶν ὑμῖν* we have here etc. Acts xxi. 23; *τί ἔσται ὑμῖν* what shall we have? what will be given us? Mt. xix. 27; *ὑμῖν ἔστιν ἡ ἐπαγγελία* the promise belongs to you, Acts ii. 39. b. *εἶναι τινί τι* *to be something to (or for) some one*, used of various relations, as of service, protection, etc.: *σκεῦος ἐκλογῆς ἐστὶ μοι οὗτος*, sc. τοῦ with inf. Acts ix. 15; *ἔσεσθέ μοι μάρτυρες*, Acts [i. 8 R G, cf.] xxii. 15; *ἔσομαι αὐτῷ θεὸς κ. αὐτὸς ἔσται μοι υἱός*, Rev. xxi. 7; *ἔσονται μοι λαός*, 2 Co. vi. 16 [R G]; *εἰς τὸ εἶναι αὐτὸν . . . πατέρα . . . τοῖς* etc. Ro. iv. 11. c. *εἶναι τινί τι*, *to be to one as or for something, to pass for* etc.: 1 Co. i. 18; ii. 14; ix. 2, cf. Mt. xviii. 17. d. *εἶναι τινί τι*, *to be i. e. conduce, redound to one for (or as) something* (cf. Krüger § 48, 3, 5): 1 Co. xi. 14 sq.; 2 Co. ii. 15; Phil. i. 28; *οὐαὶ δέ μοι ἐστὶ*, 1 Co. ix. 16 (Hos. ix. 12). e. *ἔσται τινί*, *will come upon, befall, happen to, one*: Mt. xvi. 22; Lk. i. 45. f. Acts xxiv. 11 *οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο* [L T Tr WH om. *ἢ* and read *δώδεκα*] not more than twelve days are (sc. passed) to me i. e. it is not more than twelve days. Lk. i. 36 *οὗτος μὲν ἔκτος ἔστιν αὐτῇ* this is the sixth month to (with) her. Those passages must not be brought under this head in which the dative does not belong to the verb but depends on an adjective, as *καλός, κοινωνός, φίλος*, etc.

V. *εἰμί* with Prepositions and their cases. 1. *ἀπὸ τινος* (*τόπου*), *to come from, be a native of*: Jn. i. 44.



(45) [cf. ἀπό, II. 1 a.]. **2. εἷς τι**, **a.** to have betaken one's self to some place and to be there, to have gone into (cf. W. § 50, 4 b.; [B. 333 (286)]): εἰς οἶκον, Mk. ii. 1 [RG; al. ἐν]; εἰς τὸν ἀγρόν, Mk. xiii. 16 [RG]; εἰς τ. κοίτην, Lk. xi. 7; εἰς τὸν κόλπον, Jn. i. 18, where cf. Tholuck, [W. 415 (387); B. u. s.]; (on Acts viii. 20 see ἀπάλεια, 2 a.). metaph. to come to: εἰς χολὴν πικρίας (hast fallen into), Acts viii. 23. **b.** to be directed towards a thing: ὥστε τὴν πίστιν ὑμῶν . . . εἶναι εἰς θεόν, 1 Pet. i. 21; to tend to anything: Ro. xi. 36 [W. § 50, 6]. **c.** to be for i. e. conduce or inure to, serve for, [B. 150 (181) sq.; W. § 29, 3 a.]: 1 Co. xiv. 22; Col. ii. 22; Jas. v. 3; ἐμοὶ εἰς ἐλάχιστόν ἐστι, it results for me in, i. e. I account it, a very small thing, 1 Co. iv. 3, (εἰς ὠφέλειαν, Aesop. fab. 124, 2). **d.** In imitation of the Hebr. הָיָה foll. by ל, εἶναι εἷς τινα or τι stands where the Greeks use a nominative [W. and B. u. s.; esp. Soph. Lex. s. v. εἷς, 3]: Mt. xix. 5 and Mk. x. 8 and 1 Co. vi. 16 and Eph. v. 31 ἔσονται εἰς σάρκα μίαν (fr. Gen. ii. 24); 1 Jn. v. 8 εἰς τὸ ἐν εἶναι, unite, conspire, towards one and the same result, agree in one; 2 Co. vi. 18 (Jer. xxxviii. (xxxix.) 1); Heb. i. 5 (2 S. vii. 14); viii. 10. **3. ἕκ τινος**, **a.** to be of i. e. a part of any thing, to belong to, etc. [W. 368 (345); cf. B. 159 (139)]: 1 Co. xii. 15 sq.; ἕκ τινων, of the number of: Mt. xxvii. 73; Mk. xiv. 69 sq.; Lk. xxii. 58; Jn. i. 24; vi. 64, 71 [RT]; vii. 50; x. 26; xviii. 17, 25; Acts xxi. 8; 2 Tim. iii. 6; 1 Jn. ii. 19; Rev. xvii. 11, (Xen. mem. 3, 6, 17); ἐκ τοῦ ἀριθμοῦ τινων, Lk. xxii. 3. **b.** to be of i. e. to have originated, sprung, come, from [W. § 51, 1 d.; B. 327 (281 sq.)]: Lk. xxiii. 7; Jn. i. 46 (47); iii. 31 (ὁ ὦν ἐκ τῆς γῆς); iv. 22; vii. 52; viii. 23; xviii. 36; Acts iv. 6; xix. 25; xxiii. 34; Gal. iii. 21; 1 Jn. iv. 7; ὅς ἐστιν ἐξ ὑμῶν, your fellow-countryman, Col. iv. 9. **c.** to be of i. e. proceed from one as the author [W. 366 (344) sq.; B. 327 (281)]: Mt. v. 37; Jn. vii. 17; Acts v. 38 sq.; 2 Co. iv. 7; 1 Jn. ii. 16; Heb. ii. 11; εἶναι ἐξ οὐρανοῦ, ἐξ ἀνθρώπων, to be instituted by the authority of God, by the authority of men, Mt. xxi. 25; Mk. xi. 30; Lk. xx. 4; to be begotten of one, Mt. i. 20. **d.** to be of i. e. be connected with one; to be related to, [cf. Win. § 51, 1 d.; cf. in ἐκ, II. 1 a. and 7]: ὁ νόμος οὐκ ἔστιν ἐκ πίστεως, has no connection with faith, Gal. iii. 12; ἐξ ἔργων νόμον εἶναι (Luth. mit Werken umgehen), Gal. iii. 10; esp. in John's usage, to depend on the power of one, to be prompted and governed by one, and reflect his character: thus εἶναι ἐκ τοῦ διαβόλου, Jn. viii. 44; 1 Jn. iii. 8; ἐκ τοῦ πονηροῦ, 1 Jn. iii. 12; ἐκ τοῦ κόσμου, Jn. xv. 19; xvii. 14, 16; 1 Jn. iv. 5; when this expression is used of wickedness, it is equiv. to produced by the world and pertaining to it, 1 Jn. ii. 16; opp. to ἐκ τοῦ θεοῦ εἶναι, Jn. viii. 47; 1 Jn. iv. 1-3; this latter phrase is used esp. of true Christians, as begotten anew by the Spirit of God (see γεννάω, 2 d.): 1 Jn. iv. 4, 6; v. 19; 3 Jn. 11; ἐκ τῆς ἀληθείας εἶναι, either to come from the love of truth as an effect, as 1 Jn. ii. 21, or, if used of a man, to be led and governed by the love and pursuit of truth, as Jn. xviii. 37; 1 Jn. iii. 19; ὁ ὦν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστί, he who is from the earth as respects origin bears the nature of this his earth-

ly origin, is earthly, Jn. iii. 31. **e.** to be of i. e. formed from: Rev. xxi. 21; 1 Co. xi. 8. **4. ἐν τινι**, **a.** with dat. of place, to be in i. e. be present, to stay, dwell; **a.** prop.: Mt. xxiv. 26; Lk. ii. 49, etc.; on the surface of a place (Germ. auf), as ἐν τῇ ὁδῷ, Mk. x. 32 and elsewhere; ἐν τῷ ἀγρῷ, Lk. xv. 25. **at:** ἐν δεξιᾷ τοῦ θεοῦ, Ro. viii. 34; to live, dwell, as in a city: Lk. xviii. 3; Acts ix. 10; Phil. i. 1; 1 Co. i. 2, etc.; of God, ἐν οὐρανοῖς, Eph. vi. 9; of things which are found, met with, in a place: 2 Tim. ii. 20, etc. **β.** things so pertaining to locality that one can, in a proper sense, be in them or be surrounded by them, are spoken of in the same way metaph. and improp., as εἶναι ἐν τῷ φωτί, ἐν τῇ σκοτίᾳ: 1 Jn. ii. 9, 11; 1 Th. v. 4; ἐν σαρκί, Ro. vii. 5; viii. 8, (see σάρξ, 4). **b.** to be in a state or condition [see B. 330 (284)]; cf. W. § 29, 3 b. and ἐν, I. 5 e.]: ἐν εἰρήνῃ, Lk. xi. 21; ἐν ἡμέρᾳ, xxiii. 12; ἐν κρίματι, ibid. 40; ἐν περιτομῇ, ἐν ἀκροβυστίᾳ, Ro. iv. 10; ἐν δόξῃ, 2 Co. iii. 8, etc.; hence spoken of ills which one is afflicted with: ἐν ῥύσει αἵματος, Mk. v. 25; Lk. viii. 43, (ἐν τῇ νόσῳ, Soph. Aj. 271; in morbo esse, Cic. Tusc. 3, 4, 9); of wickedness in which one is, as it were, merged, ἐν ταῖς ἀμαρτίαις, 1 Co. xv. 17; of holiness, in which one perseveres, ἐν πίστει, 2 Co. xiii. 5. **c.** to be in possession of, provided with a thing [W. 386 (361)]: Phil. iv. 11; ἐν ἐξουσίᾳ, Lk. iv. 32; ἐν βάρει (see βάρος, fin.), 1 Th. ii. 7 (6). **d.** to be occupied in a thing (Bnhdy. p. 210; [see ἐν, I. 5 g.]): ἐν τῇ ἑορτῇ, in celebrating the feast, Jn. ii. 23; to be sedulously devoted to [A. V. give one's self wholly to] a thing, 1 Tim. iv. 15, (Hor. epp. 1, 1, 11 omnis in hoc sum). **e.** a person or thing is said to be in one, i. e. in his soul: thus, God (by his power and influence) in the prophets, 1 Co. xiv. 25; Christ (i. e. his holy mind and power) in the souls of his disciples or of Christians, Jn. xvii. 26; 2 Co. xiii. 5; τὸ πνεῦμα τῆς ἀληθείας, Jn. xiv. 17; friends are said to be ἐν τῇ καρδίᾳ of one who loves them, 2 Co. vii. 3. vices, virtues, and the like, are said to be in one: as δόλος, Jn. i. 47 (48); ἀδικία, Jn. vii. 18; ἄγνοια, Eph. iv. 18; ἀμαρτία, 1 Jn. iii. 5; ἀλήθεια, Jn. viii. 44; 2 Co. xi. 10; Eph. iv. 21; 1 Jn. i. 8; ii. 4, (ἀλήθεια καὶ κρίσις, 1 Macc. vii. 18); ἀγάπη, Jn. xvii. 26; 1 Jn. ii. 15; ὁ λόγος αὐτοῦ (τ. θεοῦ) οὐκ ἔστιν ἐν ἡμῖν, God's word has not left its impress on our souls, 1 Jn. i. 10; τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, the efficacy or influence of the light is not in his soul, [rather, an obvious physical fact is used to suggest a spiritual truth: the light is not in him, does not shine from within outwards], Jn. xi. 10; σκοτία, 1 Jn. i. 5; σκάνδαλον, 1 Jn. ii. 10 i. e. there is nothing within him to seduce him to sin (cf. Düsterdieck and Huther ad loc.). Acts xiii. 15 (if ye have in mind any word of exhortation etc. [W. 218 (204 sq.)]). **f.** ἐν τῷ θεῷ εἶναι is said **a.** of Christians, as being rooted, so to speak, in him, i. e. intimately united to him, 1 Jn. ii. 5; v. 20; **β.** of all men, because the ground of their creation and continued being is to be found in him alone, Acts xvii. 28. **g.** with a dat. of the pers. to be in, — [i. e. either] among the number of: Mt. xxvii. 56; Mk. xv. 40; Lk. ii. 44; Ro. i. 6; — [or, in the midst of: Acts ii. 29; vii. 44 Rec., etc.]



h. noteworthy, further, are the following: *ἔστι τι ἐν τινι* there is something (to blame) in one, Acts xxv. 5; something is (founded [A. V. *stand*]) in a thing, 1 Co. ii. 5; *οὐκ ἔστιν ἐν οὐδενὶ ἄλλῳ ἢ σωτηρία* salvation is (laid up, embodied) in none other, can be expected from none, Acts iv. 12; with dat. of the thing, *is* (contained, wrapped up) in something: Eph. v. 18; Heb. x. 3; 1 Jn. iv. 18. 5. *εἰμί ἐπὶ* a. *τινός*, to be *on*: *ἐπὶ τοῦ δώματος*, Lk. xvii. 31; *ἐπὶ τῆς κεφαλῆς*, Jn. xx. 7; to be (set) over a thing, Acts viii. 27; to preside, rule, over, Ro. ix. 5. b. *τινί*, to be at [W. 392 (367)]: *ἐπὶ θύραις*, Mt. xxiv. 33; Mk. xiii. 29. c. *τινά*, to be upon one: *χάρις ἦν ἐπὶ τινι*, was with him, assisted him, Lk. ii. 40; Acts iv. 33; *πνεῦμα ἦν ἐπὶ τινι*, had come upon one, was impelling him, Lk. ii. 25, cf. Lk. iv. 18; Sept. Is. lxi. 1; add, Gal. vi. 16; *εἶναι ἐπὶ τὸ αὐτό*, to be (assembled) together [cf. *αὐτός*, III. 1], Acts i. 15; ii. 1, 44; of cohabitation, 1 Co. vii. 5 (acc. to the reading *ἦτε* for Rec. *συνέρχεσθε*). 6. *εἰμί κατὰ* a. *τινός*, to be against one, to oppose him: Mt. xii. 30; Lk. ix. 50; xi. 23; Gal. v. 23; Ro. viii. 31 (opp. to *ὑπέρ τινος*, as in Mk. ix. 40). b. *κατὰ τι*, according to something: *κατὰ σάρκα*, *κατὰ πνεῦμα*, to bear the character, have the nature, of the flesh or of the Spirit, Ro. viii. 5; *εἶναι κατ' ἄνθρωπον*, Gal. i. 11; *κατ' ἀλήθειαν*, Ro. ii. 2. 7. *μετὰ τινος*, a. to be with (i. e. to associate with) one: Mt. xvii. 17; Mk. iii. 14; v. 18; Lk. vi. 3; Jn. iii. 26; xii. 17; xvi. 32; Acts ix. 39, and often in the Gospels; Rev. xxi. 3; of ships accompanying one, Mk. iv. 36; of what is present with one for his profit, 2 Jn. 2; Ro. xvi. 20; Hebraistically, to be with one i. e. as a help, (of God, becoming the companion, as it were, of the righteous): Lk. i. 66; Jn. iii. 2; viii. 29; xvi. 32; Acts vii. 9; x. 38; xi. 21; xviii. 10; 2 Co. xiii. 11; Phil. iv. 9; 2 Jn. 3, cf. Mt. xxviii. 20, (Gen. xxi. 20; Judg. vi. 12, etc.). b. to be (i. e. to coöperate) with: Mt. xii. 30; Lk. xi. 23, (Xen. an. 1, 3, 5 [al. *λέναι*]). 8. *εἰμί παρά* a. *τινός*, to (have come and so) be from one: Christ is said *εἶναι παρά τοῦ θεοῦ*, Jn. vi. 46; vii. 29; ix. 16, 33; *τὶ παρά τινος*, is from i. e. given by one, Jn. xvii. 7. b. *τινί*, to be with one: Mt. xxii. 25; *οὐκ εἶναι παρά τῷ θεῷ* is used to describe qualities alien to God, as *προσωπολημψία*, Ro. ii. 11; Eph. vi. 9; *ἀδικία*, Ro. ix. 14. c. *τινά* (τόπον), by, by the side of: Mk. v. 21; Acts x. 6. 9. *πρός τινα* [cf. W. 405 (378)], a. towards: *πρὸς ἑσπέραν ἔστί* it is towards evening, Lk. xxiv. 29. b. by (turned towards): Mk. iv. 1. c. with one: Mt. xiii. 56; Mk. vi. 3; ix. 19; Lk. ix. 41; Jn. i. 1 [cf. Mey. ad loc.]. 10. *σύν τινι*, a. to associate with one: Lk. xxii. 56; xxiv. 44; Acts xiii. 7; Phil. i. 23; Col. ii. 5; 1 Th. iv. 17. b. to be the companion of one, to accompany him: Lk. vii. 12 [Re<sup>18</sup> T Tr br. WH]; viii. 38; Acts iv. 13; xxii. 9; 2 Pet. i. 18. c. to be an adherent of one, be on his side: Acts v. 17; xiv. 4 [A. V. to hold with], (Xen. Cyr. 5, 4, 37). 11. *εἰμί ὑπέρ* a. *τινός*, to be for one, to favor his side: Mk. ix. 40; Lk. ix. 50; Ro. viii. 31, (opp. to *εἰμί κατὰ τινος*). b. *τινά*, to be above one, to surpass, excel him: Lk. vi. 40. 12. *ὑπό τινα* [cf. B. 341 (293)], a. to be under (i. e. subject to) one: Mt. viii. 9 R G T Tr; Ro.

iii. 9; vi. 14 sq.; Gal. iii. 10, 25; v. 18; 1 Tim. vi. 1. b. to be (locally) under a thing: e. g. under a tree, Jn. i. 48 (49); a cloud, 1 Co. x. 1. Further, see each preposition in its own place.

VI. As in classical Greek, so also in the N. T. *εἰμί* is very often omitted (cf. Winer § 64, I. 2, who gives numerous exx. [cf. 596 (555); 350 (328 sq.)]; B. 136 (119 sq.), *ἐστίν* most frequently of all the parts: Lk. iv. 18; Ro. xi. 36; 1 Co. iv. 20; 2 Tim. iii. 16; Heb. v. 13, etc.; in exclamations, Acts xix. 28, 34; in questions, Ro. ix. 14; 2 Co. vi. 14–16; *τί γάρ*, Phil. i. 18; Ro. iii. 3; *τί οὖν*, Ro. iii. 9; vi. 15; also *εἰ*, Rev. xv. 4; *εἰμί*, 2 Co. xi. 6; *ἐσμέν*, *έστε*, 1 Co. iv. 10; *εἰσί*, Ro. iv. 14; 1 Co. xiii. 8, etc.; the impv. *ἔστω*, Ro. xii. 9; Heb. xiii. 4 sq.; *ἔστε*, Ro. xii. 9; 1 Pet. iii. 8; *εἴη* in wishes, Mt. xvi. 22; Gal. vi. 16, etc.; even the subjunc. *ἢ* after *ἵνα*, Ro. iv. 16; 2 Co. viii. 11 [after *ὅπως*], 13; often the ptp. *ὢν*, *ὄντες*, as (see B. § 144, 18) in Mk. vi. 20; Acts xxvii. 33; in the expressions *οἱ ἐκ περιτομῆς*, *ὁ ἐκ πίστεως*, *οἱ ἐπὶ νόμον*, etc. [COMP.: *ἄπ*-, *ἐν*-, (*ἐξ*-*εστί*) *πάρ*-, *συν*-*πάρ*-, *σύν*-*εμι*]. -

*εἰμι*, to go, approved of by some in Jn. vii. 34, 36, for the ordinary *εἰμί*, but cf. W. § 6, 2; [B. 50 (43)]. COMP.: *ἄπ*-, *εἴσ*-, *ἐξ*-, *ἐπ*-, *σύν*-*εμι*.] \*

*εἵνεκεν*, see *ἐνεκα*, IVEKEV.

*εἰ-περ*, see *εἰ*, III. 13.

*εἶπον*, 2 aor. act. fr. an obsol. pres. ΕΠΩ [late Epic and in composition; see Veitch] (cf. *ἔπος* [Curtius § 620]), Ion. ΕΠΩ (like *ἔρωτάω*, *ἔρωτ*.; *εἰλόσω*, *εἰλόσω*.); subjunc. *εἴπω*, optat. *εἴποιμι*, impv. *εἰπέ*, inf. *εἰπεῖν*, ptp. *εἰπών*; 1 aor. *εἶπα* (Jn. x. 34 R G T Tr WH, fr. Ps. lxxxi. (lxxxii.) 6; Acts xxvi. 15 L T Tr WH; Heb. iii. 10 Lehm. fr. Ps. xciv. (xcv.) 10; add [Mk. ix. 18 T WH Tr txt.]; Job xxix. 18; xxxii. 8, etc.; Sir. xxiv. 31 (29); 1 Macc. vi. 11, etc.; cf. Kühner i. 817, [esp. Veitch s. v. pp. 232, 233], 2 pers. *εἶπας* (Mt. xxvi. 25, [64]; Mk. xii. 32 [not T WH; Jn. iv. 17 where T WH again *-πες*; Lk. xx. 39]), 3 pers. plur. *εἶπαν* (often in L T Tr WH [i. e. out of the 127 instances in which the choice lies between 3 pers. plur. *-πον* of the Rec. and *-παν*, the latter ending has been adopted by L in 56, by T in 82, by Tr in 74, by WH in 104, cf. *Tdf.* Proleg. p. 123], e. g. Mt. xii. 2; xxvii. 6; Jn. xviii. 30, etc.); impv. *εἰπών* (Mk. xiii. 4 L T Tr WH; Lk. x. 40 T WH Tr mrg.; Acts xxviii. 26 G L T Tr WH, [also Mt. iv. 3 WH; xviii. 17 T Tr WH; xxii. 17 T WH Tr mrg.; xxiv. 3 WH; Lk. xx. 2 T Tr WH; xxii. (66) 67 T Tr WH; Jn. x. 24 T WH], for the Attic *εἶπον*, cf. W. § 6, 1 k.; [Chandler § 775]; Fritzsche on Mk. p. 515 sqq.; [but Win. (p. 85 (81)) regards *εἰπών* as impv. of the 2nd aor.; cf., too, *Lob.* ad Phryn. p. 348; B. 57 (50); esp. Fritz. l. c.]), in the remaining persons *εἰπάω* (Rev. xxii. 17), *εἴπατε* (Mt. [x. 27; xxi. 5]; xxii. 4; xxvi. 18, etc.; Mk. [xi. 3]; xiv. 14; xvi. 7; [Lk. x. 10; xiii. 32; xx. 3; Col. iv. 17]), *εἰπάσθω* (Acts xxiv. 20) also freq. in Attic, [Veitch s. v.; WH. App. p. 164; Rutherford, New Phryn. p. 219]; ptp., after the form chiefly Ion., *εἶπας* ([Jn. xi. 28 Tr WH]; Acts vii. 37 L T Tr WH [also xxii. 24; xxiv. 22; xxvii. 35]); the fut. *ἐρῶ* is from the Epic pres. *εἶρω* [cf. *Lob.* Technol. p. 137]; on the other



hand, from PEΩ come pf. εἶρηκα, 3 pers. plur. εἰρήκασιν (Acts xvii. 28), εἶρηκαν (Rev. xix. 3; see γίνομαι); inf. εἰρηνεύειν, Heb. x. 15 L T Tr WH; Pass., pf. 3 pers. sing. εἶρηται, ptep. εἰρημένον; plpf. εἰρήκειν; 1 aor. ἐπρήθην (Rev. vi. 11; ix. 4 and R G T WH in Mt. v. 21 sqq.; L T Tr WH in Ro. ix. 12, 26; Gal. iii. 16), ["strict" (cf. Veitch p. 575)] Attic ἐπρήθην (Mt. v. 21 sqq. L Tr; R G in Ro. ix. 12, 26; Gal. iii. 16; [cf. B. 57 (50); WH. App. p. 166]), ptep. ῥηθεῖς, ῥηθέν; Sept. for רָחַץ; to speak, say, whether orally or by letter;

1. with an accus. of the obj.; a. with acc. of the thing: εἰπεῖν λόγον, Mt. viii. 8 Rec.; Jn. ii. 22 [L T Tr WH]; vii. 36; xviii. 9, 32; ῥῆμα, Mk. xiv. 72 [Knapp et al.]; εἰπεῖν λόγον εἰς τινα, i. q. βλασφημεῖν, Lk. xii. 10; also κατὰ τινος, Mt. xii. 32; ὡς ἔπος εἰπεῖν, so to say (a phrase freq. in class. Grk., cf. Weiske, De pleonasmisgr. p. 47; Matthiae § 545; Delitzsch on Heb. as below; Kühner § 585, 3; Krüger § 55, 1, 2; Goodwin § 100; W. 449 (419); 317 (298)), Heb. vii. 9, (opp. to ἀκριβεῖ λόγῳ, Plat. rep. 1, 341 b.); τὴν ἀλήθειαν, Mk. v. 33; ἀλήθειαν ἐρῶ, 2 Co. xii. 6; τοῦτο ἀληθὲς εἶρηκας, Jn. iv. 18 [W. 464 (433) n.]; τί εἶπω; what shall I say? (the expression of one who is in doubt what to say), Jn. xii. 27; πῶς ἐρεῖ τὸ ἀμὴν . . .; 1 Co. xiv. 16; τί ἐροῦμεν; or τί οὖν ἐροῦμεν; what shall we say? i. e. what reply can we make? or, to what does that bring us? only in the Ep. to the Ro. [W. § 40, 6] viz. iii. 5; vi. 1; vii. 7; ix. 14, 30; with πρὸς ταῦτα added, viii. 31; εἰπεῖν τι περὶ τινος, Jn. vii. 39; x. 41. Sayings from the O. T. which are quoted in the New are usually introduced as follows: τὸ ῥηθὲν ὑπὸ τοῦ [L T Tr WH om. τοῦ] κυρίου διὰ τοῦ προφήτου, Mt. i. 22; ii. 15; ὑπὸ τοῦ θεοῦ, Mt. xxii. 31; ὑπὸ τοῦ προφήτου Rec. Mt. xxvii. 35, cf. ii. 17; τὸ ῥηθὲν διὰ τινος, Mt. ii. 17 L T Tr WH, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9; τὸ εἰρημένον διὰ τοῦ προφ. Acts ii. 16; τὸ εἰρημένον, Lk. ii. 24; Acts xiii. 40; Ro. iv. 18; ἐπρήθη, Mt. v. 21, etc.; καθὼς εἶρηκεν, Heb. iv. 3. b. with acc. of the pers. to speak of, designate by words: ὃν εἶπον, Jn. i. 15 [(not WH txt.); B. 377 (323); cf. Ro. iv. 1 WH txt. (say of)]; ὃ ῥηθεῖς, Mt. iii. 3. εἰπεῖν τινα καλῶς, to speak well of one, praise him, Lk. vi. 26, (εὖ εἰπεῖν τινα, Hom. Od. 1, 302); κακῶς, to speak ill of one, Acts xxiii. 5 fr. Ex. xxii. 28; cf. Kühner § 409, 2; 411, 5; [W. § 32, 1 b. β.; B. 146 (128)]. c. with an ellipsis of the acc. αὐτό (see αὐτός, II. 3): Lk. xxii. 67; Jn. ix. 27; xvi. 4, etc. σὺ εἶπας (sc. αὐτό), i. e. you have just expressed it in words; that's it; it is just as you say: Mt. xxvi. 25, 64, [a rabbinical formula; for exx. cf. Schoettgen or Wetstein on vs. 25; al. seem to regard the answer as non-committal, e. g. Origen on vs. 64 (opp. iii. 910 De la Rue); Wünsche, Erläut. der Evang. aus Talmud usw. on vs. 25; but cf. the ἐγὼ εἶμι of Mk. xiv. 62; in Mt. xxvi. 64 WH mrg. take it interrogatively]. 2. the person, to whom a thing is said, is indicated, a. by a dat.: εἰπεῖν τί τινι, Lk. vii. 40, and very often; εἶπον ὑμῖν sc. αὐτό, I (have just) told it you; this is what I mean; let this be the word: Mt. xxviii. 7; cf. Bnhdy. p. 381; [Jelf § 403, 1; Goodwin § 19, 5; esp. (for exx.) Herm. Vig. p. 746]. τινὲ περὶ

τινος [cf. W. § 47, 4], Mt. xvii. 13; Jn. xviii. 34. to say anything to one by way of censure, Mt. xxi. 3; to cast in one's teeth, ἐρεῖτέ μοι τὴν παραβολήν, Lk. iv. 23. to tell what anything means, e. g. τὸ μυστήριον, Rev. xvii. 7. b. with the use of a prep.: πρὸς τινα [cf. B. 172 (150); Krüger § 48, 7, 13], to say (a thing) to one, as Lk. iv. 23; v. 4; xii. 16, and many other places in Luke; to say a thing in reference to one [W. 405 (378)], Mk. xii. 12; Lk. xviii. 9; xx. 19. 3. εἶπον, to say, speak, simply and without an acc. of the obj., i. e. merely to declare in words, to use language; a. with the addition of an adverb or of some other adjunct: ὁμοίως, Mt. xxvi. 35; ὡσαύτως, Mt. xxi. 30; καθὼς, Mt. xxviii. 6; Lk. xxiv. 24; Jn. i. 23; vii. 38; εἶπε διὰ παραβολῆς, making use of a parable [see διὰ, A. III. 3] he spake, Lk. viii. 4; ἐν παραβολαῖς, Mt. xxii. 1; with an instrumental dative: εἶπε λόγῳ, say in (using only) a (single) word, sc. that my servant shall be healed, Mt. viii. 8 (where Rec. λόγον); Lk. vii. 7. b. with the words spoken added in direct discourse; so a hundred times in the historical books of the N. T., as Mt. ix. 4 sq.; viii. 32; [xv. 4 L T Tr WH], etc.; 1 Co. xii. 15; [2 Co. iv. 6 L txt. T Tr WH, (cf. 4 below)]; Heb. i. 5; iii. 10; x. 7, [15 L T Tr WH], 30; xii. 21; Jas. ii. 3, 11; Jude 9; Rev. vii. 14; πέμψας εἶπεν he said by a messenger or messengers, Mt. xi. 2 sq. The following and other phrases are freq. in the Synoptic Gospels: ὁ δὲ ἀποκριθεὶς εἶπεν, as Mt. iv. 4; xv. 13; καὶ ἀποκριθεὶς εἶπεν, Mt. xxiv. 4; ἀποκριθεῖσα ἡ μήτηρ εἶπεν, Lk. i. 60; ἀποκριθεὶς ὁ Σίμων εἶπεν, Lk. vii. 43, etc.; ἀποκριθέντες δὲ εἶπον [παν T Tr WH], Lk. xx. 24; but John usually writes ἀπεκρίθη καὶ εἶπεν: Jn. i. 48 (49); ii. 19; iii. 10; iv. 10, 13, 17; vi. 26, 29; vii. 16, 20 [R G], 52; ix. 11 [R G L br.], 30, 36 [L Tr mrg. om. WH br. κ. εἶπ-]; xiii. 7; xiv. 23; xviii. 30; — [εἶπαν αὐτῷ λέγοντες, Mk. viii. 28 T WH Tr mrg., cf. xii. 26]. c. foll. by ὅτι: Mt. xxviii. 7; Mk. xvi. 7; Jn. vi. 36; vii. 42; viii. 55; xi. 40; xvi. 15; xviii. 8; 1 Jn. i. 6, 8, 10; 1 Co. i. 15; xiv. 23; xv. 27 [L br. WH mrg. om. ὅτι]. d. foll. by acc. and inf.: τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι [WH txt. om. Tr mrg. br. εὐρηκ-; cf. 1 b. above] κατὰ σάρκα; Ro. iv. 1. 4. εἰπεῖν sometimes involves in it the idea of commanding [cf. B. 275 sq. (237)]: foll. by the inf., εἶπε δοθῆναι αὐτῇ φαγεῖν, Mk. v. 43; εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν, Lk. xii. 13; ὅσα ἂν εἰπωσιν ὑμῖν (sc. τηρεῖν [inserted in R G]), τηρεῖτε, Mt. xxiii. 3, (Sap. ix. 8). foll. by the acc. and inf., ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, 2 Co. iv. 6 [R G L mrg., cf. B. 273 sq. (235)]; but L txt. T Tr WH read λάμψει, thus changing the construction fr. the acc. with infin. to direct discourse, see 3 b. above]; εἶπεν αὐτῷ (for ἐαυτῷ, see αὐτοῦ) φωνηθῆναι τοὺς δούλους τούτους, he commanded to be called for him (i. e. to him) these servants, Lk. xix. 15; cf. W. § 44, 3 b.; Krüger § 55, 3, 13. foll. by ἵνα with the subjunc.: Mt. iv. 3; xx. 21; Lk. iv. 3; to εἰπεῖν is added a dat. of the pers. bidden to do something, Mk. iii. 9; Lk. x. 40 cf. iv. 3; Rev. vi. 11; ix. 4. "Moreover, notice that ἵνα and ὅφρα are often used by the later poets after verbs of commanding," Hermann ad Vig. p. 849; cf. W. § 44, 8; [B. 237



(204)]. 5. By a Hebraism εἰπεῖν ἐν ἑαυτῷ (like חָשַׁב, Deut. viii. 17; Ps. x. 6 (ix. 27); xiii. (xiv.) 1; Esth. vi. 6) is equiv. to *to think* (because thinking is a silent soliloquy): Mt. ix. 3; Lk. vii. 39; xvi. 3; xviii. 4 (elsewhere also λέγειν ἐν ἑαυτῷ); and εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ amounts to the same, Lk. xii. 45; Ro. x. 6; but in other passages εἶπον, ἔλεγον, ἐν ἑαυτοῖς is i. q. ἐν ἀλλήλοις: Mt. xxi. 38; see λέγω, II. 1 d. 6. εἰπεῖν τινα with a predicate accus. to *call, style, one*: ἐκείνους εἶπε θεούς, Jn. x. 35; ὑμᾶς εἶρηκα φίλους, Jn. xv. 15; (Hom. Od. 19, 334; Xen. apol. Soer. § 15; Leian. Tim. § 20). [COMP.: ἀντ-, ἀπ-, προ- εἶπον.]

εἶ-πας, see εἶ, III. 14.

εἰρηνεύω; (εἰρήνη); 1. to make peace: 1 Macc. vi. 60; Dio Cass. 77, 12, etc. 2. to cultivate or keep peace, i. e. harmony; to be at peace, live in peace: 2 Co. xiii. 11; ἐν ἀλλήλοις, Mk. ix. 50; ἐν ἑαυτοῖς [T Tr αὐτοῖς], 1 Th. v. 13; μετὰ τινος, Ro. xii. 18; (Plat. Theaet. p. 180 b; Dio Cass. 42, 15, etc.; Sept.).\*

εἰρήνη, -ης, ἡ, (apparently fr. εἶρω to join; [al. fr. εἶρω i. q. λέγω; Etym. Magn. 303, 41; Vaniček p. 892; Lob. Path. Proleg. p. 194; Bensfey, Wurzellex. ii. p. 7]), Sept. chiefly for שָׁלֵו; [fr. Hom. down]; peace, i. e. 1. a state of national tranquillity; exemption from the rage and havoc of war: Rev. vi. 4; πολλὴ εἰρήνη, Acts xxiv. 2 (3); τὰ [WH txt. om. τὰ] πρὸς εἰρήνην, things that look towards peace, as an armistice, conditions for the restoration of peace, Lk. xiv. 32; αἰτεῖσθαι εἰρήνην, Acts xii. 20; ἔχειν εἰρήνην, of the church free from persecutions, Acts ix. 31. 2. peace between individuals, i. e. harmony, concord: Mt. x. 34; Lk. xii. 51; Acts vii. 26; Ro. xiv. 17; 1 Co. vii. 15; Gal. v. 22; Eph. ii. 17; iv. 3; i. q. the author of peace, Eph. ii. 14 [cf. B. 125 (109)]; ἐν εἰρήνῃ, where harmony prevails, in a peaceful mind, Jas. iii. 18; ὁδὸς εἰρήνης, way leading to peace, a course of life promoting harmony, Ro. iii. 17 (fr. Is. lix. 8); μετ' εἰρήνης, in a mild and friendly spirit, Heb. xi. 31; ποιεῖν εἰρήνην, to promote concord, Jas. iii. 18; to effect it, Eph. ii. 15; ζητεῖν, 1 Pet. iii. 11; διώκειν, 2 Tim. ii. 22; with μετὰ πάντων added, Heb. xii. 14; τὰ τῆς εἰρήνης διώκειν, Ro. xiv. 19 [cf. B. 95 (83); W. 109 (103 sq.)]. spec. good order, opp. to ἀκαταστασία, 1 Co. xiv. 33. 3. after the Hebr. שָׁלֵו, security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous): Lk. xix. 42; Heb. vii. 2; εἰρήνη κ. ἀσφάλεια, opp. to δλεθρος, 1 Th. v. 3; ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ, his goods are secure from hostile attack, Lk. xi. 21; ὑπάγετε εἰς εἰρήνην, Mk. v. 34, and πορεύου εἰς εἰρ. Lk. vii. 50; viii. 48, a formula of wishing well, blessing, addressed by the Hebrews to departing friends (שָׁלֵו לְךָ, 1 S. i. 17; xx. 42, etc.; properly, depart into a place or state of peace; [cf. B. 184 (160)]); πορεύεσθαι ἐν εἰρήνῃ, Acts xvi. 36, and ὑπάγετε ἐν εἰρήνῃ, Jas. ii. 16, go in peace i. e. may happiness attend you; ἀπολύειν τινα μετ' εἰρήνης, to dismiss one with good wishes, Acts xv. 33; ἐν εἰρήνῃ, with my wish fulfilled, and therefore happy, Lk. ii. 29 (see ἀπολύω, 2 a.); προπέμπειν τινα ἐν εἰρ. free from danger, safe, 1 Co. xvi. 11 [al. take it of inward peace or

of harmony; cf. Mey. ad loc.]. The Hebrews in invoking blessings on a man called out שָׁלֵו (Judg. vi. 23; Dan. x. 19); from this is to be derived the explanation of those expressions which refer apparently to the Messianic blessings (see 4 below): εἰρήνη τῷ οἴκῳ τοῦτῳ, let peace, blessedness, come to this household, Lk. x. 5; υἱὸς εἰρήνης, worthy of peace [cf. W. § 34, 3 N. 2; B. 161 sq. (141)], Lk. x. 6; εὐχέσθω ἡ εἰρήνη ἐπ' αὐτόν, let the peace which ye wish it come upon it, i. e. be its lot, Mt. x. 13; to the same purport ἐπαναπ. ἡ εἰρ. ὑμ. ἐπ' αὐτόν, Lk. x. 6; ἡ εἰρ. ὑμ. πρὸς ὑμᾶς ἐπιστραφήτω, let your peace return to you, because it could not rest upon it, i. e. let it be just as if ye had not uttered the wish, Mt. x. 13. 4. spec. the Messial's peace: Lk. ii. 14; ὁδὸς εἰρήνης, the way that leads to peace (salvation), Lk. i. 79; εἰρ. ἐν οὐρανῷ, peace, salvation, is prepared for us in heaven, Lk. xix. 38; εὐαγγελίζεσθαι εἰρήνην, Acts x. 36. 5. acc. to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is: Ro. viii. 6; ἐν εἰρήνῃ sc. ὄντες is used of those who, assured of salvation, tranquilly await the return of Christ and the transformation of all things which will accompany that event, 2 Pet. iii. 14; [πληροῦν πάσης . . . εἰρήνης ἐν τῷ πιστεύειν, Ro. xv. 13 (where L mrg. ἐν π. εἰρήνῃ)]; ἔχειν ἐν Χριστῷ εἰρήνην (opp. to ἐν τῷ κόσμῳ θλίψιν ἔχειν), Jn. xvi. 33; ἔχειν εἰρ. πρὸς τ. θεόν, with God, Ro. v. 1, (εἰρ. πρὸς τινα, Plat. rep. 5 p. 465 b.; cf. Diod. 21, 12; [cf. Mey. on Ro. l. c.; W. 186 (175); 406 (379)]); εὐαγγελίζεσθαι εἰρήνην, Ro. x. 15 [R G Tr mrg. in br.]; τὸ εὐαγγέλιον τῆς εἰρήνης, Eph. vi. 15; in the expression εἰρήνην ἀφήμι κτλ. Jn. xiv. 27, in which Christ, with allusion to the usual Jewish formula at leave-taking (see 3 above), says that he not merely wishes, but gives peace; ἡ εἰρήνη τοῦ Χριστοῦ, which comes from Christ, Col. iii. 15 [Rec. θεοῦ]; τοῦ θεοῦ, Phil. iv. 7, [cf. W. 186 (175)]. Comprehensively of every kind of peace (blessing), yet with a predominance apparently of the notion of peace with God, εἰρήνη is used—in the salutations of Christ after his resurrection, εἰρήνη ὑμῖν (שָׁלֵו שְׁלֵו), Lk. xxiv. 36 [T om. WH reject the cl.]; Jn. xx. 19, 21, 26; in the phrases ὁ κύριος τῆς εἰρήνης, the Lord who is the author and promoter of peace, 2 Th. iii. 16; ὁ θεὸς τῆς εἰρ. Ro. xv. 33; xvi. 20; 2 Co. xiii. 11; Phil. iv. 9; 1 Th. v. 23; Heb. xiii. 20; in the salutations at the beginning and the close of the apostolic Epp.: Ro. i. 7; 1 Co. i. 3; 2 Co. i. 2; Gal. i. 3; vi. 16; Eph. i. 2; vi. 23; Phil. i. 2; Col. i. 2; 1 Th. i. 1; 2 Th. i. 2; iii. 16; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4; [Philem. 3]; 1 Pet. i. 2; v. 14; 2 Pet. i. 2; 2 Jn. 3; 3 Jn. 15 (14); [Jude 2]; Rev. i. 4. Cf. Kling in Herzog iv. p. 596 sq. s. v. Friede mit Gott; Weiss, Bibl. Theol. d. N. T. § 83 b.; [Otto in the Jahrb. für deutsch. Theol. for 1867, p. 678 sqq.; cf. W. 549 (511)]. 6. of the blessed state of devout and upright men after death (Sap. iii. 3): Ro. ii. 10.\*

εἰρηνικός, -ή, -όν, 1. relating to peace: ἐπιστήμια, the arts of peace, Xen. oec. 1, 17; ἔργα, ibid. 6, 1; χρεῖαι,



Diod. 5, 31; often in 1 Macc. 2. *peaceable, pacific, loving peace*: Jas. iii. 17; (Plat., Isoc., al.; Sept.). 3. *bringing peace with it, peaceful, salutary*, (see εἰρήνη, 3): Heb. xii. 11.\*

εἰρηνο-ποιέω, -ω: [1 aor. εἰρηνοποίησα]; (εἰρηνοποιός); *to make peace, establish harmony*: Col. i. 20. (Prov. x. 10; in Mid., Hermes ap. Stob. eclog. ph. 1, 52 [984].)\*

εἰρηνοποιός, -όν, masc. *a peace-maker* (Xen. Hell. 6, 3, 4; Dio Cass.); *pacific, loving peace*: Mt. v. 9; [others (cf. A. V.) dispute this secondary meaning; see Meyer ad loc.].\*

εἶρω, fut. ἐρώ, see εἶπον.

εἰς, a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used

**A. PROPERLY** **I.** of Place, after verbs of going, coming, sailing, flying, falling, living, leading, carrying, throwing, sending, etc.; **1.** of a place entered, or of entrance into a place, *into*; and **a.** it stands before nouns designating an open place, a hollow thing, or one in which an object can be hidden: as *εἰς (τὴν) πόλιν*, Mt. xxvi. 18; xxviii. 11; Mk. i. 45, and often; *εἰς τ. οἶκον*, Mt. ix. 7; *συναγωγὴν*, Acts xvii. 10; *πλοῖον*, Mt. viii. 23; Jn. vi. 17; Acts xxi. 6; *θάλασσαν*, Mt. xvii. 27; *ἄβυσσον*, Lk. viii. 31; *οὐρανόν*, Lk. ii. 15; *κόσμον*, Jn. i. 9; iii. 19, etc.; *τὰ ἴδια*, Jn. i. 11; xvi. 32; Acts xxi. 6; *ἀποθήκην*, Mt. iii. 12; *εἰς τὰ ὄρα*, Lk. i. 44; *εἰς τὰς ζώνας* or *ζώνην*, Mt. x. 9; Mk. vi. 8, etc.; *εἰς ἀέρα*, 1 Co. xiv. 9; *εἰς πῦρ*, Mk. ix. 22, etc.; *εἰς αὐτόν*, of a demon entering the body of a man, Mk. ix. 25. with acc. of pers. (Germ. *zu jemand hinein*), *into the house of one* (cf. Kühner § 432, 1, 1 a.; [Jelf § 625, 1 a.]): *εἰς τὴν Ἀνδρίαν*, Acts xvi. 40 Rec., but here more correctly *πρὸς* with G L T Tr WH; cf. W. § 49, a, a. (*εἰς ἑμαυτόν*, Sap. viii. 18). *γίνομαι εἰς* with acc. of place, see *γίνομαι*, 5 g. **b.** before names of cities, villages, and countries, *εἰς* may be rendered simply *to, towards*, (Germ. *nach*; as if it indicated merely motion towards a destination; [cf. W. § 49, a, a.]); as *εἰς Ἱεροσόλυμα*, *εἰς Δαμασκόν*, *εἰς Βέροιαν*, etc.; *εἰς Σπανίαν*, *Αἴγυπτον*, *Γαλιλαίαν*, etc.; but it is not to be so translated in such phrases as *εἰς τὴν Ἰουδαίαν γῆν*, etc., Jn. iii. 22; Mt. ii. 12 cf. 20, 21; *εἰς τὰ μέρη τῆς Γαλιλαίας*, Mt. ii. 22, etc. **c.** elliptical expressions are — *εἰς ἄδου*, sc. *δόμον*, Acts ii. 27 [Rec.], 31 [not T WH]; see *ἄδης*, 2. *ἐπιστολαὶ εἰς Δαμασκόν*, to be carried to D., Acts ix. 2; *ἡ διακονία μου ἡ εἰς* [L T mrg. ἐν] Ἱερουσ. (see in *διακονία*, 3), Ro. xv. 31; cf. Bnhdy. p. 216. **d.** *εἰς* means *among* (*in among*) before nouns comprising a multitude; as, *εἰς τοὺς ληστάς*, Lk. x. 36; *εἰς* [L mrg. ἐπὶ] *τὰς ἀκάνθας*, Mk. iv. 7 (for which Lk. viii. 7 gives ἐν μέσφ των ἀκανθών); or before persons, Mk. viii. 19 sq.; Lk. xi. 49; Jn. xxi. 23; Acts xviii. 6; xx. 29; xxii. 21, 30; xxvi. 17; see *ἀποστέλλω*, 1 b.; or before a collective noun in the singular number, as *εἰς τὸν δῆμον*, Acts xvii. 5; xix. 30; *εἰς τὸν ὄχλον*, Acts xiv. 14; *εἰς τὸν λαόν*, Acts iv. 17. **2.** If the surface only of the place entered is touched or occupied, *εἰς*, like the Lat. *in*, may [often] be rendered *on, upon*, (Germ. *auf*), [sometimes by *unto*, — (idioms

vary)], to mark the limit reached, or where one sets foot. Of this sort are *εἰς τὸ πέραν* [A. V. *unto*], Mt. viii. 18; xiv. 22; Mk. iv. 35; *εἰς τὴν γῆν*, Lk. xii. 49 (L T Tr WH ἐπὶ); Acts xxvi. 14; Rev. viii. 5, 7; ix. 8; xii. 4, 9; *εἰς τὴν κλίνην*, Rev. ii. 22; *εἰς ὁδόν*, Mt. x. 5; Mk. vi. 8; Lk. i. 79; *εἰς τὴν ὁδόν*, Mk. xi. 8\* [L mrg. ἐν w. dat., 8° R G L]; *εἰς τ. ἀγρόν*, Mt. xxii. 5; Mk. xiii. 16; *εἰς τὸ ὄρος* [or *εἰς ὄρ.*; here A. V. uses *into*], Mt. v. 1; xiv. 23; xv. 29; xvii. 1; Mk. iii. 13; ix. 2; Lk. ix. 28; Jn. vi. 3, etc.; *εἰς τὰ δεξιὰ*, Jn. xxi. 6; *σπεῖρειν εἰς τι (τὴν σάρκα)*, Gal. vi. 8 [here A. V. *unto*; cf. Ellie. ad loc.]; *ἀναπίπτειν εἰς τόπον*, Lk. xiv. 10; *δέχομαι εἰς τὰς ἀγκάλας*, Lk. ii. 28; *τύπτειν εἰς τὴν κεφαλὴν*, Mt. xxvii. 30, [*εἰς τὴν σιαγόνα*, Lk. vi. 29 Tdf.; *ῥαπίζειν εἰς τ. σιαγόνα*, Mt. v. 39 L T Tr txt. WH, where R G ἐπὶ], and in other phrases. **3.** of motion (not into a place itself, but) into the vicinity of a place; where it may be rendered *to, near, towards*, (cf. Fritzsche on Mk. p. 81 sq. [for exx. only]): *εἰς τ. θάλασσαν*, Mk. iii. 7 G L T Tr mrg.; *εἰς πόλιν*, Jn. iv. 5 cf. 28; *εἰς τὸ μνημεῖον*, Jn. xi. 31, 38; xx. 1, 3 sq. 8; *ἐγγίζειν εἰς* etc. Mt. xxi. 1; Mk. xi. 1; Lk. xviii. 35; xix. 29; *εἰς τοὺς φραγμούς*, Lk. xiv. 23; *πίπτειν εἰς τ. πόδας αὐ.*, Jn. xi. 32 [T Tr WH *πρὸς*]; *κλίνειν τὸ πρόσωπον εἰς τ. γῆν*, Lk. xxiv. 5; *εἰς τὴν χεῖρα, on*, Lk. xvi. 22. **4.** of the limit to which; with acc. of place, *as far as, even to*: *λάμπειν ἐκ . . . εἰς*, Lk. xvii. 24; with acc. plur. of pers. *to, unto*: Acts xxiii. 15 (*εἰς ὑμᾶς*, for R G *πρὸς*); Ro. v. 12; xvi. 19; 2 Co. ix. 5 [L Tr *πρὸς*]; x. 14. **5.** of local direction; **a.** after verbs of seeing: *ἐπαίρειν τοὺς ὀφθαλμούς εἰς τι, τινα*, Lk. vi. 20; *βλέπειν*, Lk. ix. 62; Jn. xiii. 22; Acts iii. 4; *ἀναβλέπειν*, Mk. vi. 41; Lk. ix. 16; Acts xxii. 13; *ἐμβλέπειν*, Mt. vi. 26; *ἀτενίζειν*, q. v. **b.** after verbs of saying, teaching, announcing, etc. (cf. Germ. *die Rede richten an* etc.; Lat. *dicere ad* or *coram*; [Eng. *direct one's remarks to or towards*]; exx. fr. Grk. auth. are given by Bnhdy. p. 217; Passow i. p. 802<sup>b</sup>; [L. and S. s. v. I. b. 3]; Krüger § 68, 21, 6): *κηρύσσειν*, as *ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλ.* *preaching to the synagogues throughout all Galilee*, Mk. i. 39 (Rec. *ἐν ταῖς συναγ.*, as Lk. iv. 44 [where T WH Tr txt. now *εἰς*; cf. W. 416 (387); B. 333 (287); but in Mk. l. c. T Tr txt. WH now read *ἦλθεν κηρύσσων κτλ.*]); *τὸ εὐαγγ. εἰς ὅλον τ. κόσμον*, Mk. xiv. 9; *εἰς πάντα τὰ ἔθνη*, Mk. xiii. 10; Lk. xxiv. 47; *εἰς ὑμᾶς*, 1 Th. ii. 9; *ἀπαγγέλλειν* [Rec. *ἀναγγ.*] *τι εἰς*, Mk. v. 14; Lk. viii. 34; *γνωρίζειν*, Ro. xvi. 26; *εὐαγγελίζεσθαι*, 2 Co. x. 16; *εἰς ὑμᾶς*, 1 Pet. i. 25; *λέγειν* [Rec.; al. *λαλεῖν*] *εἰς τὸν κόσμον*, Jn. viii. 26; [*λαλεῖν τὸν λόγον εἰς τὴν Πέριγν*, Acts xiv. 25 T WH mrg.]; *διαμαρτύρεσθαι* and *μαρτυρεῖν*, Acts xiii. 11.

**II.** of Time; **1.** it denotes entrance into a period which is penetrated, as it were, i. e. duration *through* a time, (Lat. *in*; Germ. *hinein, hinaus*): *εἰς τὸν αἰῶνα*, and the like, see *αἰών*, 1 a.; *εἰς τὸ διηνεκές*, Heb. vii. 3; x. 1, 12, 14; *εἰς ἔτη πολλά*, Lk. xii. 19; *τῇ ἐπιφωσκούσῃ (ἡμέρᾳ) εἰς μίαν σαββάτων*, dawning into [A. V. *towards*] the first day of the week, Mt. xxviii. 1. Hence **2.** of the time in which a thing is done; because he



who does or experiences a thing at any time is conceived of as, so to speak, entering into that time: *εἰς τὸν καιρὸν αὐτῶν*, in their season, Lk. i. 20; *εἰς τὸ μέλλον* sc. ἔτος, the next year, [but s. v. μέλλω, 1. Grimm seems to take the phrase indefinitely, *thenceforth* (cf. Grk. txt.)], Lk. xiii. 9; *εἰς τὸ μεταξὺ σάββατον*, on the next sabbath, Acts xiii. 42; *εἰς τὸ πάλιν*, again (for the second, third, time), 2 Co. xiii. 2. 3. of the (temporal) limit for which anything is or is done; Lat. *in*; our *for*, *unto*: Rev. ix. 15; *εἰς τὴν αὔριον* sc. ἡμέραν, for the morrow, Mt. vi. 34; Acts iv. 3; *εἰς ἡμέραν κρίσεως*, 2 Pet. ii. 9; iii. 7; *εἰς ἡμέραν Χριστοῦ*, Phil. i. 10; ii. 16; *εἰς ἡμέραν ἀπολυτρώσεως*, Eph. iv. 30. 4. of the (temporal) limit to which; *unto* i. e. *even to*, *until*: Acts xxv. 21; 1 Th. iv. 15; *εἰς ἐκείνην τὴν ἡμέραν*, 2 Tim. i. 12. On the phrase *εἰς τέλος*, see *τέλος*, 1 a.

**B.** Used METAPHORICALLY, *εἰς* I. retains the force of entering into anything, 1. where one thing is said to be changed into another, or to be separated into parts, or where several persons or things are said to be collected or combined into one, etc.: *ἀποβαίνειν εἰς τι*, Phil. i. 19; *γίνεσθαι εἰς τι*, see *γίνομαι*, 5 d.; *εἶναι εἰς τι*, see *εἶμι*, V. 2 [a. fin.] c. and d.; *στρέφειν τι εἰς τι*, Rev. xi. 6; *μεταστρέφειν*, Acts ii. 20; Jas. iv. 9; *μεταλλάσσειν*, Ro. i. 26; *μετασχηματίζεσθαι*, 2 Co. xi. 13 sq.; *συνοικδομεῖσθαι*, Eph. ii. 22; *κτίζειν τινὰ εἰς*, Eph. ii. 15; *λαμβάνειν τι εἰς*, Heb. xi. 8; *λογίζεσθαι εἰς τι*, see *λογίζομαι*, 1 a. *ἐσχίσθη εἰς δύο*, Mt. xxvii. 51; Mk. xv. 38, (Polyb. 2, 16, 11 *σχίζεται εἰς δύο μέρη*); *δεῖν εἰς δεσμός*, Mt. xiii. 30 [G om. Tr WH br. *εἰς*]; *εἰς ἐν τελειοῦσθαι*, Jn. xvii. 23; *συνάγειν εἰς ἐν*, Jn. xi. 52. 2. after verbs of going, coming, leading, etc., *εἰς* is joined to nouns designating the condition or state into which one passes, falls, etc.: *εἰσέρχεσθαι εἰς τὴν βασιλ. τῶν οὐραν. or τοῦ θεοῦ*, see *βασιλεία*, 3 p. 97<sup>b</sup>; *εἰς τ. ζωὴν*, Mt. xviii. 8; xix. 17; xxv. 46; *εἰς τ. χαράν*, Mt. xxv. 21, 23; *εἰς κόλασιν αἰώνιον*, ib. 46; *ἔρχεσθαι εἰς κρίσιν*, Jn. v. 24; *εἰσφέρειν*, *εἰσέρχ. εἰς πειρασμόν*, Mt. vi. 13; xxvi. 41; Mk. xiv. 38 [T WH ἔλθῃτε]; *ἔρχεσθαι εἰς τὸ χεῖρον*, Mk. v. 26; *εἰς ἀπελεγμόν*, Acts xix. 27; *εἰς προκοπὴν*, Phil. i. 12; *μεταβαίνειν εἰς τ. ζωὴν*, Jn. v. 24; 1 Jn. iii. 14; *πορεύεσθαι εἰς θάνατον*, Lk. xxii. 33; *ὑπάγειν εἰς ἀπόλειαν*, Rev. xvii. 8, 11; *ὑπάγειν or πορεύεσθαι εἰς εἰρήνην*, see *εἰρήνη*, 3; *ὑποστρέφειν εἰς διαφθοράν*, Acts xiii. 34; *συντρέχειν εἰς ἀνάχυσιν*, 1 Pet. iv. 4; *βάλλειν εἰς θλίψιν*, Rev. ii. 22; *περιτρέπειν εἰς μανίαν*, Acts xxvi. 24; *μεταστρέφειν and στρέφειν εἰς τι*, Acts ii. 20; Rev. xi. 6; *ὁδηγεῖν εἰς τ. ἀλήθειαν* [T ἐν τῇ ἀλ.], Jn. xvi. 13; *αἰχμαλωτίζειν εἰς ὑπακοήν*, 2 Co. x. 5; *παραδίδόμην εἰς θλίψιν*, Mt. xxiv. 9; *εἰς θάνατον*, 2 Co. iv. 11; *εἰς κρίμα θανάτου*, Lk. xxiv. 20; *συγκλείειν εἰς ἀπειθειαν*, Ro. xi. 32; *ἐμπίπτειν εἰς κρίμα, εἰς ὀνειδισμόν καὶ παγίδα, εἰς πειρασμόν*, 1 Tim. iii. 6 sq.; vi. 9. 3. it is used of the business which one enters into, i. e. of what he undertakes: *εἰσέρχεσθαι εἰς τ. κόπον τινός*, to take up and carry on a labor begun by another, Jn. iv. 38; *τρέχειν εἰς πόλεμον*, Rev. ix. 9; *ἔρχομαι εἰς ἀποκαλύψεις*, I come, in my narrative, to revelations i. e. to the mention of them, 2 Co. xii. 1.

**II.** *εἰς* after words indicating motion or direction or end; 1. it denotes motion to something, after verbs of going, coming, leading, calling, etc., and answers to the Lat. *ad*, *to*: *καλεῖν τινα εἰς γάμον, γάμους, δείπνον*, etc. *to invite to*, etc., Mt. xxii. 3; Lk. xiv. 8, 10; Jn. ii. 2; *καλεῖν τινα εἰς μετάνοιαν*, etc., Lk. v. 32; 2 Th. ii. 14; *ἄγειν τινὰ εἰς μετάνοιαν*, Ro. ii. 4; *ἐπιστρέφειν εἰς τὸ φῶς*, Acts xxvi. 18; *ἐκτρέπεσθαι εἰς ματαιολογίαν*, 1 Tim. i. 6; *μετατίθεσθαι εἰς ἕτερον εὐαγγέλ.* Gal. i. 6; *χωρῆσαι εἰς μετάνοιαν*, 2 Pet. iii. 9, etc. 2. of ethical direction or reference; a. univ. of acts in which the mind is directed *towards*, or looks *to*, something: *βλέπειν εἰς πρόσωπόν τινος* (see *βλέπω*, 2 c.); *ἀποβλέπειν εἰς τ. μισθαποδοσίαν*, Heb. xi. 26; *ἀφορᾶν εἰς . . . Ἰησοῦν*, ib. xii. 2 (see A. I. 5 a. above); *πιστεῖν εἰς τινα*, and the like, cf. under *πιστεύω*, *πίστις*, *ἐλπίζω*, [ἐλπίς], etc.; *ἐπιθυμίαν ἔχειν εἰς τι*, directed towards etc. Phil. i. 23; *λέγειν εἰς τινα*, to speak with reference to one, Acts ii. 25 (Diod. Sic. 11, 50); *λέγειν τι εἰς τι*, to say something in reference to something, Eph. v. 32; *λαλεῖν τι εἰς τι*, to speak something relating to something, Heb. vii. 14; *ὀμνύειν εἰς τι*, to swear with the mind directed towards, Mt. v. 35; *εὐδοκεῖν εἰς τινα*, Mt. xii. 18 [RG]; 2 Pet. i. 17. b. for one's advantage or disadvantage; a. *for*, *for the benefit of*, *to the advantage of*: *εἰς ἡμᾶς*, Eph. i. 19; *εἰς ὑμᾶς*, 2 Co. xiii. 4 [but WH br.]; Eph. iii. 2; Col. i. 25; *πλουτεῖν εἰς θεόν*, to abound in riches made to subserve God's purposes and promote his glory, Lk. xii. 21 [so too W. 397 (371)]; but cf. Mey. ed. Weiss ad loc.; Christ is said *πλουτεῖν εἰς πάντας*, to abound in riches redounding to the salvation of all men, Ro. x. 12; *πλεονάζειν εἰς τι*, Phil. iv. 17; *ἐλεημοσύνην ποιεῖν εἰς τὸ ἔθνος*, Acts xxiv. 17; *εἰς τοὺς πτωχοὺς*, for the benefit of the poor, Ro. xv. 26; *εἰς τοὺς ἀγίους*, 2 Co. viii. 4; ix. 1, cf. 13; *κοπιᾶν εἰς τινα*, Ro. xvi. 6; Gal. iv. 11; *εἰς Χριστόν*, to the advantage and honor of Christ, Phil. i. 6; *ἐργάζεσθαι τι εἰς τινα*, Mk. xiv. 6 Rec.; 3 Jn. 5; *λειτουργὸς εἰς τὰ ἔθνη*, Ro. xv. 16; *γεγόμενα εἰς Καφαρναούμ* (for Rec. ἐν Καπερναούμ [cf. W. 416 (388); B. 333 (286)]), Lk. iv. 23. β. *unto* in a disadvantageous sense, (*against*): *μηδὲν ἄποπον εἰς αὐτὸν γεγόμενον*, Acts xxviii. 6. c. of the mood or inclination, affecting one towards any person or thing; of one's mode of action towards; a. in a good sense: *ἀγάπη εἰς τινα*, unto, towards, one, Ro. v. 8; 2 Co. ii. 4, 8; Col. i. 4; 1 Th. iii. 12; *τὸ αὐτὸ εἰς ἀλλήλους φρονεῖν*, Ro. xii. 16; *φιλόστοργος*, ib. 10; *φιλόξενος*, 1 Pet. iv. 9; *χρηστός*, Eph. iv. 32; *ἀποκαταλάσσειν εἰς αὐτόν* [al. αὐτ. see αὐτοῦ], Col. i. 20 [cf. W. 397 (371)]. β. in a bad sense: *ἁμαρτάνειν εἰς τινα* (see *ἁμαρτάνω*, b.); *λόγον εἰπεῖν and βλασφημεῖν εἰς τινα*, Lk. xii. 10; Mk. iii. 29; *βλάσφημος εἰς τινα*, Acts vi. 11; *βλασφημῶν λέγω εἰς τινα*, Lk. xxii. 65; *ἐπιβουλή εἰς τινα*, Acts xxiii. 30; *ἔχθρα*, Ro. viii. 7; *ἀντιλογία*, Heb. xii. 3; *θαρρεῖν εἰς τινα*, 2 Co. x. 1. d. of reference or relation; *with respect to*, *in reference to*; *as regards*, (cf. Kühner ii. 408 c.; [Jelf § 625, 3 e.]): Lk. vii. 30; Acts xxv. 20 [T Tr WH om. *εἰς*]; Ro. iv. 20; xv. 2; 2 Co. x. 16; xiii. 3; Gal. vi. 4; Eph. iii. 16; Phil. i. 5; ii.



22; 1 Th. v. 18; *εἰς τί ἐδίστασας*; '(looking) unto what (i. e. *wherefore*) didst thou doubt? Mt. xiv. 31; cf. *Hermann* ad Oed. C. 528' (Fritzsche). of the consideration influencing one to do anything: *μετανοεῖν εἰς κήρυγμά τινος*, at the preaching of one, i. e. out of regard to the substance of his preaching, Mt. xii. 41; *δέχεσθαι τινα εἰς ὄνομά τινος*, Mt. x. 41 sq.; *εἰς διαταγὰς ἀγγέλων* (see *διαταγή*), Acts vii. 53. **e.** with acc. of the pers. towards (Germ. *nach einem hin*), but in sense nearly equiv. to the simple dat. *to, unto*, after verbs of approving, manifesting, showing one's self: *ἀποδεειγμένος εἰς ὑμᾶς*, Acts ii. 22; *ἐνδείξιν ἐνδείκυσθαι*, 2 Co. viii. 24; *φανερωθέντες εἰς ὑμᾶς*, 2 Co. xi. 6 (L T Tr WH *φανερώσαντες* sc. *τὴν γνώσιν*). **3.** it denotes the end; and **a.** the end to which a thing reaches or extends, i. e. measure or degree: [*ἔφερεν εἰς τριάκοντα*, Mk. iv. 8 T Tr txt. WH; cf. B. 30 (27); L. and S. s. v. A. III. 2]; *εἰς τὰ ἄμετρα*, 2 Co. x. 13; *εἰς περισσεῖαν*, 2 Co. x. 15; *εἰς ὑπερβολὴν* (often in Grk. writ., as Eur. Hipp. 939; Aeschin. f. leg. § 4), 2 Co. iv. 17. of the limit: *εἰς τὸ σωφρονεῖν*, unto moderation, modesty, i. e. not beyond it, Ro. xii. 3. **b.** the end which a thing is adapted to attain (a use akin to that in B. II. 2 b.; [cf. W. 213 (200)]): *ἀργὸς κ. ἄκαρπος εἰς τι*, 2 Pet. i. 8; *εὐθετος*, Lk. ix. 62 R G; xiv. 35 (34); *εὐχρηστος*, 2 Tim. iv. 11; *χρήσιμος*, 2 Tim. ii. 14 R G, *δυναμούμενος*, Col. i. 11; *θεοδιδάκτος*, 1 Th. iv. 9; *βραδύς*, Jas. i. 19; *σοφός*, Ro. xvi. 19; *φῶς εἰς ἀποκάλυψιν*, Lk. ii. 32; *δύναμις εἰς* etc. Ro. i. 16; Heb. xi. 11; *ἀναγεννᾶν εἰς*, 1 Pet. i. 3 sq.; *ἀνακανώω*, Col. iii. 10; *σοφίζειν τινὰ εἰς*, 2 Tim. iii. 15; *ισχύειν εἰς*, Mt. v. 13. **c.** the end which one has in view, i. e. object, purpose; **a.** associated with other prepositions [cf. W. § 50, 5]: *ἐκ πίστεως εἰς πίστιν*, to produce faith, Ro. i. 17, cf. Fritzsche, Meyer, Van Hengel, ad loc.; *ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτόν*, answering to his purposes (the final cause), Ro. xi. 36; *ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν*, 1 Co. viii. 6; *δι' αὐτοῦ καὶ εἰς αὐτόν* (see *διά*, A. III. 2 b. sub fin.), Col. i. 16; *δι' αὐτοῦ εἰς αὐτόν*, Col. i. 20. **β.** shorter phrases: *εἰς τοῦτο*, to this end, Mk. i. 38; [Lk. iv. 43 R G Tr mrg.]; *εἰς αὐτὸ τοῦτο* [R. V. *for this very thing*], 2 Co. v. 5; *εἰς τοῦτο . . . ἵνα* etc. Jn. xviii. 37; 1 Jn. iii. 8; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. iv. 6; *εἰς αὐτὸ τοῦτο . . . ὅπως* etc. Ro. ix. 17; *ἵνα*, Col. iv. 8; Eph. vi. 22; *εἰς τί*, to what purpose, Mt. xxvi. 8; Mk. xiv. 4; *εἰς ὅ*, to which end, for which cause, 2 Th. i. 11; Col. i. 29. **γ.** univ.: *βαπτίζω εἰς τινα, τι* (see *βαπτίζω*, II. b. aa.); *παιδαγωγὸς εἰς τὸν Χριστόν*, Gal. iii. 24; *συγκεκλεισμένοι εἰς τ. πίστιν*, that we might the more readily embrace the faith when its time should come, Gal. iii. 23; *φρουρούμενοι εἰς τὴν σωτηρίαν*, that future salvation may be yours, 1 Pet. i. 5; *ἀγοράζειν εἰς τ. ἐορτήν*, Jn. xiii. 29; *εἰς δλεθρον σαρκός*, 1 Co. v. 5; *εἰς τ. ἡμετέραν διδασκαλίαν*, Ro. xv. 4, and in many other exx. esp. after verbs of appointing, choosing, preparing, doing, coming, sending, etc.: *κείμεναι*, Lk. ii. 34; Phil. i. 17 (16); 1 Th. iii. 3; *τάσσω*, 1 Co. xvi. 15; *τάσσομαι*, Acts xiii. 48; *ἀφορίζω*, Ro. i. 1; Acts xiii. 2; *προορίζω*, Eph. i. 5; 1 Co. ii. 7; *αἰρέομαι*, 2 Th. ii. 13; *τίθεμαι*, 1 Tim. i. 12; 1 Pet. ii. 8; *καταρτίζω*, Ro. ix. 22 sq.; *ἀποστέλλω*,

Heb. i. 14; *πέμπω*, 1 Th. iii. 2, 5; Col. iv. 8; Phil. iv. 16 [L br. *εἰς*]; 1 Pet. ii. 14; *ἔρχομαι*, Jn. ix. 39; *ποιεῖν τι εἰς*, 1 Co. x. 31; xi. 24. Modelled after the Hebr. are the phrases, *ἐγείρειν τινὰ εἰς βασιλέα*, to be king, Acts xiii. 22; *ἀνατρέφεισθαι τινα εἰς υἱόν*, Acts vii. 21; *τέθεικά σε εἰς φῶς ἐθνῶν*, Acts xiii. 47 (fr. Is. xlix. 6 Alex.); cf. *Gesenius*, *Lehrgeb.* p. 814; B. 150 (131); [W. § 32, 4 b.]. **δ.** *εἰς τι*, indicating purpose, often depends not on any one preceding word with which it coalesces into a single phrase, but has the force of a telic clause added to the already complete preceding statement; thus, *εἰς δόξαν τοῦ θεοῦ*, Ro. xv. 7; Phil. i. 11; ii. 11; *εἰς φόβον*, that ye should fear, Ro. viii. 15; *εἰς ἐνδείξιν*, that he might show, Ro. iii. 25; *εἰς ζωὴν αἰώνιον*, to procure eternal life (sc. for those mentioned), Jn. iv. 14; vi. 27, (in which passages the phrase is by many interpp. [e. g. De Wette, Meyer, Lange; cf. W. 397 (371) note] incorrectly joined with *ἀλλεσθαι* and *μένειν* [cf. Thol., Luthardt, al.]); Ro. v. 21; 1 Tim. i. 16; Jude 21; add, Mt. viii. 4; xxvii. 7; Mk. vi. 11; Acts xi. 18; Ro. x. 4; Phil. i. 25; ii. 16; 2 Tim. ii. 25; Rev. xxii. 2, etc. **ε.** *εἰς τό* foll. by an inf., a favorite construction with Paul (cf. B. 264 (227) sq.; *Harmseñ* in the *Zeitschr. f. wissenschaft. Theol.* for 1874, pp. 345–360), is like the Lat. *ad* with the gerundive. It is of two kinds; either **aa.** *εἰς τό* combines with the verb on which it depends into a single sentence, as *παράδωσουσιν αὐτόν . . . εἰς τὸ ἐμπαίξαι*, (Vulg. *ad deludendum*), Mt. xx. 19; *εἰς τὸ σταυρωθῆναι*, Mt. xxvi. 2; *οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν*, (Vulg. *aedificabitur ad manducandum idololatria*), 1 Co. viii. 10; *μὴ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν κ. πίνειν*, 1 Co. xi. 22; *εἰς τὸ προσφέρειν δωρά τε καὶ θυσίας καθίσταται*, (Vulg. *ad offerenda munera et hostias*), Heb. viii. 3; add, Heb. ix. 28; 1 Th. ii. 16; iv. 9; Phil. i. 23; or **ββ.** *εἰς τό* with the inf. has the force of a separate telic clause (equiv. to *ἵνα* with the subjunc.), [Meyer (on Ro. i. 20) asserts that this is its uniform force, at least in Ro. (cf. his note on 2 Co. viii. 6); on the other hand, Harmseñ (u. s.) denies the telic force of *εἰς τό* before an inf. Present; cf. also W. 329 (309); esp. B. as above and p. 265 note; Ellie. on 1 Thess. ii. 12; and see below, d. fin.]; Lk. xx. 20 R G; Acts iii. 19 [T WH *πρός*]; Ro. i. 11; iv. 16, 18; xi. 11; xii. 2; xv. 8, 13; 1 Co. ix. 18; x. 6; Gal. iii. 17; Eph. i. 12, 18; 2 Th. ii. 12, 16; iii. 5; 2 Th. i. 5; ii. 2, 10; Jas. i. 18; Heb. ii. 17; vii. 25; ix. 14, 28; xii. 10; xiii. 21; *εἰς τὸ μὴ, lest*, 2 Co. iv. 4; 1 Pet. iii. 7. **δ.** the end by which a thing is completed, i. e. the result or effect: Acts x. 4; Ro. vi. 19 (*εἰς τ. ἀνομίαν* [but WH br.], so that iniquity was the result); x. 10; xiii. 14; 1 Co. xi. 17; 2 Co. ii. 16; Eph. v. 2, etc.; *εἰς τό* with inf. *so that* [cf. ββ. above]: Ro. i. 20; 2 Co. viii. 6.

### C. CONSTRUCTIONS in some respects PECULIAR.

**1.** Various forms of pregnant and brachylogical construction (W. § 66, 2; [less fully, B. 327 (282)]; Bnhdy. p. 348 sq.): *σώζειν τινὰ εἰς* etc. to save by translating into etc. 2 Tim. iv. 18 [see *σώζω*, b. sub fin.]; *διασώζειν*, 1 Pet. iii. 20 (Sept. Gen. xix. 19, and often in Grk. writ.); *μισθοῦσθαι ἐργάτας εἰς τ. ἀμπελῶνα*, to go



into etc. Mt. xx. 1; ἐλευθεροῦν εἰς etc. Ro. viii. 21; ἀποδιδόναι τινὰ εἰς Αἴγυπτον, Acts vii. 9; ἐνοχος εἰς γένειαν, to depart into etc. [cf. B. 170 (148) note], Mt. v. 22; κλῆν εἰς τινὰς, to break and distribute among etc. Mk. viii. 19; ἀσφαλισθεῖν εἰς τὸ ξύλον, Acts xvi. 24; κτᾶσθαι χρυσὸν εἰς τ. ζώνας, Mt. x. 9; ἐντετυλιγμένον εἰς ἓνα τόπον, rolled up and laid away in etc. Jn. xx. 7. 2. Akin to this is the very common use of εἰς after verbs signifying rest or continuance in a place, because the idea of a previous motion into the place spoken of is involved (cf. W. § 50, 4 b.; B. 332 (286) sq.; Kühner ii. p. 317; [Jelf § 646, 1]; Bnhdy. p. 215; [yet cf. also exx. in *Soph.* Lex. s. v. εἰς, 1]): εὐρέθει εἰς Ἀζωτον, sc. transferred or carried off to, Acts viii. 40, cf. 39 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, (Esth. i. 5 τοῖς ἔθνεσι τοῖς εὐρεθείουσιν εἰς τ. πόλιν; so φανεῖσθαι is foll. by εἰς in 2 Macc. i. 33; vii. 22). δεῖ με εἰν ἑορτὴν ποιῆσαι εἰς Ἱεροσ. sc. by going, Acts xviii. 21 Rec.; likewise ἐτοίμως ἔχω ἀποθανεῖν εἰς Ἱεροσ. Acts xxi. 13 (Ἡφαιστίων εἰς Ἐκβάτανα ἀπέθανε, Ael. v. h. 7, 8); συνέβαλεν ἡμῖν εἰς Ἀσσον, Acts xx. 14; ἡ μέλλουσα δόξα εἰς ἡμᾶς ἀποκαλυφθῆναι, which shall be revealed (and conferred) on us, Ro. viii. 18. κατοικεῖν εἰς πόλιν, εἰς γῆν, to come into a city and dwell there, Mt. ii. 23; iv. 13; Acts vii. 4, [cf. Num. xxxv. 33; 2 Chr. xix. 4 etc.]; also παροικεῖν, Heb. xi. 9 (ἐνοικεῖν, Xen. an. 1, 2, 24); στήναι, ἐστηκέναι (because it is nearly equiv. to *to have placed one's self*) εἰς τι, Lk. vi. 8; Jn. xx. 19, 26; 1 Pet. v. 12; καθῆσθαι, to have gone unto a place and to be sitting there, Mk. xiii. 3; 2 Th. ii. 4, (on this use of these two verbs in Grk. auth. cf. Matthiae ii. p. 1344 sq.; [cf. W. and B. u. s.]). εἶναι εἰς with acc. of place see εἰμί, V. 2 a.; οἱ εἰς τ. οἶκόν μου sc. ὄντες, Lk. ix. 61; τοῖς εἰς μακράν sc. οὖσι (Germ. ins. *Ferne hin befindlich*), Acts ii. 39. συνάγεσθαι foll. by εἰς with acc. of place: to go to a place and assemble there, Mt. xxvi. 3 and Acts iv. 5 R T, (1 Esdr. v. 46 (47); ix. 3). Sometimes a word implying motion, occurring in the same sentence, seems to have occasioned the connection of a verb of rest with εἰς, as it were by a kind of attraction [B. u. s.]: ἐξερχόμενος ἠλιζέτο εἰς τὸ ὄρος, Lk. xxi. 37; ἀκούσας . . . ὄντα σιτία εἰς Αἴγυπτον [Rec. οὔτα ἐν Αἴγ.] ἐξάπεστειλεν etc. Acts vii. 12; παραδώσουσιν ὑμᾶς εἰς συνέδρια κ. εἰς συναγωγὰς μαρτύσεσθε, Mk. xiii. 9 [W. 416 (387), B. 333 (287)]; ἵπαγε, νίψαι [but L. br.] εἰς τ. κολυμβήθραν, Jn. ix. 7, although νίπτεσθαι εἰς τι can also be used (as λούεσθαι εἰς τὸ βαλανεῖον, Alciph. epp. 3, 43; εἰς λουτρῶνας, Athen. 10 p. 438 e.; λούειν τινὰ εἰς σκάφην, Epict. diss. 3, 22, 71), since the water with which one bathes flows down into the pool. Cf. Beyer, De praeposit. εἰς et ἐν in N. T. permutatione. Lips. 1824, 4to.

D. ADVERBIAL PHRASES (cf. Matthiae § 578 d.): εἰς τέλος (see τέλος, 1 a.); εἰς τὸ πάλιν, see A. II. 2 above; εἰς τὸ παντέλως, perfectly, utterly, Lk. xiii. 11 [cf. W. § 51, 1 c.]; εἰς κενόν (see κενός, 3); εἰς ὑπάντησιν and εἰς ἀπάντησιν, see each subst.

In composition εἰς is equiv. to the Lat. *in* and *ad*.

εἰς, μία, ἓν, gen. ἑνός, μίας, ἑνός, a cardinal numeral, one. Used 1. univ. a. in opp. to many; and

a. added to nouns after the manner of an adjective: Mt. xxv. 15 (opp. to πέντε, δύο); Ro. v. 12 (opp. to πάντες); Mt. xx. 13; xxvii. 15; Lk. xvii. 34 [but L. WH br.]; Acts xxviii. 13; 1 Co. x. 8; Jas. iv. 13 [R G], and often; παρὰ μίαν sc. πληγὴν [W. 589 (548); B. 82 (72)], save one [W. § 49, g.], 2 Co. xi. 24; with the article, ὁ εἰς ἄνθρωπος, *the one man*, of whom I have spoken, Ro. v. 15. β. substantively, with a partit. gen.,—to denote one, whichever it may be: μίαν τῶν ἐντολῶν, one commandment, whichever of the whole number it may be, Mt. v. 19; add, Mt. vi. 29; xviii. 6; Mk. ix. 42; Lk. xii. 27; xvii. 2, 22; or, that one is required to be singled out from a certain number: Lk. xxiii. 39; Jn. xix. 34, etc. foll. by ἐκ with the gen. of a noun signifying a whole, to denote that one of (*out of*) a company did this or that: Mt. xxii. 35; xxvi. 21; xxvii. 48; Mk. xiv. 18; Lk. xvii. 15; Jn. i. 40 (41); vi. 8, 70; xii. 2 [T WH Tr mrg. in br.], 4 [Tr om. ἐκ]; xiii. 21, 23 [Rec. om. ἐκ]; xviii. 26; Rev. v. 5; vii. 13; ix. 13; xiii. 3 [Rec. om. ἐκ]. γ. absol.: Mt. xxiii. 8–10; Heb. ii. 11; xi. 12; and where it takes the place of a predicate, Gal. iii. 20 [cf. W. 593 (551)], 28 (ye that adhere to Christ make one person, just as the Lord himself); συνάγειν εἰς ἓν, to gather together into one, Jn. xi. 52; ποιεῖν τὰ ἀμφοτέρα ἓν, Eph. ii. 14; with the article, ὁ εἰς, *the one*, whom I have named, Ro. v. 15, 19. b. in opp. to a division into parts, and in ethical matters to dissensions: ἐν σώμα, πολλὰ μέλη, Ro. xii. 4 sq.; 1 Co. xii. 12, 20; ἐν εἶναι, to be united most closely (in will, spirit), Jn. x. 30; xvii. 11, 21–23; ἐν ἐνὶ πνεύματι, μὴ ψυχῇ, Phil. i. 27 cf. Acts iv. 32, (cf. Cic. Lael. 25 (92) amicitiae vis est in eo, ut unus quasi animus fiat ex pluribus); ἀπὸ μίας (see ἀπό, III. p. 59<sup>b</sup>), Lk. xiv. 18. c. with a negative following joined to the verb, εἰς . . . οὐ or μὴ, (*one . . . not, i. e.*) no one, (more explicit and emphatic than οὐδεὶς): ἐν ἐξ αὐτῶν οὐ πεσεῖται, Mt. x. 29; besides, Mt. v. 18; Lk. xi. 46; xii. 6; this usage is not only Hebraistic (as that language has no particular word to express the notion of *none*), but also Greek (Arstph. eccl. 153; thesm. 549; Xen. an. 5, 6, 12; Dion. Hal. verb. comp. 18, etc.), cf. W. 172 (163); [B. 121 (106)]. 2. emphatically, so that others are excluded, and εἰς is the same as a. a single (Lat. *unus* i. q. *unicus*); joined to nouns: Mt. xxi. 24; Mk. viii. 14 (οὐκ . . . εἰ μὴ ἓνα ἄρτον); Mk. xii. 6; Lk. xii. 52; Jn. xi. 50; vii. 21; 1 Co. xii. 19; Eph. iv. 5, etc.; absol.: 1 Co. ix. 24; 2 Co. v. 14 (15); 1 Tim. ii. 5; Jas. iv. 12, etc.; οὐδὲ εἰς, *not even one*: Mt. xxvii. 14; Jn. i. 3; Acts iv. 32; Ro. iii. 10; 1 Co. vi. 5 [R G]; οὐκ ἔστιν ἕως ἑνός [there is not so much as one], Ro. iii. 12 fr. Ps. xiii. (xiv.) 3; cf. Lat. *omnes ad unum*, *all to a man*. Neut. ἓν, *one thing*, *exclusive of the rest*; *one thing before all others*: Mk. x. 21; Lk. xviii. 22; x. 42 [but WH only txt.]; Jn. ix. 25; Phil. iii. 13 (14); Jas. ii. 10. b. alone: οὐδεὶς . . . εἰ μὴ εἰς ὁ θεός, Mk. ii. 7 (for which in Lk. v. 21 μόνος ὁ θεός); Mk. x. 18; Lk. xviii. 19. c. one and the same (not at variance with, in accord with one's self): Ro. iii. 30; Rev. xvii. 13, 17 [L. om.]; xviii. 8; τὸ ἐν φρονεῖν, Phil. ii. 2 [WH mrg. αὐτό]; ἐν εἶναι are one, i. e. are of the



same importance and esteem, 1 Co. iii. 8; εἰς τὸ ἐν εἶναι (see εἰμί, V. 2 d.), 1 Jn. v. 8; more fully τὸ ἐν καὶ τὸ αὐτό, 1 Co. xii. 11; ἐν καὶ τὸ αὐτό τινι, 1 Co. xi. 5. 3. the numerical force of εἰς is often so weakened that it hardly differs from the indef. pron. τις, or from our indef. article (W. 117 (111), [cf. 29 note 2; B. 85 (74)]: Mt. viii. 19 (εἰς γραμματεῖς); xix. 16; xxvi. 69; Jn. vi. 9 (παιδάριον ἐν, where T Tr WH om. and L br. ἐν); Rev. viii. 13; ix. 13, (Arstph. av. 1292; Xen. mem. 3, 3, 12; Plat. de rep. 6 p. 494 d.; legg. 9 p. 855 d., etc.; esp. later writ.; [Tob. i. 19; ii. 3; 3 Esdr. iv. 18; Gen. xxi. 15; 2 S. ii. 18; Judith xiv. 6]; so the Hebr. חֶסֶד, Dan. vii. 3; Gen. xxii. 13; 1 S. i. 2; 1 K. xxi. (xx.) 13; see Gesenius, Lehrgeb. p. 655); εἰς τις (Lat. unus aliquis), a certain one; one, I know not who; one who need not be named: with a subst. Mk. xiv. 51 (L Tr WH om. εἰς); or foll. by a gen. Mk. xiv. 47 where L Tr om. WH br. τις; foll. by ἐκ, ἐξ, with gen.: Lk. xxii. 50; Jn. xi. 49, (ἐν τῶν ῥημάτων, Judith ii. 13, and often in Grk. writ.; cf. Wetstein on Mk. xiv. 51; Matthiae § 487). 4. it is used distributively [W. § 26, 2; esp. B. 102 (90)]; a. εἰς . . . καὶ εἰς, one . . . and one: Mt. xvii. 4; xx. 21; xxiv. 40 L T Tr WH, 41; xxvii. 38; Mk. iv. 8 [R G L WH mrg.], 20 [R G L Tr mrg. WH mrg. in br.]; ix. 5; x. 37; xv. 27; Lk. ix. 33; Jn. xx. 12; Gal. iv. 22; (in Grk. auth. εἰς μὲν . . . εἰς δέ, as Aristot. eth. 6, 1, 5; Xen. Cyr. 1, 2, 4); with the art. prefixed, ὁ εἰς the one, Lk. xxiv. 18 R G; foll. by ὁ εἰς, the one . . . the other, Mt. xxiv. 40 R G; foll. by ὁ ἕτερος, Mt. vi. 24; Lk. vii. 41; xvi. 13<sup>b</sup>; xvii. 34 R WH; xviii. 10 R G T WH mrg.; Acts xxiii. 6; εἰς (without the art.) . . . ὁ ἕτερος: Lk. xvi. 13<sup>c</sup>; xvii. 34 G L T Tr; xviii. 10 L Tr WH txt.; πέντε . . . ὁ εἰς . . . ὁ ἄλλος, Rev. xvii. 10. b. εἰς ἕκαστος, every one: Acts ii. 6; xx. 31; Eph. iv. 16; Col. iv. 6; foll. by a partit. gen.: Lk. iv. 40; xvi. 5; Acts ii. 3; xvii. 27; xxi. 26; 1 Co. xii. 18; Eph. iv. 7; 1 Th. ii. 11; cf. B. 102 (89) sq.; ἀνὰ εἰς ἕκαστος (see ἀνά, 2), Rev. xxi. 21. c. a solecism, com. in later Grk. (cf. Lcian. soloec. [Pseudosoph.] § 9; W. § 37, 3; B. 30 (26) sq.; Fritzsche on Mk. p. 613 sq.; [Soph. Lex. s. v. καθείς]), is καθ' εἰς, and in combination καθείς, (so that either κατὰ is used adverbially, or εἰς as indeclinable): ὁ καθ' εἰς, i. q. εἰς ἕκαστος, Ro. xii. 5 (where L T Tr WH τὸ καθ' εἰς, as respects each one, severally; cf. what is said against this reading by Fritzsche, Com. iii. p. 44 sq., and in its favor by Meyer); with a partit. gen. 3 Macc. v. 34; εἰς καθ' [T WH Tr mrg. κατὰ] εἰς, every one, one by one, Mk. xiv. 19; Jn. viii. 9; καθ' ἓνα, καθ' ἓν, (as in Grk. writ.), of a series, one by one, successively: καθ' ἓν, all in succession, Jn. xxi. 25 [not Tdf.]; καθ' ἓνα πάντες, 1 Co. xiv. 31 (Xen. venat. 6, 14); καθ' ἓν ἕκαστον, Acts xxi. 19 (Xen. Cyr. 1, 6, 22 (27); Ages. 7, 1); ὑμεῖς οἱ καθ' ἓνα ἕκαστος, ye severally, every one, Eph. v. 33. 5. like the Hebr. חֶסֶד, εἰς is put for the ordinal πρῶτος, first [W. § 37, 1; B. 29 (26)]: μία σαββάτων the first day of the week, Mt. xxviii. 1; Mk. xvi. 2; Lk. xxiv. 1; Jn. xx. 1, 19; Acts xx. 7; 1 Co. xvi. 2 [L T Tr WH μία σαββάτων]; (in Grk. writ. so used only when joined with other ordinal numbers, as εἰς καὶ τριηκοστός, Hdt. 5, 89; Diod. 16, 71. Cic.

de senect. 5 uno et octogesimo anno. [Cf. Soph. Lex. s. v.]].

εἰσάγω: 2 aor. εἰσάγαγον; [pres. pass. εἰσάγομαι]; [fr. Hom. down]; Sept. chiefly for אָנַח; 1. to lead in: τινά foll. by εἰς with acc. of place, Lk. xxii. 54 [Tr mrg. br.]; Acts ix. 8; xxi. 28, 29, 37; xxii. 24 (for Rec. ἀγεσθαι); ὧδε, Lk. xiv. 21; the place into which not being expressly noted: Jn. xviii. 16 (sc. εἰς τὴν αὐλήν); Heb. i. 6 ὅταν . . . εἰσαγάγῃ, λέγει, God, having in view the time when he shall have again brought in the first-born into the world (i. e. at the time of the παρουσία) says etc. 2. to bring in, the place into which not being expressly stated: Acts vii. 45 (sc. εἰς τὴν γῆν); Lk. ii. 27 (sc. εἰς τὸ ἱερόν). [COMP.: παρεἰσάγω.]\*

εἰσακούω: fut. εἰσακούσομαι; Pass., 1 aor. εἰσηκούσθην; 1 fut. εἰσακουσθήσομαι; Sept. very often for שָׁמַע, but also for תָּנַח to answer; in Grk. writ. fr. Hom. II. 8, 97 down; to hearken unto, to give ear to; i. e. 1. to give heed to, comply with, admonition; to obey (Lat. obedio i. e. ob-audio): τινός, 1 Co. xiv. 21, (Deut. i. 43; ix. 23; Sir. iii. 6, etc.). 2. to listen to, assent to, a request; pass. to be heard, to have one's request granted; a. of persons offering up prayers to God: Heb. v. 7 (on which see ἀπό, I. 3 d. fin.); Mt. vi. 7. b. of the prayers offered up: Lk. i. 13; Acts x. 31, (Ps. iv. 2; Sir. xxxi. (xxxiv.) 29 (26), etc.).\*

εἰσδέχομαι: fut. εἰσδέξομαι; to receive kindly, i. e. contextually, to treat with favor: τινά, 2 Co. vi. 17. [From Pind. and Soph. down. SYN. cf. δέχομαι, fin.]\*

εἰσ-εἰμι, inf. εἰσιέναι; impf. εἰσῆεν; (εἰμι [cf. B. 50 (43)]); [fr. Hom. down]; to go into, enter: foll. by εἰς with the name of the place (cf. Win. De verb. comp. etc. Pt. ii. p. 11), Acts iii. 3; xxi. 26; Heb. ix. 6 [W. 267 (251)]; πρὸς τινα, Acts xxi. 18.\*

εἰσέρχομαι; fut. εἰσελεύσομαι; 2 aor. εἰσῆλθον, 2 pers. plur. εἰσῆλθατε (Lk. xi. 52, but Rec. -θετε), impv. εἰσέλθατε (Mt. vii. 13 but R G -θετε, [3d pers. sing. -θάτω Mk. xiii. 15, R G -θέτω]); see ἀπέρχομαι, init.; pf. εἰσελήλυθα, 3 pers. plur. εἰσελήλυθαν (Jas. v. 4, for R G εἰσεληλύθασιν, see γίνομαι, init.); Sept. mostly for אָנַח; to go or come into or in; to enter; 1. prop., of men and of animals: foll. by εἰς with specification of the place (cf. Win. De verb. comp. etc. Pt. ii. p. 12 sq.), as into a house, into a city, Mt. viii. 5; x. 12; Mk. ii. 1; xi. 11; Acts xxiii. 16, 33, and often. without specification of place, — when mention of it has already been made, as Mt. ix. 25; [Mk. vii. 25 Tdf.]; Lk. vii. 45; xiv. 23; xv. 28 cf. 25; xxiv. 3; Acts i. 13; v. 7, 10; x. 25; 1 Co. xiv. 23 sq.; or it can be easily supplied from the context, as Lk. xiii. 24; xvii. 7; εἰς is also added to signify among: Acts xix. 30; xx. 29; εἰσερχ. διὰ τινος, to enter (a place) through something: διὰ τῆς πύλης, to enter the kingdom of God (compared to a palace) through the gate, Mt. vii. 13; Lk. xiii. 24; διὰ τῆς θύρας εἰς τ. αὐλήν, Jn. x. 1 sq.; add, Mt. xix. 24 G T Tr txt. WH txt.; [Mk. x. 25 R<sup>a</sup> L mrg. Tr mrg.]; Lk. xviii. 25 R G T Tr txt. WH; εἰσερχ. ὑπὸ τὴν στέγην, by entering to come under the roof, i. e. enter my house, Mt. viii. 8; with adverbs:



ὅπου, Mk. xiv. 14; Heb. vi. 20; ὡδε, Mt. xxii. 12; ἔσω, Mt. xxvi. 58; εἰς with acc. of pers., into one's house, Acts xvi. 40, but on this pass. see *εἰς*, A. I. 1a. *εἰσέρχ. πρὸς τινα*, to one, i. e. into his house, visit, Mk. xv. 43; Lk. i. 28; Acts x. 3; xi. 3; xvi. 40 G L T Tr WH; xxviii. 8; Rev. iii. 20; to an assembly of persons, Acts xvii. 2. Moreover the following deserve notice: **a.** the phrase *εἰσέρχεσθαι καὶ ἐξέρχεσθαι*, to go in and out, (the Hebr.  $\text{נָּכַח וְיָצַח}$ , or reversed  $\text{נִצָּח וְנָכַח}$ , usually denotes one's whole mode of living and acting, Deut. xxviii. 6; 1 S. xxix. 6, etc.; cf. Gesenius, Thesaur. i. p. 184 sq.), is used of familiar intercourse with one: *ἐν παντὶ χρόνῳ ὃ εἰσῆλθε κ. ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος*, equiv. to *εἰσῆλθε ἐφ' ἡμᾶς κ. ἐξῆλθε ἀφ' ἡμ.* Acts i. 21, (Eur. Phoen. 536 *ἐς οἴκους εἰσῆλθε κ. ἐξῆλθε* [W. 624 sq. (580); but cf. B. 390 (334)]); figuratively, of moral pursuits unimpeded by difficulties, Jn. x. 9. **b.** *εἰσέρχ. εἰς* is joined with nouns designating not a place, but what occurs in a place: *εἰς τοὺς γάμους*, Mt. xxv. 10; *εἰς τὴν χαρὰν τοῦ κυρίου*, 21, 23. **c.** *εἰσελθεῖν εἰς τινα* is used of demons or of Satan taking possession of the body of a person: Mk. ix. 25; Lk. viii. 30; xxii. 3; Jn. xiii. 27. **d.** of things:—as of food, that enters into the eater's mouth, Mt. xv. 11; Acts xi. 8; figuratively, hope is called *ἀγκυρα εἰσερχομένη εἰς τὸ ἐσώτερον τοῦ καταπετάσματος*, i. e. we firmly rely on the hope that we shall be received into heaven, Heb. vi. 19; cries of complaint are said *εἰσέρχ. εἰς τὰ ὧτά τινος*, i. e. to be heard, Jas. v. 4; of forces and influences: *πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς* (Tr om. WH br. *ἐν*; Rec. *ἐπ' αὐτούς* [B. 338 (291)]), a pregnant construction, the breath of life entered into and remained in them, Rev. xi. 11 [W. § 50, 4; B. 329 (283)]. **2.** Metaph. used, **a.** of entrance into any condition, state of things, society, employment: *εἰς τ. ζωὴν*, Mt. xviii. 8 sq.; xix. 17; Mk. ix. 43, 45; *εἰς τ. βασιλ.* τῶν οὐρανῶν or τοῦ θεοῦ (see *βασιλεία*, 3 p. 97b): *τοὺς εἰσερχομένους*, that are trying to enter, or rather, that have taken the road to enter, are (engaged in) *entering*, Mt. xxiii. 13 (14); Lk. xi. 52; used absol. of those who come into (i. e. become members of) the Christian church, Ro. xi. 25, (hence in 1 Co. v. 12 sq. *οἱ ἔσω* and *οἱ ἔξω* are distinguished); *εἰς τ. κατάπανσιν*, Heb. iii. 11, 18; iv. 1, 3, 5 sq. 10 sq.; *εἰς τὴν δόξαν*, Lk. xxiv. 26; *εἰς πειρασμόν*, to come (i. e. fall) into temptation, Mt. xxvi. 41; Mk. xiv. 38 [T WH *ἔλθῃτε*]; Lk. xxii. 40, 46; *εἰς τὸν κόπον τινός* (see *εἰς*, B. I. 3), Jn. iv. 38. *εἰσέρχεσθ. εἰς τ. κόσμον*, to enter the world [cf. W. 18], is **a.** i. q. to arise, come into existence, begin to be [i. e. among men]: used thus of sin and death, Ro. v. 12; of death, Sap. ii. 24; Clem. Rom. 1 Cor. 3, 4; of idols, Sap. xiv. 14. **β.** of men, to come into life: whether by birth, Antonin. 6, 56; or by divine creation, Philo, opif. mund. § 25. **γ.** to come before the public: 2 Jn. 7 [Rec.]; to come to men, of Christ, Jn. xviii. 37; *εἰσερχόμ. εἰς τ. κόσμον*, when he cometh into the world, i. e. when he was on the point of entering it, viz. at his incarnation, Heb. x. 5. **b.** of thoughts coming into the mind: *εἰσῆλθε διαλογισμός ἐν αὐτοῖς*, a pregnant construction, there came in and established itself within [al. take ἐν outwardly: among (cf.

διαλογ. fin.)] them, Lk. ix. 46 [cf. W. 413 (385)]. The Grks. fr. Hom. down use *εἰσέρχεσθαι τινα* of thoughts and feelings, as φόβος, μένος, πόθος, etc. [cf. W. 427 (398)]. COMP. *ἐπ., παρ., συν-εἰσέρχομαι.*

*εἰσο-καλέομαι*, -οῦμαι, (mid. of *εἰσκαλέω*): 1 aor. ptep. *εἰσκαλεσάμενος*; to call in unto one's self; to invite in to one's house: *τινά*, Acts x. 23. [Polyb., al.]\*

*εἰσο-ὁδός*, -ου, ἡ, (ὁδός), [fr. Hom. on], an entrance, i. e. both the place or way leading into a place (as, a gate), and the act of entering; only in the latter sense in the N. T. With gen. of place, τῶν ἁγίων, entrance into the holy place, i. e. reception into heaven, Heb. x. 19 [but in 20 apparently called *ὁδός*]; *εἰς τ. βασιλείαν τοῦ κυρίου*, 2 Pet. i. 11; of the act of coming forward to administer an office, Acts xiii. 24; with *πρὸς τινα* added, 1 Th. i. 9; ii. 1.\*

*εἰσο-πηδάω*, -ῶ: 1 aor. *εἰσεπήδησα*; to spring in: *εἰς τὸν ὄχλον*, Acts xiv. 14 Rec. (see *ἐκπηδάω*); to rush in impetuously, Acts xvi. 29. (Xen., Dem., al.; Sept. Am. v. 19.)\*

*εἰσο-πορεύομαι* (pass. of *εἰσπορεύω* to lead into, Eur. El. 1285); impf. *εἰσπορευόμεν* (Mk. vi. 56); to go into, enter; **1.** prop. **a.** of persons: foll. by *εἰς* with acc. of place, Mk. i. 21; vi. 56; xi. 2; Acts iii. 2; ὅπου, Mk. v. 40; οὗ, Lk. xxii. 10 [R G, cf. B. 71 (62); W. § 54, 7]; without specification of place where that is evident from the context, Lk. viii. 16; xi. 33; xix. 30; *κατὰ τοὺς οἴκους*, to enter house after house [A. V. every house, see *κατά*, II. 3 a. a.], Acts viii. 3; *πρὸς τινα*, to visit one at his dwelling, Acts xxviii. 30; *εἰσπορεύεσθαι κ. ἐκπορεύεσθαι μετὰ τινος*, to associate with one, Acts ix. 28 (ἐνώπιόν τινος, Tob. v. 18; see *εἰσέρχομαι*, 1 a.). **b.** when used of things it is i. q. to be carried into or put into: so of food, which is put into the mouth, Mk. vii. 15, 18, [19]; Mt. xv. 17, (see *εἰσέρχομαι*, 1 d.). **2.** metaph.: [*εἰς τὴν βασιλείαν τοῦ θεοῦ*, Lk. xviii. 24 T Tr txt. WH; see *βασιλεία*, 3 p. 97b]; of affections entering the soul, Mk. iv. 19; see *εἰσέρχομαι*, 2 b. (Of the earlier Grk. writ. Xen. alone uses this verb, Cyr. 2, 3, 21; Sept. often for *εἰσ.*)\*

*εἰσο-τρέχω*: 2 aor. *εἰσέδραμον*; to run in: Acts xii. 14. [Thuc., Xen., al.]\*

*εἰσο-φέρω*; 1 aor. *εἰσήνεγκα*; 2 aor. *εἰσῆνεγκον*; [pres. pass. *εἰσφέρομαι*; fr. Hom. down]; to bring into, in or to; **a.** τί, foll. by *εἰς* with acc. of place, 1 Tim. vi. 7; pass. Heb. xiii. 11; *τινά* sc. *εἰς τ. οἰκίαν*, Lk. v. 18 sq.; [*τινά ἐπὶ τ. συναγωγᾷ* etc. Lk. xii. 11 T Tr txt. WH]; *τὸ εἰς τὰς ἀκοάς τινος*, i. e. to tell one a thing, Acts xvii. 20 (*φέρειν τι εἰς τὰ ὧτά τινος*, Soph. Aj. 149). **b.** to lead into: *τινά εἰς πειρασμόν*, Mt. vi. 13; Lk. xi. 4. [COMP.: *παρ-εἰσφέρω*.]\*

*εἶτα*, adv. of time, then; next; after that: Mk. viii. 25; Lk. viii. 12; Jn. xiii. 5; xix. 27; xx. 27; Jas. i. 15; with the addition of a gen. absol. to define it more precisely, Mk. iv. 17; as in classic Grk., it stands in enumerations, to mark a sequence depending either on temporal succession, as Mk. iv. 28 (see *εἶτεν*); 1 Co. xv. 5-7 (*εἶτα* [T *ἔπειτα*, so in mrg. Tr WH] . . . *ἔπειτα* . . . *ἔπειτα* . . . *εἶτα* [T *ἔπειτα*, so in mrg. L Tr WH]); 1 Co. xv. 24 (*ἔπειτα* . . . *εἶτα*); 1 Tim. ii. 13; or on the nature of the



things enumerated, 1 Co. xii. 28 (πρῶτον . . . δεύτερον . . . τρίτον . . . ἔπειτα . . . εἶτα for which L T Tr WH ἔπειτα); [1 Tim. iii. 10]; in arguments it serves to add a new reason, *furthermore* (Germ. *sodann*): Heb. xii. 9.\*

εἶτε, see εἰ, III. 15.

εἶτεν a very rare [Ionic] form for εἶτα (q. v.): Mk. iv. 28 T WH. [Cf. *Kuenen et Cobet*, Nov. Test. etc. praef. p. xxxiii.; *Lob. Phryn.* p. 124, also *Pathol. Gr. Element.* ii. 155; *Steph. Thesaur.* s. v. and s. v. ἔπειτεν.]\*

εἶωθα, see ἔθω.

ἐκ, before a vowel ἐξ, a preposition governing the genitive. It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opp. to the prepositions εἰς into and ἐν in: *from out of, out from, forth from, from*, (Lat. *e, ex*), [Cf. W. 364, 366 (343) sq.; B. 326 sq. (281)]. It is used

**I.** of PLACE, and **L.** univ. of the place from which; from a surrounding or enclosing place, from the interior of: ἄρτος, ἄγγελος, φῶς ἐξ οὐρανοῦ, Jn. vi. 31 sq.; Acts ix. 3 [here R G ἀπό]; Gal. i. 8; ἀνατολή, δύναμις ἐξ ὕψους, Lk. i. 78; xxiv. 49; esp. after verbs of going, fleeing, leading, calling, freeing, removing, releasing, etc.: ἤκειν ἐκ τῆς Ἰουδαίας εἰς τ. Γαλιλαίαν, Jn. iv. 47; ἐξέρχεται ἐκ τινος out of the body of one (spoken of demons), Mk. i. 25; v. 8 [here L mrg. ἀπό]; vii. 29; of power emanating from the body, Mk. v. 30 [cf. B. 301 (258); W. 346 (324); Mey. ed. Weiss ad loc.]; ἐκ τῶν μνημείων, Mt. viii. 28; xxvii. 53; ἐκπορεύεσθαι, Mt. xv. 11, 18 sq.; καταβαίνειν ἐκ τοῦ οὐρανοῦ, Mt. xxviii. 2; Jn. i. 92; iii. 13; vi. 33; ἐξάγειν, Acts xii. 17; φεύγειν, Acts xxvii. 30; καλεῖν, Mt. ii. 15; metaph. ἐκ τοῦ σκότους εἰς τὸ φῶς, 1 Pet. ii. 9; ἐκβάλλειν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ, Mt. vii. 4 [R G ἀπό]; 5; Lk. vi. 42 (opp. to ἐν τῷ ὀφθαλμῷ); τὸ ἐκ τοῦ θησανροῦ, Mt. xii. 35 [but see under II. 9 below]; xiii. 52; τὸ δαιμόνιον ἐκ τινος, out of the body of one, Mk. vii. 26; ἀποκλύειν τὸν λίθον ἐκ [L T Tr txt. ἀπό; cf. W. 364 (342) note] τῆς θύρας, Mk. xvi. 3; αἶρειν, Jn. xx. 1 sq.; κινεῖν, Rev. vi. 14; σώζειν ἐκ γῆς Αἰγύπτου, Jude 5; διασώζειν ἐκ τῆς θαλάσσης, Acts xxviii. 4. Metaph., ἐκ τῆς χειρὸς τινος, out of the power of one [cf. B. 182 (158)]: after ἐξέρχεται, Jn. x. 39; after ἀπάγειν, Acts xxiv. 7 [Rec.]; after ἀρπάζειν, Jn. x. 28 sq.; after ἐξαίρεισθαι, Acts xii. 11; after ῥύεσθαι, Lk. i. 74; after σωτηρία, Lk. i. 71. after πίνειν, of the thing out of which one drinks [differently in II. 9 below]: ἐκ τοῦ ποτηρίου, Mt. xxvi. 27; Mk. xiv. 23; 1 Co. xi. 28; ἐκ πέτρας, 1 Co. x. 4; ἐκ τοῦ φρέατος, Jn. iv. 12; after ἐσθίειν, of the place whence the food is derived, ἐκ τοῦ ἱεροῦ, 1 Co. ix. 13 [but T Tr WH read τὰ ἐκ κτλ.]. of the place forth from which one does something: διδάσκειν ἐκ τοῦ πλοίου, Lk. v. 3 [here Tdf. ἐν etc.]. It is joined also to nouns designating not a place, but what is done in a place: ἐγείρεσθαι ἐκ τοῦ δειπνου, Jn. xiii. 4; ἀναλύειν ἐκ τῶν γάμων, Lk. xii. 36. **2.** from the midst (of a group, number, company, community) of many; **a.** after verbs of going, leading, choosing, removing, etc. **a.** before collective nouns, as ἐξολεθρεύω ἐκ τοῦ λαοῦ, Acts iii. 23; προβιβάζω or συμβιβάζω ἐκ τοῦ ὄχλου,

Acts xix. 33; ἐκλέγειν ἐκ τοῦ κόσμου, Jn. xv. 19. ἐκ μέσου τινῶν ἀφορίζειν, Mt. xiii. 49; ἐξέρχεται, Acts xvii. 33; ἀρπάζειν, Acts xxiii. 10; ἐξαίρειν, 1 Co. v. 13; ἐκ πάσης φυλῆς κ. γλώσσης ἀγοράζειν, Rev. v. 9; ἐκ παντὸς γένους συνάγειν, Mt. xiii. 47. **β.** before plurals: ἀνίσταται τινὰ ἐκ τινων, Acts iii. 22; ἐκ νεκρῶν, Acts xvii. 31; ἀνίσταται τις ἐκ νεκρῶν, Acts x. 41; xvii. 3; ἐγείρειν τινὰ ἐκ νεκρῶν, Jn. xii. 1, 9, 17; Acts iii. 15; iv. 10; xiii. 30; Heb. xi. 19, etc.; ἡ ἀνάστασις ἐκ νεκρῶν, Lk. xx. 35; 1 Pet. i. 3; ἀνάγειν τινὰ ἐκ νεκρῶν, Ro. x. 7; ἐκλέγειν, Acts i. 24; xv. 22; καλεῖν, Ro. ix. 24; ἐγένετο ζήτησις ἐκ τῶν etc. Jn. iii. 25 [but cf. II. 1 b.]; W. 368 (345)]. **b.** before words signifying quantity: after εἰς, as Mt. x. 29; xxvi. 21; Lk. xvii. 15, and often; πολλοί, Jn. xi. 19, 45, etc.; οἱ πλείους (πλείονες), 1 Co. xv. 6; οὐδεὶς, Jn. vii. 19; xvi. 5, and elsewhere; χιλιάδες ἐκ πάσης φυλῆς, Rev. vii. 4; after the indef. τις, Lk. xi. 15; xii. 13; Jn. vi. 64; vii. 48; τὴς γυνῆ ἐκ τοῦ ὄχλου, Lk. xi. 27; with τινὲς to be added mentally [cf. W. 203 (191); B. 158 (138)]: Jn. ix. 40 [(?) better, vii. 40]; xvi. 17; Rev. xi. 9, (1 Esdr. v. 45 (44)); τινάς: Mt. xxiii. 34; Lk. xi. 49; xxi. 16; 2 Jn. 4; Rev. ii. 10; cf. *Fritzsche*, Conjectanea in N. T. p. 36 note; after the interrog. τίς, *who?* Mt. vi. 27; Lk. xi. 5, etc.; τίς πατήρ, Lk. xi. 11 [L T Tr WH]; preceded by a generic noun: ἄνθρωπος ἐκ τῶν etc. Jn. iii. 1. **c.** εἶναι ἐκ τινων, to be of the number, company, fellowship, etc., of; see εἰμί, V. 3 a. **3.** from a local surface, as sometimes the Lat. *ex* for *de*; *down from*: καταβαίνειν ἐκ τοῦ ὄρους (Hom. II. 13, 17; Xen. an. 7, 4, 12; Sept. Ex. xix. 14; xxxii. 1; Deut. ix. 15; x. 5; Josh. ii. 23), Mt. xvii. 9 (for the more com. ἀπὸ τοῦ ὄρ. of Rec. and the parallel pass. Mk. ix. 9 [here L WH txt. Tr mrg. ἐκ]; Lk. ix. 37; [cf. Mt. viii. 1]); θρίξ ἐκ τῆς κεφαλῆς ἀπόλутαι (unless we prefer to regard ἐκ as prompted here by the conception of the hair as fixed in the skin), Lk. xxi. 18; Acts xxvii. 34 [here L T Tr WH ἀπό; cf. W. 364 (342) note]; ἐκπίπτειν ἐκ τῶν χειρῶν, of the chains with which the hands had been bound, Acts xii. 7; κρέμασθαι ἐκ τινος, Acts xxviii. 4, (1 Macc. i. 61; 2 Macc. vi. 10; so the Grks. fr. Hom. down); φαγεῖν ἐκ τοῦ θυσιαστηρίου, the things laid upon the altar, Heb. xiii. 10. Akin to this is ἐξελεῖν ἐκ τοῦ θεοῦ, from an abode with God (for the more usual ἀπὸ τ. θεοῦ), Jn. viii. 42. **4.** of the direction whence; ἐκ δεξιῶν, Lat. *a dextra*, lit. *from i. e.* (Germ. *zu*) *on the right*, see δεξιός; so ἐκ δεξιᾶς, ἐξ ἀριστερᾶς, sc. χώρας [or χειρὸς which is sometimes expressed; W. 592 cf. 591; B. 82 (72)], (also in Grk. writ., as Xen. Cyr. 8, 5, 15); ἐξ ἐναντίας, over against, Mk. xv. 39 (Hdt. 8, 6; Sir. xxxvii. 9; 1 Macc. iv. 34; Sap. iv. 20); metaph. [W. § 51, 1 d.] ὁ ἐξ ἐναντίας [A. V. *he that is of the contrary part*], our opponent, *adversary*, Tit. ii. 8; ἐκ ῥιζῶν, from the roots, i. e. utterly, Mk. xi. 20 (Job xxviii. 9; xxxi. 12). **5.** of the condition or state out of which one comes or is brought: σώζειν ἐκ θανάτου, Heb. v. 7; Jas. v. 20; ἔρχεσθαι ἐκ [Lchm. ἀπὸ] θλίψεως, Rev. vii. 14; μεταβαίνειν ἐκ τοῦ θανάτου εἰς τ. ζῶην, Jn. v. 24; 1 Jn. iii. 14; ἐγερθῆναι ἐξ ὕπνου, Ro. xiii. 11 [cf. W. 366 (344) note]; ζῶντες ἐκ



νεκρῶν, alive from being dead (i. e. who had been dead and were alive again), Ro. vi. 13; ζωὴ ἐκ νεκρῶν i. e. of those that had been νεκροί, Ro. xi. 15, (ἐλεύθερος ἐκ δούλου καὶ πλούσιος ἐκ πτωχοῦ γεγονός, Dem. p. 270 fin.; ἐκ πλουσίου πένητα γενέσθαι καὶ ἐκ βασιλείας ἰδιώτην φανῆναι, Xen. an. 7, 1, 28; γίγνομαι τυφλὸς ἐκ θεοδορκότος, Soph. O. T. 454; ἔλαφον ἐξ ἀνδρὸς γενέσθαι, Palaeph. 3, 2; add, Lys. adv. Ergoel. init.; Tac. ann. 1, 74 ex pauperibus divites, ex contentis metuendi). Also of the state out of the midst of which one does something: ἐκ πολλῆς θλίψεως γράφειν, 2 Co. ii. 4. 6. of any kind of separation or dissolution of connection with a thing or person [cf. B. 157 (138)]: ἀναπαύεσθαι ἐκ (released from) τῶν κόπων, Rev. xiv. 13; ἀναρῆφειν ἐκ (set free from) τῆς τοῦ διαβόλου παγίδος, 2 Tim. ii. 26; μετανοῶν ἐκ etc. Rev. ii. 21 sq.; ix. 20 sq.; xvi. 11; ἐπιστρέφειν [L T Tr WH ὑποστρ.] ἐκ ([L ἀπό, by severing their connection with) τῆς ἐντολῆς, 2 Pet. ii. 21; τηρεῖν τινα ἐκ etc. to keep one at a distance from etc. [cf. B. 327 (281)], Jn. xvii. 15; Rev. iii. 10; also διατηρεῖν, Acts xv. 29; νικᾶν ἐκ τινος, by conquest to free one's self from the power of one [cf. B. 147 (128); W. 367 (344)], Rev. xv. 2; ὑψοῦσθαι ἐκ τῆς γῆς, to be lifted up as to dissolve present relations to the earth ['taken out of the sphere of earthly action' Westcott], Jn. xii. 32; ἐλεύθερος ἐκ πάντων (elsewhere always ἀπό τινος), 1 Co. ix. 19. 7. Hebraistically: ἐκδικεῖν τὸ αἷμά τινος ἐκ χειρὸς τινος (יָצַק דָּם מִיָּד, 2 K. ix. 7), to avenge the blood (murder) of one at the hand of (on) the slayer, Rev. xix. 2 [B. 182 (158)]; κρίνειν τὸ κρίμα τινὸς ἐκ τινος, to judge one's judgment on one, vindicate by vengeance on [cf. B. u. s.], Rev. xviii. 20 (cf. Sept. Ps. cxviii. (cxix.) 84).

II. of the ORIGIN, SOURCE, CAUSE; 1. of generation, birth, race, lineage, nativity; a. after verbs of begetting, being born, etc.: ἐν γαστρὶ ἔχειν ἐκ τινος, Mt. i. 18 cf. 20; κοίτην ἔχειν ἐκ τ. Ro. ix. 10; γεννᾶν τινα ἐκ with gen. of the woman, Mt. i. 3, 5 sq. 16; γίνεσθαι ἐκ γυναίκος, to be born of a woman, Gal. iv. 4 cf. 22 sq.; γεννᾶσθαι ἐξ αἱμάτων, ἐκ θελήματος σαρκός, Jn. i. 13; ἐκ τῆς σαρκός, Jn. iii. 6; ἐκ πορνείας, Jn. viii. 41; ἐγείρειν τινὲς τέκνα ἐκ, Mt. iii. 9; Lk. iii. 8; (τίς) ἐκ καρποῦ τῆς οσφύος αὐτοῦ, Acts ii. 30 (Ps. cxxxii. (cxxxiii.) 11); ἡ ἐκ φύσεως ἀκροβυστία, Ro. ii. 27. In a supernatural sense: τὸ πνεῦμα τὸ ἐκ θεοῦ sc. ὄν, from the divine nature [cf. W. 193 (182)], 1 Co. ii. 12 cf. Rev. ii. 11; men are said γεννᾶσθαι ἐκ πνεύματος, Jn. iii. 5 sq. 8; γεγεννημένοι εἶναι ἐκ θεοῦ (see γεννάω, 2 d.), and to the same purport ἐκ ἐκ θεοῦ, 1 Jn. iv. 4, 6; v. 19, (see εἰμί, V. 3 d. [and cf. 7 below]). b. εἶναι, γενέσθαι, ἔρχεσθαι, etc., ἐκ with the name of the city, race, people, tribe, family, etc., to spring or originate from, come from: ἐκ Ναζαρέτ εἶναι, Jn. i. 46 (47); ἐκ πόλεως, i. 44 (45); ἐξ ὧν, sc. πατέρων [?], Ro. ix. 5; ἐξ οἴκου τινός, Lk. i. 27; ii. 4; ἐκ γένους, Phil. iii. 5; Acts iv. 6; Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5; ἐκ φυλῆς, Lk. ii. 36; Acts xiii. 21; Ro. xi. 1; ἐξ Ἰούδα, Heb. vii. 14; ἐκ σπέρματος τινος, Jn. vii. 42; Ro. i. 3; xi. 1; without a verb: ἐξ ἐθνῶν ἀμαρτωλοί, sinners of Gentile birth, Gal. ii. 15; of the country to which any one belongs: εἶναι

ἐκ τῆς ἐξουσίας Ἡρώδου, Lk. xxiii. 7; ἐξ ἐπαρχίας, Acts xxiii. 34; ὁ ὢν ἐκ τῆς γῆς, Jn. iii. 31. 2. of any other kind of origin: καπνὸς ἐκ τῆς δόξης τοῦ θεοῦ, Rev. xv. 8; ἐκ τῶν Ἰουδαίων ἐστίν, comes from the Jews, Jn. iv. 22; εἶναι ἐκ τινος, to proceed from any one as the author, Mt. v. 37; Jn. vii. 17, 22; Ro. ii. 29; 2 Co. iv. 7; 1 Jn. ii. 16, 21, etc.; with ἐστίν to be mentally supplied: Ro. xi. 36; 1 Co. viii. 6, (see εἰς, B. II. 3 c. a.); 1 Co. xi. 12; 2 Co. iii. 5; v. 18; Gal. v. 8; ἔργα ἐκ τοῦ πατρός μου, works of which my father is the author, i. e. which I, endued with my father's power, have wrought, Jn. x. 32; οἰκοδομὴ ἐκ θεοῦ, whose author is God, 2 Co. v. 1; χάρισμα, 1 Co. vii. 7; δεδομένον ἐκ τοῦ πατρός, Jn. vi. 65; add, Jn. xviii. 3; 1 Co. vii. 7. ἡ ἐκ θεοῦ δικαιοσύνη, that comes from God, i. e. is adjudged by him, Phil. iii. 9; ἡ ἐξ ὑμῶν ἐν ἡμῖν [WH txt. ἡμ. ἐν ὑμ.] ἀγάπη, love proceeding from you and taking up its abode in us, i. e. your love the influence of which we feel [W. 193 (181 sq.); B. 157 (137)], 2 Co. viii. 7; ὁ ἐξ ὑμῶν ζήλος, your zeal, 2 Co. ix. 2 [R G; cf. W. u. s. note; B. u. s.]; βλασφημία ἐκ τινος, calumny from i. e. disseminated by, Rev. ii. 9 [not Rec.]; εἶναι ἐξ οὐρανοῦ, ἐξ ἀνθρώπων, see εἰμί, V. 3 c.; with the suggested idea of a nature and disposition derived from one's origin: οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, is not of earthly origin nor of earthly nature, Jn. xviii. 36; ἐκ τῆς γῆς ἐστίν, is of an earthly nature, Jn. iii. 31; ἐκ τῆς γῆς λαλεῖν, to speak as an earthly origin prompts, ibid.; human virtues are said to be from God, as having their prototype in God and being wrought in the soul by his power, ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, 1 Jn. iv. 7. 3. of the material out of which a thing is made, etc.: ἡ γυνὴ ἐκ τοῦ ἀνδρός, from "one of his ribs," 1 Co. xi. 12; στέφανον ἐξ ἀκανθῶν, Mt. xxvii. 29; Jn. xix. 2; add, Jn. ii. 15; ix. 6; Ro. ix. 21; 1 Co. xv. 47; Rev. xviii. 12; xxi. 21. Akin is 4. its use to note the price, because the money is, as it were, changed into that which is bought, (the simple gen. of price is more common, cf. W. 206 (194); [B. § 132, 13]): ἀγοράζειν τι ἐκ τινος, Mt. xxvii. 7, (Bar. vi. [i. e. ep. Jer.] 24); κτᾶσθαι ἐκ, Acts i. 18, (ὠνεῖσθαι ἐκ, Palaeph. 46, 3 sq.); συμφωνεῖν ἐκ δηναρίου (because the agreement comes from the promised denary [cf. W. 368 (345); B. u. s.]), Mt. xx. 2. Cognate to this is the phrase ποιεῖν ἐαυτῷ φίλους ἐκ τοῦ μαμωνᾶ, Lk. xvi. 9. 5. esp. after neut. and pass. verbs, ἐκ is used of the cause (whether thing or person) by which the act expressed by the accompanying verb is aided, sustained, effected: ὠφελείσθαι ἐκ τινος, Mt. xv. 5; Mk. vii. 11; ζημιοῦσθαι, 2 Co. vii. 9; λυπέισθαι, 2 Co. ii. 2; esp. in the Apocalypse: ἀδικεῖσθαι, Rev. ii. 11; ἀποθανεῖν, viii. 11; [ἀποκτείνεσθαι], ix. 18; φωτίζεσθαι, xviii. 1; σκοτίζεσθαι [L T WH σκοτοῦσθαι], ix. 2; πυροῦσθαι, iii. 18; γεμίζεσθαι, xv. 8 (cf. Is. vi. 4); Jn. vi. 13; γέμειν, Mt. xxiii. 25 (where L om. Tr br. ἐξ); πληροῦσθαι, Jn. xii. 3 [Treg. marg. ἐπλήσθη]; χορτάζεσθαι, Rev. xix. 21; πλουτεῖν, xviii. 3, 19; μεθύσκεσθαι, μεθεῖν, xvii. 2, 6 [not Treg. marg.]; ζῆν ἐκ, Ro. i. 17; 1 Co. ix. 14; Gal. iii. 11; αὔξησθαι ποιέσθαι, Eph. iv. 16; Col. ii. 19; τελειοῦσθαι, Jas. ii. 22; κεκοπιακώς, Jn. iv. 6, (Ael. v. h. 3, 23 ἐκ τοῦ



πότον ἐκάθευδεν). Also after active verbs: γεμίζω, Jn. vi. 13; Rev. viii. 5; ποτίζω, Rev. xiv. 8; [on ἐκ with the gen. after verbs of fulness, cf. B. 163 (142 sq.); W. 201 (189)]. 6. of that on which a thing depends, or from which it results: οὐκ ἔστιν ἡ ζωὴ ἐκ τῶν ὑπαρχόντων, does not depend upon possessions, i. e. possessions cannot secure life, Lk. xii. 15; εὐπορία ἡμῶν ἐστὶ ἐκ τῆς ἐργασίας ταύτης, Acts xix. 25; τὸ ἐξ ὑμῶν, as far as depends on you, Ro. xii. 18; in the Pauline phrases δίκαιος, δικαιοσύνη, δικαιοῦν ἐκ πίστεως, ἐξ ἔργων, see [the several words, esp.] p. 150; ἐξ (as the result of, in consequence of) ἔργων λαβεῖν τὸ πνεῦμα, Gal. iii. 2, 5; ἐξ ἀναστάσεως λαβεῖν τοὺς νεκρούς, Heb. xi. 35; ἐσταυρώθη ἐξ ἀσθενείας, 2 Co. xiii. 4; add, Ro. xi. 6; Gal. iii. 18, 21 sq.; Eph. ii. 8 sq. 7. of the power on which any one depends, by which he is prompted and governed, whose character he reflects: ἐκ θεοῦ (equiv. to θεοῦ πνευστον) λαλεῖν, 2 Co. ii. 17; in the Johannine expressions, εἶναι ἐκ θεοῦ, Jn. viii. 47 (in a different sense above, II. 1 a.); ἐκ τοῦ διαβόλου, ἐκ τοῦ πονηροῦ, ἐκ τοῦ κόσμου, see εἰμί, V. 3 d.; ἐκ τῆς ἀληθείας εἶναι, to be led by a desire to know the truth, be a lover of the truth, Jn. xviii. 37; 1 Jn. iii. 19; οἱ ἐκ νόμου, the subjects of the law, Ro. iv. 14; οἱ ἐξ ἐριθείας equiv. to οἱ ἐριθειόμενοι [cf. ἐριθεία], Ro. ii. 8; ὁ ἐκ πίστεως equiv. to ὁ πιστεύων, Ro. iii. 26; iv. 16. εἶναι ἔκ τινος also means to be bound to one, connected with him; to have relations with him; see εἰμί, V. 3 d.; hence the periphrasis οἱ ἐκ περιτομῆς, the circumcised: Acts xi. 2; Ro. iv. 12; Gal. ii. 12; οἱ ὅντες ἐκ περιτομῆς, Col. iv. 11; οἱ ἐκ περιτομῆς πιστοί, Jewish Christians, Acts x. 45. 8. of the cause for which: ἐκ τοῦ πόνου, for pain, Rev. xvi. 10; of the reason for (because of) which: Rev. viii. 13; xvi. 11; ἐκ τούτου, Jn. vi. 66; xix. 12; cf. Meyer on these pass. [who urges that ἐκ τούτου used of time denotes "the point of departure of a temporal series" (W. 367 (344)): from this time on, thenceforth. This argument seems not to be decisive in the second example (Jn. xix. 12), for there the verb is in the imperfect. On the use of the phrase in classic Grk. see L. and S. v. ἐκ, II. 1; Krüger § 68, 17, 7. Cf. our Eng. upon this, hereupon, in which the temporal sense and the causal often seem to blend. See below, IV. 1 fin.]. 9. of the supply out of (from) which a thing is taken, given, received, eaten, drunk, etc. [cf. W. § 30, 7 and 8; B. 159 (139) sqq.]: λαμβάνειν ἐκ, Jn. i. 16; xvi. 14 sq.; δίδοναι, διαδίδοναι, Mt. xxv. 8; Jn. vi. 11; 1 Jn. iv. 13; ἐσθίειν, 1 Co. ix. 7; xi. 28; φαγεῖν, Jn. vi. 26, 50 sq.; Rev. ii. 7; μετέχειν, 1 Co. x. 17 (but see μετέχω); πίνειν, Mt. xxvi. 29; Mk. xiv. 25; Jn. iv. 13 sq.; Rev. xiv. 10; xviii. 3, (differently in I. 1 above); λαλεῖν ἐκ τῶν ἰδίων, Jn. viii. 44; ἐκ τοῦ περισσεύματος τῆς καρδίας, Mt. xii. 34; ἐβάλλειν, ib. 35 [this belongs here only in case θησαυρός is taken in the sense of treasure not treasury (the contents as distinguished from the repository); cf. I. 1 above, and s. v. θησαυρός]; βάλλειν ἐκ (a part), Mk. xii. 44; Lk. xxi. 4. 10. of that from which anything is obtained: συλλέγειν ἐξ ἀκανθῶν, τρυγᾶν ἐκ βάτου, Lk. vi. 44; θερίζειν ἐκ, Gal. vi. 8. 11. of the whole of which anything

is a part: 1 Co. xii. 15 sq. [cf. W. 368 (345)]. 12. of the source; a. univ.: ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, Jn. xii. 49, (οὐδὲν ἐκ σαυτῆς λέγεις, Soph. El. 344). b. of the source of conduct, as to be found in the state of the soul, its feelings, virtues, vices, etc.: ἐκ καρδίας, Ro. vi. 17; ἐκ ψυχῆς, Eph. vi. 6; Col. iii. 23, (1 Macc. viii. 27; ἐκ τῆς ψυχῆς ἀσπάσασθαι, Xen. oec. 10, 4); ἐκ καθαρᾶς καρδίας, 1 Tim. i. 5; 2 Tim. ii. 22; 1 Pet. i. 22 [L T Tr WH om. καθ.]; ἐξ ὅλης τῆς καρδίας . . . ψυχῆς . . . διανοίας κτλ. Mk. xii. 30 sqq. (Sap. viii. 21; 4 Macc. vii. 18); ἐκ πίστεως, Ro. xiv. 23; ἐξ ἐλικρινείας, 2 Co. ii. 17; ἐξ ἐριθείας, Phil. i. 16 (17) [yet see ἐριθεία]. c. of the source of knowledge: κατηχεῖσθαι ἐκ, Ro. ii. 18; ἀκούειν ἐκ, Jn. xii. 34; γινώσκειν, Mt. xii. 33; Lk. vi. 44; 1 Jn. iv. 6; ἐποπτεύειν, 1 Pet. ii. 12. δεικνύναι, Jas. ii. 18; ὀρίζω, to declare, prove to be, Ro. i. 4 [cf. s. v. ὀρίζω, 2 and Mey. ad loc.]. 13. of that from which a rule of judging or acting is derived; after, according to, [cf. W. 368 (345)]: κρίνειν ἐκ, Lk. xix. 22 [A. V. out of thine own mouth, etc.]; Rev. xx. 12 (Xen. Cyr. 2, 2, 21 ἐκ τῶν ἔργων κρίνεσθαι); δικαιοῦν, καταδικάζειν, Mt. xii. 37; ὀνομάζειν ἐκ, Eph. iii. 15 (Hom. II. 10, 68; Soph. O. T. 1036, etc.); ἐκ τοῦ ἔχειν, according to your ability, 2 Co. viii. 11.

III. By ATTRACTION, common in classic Grk. (cf. W. § 66, 6; [B. 377 sq. (323)]), two prepositions coalesce as it were into one, so that ἐκ seems to be used for ἐν, thus ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ concisely for τὰ ἐν τῇ οἰκίᾳ αὐτοῦ ἐξ αὐτῆς, Mt. xxiv. 17; ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει for ὁ πατὴρ ὁ ἐν οὐρανῷ δώσει ἐκ τοῦ οὐρανοῦ, Lk. xi. 13; τὴν ἐκ Λαοδικείας ἐπιστολὴν for τὴν εἰς Λαοδικ. γεγραμμένην καὶ ἐκ Λαοδικείας κομιστέαν, Col. iv. 16, (2 Macc. iii. 18). [To this constr. some would refer ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, Mk. v. 30, resolving τὴν ἐν αὐτῷ δύναμιν ἐξελθοῦσαν ἐξ αὐτοῦ; cf. Field, Otium Norvicense, pars iii. ad loc.]

IV. of TIME [W. 367 (344)]; 1. of the (temporal) point from which; Lat. ex, inde a; from, from . . . on, since: ἐκ χρόνων ἰκανῶν, Lk. viii. 27 [R G Tr mrg.]; ἐκ γενετῆς, Jn. ix. 1 (Hom. II. 24, 535; Od. 18, 6); ἐκ κοιλίας μητρός (see κοιλία, 4); ἐκ νεότητος, Mt. xix. 20 [R G]; Mk. x. 20; Lk. xviii. 21; Acts xxvi. 4 (Hom. II. 14, 86); ἐκ τοῦ αἰῶνος (see αἰών, 1 b.), Jn. ix. 32 (Ael. v. h. 6, 13; 12, 64 ἐξ αἰῶνος); ἐξ ἀρχῆς, Jn. vi. 64; xvi. 4; ἐκ γενεῶν ἀρχαίων, Acts xv. 21; ἐξ ἐτῶν ὀκτώ, Acts ix. 33; ἐκ πολλῶν ἐτῶν, Acts xxiv. 10; ἐξ αὐτῆς (sc. ὥρας), forthwith, instantly (see ἐξαυτῆς); ἐξ ἰκανοῦ [(sc. χρόνου); but L T Tr WH here ἐξ ἰκανῶν χρόνων], of a long time, Lk. xxiii. 8, (ἐκ πολλοῦ, Thuc. 1, 68; 2, 88); with an adverb: ἐκ παιδιόθεν, Mk. ix. 21 L T Tr WH, (ἐκ πρωΐθεν, 1 Macc. x. 80), cf. W. § 65, 2; [B. 70 (62)]. Many interpreters translate ἐκ τούτου, Jn. vi. 66; xix. 12, from this time, but cf. II. 8 above. 2. of succession in time, a temporal series: ἐκ δευτέρου (as it were, proceeding from, beginning from the second), a second time (see δεύτερος); ἐκ τρίτου, Mt. xxvi. 44 [L Tr mrg. br. ἐκ τρίτ.]; ἡμέραν ἐξ ἡμέρας (diem ex die, Cic. ad Att. 7, 26; Caes. b. g. 1, 16, 4; diem de die, Liv. 5, 48) from day to day,



day after day, 2 Pet. ii. 8, (Gen. xxxix. 10; Num. xxx. 15; [2 Chr. xxiv. 11]; Sir. v. 7; Eur. Rhes. 437 (445) etc.; ἔτος ἐξ ἔτους, Lev. xxv. 50; ἐνιαυτὸν ἐξ ἐνιαυτοῦ, Dent. xv. 20).

**V. ADVERBIAL PHRASES** [cf. W. § 51, 1 d.], in which lies the idea **1.** of direction whence: ἐξ ἐναντίας, cf. I. 4 above. **2.** of source: ἐκ συμφώνου, *by consent, by agreement*, 1 Co. vii. 5; ἐξ ἀνάγκης of necessity, i. e. by compulsion, 2 Co. ix. 7; necessarily, Heb. vii. 12. **3.** of the measure or standard: ἐκ μέρους, so that each is a part of the whole, proportionately, [R. V. mrg. *each in his part*], 1 Co. xii. 27, cf. Meyer ad loc.; *in part, partly*, 1 Co. xiii. 9 sqq.; ἐκ μέτρου i. q. μετρίως, *by measure, moderately, sparingly*, Jn. iii. 34; ἐξ ἰσότητος, *by equality*, in equal proportion, 2 Co. viii. 13 (14) (ἐξ ἴσου, Hdt. 7, 135); ἐκ περισσοῦ, beyond measure, Mk. vi. 51 [WH om. Tr. br.].

**VI. IN COMPOSITION** ἐκ denotes **1.** egress: ἐκβαίνω, ἐξέρχομαι. **2.** emission, removal, separation: ἐκβάλλω, ἐκπέμπω, ἐξαίρω. **3.** origin: ἔκγονος. **4.** publicity: ἐξαγγέλλω. **5.** the unfolding, opening out, of something tied together or rolled up: ἐκτείνω, ἐκπετάννυμι. **6.** is i. q. utterly, entirely, παντελῶς, [cf. Eng. *out and out*], denoting completion and perfection: ἐκπληρώω, ἐκτελέω. Cf. Fritzsche on Matt. p. 120 sq.

ἐκαστος, -η, -ον, Sept. for שָׂם, [fr. Hom. down], *each, every*; **a.** joined to a substantive: ἕκαστον δένδρον, Lk. vi. 44; ἐκάστῳ στρατιώτῃ, Jn. xix. 23; κατὰ μῆνα ἕκαστον, every month, Rev. xxii. 2 [not Rec.]; καθ' ἐκάστην ἡμέραν, Heb. iii. 13; cf. W. 111 (106); B. § 127, 30. preceded by εἰς, Lat. *unusquisque, every one*: with a substantive, Eph. iv. 16; Rev. xxii. 2 Rec. **b.** used substantively: Jn. vii. 53 [Rec.]; Acts iv. 35; Ro. ii. 6; Gal. vi. 4, etc.; once plur. ἕκαστοι: Rev. vi. 11 Rec. With a partitive genitive added: ἡμῶν, Ro. xiv. 12; ὑμῶν, Lk. xiii. 15; 1 Co. i. 12; Heb. vi. 11; αὐτῶν, Jn. vi. 7 [RG]; τῶν σπερμάτων, 1 Co. xv. 38. εἰς ἕκαστος, *every one* (see εἰς, 4 b.): without a partit. gen., Acts xx. 31; Col. iv. 6; with a partit. gen., Lk. iv. 40; Acts ii. 3; xvii. 27; 1 Co. xii. 18, etc. ἕκαστος, when it denotes *individually, every one of many*, is often added appositively to nouns and pronouns and verbs in the plural number, (Matthiae ii. p. 764 sq.; [W. 516 (481)]; B. 131 (114)): ἡμεῖς ἀκούομεν ἕκαστος, Acts ii. 8; σκορπισθῆτε ἕκαστος, Jn. xvi. 32; ἐπορεύοντο πάντες . . . , ἕκαστος . . . , Lk. ii. 3; add, Acts iii. 26; 1 Pet. iv. 10; Rev. v. 8; xx. 13; likewise εἰς ἕκαστος, Acts ii. 6; xxi. 26; ὑμεῖς οἱ καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἀγαπάτω, you one by one, each one of you severally, Eph. v. 33. In imitation of the Hebr., ἕκαστος τῷ ἀδελφῷ αὐτοῦ (ויחלץ יחדיו), Gen. xxvi. 31), Mt. xviii. 35; μετὰ τοῦ πλησίον αὐτοῦ (וירגל יחדיו), Judg. vi. 29, etc.), Eph. iv. 25, cf. Heb. viii. 11 Rec.

ἐκάστοτε, adv., *at every time, always*: 2 Pet. i. 15. (Hdt., Thuc., Xen., Plat., al.) \*

ἐκατόν, οἱ, αἱ, τά, [fr. Hom. down], *a hundred*: Mt. xiii. 8 (sc. καρπούς); xviii. 12; Jn. xix. 39, etc.

ἐκατονταῖς [RG T], -ες, and ἐκατονταετής [L Tr WH],

-ές, (fr. ἐκατόν and ἔτος; on the want of uniformity in accentuation among authors, copyists, and grammarians see Lob. ad Phryn. p. 406 sq.; W. § 6, 1 b.; B. 29 (26); [Tdf. Proleg. p. 102; Ellendt, Lex. Soph. s. v. δεκάτης; esp. Chandler §§ 703, 709; Götting p. 323 sq.]), *centenarian, a hundred years old*: Ro. iv. 19. (Pind. Pyth. 4, 502.)\*

ἐκατονταπλάσιον, -ον, *a hundredfold, a hundred times as much*: Mt. xix. 29 [RG]; Mk. x. 30; Lk. viii. 8. (2 S. xxiv. 3; Xen. oec. 2, 3.)\*

ἐκατοντάρχης, -ου, ὁ, (ἐκατον and ἄρχω; on the terminations ἀρχης and αρχος see the full exposition in W. 61 (60); cf. B. 73 (64); Bornemann, Schol. ad Luc. p. 151 sq.; [Tdf. Proleg. p. 117; WH. App. p. 156 sq.]), *a centurion*: Mt. viii. [5 and 8 Tdf.], 13 GLT Tr WH; [xxvii. 54 T]; Lk. vii. [2 (?)], 6 T WH; [xxiii. 47 T Tr WH]; Acts x. 1, 22; xxi. 32 L T Tr WH; [xxii. 26 L T WH]; xxiv. 23; xxvii. 1, 6 L T Tr WH, 11 GLT Tr WH, 31, 43 L T Tr WH; gen. plur. T WH in Acts xxiii. 17, 23. (Aeschyl. ap. Athen. 1 p. 11 d.; Hdt. 7, 81; Dion. Hal., Plut., al.). See the foll. word.\*

ἐκατοντάρχος, -ου, ὁ, i. q. ἐκατοντάρχης, q. v.: Mt. viii. 5, 8 [in 5, 8, Tdf. -άρχης], 13 Rec.; xxvii. 54 [Tdf. -άρχης]; Lk. vii. 2, 6 [T WH -άρχης]; xxiii. 47 [T Tr WH -άρχης]; Acts xxi. 32 RG; xxii. 25, 26 [L T WH -άρχης]; xxvii. 6 [RG, 11 Rec., 43 RG], also xxviii. 16 Rec.; gen. plur., Acts xxiii. 17 and 23 RG L Tr. (Xen. Cyr. 5, 3, 41; Plut., al.)\*

ἐκβαίνω: 2 aor. ἐξέβην; [fr. Hom. down]; *to go out*: Heb. xi. 15 L T Tr WH.\*

ἐκβάλλω; impf. 3 pers. plur. ἐξέβαλλον (Mk. vi. 13 [Tr mrg. aor.]); fut. ἐκβαλῶ; plpf. ἐκβεβλήκειν (without augm., Mk. xvi. 9; cf. W. § 12, 9; B. 33 (29)); 2 aor. ἐξέβαλον; [Pass. and Mid. pres. ἐκβάλλομαι]; 1 aor. pass. ἐξεβλήθην; fut. pass. ἐκβληθήσομαι; [fr. Hom. down]; Sept. generally for שָׁלַח, occasionally for שָׁלַח, שָׁלַח, *to cast out; to drive out; to send out*; **1.** with the included notion of greater or less violence; **a.** *to drive out, (cast out)*: a person, Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15 (ἐκ); Lk. xx. 12, etc.; pass. Mt. viii. 12 [T WH (rejected) mrg. ἐξελεύσονται]; δαιμόνια, Mt. vii. 22; viii. 16, 31; ix. 33; Mk. i. 34, 39; Lk. xi. 20; xiii. 32, etc.; ἐκ τινος, Mk. vii. 26; ἀπό, Mk. xvi. 9 [L WH Tr txt. παρά]; ἐν τινι, *by, through* [W. 389 (364)], Mt. ix. 34; xii. 24, 27 sq.; Mk. iii. 22; Lk. xi. 15, 19 sq.; τῷ ὀνόματί τινος, Mt. vii. 22; [Mk. ix. 38 R<sup>a</sup> G]; ἐπὶ τῷ ὄν. τινος, Lk. ix. 49 [WH Tr mrg. ἐν; ἐν τῷ ὄν. Mk. ix. 38 R<sup>a</sup> L T Tr WH]; λόγῳ, Mt. viii. 16; τινὰ ἐξω τῆς πόλεως, Lk. iv. 29; Acts vii. 58. **b.** *to cast out*: τινά foll. by ἐξω, Jn. vi. 37; ix. 34 sq.; xii. 31 (sc. out of the world, i. e. be deprived of the power and influence he exercises in the world); Lk. xiii. 28; ἐξω with gen., Mt. xxi. 39; Mk. xii. 8; Lk. xx. 15. a thing: excrement from the belly into the sink, Mt. xv. 17; mid. ἐκβαλλόμενοι (i. e. *for themselves*, that they might the more easily save the ship and thereby their lives) τὸν σίτον εἰς τ. θάλασσαν, Acts xxvii. 38. **c.** *to expel* a person from a society: to banish from a family, Gal. iv. 30 (Gen. xxi. 10); ἐκ [Tdf. om. ἐκ] τῆς ἐκκλησίας, 3



Jn. 10. **d.** to compel one to depart: ἀπὸ τῶν ὁρίων, Acts xiii. 50; to bid one depart, in stern though not violent language, Mt. ix. 25; Mk. v. 40; Acts ix. 40; xvi. 37 (where distinguished fr. ἐξάγειν); to bid one go forth to do some business, Mt. ix. 38; Lk. x. 2. **e.** so employed that the rapid motion of the one going is transferred to the one sending forth; to command or cause one to depart in haste: Mk. i. 43; Jas. ii. 25; τὰ πάντα (sc. πρόβατα), to let them out of the fold so that they rush forth, [al. to thrust them forth by laying hold of them], Jn. x. 4. **f.** to draw out with force, tear out: τῖ, Mk. ix. 47. **g.** with the implication of force overcoming opposing force; to cause a thing to move straight on to its intended goal: τὴν κρίσιν εἰς νίκος, Mt. xii. 20. **h.** to reject with contempt; to cast off or away: τὸ ὄνομα τινος ὡς ποτηρόν, Lk. vi. 22, (Plat. Crito p. 46 b.; de rep. 2 p. 377 c.; Soph. O. C. 636, 646; of actors driven from the stage, hissed and hooted off, Dem. p. 449, 19). **2.** without the notion of violence; **a.** to draw out, extract, one thing inserted in another: τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ, Lk. vi. 42; ἐκ τοῦ ὀφθαλμοῦ, ibid., and Mt. vii. 5; ἀπὸ τοῦ ὀφθ. 4 (where L T Tr WH ἐκ). **b.** to bring out of, to draw or bring forth: τὶ ἐκ τοῦ θησαυροῦ, Mt. xii. 35; xiii. 52; money from a purse, Lk. x. 35. **c.** to except, to leave out, i. e. not receive: τί, foll. by ἔξω [or ἔξωθεν], Rev. xi. 2 (leave out from the things to be measured, equiv. to μὴ αὐτὴν μετρήσης). **d.** foll. by εἰς with acc. of place, to lead one forth or away somewhere with a force which he cannot resist: Mk. i. 12. [On the pleonastic phrase ἐκβ. ἔξω (or ἔξωθεν) cf. W. § 65, 2.]

**ἐκ-βασις**, -εως, ἡ, (ἐκβαίνω); **1.** an egress, way out, (Hom., et al.): applied fig. to the way of escape from temptation into which one εἰσέρχεται or εἰσφέρεται (see these words), 1 Co. x. 13. **2.** in a sense foreign to prof. auth., the issue [(cf. its objective sense c. g. Epict. diss. 2, 7, 9)] i. q. end: used of the end of life, Sap. ii. 17; ἐκβ. τῆς ἀναστροφῆς τινων, in Heb. xiii. 7, is not merely the end of their physical life, but the manner in which they closed a well-spent life as exhibited by their spirit in dying; cf. Delitzsch ad loc.\*

**ἐκ-βολή**, -ῆς, ἡ, (ἐκβάλλω); **a.** a casting out. **b.** spec. the throwing overboard of goods and lading whereby sailors lighten a ship in a storm to keep her from sinking, (Aeschyl. sept. 769; Aristot. eth. Nic. 3, 1, 5 [p. 1110\*, 9]; Leian. de merc. cond. 1): ποιεῖσθαι ἐκβολήν, Lat. jacturam facere, to throw the cargo overboard, Acts xxvii. 18; with τῶν σκευῶν added, Sept. Jon. i. 5; τῶν φορτίων, Poll. 1, 99 p. 70 ed. Hemsterh.\*

**ἐκ-γαμίζω**; Pass., [pres. ἐγαμίζομαι]; impf. ἐξεγαμίζομην; to give away (ἐκ out of the house [cf. W. 102 (97)]) in marriage: a daughter, 1 Co. vii. 38\* R G, [ibid.<sup>b</sup> Rec.]; Mt. xxiv. 38 R G Tr txt. Pass. to marry, to be given in marriage, Mt. xxii. 30 R G [cf. Tdf.'s note ad loc.]; Lk. xvii. 27 R G; see γαμίζω. Not found elsewhere.\*

**ἐκ-γαμίσκω**, i. q. ἐγαμίζω, q. v.: Pass. [pres. ἐγαμίσκομαι]; Lk. xx. 34 sq. R G; cf. γαμίσκω and Fritzsche on Mk. p. 529 sqq. Not found elsewhere.\*

**ἐκ-γονος**, -ον, (ἐκγίνομαι), sprung from one, born, begotten, (Hom. and sqq.); commonly as a subst. ὁ, ἡ ἔκγονος, οἱ ἔκγονοι, a son, daughter, offspring, children, descendants; in Sept. com. in neut. plur. ἔκγονα and τὰ ἔκγονα, for ἱβ, Deut. vii. 13 [Alex.]; xxviii. 4, etc.; ὁ ἔκγονος, Is. xlviii. 19; lxi. 9; ἱβ, Is. xlix. 15; also in Sir. xl. 15; xlv. 11, etc. In the N. T. once: 1 Tim. v. 4 τέκνα ἡ ἔκγονα, grandchildren, [(A. V. renders it by the obsol. nephews; cf. Eastwood and Wright, Bible Word-Book, or B.D. Am. ed. s. v. Nephew)].\*

**ἐκ-δαπανᾶω**: [fut. ἐκδαπανήσω]; 1 fut. pass. ἐκδαπαναθήσομαι; to exhaust by expending, to spend wholly, use up: τὰς προσόδους, Polyb. 25, 8, 4. Pass. reflexively, to spend one's self wholly: foll. by ὑπέρ τινος, of one who consumes strength and life in laboring for others' salvation, 2 Co. xii. 15; cf. Kypke ad loc.; [Soph. Lex. s. v.]\*

**ἐκ-δέχομαι**; impf. ἐξεδέχομην; (ἐκ from some person or quarter); **1.** to receive, accept, ([Hom.], Aeschyl., Hdt., sqq.). **2.** to look for, expect, wait for, await: τῖ, Jn. v. 3 R L; Heb. xi. 10; Jas. v. 7; τινά, Acts xvii. 16; 1 Co. xvi. 11; ἀλλήλους ἐκδέχεσθε wait for one another, sc. until each shall have received his food, 1 Co. xi. 33, cf. 21; foll. by ἕως etc. Heb. x. 13; [absol. 1 Pet. iii. 20 Rec., but see Tdf.'s note ad loc.]. Rarely with this meaning in prof. auth., as Soph. Phil. 123; Apollod. 1, 9, 27 § 3; ἕως ἀν γένηται τι, Dion. Hal. 6, 67. [Comp.: ἀπ-εκδέχομαι. Cf. δέχομαι, fin.]\*

**ἐκ-δηλος**, -ον, (δηλος), evident, clear, conspicuous: 2 Tim. iii. 9. (Hom. Il. 5, 2; Dem. p. 24, 10; Polyb.)\*

**ἐκδημέω**, -ῶ; 1 aor. inf. ἐκδημήσαι; (ἐκδημος away from home); **1.** to go abroad (Hdt., Soph., Plat., Joseph., al.); hence univ. to emigrate, depart: ἐκ τοῦ σώματος, from the body as the earthly abode of the spirit, 2 Co. v. 8. **2.** to be or live abroad: 2 Co. v. 9; ἀπὸ τοῦ κυρίου, abode with whom is promised us, 2 Co. v. 6; in these exx. opp. to ἐνδημῶ, q. v.\*

**ἐκ-δίδωμι**: Mid., fut. ἐκδώσομαι; 2 aor. 3 pers. sing. ἐξέδοτο, T WH ἐξέδετο (see ἀποδίδωμι); a com. word in Grk. auth. fr. Hom. Il. 3, 459 on; to give out of one's house, power, hand, stores; to give out, give up, give over; hence also to let out for hire, to farm out, Hdt. 1, 68; γεωργίαι δὲ ἐκδεδομέναι δούλοις, Plat. legg. 7 p. 806 d.; al. In the N. T., Mid. to let out for one's advantage: Mt. xxi. 33, 41 [Rec. ἐκδόσεται, cf. Tdf.'s note; B. 47 (41)]; Mk. xii. 1; Lk. xx. 9.\*

**ἐκ-δι-ηγόμαι**, -οῦμαι; dep. mid.; prop. to narrate in full or wholly; univ. to relate, tell, declare: τί, Acts xiii. 41 (Hab. i. 5); xv. 3. ([Aristot. rhet. Alex. 23 p. 1434<sup>b</sup>, 4]; Joseph., [Philo], Galen, [al.]; Sept.)\*

**ἐκδικέω**, -ῶ; fut. ἐκδικήσω; 1 aor. ἐξεδίκησα; (ἐκδικος, q. v.); Sept. for ὀργ, ὀργῶ, ὀργῶ; **a.** τινά, to vindicate one's right, do one justice, [A. V. avenge]: Lk. xviii. 5 (1 Macc. vi. 22); τινά ἀπὸ τινος, to protect, defend, one person from another, Lk. xviii. 3; ἐαυτόν, to avenge one's self, Ro. xii. 19. **b.** τί, to avenge a thing (i. e. to punish a person for a thing): τὴν παρακοήν, 2 Co. x. 6; τὸ αἷμα τινος ἀπὸ ἑκ τινος, to demand in punishment the blood of one from another, i. e. to exact of the murderer



the penalty of his crime, [A. V. *avenge one's blood on or at the hand of*]: Rev. vi. 10; xix. 2; see ἐκ, I. 7. (In Grk. auth. fr. [Apollod.], Diod. down.)\*

ἐκ-δίκησις, -εως, ἡ, (ἐκδικέω, q. v.), Sept. for עֲדָרָה and עֲדָרָה, עֲדָרָה (Ezek. xvi. 38; xxiii. 45) and עֲדָרָה; a *revenging*; *vengeance*, *punishment*: Ro. xii. 19 and Heb. x. 30 fr. Deut. xxxii. 35; 2 Co. vii. 11; Lk. xxi. 22; ποιεῖν τὴν ἐκδίκησιν τινος, to vindicate one from wrongs, accomplish the avenging of, Lk. xviii. 7 sq.; τινί, to avenge an injured person, Acts vii. 24 (Judg. xi. 36); ἐκδίκησις τινος, objec. gen., the punishment of one, 1 Pet. ii. 14; δίδοναι ἐκδίκησιν τινι, to inflict punishment on, [render vengeance to] one, 2 Th. i. 8; cf. [Sir. xii. 6]; Ezek. xxv. 14. (Polyb. 3, 8, 10.)\*

ἐκδικος, -ον, (δική right, justice, penalty); 1. *without law and justice* (cf. Lat. *exlex*), unjust: Aeschyl., Soph., Eur., Ael. n. an. 16, 5. 2. *exacting penalty from* (ἐκ) one; an *avenger*, *punisher*: Ro. xiii. 4; περί τινος, 1 Th. iv. 6; (Sap. xii. 12; Sir. xxx. 6; 4 Macc. xv. 26 (29); [Plut. de garrul. § 14 p. 509 f.]; Hdian. 7, 4, 10 [5 ed. Bekk.; al.]).\*

ἐκ-διώκω: fut. ἐκδιώξω; 1 aor. ἐξεδιώξα; 1. *to drive out, banish*: τινά, Lk. xi. 49 [here WH Tr mrg. διώξουσιν; some refer this to 2]; (Thuc. 1, 24; Leclian. Tim. 10; Sept. 1 Chr. viii. 13; Joel ii. 20, etc.). 2. *to pursue* i. q. *to persecute, oppress with calamities*: τινά, 1 Th. ii. 15 [some refer this to 1]; (Ps. cxviii. (cxix.) 157; Sir. xxx. 19; Dem. 883, 27).\*

ἐκ-δοτος, -ον, (ἐκδίδωμι), *given over, delivered up*, (to enemies, or to the power, the will, of some one): λαμβάνειν τινά ἐκδοτον, Acts ii. 23 (but λαβόντες is rejected by G L T Tr WH); δίδοναι or ποιεῖν τινα ἐκδ. Hdt. 3, 1; Dem. 648, 25; Joseph. antt. 6, 13, 9; Palaeph. 41, 2; al.; Bel and the Dragon vs. 22; εαυτὸν ἐκδ. δίδοναι τῷ θανάτῳ, Ignat. ad Smyrn. 4, 2.\*

ἐκ-δοχή, -ῆς, ἡ, (ἐκδέχομαι), the act or manner of receiving from; hence in prof. auth. 1. *reception*. 2. *succession*. 3. [a taking in a certain sense, i. e.] *interpretation*. 4. once in the sacred writings, *expectation, awaiting*, [cf. ἐκδέχομαι, 2]: Heb. x. 27.\*

ἐκ-δύω: 1 aor. ἐξέδυσα; 1 aor. mid. ἐξεδυσάμην; (δύω); to take off: τινά, to strip one of his garments, Mt. xxvii. 28 [L WH mrg. ἐνδύσ.]; Lk. x. 30; τινά τι (as in Grk. fr. Hom. down), [a thing from a person]: Mt. xxvii. 31; Mk. xv. 20; Mid. to take off from one's self, to put off one's raiment, (Xen. Ag. 1, 28; Hell. 3, 4, 19); fig. to put off the body, the clothing of the soul, [A. V. *be unclothed*]: 2 Co. v. 4; the reading ἐκδυσάμενοι, adopted in vs. 3 by certain critics [e. g. Mill, Tdf. 7, Reiche, al.], is due to a correction by the copyists; see γυμνός, 1 d. [Comp.: ἀπ-εκδύομαι].\*

ἐκεῖ, adv. of place, *there*; a. properly: Mt. ii. 13, 15; v. 24, and freq. In Lk. xiii. 28 ἐκεῖ is not used for ἐν ἐκείνῳ τῷ καιρῷ foll. by ὅταν (at that time . . . when etc.), but means in that place *whither* *he have been banished*; cf. Meyer ad loc. οἱ ἐκεῖ, sc. ὄντες, standing there, Mt. xxvi. 71 [Tr mrg. αὐτοὶ ἐκεῖ]. It answers to a relative adv.: οὗ τὸ πνεῦμα, ἐκεῖ ἐλευθερία, 2 Co. iii. 17

Rec.; Mt. vi. 21; xviii. 20; xxiv. 28; Mk. vi. 10; Lk. xii. 34; Hebraistically, where a preceding adv. or rel. pron. has already attracted the verb, ἐκεῖ is added to this verb pleonastically: Rev. xii. 6 G T Tr WH (ὅπου ἔχει ἐκεῖ τόπον), 14 (ὅπου τρέφεται ἐκεῖ); cf. Deut. iv. 5, 14, 26; 1 Macc. xiv. 34, and what was said p. 86<sup>b</sup>, 5 on the pron. αὐτός after a relative. b. by a negligent use common also in the classics it stands after verbs of motion for ἐκεῖσε, *thither*: so after ἀπέρχομαι, Mt. ii. 22; μεταβαίνω, Mt. xvii. 20; ὑπάγω, Jn. xi. 8; ἔρχομαι, Jn. xviii. 3; προπέμπομαι, Ro. xv. 24; cf. Lob. ad Phryn. pp. 43 sq. 128; Hermann on Soph. Antig. 515; Trachin. 1006; Butm. on Philoct. 481; W. § 54, 7; B. 71 (62) and 378 (324).

ἐκεῖθεν, adv. of place, *thence, from that place*, [A. V. sometimes *from thence*]: Mt. iv. 21; Mk. vi. 1; Lk. ix. 4; Jn. iv. 43; Acts xiii. 4; and often in the historical bks. of the N. T. οἱ ἐκεῖθεν elliptically for οἱ ἐκεῖθεν διαβήναι θέλοντες, Lk. xvi. 26 (where L WH om. οἱ).

ἐκεῖνος, -η, -ο, (fr. ἐκεῖ, prop. *the one there*, cf. Germ. dortig, der dort), demonstr. pron., *that man, woman, thing* (Lat. ille, illa, illud); properly of persons, things, times, places somewhat remote from the speaker. 1. used absolutely, a. in antithesis, referring to the more remote subject: opp. to οὗτος, Lk. xviii. 14; Jas. iv. 15; ὅμιν . . . ἐκείνοις, Mt. xiii. 11; Mk. iv. 11; ἐκείνοι . . . ἡμεῖς, Heb. xii. 25; ἄλλοι . . . ἄλλοι . . . ἐκεῖνος, Jn. ix. 9; ἐκείνον . . . ἐμέ, Jn. iii. 30; οἱ Ἰουδαῖοι . . . ἐκεῖνος δέ, Jn. ii. 20 sq.; ὁ μὲν κύριος Ἰησοῦς [R G T om. ἰ. WH Tr mrg. br.] . . . ἐκείνοι δέ, Mk. xvi. 19 sq., etc. b. of noted persons (as in classic Grk.): in a bad sense, *that notorious man*, Jn. vii. 11; ix. 28; in a good sense, — of the Lord Jesus, 1 Jn. ii. 6; iii. 3, 5, 7, 16; iv. 17; of the Holy Spirit, with an apposition added, ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, Jn. xvi. 13. c. referring to a noun immediately preceding, *he, she, it*, (Lat. is, ea, id, Germ. selbiger): Jn. vii. 45; v. 46; Mk. xvi. 11; Acts iii. 13, etc.; cf. W. § 23, 1; [B. 104 (91)]. Here perhaps may be noticed its use together with αὐτός of the same subject in the same sentence: ἐζωγραμμένοι ὑπ' αὐτοῦ (i. e. the devil) εἰς τὸ ἐκείνον θέλημα, 2 Tim. ii. 26; cf. Thuc. 1, 132, 6; 4, 29, 3; Xen. Cyr. 4, 5, 20; see Riddell, Apol. of Plato, App. § 49; Kühner § 467, 12; cf. ζωγράφω, 2; equiv. to an emphatic (Germ. *er*) *he*, etc., Mt. xvii. 27; Jn. i. 8; v. 43; Tit. iii. 7; equiv. to the forcibly uttered Germ. *der* (*that one* etc.), in which sense it serves to recall and lay stress upon nouns just before used [cf. our resumptive *the same*; W. § 23, 4]: Jn. i. 18; v. 39; xii. 48; xiv. 26; xv. 26; esp. is it thus resumptive of a subject expressed participially [B. 306 (262 sq.)]: Mk. vii. 15 [T WH om. Tr br. the pron.], 20; Jn. i. 33; ix. 37 (ἐκεῖνός ἐστιν, sc. ὁ υἱὸς τοῦ θεοῦ, see εἰμί, II. 5); Jn. x. 1; xiv. 21; Ro. xiv. 14; 2 Co. x. 18; (Xen. Cyr. 6, 2, 33 ὁ γὰρ λόγῳ ἀκούων, ἐκεῖνος καὶ τὴν ψυχὴν τι παρακονῶν). d. foll. by ὅτι, Mt. xxiv. 43; foll. by ὅς, Jn. xiii. 26; Ro. xiv. 15. 2. joined with nouns, and then the noun with the article either precedes, or (somewhat more rarely) follows it (W. 162 (153)), [B. 119 (104) sq.]; a. in contrasts:



ἡ πρώτη ἐκέινῃ, Heb. viii. 7. **b.** used to distinguish accurately from others the things or the persons spoken of, (Germ. *selbig*): Mt. vii. 25, 27; x. 15; xviii. 32; Mk. iii. 24 sq.; Lk. vi. 48 sq.; Jn. xviii. 15, and often; esp. of Time, — and of time past: ἐν ταῖς ἡμέραις ἐκείναις, עַתָּה בְּיָמֵינוּ, at that time which has been spoken of; said of time which the writer either cannot or will not define more precisely and yet wishes to be connected with the time of the events just narrated: Mt. iii. 1; Mk. i. 9; viii. 1; Lk. ii. 1, (Ex. ii. 11; Judg. xviii. 1; 1 S. xxviii. 1); cf. Fritzsche on Mt. p. 106 sq.; at the time under consideration: Lk. iv. 2; ix. 36; the same phrase is used of time future: Mt. xxiv. 19; Acts ii. 18 (fr. Joel ii. 29 (iii. 2)); Rev. ix. 6; likewise in the singular, ἐν ἐκείνῃ τῇ ἡμέρᾳ, Lk. xvii. 31; Jn. xvi. 23, 26. But the solemn phrase ἐκείνῃ ἡ ἡμέρα, or ἡ ἡμέρα ἐκείνῃ, simply sets future time in opposition to the present, that fateful day, that decisive day, when the Messiah will come to judge: Mt. vii. 22; Lk. vi. 23; x. 12; 2 Th. i. 10; 2 Tim. i. 12, 18; Rev. xvi. 14 (where L T Tr WH om. ἐκείνης); so in the phrase δαίων ἐκείνος, Lk. xx. 35. **3.** ἐκείνης (in Rec. δι' ἐκείνης), scil. ὁδοῦ, adverbially, (by) that way: Lk. xix. 4; W. § 64, 5; [B. 171 (149); see ποῖος, fin.]. John's use of the pronoun ἐκείνος is discussed by Steitz in the Stud. u. Krit. for 1859, p. 497 sqq.; 1861, p. 267 sqq., and by Alex. Buttmann, ibid. 1860, p. 505 sqq. and in Hilgenfeld's Zeitsch. für wissenschaftl. Theol. 1862, p. 204 sqq.; Buttmann clearly proves in opp. to Steitz that John's usage deviates in no respect from the Greek; Steitz, however, resorts to psychological considerations in the case of Jn. xix. 35, [regarding ἐκ. there as expressing the writer's inward assurance. But Steitz is now understood to have modified his published views.]

ἐκέισε, adv. of place, thither, towards that place: Acts xxi. 3, on which see W. 349 (328); used for ἐκεῖ in the pregn. constr. τοὺς ἐκέισε ὄντας, collected there, Acts xxii. 5, (Acta Thomae § 8); cf. W. § 54, 7.\*

ἐκ-ζητέω, -ῶ; 1 aor. ἐξεζητήσα; Pass., 1 aor. ἐξεζητήθην; 1 fut. ἐκζητηθήσομαι; (ἐκ out from a secret place, from all sides); Sept. very often for שָׁרַב, also for שָׁרַב, etc.; **a.** to seek out, search for: properly, τινά, 1 Macc. ix. 26; figuratively: τὸν κύριον, τὸν θεόν, to seek the favor of God, worship him, Acts xv. 17; Ro. iii. 11 [Tr mrg. WH mrg. ζητῶν]; Heb. xi. 6, (Ps. xiii. (xiv.) 2; xxxiii. (xxxiv.) 5; lxviii. (lxix.) 33; Amos v. 4, etc.). **b.** to seek out i. e. investigate, scrutinize: τί, Sir. xxxix. 1, 3; περί τινος, to examine into anything, 1 Pet. i. 10, where it is joined with ἐξερευνᾶν [to seek out and search out], as in 1 Macc. ix. 26. **c.** to seek out for one's self, beg, crave: Heb. xii. 17. **d.** to demand back, require: τὸ αἷμα τῶν προφητῶν ἀπὸ τῆς γενεᾶς ταύτης, to take vengeance on this generation for the slaughter of the prophets (after the Hebr., cf. 2 S. iv. 11; Ezek. iii. 18; see ἐκ, I. 7); Lk. xi. 50, [51]. (In prof. auth. thus far only a single passage has been noted in which this word appears, Aristid. or. 8, i. p. 488 [i. e. orat. 38, i. p. 726 ed. Dind.].)\*

ἐκ-ζήτησις, (ἐκζητέω, q. v.), -εως, ἡ; **1.** an investigating. **2.** a subject of subtle inquiry and dispute, [R. V. questioning]: 1 Tim. i. 4 T Tr [WH; see Ellie. ad loc. and cf. οἰκονομία]. (Basil Caes., Didym. Al.)\*

ἐκ-θαμβέω, -ῶ; Pass., [pres. ἐκθαμβοῦμαι]; 1 aor. ἐξεθαμβήθην; (ἐκθαμβος, q. v.); **1.** trans. to throw into amazement or terror; to alarm thoroughly, to terrify: Sir. xxx. 9; [Job xxxiii. 7 Aq., Compl.]. **2.** intrans. to be struck with amazement; to be thoroughly amazed, astounded; in Grk. writ. once, Orph. Arg. 1217. In the N. T. only in the pass. and by Mark: to be amazed, for joy at the unexpected coming of Christ, ix. 15; to be struck with terror, xvi. 5 sq.; joined with ἀδμονεῖν, xiv. 33.\*

ἐκ-θαμβος, -ον, (θάμβος, cf. ἔκφοβος), quite astonished, amazed: Acts iii. 11. (Polyb. 20, 10, 9. Eccl. and Byzant. writ.; terrifying, dreadful, Dan. vii. 7 Theod.)\*

ἐκ-θαυμάζω; [impf. ἐξεθαύμαζον]; to wonder or marvel greatly (see ἐκ, VI. 6): ἐπὶ τινι, at one, Mk. xii. 17 T WH. (Sir. xxvii. 23; xliii. 18; Dion. Hal., Longin., al.)\*

ἐκ-θετος, -ον, (ἐκτίθημι), cast out, exposed: ποιεῖν ἐκθετα (equiv. to ἐκτιθέναι) τὰ βρέφη, Acts vii. 19. (Eur. Andr. 70; [Manetho, apoteles. 6, 52].)\*

ἐκ-καθαίρω; 1 aor. ἐξέκαθαρα [on the a cf. B. 41 (35)]; (ἐκ either i. q. utterly or for ἕκ τινος); in Grk. writ. fr. Hom. II. 2, 153 down; to cleanse out, clean thoroughly: ἐμαυτὸν ἀπὸ τινος, to avoid defilement from one and so keep one's self pure, 2 Tim. ii. 21; with acc. of the thing by the removal of which something is made clean, [A. V. purge out], 1 Co. v. 7. (For ἡγᾶ i. q. to cleanse, Judg. vii. 4 var.; for ἡγᾶ i. q. to take away, Deut. xxvi. 13.)\*

ἐκ-καίω; 1 aor. pass. ἐξεκαύθην; **1.** to burn out. **2.** to set on fire. pass. to be kindled, to burn, (Hdt. and sqq.; often in Sept.); properly, of fire; metaph. of the fire and glow of the passions (of anger, Job iii. 17; Sir. xvi. 6, and often in Plut.); of lust, Ro. i. 27, (Alciph. 3, 67 οὕτως ἐξεκαύθην εἰς ἔρωτα).\*

ἐκκακίω, -ῶ; [1 aor. ἐξέκακῃσα]; (κακός); to be utterly spiritless, to be wearied out, exhausted; see ἐγκακέω [cf. W. 25].

ἐκ-κεντέω, -ῶ; 1 aor. ἐξεκέντησα; **1.** to put out, dig out: τὰ ὄμματα, Aristot. h. a. 2, 17 [p. 508<sup>b</sup>, 6]; 6, 5. **2.** to dig through, transfix, pierce: τινά, Rev. i. 7; ὀφνύονται εἰς ὃν (i. e. εἰς τοῦτον, ὃν [cf. W. 158 (150)]) ἐξεκέντησαν, Jn. xix. 37. (Polyb. 5, 56, 12; Polyæn. 5, 3, 8; for ἡγᾶ, Judg. ix. 54; ἡγᾶ to kill, Num. xxii. 29. 2 Macc. xii. 6. Cf. Fischer, De vitis lexic. etc. p. 540 sq.)\*

ἐκ-κλάω; 1 aor. pass. ἐξεκλάσθην; to break off; to cut off: Ro. xi. 17, 19, 20 R G T WH (on this vs. see κλάω). (Sept. Lev. i. 17; Plat. rep. 10 p. 611 d.; Plut., Alciph., al.)\*

ἐκ-κλείω; 1 aor. inf. ἐκκλείσαι; 1 aor. pass. ἐξεκλείσθην; [fr. (Hdt.) Eur. down]; to shut out: Gal. iv. 17 (viz. from intercourse with me and with teachers coöperating with me); i. q. to turn out of doors: to prevent the approach of one, pass. in Ro. iii. 27.\*

ἐκκλησία, -ας, ἡ, (fr. ἔκκλητος called out or forth, and this fr. ἐκκαλέω); prop. a gathering of citizens called out



from their homes into some public place; an assembly; so used **1.** among the Greeks from Thuc. [cf. Hdt. 3, 142] down, an assembly of the people convened at the public place of council for the purpose of deliberating: Acts xix. 39. **2.** in the Sept. often equiv. to *הָיָה*, the assembly of the Israelites, Judg. xxi. 8; 1 Chr. xxix. 1, etc., esp. when gathered for sacred purposes, Deut. xxxi. 30 (xxxii. 1); Josh. viii. 35 (ix. 8), etc.; in the N. T. thus in Acts vii. 38; Heb. ii. 12. **3.** any gathering or throng of men assembled by chance or tumultuously: Acts xix. 32, 41. **4.** in the Christian sense, **a.** an assembly of Christians gathered for worship: ἐν ἐκκλησίᾳ, in the religious meeting, 1 Co. xiv. 19, 35; ἐν ταῖς ἐκκλησίαις, ib. 34; συνέρχεσθαι ἐν ἐκκλησίᾳ, 1 Co. xi. 18; cf. W. § 50, 4 a. **b.** a company of Christians, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs according to regulations prescribed for the body for order's sake; **aa.** those who anywhere, in city or village, constitute such a company and are united into one body: Acts v. 11; viii. 3; 1 Co. iv. 17; vi. 4; Phil. iv. 15; 3 Jn. 6 [cf. W. 122 (116)]; with specification of place, Acts viii. 1; xi. 22; Ro. xvi. 1; 1 Co. iv. 17; vi. 4; Rev. ii. 1, 8, etc.; Θεσσαλονικέων, 1 Th. i. 1; 2 Th. i. 1; Λαοδικέων, Col. iv. 16; with gen. of the possessor, τοῦ θεοῦ (equiv. to *הָיָה*, *הָיָה*, Num. xvi. 3; xx. 4), 1 Co. xi. 22; and mention of the place, 1 Co. i. 2; 2 Co. i. 1. Plur. αἱ ἐκκλησίαι: Acts xv. 41; 1 Co. vii. 17; 2 Co. viii. 19; Rev. i. 4; iii. 6, etc.; with τοῦ θεοῦ added, 1 Th. ii. 14; 2 Th. i. 4; τοῦ Χριστοῦ, Ro. xvi. 16; with mention of the place, as τῆς Ἀσίας, Γαλατίας, etc.: 1 Co. xvi. 1, 19; 2 Co. viii. 1; Gal. i. 2; τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, joined to Christ [see ἐν, I. 6 b.], i. e. Christian assemblies, in contrast with those of the Jews, Gal. i. 22; ἐκκλησίαι τῶν ἐθνῶν, gathered from the Gentiles, Ro. xvi. 4; τῶν ἁγίων, composed of the saints, 1 Co. xiv. 33. ἡ ἐκκλησία κατ' οἶκόν τινος, the church in one's house, i. e. the company of Christians belonging to a person's family; others less aptly understand the phrase of the Christians accustomed to meet for worship in the house of some one (for as appears from 1 Co. xiv. 23, the whole Corinthian church was accustomed to assemble in one and the same place; [but see Bp. Lghtft. on Col. iv. 15]): Ro. xvi. 5; 1 Co. xvi. 19; Col. iv. 15; Philem. 2. The name ἡ ἐκκλησία is used even by Christ while on earth of the company of his adherents in any city or village: Mt. xviii. 17. **bb.** the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be: Mt. xvi. 18 (where perhaps the Evangelist employs τὴν ἐκκλησίαν although Christ may have said τὴν βασιλείαν μου); 1 Co. xii. 28; Eph. i. 22; iii. 10; v. 23 sqq. 27, 29, 32; Phil. iii. 6; Col. i. 18, 24; with gen. of the possessor: τοῦ κυρίου, Acts xx. 28 [R Tr mrg. WH τ. θεοῦ]; τοῦ θεοῦ, Gal. i. 13; 1 Co. xv. 9; 1 Tim. iii. 15. **cc.** the name is transferred to the assembly of faithful Christians already dead and received into heaven: Heb. xii. 23 (on this pass. see in ἀπογράφω, b. and πρωτότοκος,

fin.). [In general, see Trench § 1, and B. D. s. v. Church, esp. Am. ed.; and for patristic usage *Soph. Lex. s. v.*]

ἐκ-κλίνω [Ro. xvi. 17 T Tr WH]; 1 aor. ἐξέκλινα; in Grk. writ. fr. Thuc. down; Sept. chiefly for *וָסַד* and *וָסַד*; intrans. to turn aside, deviate (from the right way and course, Mal. ii. 8, [cf. Deut. v. 32]); metaph. and absol. to turn (one's self) away [B. 144 (126) sq.; W. 251 (236)], either from the path of rectitude, Ro. iii. 12 (Ps. xiii. (xiv.) 3); or from evil (a malis declinare, Cic. Tusc. 4, 6): ἀπὸ κακοῦ, 1 Pet. iii. 11 (Ps. xxxiii. (xxxiv.) 15; xxxvi. (xxxvii.) 27; Prov. iii. 7); ἀπὸ with gen. of pers. to turn away from, keep aloof from, one's society; to shun one: Ro. xvi. 17, (οὖς, Ignat. ad Eph. 7, 1).\*

ἐκ-κολυμβάω, -ᾶ: 1 aor. pter. ἐκκολυμβήσας; to swim out of: Acts xxvii. 42. (Eur. Hel. 1609; Diod., Dion. Hal.)\*

ἐκ-κομίζω: impf. pass. ἐξεκομίζομην; to carry out; a dead man for burial (Polyb. 35, 6, 2; Plut. Agis 21; Hdtian. 2, 1, 5 [2 ed. Bekk.], etc.; in Lat. *efferre*): Lk. vii. 12.\*

ἐκ-κοπή, -ῆς, ἡ, [Polyb., Plut., al.], see ἐγκοπή.

ἐκ-κόπτω: fut. ἐκκόψω; 1 aor. imprv. ἐκκοψον, subjunc. ἐκκόψω; [Pass., pres. ἐκκόπτομαι]; 2 aor. ἐξεκόπη; 2 fut. ἐκκοπήσομαι; to cut out, cut off; **a.** properly: of a tree, Mt. iii. 10; vii. 19; Lk. iii. 9; xiii. 7, 9, (Hdt. 9, 97, etc.); a hand, an eye: Mt. v. 30; xviii. 8, (τὸν ὀφθαλμόν, Dem. p. 744, (13) 17); pass. ἐκ τινος, a branch from a tree, Ro. xi. 22, 24. **b.** figuratively: τὴν ἀφορμήν, to cut off occasion, 2 Co. xi. 12, (τὴν ἐλπίδα, Job xix. 10). In 1 Pet. iii. 7 read ἐγκόπτεσθαι; see ἐγκόπτω.\*

ἐκ-κρέμαμαι (mid. of ἐκκρεμάννυμι, cf. Bttm. Ausf. Spr. ii. 224 sq.; [Veitch s. v. κρέμαμαι]; B. 61 (53)): [impf. ἐξεκρεμάμην]; to hang from: ἐξεκρέματο αὐτοῦ ἀκούων, hung upon his lips (Verg. Aen. 4, 79), Lk. xix. 48, where T WH ἐξεκρέματο, after codd. NB, a form which T conjectures "a vulgaris usu haud alienum fuisse;" [cf. B. u. s.; WH. App. p. 168]. (Plat., Philo, Plut., al.)\*

ἐκ-κρέμομαι, see the preceding word.

ἐκ-λαλέω, -ᾶ: 1 aor. inf. ἐκλαλῆσαι; to speak out, divulge: τινί, foll. by ὅτι, Acts xxiii. 22. (Judith xi. 9; Demosth., Philo, Dio Cass., al.)\*

ἐκ-λάμπω: fut. ἐκλάμψω; to shine forth: Mt. xiii. 43; Dan. xii. 3 var. (Grk. writ. fr. Aeschyl. down.)\*

ἐκ-λανθάνω: to cause to forget; Mid. to forget; pf. ἐκλέλυσμαι, foll. by gen.: Heb. xii. 5. (Hom. et sqq.)\*

ἐκ-λέγω: pf. pass. pter. ἐκλελεγμένος, once in Lk. ix. 35 L mrg. T Tr WH; Mid., impf. ἐξελεγομένη (Lk. xiv. 7); 1 aor. ἐξελεξάμην; in Grk. writ. fr. Hdt. down; Sept. for *וָסַד*; to pick out, choose; in the N. T. (exc. Lk. ix. 35, where the reading is doubtful) always mid., ἐκλέγομαι, to pick or choose out for one's self: τί, Lk. x. 42; xiv. 7; τινά, one from among many (of Jesus choosing his disciples), Jn. vi. 70; xiii. 18; xv. 16; Acts i. 2; ἀπὸ τινων, from a number of persons (Sir. xlv. 16), Lk. vi. 13; ἐκ τοῦ κόσμου, Jn. xv. 19; used of choosing one for an office, Acts vi. 5; foll. by *ἐκ τινων*, Acts i. 24; to discharge some business, Acts xv. 22, 25; ἐν ἡμῖν (al. ὑμῖν) ἐξελέξατο ὁ θεός, foll. by the acc. and inf. denoting the end,



God made choice among us i. e. in our ranks, Acts xv. 7, where formerly many, misled by the Hebr. בָּרַבָּ (1 S. xvi. 9; 1 K. viii. 16, etc., and the Sept. of these pass.), wrongly regarded ἐν ἡμῖν as the object on which the mind of the chooser was as it were fixed; [W. § 32, 3 a.; B. 159 (138)]. Especially is God said ἐκλέξασθαι those whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight: thus of the Israelites, Acts xiii. 17 (Deut. xiv. 2, [cf. iv. 37]; 2 Macc. v. 19); of Christians, as those whom he has set apart from among the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: Mk. xiii. 20; 1 Co. i. 27 sq.; with two acc. one of the object, the other of the predicate [W. § 32, 4 b.], Jas. ii. 5; τινὰ ἐν Χριστῷ, so that the ground of the choice lies in Christ and his merits, foll. by acc. with inf. denoting the end, Eph. i. 4. In Lk. ix. 35 L mrg. T Tr WH Jesus is called ὁ υἱὸς τοῦ θεοῦ ὁ ἐκλελεγμένος (R G L txt. ἀγαπητός), as being dear to God beyond all others and exalted by him to the preëminent dignity of Messiah; but see ἐκλεκτός, 1 b.

ἐκ-λείπω; fut. ἐκλείψω; 2 aor. ἐξέλειπον; 1. trans. a. to leave out, omit, pass by. b. to leave, quit, (a place): τὸ ζῆν, τὸν βίον, to die, 2 Macc. x. 13; 3 Macc. ii. 23; Soph. Electr. 1131; Polyb. 2, 41, 2, al.; Dion. Hal. 1, 24; Luc. Macrob. 12; Alciph. 3, 28. 2. intrans. to fail; i. e. to leave off, cease, stop: τὰ ἔτη, Heb. i. 12 fr. Ps. ci. (cii.) 28 (where for בָּרַבָּ); ἡ πίστις, Lk. xxii. 32; riches, acc. to the reading ἐκλίπη (L txt. T Tr WH), Lk. xvi. 9 (often so in Grk. writ., and the Sept. as Jer. vii. 28; xxviii. (li.) 30). as often in classic Grk. fr. Thuc. down, it is used of the failing or eclipse of the light of the sun and the moon: τοῦ ἡλίου ἐκλείποντος [WH ἐκλείποντος], the sun having failed [or failing], Lk. xxiii. 45 Tdf.; on this (without doubt the true) reading [see esp. WH. App. ad loc., and] cf., besides Tdf.'s note, Keim iii. 440 [Eng. trans. vi. 173] (Sir. xvii. 31 (26)). to expire, die; so acc. to R G L mrg. ἐκλίπητε in Lk. xvi. 9, (Tob. xiv. 11; Sap. v. 13; Sept. for גָּנָה, Gen. xxv. 8, etc.; Ps. ciii. (ci.) 29; Lam. i. 19; for נָחַר, Jer. xlix. (xlii.) 17, 22. Plat. legg. 6, 759 e.; 9, 856 e.; Xen. Cyr. 8, 7, 26).\*

ἐκ-λεκτός, -ή, -όν, (ἐκλέγω), picked out, chosen; rare in Grk. writ., as Thuc. 6, 100; Plat. legg. 11 p. 938 b.; 12, 948 a., etc.; Sept. for בָּרַבָּ and בָּרַחֲ; in the N. T. 1. chosen by God, and a. to obtain salvation through Christ (see ἐκλέγω); hence Christians are called ὁ ἐκλεκτὸς τοῦ θεοῦ, the chosen or elect of God, [cf. W. 35 (34); 234 (219)], (הַיְהוּדִים בָּרַבָּ, said of pious Israelites, Is. lxxv. 9, 15, 23; Ps. civ. (cv.) 43, cf. Sap. iv. 15): Lk. xviii. 7; Ro. viii. 33; Col. iii. 12; Tit. i. 1; without the gen. θεοῦ, Mt. xxiv. 22, 24; Mk. xiii. 20, 22; 1 Pet. i. 1; with the addition of τοῦ Χριστοῦ, as gen. of possessor, Mt. xxiv. 31; Mk. xiii. 27 [T Tr om. gen.]; κλητοὶ καὶ ἐκλεκτοὶ κ. πιστοί, Rev. xvii. 14; γένος ἐκλεκτόν, 1 Pet. ii. 9 (fr. Is. xliii. 20, cf. Add. to Esth. viii. 40 [vi. 17, p. 64

ed. Fritz.]); ἐκλεκτοί, those who have become true partakers of the Christian salvation are contrasted with κλητοί, those who have been invited but who have not shown themselves fitted to obtain it, [al. regard the 'called' and the 'chosen' here as alike partakers of salvation, but the latter as the 'choice ones' (see 2 below), distinguished above the former; cf. Jas. Morison or Meyer ad loc.], Mt. xx. 16 [here T WH om. Tr br. the cl.]; xxii. 14; finally, those are called ἐκλεκτοί who are destined for salvation but have not yet been brought to it, 2 Tim. ii. 10 [but cf. Huther or Ellic. ad loc.]. b. The Messiah is called preëminently ὁ ἐκλεκτὸς τοῦ θεοῦ, as appointed by God to the most exalted office conceivable: Lk. xxiii. 35, cf. ix. 35 L mrg. T Tr WH; cf. Dillmann, Das Buch Henoch [übers. u. erklärt; allgem. Einl.], p. xxiii. c. Angels are called ἐκλεκτοί, as those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe: 1 Tim. v. 21; see ἅγιος, 1 b.; μαρτύρομαι δὲ ἐγὼ μὲν ὑμῶν τὰ ἅγια καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ θεοῦ, Joseph. b. j. 2, 16, 4 sub fin.; [yet al. explain by 2 Pet. ii. 4; Jude 6; cf. Ellic. on 1 Tim. i. c.]. 2. univ. choice, select, i. e. the best of its kind or class, excellent, preëminent: applied to certain individual Christians, 2 Jn. 1, 13; with ἐν κυρίῳ added, eminent as a Christian (see ἐν, I. 6 b.), Ro. xvi. 13; of things: λίθος, 1 Pet. ii. 4, [6], (Is. xxviii. 16; 2 Esdr. v. 8; Enoch c. 8 Grk. txt., ed. Dillmann p. 82 sq.).\*

ἐκλογή, -ής, ἡ, (ἐκλέγω), election, choice; a. the act of picking out, choosing: σκεῦος ἐκλογῆς (gen. of quality; cf. W. § 34, 3 b.; [B. 161 (140 sq.)]), i. q. ἐκλεκτόν, sc. τοῦ θεοῦ, Acts ix. 15; spec. used of that act of God's free will by which before the foundation of the world he decreed his blessings to certain persons; — ἡ κατ' ἐκλογὴν πρόθεσις, the decree made from choice [A. V. the purpose acc. to election, cf. W. 193 (182)], Ro. ix. 11 (cf. Fritzsche ad loc. p. 298 sqq.); — particularly that by which he determined to bless certain persons through Christ, Ro. xi. 28; κατ' ἐκλογὴν χάριτος, according to an election which is due to grace, or a gracious election, Ro. xi. 5; with gen. of the pers. elected, 1 Th. i. 4; 2 Pet. i. 10. b. the thing or person chosen: i. q. ἐκλεκτοί, Ro. xi. 7. (Plat., Aristot., Polyb., Diod., Joseph., Dion. Hal., al.).\*

ἐκ-λύω: [Pass., pres. ἐκλύομαι]; pf. ptc. ἐκλελυμένος; 1 aor. ἐξελύθην; 1 fut. ἐκλυθήσομαι; often in Grk. writ. fr. [Hom.], Aeschyl. down; 1. to loose, unloose (cf. Germ. auslösen), to set free: τινὰ τινος and ἐκ τινος. 2. to dissolve; metaph. to weaken, relax, exhaust, (Sept. Josh. x. 6; Jer. xlv. (xxxviii.) 4; Aristot. h. an. 9, 1 sub fin. [p. 610<sup>a</sup>, 27]; Joseph. antt. 8, 111, 3; 13, 8, 1). Commonly in the Pass. a. to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out, (often so in Grk. writ.): of the body, Mt. ix. 36 Rec.; xv. 32; Mk. viii. 3; thus for γῆ, 1 S. xiv. 28; 2 S. xvii. 29; for ψῆ, 2 S. iv. 1 etc.; of the mind, Gal. vi. 9 (μὴ ἐκλυόμενοι ἵf we faint not, sc. in well-doing). Cf. Grimm on 1 Macc. iii. 17. b. to despond, become faint-hearted: Heb. xii. 5, (Deut. xx. 3; Prov.



iii. 11); with ταῖς ψυχαῖς added, Heb. xii. 3; τοῖς σώμασι, ταῖς ψυχαῖς, Polyb. 20, 4, 7; τῇ ψυχῇ, 29, 6, 14; 40, 12, 7; cf. Grimm on 1 Macc. ix. 8; 2 Macc. iii. 24.\*

ἐκ-μάσσω; impf. ἐξέμασσον; 1 aor. ἐξέμαξα; to wipe off, to wipe away: with acc. of object and dat. of instrument, Lk. vii. 38, 44; Jn. xi. 2; xii. 3; xiii. 5. (Soph., Eur., Hippocr., Aristot., al. Sir. xii. 11; Bar. vi. (ep. Jer.) 12, 23 (13, 24).)\*

ἐκ-μυκτηρίζω; impf. ἐξεμυκτηρίζον; to deride by turning up the nose, to sneer at, scoff at: τινά, Lk. xvi. 14; xxiii. 35. (For γῆ, Ps. ii. 4; [xxxiv. (xxxv.) 16]; 2 K. xix. 21 [here the simple verb]; 1 Esdr. i. 49 Alex.; Ev. Nicod. c. 10. Prof. writ. use the simple verb (fr. μυκτήρ the nose); [cf. W. 25].)\*

ἐκ-νέω; 1 aor. ἐξένευσα; 1. to bend to one side (τῇ κεφαλῇ, Xen. ven. 10, 12). 2. to take one's self away, withdraw: Jn. v. 13, where Chrysostom says that ἐξένευσε is equiv. to ἐξέκλιψε; but others derive the form from ἐκνέω, q. v. (Sept. for γῆ, Judg. iv. 18 Alex.; ἡγῆ, to turn one's self, Judg. xviii. 26 Alex.; 2 K. ii. 24; xxiii. 16; [add 3 Macc. iii. 22; Joseph. antt. 7, 4, 2]. In prof. auth. also transitively, to avoid a thing; as τὰ βέλη, Diod. 15, 87; πλῆγῃ, ib. 17, 100.)\*

ἐκ-νέω; 1. properly, to swim away, escape by swimming, (Thuc. 2, 90). 2. to escape, slip away secretly, ([Pind. Ol. 13, 163]; Eur. Hipp. 470, etc.); in this sense many interpp. take ἐξένευσε in Jn. v. 13. But Jesus withdrew not to avoid danger but the admiration of the people; for the danger first arose after his withdrawal.\*

ἐκ-νήφω; 1 aor. ἐξένηψα; a. prop. to return to one's self from drunkenness, become sober, (Gen. ix. 24; [1 S. xxv. 37]; Joel i. 5; [Sir. xxxiv. (xxxi.) 2]; Lynceus ap. Ath. 4, 5 p. 130 b.). b. metaph. to return to sobriety of mind (cf. ἀνανήφω): 1 Co. xv. 34, (Plut. Dem. 20).\*

ἐκούσιος, -ον, (ἐκών), voluntary: κατὰ ἐκούσιον, of free will, Philem. 14. (Num. xv. 3; καθ' ἐκουσίαν, Thuc. 8, 27 — ["The word understood in the one case appears to be τρόπον (Porphyr. de abst. 1, 9 καθ' ἐκούσιον τρόπον, comp. Eur. Med. 751 ἐκουσίῳ τρόπῳ); in the other, γνώμην so ἐκουσία [doubtful, see L. and S.], ἐξ ἐκουσίας, etc.;" cf. Lobeck, Phryn. p. 4; Bp. Lightf. on Philem. l. c.; cf. W. 463 (432)].)\*

ἐκουσίως, adv., [fr. Eur. down], voluntarily, willingly, of one's own accord: Heb. x. 26 (ἐκ ἀμαρτάνειν [A. V. to sin wilfully] is tacitly opposed to sins committed inconsiderately, and from ignorance or from weakness); 1 Pet. v. 2.\*

ἐκ-παλαι, adv., (fr. ἐκ and πάλαι, formed like ἔκτοτε [cf. W. 24 (23); 422 (393)]; B. 321 (275)], from of old; of a long time: 2 Pet. ii. 3; iii. 5. (A later Grk. word, fr. Philo down; see Lob. ad Phryn. p. 45 sqq.)\*

ἐκ-πειράζω; fut. ἐκπειράσω; [1 aor. ἐξεπείρασα, 1 Co. x. 9<sup>a</sup> L mrg. T WH mrg.]; a word wholly biblical [put by Philo (de congr. erud. grat. § 30, Mang. i. 543) for Sept. πειράζ. in quoting Dent. viii. 2]; to prove, test, thoroughly [A. V. tempt]: τινά, his mind and judgment, Lk. x. 25; τὸν θεόν, to put to proof God's character and power: Mt. iv. 7; Lk. iv. 12, after Dent. vi. 16, where for πειρᾶ;

τὸν Χριστόν, by irreligion and immorality to test the patience or the avenging power of Christ (exalted to God's right hand), 1 Co. x. 9<sup>a</sup> [(yet L T WH Tr txt. κύριον), 9<sup>b</sup> L mrg. T WH mrg. Cf. Ps. lxxvii. (lxxviii.) 18].\*

ἐκ-πέμπω; 1 aor. ἐξέπεμψα; 1 aor. pass. ptep. ἐκπεμφθείς; to send forth, send away: Acts xiii. 4; xvii. 10. [From Hom. down].\*

ἐκ-περισσῶς, adv., exceedingly, out of measure, the more: used of intense earnestness, Mk. xiv. 31 L T Tr WH (for Rec. ἐκ περισσοῦ); not found elsewhere. But see ὑπερεκπερισσῶς.\*

ἐκ-πετάννυμι; 1 aor. ἐξεπέτασα; to spread out, stretch forth: τὰς χεῖρας πρὸς τινα, Ro. x. 21 fr. Is. lxxv. 2. (Eur., Polyb., Plut., Anthol., al.)\*

ἐκ-πηδάω, -ῶ; 1 aor. ἐξεπήδασα; to spring out, leap forth: εἰς τ. ὄχλον, Acts xiv. 14 G L T Tr WH. (εἰς τὸν λαόν, Judith xiv. 17; in Grk. writ. fr. [Soph. and] Hdt. down. Deut. xxxiii. 22.)\*

ἐκ-πίπτω; pf. ἐκπέπτωκα; 2 aor. ἐξέπεσον; 1 aor. ἐξέπεσα (Acts xii. 7 L T Tr WH; Gal. v. 4; on this aor. see [πίπτω and] ἀπέρχομαι); [fr. Hom. down]; to fall out of, to fall down from; 1. prop.: αἱ ἀλύσεις ἐκ τῶν χειρῶν (see ἐκ, I. 3 [cf. W. 427 (398) and De verb. comp. etc. Pt. ii. p. 11]), Acts xii. 7 (ἐκ τῆς θήκης, Is. vi. 13; ἐκ τοῦ οὐρανοῦ, Is. xiv. 12); absol.: Mk. xiii. 25 R G; Acts xxvii. 32; Jas. i. 11; 1 Pet. i. 24; of navigators, ἐκπ. εἰς (i. e. from a straight course) to fall off i. e. be driven into [cf. Stallbaum on Plato's Phileb. p. 106 sq.; al. supply 'from deep water,' and render ἐκπ. to be cast away], Acts xxvii. 17, 26, 29, in this last vs. L T Tr WH have adopted ἐκπ. κατὰ; (often in Grk. writ., as εἰς γῆν, Eur. Hel. 409; εἰς τὸν λιμένα, Thuc. 2, 92). 2. metaph. a. τινός [W. 427 (398), and De verb. comp. etc. u. s.], to fall from a thing, to lose it: τῆς χάριτος, Gal. v. 4; τοῦ ἰδίου σπριγμοῦ, 2 Pet. iii. 17, (τῆς πρὸς τὸν δῆμον εὐνοίας, Plut. Tib. Gracch. 21; βασιλείας, Joseph. antt. 7, 9, 2; also with prepositions, ἐκ τῶν ἐόντων, Hdt. 3, 14; ἀπὸ τῶν ἐλπιδῶν, Thuc. 8, 81); πόθεν, Rev. ii. 5 Rec. (ἐκείθεν, Ael. v. h. 4, 7). b. absol. to perish; to fail, (properly, to fall from a place which one cannot keep, fall from its position): ἡ ἀγάπη, 1 Co. xiii. 8 R G; to fall powerless, fall to the ground, be without effect: of the divine promise of salvation by Christ, Ro. ix. 6.\*

ἐκ-πλέω; [impf. ἐξέπλεον]; 1 aor. ἐξέπλευσα; to sail from, sail away, depart by ship: ἀπὸ with gen. of place, Acts xx. 6; εἰς with acc. of place, Acts xv. 39; xviii. 18. [Soph., Hdt., Thuc., al.]\*

ἐκ-πληρώω; pf. ἐκπεπλήρωκα; to fill full, to fill up completely; metaph. τὴν ἐπαγγελίαν, to fulfil i. e. make good: Acts xiii. 33 (32), as in Polyb. 1, 67, 1. [From Hdt. down].\*

ἐκ-πλήρωσις, -εως, ἡ, a completing, fulfilment: τ. ἡμερῶν τ. ἀγνισμοῦ, the time when the days of purification are to end, Acts xxi. 26. [Dion. Hal., Strab., Philo, al.]\*

ἐκ-πλήσσω, -ττω; Pass., [pres. ἐκπλήσσομαι or -ττομαι (so R G Mt. xiii. 54; Tr WH Acts xiii. 12)]; impf. ἐξ-επλησσόμην; 2 aor. ἐξεπλάγην; com. in Grk. fr. Hom.



down; prop. to strike out, expel by a blow, drive out or away; to cast off by a blow, to drive out; commonly, to strike one out of self-possession, to strike with panic, shock, astonish; Pass. to be struck with astonishment, astonished, amazed; absol.: Mt. xiii. 54; xix. 25; Mk. vi. 2; x. 26; Lk. ii. 48; used of the glad amazement of the wondering people, Mk. vii. 37; ἐπὶ τῇ διδασκῇ, Mt. vii. 28; xxii. 33; Mk. i. 22; xi. 18; Lk. iv. 32; Acts xiii. 12; [ἐπὶ τῇ μεγαλειότητι, Lk. ix. 43], (ἐπὶ τῷ κάλλει, Xen. Cyr. 1, 4, 27; ἐπὶ τῇ θέρᾳ, Ael. v. h. 12, 41; [W. § 33, b.]; by the Greeks also with simple dat. and with acc. of the thing, as Sap. xiii. 4; 2 Macc. vii. 12). [SYN. see φοβέω, fin.]\*

ἐκπνέω: 1 aor. ἐξέπνευσα; to breathe out, breathe out one's life, breathe one's last, expire: Mk. xv. 37, 39; Lk. xxiii. 46, and often in Grk. writ., both without an object (fr. [Soph. Aj. 1026] Eur. down), and with βίον or ψυχὴν added (fr. Aeschyl. down).\*

ἐκπορεύομαι; impf. ἐξεπορεύομην; fut. ἐκπορεύσομαι; (pass. [mid., cf. πορεύω] of ἐκπορεύω to make to go forth, to lead out, with fut. mid.); [fr. Xen. down]; Sept. for נָצַח; to go forth, go out, depart; 1. prop.; with mention of the place whence: ἀπό, Mt. xx. 29; Mk. x. 46; ἔξω (τῆς πόλεως), Mk. xi. 19; ἐκ, Mk. xiii. 1; ἐκείθεν, Mk. vi. 11; παρά τινος, from one's abode, one's vicinity, Jn. xv. 26, (ἀκούσωμεν τὰ ἐκπορευόμενα παρὰ κυρίου, Ezek. xxxiii. 30); without mention of the place whence or whither, which must be learned from the context: Lk. iii. 7; Acts xxv. 4; with mention of the end to which: ἐπὶ τινα, Rev. xvi. 14; πρὸς τινα, Mt. iii. 5; Mk. i. 5; ἐκπορεύεσθαι εἰς ὁδόν, to go forth from some place into the road [or on his way, cf. ὁδός, 1 b.], Mk. x. 17; on Acts ix. 28 see εἰσπορεύομαι, 1 a. demons, when expelled, are said to go out (sc. from the human body): Mt. xvii. 21 R G L; Acts xix. 12 G L T Tr WH. [food (excrement)] to go out i. e. be discharged, Mk. vii. 19. to come forth, ἐκ τῶν μνημείων, of the dead who are restored to life and leave the tomb, Jn. v. 29. 2. fig. to come forth, to issue, to proceed: with the adjuncts ἐκ τοῦ ἀνθρώπου, ἐκ τῆς καρδίας, ἐκ τοῦ στόματος, of feelings, affections, deeds, sayings, Mt. xv. 11, 18; Mk. vii. 15 L T Tr WH, 20; Lk. iv. 22; Eph. iv. 29; [ἔσωθεν ἐκ τῆς καρδίας, Mk. vii. 21; with ἔσωθεν alone, ibid. 23]; πᾶν ῥῆμα ἐκπορ. διὰ στόματος Θεοῦ, every appointment whereby God bids a man to be nourished and preserved, Mt. iv. 4, fr. Deut. viii. 3. to break forth: of lightnings, flames, etc., ἔκ τινος, Rev. iv. 5; ix. 17 sq.; xi. 5. to flow forth: of a river (ἔκ τ.), Rev. xxii. 1. to project, from the mouth of one: of a sword, Rev. i. 16; xix. 15, 21 Rec. to spread abroad, of a rumor: foll. by εἰς, Lk. iv. 37. [SYN. cf. ἔρχομαι, fin.]\*

ἐκπορνέω: 1 aor. ptp. fem. ἐκπορνήσασα; (the prefix ἐκ seems to indicate a lust that gluts itself, satisfies itself completely); Sept. often for נָצַח; to go a whoring, 'give one's self over to fornication' A. V.: Jude 7. Not found in prof. writ. [Test. xii. Patr. test. Dan § 5; Poll. 6, 30 (126).]\*

ἐκπτύω: 1 aor. ἐξέπτυσσα; to spit out (Hom. Od. 5, 322, etc.); trop. to reject, spurn, loathe: τί, Gal. iv. 14, in which sense the Greeks used καταπτύνειν, προσπτύνειν,

πτύνειν, and Philo παραπτύνειν; cf. Kypke and Loesner [or Ellic.] on Gal. i. c.; Lob. ad Phryn. p. 17.\*

ἐκρίζω, -ω: 1 aor. ἐξερίζωσα; Pass., 1 aor. ἐξεριζώθην; 1 fut. ἐκριζωθήσομαι; to root out, pluck up by the roots: τί, Mt. xiii. 29; xv. 13; Lk. xvii. 6; Jude 12. (Jer. i. 10; Zeph. ii. 4; Sir. iii. 9; [Sap. iv. 4]; 1 Macc. v. 51 [Alex.]; 2 Macc. xii. 7; [Sibyll. frag. 2, 21; al.]; Geopon.)\*

ἐκστασις, -εως, ἡ, (ἐξίστημι); 1. univ. in Grk. writ. any casting down of a thing from its proper place or state; displacement, (Aristot., Plut.). 2. a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic (διανοΐας, Deut. xxviii. 28; τῶν λογισμῶν, Plut. Sol. 8), or that of the man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is so drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God, (Philo, quis rerum divin. heres § 53 [cf. 51; B. D. s. v. Trance; Delitzsch, Psychol. v. 5]): ἐπέσειεν [Rec., al. ἐγένετο] ἐπ' αὐτὸν ἔκστασις, Acts x. 10; εἶδεν ἐν ἑκστάσει ὄραμα, Acts xi. 5; γενέσθαι ἐν ἑκστάσει, Acts xxii. 17, cf. 2 Co. xii. 2 sq. 3. In the O. T. and the New amazement [cf. Longin. 1, 4; Stob. flor. tit. 104, 7], the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonder: εἶχεν αὐτὰς τρόμος καὶ ἔκστασις, Mk. xvi. 8; ἐξέστησαν ἑκστάσει μεγάλῃ, Mk. v. 42 (Ezek. xxvi. 16); ἔκστασις ἔλαβεν ἅπαντας, Lk. v. 26; ἐπλήσθησαν θάμβους κ. ἑκστάσεως, Acts iii. 10; (for ἰρρηγῇ, trembling, Gen. xxvii. 33; 1 S. xiv. 15, etc.; ἡρᾶ, fear, 2 Chr. xiv. 14, etc.).\*

ἐκστρέφω: pf. pass. ἐξέστραμμαι; 1. to turn or twist out, tear up, (Hom. Il. 17, 58). 2. to turn inside out, invert; trop. to change for the worse, pervert, corrupt, (Arstph. nub. 554; Sept. Deut. xxxii. 20): Tit. iii. 11.\*

[ἐκσῶζω: 1 aor. ἐξέσωσα; to save from, either to keep or to rescue from danger (fr. Aeschyl. and Hdt. down): εἰς αἰγιαλὸν ἐκσῶσαι τὸ πλοῖον to bring the ship safe to shore, Acts xxvii. 39 WH txt.; al. ἐξῶσαι, see ἐξωθέω, and εἰ I. 7 c.\*]

ἐκταράσσω; post-classical; to agitate, trouble, exceedingly: τ. πόλιν, Acts xvi. 20. (τ. δῆμον, Plut. Coriol. 19, and the like often in Dion Cass. Ps. xvii. (xviii.) 5; Sap. xvii. 3, etc.).\*

ἐκτείνω; [impf. ἐξέτεινον]; fut. ἐκτενῶ; 1 aor. ἐξέτεινα; [fr. Aeschyl., Soph., Hdt. down]; Sept. com. for נָצַח, שָׁרַף and נָחַץ; to stretch out, stretch forth: τὴν χεῖρα (often in Sept.), Mt. viii. 3; xii. 13; xiv. 31; xxvi. 51; Mk. i. 41; iii. 5; Lk. v. 13; vi. 10; Jn. xxi. 18; Acts xxvi. 1; with the addition of ἐπὶ τινα, over, towards, against one — either to point out something, Mt. xii. 49, or to lay hold of a person in order to do him violence, Lk. xxii. 53; ἐκτ. τ. χεῖρα εἰς ἱάσιν, spoken of God, Acts iv. 30; ἀγκύρας, properly, to carry forward [R. V. lay out] the cable to which the anchor is fastened, i. e. to cast anchor, ["the idea of extending the cables runs into that of carrying out and dropping the anchors" (Hackett); cf. B. D.



Am. ed. p. 8009\* last par.], Acts xxvii. 30. [COMP.: ἐπ-, ὑπερ-εκτείνω.]\*

ἐκτελέω, -ῶ: 1 aor. inf. ἐκτελέσαι; to finish, complete: Lk. xiv. 29 sq. (From Hom. down; i. q. תָּמַד, Deut. xxxii. 45.)\*

ἐκ-τένεια, -ας, ἥ, (ἐκτενής), a later Grk. word, (cf. Lob. ad Phryn. p. 311); a. prop. extension. b. intentness (of mind), earnestness: ἐν ἐκτενείᾳ, earnestly, Acts xxvi. 7. (2 Macc. xiv. 38; Judith iv. 9. Cf. Grimm on 3 Macc. vi. 41 [where he refers to Cic. ad Att. 10, 17, 1].)\*

ἐκτενής, -ές, (ἐκτείνω), prop. stretched out; fig. intent, earnest, assiduous: προσευχή, Acts xii. 5 RG (εὐχή, Ignat. [interpol.] ad Eph. 10; δέσεις κ. ἱκεσία, Clem. Rom. 1 Cor. 59, 2); ἀγάπη, 1 Pet. iv. 8. Neut. of the compar. ἐκτενέστερον, as adv., more intently, more earnestly, Lk. xxii. 44 [L br. WH reject the pass.]. (ἐκτενής φίλος, Aeschyl. suppl. 983; Polyb. 22, 5, 4; then very often fr. Philo on; cf. Lob. ad Phryn. p. 311.)\*

ἐκτενῶς, adv., earnestly, fervently: Acts xii. 5 L T Tr WH; ἀγαπᾶν, 1 Pet. i. 22. (Jonah iii. 8; Joel i. 14; 3 Macc. v. 9. Polyb. etc. Cf. Lob. ad Phryn. p. 311; [W. 25; 463 (431)].)\*

ἐκ-τίθημι: 1 aor. pass. ptp. ἐκτεθείς; Mid., impf. ἐξετιθέμην; 2 aor. ἐξεθέμην; to place or set out, expose; 1. prop.: an infant, Acts vii. 21; (Sap. xviii. 5; [Hdt. 1, 112]; Arstph. nub. 531; Ael. v. h. 2, 7; Lcian. de sacrif. 5, and often). 2. Mid. metaph. to set forth, declare, expound: Acts xi. 4; τί, Acts xviii. 26; xxviii. 23; ([Aristot. passim]; Diod. 12, 18; Joseph. antt. 1, 12, 2; Athen. 7 p. 278 d.; al.)\*

ἐκ-τινάσσω: 1 aor. impv. ἐκτινάξατε; 1 aor. mid. ptp. ἐκτιναξάμενος; to shake off, so that something adhering shall fall: τὸν χοῦν, Mk. vi. 11; τὸν κονιορτόν, Mt. x. 14 (where the gen. τῶν ποδῶν does not depend on the verb but on the subst. [L T WH mrg., however, insert ἐκ]); by this symbolic act a person expresses extreme contempt for another and refuses to have any further intercourse with him [B. D. Am. ed. s. v. Dust]; Mid. to shake off for (the cleansing of) one's self: τ. κονιορτόν . . . ἐπὶ τῷ, against one, Acts xiii. 51; τὰ ἱμάτια, dust from garments, Acts xviii. 6. (to knock out, τοὺς ὁδόντας, Hom. Il. 16, 348; Plut. Cat. maj. 14.)\*

ἕκτος, -η, -ον, the sixth: Mt. xx. 5, etc. [From Hom. down.]

ἐκτός, adv., (opp. to ἐντός, q. v.), outside, beyond; a. τὸ ἐκτός, the outside, exterior, with possess. gen., Mt. xxiii. 26 (cf. τὸ ἔξωθεν τοῦ ποτηρίου, 25). On the pleonastic phrase ἐκτός εἰ μὴ, see εἰ, III. 8 d. b. It has the force of a prep. [cf. W. § 54, 6], and is foll. by the gen. [so even in Hom.]; a. outside of: ἐκτός τοῦ σώματος out of the body, i. e. freed from it, 2 Co. xii. 2 sq. (in vs. 3 L T Tr WH read χωρὶς for ἐκτός); εἶναι ἐκτός τοῦ σώμ. [A. V. without the body i. e.], does not pertain to the body, 1 Co. vi. 18. b. beyond, besides, except: Acts xxvi. 22 (where the constr. is οὐδὲν λέγων ἐκτός τούτων, ἅτε οἱ . . . ἐλάλησαν etc. [cf. B. 287 (246); W. 158 (149) sq.]); 1 Co. xv. 27. (Sept. for תָּחַל foll. by תָּחַל, Judg. viii. 26; 1 Chr. x. 13; 2 Chr. ix. 12; xvii. 19.)\*

ἐκ-τρέπω: Pass., [pres. ἐκτρέπομαι]; 2 aor. ἐξέτραπην; 2 fut. ἐκτραπήσομαι; 1. to turn or twist out; pass. in a medical sense, in a fig. of the limbs: ἵνα μὴ τὸ χολὼν ἐκτραπῇ, lest it be wrenched out of (its proper) place, dislocated, [R. V. mrg. put out of joint], (see exx. of this use fr. med. writ. in Steph. Thesaur. iii. col. 607 d.), i. e. lest he who is weak in a state of grace fall therefrom, Heb. xii. 13 [but Lünem., Delitzsch, al., still adhere to the meaning turn aside, go astray; cf. A. V., R. V. txt.]. 2. to turn off or aside; pass. in a mid. sense [cf. B. 192 (166 sq.)], to turn one's self aside, to be turned aside; (intrans.) to turn aside; Hesych.: ἐξέτραπσαν· ἐξέκλιναν, (τῆς ὁδοῦ, Lcian. dial. deor. 25, 2; Ael. v. h. 14, 49 [48]; ἔξω τῆς ὁδοῦ, Arr. exp. Al. 3, 21, 7 [4]; absol. Xen. an. 4, 5, 15; Arstph. Plut. 837; with mention of the place to which, Hdt. 6, 34; Plat. Soph. p. 222 a.; al.); figuratively: εἰς ματαιολογίαν, 1 Tim. i. 6; ἐπὶ τοὺς μύθους, 2 Tim. iv. 4; ὁπίσω τινός, to turn away from one in order to follow another, 1 Tim. v. 15, (εἰς ἀδίκους πράξεις, Joseph. antt. 8, 10, 2). with acc. to turn away from, to shun a thing, to avoid meeting or associating with one: τὰς κενοφονίας, 1 Tim. vi. 20, (τὸν ἔλεγχον, Polyb. 35, 4, 14; Γάλλους ἐκτρέπεσθαι καὶ σύνοδον φεύγειν τὴν μετ' αὐτῶν, Joseph. antt. 4, 8, 40.)\*

ἐκ-τρέφω; fr. Aeschyl. down; 1. to nourish up to maturity; then univ. to nourish: τὴν ἑαυτοῦ σάρκα, Eph. v. 29. 2. to nurture, bring up: τὰ τέκνα, Eph. vi. 4.\*

[ἐκτρομος, adj., (cf. ἔκφοβος), trembling exceedingly, exceedingly terrified: Heb. xii. 21 Tr mrg. WH mrg., after codd. Sin. and Clarom. (al. ἔντρομος, q. v.). Not found elsewhere.]\*

ἐκ-τρωμα, -τος, τό, (ἐκτιτρώσκω to cause or to suffer abortion; like ἐκβρωμα fr. ἐκβιβρώσκω), an abortion, abortive birth; an untimely birth: 1 Co. xv. 8, where Paul likens himself to an ἐκτρωμα, and in vs. 9 explains in what sense: that he is as inferior to the rest of the apostles as an immature birth comes short of a mature one, and is no more worthy of the name of an apostle than an abortion is of the name of a child. (Num. xii. 12; Eccl. vi. 3; Job iii. 16; in Grk. first used by Aristot. de gen. an. 4, 5, 4 [p. 773<sup>b</sup>, 18]; but, as Phrynichus shows, p. 208 sq. ed. Lob., [288 sq. ed. Rutherford], ἀμβλωμα and ἐξάμβλωμα are preferable; [Huxtable in "Expositor" for Apr. 1882 p. 277 sqq.; Bp. Lightft. Ignat. ad Rom. 9 p. 230 sq.].)\*

ἐκ-φέρω; fut. ἐξοίσω; 1 aor. ἐξήνεγκα; 2 aor. ἐξήνεγκον; 1. to carry out, to bear forth: τινά, Acts v. 15; the dead for burial, Acts v. 6, 9 sq. (often so in Grk. writ. fr. Hom. Il. 24, 786 down; see ἐκκομίζω); τί, Lk. xv. 22; 1 Tim. vi. 7. 2. to (bring i. e.) lead out: τινά, Mk. viii. 23 T Tr txt. WH. 3. to bring forth i. e. produce: of the earth bearing plants, Heb. vi. 8 [cf. W. § 45, 6 a.]; (Hdt. 1, 193; Xen. oec. 16, 5; Ael. v. h. 3, 18 and often; Sept., Gen. i. 12; Hag. i. 11; Cant. ii. 13).\*

ἐκ-φεύγω; fut. ἐκφεύξομαι; pf. ἐκπέφευγα; 2 aor. ἐξέφυγον; [fr. Hom. down]; to flee out of, flee away; a. to seek safety in flight; absol. Acts xvi. 27; ἐκ τοῦ οἴκου, Acts xix. 16. b. to escape: 1 Th. v. 3; Heb. ii. 3; τί, Lk. xxi. 36; Ro. ii. 3; τινά, Heb. xii. 25 L T Tr WH;



[τὰς χεῖράς τινος, 2 Co. xi. 33. Cf. W. § 52, 4, 4; B. 146 (128) sq.].\*

**ἐκ-φοβέω**, -ῶ; to frighten away, to terrify; to throw into violent fright: τινά, 2 Co. x. 9. (Deut. xxviii. 26; Zeph. iii. 13, etc.; Thuc., Plat., al.) \*

**ἐκφοβός**, -ον, stricken with fear or terror, exceedingly frightened, terrified: Mk. ix. 6; Heb. xii. 21 fr. Deut. ix. 19. (Aristot. physiogn. 6 [p. 812<sup>b</sup>, 29]; Plut. Fab. 6.)\*

**ἐκ-φύω**; 2 aor. pass. ἐξεφύην (W. 90 (86); B. 68 (60); Krüger § 40, s. v. φύω; [Veitch ibid.]); [fr. Hom. down]; to generate or produce from; to cause to grow out: ὅταν ὁ κλάδος . . . τὰ φύλλα ἐκφύῃ (subj. pres.), when the branch has become tender and puts forth leaves, R (not R<sup>a</sup>) G T WH in Mt. xxiv. 32 and Mk. xiii. 28; [al., retaining the same accentuation, regard it as 2 aor. act. subj. intrans., with τὰ φύλ. as subject; but against the change of subject see Meyer or Weiss]. But Fritzsche, Lehm., Treg., al. have with reason restored [after Erasmus] ἐκφυῖ (2 aor. pass. subj.), which Grsb. had approved: when the leaves have grown out, — so that τὰ φύλλα is the subject.\*

**ἐκ-χέω** and (a form censured by the grammarians, see Lob. ad Phryn. p. 726) ἐκχύνω (whence pres. pass. ptep. ἐκχυνόμενος and in L T Tr WH after the Aeolic form, ἐκχυνόμενος [cf. B. 69 (61); W. § 2, 1 d.; Tdf. Proleg. p. 79]; Mt. xxiii. 35; xxvi. 28; Mk. xiv. 24; Lk. xi. 50 [where Tr txt. WH txt. ἐκκεχυμένον for ἐκχυνόμενον]; xxii. 20 [WH reject the pass.]); impv. plur. ἐκχέετε (Rev. xvi. 1 L T WH; on which uncontr. form cf. Btm. Gram. p. 196 [p. 174 Robinson's trans.]; B. 44 (38); [some would make it a 2 aor., see WH. App. p. 165]); fut. ἐκχεῶ (Acts ii. 17 sq.; Ex. xxix. 12), for which the earlier Greek used ἐκχεύσω (W. 77 (74); [cf. 85 (82); esp. B. 68 (60)]); 1 aor. ἐξέχεα, 3 pers. sing. ἐξέχεε ([whereas the 3 sing. of the impf. is contr. ἔχεε-έχει, cf. Rutherford, New Phryn. p. 299 sq.]; cf. Btm. Gram. p. 196 note \*\*\* [Eng. trans. u. s. note †]), inf. ἐκχεῖν (Ro. iii. 15; Is. lix. 7; Ezek. ix. 8); Pass., [pres. ἐκχεῖται, Mk. ii. 22 R G L Tr mrg. br.; impf. 3 pers. sing. ἐξεχέιτο, Acts xxii. 20 R G, ἐξεχύνετο L T Tr WH]; pf. ἐκκέχυμαι; 1 aor. ἐξεχύθην; 1 fut. ἐκχυθήσομαι (see B. 69 (60) sq.); [fr. Hom. down]; Sept. for פָּשַׁף; to pour out; a. prop.: φιάλην, by meton. of the container for the contained, Rev. xvi. 1-4, 8, 10, 12, 17; of wine, which when the vessel is burst runs out and is lost, Mt. ix. 17; Mk. ii. 22 [R G L Tr mrg. in br.]; Lk. v. 37; used of other things usually guarded with care which are poured forth or cast out: of money, Jn. ii. 15; ἐξεχύθη τὰ σπλάγχνα, of the ruptured body of a man, Acts i. 18 (ἐξεχύθη ἡ κοιλία αὐτοῦ εἰς τ. γῆν, of a man thrust through with a sword, 2 S. xx. 10). The phrase αἷμα ἐκχεῖν or ἐκχύνει(ν) is freq. used of bloodshed: [Mt. xxiii. 35; Lk. xi. 50; Acts xxii. 20; Ro. iii. 15; Rev. xvi. 6\* (where Tdf. αἷματα)]; see αἷμα, 2 a. b. metaph. i. q. to bestow or distribute largely (cf. Fritzsche on Tob. iv. 17 and Sir. i. 8): τὸ πνεῦμα τὸ ἅγιον or ἀπὸ τοῦ πνεύματος, i. e. the abundant bestowal of the Holy Spirit, Acts ii. 33 fr. Joel ii. 28, 29 (iii. 1, 2); ἐπὶ τινα, Acts ii. 17 sq.; x. 45; Tit. iii. 6; ἡ ἀγάπη τοῦ θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις

ἡμῶν διὰ πν. ἁγίου, the Holy Spirit gives our souls a rich sense of the greatness of God's love for us, Ro. v. 5; (ὀργήν, Sir. xxxiii. (xxxvi.) 8, [cf. xvi. 11]). The pass., like the Lat. *effundor*, *me effundo*, is used of those who give themselves up to a thing, rush headlong into it, (γέλωτι, Alciph. r.; εἰς ἐταίρας, Polyb. 32, 11, 4): absol. τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, led astray by the hire of Balaam (i. e. by the same love of reward as Balaam) they gave themselves up, sc. to wickedness, Jude 11, (so ἐκχυθῆναι in Arstph. vesp. 1469 is used absol. of one giving himself up to joy. The passage in Jude is generally explained thus: "for hire they gave themselves up to [R. V. ran riotously in] the error of Balaam"; cf. W. 206 (194) [and De Wette (ed. Brückner) ad loc.]).\*

**ἐκ-χύνω**, and (L T Tr WH) ἐκχύνω, see ἐκχέω. [COMP.: ὑπερ-εκχύνω.]

**ἐκ-χωρέω**, -ῶ; [fr. Soph. and Hdt. on]; to depart from; to remove from in the sense of fleeing from: Lk. xxi. 21. (For פָּרַץ, Am. vii. 12.)\*

**ἐκ-ψύχω**: 1 aor. ἐξέψυξα; to expire, to breathe out one's life (see ἐκπνέω): Acts v. 5, 10; xii. 23. (Hippocr., Jambl.)\*

**ἐκών**, -οῦσα, -όν, unforced, voluntary, willing, of one's own will, of one's own accord: Ro. viii. 20; 1 Co. ix. 17. [From Hom. down.]\*

**ἐλαία**, -ας, ἡ, [fr. Hom. down], Sept. for עֵץ; 1. an olive tree: Ro. xi. 17, 24; plur. Rev. xi. 4. τὸ ὄρος τῶν ἐλαιῶν (for עֵץ הַזַּיִת, Zech. xiv. 4), the Mount of Olives, so called from the multitude of olive-trees which grew upon it, distant from Jerusalem (Joseph. antt. 20, 8, 6) five stadia eastward (cf. Win. RWB. s. v. Oelberg; Arnold in Herzog x. p. 549 sqq.; Furrer in Schenkel iv. 354 sq.; [Grove and Porter in BB.DD.]); Mt. xxi. 1; xxiv. 3; xxvi. 30; Mk. xi. 1; xiii. 3; xiv. 26; Lk. xix. 37; xxii. 39; Jn. viii. 1 Rec.; (on Lk. xix. 29; xxi. 37, see ἐλαιών). 2. an olive, the fruit of the olive-tree: Jas. iii. 12.\*

**ἐλαιον**, -ου, τό, [fr. Hom. down], Sept. chiefly for נֶחֱם, also for נֶחֱם; olive-oil: used for feeding lamps, Mt. xxv. 3 sq. 8; for healing the sick, Mk. vi. 13; Lk. x. 34; Jas. v. 14; for anointing the head and body at feasts (Athen. 15, c. 11) [cf. s. v. μύρον], Lk. vii. 46; Heb. i. 9 (on which pass. see ἀγαλλιασις); mentioned among articles of commerce, Lk. xvi. 6; Rev. vi. 6; xviii. 13. Cf. Win. RWB. s. v. Oel; Furrer in Schenkel iv. 354; Schnedermann, Die bibl. Symbolik des Oelbaumes u. d. Oeles, in the Zeitschr. f. d. luth. Theol. for 1874, p. 4 sqq.; [B. D. s. v. Oil, II. 4; and Mey. ed. Weiss on Mk. vi. 13].\*

**ἐλαιών**, -ῶνος, ὁ, (the ending ῶν in derivative nouns indicating a place set with trees of the kind designated by the primitive, as δαφνῶν, ἰτεῶν, δρυμῶν, κεδρῶν, cf. Btm. Ausf. Spr. ii. p. 422 sqq.; Kühner i. p. 711; [Jelf § 335 d.]); an olive-orchard, a place planted with olive trees, i. e. the Mount of Olives [A. V. Olivet] (see ἐλαία, 1): Acts i. 12 (διὰ τοῦ ἐλαιῶνος ὄρους, Joseph. antt. 7, 9, 2). In Lk. xix. 29; xxi. 37 also we should write τὸ ὄρος τὸ καλούμενον ἐλαιών (so L T Tr, [but WH with R G -ῶν]); likewise in Joseph. antt. 20, 8, 6 πρὸς ὄρος τὸ προσαγο-



ρευόμενον ἐλαίων; b. j. 2, 13, 5 and 5, 2, 3 εἰς (κατὰ) ἐλαίων καλούμενον ὄρος; 6, 2, 8 κατὰ τὸ ἐλαίων ὄρος; [but in Joseph. ll. cc. Bekker edits -ῶν]. Cf. Fritzsche on Mk. p. 794 sq.; B. 22 (19 sq.); W. 182 (171) n. 1; [but see WH. App. p. 158\*]. (The Sept. sometimes render ἡ freely by ἐλαίων, as Ex. xxiii. 11; Deut. vi. 11; 1 S. viii. 14, etc.; not found in Grk. writ.)\*

Ἑλαμίτης (T WH Ἑλαμείτης, [see s. v. εἰ, ι]), -ον, ὁ, an *Elamite*, i. e. an inhabitant of the province of Elymais, a region stretching southwards to the Persian Gulf, but the boundaries of which are variously given (cf. *Win.* RWB. s. v. Elam; *Vaihinger* in *Herzog* iii. p. 747 sqq.; *Dillmann* in *Schenkel* ii. p. 91 sq.; *Schrader* in *Riehm* p. 358 sq.; *Grimm* on 1 Macc. vi. 1; [BB.DD. s. vv. Elam, Elamites]): Acts ii. 9. (Is. xxi. 2; in Grk. writ. Ἑλυμαῖος, and so Judith i. 6.)\*

ἐλάττω [in Jn., Ro.] or -ττων [in Heb., 1 Tim.; cf. B. 7], -ον, (compar. of the Epic adj. ἐλαχύς equiv. to μικρός), [fr. Hom. down], *less*, —either in age (*younger*), Ro. ix. 12; or in rank, Heb. vii. 7; or in excellence, *worse* (opp. to καλός), Jn. ii. 10. Neuter ἑλαττων, adverbially, *less* [sc. than etc., A. V. *under*; cf. W. 239 (225); 595 sq. (554); B. 127 sq. (112)]: 1 Tim. v. 9.\*

ἐλαττωνέω [B. 7], -ῶ: 1 aor. ἡλάττωνησα; (ἑλαττων); not found in prof. auth. [yet see *Aristot. de plant.* 2, 3 p. 825<sup>a</sup>, 23]; *to be less, inferior*, (in possessions): 2 Co. viii. 15 fr. Ex. xvi. 18. (Prov. xi. 24; Sir. xix. (5) 6; also transitively, *to make less, diminish*: Gen. viii. 3; Prov. xiv. 34; 2 Macc. xiii. 19, etc.)\*

ἐλαττώ [B. 7], -ῶ: 1 aor. ἡλάττωσα; Pass., [pres. ἐλαττοῦμαι]; pf. ptep. ἡλαττωμένος; (ἐλάττων); *to make less or inferior*: τινά, in dignity, Heb. ii. 7; Pass. *to be made less or inferior*: in dignity, Heb. ii. 9; *to decrease* (opp. to αὐξάνω), in authority and popularity, Jn. iii. 30. (Many times in Sept.; in Grk. writ. fr. Thuc. on.)\*

ελαύνω; pf. ptep. ἐληλακός; Pass., [pres. ελαύνομαι]; impf. ἡλανύμην; *to drive*: of the wind driving ships or clouds, Jas. iii. 4; 2 Pet. ii. 17; of sailors propelling a vessel by oars, *to row*, Mk. vi. 48; *to be carried in a ship*, to sail, Jn. vi. 19, (often so in Grk. writ. fr. Hom. down; often also with ἡῶα or ναῦν added); of demons driving to some place the men whom they possess, Lk. viii. 29. [Comp.: ἀπ-, συν-ελαύνω.]\*

ελαφρία, -ας, ἡ, (ἐλαφρός), *lightness*; used of levity and fickleness of mind, 2 Co. i. 17; a later word, cf. *Lob.* ad Phryn. p. 343.\*

ελαφρός, -ά, -όν, *light in weight, quick, agile*; a light *φορτίον* is used fig. concerning the commandments of Jesus, easy to be kept, Mt. xi. 30; neut. τὸ ἐλαφρόν, substantively, *the lightness*: τῆς θλίψεως [A. V. *our light affliction*], 2 Co. iv. 17. (From Hom. down.)\*

ἐλάχιστος, -η, -ον, (superl. of the adj. μικρός, but coming fr. ἐλαχύς), [(Hom. h. Mere. 573), Hdt. down], *smallest, least*, —whether in size: Jas. iii. 4; in amount: of the management of affairs, πιστὸς ἐν ἐλαχίστῳ, Lk. xvi. 10 (opp. to ἐν πολλῷ); xix. 17; ἐν ἐλαχίστῳ ἄδικος, Lk. xvi. 10; in importance: what is of the least moment, 1 Co. vi. 2; in authority: of commandments, Mt. v. 19;

in the estimation of men: of persons, Mt. xxv. 40, 45; in rank and excellence: of persons, Mt. v. 19; 1 Co. xv. 9; of a town, Mt. ii. 6. οὐδὲ [R G οὐτε] ἐλάχιστον, not even a very small thing, Lk. xii. 26; ἐμοὶ εἰς ἐλάχιστόν ἐστι (see εἰμί, V. 2 c.), 1 Co. iv. 3.\*

ἐλαχιστότερος, -α, -ον, (compar. formed fr. the superl. ἐλάχιστος; there is also a superl. ἐλαχιστότατος; “it is well known that this kind of double comparison is common in the poets; but in prose, it is regarded as faulty.” *Lob.* ad Phryn. p. 136; cf. W. § 11, 2 b., [also 27 (26); B. 28 (25)]), *less than the least, lower than the lowest*: Eph. iii. 8.\*

ἐλάω, see ελαύνω.

Ἑλεάζαρ, (ἡμῖν whom God helps), ὁ, indecl., *Eleazar*, one of the ancestors of Christ: Mt. i. 15.\*

ἐλέω, adopted for the more com. ἐλεέω (q. v.) by L T Tr WH in Ro. ix. 16 and Jude 23, [also by WH Tr mrg. in 22]; (Prov. xxi. 26 cod. Vat.; 4 Macc. ix. 3 var.; Clem. Rom. 1 Cor. 13, 2; Polye. ad Philip. 2, 2). Cf. W. 85 (82); B. 57 (50); [Mullach p. 252; WH. App. p. 166; Tdf. Proleg. p. 122].\*

ἐλεγμός, -οῦ, ὁ, (ἐλέγχω), *correction, reproof, censure*: 2 Tim. iii. 16 L T Tr WH for R G ἐλεγχον. (Sir. xxi. 6; xxxv. (xxxii.) 17, etc.; for πηρῖα chastisement, punishment, 2 K. xix. 3; Ps. cxlix. 7; [Is. xxxvii. 3; etc.]. Not found in prof. writ.)\*

ἐλεγξίς, -εως, ἡ, (ἐλέγχω, q. v.), *refutation, rebuke*; (Vulg. *correptio*; Augustine, *convictio*): ἔλεγξεν ἔσχεν ἰδίαν παρανομίας, he was rebuked for his own transgression, 2 Pet. ii. 16. (Philostr. vit. Apoll. 2, 22 [p. 74 ed. Olear.]; Sept., Job xxi. 4; xxiii. 2, for ηἵν complaint; [Protevangel. Jacob. 16, 1 τὸ ὕδωρ τῆς ἐλέγξεως κυρίου (Sept. Num. v. 18 τὸ ὕδωρ τοῦ ἐλεγμοῦ).])\*

ἐλεγχος, -ου, ὁ, (ἐλέγχω); 1. *a proof, that by which a thing is proved or tested*, (τὸ πρᾶγμα τὸν ἐλεγχον δώσει, Dem. 44, 15 [i. e. in Phil. 1, 15]; τῆς ἐνψυχίας, Eur. Herc. fur. 162; ἐνθάδ' ὁ ἐλεγχος τοῦ πράγματος, Epict. diss. 3, 10, 11; al.): τῶν [or rather, πραγμάτων] οὐ βλεπομένων, that by which invisible things are proved (and we are convinced of their reality), Heb. xi. 1 (Vulg. *argumentum non apparentium* [Tdf. rerum arg. non parentum]); [al. take the word here (in accordance with the preceding ὑπόστασις, q. v.) of the inward result of proving viz. a conviction; see Lünem. ad loc.]. 2. *conviction* (Augustine, *convictio*): πρὸς ἐλεγχον, for convicting one of his sinfulness, 2 Tim. iii. 16 R G. (Eur., Plat., Dem., al.; Sept. chiefly for πηρῖα.)\*

ἐλέγχω; fut. ἐλέγξω; 1 aor. inf. ἐλέγξαι, impv. ἔλεγξον; [Pass., pres. ἐλέγχομαι; 1 aor. ἐλέγχθην]; Sept. for ηἵρῖ; 1. *to convict, refute, confute*, generally with a suggestion of the shame of the person convicted, [“ἐλέγχειν hat eigentlich nicht die Bedeutung ‘tadeln, schmähen, zurechtweisen,’ welche ihm die Lexika zuschreiben, sondern bedeutet nichts als überführen” (Schmidt ch. iv. § 12)]: τινά, of crime, fault, or error; of sin, 1 Co. xiv. 24; ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται, Jas. ii. 9; ὑπὸ τῆς συνειδήσεως, Jn. viii. 9 R G (Philo, opp. ii. p. 649 [ed. Mang., vi. 203 ed. Richter, frag. περὶ ἀναστάσεως καὶ



κρίσεως] τὸ συνειδὸς ἔλεγχος ἀδέκαστος καὶ πάντων ἀψευδέστατος; foll. by περί with gen. of thing, Jn. viii. 46; xvi. 8, and L T Tr WH in Jude 15, (Arstph. Plut. 574); contextually, *by conviction to bring to light, to expose*: τί, Jn. iii. 20, cf. 21; Eph. v. 11, 13, (Arstph. eccl. 485; τὰ κρυπτά, Artem. oneir. 1, 68; ἐπιστάμενος, ὡς εἰ καὶ λάθοι ἢ ἐπιβουλὴ κ. μὴ ἐλεγχθείη, Hdian. 3, 12, 11 [4 ed. Bekk.]; al.); used of the exposure and confutation of false teachers of Christianity, Tit. i. 9, 13; ταῦτα ἔλεγχε, utter these things by way of refutation, Tit. ii. 15. **2.** *to find fault with, correct*; a. by word; *to reprehend severely, chide, admonish, reprove*: Jude 22 L T Tr txt.; 1 Tim. v. 20; 2 Tim. iv. 2; τινὰ περί τινος, Lk. iii. 19; contextually, *to call to account, show one his fault, demand an explanation*: τινά, from some one, Mt. xviii. 15. **b.** by deed; *to chasten, punish*, (acc. to the trans. of the Hebr. חָרַץ, Ps. xxxvii. (xxxviii.) 2, etc.; Sap. xii. 2): Heb. xii. 5 (fr. Prov. iii. 11); Rev. iii. 19. [On this word cf. J. C. Hare, The Mission of the Comforter, note L; Trench § iv. COMP.: ἐξ-, δια-κατ-(-μαι).]\*

ἐλεεινός, -ή, -όν, (ἐλεος), fr. Hom. down, *to be pitied, miserable*: Rev. iii. 17, [where WH have adopted the Attic form ἐλεινός, see their App. p. 145]; compar. 1 Co. xv. 19. [Cf. W. 99 (94).]\*

ἐλεέω, -ῶ; fut. ἐλήσω; 1 aor. ἤλεσα; Pass., 1 aor. ἡλεθην; 1 fut. ἐληθήσομαι; pf. ptp. ἡλεμένος; (ἐλεος); fr. Hom. down; Sept. most freq. for נָח to be gracious, also for חָנַן to have mercy; several times for רָחַם to spare, and רָחַם to console; *to have mercy on*: τινά [W. § 32, 1 b. a.], *to succor one afflicted or seeking aid*, Mt. ix. 27; xv. 22; xvii. 15; xviii. 33; xx. 30 sq.; Mk. v. 19 [here, by Zeugma (W. § 66, 2 e.), the ὅσα is brought over with an adverbial force (W. 463 (431 sq.), *how*); x. 47 sq.; Lk. xvi. 24; xvii. 13; xviii. 38 sq.; Phil. ii. 27; Jude 22 Rec.; absol. *to succor the afflicted, to bring help to the wretched*, [A. V. *to show mercy*], Ro. xii. 8; pass. *to experience* [A. V. *obtain*] *mercy*, Mt. v. 7. Spec. of God granting even to the unworthy favor, benefits, opportunities, and particularly salvation by Christ: Ro. ix. 15, 16 R G (see ἐλεάω), 18; xi. 32; pass., Ro. xi. 30 sq.; 1 Co. vii. 25; 2 Co. iv. 1; 1 Tim. i. 13, 16; 1 Pet. ii. 10.\*

[Syn. ἐλεέω, οἰκτεῖρω: ἐλ. to feel sympathy with the misery of another, esp. such sympathy as manifests itself in act, less freq. in word; whereas οἰκτ. denotes the inward feeling of compassion which abides in the heart. A criminal begs ἐλεος of his judge; but hopeless suffering is often the object of οἰκτιρμός. Schmidt ch. 143. On the other hand, Fritzsche (Com. on Rom. vol. ii. p. 315) makes οἰκτ. and its derivatives the stronger terms: ἐλ. the generic word for the feeling excited by another's misery; οἰκτ. the same, esp. when it calls (or is suited to call) out exclamations and tears.]

ἐλεημοσύνη, -ης, ἡ, (ἐλέημων), Sept. for רַחֲמִים and רַחֲמִיָּה (see δικαιοσύνη, 1 b.); **1.** *mercy, pity* (Callim. in Del. 152; Is. xxxviii. 18; Sir. xvii. 22 (24), etc.), esp. *as exhibited in giving alms, charity*: Mt. vi. 4; ποιεῖν ἐλεημοσύνην, *to practise the virtue of mercy or beneficence, to show one's compassion*, [A. V. *do alms*], (cf. the similar phrases δικαιοσύνην, ἀλήθειαν, etc. ποιεῖν), Mt. vi. 1 Rec.,

2, 3, (Sir. vii. 10; Tob. iv. 7; xii. 8, etc.; for רַחֲמִים נָחָם, Gen. xlvii. 29); ἐλεημοσύνας, *acts of beneficence, benefactions* [cf. W. 176 (166); B. 77 (67)], Acts x. 2; εἰς τινά, Acts xxiv. 17. Hence **2.** *the benefaction itself, a donation to the poor, alms*, (the Germ. *Almosen* [and the Eng. *alms*] being [alike] a corruption of the Grk. word): ἐλεημοσύνην διδόναι [(Diog. Laërt. 5, 17)], Lk. xi. 41; xii. 33; αἰτεῖν, Acts iii. 2; λαμβάνειν, ib. 3; πρὸς τὴν ἐλεημοσ. for (the purpose of asking) alms, Acts iii. 10; plur., Acts ix. 36; x. 4, 31.\*

ἐλεήμων, -ον, *merciful*: Mt. v. 7; Heb. ii. 17. [From Hom. Od. 5, 191 on; Sept.]\*

[ἐλεινός, see ἐλεεινός.]

ἐλεος, -ου, ὁ, *mercy*: that of God towards sinners, Tit. ii. 5; ἔλεον λαμβάνειν, *to receive i. e. experience*, Heb. iv. 16; that of men: readiness to help those in trouble, Mt. ix. 13 and xii. 7 (fr. Hos. vi. 6); Mt. xxiii. 23. But in all these pass. L T Tr WH have adopted the neut. form τὸ ἔλεος (q. v.), much more com. in Hellenistic writ. than the masc. ὁ ἔλεος, which is the only form in classic Grk. [Soph. (Lex. s. v.) notes τὸ ἔλ. in Polyb. 1, 88, 2; and Pape in Diod. Sic. 3, 18 var.]. The Grk. Mss. of the O. T. also freq. waver between the two forms. Cf. [WH. App. p. 158]; W. 66 (64); B. 22 (20).\*

ἐλεος, -ους, τό, (a form more common in Hellenistic Grk. than the classic ὁ ἔλεος, q. v.), *mercy; kindness or good will towards the miserable and afflicted, joined with a desire to relieve them*; **1.** of men towards men: Mt. ix. 13; xii. 7; xxiii. 23, (in these three pass. acc. to L T Tr WH); Jas. ii. 13; iii. 17; ποιεῖν ἔλεος, *to exercise the virtue of mercy, show one's self merciful*, Jas. ii. 13; with the addition of μετὰ τινος (in imitation of the very com. Hebr. phrase מִצַּחֲמֵי רַחֲמֵי הַשָּׁמַיִם, Gen. xxi. 23; xxiv. 12; Judg. i. 24, etc.; cf. Thiersch, De Pentateuchi vers. Alex. p. 147; [W. 33 (32); 376 (353)]), *to show, afford, mercy to one*, Lk. x. 37. **2.** of God towards men; a. univ.: Lk. i. 50; in benedictions: Gal. vi. 16; 1 Tim. i. 2; 2 Tim. i. 2; [(prob.) Tit. i. 4 R L]; 2 Jn. 3; Jude 2. ἐμεγάλυνε κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, *magnified his mercy towards her, i. e. showed distinguished mercy to her*, (after the Hebr., see Gen. xix. 18), Lk. i. 58. **b.** esp. the mercy and clemency of God in providing and offering to men salvation by Christ: Lk. i. 54; Ro. xv. 9; Eph. ii. 4; [Tit. iii. 5 L T Tr WH; Heb. iv. 16 L T Tr WH]; 1 Pet. i. 3; σπλάγχνα ἐλέους (gen. of quality [cf. W. 611 (568)]), wherein mercy dwells, —as we should say, *the heart of mercy*, Lk. i. 78; ποιεῖν ἔλεος μετὰ τινος (see 1 above), Lk. i. 72; σκεῖν ἐλέους, *vessels (fitted for the reception) of mercy, i. e. men whom God has made fit to obtain salvation through Christ*, Ro. ix. 23; τῷ ὑμετέρῳ ἐλεεί, by (in consequence of, moved by) the mercy shown you in your conversion to Christ, Ro. xi. 31 [cf. W. § 22, 7 (cf. § 61, 3 a.); B. 157 (137)]. **3.** the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life: Jude 21; [2 Tim. i. 16, 18, (on the repetition of κύριος in 18 cf. Gen. xix. 24; 1 S. iii. 21; xv. 22; 2 Chr. vii. 2; Gen. i. 27, etc. W. § 22, 2); but Prof.



ἔλκω (and in later writ. ἐλκύνω also [Veitch s. v.; W. 86 (82)]); impf. ἐλκον (Acts xxi. 30); fut. ἐλκύσω [ἐλκ. Rec.<sup>els</sup> Jn. xii. 32]; 1 aor. ἐλκύσα [([inf. (Jn. xxi. 6) ἐλκύσαι R<sup>bes</sup> els L T WH, -κῦσαι R<sup>st</sup> G Tr)]; cf. *Bttm. Ausf. Spr.* § 114, vol. II. pt. 171; Krüger § 40 s. v.; [*Lob. Paralip.* p. 35 sq.; Veitch s. v.]; fr. Hom. down; Sept. for ἄνωγ; *to draw*; 1. prop.: τὸ δίκτυον, Jn. xxi. 6, 11; μάχαιραν, i. e. unsheathe, Jn. xviii. 10 (Soph. Ant. 1208 (1233), etc.); τινά, a person forcibly and against his will (*our drag, drag off*), ἔξω τοῦ ἱεροῦ, Acts xxi. 30; εἰς τὴν ἀγοράν, Acts xvi. 19; εἰς κηρήτρι, Jas. ii. 6 (πρὸς τὸν δῆμον, Arstph. eqq. 710; and in Latin, as Caes. b. g. 1, 53 (54, 4) cum trinis catenis vincitus traheretur, Liv. 2, 27 cum a lictoribus jam traheretur). 2. metaph. *to draw by inward power, lead, impel*: Jn. vi. 44 (so in Grk. also; as ἐπιθυμία . . . ἐλκούσης ἐπὶ ἡδονάς, Plat.



Phaedr. p. 238 a.; ὑπὸ τῆς ἡδονῆς ἐλκόμενοι, Ael. h. a. 6, 31; likewise 4 Macc. xiv. 13; xv. 8 (11). *trahit sua quaeque voluptas*, Vergil, ecl. 2, 65; πάντας ἐλκίσω πρὸς ἑμαυτὸν, I by my moral, my spiritual, influence will win over to myself the hearts of all, Jn. xii. 32. Cf. Meyer on Jn. vi. 44; [Trench § xxi. COMP.: ἐξ-έλκω.]\*

Ἑλλάς, -ἄδος, ἡ, Greece i. e. Greece proper, as opp. to Macedonia, i. q. Ἀχαΐα (q. v.) in the time of the Romans: Acts xx. 2 [cf. Wetstein ad loc.; Meyer on xviii. 12].\*

Ἑλλην, -ηρος, ὁ; 1. a Greek by nationality, whether a native of the main land or of the Greek islands or colonies: Acts xviii. 17 Rec.; Ἑλληνές τε καὶ βάρβαροι, Ro. i. 14. 2. in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; so that where Ἑλληνες are opp. to Jews, the primary reference is to a difference of religion and worship: Jn. vii. 35 (cf. Meyer ad loc.); Acts xi. 20 G L T Tr [cf. B. D. Am. ed. p. 967]; Acts xvi. 1, 3; [xxi. 28]; 1 Co. i. 22, 23 Rec.; Gal. ii. 3, (Joseph. antt. 20, 11, 2); Ἰουδαῖοι τε καὶ Ἕλληνες, and the like: Acts xiv. 1; xviii. 4; xix. 10, 17; xx. 21; Ro. i. 16; ii. 9, 10; iii. 9; x. 12; 1 Co. i. 24; x. 32; xii. 13; Gal. iii. 28; Col. iii. 11. The word is used in the same wide sense by the Grk. church Fathers, cf. Otto on Tatian p. 2; [Soph. Lex. s. v.]. The Ἑλληνες spoken of in Jn. xii. 20 and Acts xvii. 4 are Jewish proselytes from the Gentiles; see προσήλυτος, 2. [Cf. B. D. s. v. Greece etc. (esp. Am. ed.)]\*

Ἑλληνικός, -ή, -όν, Greek, Grecian: Lk. xxiii. 38 [T WH Tr txt. om. L Tr mrg. br. the cl.]; Rev. ix. 11. [From Aeschyl., Hdt. down].\*

Ἑλληνίς, -ίδος, ἡ; 1. a Greek woman. 2. a Gentile woman; not a Jewess (see Ἑλλην, 2): Mk. vii. 26; Acts xvii. 12.\*

Ἑλληνιστής, -οῦ, ὁ, (fr. ἑλληνίζω to copy the manners and worship of the Greeks or to use the Greek language [W. 94 (89 sq.), cf. 28]), a Hellenist, i. e. one who imitates the manners and customs or the worship of the Greeks, and uses the Greek tongue; employed in the N. T. of Jews born in foreign lands and speaking Greek, [Grecian Jews]: Acts xi. 20 R [WH; see in Ἑλλην, 2]; ix. 29; the name adhered to them even after they had embraced Christianity, Acts vi. 1, where it is opp. to οἱ Ἑβραῖοι, q. v. Cf. Win. RWB. s. v. Hellenisten; Reuss in Herzog v. p. 701 sqq.; [BB.DD. s. v. Hellenist; Farrar, St. Paul, ch. vii.; Wetst. on Acts vi. 1].\*

Ἑλληνιστί, adv., (ἑλληνίζω), in Greek, i. e. in the Greek language: Jn. xix. 20; Acts xxi. 37. [Xen. an. 7, 6, 8; al.]\*

ἑλλογάω, i. q. ἑλλογέω, q. v.

ἑλλογέω [see ἐν, III. 3], -ῶ; [Pass., 3 pers. sing. pres. ἑλλογέται R G L txt T Tr; impf. ἑλλογάτο L mrg. WH; cf. WH. App. p. 166; Tdf. Proleg. p. 122; Mullach p. 252; B. 57 sq. (50); W. 85 (82)]; (λόγος a reckoning, account); to reckon in, set to one's account, lay to one's charge, impute: τοῦτο ἐμοὶ ἐλλόγει (L T Tr WH ἐλλόγα [see reff. above]), charge this to my account, Philem.

18; sin the penalty of which is under consideration, Ro. v. 13, where cf. Fritzsche p. 311. (Inscr. ap. Boeckh i. p. 850 [no. 1732 a.; Bp. Lghtft. adds Edict. Diocl. in Corp. Inscr. Lat. iii. p. 836; see further his note on Philem. 18; cf. B. 57 sq. (50)].)\*

Ἑλμωδάμ (Lchm. Ἑλμαδάμ, T Tr WH Ἑλμαδάμ [on the breathing in codd. see Tdf. Proleg. p. 107]), ὁ, Elmodam or Elmadam, proper name of one of the ancestors of Christ: Lk. iii. 28.\*

ἐλπίζω; impf. ἤλπιζον; Attic fut. ἐλπιδίω (Mt. xii. 21, and often in Sept. [(whence in Ro. xv. 12); cf. B. 37 (32); W. § 13, 1 c.]; the com. form ἐλπίσω does not occur in bibl. Grk.); 1 aor. ἤλπισα; pf. ἤλπισκα; [pres. pass. ἐλπίζομαι]; (ἐλπίς, q. v.); Sept. for פָּצַח to trust; פָּצַח to flee for refuge; וָחַו to wait, to hope; to hope (in a religious sense, to wait for salvation with joy and full of confidence): τί, Ro. viii. 24 sq.; 1 Co. xiii. 7; (τὰ) ἐλπιζόμενα, things hoped for, Heb. xi. 1 [but WH mrg. connect ἐλπ. with the foll. πραγμ.]; once with dat. of the obj. on which the hope rests, hopefully to trust in: τῷ ὀνόματι αὐτοῦ (as in prof. auth. once τῇ τύχῃ, Thuc. 3, 97, 2), Mt. xii. 21 G L T Tr WH [cf. B. 176 (153)]; καθὼς, 2 Co. viii. 5. foll. by an inf. relating to the subject of the verb ἐλπίζω [cf. W. 331 (311); B. 259 (223)]: Lk. vi. 34; xxiii. 8; Acts xxvi. 7; Ro. xv. 24; 1 Co. xvi. 7; Phil. ii. [19], 23; 1 Tim. iii. 14; 2 Jn. 12; 3 Jn. 14; foll. by a pf. inf. 2 Co. v. 11; foll. by ὅτι with a pres. Lk. xxiv. 21; ὅτι with a fut., Acts xxiv. 26; 2 Co. i. 13; xiii. 6; Philem. 22. Peculiar to bibl. Grk. is the constr. of this verb with prepositions and a case of noun or pron. (cf. B. 175 (152) sq. [cf. 337 (290); W. § 33, d.; Ellie. on 1 Tim. iv. 10]): εἰς τινα, to direct hope unto one, Jn. v. 45 (pf. ἠλπίκατε, in whom you have put your hope, and rely upon it [W. § 40, 4 a.]); 1 Pet. iii. 5 L T Tr WH; with addition of ὅτι with fut. 2 Co. i. 10 [L txt. Tr WH br. ὅτι, and so detach the foll. clause]; ἐπὶ τινι, to build hope on one, as on a foundation, (often in Sept.), Ro. xv. 12 (fr. Is. xi. 10); 1 Tim. iv. 10; vi. 17; ἐν τινι, to repose hope in one, 1 Co. xv. 19; foll. by inf. Phil. ii. 19; ἐπὶ with acc. to direct hope towards something: ἐπὶ τι, to hope to receive something, 1 Pet. i. 13; ἐπὶ τὸν θεόν, of those who hope for something from God, 1 Pet. iii. 5 R G; 1 Tim. v. 5, (and often in Sept.). [COMP.: ἀπ-, προ-ἐλπίζω.]\*

ἐλπίς [sometimes written ἐλπίς; so WH in Ro. viii. 20; Tdf. in Acts ii. 26; see (in 2 below, and) the reff. s. v. ἀφείδον], -ίδος, ἡ, (ἐλπω to make to hope), Sept. for פָּצַח and פָּצַח, trust; פָּצַח that in which one confides or to which he flees for refuge; תִּקְוָה expectation, hope; in the classics a vox media, i. e. expectation whether of good or of ill; 1. rarely in a bad sense, expectation of evil, fear; as, ἡ τῶν κακῶν ἐλπίς, Leian. Tyrannic. c. 3; τοῦ φόβου ἐλπίς, Thuc. 7, 61; κακὴ ἐλπίς, Plat. rep. 1 p. 330 e. [cf. legg. 1 p. 644 c. fin.]; ποιηρὰ ἐλπ. Is. xxviii. 19 Sept. 2. much more freq. in the classics, and always in the N. T., in a good sense: expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation: Acts xxiii. 6;



xxvi. 7; Ro. v. 4 sq.; xii. 12; xv. 13; 1 Co. xiii. 13; 1 Pet. i. 3; iii. 15; ἀγαθὴ ἐλπίς (often in prof. auth., as Plat. Phaedo 67c.; plur. ἐλπίδες ἀγαθαί, legg. 1 p. 649 b.; Xen. Ages. 1, 27), 2 Th. ii. 16; ἐλπίς βλεπομένη, hope whose object is seen, Ro. viii. 24; ὁ θεὸς τῆς ἐλπίδος, God, the author of hope, Ro. xv. 13; ἡ πληροφορία τῆς ἐλπίδος, fulness i. e. certainty and strength of hope, Heb. vi. 11; ἡ ὁμολογία τῆς ἐλπ. the confession of those things which we hope for, Heb. x. 23; τὸ καύχημα τῆς ἐλπ. hope wherein we glory, Heb. iii. 6; ἐπεισαγωγή κρείττονος ἐλπίδος, the bringing in of a better hope, Heb. vii. 19; ἐλπίς with gen. of the subj., Acts xxviii. 20; 2 Co. i. 7 (6); Phil. i. 20; with gen. of the obj., Acts xxvii. 20; Ro. v. 2; 1 Co. ix. 10; 1 Th. v. 8; Tit. iii. 7; with gen. of the thing on which the hope depends, ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, Acts xvi. 19; τῆς κλήσεως, Eph. i. 18; iv. 4; τοῦ εὐαγγελίου, Col. i. 23; with gen. of the pers. in whom hope is reposed, 1 Th. i. 3 [cf. B. 155 (136)]. ἐπ' [or ἐφ'] — so Acts ii. 26 LT; Ro. iv. 18 L; viii. 20 (21) T WH; cf. *Scrivener*, *Introd.* etc. p. 565; (but see above, *init.*) ἐλπίδι, relying on hope, having hope, in hope, (Eur. *Herc. fur.* 804; Diod. Sic. 13, 21; ἐπ' ἐλπίδι ἀγαθῇ, Xen. *mem.* 2, 1, 18) [W. 394 (368), cf. 425 (396); B. 337 (290)]: Acts ii. 26 (of a return to life); Ro. iv. 18; with gen. of the thing hoped for added: ζωῆς αἰωνίου, Tit. i. 2; τοῦ μετέχειν, 1 Co. ix. 10 [G L T Tr WH]; in hope, foll. by *ᾧ*, Ro. viii. 20 (21) [but Tdf. reads *διῷ*]; on account of the hope, for the hope [B. 165 (144)], with gen. of the thing on which the hope rests, Acts xxvi. 6. παρ' ἐλπίδα, beyond, against, hope [W. 404 (377)]: Ro. iv. 18 (i. e. where the laws of nature left no room for hope). ἔχειν ἐλπίδα (often in Grk. writ.): Ro. xv. 4; 2 Co. iii. 12; with an inf. belonging to the person hoping, 2 Co. x. 15; ἐλπίδα ἔχειν εἰς [Tdf. πρὸς] θεόν, foll. by acc. with inf. Acts xxiv. 15, (εἰς Χριστὸν ἔχειν τὰς ἐλπίδας, *Acta Thomae* § 28; [τ. ἐλπίδα εἰς τ. ἰησοῦν ἐν τ. πνεύματι ἔχοντες, *Barn. ep.* 11, 11]); ἐπί with dat. of pers. 1 Jn. iii. 3; ἐλπίδα μὴ ἔχοντες, (of the heathen) having no hope (of salvation), Eph. ii. 12; 1 Th. iv. 18; ἡ ἐλπίς ἐστὶν εἰς θεόν, directed unto God, 1 Pet. i. 21. By meton. it denotes **a.** the author of hope, or he who is its foundation, (often so in Grk. auth., as Aeschyl. *choëph.* 776; Thuc. 3, 57; [cf. Ignat. ad Eph. 21, 2; ad Magn. 11 fin.; ad Philad. 11, 2; ad Trall. inser. and 2, 2, etc.]): 1 Tim. i. 1; 1 Th. ii. 19; with gen. of obj. added, τῆς δόξης, Col. i. 27. **b.** the thing hoped for: προσδέχεσθαι τὴν μακαρίαν ἐλπίδα, Tit. ii. 13; ἐλπίδα δικαιοσύνης ἀπεκδέχεσθαι, the thing hoped for, which is righteousness [cf. *Mey. ed. Sieffert* ad l.], Gal. v. 5, (προσδοκῶν τὰς ὑπὸ θεοῦ ἐλπίδας, 2 Macc. vii. 14); διὰ ἐλπίδα τὴν ἀποκειμένην ἐν τοῖς οὐρανοῖς, Col. i. 5; κρατῆσαι τῆς προκειμένης ἐλπίδος, Heb. vi. 18 (cf. Bleek ad loc.). — *Zöckler*, *De vi ac notione vocis ἐλπίς* in *N. T. Gissae* 1856.\*

Ἑλύμας, ὁ, [B. 20 (18)], *Elymas*, an appellative name which Luke interprets as μάγος, — derived either, as is commonly supposed, fr. the Arabic عَليَم (elymon), i. e. wise; or, acc. to the more probable opinion of De-

litzsch (*Zeitschr. f. d. luth. Theol.* 1877, p. 7), fr. the Aramaic ܝܠܝܡ powerful: Acts xiii. 8. [BB.DD. s. v.]\*

Ελωί (L T Ἐλωί, [WH Ελωί; see I, ι]), *Eloi*, Syriac form (ܐܠܝܐ, ܐܠܝܐ) for Hebr. ܐܠܝܐ (Ps. xxi. (xxii.) 2): Mk. xv. 34. [Cf. *Kautzsch*, *Gram. d. Bibl.-Aram.* p. 11.]\*

ἐμαντοῦ, -ης, -οῦ, (fr. ἐμοῦ and αὐτοῦ), reflexive pronoun of 1st pers., of myself, used only in gen., dat., and acc. sing. [cf. B. 110 (96) sqq.]: ἀπ' ἐμαντοῦ, see ἀπό, II. 2 d. aa.; ἐπ' ἐμαντόν, under my control, Mt. viii. 9; Lk. vii. 8; ἐμαντόν, myself, as opp. to Christ, the supposed minister of sin (vs. 17), Gal. ii. 18; tacitly opp. to an animal offered in sacrifice, Jn. xvii. 19; negligently for αὐτὸς ἐμέ, 1 Co. iv. 3 [yet cf. *Mey. ad loc.*]. As in Grk. writers (*Matthiae* § 148 Anm. 2, i. p. 354; *Passow* s. v. p. 883), its force is sometimes so weakened that it scarcely differs from the simple pers. pron. of the first person [yet denied by *Meyer*], as Jn. xii. 32; xiv. 21; *Philem.* 13.

ἐμ-βαίνω [see ἐν, III. 3]; 2 aor. ἐνέβην, inf. ἐμβῆναι, ptep. ἐμβάς; [fr. Hom. down]; to go into, step into: Jn. v. 4 R L; εἰς τὸ πλοῖον, to embark, Mt. viii. 23, and often.

ἐμ-βάλλω [see ἐν, III. 3]: 2 aor. inf. ἐμβαλεῖν; to throw in, cast into: εἰς, Lk. xii. 5. [From Hom. down. COMP.: παρ-εμβάλλω.]\*

ἐμ-βάπτω [see ἐν, III. 3]: 1 aor. ptep. ἐμβάψας; to dip in: τί, Jn. xiii. 26<sup>a</sup> *Lehm.*, 26<sup>b</sup> R G L txt.; τὴν χεῖρα ἐν τῷ τρυβλίῳ, Mt. xxvi. 23; mid. ὁ ἐμβαπτόμενος μετ' ἐμοῦ [*Lehm.* adds τὴν χεῖρα] εἰς τὸ [WH add ἐν in br.] τρυβλίον, Mk. xiv. 20. (*Arstph.*, *Xen.*, al.)\*

ἐμβατεύω [see ἐν, III. 3]; (ἐμβάτης stepping in, going in); to enter; **1.** prop.: πόλιν, Eur. *El.* 595; πατρίδος, Soph. *O. T.* 825; εἰς τὸ ὄρος, *Joseph. antt.* 2, 12, 1; to frequent, haunt, often of gods frequenting favorite spots, as νῆσον, Aeschyl. *Pers.* 449; τῷ χωρίῳ, *Dion. Hal. antt.* 1, 77; often to come into possession of a thing; thus εἰς ναῦν, *Dem.* p. 894, 7 [6 *Dind.*]; τὴν γῆν, *Josh.* xix. 51 Sept.; to invade, make a hostile incursion into, εἰς with acc. of place, 1 Macc. xii. 25, etc. **2.** tropically, (cf. Germ. *eingehen*); **a.** to go into details in narrating: absol. 2 Macc. ii. 30. **b.** to investigate, search into, scrutinize minutely: ταῖς ἐπιστήμας, *Philo*, *plant.* Noé § 19; ἀ μὴ ἑώρακε ἐμβατεύων, things which he has not seen, i. e. things denied to the sight (cf. 1 Jn. iv. 20), Col. ii. 18, — where, if with G L [in ed. min., but in ed. maj. reinserted, yet in br.] T Tr WH *Huther*, *Meyer*, we expunge μὴ, we must render, “going into curious and subtle speculation about things which he has seen in visions granted him”; but cf. *Baumg.-Crusius ad loc.* and W. § 55, 3 e.; [also *Reiche* (*Com. crit.*), *Bleek*, *Hofm.*, al., defend the μὴ. But see Tdf. and WH. ad loc., and Bp. *Lghtft.*'s ‘detached note’; cf. B. 349 (300). Some interpret “(conceitedly) taking his stand on the things which” etc.; see under 1]; *Phavor.* ἐμβατεύσαν· ἐπιβῆναι τὰ ἔνδον ἐξερευνῆσαι ἢ σκοπῆσαι; [similarly *Hesych.* 2293, vol. ii. p. 73 ed. *Schmidt*, cf. his note; further see *reff.* in *Suidas*, col. 1213 d.].\*



ἐμ-βιβάζω: 1 aor. ἐνεβίβασα; to put in or on, lead in, cause to enter; as often in the Greek writ. τινὰ εἰς τὸ πλοῖον: Acts xxvii. 6.\*

ἐμ-βλέπω [see ἐν, III. 3]; impf. ἐνέβλεπον; 1 aor. ἐνέβλεψα, ptep. ἐμβλέψας; to turn one's eyes on; look at; 1. prop.: with acc. Mk. viii. 25, (Anth. 11, 3; Sept. Judg. xvi. 27 [Alex.]); τινί (Plat. rep. 10, 608 d.; Polyb. 15, 28, 3, and elsewhere), Mt. xix. 26; Mk. x. 21, 27; xiv. 67; Lk. xx. 17; xxii. 61; Jn. i. 36, 42 (43), (in all these pass. ἐμβλέψας αὐτῷ or αὐτοῖς λέγει or εἶπεν, cf. Xen. Cyr. 1, 3, 2 ἐμβλέπων αὐτῷ ἔλεγεν). εἰς τ. οὐρανόν, Acts i. 11 R G L, (εἰς τ. γῆν, Is. v. 30; viii. 22; εἰς ὀφθαλμόν, Plat. Alc. 1 p. 132 e.). Absol., οὐκ ἐνέβλεπον I beheld not, i. e. the power of looking upon (sc. surrounding objects) was taken away from me, Acts xxii. 11 [Tr mrg. WH mrg. ἔβλεπ., (2 Chr. xx. 24 [Ald.]; Xen. mem. 3, 11, 10)]. 2. fig. to look at with the mind, to consider: Mt. vi. 26, (Is. li. 1 sq.; Sir. ii. 10; xxxvi. (xxxiii.) 15; with acc. only, Is. v. 12; with dat., 2 Macc. xii. 45).\*

ἐμ-βριμάομαι [see ἐν, III. 3], -ῶμαι, depon. verb, pres. ptep. ἐμβριμώμενος (Jn. xi. 38, where Tdf. ἐμβριμούμενος; see ἐρωτάω, init.); impf. 3 pers. plur. ἐνεβριμῶντο (Mk. xiv. 5, where Tdf. -μούντο, cf. ἐρωτάω u. s.); 1 aor. ἐνεβριμήσασθην, and (Mt. ix. 30 L T Tr WH) ἐνεβριμήθην [B. 52 (46)]; (βριμάομαι, fr. βρίμη, to be moved with anger); to snort in (of horses; Germ. *darein schnauben*): Aeschyl. sept. 461; to be very angry, to be moved with indignation: τινί (Liban.), Mk. xiv. 5 (see above); absol., with addition of ἐν αὐτῷ, Jn. xi. 38; with dat. of respect, ib. 33. In a sense unknown to prof. auth. to charge with earnest admonition, sternly to charge, threateningly to enjoin: Mt. ix. 30; Mk. i. 43.\*

ἐμέω, -ῶ [(cf. Skr. *vam*, Lat. *vom-ere*; Curtius § 452; Vaniček p. 886 sq.)]: 1 aor. inf. ἐμέσαι; to vomit, vomit forth, throw up, fr. Hom. down: τινὰ ἐκ τοῦ στόματος, i. e. to reject with extreme disgust, Rev. iii. 16.\*

ἐμ-μαίνομαι [see ἐν, III. 3]; τινί, to rage against [A. V. to be exceedingly mad against] one: Acts xxvi. 11; besides only in Joseph. antt. 17, 6, 5.\*

Ἐμμανουήλ, ὁ, Immanuel, (fr. מְשִׁיחַ and יְהוֹשֻׁעַ, God with us), i. q. savior, a name given to Christ by Matthew, i. 23, after Is. vii. 14. Acc. to the orthodox interpretation the name denotes the same as θεάνθρωπος, and has reference to the personal union of the human nature and the divine in Christ. [See BB. DD. s. v.]\*

Ἐμμαούς (in Joseph. also Ἀμμαούς), ἡ, Emmaus (Lat. gen. -antis), a village 30 stadia from Jerusalem (acc. to the true reading [so Dind. and Bekk.] in Joseph. b. j. 7, 6, 6; not, as is com. said, foll. the authority of Luke, 60 stadia), apparently represented by the modern Kulonieh (cf. Ewald, Gesch. des Volkes Israel, 2te Ausg. vi. p. 675 sq.; [Caspary, Chronolog. and Geograph. Intr. to the Life of Christ § 191; Sepp, Jerus. u. d. heil. Land, i. 52]): Lk. xxiv. 13. There was a town of the same name in the level country of Judæa, 175 stadia from Jerusalem, noted for its hot springs and for the slaughter of the Syrians routed by Judas Maccabæus, 1 Macc. iii. 40, 57; afterwards fortified by Bacchides,

the Syrian leader, 1 Macc. ix. 50, and from the 3d cent. on called Nicopolis [B. D. s. v. Emmaus or Nicopolis]. A third place of the same name was situated near Tiberias, and was famous for its medicinal springs. Cf. Keim iii. p. 555 sq. (Eng. trans. vi. 306 sq.); Wolff in Riehm p. 376 sq.; [esp. Hackett in B. D. Am. ed. p. 731].\*

ἐμμένω [Tdf. ἐνμένω, Acts xiv. 22; see ἐν, III. 3]; 1 aor. ἐνέμεινα; fr. Aeschyl. and Hdt. down; (Augustine, *immaneo*), to remain in, continue; a. prop. in a place: ἐν τινι, Acts xxviii. 30 T Tr WH. b. to persevere in anything, a state of mind, etc.; to hold fast, be true to, abide by, keep: τῇ πίστει, Acts xiv. 22 (νόμῳ, ὁρκῶς, etc. in the Grk. writ.); ἐν τινι (more rarely so in the classics, as ἐν ταῖς σπονδαῖς, Thuc. 4, 118; ἐν τῇ πίστει, Polyb. 3, 70, 4): ἐν [so R G only] τοῖς γεγραμμένοις, Gal. iii. 10 fr. Deut. xxvii. 26; ἐν τῇ διαθήκῃ, Heb. viii. 9 fr. Jer. xxxviii. (xxxix.) 32. [Cf. W. § 52, 4, 5].\*

ἐμμέσῳ, i. q. ἐν μέσῳ, (see μέσος, 2): Rev. i. 13; ii. 1; iv. 6; v. 6; xxii. 2, in Tdf. ed. 7; [see his Proleg. p. xlviii., (but nowhere in ed. 8, see the Proleg. p. 76 sq.); cf. WH. App. p. 150; B. 8].

Ἐμμόρ (Ἐμμόρ L T Tr, [but WH Ἐμμώρ, see their Intr. § 408]), ὁ, (מֹמֶר i. e. ass), Emmor [or Hamor, acc. to the Hebr.], proper name of a man: Acts vii. 16; see concerning him, Gen. xxxiii. 19; xxxiv. 2 sq.\*

ἐμός, -ή, -όν, (fr. ἐμοῦ), possess. pron. of the first pers., mine; a. that which I have; what I possess: Jn. iv. 34; xiii. 35; [xv. 11 ἡ χαρὰ ἡ ἐμὴ (see μένω, I. 1 b. a.)]; xviii. 36; Ro. x. 1; Philem. 12, and often; τῇ ἐμῇ χειρὶ, with my own hand [B. 117 (102) note], 1 Co. xvi. 21; Gal. vi. 11; Col. iv. 18; as a predicate, Jn. vii. 16; xiv. 24; xvi. 15; substantively, τὸ ἐμόν that which is mine, mine own, esp. my money, Mt. xxv. 27; divine truth, in the knowledge of which I excel, Jn. xvi. 15; univ. in plur. τὰ ἐμά my goods, Mt. xx. 15; Lk. xv. 31. b. proceeding from me: οἱ ἐμοὶ λόγοι, Mk. viii. 38; Lk. ix. 26 [here Tr mrg. br. λόγῳ]; ὁ λόγος ὁ ἐμός, Jn. viii. 37; ἡ ἐντολὴ ἡ ἐμή, Jn. xv. 12; ἡ ἐμή διδασχά, Jn. vii. 16, and in other exx. c. pertaining or relating to me; a. appointed for me: ὁ καιρὸς ὁ ἐμός, Jn. vii. 6. β. equiv. to a gen. of the object: ἡ ἐμή ἀνάμνησις, Lk. xxii. 19; 1 Co. xi. 24; exx. fr. Grk. writ. are given by W. § 22, 7; [Kühner § 454, Anm. 11; Krüger § 47, 7, 8]. γ. ἔστιν ἐμόν it is mine, equiv. to, it rests with me: Mt. x. 23; Mk. x. 40. In connecting the article with this pron. the N. T. writ. do not deviate fr. Attic usage; cf. B. § 124, 6.

ἐμπαίγμωνή [see ἐν, III. 3], -ης, ἡ, (ἐμπαίζω), derision, mockery: 2 Pet. iii. 3 G L T Tr WH. Not found elsewhere.\*

ἐμ-παιγμός [see ἐν, III. 3], -οῦ, ὁ, (ἐμπαίζω), unknown to prof. auth., a mocking, scoffing: Heb. xi. 36; Ezek. xxii. 4; Sir. xxvii. 28; Sap. xii. 25; [Ps. xxxvii. (xxxviii.) 8]; torture inflicted in mockery, 2 Macc. vii. 7 [etc.].\*

ἐμ-παίζω [see ἐν, III. 3]; impf. ἐνέπαιζον; fut. ἐμπαίξω (Mk. x. 34 for the more com. -ξομαι and -ξομαι); 1 aor. ἐνέπαιξα (for the older ἐνέπαισα); Pass., 1 aor. ἐνεπαίχθην (Mt. ii. 16, for the older ἐνεπαίσθην); 1 fut. ἐμπαίξομαι;



(cf. *Lob. ad Phryn.* p. 240 sq.; *Krüger* § 40 s. v. *παίζω*; [*Veitch ibid.*]; *B.* 64 (56) sq.); *to play in*, *τινί*, *Ps.* ciii. (civ.) 26; *Eur. Bacch.* 867. *to play with, trifle with*, (*Lat. illudere*) i. e. **a.** *to mock*: absol., *Mt.* xx. 19; xxvii. 41; *Mk.* x. 34; xv. 31; *Lk.* xxiii. 11; *τινί* (*Hdt.* 4, 134), *Mt.* xxvii. 29, [31]; *Mk.* xv. 20; *Lk.* xiv. 29; xxii. 63; xxiii. 36; in pass. *Lk.* xviii. 32. **b.** *to delude, deceive*, (*Soph. Ant.* 799); in pass. *Mt.* ii. 16, (*Jer.* x. 15).\*

**ἐμ-παίκτης** [see *ἐν*, III. 3], -ον, ὁ, (*ἐμπαίζω*), *a mocker, a scoffer*: 2 *Pet.* iii. 3; *Jude* 18; *playing like children*, *Is.* iii. 4. Not used by prof. auth.\*

**ἐμ-περι-πατέω** [*T WH ἐν*, see *ἐν*, III. 3], -ῶ: fut. *ἐμπεριπατήσω*; *to go about in, walk in*: *ἐν τισι*, among persons, 2 *Co.* vi. 16 *fr. Lev.* xxvi. 12. (*Job* i. 7; *Sap.* xix. 20; [*Philo, Plut.*], *Leian.*, *Achill. Tat.*, al.)\*

**ἐμ-πίπλημι** [not *ἐμπε* μ πλ. (see *ἐν*, III. 3); for euphony's sake, *Lob. ad Phryn.* p. 95; *Veitch* p. 536] and *ἐμπιπλάω* (fr. which form comes the pres. ptep. *ἐμπιπλῶν*, *Acts* xiv. 17 [*W.* § 14, 1 f.; *B.* 66 (58)]); 1 aor. *ἐνέπλησα*; 1 aor. pass. *ἐνεπλήσθην*; pf. pass. ptep. *ἐμπεπλησμένος*; (*Sept.* for *ἐπλή* and in pass. often for *ἐπλή* to be satiated; in *Grk.* writ. fr. *Hom.* down; *to fill up, fill full*: *τινά τινος*, to bestow something bountifully on one, *Lk.* i. 53; *Acts* xiv. 17, (*Jer.* xxxviii. (xxxi.) 14; *Ps.* cvi. (cvii.) 9; *Is.* xxix. 19; *Sir.* iv. 12); *to fill with food*, i. e. *satisfy, satiate*; pass., *Lk.* vi. 25; *Jn.* vi. 12, (*Deut.* vi. 11; viii. 10; *Ruth* ii. 14; *Neh.* ix. 25, etc.); *to take one's fill of, glut one's desire for*: pass. with gen. of pers., one's intercourse and companionship, *Ro.* xv. 24; cf. *Kypke ad loc.*; *τοῦ κάλλους αὐτῆς*, gazing at her beauty, *Sus.* 32.\*

**ἐμ-πύρῳ** [see *ἐν*, III. 3], (for the more com. *ἐμπύρημι*, fr. *πίμπρημι* to burn; on the dropping of the μ cf. *ἐμπίπλημι*, init.); fr. *Hdt.* down; *to burn, set on fire*; pres. infin. pass. *ἐμπιπράσθαι* to be (inflamed, and so) *swollen* (*Hesych.* *πιμπρᾶν . . . φυσᾶν*; *Etym. Magn.* 672, 23 *πιμπρᾶσαι φυνσῶσαι*; *Joseph. antt.* 3, 11, 6; etc.); of the human body *to swell up*: from the bite of a viper, *Acts* xxviii. 6 *Tdf.*, for *R G* etc. *πίμπρασθαι*, q. v. [and *Veitch* s. v. *πίμπρημι*].\*

**ἐμ-πίπτω** [see *ἐν*, III. 3]; fut. *ἐμπεσοῦμαι*; 2 aor. *ἐπέσον*; [fr. *Hom.* down]; *to fall into*: *εἰς βόθυνον*, *Mt.* xii. 11, and *L txt. T Tr WH* in *Lk.* vi. 39; *εἰς φρέαρ*, *Lk.* xiv. 5 [*R G*]; *to fall among robbers, εἰς τοὺς ληστές*, *Lk.* x. 36, and in metaph. phrases, 1 *Tim.* iii. 6 sq.; vi. 9; *εἰς χεῖράς τινος*, into one's power: *τοῦ θεοῦ*, to incur divine penalties, *Heb.* x. 31, as in 2 *S.* xxiv. 14; 1 *Chr.* xxi. 13; *Sir.* ii. 18.\*

**ἐμ-πλέκω** [see *ἐν*, III. 3]: Pass., [pres. *ἐμπλέκομαι*]; 2 aor. ptep. *ἐμπλακείς*; *to interweave*; trop. in pass., with dat. of thing, *to entangle, involve in*: 2 *Tim.* ii. 4; 2 *Pet.* ii. 20. (From *Aeschyl.* down).\*

**ἐμ-πλοκή** [see *ἐν*, III. 3], -ῆς, ἡ, (*ἐμπλέκω*), *an interweaving, braiding, a knot*: *τριχῶν* [*Lehm. om.*], an elaborate gathering of the hair into knots, *Vulg. capillatura*, [*A. V. plaiting*], 1 *Pet.* iii. 3 (*κομῆς*; *Strab.* 17 p. 828).\*

**ἐμ-πνέω** [*T WH ἐν*, see *ἐν*, III. 3]; **1.** *to breathe in or on*, [fr. *Hom.* down]. **2.** *to inhale*, (*Aeschyl.*,

*Plat.*, al.); with partitive gen., *ἀπειλῆς κ. φόνου*, threatening and slaughter were so to speak the element from which he drew his breath, *Acts* ix. 1; see *Meyer ad loc.*, cf. *W.* § 30, 9 c.; [*B.* 167 (146)]; *ἐμπνέον ζωῆς*, *Sept. Josh.* x. 40.\*

**ἐμ-πορεύομαι** [see *ἐν*, III. 3]: depon. pass. with fut. mid. *ἐμπορεύσομαι*; (fr. *ἐμπορος*, q. v.); *to go a trading, to travel for business, to traffic, trade*, (*Thuc.* et sqq.; *Sept.*): *Jas.* iv. 13 [*R<sup>a</sup> G* here give the 1 aor. subj. -σώμεθα]; with the acc. of a thing, *to import for sale* (as *ἔλαιον εἰς Αἴγυπτον*, *Sept. Hos.* xii. 1; *πορφύραν ἀπὸ Φοινίκης*, *Diog. Laërt.* 7, 2; *γλαῦκας*, *Leian. Nigrin. init.*); *to deal in*; *to use a thing or a person for gain*, [*A. V. make merchandise of*], (*ὄραν τοῦ σώματος*, *Joseph. antt.* 4, 6, 8; *Ἀσπασία ἐνπορεύετο πλήθη γυναικῶν*, *Athen.* 13 p. 569 f.): 2 *Pet.* ii. 3; cf. *W.* 223 (209); [*B.* 147 (129)].\*

**ἐμπορία** [see *ἐν*, III. 3], -ας, ἡ, (*ἐμπορος*), *trade, merchandise*: *Mt.* xxii. 5. (*Hesiod.* sqq.; *Sept.*)\*

**ἐμπόριον** [see *ἐν*, III. 3], -ον, τό, (*ἐμπορος*), *a place where trade is carried on, esp. a seaport; a mart, emporium*; (*Plin. forum nundinarium*): *οἶκος ἐμπορίου* a market house (epexeget. gen. [*W.* § 59, 8 a.; *A. V. a house of merchandise*]), *Jn.* ii. 16. (From *Hdt.* down; *Sept.*)\*

**ἐμ-πορος** [see *ἐν*, III. 3], -ον, ὁ, (*πόρος*); **1.** i. q. ὁ ἐπ' ἀλλοτρίας νεὺς πλέων μισθοῦ, ὁ ἐπιβάτης; so *Hesych.*, with whom agree *Phavorinus* and the *Schol. ad Arstph.* *Plut.* 521; and so the word is used by *Homer.* **2.** after *Hom.* one on a journey, whether by sea or by land, esp. *for traffic*; hence **3.** a merchant, (opp. to *κάπηλος* a retailer, petty tradesman): *Rev.* xviii. 3, 11, 15, 23; *ἄνθρωπος ἔμπορος* (see *ἄνθρωπος*, 4 a.), *Mt.* xiii. 45 [*WH txt. om. ἄνθρ.*]. (*Sept.* for *ἡδὲ* and *ἡδὲ*)\*

**ἐμ-πρήθω**: 1 aor. *ἐνέπρησα*; fr. *Hom.* down; *Sept.* for *ἡρῆ* and *ἡρῆ*; *to burn; destroy by fire*: *τὴν πόλιν*, *Mt.* xxii. 7.\*

**ἐμ-προσθεν** (*Tdf.* in *Rev.* iv. 6 *ἐμπρ.* [see *ἐν*, III. 3; cf. *Bttm.* 8]), adv. of place and of time, (fr. *ἐν* and *πρόσθεν*, prop. in the fore part); [fr. *Hdt.* down]; *Sept.* chiefly for *ἡδὲ*; *before*. In the *N. T.* used only of place; **1.** adverbially, *in front, before*: *Rev.* iv. 6 (opp. to *ὀπίσθεν*, as in *Palaeph.* 29, 2). *before*: *πορεύεσθαι*, to precede, to go before, *Lk.* xix. 28; *προδραμὼν ἐμπροσθεν*, ib. 4 [*T WH* *εἰς τὸ ἔμπρ.*, cf. *Hdt.* 4, 61 (8, 89)], like *προπορεύεσθαι ἐμπροσθεν*, *Xen. Cyr.* 4, 2, 23 [fig. *Plato, Gorg.* p. 497 a. *πρόϊτι εἰς τὸ ἔμπρ.*]; *τὰ ἐμπροσθεν* the things which lie before one advancing, the goal set before one, *Phil.* iii. 13 (14) (opp. to *τὰ ὀπίσω*). **2.** it serves as a prep., with the gen. [*B.* 319 (274); *W.* § 54, 6]; *a. before*, i. e. in that local region which is in front of a person or a thing: *Mt.* v. 24; vii. 6; *Lk.* v. 19; xiv. 2; to prostrate one's self *ἐμπροσθεν τῶν ποδῶν τινος*, *Rev.* xix. 10; xxii. 8; *γονυπετεῖν ἔμπρ. τινος*, *Mt.* xxvii. 29; *πορεύεσθαι ἔμπρ. τινος*, to go before one, *Jn.* x. 4; *ἀποστέλλεσθαι ἔμπρ. τινος*, to be sent before one, *Jn.* iii. 28; *σαλπίζειν ἔμπρ. τινος*, *Mt.* vi. 2; *τὴν ὁδὸν κατασκευάσαι*, where *ἔμπρ. τινος* is nearly equiv. to a dat. [cf. *B.* 172 (150)], *Mt.* xi. 10; *Mk.* i. 2 *Rec.*; *Lk.* vii. 27. **b.** *before, in the presence of*, i. q. *opposite to, over against*



one: στήναι, Mt. xxvii. 11; ὁμολογεῖν and ἀρνεῖσθαι [B. 176 (153)], Mt. x. 32 sq.; xxvi. 70; Lk. xii. 8, [9 Lehm.]; also Gal. ii. 14; 1 Th. i. 3; ii. 19; iii. 9, 13; *before one*, i. e. at his tribunal: Mt. xxv. 32; xxvii. 11; Lk. xxi. 36; Acts xviii. 17; 2 Co. v. 10; 1 Th. ii. 19; [1 Jn. iii. 19]. Here belong the expressions εὐδοκία, θέλημά ἐστι ἔμπροσθεν θεοῦ, *it is the good pleasure, the will of God*, Mt. xi. 26; xviii. 14; Lk. x. 21, formed after Chald. usage; for in 1 S. xii. 22 the words הָיָה לַיהוָה, *God wills*, Jonathan the targumist renders "דָּרְשָׁנוּ עִי"; cf. Fischer, De vitis lex. N. T. etc. p. 329 sq.; [cf. B. 172 (150)]. *c. before i. e. in the sight of one*: Mt. v. 16; vi. 1; xvii. 2; xxiii. 13 (14); Mk. ii. 12 T Tr mrg. WH; ix. 2; Lk. xix. 27; Jn. xii. 37; Acts x. 4 L T Tr WH. *d. before*, denoting rank: γεγονέναι ἔμπρ. τινος, to have obtained greater dignity than another, Jn. i. 15, 30, also 27 R L Br.; (Gen. xlviii. 20 ἔθηκε τὸν Ἐφραίμ ἔμπροσθεν τοῦ Μανασσῆ; [cf. Plat. legg. 1, 631 d.; 5, 743 e.; 7, 805 d.]).\*

*ἐμπτύω* [see ἐν, III. 3]; impf. ἐνέπτυνον; fut. ἐμπτύσω; 1 aor. ἐνέπτυσσα; fut. pass. ἐμπτυσθήσομαι; [fr. Hdt. down]; *to spit upon*: τινί, Mk. x. 34; xiv. 65; xv. 19; εἰς τὸ πρόσωπόν τινος, Mt. xxvi. 67 (Num. xii. 14; Plut. ii. p. 189 a. [i. e. reg. et imper. apotheg. Phoc. 17]); κατὰ τὸ πρόσωπον τινα, Deut. xxv. 9); εἰς τινα, Mt. xxvii. 30; Pass. *to be spit upon*: Lk. xviii. 32. Muson. ap. Stob. floril. 19, 16. Cf. Lob. ad Phryn. x. 17; [Rutherford, New Phryn. p. 66].\*

*ἐμφανής* [see ἐν, III. 3], -ής, (ἐμφαίνω to show in, exhibit), *manifest*: γίνομαι τινί, in its literal sense, Acts x. 40; fig., of God giving proofs of his saving grace and thus manifesting himself, Ro. x. 20 fr. Is. lxxv. 1. [From Aeschyl. down].\*

*ἐμφανίζω* [see ἐν, III. 3]; fut. ἐμφανίσω [B. 37 (32)]; 1 aor. ἐνεφάνισα; 1 aor. pass. ἐνεφανίσθην; fr. Xen. and Plato down; (ἐμφανής); *1. to manifest, exhibit to view*: ἐαυτὸν τινι, prop. to present one's self to the sight of another, manifest one's self to (Ex. xxxiii. 13), Jn. xiv. 22; metaph. of Christ giving evidence by the action of the Holy Spirit on the souls of the disciples that he is alive in heaven, Jn. xiv. 21. Pass. *to show one's self, come to view, appear, be manifest*: τινί (of spectres, Sap. xvii. 4; αὐτοῖς θεοῦ ἐμφανίεσθαι λέγοντες, Diog. Laërt. prooem. 7; so of God, Joseph. antt. 1, 13, 1), Mt. xxvii. 53; τῷ προσώπῳ τοῦ θεοῦ, of Christ appearing before God in heaven, Heb. ix. 24; (of God imparting to souls the knowledge of himself, Sap. i. 2; Theoph. Ant. ad Autol. 1, 2, 4). *2. to indicate, disclose, declare, make known*: foll. by ὅτι, Heb. xi. 14; with dat. of pers. Acts xxiii. 15; τὶ πρὸς τινα, ib. 22; τὶ κατὰ τινος, to report or declare a thing against a person, to inform against one, Acts xxiv. 1; xxv. 2; περὶ τινος, about one, Acts xxv. 15. [Syn. see δηλώω].\*

*ἐμφοβος* [see ἐν, III. 3], -ον, (φόβος), *thrown into fear, terrified, affrighted*: Lk. xxiv. 5, [37]; Acts x. 4; (xxii. 9 Rec.); xxiv. 25; Rev. xi. 13. Theophr. char. 25 (24), 1; [1 Macc. xiii. 2; in a good sense, Sir. xc. 24 (21)]. (Actively, *inspiring fear, terrible*, Soph. O. C. 39.)\*

*ἐμφυσάω*, -ῶ [see ἐν, III. 3]: 1 aor. ἐνεφύσησα; *to blow*

or *breathe on*: τινί, Jn. xx. 22, where Jesus, after the manner of the Hebrew prophets, expresses by the symbolic act of breathing upon the apostles the communication of the Holy Spirit to them, — having in view the primary meaning of the words פָּחַח and πνεῦμα [cf. e. g. Ezek. xxxvii. 5]. (Sept.; Diosc., Aret., Geop., al.; [to inflate, Aristot., al.].)\*

*ἐμ-φυτος* [see ἐν, III. 3], -ον, (ἐμφύω to implant), in prof. auth. [fr. Hdt. down] *inborn, implanted by nature*; cf. Grimm, Exeget. Hdb. on Sap. [xii. 10] p. 224; *implanted by others' instruction*: thus Jas. i. 21 τὸν ἔμφυτον λόγον, the doctrine implanted by your teachers [al. by God; cf. Brückner in De Wette, or Luther ad loc.], δέξασθε ἐν πραύτητι, receive like mellow soil, as it were.\*

*ἐν*, a preposition taking the dative after it; Hebr. עַל; Lat. *in* with abl.; Eng. *in, on, at, with, by, among*. [W. § 48 a.; B. 328 (282) sq.] It is used

*I. LOCALLY*; *1. of Place proper*; *a. in the interior of some whole*; within the limits of some space: ἐν γαστρί, Mt. i. 18; ἐν Βηθλεέμ, Mt. ii. 1; ἐν τῇ πόλει, Lk. vii. 37; ἐν τῇ Ἰουδαίᾳ, ἐν τῇ ἐρήμῳ, ἐν τῷ πλοίῳ, ἐν τῷ οὐρανῷ, and innumerable other exx. *b. in (on) the surface of a place*, (Germ. *auf*): ἐν τῷ ὄρει, Jn. iv. 20 sq.; Heb. viii. 5; ἐν πλατεί, 2 Co. iii. 3; ἐν τῇ ἀγορᾷ, Mt. xx. 3; ἐν τῇ ὁδῷ, Mt. v. 25, etc. *c. of proximity, at, near, by*: ἐν ταῖς γωνίαις τῶν πλατειῶν, Mt. vi. 5; ἐν τῷ Σιλωάμ, at the fountain Siloam, Lk. xiii. 4; ἐν τῷ γαζοφυλακίῳ, Jn. viii. 20 [see B.D. Am. ed. s. v. Treasury; and on this pass. and the preceding cf. W. 385 (360)]; καθίζειν ἐν τῇ δεξιᾷ θεοῦ etc., at the right hand: Heb. i. 3; viii. 1; Eph. i. 20. *d. of the contents of a writing, book, etc.*: ἐν τῇ ἐπιστολῇ, 1 Co. v. 9; ἐν κεφαλίδι βιβλίου γράφειν, Heb. x. 7; ἐν τῇ βίβλῳ, τῷ βιβλίῳ, Rev. xiii. 8; Gal. iii. 10; ἐν τῷ νόμῳ, Lk. xxiv. 44; Jn. i. 45 (46); ἐν τοῖς προφήταις, in the book of the prophets, Acts xiii. 40; ἐν Ἠλίᾳ, in that portion of Scripture which treats of Elijah, Ro. xi. 2, cf. Fritzsche ad loc.; [Delitzsch, Brief a. d. Römer, p. 12; W. 385 (360); B. 331 (285)]; ἐν Δαυὶδ, in the Psalms of David, Heb. iv. 7 [see Δαβίδ, fin.]; ἐν τῷ Ὠσηέ, in the prophecies of Hosea, Ro. ix. 25. *e. trop. applied to things not perceived by the senses*, as ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Mt. v. 28; xiii. 19; 2 Co. iv. 6, and often; ἐν ταῖς συνειδήσεσι, 2 Co. v. 11. *2. with dat. of a Person, in the person, nature, soul, thought of any one*: thus ἐν τῷ θεῷ κέκρυπται ἡ ζωὴ ὑμῶν, it lies hidden as it were in the bosom of God until it shall come forth to view, Col. iii. 3, cf. Eph. iii. 9; ἐν αὐτῷ, i. e. in the person of Christ, κατοικεῖ πάν τὸ πλήρωμα etc., Col. i. 19; ii. 3 [(?), 9]. phrases in which ἡ ἀμαρτία is said to dwell in men, Ro. vii. 17 sq.; or ὁ Χριστὸς (the mind, power, life of Christ) εἶναι, [Jn. xvii. 26]; Ro. viii. 10; 2 Co. xiii. 5; μένειν, Jn. vi. 56; [xv. 4, 5]; ζῆν, Gal. ii. 20; μορφοῦσθαι, Gal. iv. 19; λαλεῖν, 2 Co. xiii. 3; ὁ λόγος τοῦ θεοῦ εἶναι, 1 Jn. i. 10; μένειν, Jn. v. 38; ἐνοικεῖν or οἰκεῖν ὁ λόγος τοῦ Χριστοῦ, Col. iii. 16; τὸ πνεῦμα (of God, of Christ), Ro. viii. 9, 11; 1 Co. iii. 16; 2 Tim. i. 14; τὸ ἐν τινι χάρισμα, 1 Tim. iv. 14; 2 Tim. i. 6; ἐνεργεῖν ἐν τινι, Mt. xiv. 2; Eph. ii. 2; 1 Co.



xii. 6, etc.; ἐνεργεῖσθαι, Col. i. 29; κατεργάζεσθαι, Ro. vii. 8. after verbs of revealing, manifesting: ἀποκαλύψαι ἐν ἐμοί, in my soul, Gal. i. 16; φανερόν ἐστιν ἐν αὐτοῖς, Ro. i. 19. ἐν ἑαυτῷ, ἐν ἑαυτοῖς, within one's self i. e. in the soul, spirit, heart: after the verbs εἰδέναι, Jn. vi. 61; εἰπεῖν, Lk. vii. 39; xviii. 4; ἐμβριμάσθαι, Jn. xi. 38; στεναῖν, Ro. viii. 23; διαλογίζεσθαι, Mk. ii. 8 (alternating there with ἐν ταῖς καρδίαις, cf. vs. 6); Lk. xii. 17; διαπορεῖν, Acts x. 17; λέγειν, Mt. iii. 9; ix. 21; Lk. vii. 49; also 2 Co. i. 9; for other exx. of divers kinds, see εἰμί, V. 4 e. 3. it answers to the Germ. *an* [on; often freely to be rendered in the case of, with, etc. W. § 48, a. 3 a.], when used a. of the person or thing on whom or on which some power is operative: ἵνα οὕτω γένηται ἐν ἐμοί, 1 Co. ix. 15; ποιεῖν τι ἐν τῷ, Mt. xvii. 12; Lk. xxiii. 31; cf. Matthiae ii. p. 1341; [W. u. s. and 218 (204 sq.); B. 149 (130)]. b. of that in which something is manifest [W. u. s.]: μανθάνειν ἐν τινι, 1 Co. iv. 6; γινώσκειν, Lk. xxiv. 35; Jn. xiii. 35; 1 Jn. iii. 19 (exx. fr. the classics are given by Passow i. 2 p. 908\*; [cf. L. and S. s. v. A. III.]); likewise of that in which a thing is sought: ζητεῖν ἐν τινι, 1 Co. iv. 2. c. after verbs of stumbling, striking: προσκώπτειν, Ro. xiv. 21; παταίνει, Jas. ii. 10; σκανδαλίζεσθαι, q. v. in its place. 4. with, among, in the presence of, with dat. of pers. (also often in the classics; cf. Matthiae ii. p. 1340; W. 385 (360) and 217 sq. (204)): 1 Co. ii. 6; ἐν ὀφθαλμοῖς ἡμῶν, Mt. xxi. 42; ἐν ἐμοί, in my judgment, 1 Co. xiv. 11; [perh. add Jude 1 L T Tr WH; but cf. 6 b. below]. To this head some refer ἐν ὑμῖν, 1 Co. vi. 2, interpreting it in your assembly, cf. Meyer ad loc.; but see 5 d. γ. 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts, [W. § 48, a. 1 b.]; a. in i. q. among, with collective nouns: ἐν τῷ ὄχλῳ, Mk. v. 30 [W. 414 (386)]; ἐν τῇ γενεᾷ ταύτῃ, among the men of this age, Mk. viii. 38; ἐν τῷ γένει μου, in my nation i. e. among my countrymen, Gal. i. 14; esp. with dat. plur. of persons, as ἐν ἡμῖν, ἐν ὑμῖν, among us, among you, ἐν ἀλλήλοις, among yourselves, one with another: Mt. ii. 6; xi. 11; Mk. ix. 50; Lk. i. 1; Jn. i. 14; xiii. 35; Acts ii. 29; 1 Co. iii. 18; v. 1, and often. b. of the garments with (in) which one is clad: ἐν ἐνδύμασι and the like, Mt. vi. 15; Mk. xii. 38; Lk. xxiv. 4; Jn. xx. 12; Acts x. 30; Heb. xi. 37; Jas. ii. 2; Rev. iii. 4; ἡμφιεσμένον ἐν ἱματίοις, Mt. xi. 8 [T Tr WH om. L br. ἱματ.]; Lk. vii. 25; περιβάλλεσθαι ἐν ἱματίοις, Rev. iii. 5; iv. 4 [L WH txt. om. ἐν]. c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp. after verbs of coming, (ἐν of accompaniment), where we often say with: ἐν δέκα χιλιάσιν ἱππαντᾶν, Lk. xiv. 31; ἦλθεν ἐν μυριάσι, Jude 14; cf. Grimm on 1 Macc. i. 17; εἰσέρχεσθαι ἐν αἵματι, Heb. ix. 25; ἐν τῷ ὕδατι κ. ἐν τῷ αἵματι, 1 Jn. v. 6 (i. e. with the water of baptism and the blood of atonement, by means of both which he has procured the pardon of our sins, of which fact we are assured by the testimony of the Holy Spirit); ἐν ῥάβδῳ, 1 Co. iv. 21; ἐν πληρώματι εὐλογίας, Ro. xv. 29; φθάνειν

ἐν τῷ εὐαγγελίῳ, 2 Co. x. 14; ἐν πνεύματι κ. δυνάμει Ἠλίου, imbued or furnished with the spirit and power of Elijah, Lk. i. 17; ἐν τῇ βασιλείᾳ αὐτοῦ, furnished with the regal power of the Messiah, possessed of his kingly power, [B. 330 (284)]: Mt. xvi. 28; Lk. xxiii. 42 [WH txt. L mrg. Tr mrg. εἰς τὴν β.]. Akin is its use d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep.  $\text{ב}$  much more common in the sacred writ. than in prof. auth. (cf. W. § 48, a. 3 d.; B. 181 (157) and 329 (283) sq.), where we say with, by means of, by (through); a. in phrases in which the primitive force of the prep. is discernible, as ἐν πυρὶ κατακαίειν, Rev. xvii. 16 [Tom. WH br. ἐν]; ἐν ἁλατι ἀλίξειν or ἀρτύειν, Mt. v. 13; Mk. ix. 50; Lk. xiv. 34; ἐν τῷ αἵματι λευκάνειν, Rev. vii. 14; ἐν αἵματι καθαρίζειν, Heb. ix. 22; ἐν ὕδατι βαπτίζειν, Mt. iii. 11, etc. (see βαπτίζω, II. b. bb.). β. with the dat., where the simple dat. of the instrument might have been used, esp. in the Revelation: ἐν μαχαίρᾳ, ἐν ῥομφαίᾳ ἀποκτείνειν, Rev. vi. 8; xiii. 10; πατάσσειν, Lk. xxii. 49; ἀπολλυσθαι, Mt. xxvi. 52; καταπατεῖν ἐν τοῖς ποσίν, Mt. vii. 6; ἐν βραχίονι αὐτοῦ, Lk. i. 51; ἐν δακτύλῳ θεοῦ, Lk. xi. 20, and in other exx.; of things relating to the soul, as ἐν ἁγιασμῷ, 2 Th. ii. 13 [W. 417 (388)]; 1 Pet. i. 2; ἐν τῇ παρακλήσει, 2 Co. vii. 7; ἐν προσευχῇ, Mt. xvii. 21 [T WH om. Tr br. the vs.]; εὐλογεῖν ἐν εὐλογίᾳ, Eph. i. 3; δικαιοῦσθαι ἐν τῷ αἵματι, Ro. v. 9. γ. more rarely with dat. of pers., meaning aided by one, by the intervention or agency of some one, by (means of) one, [cf. W. 389 (364); B. 329 (283) sq.]: ἐν τῷ ἀρχοντι τῶν δαιμονίων, Mt. ix. 34; ἐν ἑτερογλώσσους, 1 Co. xiv. 21; κρίνειν τ. οἰκουμένην ἐν ἀνδρί, Acts xvii. 31; ἐν ὑμῖν κρίνεται ὁ κόσμος (preceded by οἱ ἅγιοι τὸν κόσμον κρινούσιν), 1 Co. vi. 2; ἐργάζεσθαι ἐν τινι, Sir. xiii. 4; xxx. 13, 34. δ. foll. by an inf. with the article, in that (Germ. *dadurch* *dass*), or like the Lat. gerund [or Eng. participial noun; cf. B. 264 (227)]: Acts iii. 26; iv. 30; Heb. ii. 8; viii. 13. e. of the state or condition in which anything is done or any one exists, acts, suffers; out of a great number of exx. (see also in γίνομαι, 5 f., and εἰμί, V. 4 b.) it is sufficient to cite: ἐν βασάνοις, Lk. xvi. 28; ἐν τῷ θανάτῳ, 1 Jn. iii. 14; ἐν ζωῇ, Ro. v. 10; ἐν τοῖς δεσμοῖς, Philem. 13; ἐν πειρασμοῖς, 1 Pet. i. 6; ἐν ὁμοιώματι σαρκός, Ro. viii. 3; ἐν πολλῷ ἀγῶνι, 1 Th. ii. 2; ἐν δόξῃ, Phil. iv. 19; 2 Co. iii. 7 sq.; σπείρεται ἐν φθορᾷ κτλ. it (sc. that which is sown) is sown in a state of corruption, sc.  $\text{ὄν}$ , 1 Co. xv. 42 sq.; ἐν ἐτοιμῷ ἔχειν, to be prepared, in readiness, 2 Co. x. 6; ἐν ἐκστάσει, Acts xi. 5; xxii. 17; very often so used of virtues and vices, as ἐν εὐσεβείᾳ κ. σεμνότητι, 1 Tim. ii. 2; ἐν ἁγιασμῷ, 1 Tim. ii. 15; ἐν κανόντῃ ζωῆς, Ro. vi. 4; ἐν τῇ ἀνοχῇ τοῦ θεοῦ, Ro. iii. 26 (25); ἐν κακίᾳ καὶ φθόνῳ, Tit. iii. 3; ἐν πανουργίᾳ, 2 Co. iv. 2; also with  $\text{αἰ}$  adverbial force: as ἐν δυνάμει, powerfully, with power [W. § 51, 1 e.; B. 330 (284)], Mk. ix. 1; Ro. i. 4; Col. ii. 29; 2 Th. i. 11; κρίνειν ἐν δικαιοσύνῃ, Acts xvii. 31; Rev. xix. 11; ἐν χαρᾷ, in joy, joyful, Ro. xv. 32; ἐν ἐκτενείᾳ, Acts xxvi. 7; ἐν σπουδῇ, Ro. xii. 8; ἐν χάριτι, Gal. i. 6; 2 Th. ii. 16; ἐν τάχει, Lk.



xviii. 8; Ro. xvi. 20; Rev. i. 1. [Here perh. may be introduced the noteworthy adv. phrase ἐν πᾶσι τούτοις, with all this, Lk. xvi. 26 Lmrg. T Trmrg. WH for R G ἐπὶ π. τ. (see ἐπὶ, B. 2 d.); also ἐν πᾶσιν, in all things [R. V. *withal*], Eph. vi. 16 Ltxt. T Tr WH.] A similar use occurs in speaking f. of the form in which anything appears or is exhibited, where ἐν may be represented by the Germ. *als* [Eng. *as*]; twice so in the N. T.: σοφίαν λαλεῖν ἐν μυστηρίῳ (as a mystery [here A. V. *in*]), 1 Co. ii. 7; ἐν τῷ αὐτῷ ὑποδείγματι πίπτειν, Heb. iv. 11 [(A. V. *after*); al. regard this as a pregnant constr., the ἐν marking rest after motion (R. V. mrg. *into*); cf. Kurtz or Lüdem. ad loc.; B. 329 (283); and 7 below]; (διδόναι τι ἐν δωρεᾷ, 2 Macc. iv. 30; Polyb. 23, 3, 4; 26, 7, 5; ἐν μερίδι, Sir. xxvi. 3; λαμβάνειν τι ἐν φέρῃ, Polyb. 28, 17, 9; exx. fr. Plato are given by Ast, Lex. Plat. i. p. 702; Lat. *in mandatis dare* i. e. to be considered as orders, Caes. b. g. 1, 43). [Here perhaps may be noticed the apparent use of ἐν to denote "the measure or standard" (W. § 48, a. 3 b.; Bnhdy. p. 211): ἐν μέτρῳ, Eph. iv. 16 (see μέτρον, 2); ἔφερεν ἐν ἐξήκοντα etc. Mk. iv. 8 WH txt. (note the εἰς, q. v. B. II. 3 a.); καρποφοροῦσιν ἐν τριάκοντα etc. ibid. 20 T Tr txt. WH txt.; but some would take ἐν here distributively, cf. Fritzsche on Mk. iv. 8.] g. of the things in (*with*) which one is busied: 1 Tim. iv. 15; Col. iv. 2; ἐν οἷς, Acts xxvi. 12; ἐν αὐτῷ, in preaching the gospel, Eph. vi. 20; ἐν τῇ ἑορτῇ, in celebrating the feast, Jn. ii. 23 [L Tr br. ἐν]; ἐν τῇ διδασκῇ, in giving instruction, while teaching, Mk. iv. 2; xii. 38; see εἰμί, V. 4 d.; Passow i. p. 910<sup>b</sup>; [L. and S. s. v. II. 1]. h. of that in which anything is embodied or summed up: ἐν αὐτῷ ζωῇ ᾧ, i. e. that life of which created beings were made partakers was comprehended in him, Jn. i. 4; ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦνται, Ro. xiii. 9, (on Eph. i. 10 see ἀνακεφαλαιῶν); πᾶσαν τ. συγγένειαν ἐν ψυχαῖς ἐβδομήκοντα πέντε, comprised in, consisting of, seventy-five souls, Acts vii. 14 [W. 391 (366)]. 6. of that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected; a. of the whole in which a part inheres: prop., μένειν ἐν τῇ ἀμπέλῳ, Jn. xv. 4; ἐν ἐνὶ σώματι μέλη πολλά, Ro. xii. 4; fig. κρεμᾶσθαι ἐν τινι, Mt. xxii. 40. b. of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union; thus, εἶναι or μένειν ἐν τῷ πατρὶ or ἐν τῷ θεῷ, of Christ, Jn. x. 38; xiv. 10 sq.; of Christians, 1 Jn. iii. 24; iv. 13, 15 sq.; εἶναι or μένειν in Christ, of his disciples and worshippers, Jn. xiv. 20; xv. 4 sq.; μένειν ἐν τῷ νύμφῳ κ. ἐν τῷ πατρὶ, 1 Jn. ii. 24; ἐν θεῷ, i. e. amplified and strengthened in the fellowship of God and the consciousness of that fellowship, ἐργάζεσθαι τι, Jn. iii. 21; παρρησιάζεσθαι, 1 Th. ii. 2. Of frequent use by Paul are the phrases

ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, ἐν κυρίῳ, (cf. Fritzsche, Com. on Rom. vol. ii. p. 82 sqq.; W. 389 (364); Weiss, Bibl. Theol. des N. T. §§ 84 b., 149 c.), ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord: Ro. iii. 24; vi. 11, 23; viii. 39; 1 Co. i. 4; 2 Co. iii. 14; Gal. ii. 4; iii. 14, 26, 28; v. 6; Eph. i. 3 [Rec. om. ἐν]; ii. 6 sq. 10, 13; 1 Tim. i. 14; 2 Tim. i. 1, 13; ii. 1; 1 Pet. iii. 16; v. 10; στήκειν ἐν κυρίῳ, Phil. iv. 1; ἵνα εὑρεθῶ ἐν αὐτῷ, that I may be found (by God and Christ) most intimately united to him, Phil. iii. 9; εἶναι ἐν Χριστῷ Ἰησ. 1 Co. i. 30; οἱ ἐν Χρ. Ἰησ. Ro. viii. 1; 1 Pet. v. 14; κοιμᾶσθαι ἐν Χριστῷ, θνήσκειν ἐν κυρίῳ, to fall asleep, to die, mindful of relationship to Christ and confiding in it [W. u. s.], 1 Co. xv. 18; Rev. xiv. 13. Since such union with Christ is the basis on which actions and virtues rest, the expression is equivalent in meaning to *by virtue of spiritual fellowship or union with Christ*; in this sense it is joined to the following words and phrases: πέπεισμαι, Ro. xiv. 14 [W. u. s. and 390 note]; πεποιθέναι, Gal. v. 10; Phil. i. 14; 2 Th. iii. 4; παρρησίαν ἔχειν, Philem. 8; ἐλπίζειν, Phil. ii. 19; καύχησιν ἔχειν, Ro. xv. 17; 1 Co. xv. 31; ἀνῆκεν, Col. iii. 18; τὸ αὐτὸ φρονεῖν, Phil. iv. 2; ὑπακούειν, Eph. vi. 1 [L om. Tr WH br. ἐν κ.]; φῶς, Eph. v. 8; αὔξει, ii. 21; ζωοποιεῖσθαι, 1 Co. xv. 22; ὁ κόπος οὐκ ἔστι κενός, ib. 58; ἅγιος, Phil. i. 1; ἡγιασμένος, 1 Co. i. 2; λαλεῖν, 2 Co. ii. 17; xii. 19; ἀλθέλαι λέγειν, Ro. ix. 1; λέγειν κ. μαρτυρεῖσθαι, Eph. iv. 17. Hence it denotes the *Christian* aim, nature, quality of any action or virtue; thus, εὐάρεστον ἐν κυρίῳ, Col. iii. 20 G L T Tr WH; προσδέχεσθαι τινα, Ro. xvi. 2; Phil. ii. 29; ἀσπάζεσθαι τινα, Ro. xvi. 8, 22; 1 Co. xvi. 19; κοπιᾶν, Ro. xvi. 12 [W. 390 note; L br. the cl.]; γαληθῆναι, 1 Co. vii. 39; χαίρειν, Phil. iii. 1; iv. 4, 10; παρακαλεῖν, 1 Th. iv. 1; προϊστασθαι τινος, 1 Th. v. 12;—or is equiv. to *in things pertaining to Christ, in the cause of Christ*: νήπιος, 1 Co. iii. 1; φρόνιμος, 1 Co. iv. 10; παιδαγωγοί, 15; ὁδοὶ μου, 17; ὅρας μοι ἀνεφθγμένους ἐν κυρίῳ, in the kingdom of the Lord, 2 Co. ii. 12. δικαιοῦσθαι ἐν Χριστῷ, by faith in Christ, Gal. ii. 17. Finally, it serves as a periphrasis for *Christian* (whether person or thing): τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ (opp. to those of the family of Narcissus who were not Christians), Ro. xvi. 11; ἄνθρωπος ἐν Χρ. a Christian, 2 Co. xii. 2; αἱ ἐκκλησίαι αἱ ἐν Χρ. Gal. i. 22; 1 Th. ii. 14; οἱ νεκροὶ ἐν Χρ. those of the dead who are Christians, 1 Th. iv. 16; ἐκλεκτός ἐν κ. a Christian of mark, Ro. xvi. 13; δόκιμος ἐν Χρ. an approved Christian, Ro. xvi. 10; δέσμιος ἐν κυρ. a Christian prisoner (tacitly opp. to prisoners of another sort [W. 388 (363)]), Eph. iv. 1; πιστὸς διάκονος ἐν κ. Eph. vi. 21; Col. iv. 7; διακονία, 17; ἐν Χρ. γεννᾶν τινα, to be the author of one's Christian life or life devoted to Christ, 1 Co. iv. 15; δεσμοὶ ἐν Χρ. bonds occasioned by one's fellowship with Christ, Phil. i. 13 [al. connect ἐν Χρ. here with φανερούς]; it might be freely rendered as *Christians, as a Christian*, in 1 Co. ix. 1 sq.; Philem. 16. ἐν πνεύματι (ἀγίῳ) εἶναι, to be in the power of, be actuated by, inspired by, the Holy Spirit: Ro. viii. 9 (here in opp. to ἐν σαρκί); γίνεσθαι, Rev. i.



10; iv. 2; ἐν πνεύματι θεοῦ λαλεῖν, 1 Co. xii. 3; ἐν πνεύματι or ἐν πν. τῷ ἁγίῳ or ἐν πν. θεοῦ sc. ὦν, (being) in i. e. under the power of the Spirit, moved by the Spirit [cf. B. 330 (283 sq.); W. 390 (364 sq.)]: Mt. xxii. 43; Mk. xii. 36; Lk. ii. 27; 1 Co. xii. 3; Rev. xvii. 3; xxi. 10. ἄνθρωπος ἐν πνεύματι ἀκαθάρτος, sc. ὦν, in the power of an unclean spirit, possessed by one, Mk. i. 23; ἐν τῷ πονηρῷ κεῖσθαι, to be held in the power of Satan, 1 Jn. v. 19. οἱ ἐν νόμῳ, subject to the control of the law, Ro. iii. 19. ἐν τῷ Ἀδὰμ ἀποθνήσκειν, through connection with Adam, 1 Co. xv. 22. c. of that in which other things are contained and upheld, as their cause and origin: ἐν αὐτῷ (i. e. in God) ζῶμεν κτλ. in God is found the cause why we live, Acts xvii. 28; ἐν αὐτῷ (in Christ, as the divine hypostatic λόγος) ἐκτίσθη τὰ πάντα, in him resides the cause why all things were originally created, Col. i. 16 (the cause both instrumental and final as well, for ἐν αὐτῷ is immediately afterwards resolved into δι' αὐτοῦ κ. εἰς αὐτόν [cf. W. § 50, 6 and Bp. Lghtft. ad loc.]); τὰ πάντα ἐν αὐτῷ συνέστηκε, Col. i. 17; ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, Ro. ix. 7; Heb. xi. 18, fr. Gen. xxi. 12; ἀγιάζεσθαι ἐν with dat. of thing, Heb. x. 10, cf. 1 Co. vi. 11; ἐν τούτῳ πιστεύομεν, in this lies the reason why we believe, Jn. xvi. 30, cf. 1 Co. iv. 4; ἐν ᾧ equiv. to ἐν τούτῳ, ὅτι, [in that], since: Ro. viii. 3; Heb. ii. 18; vi. 17, [see 8 c. below]. Closely related is the use of ἐν d. of that which gives opportunity, the occasion: ἔφυγεν ἐν τῷ λόγῳ τούτῳ (on i. e. at this word; cf. W. § 48, a. 3 c.), Acts vii. 29. e. after certain verbs denoting an affection, because the affection inheres or resides, as it were, in that to which it relates, [cf. B. 185 (160 sq.); W. 232 (217 sq.)]; see εὐδοκέω, εὐδοκία, εὐφραίνομαι, κανχάομαι, χαίρω, etc.; likewise sometimes after ἐλπίζω, πιστεύω, πίστις, (which see in their prop. places), because faith and hope are placed in what is believed or hoped for. 7. after verbs implying motion ἐν w. the dat. is so used as to seem, according to our laws of speech, to be employed for εἰς with the acc.; but it indicates the idea of rest and continuance succeeding the motion; cf. W. § 50, 4; B. 328 (282) sq.: thus after ἀποστέλλω, Mt. x. 16; Lk. x. 3; εἰσέρχεσθαι, Lk. ix. 46; Rev. xi. 11 [not R Tr; WH br. ἐν]; ἐξέρχεσθαι, Lk. vii. 17; 1 Th. i. 8, (but not after ἔρχεσθαι in Lk. xxiii. 42, on which pass. see 5 c. above); καταβαίνειν, Jn. v. 4 [R L; cf. W. § 50, 4 a.]; ἐπιστρέψαι ἀπειθεῖς ἐν φρονήσει δικαίων, that they may abide in etc. Lk. i. 17; καλεῖν ἐν εἰρήνῃ, ἐν ἀγασμῷ, ἐν μᾶ ἐλπίδι, equiv. to εἰς τὸ εἶναι ἡμᾶς (ἡμᾶς) ἐν etc.: 1 Co. vii. 15; 1 Th. iv. 7; Eph. iv. 4; esp. after τιθέναι and ἰσθάναι, which words see in their places. On the same use of the prep., common in Homer, somewhat rare in the classic auth., but recurring freq. in writ. of a later age, see W. l. c.; Passow i. 2 p. 909<sup>a</sup>; [cf. L. and S. s. v. I. 8]. 8. Constructions somewhat peculiar: a. ἐν Αἰγύπτου sc. γῇ (by an ellipsis com. in Grk. writ., cf. Passow i. 2 p. 908<sup>b</sup>; [L. and S. s. v. I. 2]; W. 384 (359); [B. 171 (149)]: Heb. xi. 26 [Lchm.]; but see Αἴγυπτος. b. expressions shaped by the Hebr. idiom: ἀγοράζειν ἐν with dat. of price (for the price is

the means by which a thing is bought [cf. W. § 48, a. 3 e.], Rev. v. 9, (ἐν ἀργυρίῳ, 1 Chr. xxi. 24). ἀλλάσσειν τι ἐν τινι (see ἀλλάσσω), to exchange one thing for another (prop. to change something and have the exchange in [cf. W. 388 (363) note; 206 (194)]: Ro. i. 23, 25 [here μετήλλαξαν]. θύμῳ ἐν τινι (ᾧ γὰρ, cf. Gesenius, Thesaur. iii. p. 1355; [W. § 32, 1 b.; B. 147 (128)]), to swear by (i. e. the name of some one being interposed), or as it were relying on, supported by, some one [cf. W. 389 (364)]: Mt. v. 34–36; xxiii. 16, 18–22; Rev. x. 6. c. ὁμολογῶ ἐν τινι after the

Syriac (ܥܢ ܐܝܢܐ) [not the Hebr., see Fritzsche on Mt. p. 386; B. 176 (153); W. § 32, 3 b., yet cf. § 4, a.], prop. to confess in one's case (or when one's cause is at stake [cf. W. l. c.; Fritzsche l. c.; Weiss, Das Matthäusevangel. p. 278 note<sup>1</sup> (and in Mey. on Mt. ed. 7)]), the nature of the confession being evident from the context; as, to confess one to be my master and lord, or to be my worshipper: Mt. x. 32; Lk. xii. 8; [cf. Westcott, Canon, p. 305 note<sup>1</sup>]. d. on the very com. phrase ἐν ὀνόματι τινος, see ὄνομα (esp. 2). [e. the phrase ἐν ᾧ varies in meaning acc. to the varying sense of ἐν. It may be, a. local, wherein (i. q. ἐν τούτῳ ἐν ᾧ): Ro. ii. 1; xiv. 22; 2 Co. xi. 12. β. temporal, while (cf. II. below; W. § 48, a. 2): Mk. ii. 19; Lk. v. 34; Jn. v. 7; Lk. xix. 13 (Rec. ἔως, q. v.). γ. instrumental, whereby: Ro. xiv. 21. δ. causal, Eng. in that (see Mätzner, Eng. Gram., trans. by Greece, iii. 452,—contemporaneity passing over into causal dependence, or the substratum of the action being regarded as that on which its existence depends; cf. 'in those circumstances I did so and so'), on the ground of this that, because: Ro. viii. 3, etc.; see in 6 c. above. Acc. to the last two uses, the phrase may be resolved into ἐν τούτῳ ὅτι or ἐν τούτῳ ὅ (cf. W. § 23, 2 b. and b.); on its use see W. 387 (362) note; B. 331 (284 sq.); Bnhdy. p. 211; esp. Fritzsche on Rom. vol. ii. p. 93 sq.]

II. With the notion of TIME ἐν marks a. periods and portions of time in which anything occurs, in, on, at, during: ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί, Jn. xi. 9 sq., etc.; ἐν ταῖς ἡμέραις ἐκείναις, Mt. iii. 1, etc.; ἐν σαββάτῳ, Mt. xii. 2, and in many other exx.; ἐν τῷ δευτέρῳ, at the second time, Acts vii. 13; ἐν τῷ καθέξῃς, Lk. viii. 1; ἐν τῷ μεταξύ, in the meantime [W. 592 sq. (551)], Jn. iv. 31; [ἐν ἐσχάτῳ χρόνῳ, Jude 18 Rec.]. b. before substantives signifying an event, it is sometimes equiv. to at the time of this or that event, (Germ. bei); thus ἐν τῇ παλιγγενεσίᾳ, Mt. xix. 28; ἐν τῇ παρουσίᾳ αὐτοῦ or μου, 1 Co. xv. 23; 1 Th. ii. 19; iii. 13 [W. § 50, 5]; Phil. ii. 12; 1 Jn. ii. 28; ἐν τῇ ἀναστάσει, Mt. xxii. 28; Mk. xii. 23; Lk. xiv. 14; xx. 33; ἐν τῇ ἐσχάτῃ σάλπιγγι, at (the sounding of) the last trumpet, 1 Co. xv. 52; ἐν τῇ ἀποκαλύψει of Christ, 2 Th. i. 7; 1 Pet. i. 7, 13; iv. 13. c. before infinitives with the article [B. 263 (226) sq.; W. § 44, 6]; before the inf. present it signifies while, as: Mt. xiii. 4 (ἐν τῷ σπεῖρειν), 25 (ἐν τ. καθέδειν τοὺς ἀνθρώπους); Mt. xxvii. 12; Mk. vi. 48; Lk. i. 21 [cf. B. l. c.]; xxiv. 51;



1 Co. xi. 21; Gal. iv. 18, etc.; before the inf. aorist, *when, after that*: Lk. ix. 36; xix. 15, etc. **d.** *within, in the course of*: ἐν τρισὶν ἡμέραις, Mt. xxvii. 40; Mk. xv. 29 [L T Tr om. WH br. ἐν]; Jn. ii. 19 [Tr WH br. ἐν], 20; cf. W. § 48, a. 2; [B. § 133, 26].

**III.** In COMPOSITION. Prefixed to Adjectives ἐν denotes lying or situated in some place or condition, possessed of or noted for something; as in ἐνάλιος, ἔνδοξος, ἔμφοβος. Prefixed to Verbs it signifies **1.** remaining, staying, continuing in some place, state, or condition; as, ἐνεμι, ἐμμένω, ἐνοικέω. **2.** motion into something, entering into, mingling in; as, ἐμβαίνω, ἐμβατεύω, ἐγκαλέω (summon to court), ἐγγράφω, ἐγκρύπτω. **3.** in ἐμφυσάω, ἐμπρήθω, ἐμπτύω it answers to Germ. *an* (on).

Before β, μ, π, φ, ψ, ἐν changes to ἐμ-, before γ, κ, ξ, λ, to ἐγ-, before λ to ἐλ-, although this assimilation is neglected also in the older codd. [in κ "not often changed," *Scribener*, Collation etc. p. lvi.; "in some words assimilation is constant acc. to all or at least all primary Mss. while in a comparatively small number of cases authority is divided. Speaking generally, assimilation is the rule in compounds of ἐν, retention of ν in those of σύν" (Prof. Hort). Following manuscript authority T WH write ἐνγράφω, ἐνκάθετος, ἐγκαίνια, ἐγκαίνισω, ἐγκατοικέω, ἐνκαυχάομαι, ἐνκεντρίζω, ἐγκρίνω, ἐνπεριπατέω, ἐνπνέω; T ἐνκόπτω; WH ἐνκοπή, ἔγκυος; but L T Tr WH retain ἐγκαλέω, ἐγκλημα, ἐγκομβόδομαι, ἐγκράτεια, ἐγκρατεύομαι, ἐγκρατής, ἐγχρίω, ἐλλογέω (-άω), ἐμβαίνω, ἐμβάλλω, ἐμβαπτω, ἐμβατεύω, ἐμβλέπω, ἐμβριμάομαι, ἐμμάνομαι, ἐμπαιγμονή, ἐμπαιγμός, ἐμπαίζω, ἐμπαίκτης, ἐμπίπλημι, ἐμπίπτω, ἐμπλέκω, ἐμπλοκή, ἐμπορεύομαι, ἐμπορία, ἐμπόριον, ἐμπορος, ἐμπτύω, ἐμφανής, ἐμφανίζω, ἐμφοβος, ἐμφυτος; L T Tr ἔγκυος; L Tr WH ἐμμένω, ἐμπροσθεν; L Tr ἐγγράφω, ἐγκάθετος, ἐγκαίνια, ἐγκαινίζω, ἐγκακέω, ἐγκαταλείπω, ἐγκατοικέω, ἐνκαυχάομαι, ἐνκεντρίζω, ἐγκοπή, ἐγκόπτω, ἐγκρίνω, ἐμπεριπατέω, ἐμπνέω; T ἐμπιπράω; T WH are not uniform in ἐγκακέω, ἐγκαταλείπω; nor T in ἐμμένω, ἐμπροσθεν; nor WH in ἐγκόπτω. — Add L T Tr WH ἀνέγκλητος, παρεμβάλλω, παρεμβολή. See *Gregory* in the Proleg. to Tdf. ed. 8, p. 76 sqq.; *Hort* in WH. App. p. 149; *Bttm.* in Stud. u. Krit. for 1862, p. 179 sq.; W. 48.]

ἐν-αγκαλίζομαι: 1 aor. ptep. ἐναγκαλισάμενος; (mid. i. q. eis τὰς ἀγκάλας δέχομαι, Lk. ii. 28); to take into the arms, embrace: τινά, Mk. ix. 36; x. 16. (Prov. vi. 10; xxiv. 48 (33); Meleag. in Anth. 7, 476, 10; Plut.; Alciph. epp. 2, 4; al.)\*

ἐν-άλιος, -ον, or ἐνάλιος, -α, -ον, [cf. W. § 11, 1], (ἀλς the sea), that which is in the sea, marine; plur. τὰ ἐνάλια marine animals, Jas. iii. 7. (Often in Grk. writ.; the Epic form ἐινάλιος as old as Hom.)\*

ἐν-αντι, adv., (ἐν and ἀντί, prop. in that part of space which is opposite), before: as a prep. foll. by a gen. [B. 319 (273)]; ἔναντι τοῦ θεοῦ, ἡγῆ' ἱγ' ἱγ', before God, i. e. in the temple, Lk. i. 8 [Tr mrg. ἐναντίον]; in the judgment of God, Acts viii. 21 G L T Tr WH; [ἐναντι Φαραώ, Acts vii. 10 Tdf.; cf. B. 180 (156)]. (Very often in Sept., and in the Palest. Apoc. of the O. T.; but nowhere in prof. auth.)\*

ἐν-αντίος, -α, -ον, (ἀντίος set against), [fr. Hom. down], prop. that which is over against; opposite; used **1.**

primarily of place; opposite, contrary: of the wind (Xen. an. 4, 5, 3), Mt. xiv. 24; Mk. vi. 48; Acts xxvii. 4; ἐξ ἐναντίας [W. 591 (550); B. 82 (71)], opposite, over against (see ἐκ, I. 4), with gen. Mk. xv. 39. **2.** metaph. opposed as an adversary, hostile, antagonistic in feeling or act: 1 Th. ii. 15 (on which pass. [for confirmatory ref. to anc. auth.] cf. Grimm on 3 Macc. vii. 4 [on the other hand, see Lünem. on 1 Thess. i. c.]); δ ἐξ ἐναντίας, an opponent [A. V. he that is of the contrary part], Tit. ii. 8; ἐναντίον ποιεῖν τί τινα, to do something against one, Acts xxviii. 17; ἐναντία πράττειν πρὸς τὸ ὄνομά τινος, Acts xxvi. 9. Neutr. ἐναντίον, adv., as a prep. is constr. with the gen. [B. 319 (273)]; before, in the sight of, in the presence of, one (so in Grk. writ. fr. Hom. down; Sept. often for יַבֵּל and יַגֵּב also for יַגֵּל): Mk. ii. 12 (T Tr mrg. WH ἔμπροσθεν); Lk. xx. 26; Acts vii. 10 (ἐναντίον Φαραώ, when he stood before Pharaoh [here Tdf. ἐναντι, q. v.]); Acts viii. 32; Hebraistically, in the judgment, estimation, of one, Lk. xxiv. 19; [i. 6 T Tr WH], (Gen. x. 9, etc.). [τὸ ἐναντίον i. e. τοῦναντίον see in its place.]\*

ἐν-άρχομαι: 1 aor. ἐνηρξάμην; to begin, make a beginning: with dat. of the thing fr. which the beginning is made, Gal. iii. 3; τί, Phil. i. 6; 2 Co. viii. 6 Lchm. ed. min. (Polyb., Dion. Hal., Plut., Lcian.; generally with gen. of the thing begun, as in Sir. xxxvi. 29 (26); xxxviii. 16; 1 Macc. ix. 54. in Eur. with acc., of beginning sacrificial rites; at length, to govern, rule, with gen. Josh. x. 24 Sept.) [COMP.: προ-ἐνάρχομαι.]\*

ἐνατος, see ἑνατος.

ἐν-γράφω, see ἐν, III. 2 and 3.

ἐνδεής, -ές, (fr. ἐνδέω to lack, mid. to be in need of), needy, destitute: Acts iv. 34. (From [Soph.], Hdt. down; Sept.)\*

ἐν-δειγμα, -τος, τό, (ἐνδείκνυμι), token, evidence, proof, [A. V. manifest token]: 2 Th. i. 5 [cf. B. 153 (134)]. (Plat. Critias p. 110 b.; Dem. 423, 13.)\*

ἐν-δείκνυμι: to point out, (Lat. indicare; Germ. anzeigen), fr. Pind. down; in mid. first in Hom.; in the N. T. only in Mid.: [pres. ἐνδείκνυμαι]; 1 aor. ἐνεδειξάμην; prop. to show one's self in something, show something in one's self [cf. B. 192 (166)]; **1.** to show, demonstrate, prove, whether by arguments or by acts: τί, Ro. ix. 22 (joined with γνωρίσαι); Eph. ii. 7; Tit. ii. 10; iii. 2; Heb. vi. 11; with two acc., the one of the object, the other of the predicate, Ro. ii. 15; τί ἐν τινα, dat. of the pers., Ro. ix. 17 (fr. Ex. ix. 16 [cf. W. 254 (238)]); 1 Tim. i. 16; τί εἰς τὸ ὄνομά τινος, Heb. vi. 10; τὴν ἐνδείξιν ἐνδείκνυσθαι (as in Plat. legg. 12 p. 966 b.; cf. W. 225 (211)); εἷς τινα, 2 Co. viii. 24. **2.** to manifest, display, put forth: τινὶ (dat. of pers.) κακά, 2 Tim. iv. 14; Gen. i. 15, 17.\*

ἐν-δειξίς, -εως, ἡ, (ἐνδείκνυμι), demonstration, proof: i. e. manifestation, made in act, τῆς δικαιοσύνης, Ro. iii. 25 sq.; τῆς ἀγάπης, 2 Co. viii. 24; i. q. sign, evidence, [A. V. evident token], ἀπωλείας, Phil. i. 28. [Plat., al.]\*

ἐν-δεκα, οἱ, αἱ, τά, eleven: οἱ ἑνδεκα, the eleven apostles of Christ remaining after the death of Judas the traitor, Mt. xxviii. 16; Mk. xvi. 14; Lk. xxiv. 9, 33; Acts i. 26; ii. 14. [From Hom. down.]\*



ἐν-δέκατος, -άτη, -ατον, *eleventh*: Mt. xx. 6, 9; Rev. xxi. 20. [From Hom. down.]\*

ἐν-δέχομαι; *to receive, approve of, admit, allow*, (as τὸν λόγον, Hdt. 1, 60). Impersonally, ἐνδέχεται *it can be allowed, is possible, may be*, (often thus in Grk. prose fr. Thuc. down): foll. by acc. w. inf. Lk. xiii. 33, cf. xvii. 1. [Cf. δέχομαι, fin.]\*

ἐνδημέω, -ῶ; 1 aor. inf. ἐνδημήσαι; (ἐνδημος *one who is among his own people or in his own land, one who does not travel abroad; opp. to ἐκδημος*), prop. *to be among one's own people, dwell in one's own country, stay at home* (opp. to ἐκδημέω, ἀποδημέω; see those words); i. q. *to have a fixed abode, be at home, ἐν τῷ σώματι*, of life on earth, 2 Co. v. 6, 9; πρὸς τὸν κύριον, of life in heaven, ib. 8. (Rare in the classics, as Lys. p. 114, 36.)\*

ἐνδιδύσκω (i. q. ἐνδύω [cf. B. 56 (49)]); impf. mid. ἐνδιδυσκόμεν; *to put on, clothe*: τινὰ πορφύραν, Mk. xv. 17 L T Tr WH; mid. *to put on one's self, be clothed in* [w. acc. B. 191 (166); W. § 32, 5]; ἱμάτιον, Lk. viii. 27 [R G L Tr mrg.]; πορφύραν, βύσσον, Lk. xvi. 19; (2 S. i. 24; xiii. 18; Prov. xxix. 39 (xxxix. 21); Judith ix. 1; Sir. l. 11; Joseph. b. j. 7, 2).\*

ἐνδικος, -ον, (δική), *according to right, righteous, just*: Ro. iii. 8; Heb. ii. 2. (Pind., Trag., Plat.)\*

ἐν-δόμησις (ἐνδομέω *to build in*), and ἐνδόμησις T Tr WH ([see WH. App. p. 152] δωμάω *to build*), -εως, ἡ, *that which is built in*, (Germ. *Einbau*): τοῦ τείχους, the material built into the wall, i. e. of which the wall was composed, Rev. xxi. 18; elsewhere only in Joseph. antt. 15, 9, 6, of a mole built into the sea to form a breakwater, and so construct a harbor.\*

ἐν-δοξάζω: 1 aor. pass. ἐνεδοξάσθην; *to make ἐνδοξος, to glorify, adorn with glory*, (Vulg. *glorifico, clarifico*): in pass. 2 Th. i. 12; ἐνδοξασθῆναι ἐν τοῖς ἁγίοις, that his glory may be seen in the saints, i. e. in the glory, blessedness, conferred on them, 2 Th. i. 10. (Ex. xiv. 4; Ezek. xxviii. 22, etc.; Sir. xxxviii. 6. Not found in prof. auth.)\*

ἐνδοξος, -ον, (δόξα), *held in good or in great esteem, of high repute*; a. *illustrious, honorable, esteemed*, (Xen., Plat., sqq.): 1 Co. iv. 10, (thus in Sept. for דָּבָר, 1 S. ix. 6; xxii. 14; Is. xxiii. 8, etc.; Sir. xi. 6; xlv. 1, etc.). b. *notable, glorious*: τὰ ἐνδοξα, wonderful deeds, [A. V. *glorious things*], Lk. xiii. 17; (for דְּבָרִים, Ex. xxxiv. 10). c. *splendid*: of clothing, [A. V. *gorgeous*], Lk. vii. 25; figuratively i. q. *free from sin*, Eph. v. 27.\*

ἐνδυμα, -τος, τό, (ἐνδύω), *garment, raiment*, (Gell., Lact. *indumentum*): Mt. vi. 25, 28; Lk. xii. 23; spec. *a cloak, an outer garment*: Mt. iii. 4; xxii. 11 sq. (ἐνδ. γάμου *a wedding garment*); Mt. xxviii. 3; ἐνδ. προβάτων, *sheep's clothing*, i. e. the skins of sheep, Mt. vii. 15 [al. take the phrase figuratively: 'with a lamb-like exterior']. ([Strab. 3, 3, 7]; Joseph. b. j. 5, 5, 7; [antt. 3, 7, 2]; Plut. Sol. 8; Sept. for שִׁבְלִי).\*

ἐν-δυναμέω, -ῶ; 1 aor. ἐνεδυναμάωσα; Pass., [pres. impv. 2 pers. sing. ἐνδυναμού, 2 pers. plur. ἐνδυναμούσθε]; impf. 3 pers. sing. ἐνδυναμοῦτο; 1 aor. ἐνεδυναμώθη; (fr. ἐν-δύναμις equiv. to ὁ ἐν δυνάμει ὤν); *to make strong, endue with strength, strengthen*: τινὰ, Phil. iv. 13; 1 Tim. i. 12; 2

Tim. iv. 17; passively, *to receive strength, be strengthened, increase in strength*: Acts ix. 22; ἐν τινι, in anything, 2 Tim. ii. 1; ἐν κυρίῳ, in union with the Lord, Eph. vi. 10; with dat. of respect, τῇ πίστει, Ro. iv. 20; ἀπὸ ἀσθενείας, to recover strength from weakness or disease, Heb. xi. 34 R G; (in a bad sense, *be bold, headstrong*, Ps. li. (lii.) 9; [Judg. vi. 34 Alex., Ald., Compl.; 1 Chr. xii. 18 Alex.; Gen. vii. 20 Aq.]; elsewhere only in eccl. writ.)\*

ἐν-δύνω [2 Tim. iii. 6] and ἐν-δύω [Mk. xv. 17 R G]; 1 aor. ἐνέδυσα; 1 aor. mid. ἐνεδυσάμην; pf. ptep. mid. or pass. ἐνεδυμένος; Sept. for שָׁבַל; as in the classics, 1. trans. (prop. *to envelop in, to hide in*), *to put on*: τινὰ τι, a. in a literal sense, *to put on, clothe with a garment*: Mt. xxvii. 31; [with τινὰ alone, ib. 28 L WH mrg.]; Mk. xv. 17 R G, 20; Lk. xv. 22. Mid. *to put on one's self, be clothed with*: τί [B. 191 (166); cf. W. § 32, 5], Mt. vi. 25; Lk. xii. 22; [viii. 27 T WH Tr txt.]; Mk. vi. 9; Acts xii. 21; ἐνεδυμένος with acc. of a thing, Mk. i. 6; Mt. xxii. 11 [B. 148 (129); cf. W. § 32, 2]; Rev. i. 13; xv. 6; xix. 14; ἐνδυσάμενος (opp. to γυμνός) *clothed with a body*, 2 Co. v. 3, on which pass. see γέ, 3 c., (Aristot. de anima 1, 3 fin. p. 407<sup>b</sup>, 23 ψυχὴν . . . ἐνδύεσθαι σῶμα). b. in metaphorical phrases: of armor fig. so called, ἐνδύεσθαι τὰ ὅπλα [L mrg. ἔργα] τοῦ φωτός, Ro. xiii. 12; τὴν πανοπλίαν τοῦ θεοῦ, τὸν θώρακα τῆς δικαιοσύνης, Eph. vi. 11, 14; θώρακα πίστεως, 1 Th. v. 8 (with double acc., of obj. and pred., θώρακα δικαιοσύνης, Sap. v. 19 (18), [cf. Is. lix. 17]; prop. ὅπλα, Xen. Cyr. 1, 4, 18; τὸν θώρακα, an. 1, 8, 3). *to be furnished with anything, adorned with a virtue, as if clothed with a garment, ἐνδύεσθαι ἀβθαρσίαν, ἀθανασίαν*, 1 Co. xv. 53 sq.; [σπλάγχνα οἰκτιρμοῦ, Col. iii. 12]; δύναναι, Lk. xxiv. 49, (ισχύς, Is. li. 9; [lii. 1; δύναμις, εὐπρέπειαν, Ps. xcii. (xciii.) 1; αἰσχύνῃ, Ps. xxxiv. (xxxv.) 26; cxviii. (cxviii.) 18; 1 Macc. i. 29; δικαιοσύνην, Job xxix. 14; Ps. cxviii. (cxviii.) 9; σωτηρίαν, ibid. 16; etc.]; δύναι ἀλκήν, Hom. Il. [9, 231]; 19, 36; ἐννῆσθαι and ἐπιέννῆσθαι ἀλκήν, Il. 20, 381; Od. 9, 214 etc.; many similar exx. in Hebr. and Arabic, cf. Gesenius, Thesaur. ii. 742; Lat. *induere novum ingenium*, Liv. 3, 33); τὸν καινὸν ἄνθρωπον, i. e. a new purpose and life, Eph. iv. 24; Col. iii. 10; Ἰησοῦν Χριστόν, to become so possessed of the mind of Christ as in thought, feeling, and action to resemble him and as it were, reproduce the life he lived, Ro. xiii. 14; Gal. iii. 27; (similarly the Greeks and Romans said [cf. W. 30], τὸν Ταρκύνιον ἐνδύεσθαι, Dion. Hal. 11, 5, 5; ῥίψας τὸν στρατιώτην ἐνέδν τὸν σοφιστήν, Liban. ep. 968; *proditorum et hostem induere*, Tac. ann. 16, 28; cf. Fritzsche on Rom. iii. p. 143 sq.; Wieseler on Gal. p. 317 sqq.; [Gataker, Advers. misc. 1, 9 p. 223 sqq.]). 2. intrans. *to creep into, insinuate one's self into; to enter*: ἐνδύνοντες εἰς τὰς οἰκίας, 2 Tim. iii. 6. [COMP.: ἐπ-ἐνδύω.]\*

ἐν-δυσις, -εως, ἡ, (ἐνδύω), *a putting on*, (Germ. *das Anziehen, der Anzug*): τῶν ἱματίων, 1 Pet. iii. 3; (*clothing*, Job xli. 4; Athen. 12 p. 550 c.; Dio Cass. 78, 3; *an entering*, Plat. Crat. p. 419 c.)\*

ἐν-δύω, see ἐνδύνω.

ἐν-δύωσις, see ἐνδύωσις.



ἐνέγκω, see φέρω.

ἐν-έδρα, -ας, ἡ, (fr. ἐν and ἔδρα a seat), a lying in wait, ambush: Acts xxiii. 16 [Rec. τὸ ἔνεδρον, q. v.]; ἐνέδραν ποιεῖν, Acts xxv. 3. (Sept.; Thuc., sqq.)\*

ἐνεδρεύω; (ἐνέδρα); to lie in wait for, to lay wait for, prepare a trap for: τινά, a person, Lk. xi. 54 [G om. ἐνεδ. αὐτ., T om. αὐτόν]; Acts xxiii. 21. (Thuc., Xen., sqq.; Sept.)\*

ἐνεδρον, -ου, τό, i. q. ἐνέδρα, a lying in wait, an ambush: Acts xxiii. 16 Rec.\* (Sept.; Sap. xiv. 21; Sir. xi. 29; 1 Macc. ix. 40, etc.; not found in prof. auth.)\*

ἐν-εἰλέω, -ῶ: 1 aor. ἐνείλησα; to roll in, wind in: τινά τι, one in anything, Mk. xv. 46. (1 S. xxi. 9; [Aristot. mund. 4 p. 396<sup>a</sup>, 14; Philo], Plut., Artemid., Philostr., al.)\*

ἐν-εἰμι; (εἰμί); [fr. Hom. down]; to be in: τὰ ἐνόντα what is within, i. e. the soul, Lk. xi. 41 (equiv. to τὸ ἔσωθεν ὑμῶν, vs. 39); this is to be regarded as an ironical exhortation (similar to that in Amos iv. 4) adjusted to the Pharisees' own views: 'as respects your soul (τὰ ἐνόντα acc. absol.), give alms (to the needy), and behold all things are clean unto you (in your opinion)'; cf. Bornemann ad loc. Most interpreters think τὰ ἐνόντα to be the things that are within the cup and the platter [obj. acc. after δότε, with ἔλεη. as pred. acc.], and to be spoken of unjustly acquired riches to be expended in charity. [Still others (following the same construction) take τὰ ἐνόντα (sc. δοῦναι) in the sense of the things within your power, (R. V. mrg. which ye can); cf. Steph. Thesaur. s. v. col. 1055 a.; but see Mey. ed. Weiss ad loc.] Moreover, in the opinion of many ἐνι, [1 Co. vi. 5 G L T Tr WH; Jas. i. 17;] Gal. iii. 28; Col. iii. 11 etc., is contracted from ἐνεστι; but see below under ἐνι.\*

ἐνεκα (only before consonants [Rec. three times (Grsb. twice) out of twenty-five]), and ἐνεκεν [R G 19 times, L (out of 26) 21 times, Tr 20, WH 18, T 17], or in a form at first Ionic ἐνεκεν (Lk. iv. 18 [Rec. ἐν; xviii. 29 T WH; Acts xxviii. 20 T WH]; 2 Co. iii. 10 [R G L mrg. ἐν; vii. 12 [R G], both the last forms alike before consonants and vowels [cf. s. v. Ν, ν; W. § 5, 1 d. 1; B. 10 (9); Krüger (dialects) § 68, 19, 1; WH. App. p. 173]), a prep. foll. by the genitive, on account of, for the sake of, for: Mt. v. 10 sq.; xvi. 25; xix. 29; Mk. viii. 35; Lk. vi. 22; Acts xxviii. 20; Ro. viii. 36; 2 Co. iii. 10; ἐνεκεν τούτου, for this cause, therefore, Mt. xix. 5; τούτων, Acts xxvi. 21; τίνος ἐνεκεν, for what cause, wherefore, Acts xix. 32; before τοῦ with inf. expressing purpose [W. 329 (309); B. 266 (228)], 2 Co. vii. 12; οὐ εἵνεκεν, because, Lk. iv. 18; cf. Meyer ad loc.

ἐνεκήκοντα, see ἐνενηκοντα.

ἐνεός, see ἐννεός.

ἐνέργεια, -ας, ἡ, (ἐνεργής, q. v.), working, efficiency; in the N. T. used only of superhuman power, whether of God or of the devil; of God: Eph. iii. 7; Col. ii. 12; ἡ ἐνέργεια ἡ ἐνεργουμένη, Col. i. 29; with a relative intervening, ἐνεργεῖν ἐνέργειαν, Eph. i. 19 sq.; κατ' ἐνέργειαν ἐν μέτρῳ ἐνός ἐκάστου μέρους, acc. to the working which agrees with the measure of (is commensurate with)

every single part, Eph. iv. 16; κατὰ τ. ἐνέργειαν τοῦ δύνασθαι αὐτόν κτλ. according to the efficiency by which he is able to subject all things to himself, Phil. iii. 21. ἐνέργ. τοῦ Σατανᾶ, 2 Th. ii. 9; πλάνης, the power with which error works, vs. 11. (Sap. vii. 17, etc.; 2 Macc. iii. 29; τῆς προνοίας, 3 Macc. iv. 21; not found in Sept.; in the classics first in Aristot.; [on ἐνέργεια, ἐνεργεῖν, of diabolic influences, cf. Müller on Barn. ep. 19, 6].) [SYN. see δύναμις, fin.]\*

ἐνεργέω, -ῶ; 1 aor. ἐνήργησα; pf. ἐνήργηκα (Eph. i. 20 L T WH txt. Tr mrg.); (ἐνεργός [see ἐνεργής]); 1. intrans. to be operative, be at work, put forth power: foll. by ἐν with dat. of pers., Mt. xiv. 2; Mk. vi. 14; Eph. ii. 2; foll. by the dat. of advantage (dat. com.); [cf. Bp. Lghtft. on Gal. as below], to work for one, aid one, εἰς τι, unto (the accomplishing of) something [W. 397 (371)]: εἰς ἀποστολήν, unto the assumption [or discharge] of the apostolic office; εἰς τὰ ἔθνη, i. q. εἰς ἀποστολήν [cf. W. § 66, 2 d.; B. § 147, 8] τῶν ἐθνῶν, Gal. ii. 8. 2. trans. to effect: τί, 1 Co. xii. 11; [Eph. i. 11]; ἐνεργεῖν ἐνέργειαν, Eph. i. 19 sq.; τὸ ἐν τι, dat. of pers., 1 Co. xii. 6 [B. 124 (109)]; Gal. iii. 5; Phil. ii. 13. 3. Mid., pres. ἐνεργοῦμαι; [impf. ἐνηργοῦμην]; (not found in the O. T. or in prof. auth., and in the N. T. used only by Paul and James [cf. Bp. Lghtft. on Gal. as below]; it is used only of things (cf. W. § 38, 6 fin.; [B. 193 (167)]), to display one's activity, show one's self operative: [2 Th. ii. 7 (see μυστήριον, 2 fin.)]; foll. by ἐν with dat. of the thing, where, Ro. vii. 5; ἐν with dat. of the condition, 2 Co. i. 6; ἐν with dat. of pers. in whose mind a thing shows itself active, 2 Co. iv. 12; Eph. iii. 20; Col. i. 29; 1 Th. ii. 13; foll. by διὰ with gen. of thing, Gal. v. 6. In Jas. v. 16 ἐνεργουμένη does not have the force of an adj., but gives the reason why the δέησις of a righteous man has outward success, viz. as due to the fact that it exhibits its activity ["works"] (inwardly), i. e. is solemn and earnest. (The act. [and pass.] in Grk. writ. fr. Aristot. down.) [On this word cf. (besides Bp. Lghtft. on Gal. ii. 8; v. 6) Fritzsche and Vaughan on Ro. vii. 5; Ellic. on Gal. ii. 8.]\*

ἐνέργημα, -τος, τό, (ἐνεργέω), thing wrought; effect, operation: plur. [R. V. workings], 1 Co. xii. 6; with the addition of the expeget. gen. δυνάμεων, ibid. 10. (Polyb., Diod., Antonin., [al.])\*

ἐνεργής, -ές, (i. q. ἐνεργός, equiv. to ὁ ὢν ἐν τῷ ἔργῳ [Eng. at work]), active: Heb. iv. 12; by a somewhat incongruous fig., in 1 Co. xvi. 9 a θύρα ἐνεργής is spoken of, 'an opportunity for the working of the gospel'; ἐνεργ. γίνομαι ἐν τι, in something, Philem. vs. 6. ([Aristot., Polyb., Diod., Plut., al.])\*

ἐν-εστώς, see ἐνίστημι.

ἐν-ευλογέω, -ῶ: 1 fut. pass. ἐνευλογηθήσομαι; (the prep. seems to refer to the pers. on whom the blessing is conferred; cf. Germ. *einsegnen*); to confer benefits on, to bless: pass. foll. by ἐν with dat. of that in which lies the ground of the blessing received or expected, Acts iii. 25 (where the Rec. gives τῷ σπέρμ., dat. of the instrument; [WH read the simple εὐλογ.]); Gal. iii. 8,



where Rec.<sup>bes els</sup> has the simple εὐλογ. (Gen. xii. 3; xviii. 18; xxvi. 4 Alex.; [Ps. lxxi. (lxxii.) 17 Ald., Compl.]; Sir. xlv. 21; not found in prof. auth.)\*

**ἐνέχω**; impf. ἐνέχων; [pres. pass. ἐνέχομαι]; *to have within, to hold in*; a. pass. *to be held, be entangled, be held ensnared*, with a dat. of the thing in which one is held captive, — very often in Grk. writ., both lit. (as τῇ πάγῃ, Hdt. 2, 121, 2) and fig. (as ἀγγελία, Pind. Pyth. 8, 69; φιλολομία, Eur. Iph. A. 527; κακῷ, Epict. diss. 3, 22, 93): ζυγῷ δουλείας, Gal. v. 1; [θλίψειν, 2 Th. i. 4 WH mrg.], (ἀσβεβείαις, 3 Macc. vi. 10). b. ἐνέχων τινί, *to be enraged with, set one's self against, hold a grudge against some one*: Mk. vi. 19; Lk. xi. 53, (Gen. xlix. 23); the expression is elliptical, and occurs in full (χόλον τινί *to have anger in one's self against another*) in Hdt. 1, 118; 8, 27; 6, 119; see a similar ellipsis under προσέχω. [In this last case the ellipsis supplied is τὸν νοῦν, W. 593 (552); B. 144 (126); Meyer et al. would supply the same after ἐνέχειν in Mk. and Lk. ll. cc. and render the phrase *to have* (an eye) *on*, *watch* with hostility; but De Wette, Bleek, al. agree with Grimm. Many take the expression in Lk. l. c. outwardly, *to press upon* (R. V. txt.); see Steph. Thes. s. v.; L. and S. s. v.; Hesych. ἐνέχειν μνησικακεί, ἔγκειται.]\*

**ἐνθάδε**, adv., (fr. ἐνθα and the enclitic δέ; Krüger § 9, 8, 1 and 2; [cf. W. 472 (440); B. 71 (62)]), [fr. Hom. down]; a. *here*: Lk. xxiv. 41; Acts x. 18; xvi. 28; xvii. 6; xxv. 24. b. *hither*: Jn. iv. 15 sq.; Acts xxv. 17.\*

**ἐνθεν**, adv., (fr. ἐν and the syllable *θεν*, indicating the place whence), hence: Mt. xvii. 20 L T Tr WH; Lk. xvi. 26 G L T Tr WH. [From Hom. down.]\*

**ἐνθυμέομαι**, -οῦμαι; a depon. pass.; 1 aor. ptp. ἐνθυμηθείς; fr. Aeschyl. down, with the object now in the gen. now in the acc.; cf. Matthiae § 349, ii. p. 823; Kühner § 417 Anm. 9, ii. p. 310; [Jelf § 485]; Krüger § 47, 11, 1 and 2; (fr. ἐν and θυμός); *to bring to mind, revolve in mind, ponder*: τί, Mt. i. 20; ix. 4; *to think, to deliberate*: περί τινος, about anything, Acts x. 19 Rec. (So also Sap. vi. 16; Plat. rep. 10 p. 595 a.; Isoc. ep. 9 p. 614, § 9 Bekk.). [Comp.: δι-ενθυμέομαι.]\*

**ἐνθύμησις**, -εως, ἡ, *a thinking, consideration*: Acts xvii. 29 [A. V. *device*]; plur. *thoughts*: Mt. ix. 4; xii. 25; Heb. iv. 12 [here L mrg. sing.]. (Rare in the classics; Hippocr., Eur., Thuc., Leian.)\*

**ἐν** i. q. ἐνί, the accent being thrown back, same as ἐν, used adverbially [W. § 50, 7 N. 2] for *ἐνεστι*, *is in, is among, has place, is present*, (Hom. Od. 21, 218; Thuc. 2, 40): Gal. iii. 28 (three times); Col. iii. 11; Jas. i. 17; with addition of ἐν ὑμῖν, 1 Co. vi. 5 (where Rec. ἔστιν); in prof. auth. fr. Soph. and Thuc. on very often, *it can be, is possible, is lawful*; [here some would place Jas. l. c.]. The opinion of many [e. g. Fritzsche on Mk. p. 642; Meyer on Gal. l. c.; cf. Ellie. ibid.] that *ἐν* is a contracted form for *ἐνεστι* is opposed by the like use of πάρα, ἀνα, which can hardly be supposed to be contracted from *πάρεστι*, *ἀνεστι*; cf. Krüger § 9, 11, 4; W. 80 (77); Gölling, Lehre v. Accent etc. p. 380; [Chandler § 917 sq.; B. 72 (64); Lob. Path. Element. ii. 315].\*

**ἐνιαυτός**, -οῦ, ὁ, *a year*: Jn. xi. 49, 51; xviii. 13; Acts xi. 26; xviii. 11; Jas. v. 17; Rev. ix. 15; plur., of the Jewish years of Jubilee, Gal. iv. 10 [cf. Ellie. ad loc.]; ποιεῖν ἐνιαυτόν, *to spend a year*, Jas. iv. 13; ἀπαξ τοῦ ἐνιαυτοῦ, Heb. ix. 7 (like ἐπτάκις τῆς ἡμέρας, Lk. xvii. 4), [cf. W. § 30, 8 N. 1; Krüger § 47, 10, 4]; κατ' ἐνιαυτόν, *yearly*, Heb. ix. 25; x. 1, 3, (Thuc. 1, 93; Xen. oec. 4, 6; an. 3, 2, 12); in a wider sense, for some fixed and definite period of time: Lk. iv. 19 (fr. Is. lxi. 2), on which pass. see δεκτός. [From Hom. down.]\*

[Syn. ἐνιαυτός, ἔτος: originally ἐν seems to have denoted (yet cf. Curtius § 210) a year viewed as a cycle or period of time, ἔτ. as a division or sectional portion of time.]

**ἐν-ίστημι**: pf. ἐέστηκα, ptp. ἐνεστηκώς (Heb. ix. 9), and by syncope ἐνεστώς; fut. mid. ἐνστήσομαι; *to place in or among; to put in*; in pf., plpf., 2 aor., and in mid. (prop. as it were *to stand in sight, stand near*) *to be upon, impend, threaten*: 2 Th. ii. 2; fut. mid. 2 Tim. iii. 1. pf. ptp. *close at hand*, 1 Co. vii. 26; as often in Grk. writ. (in the grammarians ὁ ἐνεστώς sc. χρόνος is the present tense [cf. Philo de plant. Noë § 27 τριμερὴς χρόνος, ὃς εἰς τὸν παρεληλυθότα καὶ ἐνεστῶτα καὶ μέλλοντα τέμνεσθαι πέφυκεν]), present: ὁ καιρὸς ὁ ἐνεστώς, Heb. ix. 9; τὰ ἐνεστῶτα opp. to τὰ μέλλοντα, Ro. viii. 38; 1 Co. iii. 22; ὁ ἐνεστῶς αἰὼν *pothēros* in tacit contrast with τῷ μέλλοντι αἰῶνι, Gal. i. 4, (Basil. ep. 57 ad Melet. [iii. p. 151 c. ed. Benedict.]) ὡφέλημα διδάγματα ἢ ἐφόδια πρὸς τε τὸν ἐνεστῶτα αἰῶνα καὶ τὸν μέλλοντα. [Many (so R. V.) would adopt the meaning *present* in 2 Th. ii. 2 and 1 Co. vii. 26 also; but cf. Mey. on Gal. l. c.]\*

**ἐν-ισχύω**; 1 aor. ἐνίσχυσα; [cf. B. 145 (127)]; 1. intrans. *to grow strong, to receive strength*: Acts ix. 19 [here WH Tr mrg. ἐνισχύθη]; (Aristot., Theophr., Diod., Sept.). 2. trans. *to make strong, to strengthen*, (2 S. xxii. 40; Sir. l. 4; Hippocr. leg. p. 2, 26 ὁ χρόνος ταῦτα πάντα ἐνισχύει); *to strengthen one in soul, to inspirit*: Lk. xxii. 43 [L br. WH reject the pass.].\*

ἐνκ-, see ἐγκ- and s. v. ἐν, III. 3.

[ἐν-μένω, see ἐμμένω and s. v. ἐν, III. 3.]

**ἐννατος** or *ἐνατος* (which latter form, supported by the authority alike of codd. and of inserr., has been everywhere restored by L T Tr WH; cf. [s. v. N, v; Tdf. Proleg. p. 80]; Krüger § 24, 2, 12; W. 43; [found once (Rev. xxi. 20) in Rec.<sup>α</sup>]), -άτης, -ατον, [fr. Hom. down], *ninth*: Rev. xxi. 20; the ἐνάτη ὥρα, spoken of in Mt. xx. 5; xxvii. 45 sq.; Mk. xv. 33 sq.; Lk. xxiii. 44; Acts iii. 1; x. 3, 30, corresponds to our 3 o'clock in the afternoon; for the sixth hour of the Jews coincides with the twelfth of the day as divided by our method, and the first hour of the day with them is the same as the sixth with us. [Cf. BB. DD. s. v. Hour.]\*

**ἐννέα**, οί, αἱ, τὰ, [fr. Hom. down], *nine*: Lk. xvii. 17; see the foll. word.

**ἐννενηκοντα-εννέα**, more correctly *ἐνε νήκοντα ἐννέα* (i. e. written separately, and the first word with a single ν, as by L T Tr WH; cf. [s. v. N, v; Tdf. Proleg. p. 80; WH. App. p. 148]; W. 43 sq.; Bornemann, Scholia ad Luc. p. 95), *ninety-nine*: Mt. xviii. 12 sq.; Lk. xv. 4, 7.\*



**ἐννεός**, more correctly **ἐνεός** (L T Tr WH [cf. the preceding word]), -οῦ, ὁ, (it seems to be identical with *ἀνεός* i. q. unused *ἀναυός*, *ἀναός*, fr. *ἄω*, *αῶω* to cry out, hence *without sound, mute*), *dumb, mute, destitute of the power of speech*, (Plat., Aristot.): Is. lvi. 10, cf. Prov. xvii. 28; *ἐνεὸν μὴ δυνάμενον λαλῆσαι*, of an idol, Bar. vi. (Ep. Jer.) 40; *unable to speak for terror, struck dumb, astounded*: so *εἰστήκεισαν ἐνεοί*, *stood speechless* (Vulg. *stabant stupefacti*), Acts ix. 7; Hesych. *ἐμβροντηθέντες· ἐνεοὶ γενόμενοι*. Cf. *Alberti*, Glossar. in N. T. p. 69. In the same sense *ἀπνηεώθη*, Dan. iv. 16 Theodot., fr. *ἀπνεεώω*.\*

**ἐν-νεός**: impf. *ἐνένεον*; to *nod to, signify or express by a nod or sign*: *τινὶ τι*, Lk. i. 62. (Arstph. in *Babyloniis frag.* 58 [i. e. 22 ed. Brunek, 16 p. 455 Didot]; *Leian. dial. meretr.* 12, 1; with *ὀφθαλμῷ* added, *Prov.* vi. 13; x. 10.)\*

**ἐννοια**, -ας, ἡ, (νοῦς); 1. the act of *thinking, consideration, meditation*; (Xen., Plat., al.). 2. a *thought, notion, conception*; (Plat. *Phaedo* p. 73 c., etc.; esp. in philosoph. writ., as *Cic. Tusc.* 1, 24, 57; *Acad.* 2, 7 and 10; *Epict. diss.* 2, 11, 2 sq., etc.; *Plut. plac. philos.* 4, 11, 1; *Diog. Laërt.* 3, 79). 3. *mind, understanding, will; manner of thinking and feeling*; Germ. *Gesinnung*, (Eur. *Hel.* 1026; *Diod.* 2, 30 var.; *τοιαύτην ἐννοίαν ἐμποιοῦν τινι*, *Isoc.* p. 112 d.; *τήρησον τὴν ἐμὴν βουλήν καὶ ἐννοίαν*, *Prov.* iii. 21; *φυλάσσειν ἐννοίαν ἀγαθὴν*, v. 2): so 1 *Pet.* iv. 1; plur. with *καρδίας* added (as in *Prov.* xxiii. 19), *Heb.* iv. 12 [A. V. *intents of the heart*], cf. *Sap.* ii. 14.\*

**ἐν-νομος**, -ον, (νόμος); 1. *bound to the law; bound by the law*: *Χριστῷ*, or more correctly *Χριστοῦ* L T Tr WH, 1 *Co.* ix. 21 [cf. B. § 132, 23]. 2. as in Grk. writ. fr. [*Pind.*], *Aeschyl.* down, *lawful, regular*: *Acts* xix. 39 [on which see *Bp. Lightf.* in *The Contemp. Rev.* for 1878, p. 295; *Wood*, *Ephesus etc.*, App. p. 38].\*

**ἐννυχος**, -ον, (νύξ), *nightly, nocturnal*, (Hom., *Pind.*, *Tragg.*). Neut. adverbially, *by night*: *Mk.* i. 35, where L T Tr WH have neut. plur. *ἐννυχα* [cf. *W.* 463 (432); B. § 128, 2].\*

**ἐν-οικέω**, -ῶ; fut. *ἐνοικήσω*; 1 aor. *ἐνέκησα*; Sept. for *נָשָׂא*; to  *dwell in*; in the N. T. with *ἐν τινι*, dat. of pers. *in one*, everywhere metaphorically, *to dwell in one and influence him (for good)*: *ἐν τινι*, in a person's soul, of the Holy Spirit, *Ro.* viii. 11; 2 *Tim.* i. 14; of *πίστις*, 2 *Tim.* i. 5; [of *sin*, *Ro.* vii. 17 T WH (for simple *οικεῖν*)]; *ἐν ὑμῖν*, in your assembly, of Christian truth, *Col.* iii. 16; *ἐν αὐτοῖς*, in a Christian church, of God, 2 *Co.* vi. 16, cf. 1 *Co.* iii. 16; [al. understand the phrase in *Col.* and *Co.* ll. cc. internally, "in your hearts"; but see *Meyer*].\*

**ἐν-όντα**, τά, see *ἐνεμμ*.

**ἐν-ορκίζω**; to *adjure, put under oath, solemnly entreat*, with two acc., one of him who is adjured, one of him by whom he is adjured [B. 147 (128)]: 1 *Th.* v. 27 L T Tr WH, for *RG* *ὀρκίζω*, [on the inf. foll. cf. B. 276 (237)]. Elsewhere not found except once [twice] in mid. *ἐνορκίζομαι* in *Boeckh*, *Inscr.* ii. p. 42, no. 1933; [and *Joseph.* antt. 8, 15, 4 *Dind.*, also *Bekk.*]; the subst. *ἐνορκισμός* occurs in *Synes.* [1413 b. *Migne*]; once also *ἐνορκέω* in *Schol. ad Leian. Catapl.* c. 23 *ἐνορκῶ σε κατὰ τοῦ πατρὸς*;

[to which *Soph.* *Lex.* s. v. adds *Porph. Adm.* 208, 18 *ἐνορκῶ σε εἰς τὸν θεὸν ἵνα ἀπέλθῃς*].\*

**ἐνότης**, -ητος, ἡ, (fr. *εἷς*, *ένός*, one), *unity* (Aristot., *Plut.*); i. q. *unanimity, agreement*: with gen., *τῆς πίστεως*, *Eph.* iv. 13; *τοῦ πνεύματος*, *ib.* vs. 3.\*

**ἐν-οχλέω**, -ῶ; [pres. pass. ptep. *ἐνοχλούμενος*]; (*ὀχλέω*, fr. *ὄχλος* a crowd, annoyance); in the classics fr. *Arstph.*, *Xen.*, *Plat.* on; to *excite disturbance, to trouble, annoy*, (*ἐν*, in a person); in Grk. writ. foll. by both *τινά* and *τινί*; pass. with *ἀπό τινος*, *Lk.* vi. 18 T Tr WH; absol. of the growth of a poisonous plant, fig. representing the man who corrupts the faith, piety, character, of the Christian church: *Heb.* xii. 15 fr. *Deut.* xxix. 18 after cod. *Alex.* which gives *ἐνοχλῇ* for *ἐν χολῇ*, which agreeably to the *Hebr.* text is the reading of cod. *Vat.* (*Gen.* xlviii. 1; 1 *S.* xix. 14, etc.) [COMP. *παρ-ενοχλέω*].\*

**ἐνοχος**, -ον, i. q. ὁ ἐνεχόμενος, one who is held in anything, so that he cannot escape; bound, under obligation, subject to, liable: with gen. of the thing by which one is bound, *δουλείας*, *Heb.* ii. 15; used of one who is held by, possessed with, love and zeal for anything; thus *τῶν βιβλίων*, *Sir.* prolog. 9; with dat. *τοῖς ἐρωτικοῖς*, *Plut.*; [on supposed distinctions in meaning betw. the constr. w. the gen. and w. the dat. (e. g. 'the constr. with the dat. expresses liability, that with the gen. carries the meaning further and implies either the actual or the rightful hold.' *Green*) see *Schäfer* on *Demosth.* v. p. 323; cf. *W.* § 28, 2; *B.* 170 (148)]. As in Grk. writ., chiefly in a forensic sense, denoting the connection of a person either with his crime, or with the penalty or trial, or with that against whom or which he has offended; so a. absol. *guilty, worthy of punishment*: *Lev.* xx. 9, 11, 13, 16, 27; 1 *Macc.* xiv. 45. b. with gen. of the thing by the violation of which guilt is contracted, *guilty of anything*: *τοῦ σώματος κ. τοῦ αἵματος τοῦ κυρίου*, guilty of a crime committed against the body and blood of the Lord, 1 *Co.* xi. 27 [see *Meyer*; *W.* 202 (190 sq.)]; *πάντων*, sc. *ἐπιταλμάτων*, *Jas.* ii. 10; *οἱ ἐνοχοὶ σου*, *Is.* liv. 17. c. with gen. of the crime: *αἰώνιον ἀμαρτήματος* [an eternal sin], *Mk.* iii. 29 L T Tr txt. WH; (*τῶν βλαίων*, *Plat. legg.* 11, 914 e.; *κλοπῆς*, *Philo de Jos.* § 37; *ιεροσυλίας*, 2 *Macc.* xiii. 6; *Aristot. oec.* 2 [p. 1349\*, 19], and in other exx.); but much oftener in the classics with dat. of the crime; cf. *Passow* or [L. and S.] s. v.). d. with gen. of the penalty: *θανάτου*, *Mk.* xiv. 64; *Mt.* xxvi. 66; *Gen.* xxvi. 11; *αἰώνιον κρίσεως*, *Mk.* iii. 29 *Rec.*; *δεσμοῦ* [al. dat.], *Dem.* p. 1229, 11. e. with dat. of the tribunal; liable to this or that tribunal i. e. to punishment to be imposed by this or that tribunal: *τῇ κρίσει*, *τῷ συνεδρίῳ*, *Mt.* v. 21 sq.; *ἐνοχος γραφῇ*, to be indicted, *Xen. mem.* 1, 2, 64; cf. *Bleek*, *Br.* an d. *Hebr.* ii. 1 p. 340 sq.; [W. 210 (198)]. f. by a use unknown to Grk. writ. it is connected with *εἰς* and the acc. of the place where the punishment is to be suffered: *εἰς τ. γέενναν τοῦ πυρός*, a pregn. constr. [W. 213 (200); 621 (577)] (but cf. *B.* 170 (148) [who regards it as a vivid circumlocution for the dat.; cf. *Green*, *Crit. Notes* (ad loc.) 'liable as far' in respect of penal consequence 'as the fiery G.']) viz. to go away or be cast into etc. *Mt.* v. 22.\*



ἐντ- see ἐμπ- and s. v. ἐν, III. 3 fine print.

ἐνταλαμα, -τος, τό, (ἐντέλλομαι [see ἐντέλλω]), a precept: plur., Mt. xv. 9; Mk. vii. 7; Col. ii. 22. (Is. xxix. 13 διδάσκοντες ἐντάλαμα ἀνθρώπων; [Job xxiii. 11, 12]. Not found in prof. auth.; [W. 25].)\*

ἐνταφιάζω; 1 aor. inf. ἐνταφιάσαι; to see to τὰ ἐντάφια (fr. ἐν and τάφος), i. e. to prepare a body for burial, by the use of every requisite provision and funereal adornment, to wit, baths, vestments, flowers, wreaths, perfumes, libations, etc.; to lay out a corpse (Lat. *pollingere*): Mt. xxvi. 12; Jn. xix. 40. (Gen. l. 2 sq.; Anthol. 11, 125; Plut. de esu carn. 1, 5, 7 mor. p. 995 c.)\*

ἐνταφιάσμός, -οῦ, ὁ, (ἐνταφιάζω, q. v.), preparation of a body for burial: Mk. xiv. 8; Jn. xii. 7. (Schol. ad Eur. Phoen. 1654; [Schol. ad Arstph. Plut. 1009].)\*

ἐν-τέλλω: (τέλλω equiv. to τελέω); several times in the poets (Pind. Olymp. 7, 73) and the later writers (ἐντέταλκε, Joseph. antt. 7, 14, 5 [but Bekk. ἐντετάλθαι]; καθὼς ἐντέταλται σοι, passively, Sir. vii. 31); generally, and so always in the N. T., depon. mid. ἐντέλλομαι; fut. ἐντελοῦμαι; 1 aor. ἐνετελάμην; pf. 3 pers. sing. ἐντέταλται (Acts xiii. 47); Sept. very often for Πῶ; to order, command to be done, enjoin: περί τινος, Heb. xi. 22; ἐνετείλατο λέγων, Mt. xv. 4 [R T]; τινί, Acts i. 2; [with λέγων added, Mt. xvii. 9]; with οὕτω added, Acts xiii. 47; καθὼς, [Mk. xi. 6 R L mrg.]; Jn. xiv. 31 R G T; foll. by inf. Mt. xix. 7; τινί, foll. by inf. [B. § 141, 2; 275 (237)], Jn. viii. 5 Rec.; τινί, ἵνα [cf. B. 237 (204)], Mk. xiii. 34 (Joseph. antt. 7, 14, 5; 8, 14, 2); τινί τι, Mt. xxviii. 20; Mk. x. 3; Jn. xv. 14, 17; τινί περί τινος, gen. of pers., Mt. iv. 6; Lk. iv. 10, fr. Ps. xc. (xci.) 11 sq. διαθήκην ἐντέλλεσθαι πρὸς τινα, to command to be delivered to one, Heb. ix. 20; cf. ἐνετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ, Sir. xlv. 3; the phrase ἐντέλλεσθαι (τινί) διαθήκην occurs also in Josh. xxiii. 16; Judg. ii. 20; Jer. xi. 4; Ps. cx. (exi.) 9, but in another sense, as appears from the full expression διαθήκην, ἣν ἐνετείλατο ὑμῖν ποιεῖν, Deut. iv. 13. [SYN. see κελεύω, fin.]\*)

ἐντεθεν, adv. of place, from this place, hence, (as ἐκεῖθεν thence): Mt. xvii. 20 R G; Lk. iv. 9; xiii. 31; xvi. 26 Rec.; Jn. ii. 16; [vii. 3]; xiv. 31; xviii. 36; ἐντεθεν κ. ἐντεθεν, on the one side and the other, on each side: Jn. xix. 18; Rev. xxii. 2 Rec. [cf. Num. xxii. 24; Dan. xii. 5 Theodot.]; metaph. hence, i. e. from that cause or origin, from this source, i. q. ἐκ τούτου [see ἐκ, II. 8], Jas. iv. 1 [W. 161 (152); B. 400 (342)].\*

ἐντευξής, -τως, ἡ, (ἐντυγχάνω, q. v.), a falling in with, meeting with, (αἱ τοῖς λησταῖς ἐντεύξεις, Plat. politic. p. 298 d.); an interview, a coming together, to visit, converse, or for any other cause; that for which an interview is held, a conference or conversation (Polyb., Diod., al.), a petition, supplication (Diod. 16, 55; Joseph. antt. 15, 3, 8; Plut. Tib. Gracch. 11); used of prayer to God: 1 Tim. iv. 5; plur. [A. V. intercessions], 1 Tim. ii. 1, (Plut. Num. 14 ποιεῖσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις). [SYN. see δέσις, fin.]\*)

ἐντιμος, -ον, (τιμή), held in honor, prized; hence, precious: λίθος, 1 Pet. ii. 4, 6, (Is. xxviii. 16); honorable,

noble, Lk. xiv. 8; τινί, dear to one, Lk. vii. 2; ἐντιμον ἔχειν τινά to hold one dear or in honor, to value highly, Phil. ii. 29. [(Soph., Plat., al.)]\*

ἐντολή, -ῆς, ἡ, (ἐντέλλω or ἐντέλλομαι, q. v.), fr. Pind. and Hdt. down; Sept. often for Πῶ; in the Pss. the plur. ἐντολαί also for Πῶ; an order, command, charge, precept; 1. univ. a charge, injunction: Lk. xv. 29; ἐντολήν λαμβάνειν παρά τινος, Jn. x. 18; πρὸς τινά, Acts xvii. 15; λαβεῖν ἐντολὰς περί τινος, Col. iv. 10; that which is prescribed to one by reason of his office, ἐντολήν ἔχειν foll. by inf., Heb. vii. 5; ἐντολήν διδόναι τινί, Jn. xiv. 31 L Tr WH; with τί εἶπη added, of Christ, whom God commanded what to teach to men, Jn. xii. 49; ἡ ἐντολή αὐτοῦ, of God, respecting the same thing, vs. 50. 2.

a commandment, i. e. a prescribed rule in accordance with which a thing is done; a. univ. ἐντολή σαρκική [-ίνη G L T Tr WH], a precept relating to lineage, Heb. vii. 16; of the Mosaic precept concerning the priesthood, Heb. vii. 18; of a magistrate's order or edict: ἐντολήν διδόναι, ἵνα, Jn. xi. 57. b. ethically; a. used of the commandments of the Mosaic law: ἡ ἐντολή τοῦ θεοῦ, what God prescribes in the law of Moses, Mt. xv. 3, (and R G in vs. 6); Mk. vii. 8 sq.; esp. of particular precepts of this law as distinguished from ὁ νόμος (the law) their body or sum: Mt. xxii. 36, 38; Mk. x. 5; xii. 28 sqq.; Ro. vii. 8-13; xiii. 9; Eph. vi. 2; Heb. ix. 19; κατὰ τ. ἐντολήν, according to the precept of the law, Lk. xxiii. 56; plur., Mt. [v. 19]; xxii. 40; Mk. x. 19; [Lk. xviii. 20]; τηρεῖν τὰς ἐντολὰς, Mt. xix. 17; πορεύεσθαι ἐν τ. ἐντολαῖς, Lk. i. 6; ὁ νόμος τῶν ἐντολῶν, the law containing the precepts, Eph. ii. 15 (see δόγμα, 2). β. of the precepts of Jewish tradition: ἐντολαὶ ἀνθρώπων, Tit. i. 14. γ. univ. of the commandments of God, esp. as promulgated in the Christian religion: 1 Jn. iii. 23; iv. 21; v. 3; ἐντολήν διδόναι, 1 Jn. iii. 23; ἐντολήν ἔχειν, ἵνα, 1 Jn. iv. 21; ἐντολήν λαβεῖν παρά τοῦ πατρός, 2 Jn. 4; τήρησις ἐντολῶν θεοῦ, 1 Co. vii. 19; τηρεῖν τὰς ἐντολὰς αὐτοῦ, 1 Jn. ii. 3 sq.; iii. 22, 24; v. 2 [here L T Tr WH ποιῶμεν], 3; or τοῦ θεοῦ, Rev. xii. 17; xiv. 12; ποιεῖν τὰς ἐντολὰς αὐτοῦ, Rev. xxii. 14 R G; περιπατεῖν κατὰ τὰς ἐντολὰς αὐτοῦ, 2 Jn. 6; of those things which God commanded to be done by Christ, Jn. xv. 10<sup>a</sup>; of the precepts of Christ relative to the orderly management of affairs in religious assemblies, 1 Co. xiv. 37 R G L Tr WH; of the moral precepts of Christ and his apostles: ἐντολήν διδόναι, ἵνα, Jn. xiii. 34; ἐντολήν γράφειν, 1 Jn. ii. 7 sq.; [2 Jn. 5]; τὰς ἐντολὰς τηρεῖν, Jn. [xiv. 15]; xv. 10<sup>a</sup>; ἔχειν τὰς ἐντ. κ. τηρεῖν αὐτάς, "habere in memoria et servare in vita" (Augustine), Jn. xiv. 21; αὕτη ἐστὶν ἡ ἐντ. ἵνα, Jn. xv. 12, cf. 1 Jn. iii. 23. ἡ ἐντολή, collectively, of the whole body of the moral precepts of Christianity: 1 Tim. vi. 14; 2 Pet. ii. 21; iii. 2, (thus ἡ ἐντολή τοῦ θεοῦ, Polyc. ad Phil. 5).\*

ἐντόπιος, -ον, (τόπος), a dweller in a place; a resident or native of a place: Acts xxi. 12. (Soph. [?], Plat., al.)\*

ἐντός, adv., ([fr. ἐν], opp. to ἐκτός), within, inside: with gen. ἐντὸς ὑμῶν, within you, i. e. in the midst of you, Lk. xvii. 21, (ἐντὸς αὐτῶν, Xen. an. 1, 10, 3 [but see the pass.]; ἐντὸς τούτων, Hell. 2, 3, 19; al.); others, within



you (i. e. in your souls), a meaning which the use of the word permits (ἐντός μου, Ps. xxxviii. (xxxix.) 4; cviii. (cix.) 22, etc.; [Hippol. ref. haer. 5, 7. 8; Petrus Alex. ep. can. 5]), but not the context; τὸ ἐντός, the inside, Mt. xxiii. 26.\*

ἐν-τρέπω; [Mid., pres. ἐντρέπομαι; impf. ἐντρεπόμην]; 2 aor. pass. ἐντεράπην; 2 fut. mid. [i. e. pass. with mid. force, B. 52 (45)] ἐντραπήσομαι; prop. to turn about, so in pass. even in Hom.; τινά, prop. to turn one upon himself, i. e. to shame one, 1 Co. iv. 14 (Diog. Laërt. 2, 29; Ael. v. h. 3, 17; Sept.); pass. to be ashamed: 2 Th. iii. 14; Tit. ii. 8. Mid., τινά, to reverence a person: Mt. xxi. 37; Mk. xii. 6; Lk. xviii. 2, 4; xx. 13; Heb. xii. 9; Ex. x. 3; Sap. ii. 10; Polyb. 9, 36, 10; 30, 9, 2; θεούς, Diod. 19, 7; so in Grk. writ., esp. fr. Plut. on; the earlier Greeks said ἐντρέπεσθαι τινος; so also Polyb. 9, 31, 6; [cf. W. § 32, 1 b. a.; B. 192 (166)].\*

ἐν-τρέφω; [pres. pass. ptep. ἐντρεφόμενος]; to nourish in: τινά τινι, a person in a thing; metaph. to educate, form the mind: τοῖς λόγοις τῆς πίστεως, 1 Tim. iv. 6; τοῖς νόμοις, Plat. legg. 7 p. 798 a.; Philo, vict. offer. § 10 sub fin.; τοῖς ἱεροῖς γράμμασι, Phil. leg. ad Gai. § 29 sub fin.\*

ἐν-τρομος, -ον, (τρόμος, cf. ἐμφοβος), trembling, terrified: Acts vii. 32 and xvi. 29 ἔντρο. γερόμενος, becoming tremulous, made to tremble; Heb. xii. 21 [Tr mrg. WH mrg. ἔκτρομος, q. v.]. (Sept.; 1 Macc. xiii. 2; Plut. Fab. 3.)\*

ἐν-τροπή, -ῆς, ῆ, (ἐντρέπω, q. v.), shame: πρὸς ἐντροπὴν ὑμῖν λέγω [or λαλῶ], to arouse your shame, 1 Co. vi. 5; xv. 34. (Ps. xxxiv. (xxxv.) 26; lxviii. (lxix.) 8, 20; respect, reverence, Soph., Polyb., Joseph., al.)\*

ἐν-τροφάω, -ῶ; (see τρυφάω and τρυφή); to live in luxury, live delicately or luxuriously, to revel in: ἐν ταῖς ἀπάταις [L Tr txt. WH mrg. ἀγάταις, see ἀγάπη, 2] αὐτῶν, (on the meaning see ἀπάτη), 2 Pet. ii. 13 [cf. W. § 52, 4, 5]. (Xen. Hell. 4, 1, 30; Diod. 19, 71; also to take delight in: ἐν ἀγαθοῖς, Is. lv. 2; with dat. of thing, 4 Macc. viii. 7; Hdian. 3, 5, 4 [2 ed. Bekk.].)\*

ἐν-τυχάω; 2 aor. ἐνέτυχον; generally with a dat. either of pers. or of thing; 1. to light upon a person or a thing, fall in with, hit upon, a person or a thing; so often in Attic. 2. to go to or meet a person, esp. for the purpose of conversation, consultation, or supplication, (Polyb., Plut., Aelian, al.): with the addition περί τινος, gen. of person, for the purpose of consulting about a person, Acts xxv. 24 [R. V. made sui]; to make petition: ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθη αὐτοῦ, Sap. viii. 21; ἐνέτυχον τῷ βασιλεῖ τὴν ἀπόλυσιν . . . αἰτούμενοι, 3 Macc. vi. 37; hence, to pray, entreat: ὑπέρ with gen. of pers. to make intercession for any one (the dat. of the pers. approached in prayer being omitted, as evident from the context), Ro. viii. 27, 34; Heb. vii. 25, (foll. by περί with gen. of person, Clem. Rom. 1 Cor. 56, 1); τινὶ κατὰ τινος, [to plead with one against any one], to accuse one to any one, Ro. xi. 2, cf. 1 Macc. viii. 32; x. 61, 63 sq.; xi. 25. (Not found in Sept.) [COMP.: ὑπερ-εντυχάω.]\*

ἐν-τυλίσσω; 1 aor. ἐνέτυλιξα; pf. pass. ptep. ἐντετυλιγμένος; to roll in, wrap in: τινὰ σινδόνι, Mt. xxvii. 59 (ἐν σ. Tr, [ἐν] σ. WH); Lk. xxiii. 53; Ev. Nicod. c. 11 fin. to

roll up, wrap together: pass. Jn. xx. 7. (Arstph. Plut. 692; nub. 987; Athen. 3 p. 106 sq.)\*

ἐν-τυπώ, -ῶ; pf. pass. ptep. ἐντετυπωμένος; to engrave, imprint (a figure): [foll. by dat. (Rec. with ἐν)], 2 Co. iii. 7 [cf. W. 634 sq. (589)]. (Aristot., Dio Cass., Plut., and in earlier frag. in Athen.)\*

ἐν-υβρίζω; 1 aor. ptep. ἐνυβρίσας; to treat with contumely: Heb. x. 29. (From Soph. on.)\*

ἐνυπνιάω (ἐνύπνιον, q. v.): to dream (Aristot. h. an. 4, 10, etc.), and dep. ἐνυπνιάζομαι (Hippocr., Plut. Brut. c. 24); so always in the Bible, for ὄλη, with fut. pass. ἐνυπνιασθήσομαι, and com. with aor. pass. ἐνυπνιασθῆν, more rarely mid. ἐνυπνιασάμην (Gen. xxxvii. 9; Judg. vii. 13); ἐνύπνια ἐνυπνιάζεσθαι (in Sept. for ὁμολογῆ ὄλη), to dream (divinely suggested) dreams: Acts ii. 17 fr. Joel iii. 1 (ii. 28); but the reading ἐνυπνίους (ἐνυπνιάζεσθαι) was long ago restored, which reading also cod. Alex. gives in Joel. Metaph. to be beguiled with sensuous images and carried away to an impious course of conduct: Jude 8.\*

ἐνύπνιον, -ου, τό, (ἐν and ὕπνος, what appears in sleep; fr. Aeschyl. down), a dream (Lat. insomnium), a vision which presents itself to one in sleep: Acts ii. 17, on which pass. see ἐνυπνιάζω. (Sept. for ὁμολογῆ.)\*

ἐνώπιον, neut. of the adj. ἐνώπιος, -ον, (i. q. ὁ ἐν ὡπὶ ὄν, one who is in sight, Theocr. 22, 152; Sept. Ex. xxxiii. 11; ἄρτοι ἐνώπιον, Ex. xxv. 29); used adverbially it gets the force of a preposition [W. § 54, 6; B. 319 (274)], and is joined with the gen. (hardly to be found so in any prof. auth.), before, in sight of any one; time and again in Sept. for וְיַגִּיד and וְיִשָּׁא, also for וְיַגִּיד and וְיִשָּׁא; among N. T. writ. used most freq. by Luke and the auth. of the Rev., but never by Matthew and Mark. It is used 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes; a. prop.: εἶναι ἐνώπ. τινος, Rev. i. 4; vii. 15; [xiv. 5 Rec.]; so that εἶναι must be mentally supplied before ἐνώπιον, Rev. iv. 5 sq.; viii. 3; ix. 13; after στήναι, Acts x. 30; ἐστηκέναι, Rev. vii. 9; viii. 2; xi. 4; xii. 4; xx. 12; παρεστηκέναι, Lk. i. 19; Acts iv. 10; ιστάναι, Acts vi. 6; καθῆσθαι, Rev. xi. 16; θύρα ἀνεφωγμένη ἐν τινος, i. q. a door opened for one (see θύρα, c. γ. [B. 173 (150)]), Rev. iii. 8; after verbs signifying motion to a place: τιθέναι, Lk. v. 18; ἀναβαίνειν, Rev. viii. 4; βάλλειν, Rev. iv. 10; πίπτειν or προσκυνεῖν (of worshippers), Rev. iv. 10; v. 8; [vii. 11]; προσκυνεῖν, Lk. iv. 7; Rev. iii. 9; xv. 4, [cf. B. u. s.; 147 (129); W. 214 (201)]. b. in metaphorical phrases after verbs signifying motion: βαστάζειν τὸ ὄνομα . . . ἐνώπιον ἑθνῶν (see βαστάζω, 3), Acts ix. 15; σκάνδαλα βάλλειν ἐνώπ. τινος, to cast stumbling-blocks (incitements to sin) before one, Rev. ii. 14; after προέρχεσθαι, to go before one like a herald, Lk. i. 17; [after προπορεύεσθαι, Lk. i. 76 WH]. in phrases in which something is supposed to be done by one while standing or appearing in the presence of another [cf. B. 176 (153)]: after ἀρνέσθαι, Lk. xii. 9 (Lehm. ἔμπροσθεν); [ἀπαρνέσθαι, ibid.]; ὁμολογεῖν, Rev. iii. 5 [Rec. ἔξομ.]; κατηγορεῖν, Rev. xii. 10; [ἄδειν, Rev. xiv. 8];



καυχᾶσθαι, to come before God and glory, 1 Co. i. 29; δικαιούν αὐτόν, Lk. xvi. 15. c. i. q. *apud* (with); in the soul of any one: χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, Lk. xv. 10 [al. understand this of God's joy, by reverent suggestion described as in the presence of the angels; cf. ἐν οὐρ. vs. 7]; ἔσται σοι δόξα ἐνώπ. τῶν συνακακμένων, Lk. xiv. 10 [al. take this outwardly; cf. 2 below]; after verbs of remembering and forgetting: εἰς μνημόσυνον ἐνώπ. (L T Tr WH ἔμπροσθεν) τοῦ θεοῦ, Acts x. 4; μνησθῆναι ἐνώπ. τ. θεοῦ, Acts x. 31; Rev. xvi. 19; ἐπιλελησμένον ἐνώπ. τ. θεοῦ, Lk. xii. 6 [cf. B. § 134, 3]. 2. before one's eyes; in one's presence and sight or hearing; a. prop.: φαγεῖν ἐνώπ. τινος, Lk. xxiv. 43; this same phrase signifies a living together in Lk. xiii. 26 (2 S. xi. 13; 1 K. i. 25); σημεῖα ποιεῖν, Jn. xx. 30; ἀνακρίναι, Lk. xxiii. 14; ἐνώπ. πολλῶν μαρτύρων, 1 Tim. vi. 12; add Lk. [v. 25]; viii. 47; Acts xix. 9, 19; xxvii. 35; [1 Tim. v. 20]; 3 Jn. 6; Rev. iii. 5; [xiii. 13; xiv. 10]. b. metaph.: πίστιν ἔχε ἐνώπιον τοῦ θεοῦ, have faith, satisfied with this that it is not hidden from the sight of God, Ro. xiv. 22; ἁμαρτάνειν ἐν τινος (see ἁμαρτάνω ad fin.), Lk. xv. 18, 21; esp. in affirmations, oaths, adjurations: ἐνώπιον τοῦ θεοῦ, τοῦ κυρίου, etc., Gal. i. 20; 1 Tim. v. 21; vi. 13; 2 Tim. ii. 14; iv. 1. Hence those are said to do something in the presence of one who have him present to their thought, who set him before their mind's eye: προωρώμην [προορ. L T Tr WH] τὸν κύριον ἐνώπ. μου, Acts ii. 25; ταπεινούσθαι ἐν τοῦ κυρίου, Jas. iv. 10, (Sir. ii. 17). c. at the instance of any one, by his power and authority: Rev. xiii. 12, 14; xix. 20. d. before the eyes of one, i. e. if he turns his eyes thither: Heb. iv. 13 (where οὐκ ἀφανὴς ἐνώπ. αὐτοῦ is explained by the following γυνῶν . . . τοῖς ὀφθαλμοῖς αὐτοῦ; cf. Job xxvi. 6 γυνῶν δ' ἄδης ἐνώπιον αὐτοῦ, before his look, to his view). e. before one i. e. he looking on and judging, in one's judgment [W. 32; B. 172 (150); § 133, 14]: ἐφάνησαν ἐνώπ. αὐτῶν ὥσει λῆρος, Lk. xxiv. 11 (cf. Greek Ἑρακλεῖδῃ λῆρος πάντα δοκεῖ εἶναι); so esp. ἐνώπιον τοῦ θεοῦ, τοῦ κυρίου, after the foll. words: τὰ ἀρεστά, 1 Jn. iii. 22; βδελύγμα, Lk. xvi. 15; δίκαιος, Lk. i. 6 (T Tr WH ἐναντίον); Acts iv. 19; δικαιούσθαι, Ro. iii. 20; εὐάρεστος, Heb. xiii. 21; εὐθύς, Acts viii. 21 Rec.; καλὸν, ἀπόδεκτον, 1 Tim. ii. 3; v. 4; Ro. xiii. 17; 2 Co. viii. 21; μέγας, Lk. i. 15; πολυτελής, 1 Pet. iii. 4; πεπληρωμένος, Rev. iii. 2; ἀρίσκειν, Acts vi. 5 (Deut. i. 23 [Alex.]; 2 S. iii. 36; [W. § 33, f.]); in the sight of God i. e. God looking on and approving: Lk. i. 75; Acts x. 33; 2 Co. iv. 2; vii. 12. in the sight of God, or with God: εὕρισκεν χάριν (ἱγ κςγ) often in the O. T.), to be approved by God, please him, Acts vii. 46.\*

Ἐνός (עֲנוֹשׁ [i. e. man, mortal]), Enos, son of Seth (Gen. iv. 26): Lk. iii. 38.\*

ἐνωτίζομαι: in bibl. writ. depon. mid.; 1 aor. impv. 2 pers. plur. ἐνωτίσασθε; i. q. ἐν ὠτίοις δέχομαι (Hesych.), to receive into the ear; give ear to: τί, Acts ii. 14; Sept. for עֲנִי; elsewhere only in eccl. and Byzant. writ., and in these also as depon. pass. Cf. Fischer, De vitiliis lexic. p. 693 sq.; [Sturz, Dial. Alex. p. 166; W. 33].\*

Ἐνώχ [WH Ἐνώχ, see their Intr. § 408], (Ἄνωχος, -ου, ὁ, Joseph. antt. 1, 3, 4; Hebr. עֲנוֹךְ initiated or initiating, [cf. B. D. s. v.]), Enoch, father of Methuselah (Lk. iii. 37); on account of his extraordinary piety taken up alive by God to heaven (Gen. v. 18-24; Heb. xi. 5; [cf. Sir. xiv. 16; Joseph. antt. 1, 3, 4]); in the opinion of later Jews the most renowned antediluvian prophet; to whom, towards the end of the second century before Christ, was falsely attributed an apocalyptic book which was afterwards combined with fragments of other apocryphal books, and preserved by the Fathers in Greek fragments and entire in an Ethiopic translation. This translation, having been found among the Abyssinian Christians towards the close of the last century, has been edited by Richard Laurence, archbishop of Cashel ("Libri Henoch versio aethiopica." Oxon. 1838), and by A. Dillmann ("Liber Henoch, aethiopice." Lips. 1851); it was translated into English by R. Laurence (1st ed. 1821; 3d ed. 1838 [reprinted (Scribners, N. Y.) 1883; also (with notes) by G. H. Schodde (Andover, 1882)], into German by A. G. Hoffman (Jen. 1833-38, 2 vols.) and by A. Dillmann (Lips. 1853); each of the last two translators added a commentary. From this book is taken the 'prophecy' in Jude 14 sq.; [cf. B. D. (Am. ed.), also Dict. of Chris. Biog., s. v. Enoch, The Book of].\*

ἐξ, see ἐκ.

ἐξ, οἱ, αἱ, τά, indecl. numeral, six: Mt. xvii. 1; Lk. xiii. 14, etc.

ἐξ-αγγέλλω: 1 aor. subjunc. 2 pers. plur. ἐξαγγείλητε; first in Hom. Il. 5, 390; properly, to tell out or forth [see ἐκ, VI. 4], to declare abroad, divulge, publish: [Mk. xvi. WH (rejected) 'Shorter Conclusion']; with Hebraistic emphasis, to make known by praising or proclaiming, to celebrate, [A. V. show forth]: 1 Pet. ii. 9. (For עֲצַר, Ps. lxxii. (lxxiii.) 28; lxxviii. (lxxix.) 13, cf. Sir. xlv. 15).\*

ἐξαγοράζω: 1 aor. ἐξηγόρασα; [pres. mid. ἐξαγοράζομαι]; 1. to redeem i. e. by payment of a price to recover from the power of another, to ransom, buy off, [cf. ἐκ, VI. 2]: prop. θεραπαινίδα, Diod. 36, 1 p. 530; metaph. of Christ freeing men from the dominion of the Mosaic law at the price of his vicarious death (see ἀγοράζω, 2 b.), τινά, Gal. iv. 5; with addition of ἐκ τῆς κατάρας τοῦ νόμου, Gal. iii. 13. 2. to buy up, Polyb. 3, 42, 2; Plut. Crass. 2; Mid. τί, to buy up for one's self, for one's use [W. § 38, 2 b.; B. 192 (166 sq.)]: trop. in the obscure phrase ἐξαγ. τὸν καιρόν, Eph. v. 16 and Col. iv. 5, where the meaning seems to be to make a wise and sacred use of every opportunity for doing good, so that zeal and well-doing are as it were the purchase-money by which we make the time our own; (act. ἐξαγοράζειν καιρόν, to seek [to gain time (A. V.) i. e.] delay, Dan. ii. 8; mid. with acc. of thing, 'by ransom to avert evil from one's self', 'to buy one's self off or deliver one's self from evil': διὰ μιᾶς ὥρας τὴν αἰώνιον κόλασιν ἐξαγοραζόμενοι, of the martyrs, Mart. Polyc. 2, 3).\*

ἐξάγω; 2 aor. ἐξήγαγον; Sept. often for נִצְיָה; to lead out [cf. ἐκ, VI. 1]: τινά (the place whence being sup-



plied in thought), Mk. xv. 20 (of the city to punishment [but *Lehm. ἄγωνα*]); Acts xvi. 37, 39; v. 19 and xvi. 39 (from prison); Acts vii. 36 (from Egypt); Jn. x. 3 (sheep from the fold); with *ἐξω* added [in R G L br.], Lk. xxiv. 50; *ἐξω τῆς κόμης*, Mk. viii. 23 R G L Tr mrg. [cf. W. 603 (561)]; with the addition of *ἐκ* w. gen. of place, Acts vii. 40; xii. 17; xiii. 17; Heb. viii. 9; foll. by *εἰς* with acc. of place, Acts xxi. 38.\*

**ἐξαιρέω**, *-ω*: 2 aor. impv. *ἐξελε*; Mid., [pres. ptp. *ἐξαιρούμενος*]; 2 aor. *ἐξεῖλόμην* and in Alex. form (L T Tr WH) *ἐξεῖλάμην* (Acts vii. 10 [so Grsb.]; xii. 11 [so Grsb.]; xxiii. 27; see reff. in *αἰρέω* and] *ἀπέρχομαι*, inf. *ἐξελεσθαι* (Acts vii. 34); Sept. usually for *לָקַח*; to take out [cf. *ἐκ*, VI. 2]; 1. to pluck out, draw out, i. e. to root out: *τὸν ὀφθαλμόν*, Mt. v. 29; xviii. 9. 2. Mid. a. to choose out (for one's self), select, one person from many: Acts xxvi. 17 (so for *ῥῆξ* in Is. xlix. 7 [but there the Sept. has *ἐξελεξάμην*; perh. Is. xlviii. 10 is meant] and sometimes in Grk. writ.; first in Hom. Od. 14, 232) [al. refer Acts l. c. to the next head; (see Hackett ad loc.)]. b. to rescue, deliver, (prop. to cause to be rescued, but the middle force is lost [cf. W. 253 (238)]): *τινά*, Acts vii. 34; xxiii. 27; *τινά ἐκ τινος*, Acts vii. 10; xii. 11; Gal. i. 4; (Ex. iii. 8, etc.; Aeschyl. suppl. 924; Hdt. 3, 137; Dem. 256, 3; Polyb. 1, 11, 11).\*

**ἐξ-αίρω**: fut. *ἐξαρώ* (1 Co. v. 13 Rec.); 1 aor. impv. 2 pers. plur. *ἐξάρατε* (ib. G L T Tr WH); 1 aor. pass. *ἐξήρθην*, to lift up or take away out of a place; to remove [cf. *ἐκ*, VI. 2]: *τινά ἐκ*, one from a company, 1 Co. v. 2 Rec. [see *αἶρω*, 3 c.]; vs. 13 fr. Deut. [xix. 19 or] xiv. 9.\*

**ἐξ-αιτέω**, *-ω*: 1 aor. mid. *ἐξηγησάμην*; to ask from, demand of, [cf. *ἐκ*, VI. 2]. Mid. to ask from (or beg) for one's self: *τινά*, to ask that one be given up to one from the power of another,—in both senses, either for good, to beg one from another, ask for the pardon, the safety, of some one, (Xen. an. 1, 1, 3; Dem. p. 546, 22; Plut. Per. 32; Palaeoph. 41, 2); or in a bad sense, for torture, for punishment, (Plut. mor. p. 417 d. de defect. orac. 14; in prof. auth. often with this sense in the act.); so of Satan asking the apostles out of the power and keeping of God to be tried by afflictions (allusion being made to Job i. 1-12): Lk. xxii. 31 (Test. xii. Patr. p. 729 [test. Benj. § 3] *ἐὰν τὰ πνεύματα τοῦ Βελιάρ εἰς πᾶσαν πονηρίαν θλίψῃς ἐξαιτήσονται ὑμᾶς*).\*

**ἐξ-αἴφνης** [WH *ἐξέφνης* (exc. in Acts xxii. 6), see their App. p. 151], adv., (*αἴφνης*, *ἄφνω*, *ἄφνω*s suddenly), of a sudden, suddenly, unexpectedly: Mk. xiii. 36; Lk. ii. 13; ix. 39; Acts ix. 3; xxii. 6. (Hom. et al.; Sept.)\*

**ἐξ-ακολουθεῖω**, *-ω*: fut. *ἐξακολουθήσω*; 1 aor. ptp. *ἐξακολουθήσας*; to follow out or up, tread in one's steps; a. τῇ ὁδῷ τινος, metaph., to imitate one's way of acting: 2 Pet. ii. 15, cf. Is. lvi. 11. b. to follow one's authority: *μύθοις*, 2 Pet. i. 16; Joseph. antt. proem. 4, (*ἀρχηγοῖς*, Clem. Rom. 1 Cor. 14, 1; *δυσὶ βασιλευσσι*, Test. xii. Patr. p. 643 [test. Zeb. § 9]). c. to comply with, yield to: *ἀσελγείαις* [Rec. *ἀπωλείαις*], 2 Pet. ii. 2, (*πνεύματος πλάνης*, Test. xii. Patr. p. 665 [test. Napht. § 3; τοῖς πονηροῖς διαβουλοῖς, xii. Patr. p. 628 test. Is. § 6]; cf.

also Am. ii. 4; Job xxxi. 9; Sir. v. 2). Among prof. auth. Polyb., Plut. occasionally use the word; [add Dion. Hal. de comp. verb. § 24 p. 188, 7; Epictet. diss. 1, 22, 16].\*

**ἐξακόσιοι**, *-αι, -α*, six hundred: Rev. [xiii. 18]; xiv. 20.\*

**ἐξ-αλείφω**: fut. *ἐξαλείψω*; 1 aor. ptp. *ἐξαλείψας*; 1 aor. pass. infin. *ἐξαλειφθῆναι* [(WH -*λιφθῆναι*; see their App. p. 154, and s. v. I, i below)]; 1. (*ἐξ*- denoting completeness [cf. *ἐκ*, VI. 6]), to anoint or wash in every part, hence to besmear: i. q. cover with lime (to white-wash or plaster), τὸ τεῖχος, Thuc. 3, 20; τοὺς τοίχους τοῦ ἱεροῦ [here to overlay with gold etc.], 1 Chr. xxix. 4; τὴν οἰκίαν, Lev. xiv. 42 (for *ἡν*). 2. (*ἐξ*- denoting removal [cf. *ἐκ*, VI. 2]), to wipe off, wipe away: *δάκρυον ἀπὸ* [G L T Tr WH *ἐκ*] τῶν ὀφθαλμῶν, Rev. vii. 17; xxi. 4 [R G WH mrg., al. *ἐκ*]; to obliterate, erase, wipe out, blot out, (Aeschyl., Hdt., al.; Sept. for *ῥῆξ*): *τί*, Col. ii. 14; τὸ ὄνομα ἐκ τῆς βίβλου, Rev. iii. 5 (Ps. lxxviii. (lxxix.) 29, cf. Deut. ix. 14; xxv. 6); τὰς ἀμαρτίας, the guilt of sins, Acts iii. 19, (Ps. cviii. (cix.) 13; τὸ ἄνομημα, τὰς ἀνομίας, Is. xliii. 25; Ps. l. (li.) 11; Sir. xlv. 20; τ. ἀμαρτίας ἀπαλείφειν, 3 Macc. ii. 19).\*

**ἐξ-άλλομαι**: to leap up: Acts iii. 8. (Xen. Cyr. 7, 1, 27, et al.; Sept. Is. lv. 12).\*

**ἐξ-ανάστασις**, *-εως, ἡ*, (*ἐξανίστημι*, q. v.), a rising up (Polyb. 3, 55, 4); a rising again, resurrection: τῶν νεκρῶν or (L T Tr WH) ἡ ἐκ τῶν νεκρῶν, Phil. iii. 11.\*

**ἐξ-ανα-τέλλω**: 1 aor. *ἐξανέτειλα*; 1. trans. to make spring up, cause to shoot forth: Gen. ii. 9, etc. 2. intrans. to spring up: Mt. xiii. 5; Mk. iv. 5. (Rare in prof. auth. [cf. W. 102 (97)]).\*

**ἐξ-αν-ίστημι**: 1 aor. *ἐξανίστησα*; 2 aor. *ἐξανέστην*; 1. to make rise up, to raise up, to produce: *σπέρμα*, Mk. xii. 19; Lk. xx. 28, (Hebr. *עָרַב עֵרֶךְ*, Gen. xxxviii. 8). 2. 2 aor. act. to rise in an assembly to speak (as in Xen. an. 6, 1, 30): Acts xv. 5.\*

**ἐξ-απατάω**, *-ω*: 1 aor. *ἐξηπάτησα*; 1 aor. pass. ptp. fem. *ἐξαπατῆθῆσα*; (*ἐξ*- strengthens the simple verb [cf. *ἐκ*, VI. 6]), to deceive: Ro. vii. 11; xvi. 18; 1 Co. iii. 18; 2 Co. xi. 3; 2 Th. ii. 3; pass. 1 Tim. ii. 14 [L T Tr WH]. (From Hom. down; twice in the O. T. viz. Ex. viii. 29; Sus. vs. 56).\*

**ἐξάπνα**, (a somewhat rare later Grk. form for *ἐξαπνής*, *ἐξαίφνης*, q. v. [W. § 2, 1 d.]), adv., suddenly: Mk. ix. 8. (Sept.; Jambl., Zonar., al.; Byzant.)\*

**ἐξ-απορέω** and (so in the Bible) depon. pass. *ἐξαπορέομαι*, *-οῦμαι*; 1 aor. *ἐξηπορήθην*; to be utterly at a loss, be utterly destitute of measures or resources, to renounce all hope, be in despair, [cf. *ἐκ*, VI. 6], (Polyb., Diod., Plut., al.): 2 Co. iv. 8 (where it is distinguished fr. the simple *ἀπορέομαι*); τινός of anything: τοῦ ζῆν, 2 Co. i. 8, on this gen. cf. Matthiae ii. p. 828 sq. (τοῦ ἀργυρίου, to be utterly in want of, Dion. Hal. 7, 18; act. with dat. of respect, τοῖς λογισμοῖς, Polyb. 1, 62, 1; once in the O. T. absol. Ps. lxxvii. (lxxviii.) 16).\*

**ἐξ-απο-στέλλω**: fut. *ἐξαποστελῶ*; 1 aor. *ἐξαπέστειλα*; [2 aor. pass. *ἐξαπεστέλην*]; Sept. very often for *ἡγῶ*; prop. to send away from one's self (*ἀπό*) out of the place



or out of doors (ἐκ [q. v. VI. 2]); **1.** *to send forth*: τινά, with commissions, Acts vii. 12; [xii. 11]; Gal. iv. 4; foll. by inf. of purpose, Acts xi. 22 (but L T Tr WH om. the inf.); εἰς ἔθνη, unto the Gentiles, Acts xxii. 21 [WH mrg. ἀποστ.]; used also of powers, influences, things, (see ἀποστέλλω, 1 a.): τὴν ἐπαγγελίαν, the promised blessing, Lk. xxiv. 49 T Tr WH; τὸ πνεῦμα εἰς τὰς καρδίας, to send forth i. e. impart the Spirit to our hearts, Gal. iv. 6; [τὸ . . . κήρυγμα τῆς αἰωνίου σωτηρίας, Mk. xvi. WH in (rejected) 'Shorter Conclusion']; ὑμῖν ὁ λόγος . . . ἐξαπεστάλη, the message was sent forth, i. e. commanded to be announced, to you, Acts xiii. 26 L T Tr WH. **2.** *to send away*: τινά εἰς etc. Acts ix. 30; foll. by inf. of purpose, Acts xvii. 14; τινὰ κενόν, Lk. i. 53; xx. 10, 11. (Dem., Polyb., Diod.)\*

**ἐξαρτίζω**: 1 aor. inf. ἐξαρτίσαι; pf. pass. ptep. ἐξηρτισμένος; (see ἄρτιος, 2); rare in prof. auth.; *to complete, finish*; **a.** *to furnish perfectly*: τινά, pass., πρὸς τι, 2 Tim. iii. 17 (πολεμῖν . . . τοῖς ἅπασιν καλῶς ἐξηρτισμένοι, Joseph. antt. 3, 2, 2). **b.** τὰς ἡμέρας, *to finish, accomplish*, (as it were, to render the days complete): Acts xxi. 5 (so ἀπαρτίζεν τὴν ὀκτάμηνον, Hipp. epid. ii. 180 [cf. Lob. ad Phryn. p. 447 sq.]).\*

**ἐξ-αστράπτω**. **1.** prop. *to send forth lightning, to lighten*. **2.** *to flash out like lightning, to shine, be radiant*: of garments, Lk. ix. 29; (of gleaming arms, Nah. iii. 3; Ezek. i. 4, 7; φόβῳ κ. καλλεῖ πολλῷ Tryphiodor. 103; [cf. W. 102 (97)]).\*

**ἐξ-αὐτῆς** and ἐξ αὐτῆς [so Rec. Mk. vi. 25], (scil. ὥρα [W. 591 sq. (550)]; B. 82 (71)], *on the instant; forthwith*: Mk. vi. 25; Acts x. 33; xi. 11; xxi. 32; xxiii. 30 [R G WH]; Phil. ii. 23. (Cratin. in Bekk. anecd. i. p. 94; Theogn., Arat., Polyb., Joseph., al.)\*

**ἐξ-εγείρω** [1 Co. vi. 14 Lchm. txt.]; fut. ἐξεγερῶ; 1 aor. ἐξέγειρα; *to arouse, raise up* (from sleep; Soph., Eur., Xen., al.); from the dead (Aeschyl. cho. 495), 1 Co. vi. 14. *to rouse up, stir up, incite*: τινά, to resistance, Ro. ix. 17 (τὸν θυμὸν τινος, 2 Macc. xiii. 4, cf. 2 Chr. xxxvi. 22), where some explain the words ἐξέγειρά σε *I have raised thee up into life, caused thee to exist, or I have raised thee to a public position, set thee up as king* (Joseph. antt. 8, 11, 1 βασιλεὺς γὰρ ἐξεγείρεται ἐπ' ἐμοῦ); but the objection to these interpretations lies in the fact that Paul draws from vs. 17 what he says in vs. 18, and therefore ἐξεγείρειν must be nearly synonymous with σκληρύνειν, [but see Meyer].\*

**ἐξ-εμῖ**; impf. ἐξήεσαν; (εἰμι); *to go out, go forth*: foll. in Rec. by ἐκ with gen. of place, Acts xiii. 42; without mention of the place, that being known from the context, Acts xvii. 15; xx. 7; ἐπὶ τὴν γῆν (from the water), to escape to the land, Acts xxvii. 43.\*

**ἐξ-εμῖ** from εἰμί, see ἔξεστι.

**ἐξ-ελέγχω**: 1 aor. inf. ἐξελέγξαι; (ἐξ strengthens the simple verb [cf. ἐκ, VI. 6]); *to prove to be in the wrong, convict*, (chiefly in Attic writ.): by punishing, τινά περὶ τινος, Jude 15 Rec. (see ἐλέγχω, 1) of God as judge, as in Is. ii. 4; Mic. iv. 3 for ἡγῆθη.\*

**ἐξ-έλκω**: [pres. pass. ptep. ἐξελκόμενος]; *to draw out,*

(Hom., Pind., Attic writ.); metaph. i. q. *to lure forth*, [A. V. draw away]: ὑπὸ τῆς . . . ἐπιθυμίας ἐξελκόμενος, Jas. i. 14, where the metaphor is taken from hunting and fishing: as game is lured from its covert, so man by lust is allured from the safety of self-restraint to sin. [The language of hunting seems to be transferred here (so elsewhere, cf. Wetst. ad loc.) to the seductions of a harlot, personated by ἐπιθυμία; see τίκτω.]\*

**ἐξ-έλω**, see ἐξαιρέω.

**ἐξέρμα**, -τος, τό, (fr. ἐξέρω to eject, cast forth, vomit forth; cf. Lob. ad Phryn. p. 64), *vomit; what is cast out by vomiting*: 2 Pet. ii. 22, cf. Prov. xxvi. 11. (Dioscor. de venenis c. 19 (p. 29 ed. Spreng.) [an example of the verb. Cf. Wetst. on Pet. l. c., and esp. Gataker, Advers. miscell. col. 853 sq.]).\*

[ἐξ-εραυνάω T Tr WH for ἐξερευνάω, q. v.; see ἐραυνάω.] **ἐξ-ερευνάω**, -ω: 1 aor. ἐξηρεύησα; *to search out, search anxiously and diligently*: περὶ τινος, 1 Pet. i. 10 [where T Tr WH ἐξεραυν. q. v.]. (1 Macc. iii. 48; ix. 26; Sept.; Soph., Eur., Polyb., Plut., al.)\*

**ἐξέρχομαι**; impf. ἐξηρχόμην; fut. ἐξελεύσομαι; 2 aor. ἐξῆλθον, plur. 2 pers. ἐξήλθετε, 3 pers. ἐξῆλθαν, and in L T Tr WH the Alex. forms (see ἀπέρχομαι, init.) ἐξήλθατε (Mt. xi. 7, 8, 9; xxvi. 55; Mk. xiv. 48, etc.), ἐξῆλθαν (1 Jn. ii. 19; 2 Jn. 7 [here Tdf. -θον; 3 Jn. 7, etc.]); pf. ἐξελήλυθα; plpf. ἐξεληλύθειν (Lk. viii. 38, etc.); Sept. for ἔξ; times without number; *to go or come out of*; **1.** properly; **a.** with mention of the place out of which one goes, or of the point from which he departs; **a.** of those who leave a place of their own accord: with the gen. alone, Mt. x. 14 (L T Tr WH insert ἔξω); Acts xvi. 39 R G. foll. by ἐκ: Mk. v. 2; vii. 31; Jn. iv. 30; viii. 59; Acts vii. 3 sq.; 1 Co. v. 10; Rev. xviii. 4, etc. foll. by ἔξω with gen. — with addition of εἰς and acc. of place, Mt. xxi. 17; Mk. xiv. 68; or παρὰ with acc. of place, Acts xvi. 13; or πρὸς τινα, acc. of pers., Heb. xiii. 13. **ἐξέρχ.** ἀπό with gen. of place, Mt. xiii. 1 R G; Mk. xi. 12; Lk. ix. 5; Phil. iv. 15; [Heb. xi. 15 R G]; **ἐξέρχ.** ἐκείθεν, Mt. xv. 21; Mk. vi. 1, 10; Lk. ix. 4; [xi. 53 T Tr txt. WH txt.]; Jn. iv. 43; ὅθεν ἐξῆλθον, Mt. xii. 44; Lk. xi. 24 [yet see β. below]. **ἐξέρχ.** ἐκ etc. *to come forth from, out of, a place*: Mt. viii. 28; Rev. xiv. 15, 17, 18 [L om. WH br. ἐξῆλ.]; xv. 6; ἐξελεῖν ἀπό, *to come out (towards one) from*, Mt. xv. 22. In the Gospel of John Christ, who by his incarnation left his place with God in heaven, is said ἐξελεῖν παρὰ τοῦ θεοῦ: xvi. 27 and R G L mrg. in vs. 28; ἀπὸ τοῦ θεοῦ, xiii. 3; xvi. 30; ἐκ τοῦ θεοῦ, from his place with God, from God's abode, viii. 42 and L txt. T Tr WH in xvi. 28. **β.** of those expelled or cast out (esp. of demons driven forth from a body of which they have held possession): ἔκ τινος, gen. of pers.: Mk. i. 25 sq.; v. 8 [L mrg. ἀπό]; vii. 29; Lk. iv. 35 R Tr mrg.; or ἀπό τινος, Mt. xii. 43; xvii. 18; Lk. iv. 35 L T Tr txt. WH; viii. 29, 33, 35; xi. 24 [yet see a. above]; Acts xvi. 18; [xix. 12 Rec.]. **γ.** of those who come forth, or are let go, from confinement in which they have been kept (e. g. from prison): Mt. v. 26; Acts xvi. 40. **δ.** without mention of the place from which one goes out;



**a.** where the place from which one goes forth (as a house, city, ship) has just been mentioned: Mt. [viii. 12 Tdf.]; ix. 31 sq. (from the house, vs. 28); x. 11 (sc. ἐκείθεν, i. e. ἐκ τῆς πόλεως ἢ κώμης ἐκείνης); xii. 14 (cf. 9); xviii. 28 (cf. 24); xiv. 14; Mk. i. 45 (cf. 43 ἐξέβαλεν αὐτόν); Lk. i. 22 (from the temple); viii. 27; x. 35 [Rec.]; Jn. xiii. 30, 31 (30), etc.; so also when the verb ἐξέρχεται refers to the departure of demons: Mt. viii. 32; Mk. v. 13; vii. 30; ix. 29; Acts viii. 7; xvi. 19 (where for the name of the demon itself is substituted the descriptive clause ἡ ἑλπίς τ. ἐργασίας αὐτῶν; see 2 e. δ.). **β.** where one is said to have gone forth to do something, and it is obvious that he has gone forth from his home, or at least from the place where he has been staying: foll. by an inf., Mt. xi. 8; xiii. 3 [inf. w. τοῦ]; xx. 1; Mk. iii. 21; iv. 3 [R G inf. w. τοῦ (Tr br. τοῦ)]; v. 14 Rec.; Lk. vii. 25 sq.; Acts xx. 1; Rev. xx. 8; with the addition of ἐπὶ τινα (against), Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; εἰς τοῦτο, Mk. i. 38; ἵνα, Rev. vi. 2; also without any inf. or conjunction indicating the purpose: Mk. vi. 12; viii. 11; xiv. 16; xvi. 20; Lk. v. 27; ix. 6; Jn. xxi. 3; Acts x. 23; xx. 11; 2 Co. viii. 17; foll. by εἰς with acc. of place: Mt. xxii. 10; xxvi. 30, 71; Mk. viii. 27; xi. 11; Lk. vi. 12; xiv. 21, 23; Jn. i. 43 (44); Acts xi. 25; xiv. 20; 2 Co. ii. 13; the place to which one goes forth being evident either from what goes before or from the context: Mt. xxiv. 26 (sc. εἰς τὴν ἑρῆμον); xxvii. 32 (from the city to the place of crucifixion); ἐξέρχ. alone is used of a people quitting the land which they had previously inhabited, Acts vii. 7, cf. Heb. xi. 8; of angels coming forth from heaven, Mt. xiii. 49. ἐξέρχ. εἰς ἀπάντησίν τινας, to meet one, Mt. xxv. 1 [L T Tr WH ὑπάντ.]; 6; [εἰς ἀπάντ. or ὑπάντ.] τινί, Jn. xii. 13; Acts xxviii. 15 R G; εἰς συνάντησίν τινι, Mt. viii. 34 [L T Tr WH ὑπάντ.]. Agreeably to the oriental redundancy of style in description (see ἀνίστημι, Π. 1 c.), the participle ἐξεληθών is often placed before another finite verb of departure: Mt. viii. 32; xv. 21; xxiv. 1 (ἐξεληθών [from the temple, see xxi. 23] ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, he departed from its vicinity); Mk. xvi. 8; Lk. xxii. 39; Acts xii. 9, 17; xvi. 36, 40; xxi. 5, 8. **2.** figuratively; **a.** ἔκ τινων, ἐκ μέσου τινῶν, to go out from some assembly, i. e. to forsake it: 1 Jn. ii. 19 (opp. to μεμενέκεισαν μεθ' ἡμῶν); 2 Co. vi. 17. **b.** to come forth from physically, arise from, to be born of: ἐκ with gen. of the place from which one comes by birth, Mt. ii. 6 (fr. Mic. v. 2); ἐκ τῆς οὐσφύος τινός, Hebr. מִן הַצִּדְדִּים (Gen. xxxv. 11; 1 K. viii. 19; [cf. W. 33 (32)]), Heb. vii. 5. **c.** ἐκ χειρός τινος, to go forth from one's power, escape from it in safety: Jn. x. 39. **d.** εἰς τὸν κόσμον, to come forth (from privacy) into the world, before the public, (of those who by novelty of opinion attract attention): 1 Jn. iv. 1. **e.** of things; **a.** of report, rumors, messages, precepts, etc., i. q. to be uttered, to be heard: φωνή, Rev. xvi. 17; xix. 5; i. q. to be made known, declared: ὁ λόγος τοῦ θεοῦ foll. by ἀπὸ τινων, from their city or church, 1 Co. xiv. 36; i. q. to spread, be diffused: ἡ φήμη, Mt. ix. 26; Lk. iv. 14; ἡ ἀκοή, Mk. i. 28; [Mt. iv. 24 Tr mrg.]; ὁ φθόγγος, τὰ ῥήματα, Ro. x. 18; ὁ λόγος the word, saying, Jn. xxi. 23; Lk. vii. 17;

ἡ πίστις τινός, the report of one's faith, 1 Th. i. 8; i. q. to be proclaimed: δόγμα, an imperial edict, παρὰ τινος, genpers., Lk. ii. 1. **β.** to come forth i. q. be emitted, as from the heart, the mouth, etc.: Mt. xv. 18 sq.; Jas. iii. 10; [cf. ῥομφαία ἐκ τοῦ στόματος, Rev. xix. 21 G L T Tr WH]; i. q. to flow forth from the body: Jn. xix. 34; i. q. to emanate, issue: Lk. viii. 46; Rev. xiv. 20. **γ.** ἐξέρχεται (ἀπ' ἀνατολῶν), used of a sudden flash of lightning, Mt. xxiv. 27. **δ.** that ἐξέρχεται in Acts xvi. 19 (on which see 1 b. a. above) is used also of a thing's vanishing, viz. of a hope which has disappeared, arises from the circumstance that the demon that had gone out had been the hope of those who complain that their hope has gone out. On the phrase εἰσέρχεται κ. ἐξέρχεται see in εἰσέρχομαι, 1 a. [Comp.: δι-ἐξέρχομαι.]

ἐξ-εστ, impers. verb, (fr. the unused ἐξιμι), it is lawful; **a.** foll. by the pres. inf.: Mt. xii. 2, 10 [Tdf. inf. aor.], 12; xiv. 4; Lk. vi. 2 [R G T]; xiv. 3 [L T Tr WH inf. aor.]; with the aor. inf.: Mt. [xv. 26 L T]; xxii. 17; xxvii. 6; Mk. iii. 4; xii. 14; Lk. vi. 9; Acts ii. 29 (ἐξὸν εἰπεῖν scil. ἔστω, allow me, [al. supply ἐστί, B. 318 (273); W. § 64, I. 2 a., cf. § 2, 1 d.]); with the inf. omitted because readily suggested by the context, Mk. ii. 24 and Rec. in Acts viii. 37. **b.** foll. by dat. of pers. and a pres. inf.: Mk. vi. 18; Acts xvi. 21; xxii. 25; and an aor. inf.: Mt. xix. 3 [L T WH om. dat.]; xx. 15; Mk. ii. 26 [R G L Tr txt.]; x. 2; Lk. xx. 22 R G L; Jn. v. 10; xviii. 31; Acts xxi. 37; ἐξὸν ἦν, Mt. xii. 4; ἀ οὐκ ἐξόν, sc. ἐστί, 2 Co. xii. 4; with the inf. omitted, as being evident from the context: πάντα (μοι) ἐξεστίν, sc. ποιεῖν, 1 Co. vi. 12; x. 23. **c.** foll. by the acc. and inf.: Lk. vi. 4; xx. 22 T Tr WH; so here and there even in classic writ.; cf. Rost § 127 Anm. 2; Kühner § 475 Anm. 2; [B. § 142, 2].\*

ἐξετάζω: 1 aor. impv. 2 pers. plur. ἐξετάσατε, inf. ἐξετάσαι; to search out; to examine strictly, inquire: περὶ τινος and with the adv. ἀκριβῶς added, Mt. ii. 8; foll. by an indir. quest. Mt. x. 11; τινά inquire of some one, foll. by a direct question, Jn. xxi. 12. (Sept.; often in Grk. writ. fr. Thuc. down.)\*

[ἐξέφνης, see ἐξαίφνης.]

ἐξηγέομαι, -οῦμαι; impf. ἐξηγούμην; 1 aor. ἐξηγησάμην; **1.** prop. to lead out, be leader, go before, (Hom. et al.). **2.** metaph. (cf. Germ. ausführen) to draw out in narrative, unfold in teaching; **a.** to recount, rehearse: [w. acc. of the thing and dat. of pers., Acts x. 8]; w. acc. of thing, Lk. xxiv. 35; Acts xxi. 19; without an acc., foll. by rel. pron. or adv., ὅσα ἐποίησεν, Acts xv. 12; καθώς, 14, (so in Grk. writ. fr. Hdt. down; Sept. for רָצַח, Judg. vii. 13, etc.). **b.** to unfold, declare: Jn. i. 18 (sc. the things relating to God; also used in Grk. writ. of the interpretation of things sacred and divine, oracles, dreams, etc.; cf. Meyer ad loc.; Alberti, Observationes etc. p. 207 sq.).\*

ἐξήκοντα, οἱ, αἱ, τά, sixty: Mt. xiii. 8, 23, etc.

ἐξῆς, adv., (fr. ἔχω, fut. ἔξω; cf. ἔχομαι τινος to cleave to, come next to, a thing), successively, in order, (fr. Hom. down); ὁ, ἡ, τὸ ἐξῆς, the next following, the next in succession: so ἡ ἐξῆς ἡμέρα, Lk. ix. 37; elliptically ἐν τῇ ἐξῆς, sc. ἡμέρᾳ, Lk. vii. 11 (here WH txt. Tr txt. L mrg. ἐν



τῷ ἐξῆς sc. χρόνῳ, *soon afterwards*; τῇ ἐξῆς, sc. ἡμέρᾳ, Acts xxi. 1; xxv. 17; xxvii. 18.\*

ἐξηχέαι, -ω: *to sound forth, emit sound, resound*; pass. ἐξηχέται τὸ the sound of something is borne forth, is propagated: ἀφ' ὑμῶν ἐξήχηται ὁ λόγος τοῦ κυρίου, from your city or from your church the word of the Lord has sounded forth i. e. has been disseminated by report, 1 Th. i. 8, cf. De Wette ad loc. (Joel iii. 14 (iv. 19); Sir. xl. 13; 3 Macc. iii. 2. Polyb. 30, 47, 7 [not Dind.]; Philo in Flacc. § 6; [quis rer. div. her. § 4]; Byzant.)\*

ἔξις, -ως, ἡ, (ἐχω, fut. ἔξω), a *habit*, whether of *body* or of *mind* (Xen., Plat., Aristot., al.); a *power acquired by custom, practice, use*, ("firma quaedam facilitas, quae apud Graecos ἔξις nominatur," Quint. 10, 1 init.); so Heb. v. 14, (ἐν τούτοις ἱκανῇ ἐξιν περιποιησάμενος, Sir. prol. 7; ἔξιν ἔχειν γραμματικῆς, Polyb. 10, 47, 7; ἐν τοῖς πολεμικοῖς, 21, 7, 3; ἐν ἀστρολογίᾳ μεγίστην ἔξιν ἔχειν, Diod. 2, 31; λογικὴν ἔξιν περιποιούμενος, Philo, alleg. legg. 1, 4).\*

ἐξίστημι: likewise ἐξιστάω and ἐξιστάνω (Acts viii. 9 ptep. ἐξιστῶν R G, ἐξιστάνων L T Tr WH [see ἴστημι]); 1 aor. ἐξέστησα; 2 aor. ἐξέστην; pf. inf. ἐξεστακέναι; Mid., [pres. inf. ἐξιστασθαι]; impf. 3 pers. plur. ἐξίσταντο; 1. In pres., impf., fut., 1 aor. act. *to throw out of position, to displace*: τινὰ τοῦ φρονεῖν, to throw one out of his mind, drive one out of his senses, Xen. mem. 1, 3, 12; φρενῶν, Eur. Bacch. 850; hence simply *to amaze, astonish, throw into wonderment*: τινά, Lk. xxiv. 22; Acts viii. 9. 2. In perf., pluperf., 2 aor. act. and also the mid., a. *to be amazed, astounded*: Mt. xii. 23; Mk. ii. 12; Lk. viii. 56; Acts ii. 7, 12; viii. 13; ix. 21; x. 45; xii. 16, (Sept. for ῥῖπ, to tremble, Ex. xix. 18; Ruth iii. 8, etc.); ἐξέστησαν ἐκστάσει μεγάλῃ, they were amazed with a great amazement (see ἐκστασις, 3), Mk. v. 42; ἐν ἑαυτοῖς ἐξίσταντο, Mk. vi. 51; with dat. of the thing: μαγείαις ἐξεστακέναι, had been put beside themselves with magic arts, carried away with wonder at them, Acts viii. 11 [but this form of the perf. is transitive; cf. B. 48 (41); Veitch 339]; ἐξίσταντο ἐπὶ with dat. of thing, Lk. ii. 47 (Ex. xix. 18; Sap. v. 2). b. *to be out of one's mind, beside one's self, insane*: 2 Co. v. 13 (opp. to σωφρονεῖν); Mk. iii. 21 [cf. B. 198 (171); W. § 40, 5 b.]; (Grk. writ., where they use the word in this sense, generally add τοῦ φρονεῖν, τῶν φρενῶν: Isoc., Eur., Polyb., al.).\*

ἐξισχύω: 1 aor. subjunc. 2 pers. plur. ἐξισχύσητε, *to be eminently able, to have full strength*, [cf. ἐκ, VI. 6]: foll. by an inf. Eph. iii. 18. (Sir. vii. 6; rare in Grk. writ., as Dioscor., Strab., Plut.)\*

ἐξ-odos, -ου, ἡ, (ὁδός), *exit*, i. e. *departure*: Heb. xi. 22; metaph. ἡ ἐξοδός τινος the close of one's career, one's final fate, Lk. ix. 31; *departure from life, decease*: 2 Pet. i. 15, as in Sap. iii. 2; vii. 6; [Philo de caritate § 4]; with addition of τοῦ ζῆν, Joseph. antt. 4, 8, 2; [of τοῦ βίου, Just. dial. c. Tryph. § 105].\*

ἐξολοθρεύω and (acc. to the reading best attested by the oldest Mss. of the Sept. and received by L T Tr WH [see ὀλοθρεύω]) ἐξολοθρεύω: fut. pass. ἐξολοθρευθήσεται; *to destroy out of its place, destroy utterly, to extirpate*: ἐκ τοῦ λαοῦ, Acts iii. 23. (Often in the Sept., and in the

O. T. Apoc., and in Test. xii. Patr.; Joseph. antt. 8, 11, 1; 11, 6, 6; hardly in native Grk. writ.)\*

ἐξομολογέω, -ω: 1 aor. ἐξομολόγησα; Mid., [pres. ἐξομολογῶμαι]; fut. ἐξομολογήσομαι; [1 aor. subj. 3 pers. sing. γήσεται, Phil. ii. 11 R G L txt. Tr txt. WH]; (ἐξ either forth from the heart, freely, or publicly, openly [cf. W. 102 (97)]; act. and depon. mid. *to confess, to profess*: 1. *to confess*: τὰς ἁμαρτίας, Mt. iii. 6; Mk. i. 5; [Jas. v. 16 L T Tr WH], (Joseph. antt. 8, 4, 6; [cf. b. j. 5, 10, 5; Clem. Rom. 1 Cor. 51, 3; Barn. ep. 19, 12]); τὰς πράξεις, Acts xix. 18; τὰ παραπτώματα, Jas. v. 16 R G; (ἦταν, Plut. Eum. c. 17; τὴν ἀλήθειαν ἄνεν βασάνων, id. Anton. c. 59). 2. *to profess* i. e. *to acknowledge openly and joyfully*: τὸ δοῦναι τινας, Rev. iii. 5 Rec.; foll. by ὅτι, Phil. ii. 11; with dat. of pers. [cf. W. § 31, 1 f.; B. 176 (153)] *to one's honor*, i. e. *to celebrate, give praise to* (so Sept. for ἡ ἡγή, Ps. xxix. (xxx.) 5; ev. (cvi.) 47; cxxi. (cxii.) 4, etc.; [W. 32]): Ro. xiv. 11; xv. 9 fr. Ps. xvii. (xviii.) 50, (Clem. Rom. 1 Cor. 61, 3); τινί (dat. of pers.) foll. by ὅτι: Mt. xi. 25; Lk. x. 21. *to profess that one will do something, to promise, agree, engage*: Lk. xxii. 6 [Lehm. om.]; (in this sense the Greeks and Josephus use ὁμολογεῖν).\*

ἐξ-όν, see ἔξεστι.

ἐξ-ορκίζω; 1. *to exact an oath, to force to an oath*, (Dem., Polyb., Apollod., Diod., Plut., al.), for which the earlier Grks. used ἐξορκόω, [cf. W. 102 (97)]. 2. *to adjure*: τινὰ κατὰ τινας, one by a person [cf. κατὰ, I. 2 a.], foll. by ἵνα [B. 237 (205)], Mt. xxvi. 63; (Gen. xxiv. 3).\*

ἐξορκιστής, -ου, ὁ, (ἐξορκίζω); 1. *he who exacts an oath of another*. 2. *an exorcist*, i. e. one who employs a formula of conjuration for expelling demons: Acts xix. 13. (Joseph. antt. 8, 2, 5; Leian. epigr. in Anthol. 11, 427; often in the church Fathers).\*

ἐξορύσσω: 1 aor. ptep. ἐξορύξαντες; fr. Hdt. down; 1. *to dig out*: τοὺς ὀφθαλμοὺς (prop. *to pluck out the eyes*; so Judg. xvi. 21 [Alex.]; 1 S. xi. 2; Hdt. 8, 116; Joseph. antt. 6, 5, 1; Leian. dial. deor. 1, 1; al.) καὶ δίδοναι τινί, metaph. *to renounce the most precious things for another's advantage*, Gal. iv. 15 (similar expressions see in Ter. adelph. 4, 5, 67; Hor. sat. 2, 5, 35; [Wetstein ad loc.]); in opposition to a very few interp. who, assuming that Paul suffered from a weakness of the eyes, understand the words literally, "Ye would have plucked out your sound eyes and have put them into me," see Meyer ad loc.; [cf. reff. s. v. σκόλοψ, fin.]. 2. *to dig through*: τὴν στέγην, Mk. ii. 4.\*

ἐξουθενέω, -ω: 1 aor. pass. subjunc. 3 pers. sing. ἐξουδενῇ; pf. pass. ptep. ἐξουδενημένος; *to hold and treat as of no account, utterly to despise*: τὸν λόγον, pass., 2 Co. x. 10 Lehm. *to set at nought, treat with contumely*: a person, pass., Mk. ix. 12 L T Tr WH, (Ezek. xxi. 10). Cf. Lob. ad Phryn. p. 182; [B. 28 (25); W. 91 (87); Soph. Lex. s. v.; WH. App. p. 166].\*

ἐξουθενώω, -ω: [1 aor. pass. subjunc. 3 pers. sing. ἐξουδενωθῇ]; i. q. ἐξουθενέω, q. v.: Mk. ix. 12 R G; often in Sept., esp. for הִיָּב and הִיָּבָה. [Cf. reff. in the preceding word].\*



ἐξουθενέω, -ῶ; 1 aor. ἐξουθένησα; Pass., pf. ptep. ἐξουθενημένος; [1 aor. ptep. ἐξουθενηθείς]; (see οὐδεὶς); *to make of no account, to despise utterly*: τινά, Lk. xviii. 9; Ro. xiv. 3, 10; 1 Co. xvi. 11; τί, 1 Th. v. 20; Gal. iv. 14 (where it is coupled with ἐκπτῖω); in pass. οἱ ἐξουθενημένοι, 1 Co. vi. 4; τὰ ἐξουθενημένα, 1 Co. i. 28 (see ἀγενής); ὁ λόγος ἐξουθενημένος, 2 Co. x. 10 [here Lchm. ἐξουθ.]; ὁ (λίθος ὁ) ἐξουθενηθείς ὑπὸ τῶν οἰκοδομούντων, set at nought, i. e. rejected, cast aside, Acts iv. 11. *To treat with contempt* (i. e. acc. to the context, *with mockery*): Lk. xxiii. 11; (for ἡβ, Prov. i. 7; ἡβ, Ezek. xxii. 8, etc.; 𐤇𐤁𐤃, 1 S. viii. 7. Sap. iv. 18; 2 Macc. i. 27; Barn. ep. 7, 9; and other eccl. writ.). Cf. Lob. ad Phryn. p. 182; [and reff. s. v. ἐξουθενέω, fin.].\*

ἐξουθενῶ, i. q. ἐξουθενέω, q. v.: Mk. ix. 12 Tdf.\*

ἐξουσία, -ας, ἡ, (fr. ἔξεστι, ἐξόν, q. v.), fr. Eur., Xen., Plato down; Sept. for ἡΨᾱ and Chald. ܡܝܫܐ; *power*. 1. *power of choice, liberty of doing as one pleases; leave or permission*: 1 Co. ix. 12, 18; ἔχειν ἐξουσίαν, 2 Th. iii. 9; with an inf. added indicating the thing to be done, Jn. x. 18; 1 Co. ix. 4 sq.; Heb. xiii. 10 [WH br. ἐξ.]; foll. by an inf. with τοῦ, 1 Co. ix. 6 (L T Tr WH om. τοῦ); with a gen. of the thing or the pers. with regard to which one has the power to decide: Ro. ix. 21 (where an explanatory infin. is added [B. 260 (224)]); 1 Co. ix. 12; ἐπὶ τὸ ξύλον τῆς ζωῆς, permission to use the tree of life, Rev. xxii. 14 [see ἐπί, C. I. 2 e.]; ἐξουσίαν ἔχειν περὶ τοῦ ἰδίου θελήματος (opp. to ἀνάγκην ἔχειν [cf. W. § 30, 3 N. 5]), 1 Co. vii. 37; ἐν τῇ ἰδίᾳ ἐξουσίᾳ, [appointed, see τίθημι, 1 a. sub fin.] according to his own choice, Acts i. 7; ἐν τῇ σὴ ἐξουσίᾳ ὑπῆρχεν, i. e. at thy free disposal, Acts v. 4; used of liberty under the gospel, as opp. to the yoke of the Mosaic law, 1 Co. viii. 9. 2. *physical and mental power; the ability or strength with which one is endued, which he either possesses or exercises*: Mt. ix. 8; Acts viii. 19; Rev. ix. 3, 19; xiii. 2, 4; xviii. 1; foll. by an inf. of the thing to be done, Mk. iii. 15; Lk. xii. 5; Jn. i. 12; Rev. ix. 10; xi. 6; xiii. 5; foll. by τοῦ with the inf. Lk. x. 19; αὕτη ἐστὶν ἡ ἐξουσία τοῦ σκότους, this is the power that darkness exerts, Lk. xxii. 53; ποιεῖν ἐξουσίαν to exert power, give exhibitions of power, Rev. xiii. 12; ἐν ἐξουσίᾳ εἶναι, to be possessed of power and influence, Lk. iv. 32; also ἐξουσίαν ἔχειν (both expressions refer to the ability and weight which Jesus exhibited in his teaching) Mt. vii. 29; [Mk. i. 22]; κατ' ἐξουσίαν powerfully, Mk. i. 27; also ἐν ἐξουσίᾳ, Lk. iv. 36. 3. *the power of authority* (influence) and of right: Mt. xxi. 23; Mk. xi. 28; Lk. xx. 2; spoken of the authority of an apostle, 2 Co. x. 8; xiii. 10; of the divine authority granted to Jesus as Messiah, with the inf. of the thing to be done, Mt. ix. 6; Mk. ii. 10; Lk. v. 24; Jn. v. 27; ἐν ποίᾳ ἐξουσίᾳ; clothed in what authority (i. e. thine own or God's?), Mt. xxi. 23, 24, 27; Mk. xi. 28, 29, 33; Lk. xx. 2, 8; *delegated authority* (Germ. Vollmacht, authorization): παρὰ τινος, with gen. of the pers. by whom the authority is given, or received, Acts ix. 14; xxvi. 10, 12 [R G]. 4. *the power of rule or government* (the power of him whose will

and commands must be submitted to by others and obeyed, [generally translated *authority*]); a. univ.: Mt. xxviii. 18; Jude 25; Rev. xii. 10; xvii. 13; λαμβάνειν ἐξουσίαν ὡς βασιλεὺς, Rev. xvii. 12; εἰμὶ ὑπὸ ἐξουσίαν, I am under authority, Mt. viii. 9; with τασσόμενος added, [Mt. viii. 9 L WH br.]; Lk. vii. 8; ἐξουσία τινός, gen. of the object, *authority* (to be exercised) *over*, as τῶν πνευμάτων τῶν ἀκαθάρτων, Mk. vi. 7; with ὥστε ἐκβάλλειν αὐτὰ added, Mt. x. 1; ἐξουσίαν πάσης σαρκός, authority over all mankind, Jn. xvii. 2, (πάσης σαρκὸς κυρεῖαν, Bel and the Drag. vs. 5); [gen. of the subject, τοῦ Σατανᾶ, Acts xxvi. 18]; ἐπὶ τινα, power over one, so as to be able to subdue, drive out, destroy, Rev. vi. 8; ἐπὶ τὰ δαιμόνια, Lk. ix. 1; or to hold submissive to one's will, Rev. xiii. 7; ἐπὶ τὰς πληγὰς, the power to inflict plagues and to put an end to them, Rev. xvi. 9; ἐπὶ τῶν ἐθνῶν, over the heathen nations, Rev. ii. 26; ἐπὶ τινος, to destroy one, Rev. xx. 6; ἔχειν ἐξουσίαν ἐπὶ τοῦ πυρός, to preside, have control, over fire, to hold it subject to his will, Rev. xiv. 18; ἐπὶ τῶν ὑδάτων, xi. 6; ἐπάνω τινός ἐξουσίαν ἔχειν, to be ruler over a thing, Lk. xix. 17. b. specifically, a. of the power of judicial decision; ἐξουσίαν ἔχειν with an inf. of the thing decided: σταυρῶσαι and ἀπολύσαι τινα, Jn. xix. 10; foll. by κατὰ τινος, the power of deciding against one, ibid. 11; παραδοῦναι τινα . . . τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, Lk. xx. 20. β. of authority to manage domestic affairs: Mk. xiii. 34. c. metonymically, a. *a thing subject to authority or rule*: Lk. iv. 6; *jurisdiction*: ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, Lk. xiii. 7 (1 Macc. vi. 11 [cf. Ps. cxlii. (cxiv.) 2; Is. xxxix. 2]). β. *one who possesses authority*; (cf. the Lat. use of *honestates, dignitates, auctoritates* [so the Eng. *authorities, dignities, etc.*] in reference to persons); αα. *a ruler, human magistrate*, (Dion. Hal. 8, 44; 11, 32): Ro. xiii. 1-3; plur.: Lk. xii. 11; Ro. xiii. 1; Tit. iii. 1. ββ. *the leading and more powerful among created beings superior to man, spiritual potentates*; used in the plur. of a certain class of angels (see ἀρχή, δύναμις, θρόνος, κυριότης): Col. i. 16; 1 Pet. iii. 22, (cf. Fritzsche on Rom. vol. ii. p. 226 sq.; [Bp. Lightf. on Col. i. c.]); with ἐν τοῖς ἐπουρανίοις added, Eph. iii. 10; πάντα ἐξουσία, 1 Co. xv. 24; Eph. i. 21; Col. ii. 10; used also of demons: in the plur., Eph. vi. 12; Col. ii. 15; collectively [cf. Lob. ad Phryn. p. 469], ἡ ἐξουσία τοῦ ἀέρος (see ἀήρ), Eph. ii. 2; τοῦ σκότους, Col. i. 13 [al. refer this to 4 a. (or c. a.) above (cf. Lk. xxii. 53 in 2), and regard σκότος as personified; see σκότος, b.]. δ. *a sign of the husband's authority over his wife*, i. e. the veil with which propriety required a woman to cover herself, 1 Co. xi. 10 (as βασιλεία is used by Diodorus 1, 47 for the sign of regal power, i. e. a crown). [Syn. see δύναμις, fin. On the inf. after ἐξ. and ἐξ. ἔχειν cf. B. 260 (223 sq.).]\*

ἐξουσιάζω; 1 fut. pass. ἐξουσιασθήσομαι; (ἐξουσία); i. q. ἐξουσίαν ἔχω, *to have power or authority, use power*: [ἐν πλείοσι ἐξ. πολλῶν μοναρχῶν, Aristot. eth. Eud. 1, 5 p. 1216\*, 2]; ἐν ἀτίμοις, Dion. Hal. antt. 9, 44; τινός, *to be master of any one, exercise authority over one*, Lk. xxii. 25; τοῦ σώματος, *to be master of the body*, i. e. to have



full and entire authority over the body, to hold the body subject to one's will, 1 Co. vii. 4. Pass. foll. by ὑπό τινος, to be brought under the power of any one, 1 Co. vi. 12. (Sept. several times in Neh. and Eccl., chiefly for ὑπὸ and ὑπὲρ.) [COMP.: κατ-εξουσιάζω.]\*

**ἐξοχή**, -ης, ἡ, (fr. ἐξέχω to stand out, be prominent; cf. ὑπεροχή); 1. prop. in Grk. writ. any prominence or projection, as the peak or summit of a mountain (ἐπ' ἐξοχῇ πέτρας, Job xxxix. 28 Sept.); in medical writ. a protuberance, swelling, wart, etc. 2. metaph. eminence, excellence, superiority, (Cic. ad Att. 4, 15, 7 ἐξοχή in nullo est, pecunia omnium dignitatem exaequat); ἄνδρες οἱ κατ' ἐξοχὴν ὄντες τῆς πόλεως, the prominent men of the city, Acts xxv. 23.\*

**ἐξυπνίζω**: 1 aor. subjunc. ἐξυπνίσω; (ὑπνος); to wake up, awaken out of sleep: [trans. αὐτόν], Jn. xi. 11. ([Judg. xvi. 14]; 1 K. iii. 15; Job xiv. 12; Antonin. 6, 31; Plut. [de solert. anim. 29, 4]; Test. xii. Patr. [Levi § 8; Jud. § 25, etc.]; the better Grks. said ἀφυπνίζω, see Lob. ad Phryn. p. 224; [W. § 2, 1 d.].)\*

**ἐξ-υπνος**, -ον, (ὑπνος), roused out of sleep: Acts xvi. 27. (1 Esdr. iii. 3; [Joseph. antt. 11, 3, 2].)\*

**ἔξω**, adv., (fr. ἐξ, as ἔσω and εἶσω fr. ἐς and εἰς); 1. without, out of doors; a. adverbially: Mk. xi. 4; joined with verbs: ἐστάνα, Mt. xii. 46, 47 [WH txt. om. the vs.]; Mk. iii. 31; Lk. viii. 20; xiii. 25; Jn. xviii. 16; xx. 11 [Lehm. om.]; καθῆσθαι, Mt. xxvi. 69; or with some other verb declaring that the person without is doing something, Mk. iii. 31. Preceded by the art. ὁ ἔξω, absol. he who is without, prop. of place; metaph., in plur., those who do not belong to the Christian church [cf. Bp. Lightf. on Col. as below; Mey. on Mk. as below]: 1 Co. v. 12, 13; Col. iv. 5; 1 Th. iv. 12; those who are not of the number of the apostles, Mk. iv. 11 [cf. Meyer] WH mrg. ἔξωθεν, q. v.]. With a noun added: αἱ ἔξω πόλεις, foreign, Acts xxvi. 11; ὁ ἔξω ἄνθρωπος, the outer man, i. e. the body (see ἄνθρωπος, 1 e.), 2 Co. iv. 16. b. it takes the place of a prep. and is joined with the gen., without i. e. out of, outside of, [W. § 54, 6]: Lk. xiii. 33; Acts xxi. 5; Heb. xiii. 11, 12. 2. after the verbs of going, sending, placing, leading, drawing, etc., which commonly take prepositions or adverbs signifying rest in a place rather than those expressive of motion toward a place, ἔξω has the force of the Lat. *foras* (Germ. *hinaus*, *heraus*), forth out, out of; a. adverbially, after the verbs ἐξέρχομαι, Mt. xxvi. 75; Mk. xiv. 68; Lk. xxii. 62; Jn. xix. 4, 5; Rev. iii. 12; ἄγω, Jn. xix. 4, 13; προάγω, Acts xvi. 30; ἐξάγω, Lk. xxiv. 50 [R G Lbr.]; βάλλω and ἐκβάλλω, Mt. v. 13; xiii. 48; Lk. viii. 54 R G; xiii. 28; xiv. 35 (34); Jn. vi. 37; ix. 34, 35; xii. 31; xv. 6; Acts ix. 40; 1 Jn. iv. 18; Rev. xi. 2 R G; δεῦρο ἔξω, Jn. xi. 43; ἔξω ποιεῖν τινα, Acts v. 34. b. as a prep. with the gen.: after ἀπελθεῖν, Acts iv. 15; ἀποστελλεῖν, Mk. v. 10; ἐκβάλλειν, Mk. xii. 8; Lk. iv. 29; xx. 15; Acts vii. 58; ἐξέρχεσθαι, Mt. xxi. 17; Acts xvi. 13; Heb. xiii. 13; ἐκπορεύεσθαι, Mk. xi. 19; ἐξάγειν, Mk. viii. 23 [R G L Tr mrg.]; σύρειν τινά, Acts xiv. 19; ὀλεῖν τινά, Acts xxi. 30.

**ἔξωθεν**, adv., (fr. ἔξω, opp. to ἔσωθεν fr. ἔσω; cf.

ἄνωθεν, πόρρωθεν), from without, outward, [cf. W. 472 (440)]; 1. adverbially: (outwardly), Mt. xxiii. 27 sq.; Mk. vii. 18; 2 Co. vii. 5; τὸ ἔξωθεν, the outside, the exterior, Mt. xxiii. 25; Lk. xi. 39 sq.; ἐκβάλλειν ἔξωθεν (for R G ἔξω), Rev. xi. 2<sup>b</sup> L T Tr WH; οἱ ἔξωθεν for οἱ ἔξω, those who do not belong to the Christian church, 1 Tim. iii. 7; [cf. Mk. iv. 11 WH mrg. and s. v. ἔξω, 1 a.]; ὁ ἔξωθεν κόσμος the outward adorning, 1 Pet. iii. 3. 2. as a preposition with the gen. [cf. W. § 54, 6]: Mk. vii. 15; Rev. xi. 2<sup>a</sup> [R<sup>bes</sup> etc. G L T Tr WH; xiv. 20 where Rec. ἔξω].\* **ἐξ-ωθέω**, -ῶ: 1 aor. ἔξωσα [so accepted by G T ed. 7 Tr, but L WH ἐξώσα] and in Tdf. ἐξέωσα [WH App. p. 162] (cf. W. p. 90 (86); [B. 69 (61)]; Steph. Thesaur. and Veitch s. v. ὠθέω); to thrust out; expel from one's abode: Acts vii. 45, (Thuc., Xen., al.). to propel, drive: τὰ πλοῖον εἰς αἰγιαλόν, Acts xxvii. 39 [WH txt. ἐκώσσαι; see ἐκώσζω], (the same use in Thuc., Xen., al.).\*

**ἐξώτερος**, -έρα, -ερον, (a comparative fr. ἔξω, cf. ἐσώτερος, ἀνώτερος, κατώτερος), outer: τὸ σκότος τὸ ἐξώτερον, the darkness outside the limits of the lighted palace (to which the Messiah's kingdom is here likened), Mt. viii. 12; xxii. 13; xxv. 30. [(Sept.; Strabo, al.).]\*

**εἰκοα**, see ΕΙΚΩ.

**ἐορτάζω**; (ἐορτή); to keep a feast-day, celebrate a festival: 1 Co. v. 8, on which pass. see ἄζυμος. (Sept. for ἀγῆ; Eur., Arstph., Xen., Plato, al.; ὁρτάζω, Hdt.)\*

**ἐορτή**, -ης, ἡ, Sept. for ἀγῆ; Grk. writ. fr. Hom. down; in Hdt. ὁρτή; a feast-day, festival: Lk. ii. 42; Jn. v. 1; vi. 4; vii. 2, 37; Col. ii. 16; ἡ ἐορτὴ τοῦ πάσχα, Lk. ii. 41 [W. 215 (202); B. 186 (161)]; Jn. xiii. 1; i. q. ἡ ἐορτὴ τῶν ἀζύμων, Lk. xxii. 1; ἐν τῇ ἐορτῇ, during the feast, Mt. xxvi. 5; Mk. xiv. 2; Jn. iv. 45; vii. 11; xii. 20; εἶναι ἐν τῇ ἐορτῇ, to be engaged in celebrating the feast, Jn. ii. 23, cf. Baumg.-Crusius and Meyer ad loc.; εἰς τὴν ἐορτήν, for the feast, Jn. xiii. 29; ἀναβαίνειν εἰς τὴν ἱερουσαλὴμ εἰς τὴν ἐορτήν, Jn. vii. 8, 10; ἔρχεσθαι εἰς τὴν ἐορτήν, Jn. iv. 45; xi. 56; xii. 12; τῆς ἐορτῆς μεσούσης, in the midst of the feast, Jn. vii. 14; κατὰ ἐορτήν, at every feast [see κατὰ, II. 3 a. β.], Mt. xxvii. 15; Mk. xv. 6; Lk. xxiii. 17 [Rec.]; τὴν ἐορτήν ποιεῖν to keep, celebrate, the feast, Acts xviii. 21 [Rec.]; κατὰ τὸ ἔθος τῆς ἐορτῆς, after the custom of the feast, Lk. ii. 42.\*

**ἐπαγγελία**, -ας, ἡ, (ἐπαγγέλλω); 1. announcement: 1 Jn. i. 5 (Rec., where ἀγγελία was long since restored); κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, to proclaim life in fellowship with Christ, 2 Tim. i. 1 [W. 402 (376)]; cf. κατὰ, II. fin. But others give ἐπαγγ. here as elsewhere the sense of promise, cf. 2 below. 2. promise; a. the act of promising, a promise given or to be given: προσδέχεσθαι τὴν ἀπὸ τινος ἐπαγγελίαν (assent; the reference is to a promise to surrender Paul to the power and sentence of the Jews), Acts xxiii. 21; [add, ἐπαγγελίας ὁ λόγος οὗτος, Ro. ix. 9]. It is used also of the divine promises of blessing, esp. of the benefits of salvation by Christ, [cf. Bp. Lightf. on Gal. iii. 14]: Acts vii. 17; Ro. iv. 14, 16; [plur. Ro. ix. 4]; Gal. iii. 17 sq. 21; iv. 23; Heb. xi. 17; 2 Pet. iii. 9 (on which see βραδύνα, 2); Heb. viii. 6; xi. 9; foll. by the inf. Heb. iv. 1; γίνεταί



των, Ro. iv. 13; *πρός τινα*, Acts xiii. 32; xxvi. 6; *ἐρρήθη τινί*, Gal. iii. 16; *ἐστί τινι*, belongs to one, Acts ii. 39; *ἐπαγγέλλεσθαι τὴν ἐπ.* 1 Jn. ii. 25; *ἔχειν ἐπαγγελίας*, to have received, Heb. vii. 6; 2 Co. vii. 1, [cf. W. 177 (166)]; to have linked to it, 1 Tim. iv. 8; *εἶναι ἐν ἐπαγγελίᾳ*, joined with a promise [al. al.; cf. W. 391 (366)]; Eph. vi. 2; *ἡ γῆ τῆς ἐπαγγελίας*, the promised land, Heb. xi. 9; *τὰ τέκνα τῆς ἐπαγγελίας*, born in accordance with the promise, Ro. ix. 8; Gal. iv. 28; *τὸ πνεῦμα τῆς ἐπαγγελίας* τὸ ἅγιον, the promised Spirit, Eph. i. 13; *αἱ διαθήκαι τῆς ἐπαγγελίας*, covenants to which was united the promise (of salvation through the Messiah), Eph. ii. 12; *ἡ ἐπαγγελία τοῦ θεοῦ*, given by God, Ro. iv. 20; in the plur. 2 Co. i. 20; *αἱ ἐπαγγελίαι τῶν πατέρων*, the promises made to the fathers, Ro. xv. 8; with the gen. of the object, *τῆς ζωῆς*, 1 Tim. iv. 8; *τῆς παρουσίας αὐτοῦ*, 2 Pet. iii. 4; *κατ' ἐπαγγελίαν* according to promise, Acts xiii. 23; Gal. iii. 29; *δι' ἐπαγγελίας*, Gal. iii. 18. **b.** by meton. *a promised good or blessing* (cf. *ἐλπίς*, sub fin.): Gal. iii. 22; Eph. iii. 6 [yet here cf. Mey. or Ellic.]; *ἀποστέλλειν τὴν ἐπαγγελίαν τοῦ πατρός μου*, the blessing promised by my Father, Lk. xxiv. 49; *περιμένειν*, Acts i. 4; *κομίζεσθαι τὴν ἐπαγγελίαν*, Heb. x. 36; xi. [13 T Tr WH, προσδέχεσθαι L], 39; *λαμβάνειν τὰς ἐπαγγελίας*, Heb. xi. 13 [R G]; *ἐπιτυγχάνειν ἐπαγγελιών*, ib. vs. 33; *κληρονομεῖν τὰς ἐπαγγελίας*, Heb. vi. 12; *ἐπιτυγχάνειν τῆς ἐπαγγελίας*, ib. 15; *κληρονόμοι τῆς ἐπαγγελίας*, vs. 17 — (to reconcile Heb. vi. 12, 15, 17 with xi. 13, 39, which at first sight seem to be in conflict, we must hold, in accordance with xii. 22–24, that the O. T. saints, after the expiatory sacrifice offered at length to God by Christ, were made partakers of the heavenly blessings before Christ's return from heaven; [al. explain the apparent contradiction by the difference between the initial and the consummate reception of the promise; see the Comm. ad l.]); with the expeget. gen. *λαβεῖν τὴν ἐπαγγελίαν τοῦ ἁγίου πνεύματος*, the promised blessing, which is the Holy Spirit, Acts ii. 33; Gal. iii. 14, [cf. W. § 34, 3 a. fin.]; *τὴν ἐπαγγελίαν τῆς αἰωνίου κληρονομίας*, Heb. ix. 15. ([Dem. 519, 8; Aristot. eth. Nic. 10, 1 p. 1164\*, 29]; Polyb. 1, 43, 6, and often; Diod. 1, 5; Joseph. antt. 3, 5, 1; 5, 8, 11; 1 Macc. x. 15.)\*

**ἐπαγγέλλω**: [pres. mid. *ἐπαγγέλλομαι*]; pf. pass. and mid. *ἐπήγγελμαι*; 1 aor. mid. *ἐπηγγελάμην*; from Hom. down; **1.** to announce. **2.** to promise: pass. *ᾧ ἐπήγγελλται*, to whom the promise hath been made, Gal. iii. 19. **Mid.** to announce concerning one's self; i. e. **1.** to announce that one is about to do or to furnish something, i. e. to promise (of one's own accord), to engage (voluntarily): *ὁ ἐπαγγελόμενος*, Heb. x. 23; xi. 11; *ἐπηγγέλται*, he hath promised, foll. by λέγων, Heb. xii. 26; *τινί*, to give a promise to one, Heb. vi. 13; τί, Ro. iv. 21; Tit. i. 2; *τινί τι*, Jas. i. 12; ii. 5; 2 Pet. ii. 19; *ἐπαγγέλιαν*, to give a promise, 1 Jn. ii. 25 (Esth. iv. 7; [cf. W. 225 (211); B. 148 (129)]); foll. by the inf. [cf. W. § 44, 7 c.]; Mk. xiv. 11; Acts vii. 5. **2.** to profess; τί, e. g. an art, to profess one's self skilled in it (*τὴν ἀρετήν*, Xen. mem. 1, 2, 7; *τὴν στρατιάν*, Hell. 3, 4, 3; *σοφίαν*, Diog. Laërt.

prooem. 12; *σωφροσύνην*, Clem. Al. paedag. 3, 4 p. 299, 27 ed. Klotz; [cf. L. and S. s. v. 5]); *θεοσεβείαν*, 1 Tim. ii. 10; γνώσιν, vi. 21. [Comp. προ-επαγγέλλω.]\*

**ἐπαγγελμα**, -τος, τό, (*ἐπαγγέλλω*), a promise: 2 Pet. i. 4; iii. 13. (Dem., Isoc., al.)\*

**ἐπάγω**, [pres. ptep. *ἐπάγων*]; 1 aor. ptep. *ἐπάξας* (W. p. 82 (78); [Veitch s. v. ἄγω]); 2 aor. inf. *ἐπαγαγεῖν*; fr. Hom. down; Sept. chiefly for *עָבַד*; to lead or bring upon: *τινί τι*, to bring a thing on one, i. e. to cause something to befall one, usually something evil, 2 Pet. ii. 1, 5, (*πῆμα*, Hesiod. opp. 240; ἄταν, Soph. Ajax 1189; γῆρας νόσους *ἐπάγει*, Plat. Tim. 33 a.; *ἐαυτοῖς δουλείαν*, Dem. p. 424, 9; *δεινά*, Palaeph. 6, 7; *κακά*, Bar. iv. 29; *ἀμέτρητον ὕδωρ*, 3 Macc. ii. 4, and in other exx.; in the Sept. *ἐπὶ τινά τι*, as *κακά*, Jer. vi. 19; xi. 11, etc.; *πληγὴν*, Ex. xi. 1; also in a good sense, as *ἀγαθά*, Jer. xxxix. (xxxii.) 42; *τινὶ εὐφροσύνην*, Bar. iv. 29). *ἐπάγειν τὸ αἷμά τινος ἐπὶ τινα*, to bring the blood of one upon any one, i. e. lay upon one the guilt of, make him answerable for, the violent death inflicted on another: Acts v. 28, (like *ἐπάγειν ἁμαρτίαν ἐπὶ τινα*, Gen. xx. 9; Ex. xxxii. 21, 34; *ἁμαρτίας πατέρων ἐπὶ τέκνα*, Ex. xxxiv. 7).\*

**ἐπαγωνίζομαι**; to contend: *τινί*, for a thing, Jude 3. (τῷ Ἀννίβᾳ, against Hannibal, Plut. Fab. 23, 2; *ταῖς νίκαις*, added a new contest to his victories, id. Cim. 13, 4; by others in diff. senses.)\*

**ἐπαθροῖω**: [pres. pass. ptep. *ἐπαθροίζομενος*]; to gather together (to others already present): pass. in Lk. xi. 29. (Plut. Anton. 44, 1.)\*

**Ἐπαίνετος** [so W. § 6, 1 l. (cf. Chandler § 325); Ἐπαίνετος Rec<sup>t</sup> T; see Tdf. Proleg. p. 103; Lipsius, Gram. Unters. p. 30 sq.; Roehl, Inscr. index iii.], (*ἐπαίνεω*), -ου, ὁ, *Epaenetus*, the name of a Christian mentioned in Ro. xvi. 5.\*

**ἐπαίνεω**, -ῶ; fut. *ἐπαυνέσω* (1 Co. xi. 22, for the more com. *ἐπαίνεσομαι*, cf. W. 86 (82); [B. 53 (46)]); L txt. Tr mrg. *ἐπαυνῶ*); 1 aor. *ἐπήνεσα*; (ἐπαυνο); fr. Hom. down; Sept. for *עָבַד* and *עָבַשׁ*; to approve, to praise, (with the *ἐπὶ* cf. Germ. *be- in beloben* [Passow s. v. *ἐπί*, IV. C. 3 cc.]): *τινά*, Ro. xv. 11; 1 Co. xi. 22; *τινά*, foll. by *ὅτι* [cf. W. § 30, 9 b.], Lk. xvi. 8; 1 Co. xi. 2; absol., foll. by *ὅτι*, 1 Co. xi. 17.\*

**ἐπαῖνος**, -ου, ὁ, (*ἐπὶ and αἶνος* [as it were, a tale for another; cf. Bttm. Lexil. § 83, 4; Schmidt ch. 155]); *approbation, commendation, praise*: Phil. iv. 8; *ἐκ τινος*, bestowed by one, Ro. ii. 29; *ἐπαῖνον ἔχειν ἐκ τινος*, gen. of pers., Ro. xiii. 3; *ὁ ἐπαῖνος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ*, 1 Co. iv. 5; with gen. of the pers. to whom the praise is given, Ro. ij. 29; 2 Co. viii. 18; *εἰς ἐπαῖνον*, to the obtaining of praise, 1 Pet. i. 7; *εἰς ἐπαῖνον τινος*, that a pers. or thing may be praised, Eph. i. 6, 14; Phil. i. 11; [*πέμπεσθαι εἰς ἔπ. τινος*, 1 Pet. ii. 14]; *εἶναι εἰς ἐπαῖνον τινος* to be a praise to a pers. or thing, Eph. i. 12.\*

**ἐπαίρω**; 1 aor. *ἐπήρα*, ptep. *ἐπάρας*, impv. 2 pers. plur. *ἐπάρατε*, inf. *ἐπάραι*; pf. *ἐπήρκα* (Jn. xiii. 18 Tdf.); [Pass. and Mid., pres. *ἐπαίρομαι*]; 1 aor. pass. *ἐπήρθην*; (on the om. of iota subser. see *αἶρω* init.); fr. Hdt. down; Sept. chiefly for *עָבַד*, also for *עָבַר*; to lift up, raise up, raise



on high: τὸν ἀρτέμονα, to hoist up, Acts xxvii. 40 (τὰ ἱστία, Plut. mor. p. 870 [de Herod. malign. § 39]); τὰς χεῖρας, in offering prayer, 1 Tim. ii. 8 (Neh. viii. 6; Ps. cxxxiii. (cxxxiv.) 2); in blessing, Lk. xxiv. 50 [cf. W. § 65, 4 c.] (Lev. ix. 22 [yet here ἐξάρas]; Sir. i. 20); τὰς κεφαλὰς, of the timid and sorrowful recovering spirit, Lk. xxi. 28 (so αὐχένα, Philo de prof. § 20); τοὺς ὀφθαλμούς, to look up, Mt. xvii. 8; Lk. xvi. 23; Jn. iv. 35; vi. 5; εἰς τινα, Lk. vi. 20; εἰς τὸν οὐρανόν, Lk. xviii. 13; Jn. xvii. 1; τὴν φωνήν, Lk. xi. 27; Acts ii. 14; xiv. 11; xxii. 22, (Dem. 449, 13; Sept. Judg. ii. 4; ix. 7; 2 S. xiii. 36); τὴν πτέρναν ἐπὶ τινα, to lift the heel against one (see πτέρνα), Jn. xiii. 18. Pass. ἐπήρθη, was taken up (of Christ, taken up into heaven), Acts i. 9; reflex. and metaph. to be lifted up with pride, to exalt one's self: 2 Co. xi. 20 (Jer. xiii. 15; Ps. xli. (xlvii.) 10; Sir. xi. 4; xxxv. (xxxii.) 1; 1 Macc. i. 3; ii. 63; Arstph. nub. 810; Thuc. 4, 18; Aeschin. 87, 24; with dat. of the thing of which one is proud, Prov. iii. 5; Zeph. i. 11; Hdt. 9, 49; Thuc. 1, 120; Xen. Cyr. 8, 5, 24); — on 2 Co. x. 5 see ὑψομα.\*

ἐπαισχύνομαι; fut. ἐπαισχυνθήσομαι; 1 aor. ἐπσχύνθη, and with neglect of augm. ἐπαισχύνθη (2 Tim. i. 16 L T Tr WH; cf. [WH. App. p. 161]; B. 34 (30); [W. § 12 fin.]); fr. Aeschyl. down; to be ashamed (ἐπὶ on account of [cf. Is. i. 29 Alex.; Ellie. on 2 Tim. i. 8]; see αἰσχύνω): absol. 2 Tim. i. 12; τινά [on the accus. cf. W. § 32, 1 b. a.; B. 192 (166)], of a person, Mk. viii. 38; Lk. ix. 26; τί, of a thing, Ro. i. 16; 2 Tim. i. 8, 16; ἐπὶ τινι, dat. of a thing, Ro. vi. 21; foll. by the inf. Heb. ii. 11; with the acc. of a pers. and the inf. of a thing, Heb. xi. 16. (Twice in the Sept.: Is. i. 29 [Alex.]; Job xxxiv. 19.)\*

ἐπαιτέω, -ῶ; 1. to ask besides, ask for more: Hom. Il. 23, 593. 2. to ask again and again, importunately: Soph. Oed. Tyr. 1416; to beg, to ask alms: Lk. xvi. 3; [xviii. 35 L T Tr WH]; (Ps. cviii. (cix.) 10; Sir. xl. 28; Soph. Oed. Col. 1364).\*

ἐπακολουθεῖν, -ῶ; 1 aor. ἐπηκολούθησα; to follow (close) upon, follow after; in the N. T. only metaph. τοῖς ἰχνερί τινος, to tread in one's footsteps, i. e. to imitate his example, 1 Pet. ii. 21; with the dat. of a pers. 1 Tim. v. 24 (opp. to προάγω, to go before; the meaning is, 'the sins of some men are manifest now, even before they are called to account, but the misdeeds of others are exposed when finally judgment is held'; cf. Huther [or Ellie.] ad loc.); ἔργω ἀγαθῷ, to be devoted to good works, 1 Tim. v. 10; used, with the dat. of the pers. to be mentally supplied, of the miracles accompanying the preaching of Christ's ministers, Mk. xvi. 20. (Arstph., Thuc., Xen., Plato, sqq.; occasionally in Sept.)\*

ἐπακοῦω: 1 aor. ἐπήκουσα; fr. Hom. down; Sept. often for נָחַ and נָחַשׁ; 1. to give ear to, listen to; to perceive by the ear. 2. to listen to i. e. hear with favor, grant one's prayer, (Aeschyl. chœph. 725; τῶν εὐχῶν, Leian. Tim. 34): τινός, to hearken to one, 2 Co. vi. 2 fr. Is. xlix. 8; often so in Sept.\*

ἐπακροάομαι, -ῶμαι: 3 pers. plur. impf. ἐπικροῶντο; to listen to: with the gen. of a pers. Acts xvi. 25. (Plat.

comic. in Bekk. anecd. p. 360; Leian. Icarom. 1; Test. xii. Patr. p. 710, test. Jos. § 8.)\*

ἐπ-άν, conj. (fr. ἐπεῖ and ἄν), after, when: with the subjunc. pres. Lk. xi. 34; with the subjunc. aor., answering to the Lat. fut. exact. (fut. perf.), Mt. ii. 8; Lk. xi. 22. Cf. Klotz ad Devar. ii. 2, p. 547.\*

ἐπάναγκες, (ἀνάγκη, [hence lit. on compulsion]), necessarily: πλὴν τῶν ἐπάναγκες τούτων, besides these things which are necessarily imposed, Acts xv. 28 [B. 27 (24)]. (Hdt., Andoc., Plato, Dem., Aristot., Dion. Hal., Plut., Aelian, Epict.)\*

ἐπ-αν-άγω; 2 aor. inf. ἐπαναγαγεῖν, impv. ἐπανάγαγε, [ptep. ἐπαναγαγόν, Mt. xxi. 18 T WH txt. Tr mrg.]; 1. lit. to lead up upon, sc. τὸ πλοῖον, a ship upon the deep, i. e. to put out, Lk. v. 3 (Xen. Hell. 6, 2, 28; 2 Macc. xii. 4); with εἰς τὸ βάθος added, into the deep, ibid. 4. 2. to lead back; intrans. to return [cf. B. 144 (126)]: Mt. xxi. 18; (2 Macc. ix. 21; Xen. Cyr. 4, 1, 3; Polyb., Diod., Joseph., Hdt., al.)\*

ἐπ-ανα-μνησκῶ; to recall to mind again: τινά, reminding one, Ro. xv. 15. (Rare; Plato, legg. 3 p. 688 a.; Dem. 74, (7) 9; [Aristot.].)\*

ἐπ-ανα-παύω: 1. to cause to rest upon anything: Sept. in Judg. xvi. 26 acc. to cod. Alex.; Greg. Nyss. 2. Mid., [pres. ἐπαναπαύομαι]; fut. ἐπαναπαύσομαι, and (Lk. x. 6 T WH after codd. 8B) ἐπαναπαύσομαι (see ἀναπαύω); to rest upon anything: τινί, metaph. τῷ νόμῳ, to lean upon, trust to, Ro. ii. 17 (Mic. iii. 11; 1 Macc. viii. 12). to settle upon, fix its abode upon; ἐπὶ τινα, with the included idea of antecedent motion towards (see εἰς, C. 2 p. 186\*): ἡ εἰρήνη ἐπ' αὐτόν i. e. shall rest, remain, upon him or it, Lk. x. 6 (τὸ πνεῦμα ἐπὶ τινα, Num. xi. 25; 2 K. ii. 15; ἐπὶ τινι, Num. xi. 26 var.)\*

ἐπ-αν-έρχομαι; 2 aor. ἐπανήλθον; to return, come back again: Lk. x. 35; xix. 15. (Hdt.; freq. in Attic writ.)\*

ἐπ-αν-ίστημι: fut. mid. ἐπαναστήσομαι; to cause to rise up against, to raise up against; Mid. to rise up against (Hdt., Arstph., Thuc., Polyb., al.): ἐπὶ τινα, Mt. x. 21; Mk. xiii. 12, as in Deut. xix. 11; xxii. 26; Mic. vii. 6.\*

ἐπ-αν-όρθωσις, -εως, ἡ, (ἐπανορθώω), restoration to an upright or a right state; correction, improvement, (in Grk. writ. fr. Dem. down): of life and character, 2 Tim. iii. 16 [cf. τὸν θεὸν . . . χρόνον γε πρὸς ἐπανόρθωσιν (αὐτοῖς) προσεζάνειν, Plut. de sera num. vind. 6]; with τοῦ βίου added, Polyb. 1, 35, 1; Epict. diss. 3, 21, 15; σεαυτοῦ, id. ench. 51, 1; [ἡθικὴ δὲ τὰ πρὸς ἀνθρωπίνων ἐπανόρθωσιν ἦθων, Philo de ebriet. § 22; cf. de confus. lingg. § 36 fin.]; (cf. ἐπανορθοῦν καὶ εἰς μετάνοιαν ἀπάγειν, Joseph. antt. 4, 6, 10).\*

ἐπ-άνω, adv., (ἐπὶ and ἄνω [cf. W. 102 (97); B. 319 (273)]), Hdt. et sqq.; often in the Sept.; above; 1. adverbially, a. of place: Lk. xi. 44; b. of number; beyond, more than: παρῆναι ἐπάνω τριακοσίων δηνariών, sold for more than three hundred denaries, Mk. xiv. 5; ὧσθι ἐπάνω πεντακοσίοις ἀδελφοῖς, by more than five hundred brethren, 1 Co. xv. 6; cf. W. § 37, 5; [B. 168 (146)]. 2. as a preposition it is joined with the gen. [W. § 54, 6], a. of place: Mt. ii. 9; v. 14; xxi. 7 R G;



xxiii. 18, 20, [22]; xxvii. 37; xxviii. 2; Lk. iv. 39; [x. 19]; Rev. vi. 8 [WH br. the gen.]; xx. 3, [11 Tr txt.].  
b. of dignity and power: ἐξουσίαν ἔχειν ἐπάνω τινός, Lk. xix. 17, [19]; ἐπάνω πάντων ἐστί, Jn. iii. 31<sup>a</sup>, [31<sup>b</sup> (but here G T WH mrg. om. the cl.)].\*

ἐπ-άρατος, -ον, (ἐπαράομαι [to call down curses upon]),  
accursed: Jn. vii. 49 L T Tr WH. (Thuc., Plato, Aeschin., Dio Cass., al.)\*

ἐπ-αρκέω, -ῶ; 1 aor. [ἐπήρκεσα], subjunc. ἐπαρκέσω;  
properly, *to avail or be strong enough for* . . . (see ἀρκέω);  
hence a. *to ward off or drive away*, τί τινι, a thing for  
another's advantage i. q. *a thing from any one* (Hom.),  
*to defend*. b. *to aid, give assistance, relieve*, (Hdt.,  
Aeschyl., al.): τινί, 1 Tim. v. 10; Mid. *to give aid from  
one's own resources*, 1 Tim. v. 16 acc. to the reading  
ἐπαρκέισθω (L txt. T Tr WH mrg.) for ἐπαρκείτω (R G L  
mrg. WH txt.); (κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν, Xen.  
mem. 2, 7, 1).\*

ἐπάρχιος, -ον, *belonging to an ἐπαρχος or prefect*; ἡ  
ἐπάρχειος sc. ἐξουσία, i. q. ἡ ἐπαρχία (see the foll. word),  
a *prefecture, province*: Acts xxv. 1 T WH mrg. So ἡ  
ἐπάρχιος, Euseb. h. e. 2, 10, 3 (with the var. ἐπάρχειον);  
2, 26, 2; 3, 33, 3; de mart. Pal. 8, 1; 13, 11.\*

ἐπαρχία [-χεία T WH (see εἰ, ι)], -ας, ἡ, (fr. ἐπαρχος  
i. e. ὁ ἐπ' ἀρχῇ ὢν the one in command, prefect, gov-  
ernor), *prefecture*; i. e. 1. the office of ἐπαρχος or  
prefect. 2. the region subject to a prefect; a province  
of the Roman empire, either a larger province, or an ap-  
pendage to a larger province, as Palestine was to that  
of Syria [cf. Schürer, Zeitgesch. p. 144 sqq.]: Acts xxiii.  
34; xxv. 1 [see the preced. word]; (Polyb., Diod., Plut.,  
Dio Cass.). Cf. Krebs, Observv. etc. p. 256 sqq.; Fischer,  
De vitis Lexx. N. T. p. 432 sqq.; [BB.DD. (esp. Kitto)  
s. v. Province].\*

ἐπ-αυλις, -εως, ἡ, (ἐπί and αὔλις tent, place to pass the  
night in; hence a country-house, cottage, cabin, fold),  
a *farm*; a *dwelling*, [A. V. habitation]: Acts i. 20 fr. Ps.  
lxviii. (lxix.) 26. (Diod., Plut., al.; also a camp, military  
quarters, Plato, Polyb.)\*

ἐπ-αύριον, adv. of time, i. q. ἐπ' αὔριον, *on the morrow*;  
in the N. T. τῇ ἐπαύριον, sc. ἡμέρα, the next day, on the  
morrow: Mt. xxvii. 62; Mk. xi. 12; Jn. i. 29; Acts x.  
9, etc.; Sept. for תַּרְגִּימָן.

ἐπ-αυτοφάρω, see αὐτόφωρος, p. 87<sup>b</sup>.

ἘπαφρόδITOS, -ᾱ [B. 20 (17 sq.)], ὁ, Epaphras, a Christian  
man mentioned in Col. i. 7; iv. 12; Philem. 23. The  
conjecture of some that the name is contracted from  
Ἐπαφρόδιτος (q. v. [cf. W. 103 (97)]) and hence that  
these two names belong to one and the same man, is not  
probable; [see B. D. Am. ed. s. v. Epaphras; Bp. Lightf.  
Com. on Phil. p. 61 note 4]. The name is com. in  
inscriptions.\*

ἐπ-αφρίζω; *to foam up* (Mosch. 5, 5); *to cast out as  
foam, foam out*: τί, Jude 13 calls the godless and grace-  
less set of whom he speaks κύματα ἐπαφρίζοντα τὰς ἐαυτῶν  
αἰσχύνas, i. e. (dropping the figure) impelled by their  
restless passions, they unblushingly exhibit, in word and  
deed, their base and abandoned spirit; cf. Is. lvii. 20.\*

Ἐπαφρόδιτος, -ον, ὁ, (fr. Ἀφροδίτη, prop. 'charming'),  
Epaphroditus, an associate with Paul in the ministry:  
Phil. ii. 25; iv. 18. See Ἐπαφράs above.\*

ἐπ-εγείρω: 1 aor. ἐπήγειρα; *to raise or excite against*:  
τὶ ἐπὶ τινι, Acts xiii. 50 (διωγμόν); κατὰ τινος, *to stir up  
against one*: τὰς ψυχὰς . . . κατὰ τῶν ἀδελφῶν, Acts xiv. 2.\*

ἐπεί, [fr. temporal ἐπὶ and εἰ, lit. thereupon when; Cur-  
tius, Erläut. etc. p. 182; cf. Etym. Magn. 356, 7], conjunc-  
tion, (Lat. cum), *when, since*, [cf. W. § 53, 1]; used 1.  
of time, *after*; so once in the N. T.: Lk. vii. 1 (where  
L T Tr txt. WH txt. ἐπειδή). 2. of cause, etc., *since*,  
*seeing that, because*: Mt. xviii. 32; [xxi. 46 T Tr WH];  
xxvii. 6; Mk. xv. 42; Lk. i. 34; Jn. xiii. 29; xix. 31;  
1 Co. xiv. 12; 2 Co. xi. 18; xiii. 3; Heb. v. 2, 11; vi. 13;  
ix. 17; xi. 11; ἐπεὶ οὖν *since then*, Heb. ii. 14; iv. 6.  
Agreeably to a very common abbreviation of speech,  
we must often supply in thought between ἐπεὶ and  
the proposition depending upon it some such phrase as *if it  
is* (or *were*) *otherwise*; so that the particle, although  
retaining the force of *since*, is yet to be rendered *other-  
wise, else, or for then*, (Germ. sonst); so in Ro. xi. 6, 22;  
Heb. ix. 26; ἐπεὶ ἄρα, 1 Co. v. 10; vii. 14, [cf. W. § 53,  
8 a.]; ἐπεὶ alone before a question [cf. W. 480 (447);  
B. 233 (200)]: Ro. iii. 6; 1 Co. xiv. 16; xv. 29; Heb. x.  
2; (4 Macc. i. 33; ii. 7, 19; vi. 34 (35); vii. 21; viii. 8).  
Cf. Matthiae § 618; [B. § 149, 5].\*

ἐπει-δή, conjunction, (fr. ἐπεὶ and δή), Lat. cum jam,  
*when now, since now*, [cf. W. 434 (404), 448 (417); Ellie.  
on Phil. ii. 26]; 1. of time; *when now, after that*;  
so once in the N. T.: Lk. vii. 1 L T Tr txt. WH txt. 2.  
of cause; *since, seeing that, forasmuch as*: Mt. xxi. 46  
[R G L]; Lk. xi. 6; Acts xiii. 46; xiv. 12; xv. 24; 1 Co.  
i. 21, 22; xiv. 16; xv. 21; [2 Co. v. 4 Rec.<sup>at</sup>]; Phil. ii. 26.\*

ἐπει-δή-περ [ἐπειδή περ Lehm.], conjunction, (fr. ἐπεὶ,  
δή and πέρ), *seeing that, forasmuch as*; Itala and Vulg.  
quoniam quidem, *since now*, [cf. W. 448 (417)]: Lk. i. 1.  
(Aristot. phys. 8, 5 [p. 256<sup>b</sup>, 25]; Dion. Hal. 2, 72; Philo  
ad Gai. § 25, and Attic writ. fr. Thuc. down.)\*

ἐπ-εἶδον [Tdf. 7 ἐφείδον]; impv. ἐπίδε (Lehm. ἐφιδε, cf.  
W. § 5, 1 d. 14; B. 7; [reff. s. v. ἀφείδον]; besides see  
εἶδω, I.); *to look upon, to regard*: foll. by a telic inf.,  
ἐπείδεν ἀφελεῖν τὸ θνεῖδός μου [R. V. looked upon me to  
take away etc.], Germ. hat hergesehen, Lk. i. 25; ἐπὶ τι,  
*to look upon* (for the purpose of punishing, cf. Lat. ani-  
madvertere), Acts iv. 29.\*

ἐπ-εἰμι; (ἐπὶ, and εἶμι to go); *to come upon, approach*;  
of time, *to come on, be at hand*; ptc. ἐπιών, -ούσα, -όν,  
*next, following*: τῇ ἐπιούσῃ, sc. ἡμέρα, on the following  
day, Acts xvi. 11; xx. 15; xxi. 18, (Polyb. 2, 25, 11;  
5, 13, 10; Joseph. antt. 3, 1, 6; [Prov. xxvii. 1]; etc.);  
with ἡμέρα added (as in the earlier writ. fr. Hdt. down),  
Acts vii. 26; τῇ ἐπιούσῃ νυκτί, Acts xxiii. 11. Cf. Lob.  
ad Phryn. p. 464.\*

ἐπεὶ-περ, conjunction, (ἐπεὶ, πέρ), *since indeed, since at  
all events*; [it introduces a "known and unquestioned  
certainty"] : Ro. iii. 30 R G (but L Tr εἰ περ, T WH  
εἴπερ). Cf. Hermann ad Vig. p. 784; [Bäumlein p. 204;  
W. 448 (417). Fr. the Trag. down.]\*



**ἐπ-εισ-αγωγή**, -ῆς, ἡ, *a bringing in besides or in addition to what is or has been brought in*: κρείττονος ἐλπίδος, Heb. vii. 19. (In Joseph. antt. 11, 6, 2 used of the introduction of a new wife in place of one repudiated; ἐτέρων ἡτηρῶν, Hippocr. p. 27 [vol. i. p. 81 ed. Kühn]; προσώπων, of characters in a play, Dion. Hal. scr. cens. 2. 10; in the plur. of places for letting in the enemy, Thuc. 8, 92).\*

**ἐπ-εισ-έρχομαι**: fut. ἐπεισελεύσομαι; **1.** *to come in besides or to those who are already within; to enter afterwards*, (Hdt., Thuc., Plato, al.). **2.** *to come in upon, come upon by entering; to enter against*: ἐπὶ τινα, acc. of pers., Lk. xxi. 35 L T Tr txt. WH; with simple dat. of pers. 1 Macc. xvi. 16.\*

**ἐπειτα**, adv., (ἐπὶ, εἴτα), *thereupon, thereafter, then, afterwards*; used **a.** of time: Mk. vii. 5 R G; Lk. xvi. 7; Gal. i. 21; Jas. iv. 14; μετὰ τοῦτο is added redundantly in Jn. xi. 7 (cf. Meyer ad loc.; W. § 65, 2; [B. 397 (340)]); **a.** more definite specification of time is added epexegetically, μετὰ ἑτη τρία, Gal. i. 18; διὰ δεκατεσσάρων ἑτῶν, Gal. ii. 1. **b.** in enumerations it is used **a.** of time and order: πρῶτον . . . ἐπειτα, 1 Co. xv. 46; 1 Th. iv. 17; πρότερον . . . ἐπειτα, Heb. vii. 27; ἀπαρχή . . . ἐπειτα, 1 Co. xv. 23; εἴτα [but T Tr mrg. WH mrg. ἐπειτα] . . . ἐπειτα, 1 Co. xv. 5, 6; ἐπειτα . . . ἐπειτα, ib. 7 L mrg. T Tr mrg. WH mrg. **β.** of order alone: πρῶτον . . . ἐπειτα, Heb. vii. 2; τρίτον . . . ἐπειτα . . . ἐπειτα (R G εἴτα), 1 Co. xii. 28.\*

**ἐπ-ί-κεινα** (i. q. ἐπ' ἐκείνα sc. μέρη [cf. W. § 6, 1 l. fin.]), adv., *beyond*: with the gen., Βασιλῶνος, Acts vii. 43. (Often in Grk. writ. fr. Hdt. down both with and without the gen.; in the Sept. Am. v. 27; Gen. xxxv. 16; Jer. xxii. 19).\*

**ἐπ-εν-τείνω**: [pres. mid. ptep. ἐπεκτεινόμενος]; *to stretch out to or towards*; Mid. *to stretch* (one's self) *forward to*: with dat. of thing indicating the direction [W. § 52, 4, 7], Phil. iii. 13 (14), (see ἔμπροσθεν, 1 fin.).\*

**ἐπενδύτης**, -ου, ὁ, (ἐπενδύω or ἐπενδύω, q. v., [cf. W. 25; 94 (90)]), *an upper garment*, (Tertull. superindumentum): Jn. xxi. 7, where it seems to denote a kind of linen blouse or frock which fishermen used to wear at their work. (Soph. frag. 391 Dind. [(248 Ahrens)]; Poll. 7, 45 p. 717; Sept. twice [thrice] for עֲבִירָה, 1 S. xviii. 4 [Alex.]; 2 S. xiii. 18; [add Lev. viii. 7 Alex.].)\*

**ἐπ-εν-δύω**: 1 aor. mid. inf. ἐπενδύσασθαι; *to put on over* [A. V. *to be clothed upon*]: 2 Co. v. 2, 4. (Plut. Pelop. 11; actively, Joseph. antt. 5, 1, 12).\*

**ἐπ-έρχομαι**; fut. ἐπελεύσομαι; 2 aor. ἐπῆλθον (3 pers. plur. ἐπῆλθαν, Acts xiv. 19 L T Tr WH); Sept. chiefly for נִיב; **1.** *to come to, to arrive*; **a.** univ., foll. by ἀπό with a gen. of place, Acts xiv. 19. **b.** of time; *to come on, be at hand, be future*: ἐν τοῖς αἰώσι τοῖς ἐπέρχομένοις, Eph. ii. 7, (Is. xli. 4, 22, 23; in Grk. writ. fr. Hom. down); of that which time will bring, *to impend*: ἡ ταραχώρῃς ἡ ἐπέρχομένη, Jas. v. 1; τινί, Lk. xxi. 26, (Is. lxiii. 4; also of things favorable, ἡ εὐλογία, Sir. iii. 8). **2.** *to come upon, overtake, one*; so even in Hom., as of sleep, τινά, Od. 4, 793; 10, 31; τινί, 12, 311; of disease, 11, 200; ἐπὶ τινα, **a.** of calamities: Lk. xxi. 35 R G;

Acts viii. 24; xiii. 40 [L T Tr txt. WH om. Tr mrg. br. ἐφ' ὑ.], (Gen. xlii. 21; Mic. iii. 11; Zeph. ii. 2; 2 Ch. xx. 9; Jer. v. 12 [here ἤξει]). **b.** of the Holy Spirit, descending and operating in one: Lk. i. 35; Acts i. 8. **c.** of an enemy attacking one: ἐπελθὼν νίκησεν αὐτόν, Lk. xi. 22; (Hom. Il. 12, 136; 1 S. xxx. 23; w. dat. of pers. Hdian. 1, 8, 12 [6 Bekk.]).\*

**ἐπερωτάω**, -ῶ; impf. ἐπηρώτων; fut. ἐπερωτήσω; 1 aor. ἐπηρώτησα; 1 aor. pass. ptep. ἐπερωτηθεῖς; Sept. mostly for לָשׁוּ, sometimes for שָׁלַח; **1.** *to accost one with an inquiry, put a question to, inquire of, ask, interrogate*, [ἐπὶ directive, uniformly in the N. T.; Mey. on Mk. xi. 29 (cf. ἐπὶ, D. 2)]: τινά, Mk. ix. 32; xii. 34; Mt. xxii. 46; Lk. ii. 46; 1 Co. xiv. 35; Jn. xviii. 21 R G; τινά τι, ask one any thing, Mk. vii. 17 L T Tr WH; xi. 29; Lk. xx. 40; τινά περὶ τινος, one about a thing, Mk. vii. 17 R G; [Lk. ix. 45 Lchm.], (Hdt. 1, 32; Dem. 1072, 12); foll. by λέγων with the words used by the questioner, Mt. xii. 10; xvii. 10; Mk. ix. 11; xii. 18; Lk. iii. 10, 14; xx. 27; xxiii. 3 [R G L], and often in the Synoptic Gospels; foll. by εἰ, whether, Mk. viii. 23; xv. 44; Lk. xxiii. 6; or some other form of the indirect question, Acts xxiii. 34; ἐπηρώτων λέγοντες [L T Tr WH om. λέγ.], τίς εἶη, Lk. viii. 9; ἐπερωτᾶν θεόν to consult God (Num. xxiii. 3; Josh. ix. 20 (14); Judg. i. 1; xviii. 5; Is. xix. 3, etc.; Thuc. 1, 118, [etc.]), hence *to seek to know God's purpose and to do his will*, Ro. x. 20 fr. Is. lxxv. 1. **2.** by a usage foreign to the Greeks, *to address one with a request or demand; to ask of or demand of one*: foll. by the inf. Mt. xvi. 1 (so ἐπερ. τινά τι, Hebr. לָשׁוּ, in Ps. cxxxvi. (cxxxvii.) 3; [this sense is disputed by some; see Zezschwitz as referred to at end of next word; cf. Weiss on Mt. l. c., and see ἐρωτάω, 2]).

**ἐπερώτημα**, -τος, τό, (ἐπερωτάω); **1.** *an inquiry, a question*: Hdt. 6, 67; Thuc. 3, 53. 68. **2.** *a demand*; so for the Chald. לָשׁוּ in Dan. iv. 14 Theod.; see ἐπερωτάω, 2. **3.** As the terms of inquiry and demand often include the idea of desire, the word thus gets the signification of *earnest seeking*, i. e. *a craving, an intense desire* (so ἐπερωτᾶν εἰς τι, *to long for something*, 2 S. xi. 7 — [but surely the phrase here (like לָשׁוּ) means simply to ask in reference to, ask about]). If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage 1 Pet. iii. 21: "which (baptism) now saves us [you] not because in receiving it we [ye] have put away the filth of the flesh, but because we [ye] have earnestly sought a conscience reconciled to God" (συνειδήσεως ἀγαθῆς gen. of the obj., as opp. to σαρκὸς ῥύπον). It is doubtful, indeed, whether εἰς θεόν is to be joined with ἐπερώτημα, and signifies a craving directed unto God [W. 194 (182) — yet less fully and decidedly than in ed. 5, p. 216 sq.], or with συνειδήσεως, and denotes the attitude of the conscience towards (in relation to) God; the latter construction is favored by a comparison of Acts xxiv. 16 ἀπρόσκοπον συνειδήσιν ἔχειν πρὸς τὸν θεόν. The signification of ἐπερ. which is approved by others, viz. *stipulation, agreement*, is first met with in the Byzantine writers on law; "moreover, the



formula κατὰ τὸ ἐπερώτημα τῆς σεμνοτάτης βουλῆς, common in inscriptions of the age of the Antonines and the following Cæsars, exhibits no new sense of the word ἐπερώτημα; for this formula does not mean 'acc. to the decree of the senate' (*ex senatus consulto*, the Grk. for which is κατὰ τὰ δόγματα τῇ βουλῇ), but 'after inquiry of or application to the senate,' i. e. 'with government sanction.'" *Zezschwütz*, Petri ap. de Christi ad inferos descensu sententia (Lips. 1857) p. 45; [Farrar, Early Days of Christianity, i. 138 n.; Kähler, Das Gewissen, i. 1 (Halle 1878) pp. 331–338. Others would adhere to the (more analogical) passive sense of ἐπερ. viz. 'the thing asked (the demand) of a good conscience towards God' i. q. the avowal of consecration unto him].\*

ἐπέχω; impf. ἐπέειχον; 2 aor. ἐπέσχον; 1. to have or hold upon, apply: sc. τὸν νοῦν, to observe, attend to, follow by an indir. quest., Lk. xiv. 7; τινί, dat. of pers., to give attention to one, Acts iii. 5; 1 Tim. iv. 16, (with dat. of a thing, Sir. xxxi. (xxxiv.) 2; 2 Macc. ix. 25; Polyb. 3, 43, 2, etc.; fully ὀφθαλμόν τινα, Leian. dial. mar. 1, 2). 2. to hold towards, hold forth, present: λόγον ζωῆς, as a light, by which illumined ye are the lights of the world, Phil. ii. 16 [al. al., cf. Mey. or Ellie. ad loc.]. 3. to check [cf. Eng. hold up], Germ. anhalten]: sc. ἐμμανόν, to delay, stop, stay, Acts xix. 22, and in Grk. writ. fr. Hom. down; [cf. W. § 38, 1; B. 144 (126); Fritzsche on Sir. v. 1].\*

ἐπιτρέχω; (ἐπίτρεια [spiteful abuse, cf. Aristot. rhet. 2, 2, 4]); to insult; to treat abusively, use despitely; to revile: τινά, Mt. v. 44 R G; Lk. vi. 28, (with dat. of pers., Xen. mem. 1, 2, 31; 3, 5, 16); in a forensic sense, to accuse falsely: with the acc. of a thing, 1 Pet. iii. 16. (Xen., Isaeus, Dem., Philo, Plut., Leian., Hadian.; to threaten, Hdt. 6, 9 [but cf. Cope on Aristot. u. s.].)\*

ἐπί, [before a rough breathing ἐφ' (occasionally in Mss. ἐπ' see e. g. Ps. cxlv. (cxlvi.) 3), and also in some instances before a smooth breathing (as ἐφ' ἐλπίδι, Acts ii. 26 L; Ro. viii. 20 (21) Tdf.); see ἀφείδον. It neglects elision before proper names beginning with a vowel (exc. Ἀγρυππον Acts vii. 10, 18) and (at least in Tdf.'s txt.) before some other words, see the Proleg. p. 94 sq.; cf. W. § 5, 1 a.; B. p. 10], a preposition [fr. the Skr. local prefix ṛpi; Curtius § 335], joined to the gen., the dat., and the acc.; its primary signification is upon (Lat. super; [cf. W. 374 (350) note]).

A. with the GENITIVE [cf. W. § 47, g.; B. 336 (289)]; I. of Place; and 1. of the place on which; a. upon the surface of (Lat. in or super with the abl., Germ. auf with the dat.); after verbs of abiding, remaining, standing, going, coming, etc.; of doing anything: ἐπὶ κλίβης, Mt. ix. 2; Lk. xlvii. 34; ἐπὶ τοῦ δόματος, Mt. xxiv. 17; Lk. xvii. 31; ἐπ' ἐρημίας (cf. on a desert), Mk. viii. 4; ἐπὶ τῶν νεφελῶν, Mt. xxiv. 30; xxvi. 64; ἐπὶ (τῆς) γῆς, Mt. vi. 10; ix. 6; xxiii. 9; xxviii. 18; Lk. xxi. 25; Acts ii. 19, and very often; ἐπὶ τῆς θαλάσσης, on (the surface of) the sea, Mt. xiv. 25 R G; 26 L T Tr WH; Mk. vi. 48, [49]; Rev. v. 13, and acc. to the interp. of many, Jn. vi. 19; but cf. Baumg. Crusius ad loc. [per contra, cf. Lücke ad loc.; Meyer on

Mt. i. c.], (Job ix. 8; βαδίζειν ἐφ' ὕδατος, Leian. philops. 13; ἐπὶ τοῦ πελάγους διαθέντες, v. h. 2, 4; [Artem. oneir. 3, 16]; on a different sense of the phrase ἐπὶ τῆς θαλάσσης see 2 a. below [W. 374 (351)]); ποιεῖν σημεῖα ἐπὶ τῶν ἀσθενούντων, to be seen upon the bodies of men, externally, (on the sick [cf. W. 375 (351)]), Jn. vi. 2; ἐκάθισα and κάθημαι [καθέξομαι] ἐπὶ, Mt. xix. 28; xxiii. 2; xxiv. 3; xxv. 31; xxvii. 19; Jn. xix. 13; Acts xx. 9; Rev. ix. 17, etc.; ἔστην, ἔστηκα ἐπὶ, Lk. vi. 17; Acts xxi. 40; Rev. x. 5, 8; where parts of the body are spoken of: ἐπὶ χειρῶν, Mt. iv. 6; Lk. iv. 11; ἐπὶ τῆς κεφαλῆς, Jn. xx. 7; 1 Co. xi. 10; Rev. x. 1 R G [al. acc.]; xii. 1; σινδὼνα ἐπὶ γυνου, Mk. xiv. 51; ἐπὶ τοῦ μετώπου [or πων], Rev. vii. 3; ix. 4; xiii. 16 [Rec., al. acc.]; xiv. 9. b. Like the prep. ἐν (see the exposition s. v. ἐν, I. 7 p. 212\*), so also ἐπὶ with the gen. is used after verbs expressing motion to indicate the rest following the motion; thus after βάλλειν, Mk. iv. 26; Mt. xxvi. 12; σπείρειν, Mk. iv. 31; τιθέναι, Jn. xix. 19; Acts v. 15; [Lk. viii. 16 L T Tr WH]; ἐπιτιθέναι, Lk. viii. 16 [R G]; καθίdnαι, Acts x. 11; πίπτειν, Mk. ix. 20; xiv. 35; ἐπιγράφειν, Heb. x. 16 R G; ἐλκύειν, Jn. xxi. 11 R G; ἔρχεσθαι, Heb. vi. 7; Rev. iii. 10; [ἀνατέλλειν, Lk. xii. 54 T Tr mrg. WH]; γενόμενος ἐπὶ τοῦ τόπου (cf. our having arrived on the spot), Lk. xxii. 40, [cf. W. p. 376 (352) and see below, C. I. 1 b. fin.]. κρεμᾶν τινα ἐπὶ (Hebr. על הַיָּד, Gen. xl. 19; Deut. xxi. 22, etc.), for which the Latin has suspendere ex, de, a, and alicui, Acts v. 30; x. 39; Gal. iii. 13. c. fig. used of that upon which any thing rests, (like our upon) [cf. W. 375 (351); B. 336 (289)]; Ellie. on 1 Tim. as below]: ἵνα σταθῇ ἐπὶ στόματος etc. (בְּ-עַל-קִי, Deut. xix. 15), resting on the declaration, etc., Mt. xviii. 16; 2 Co. xiii. 1; more simply ἐπὶ μαρτύρων, 1 Tim. v. 19; in the adv. phrase ἐπ' ἀληθείας (on the ground of truth), see ἀλήθεια, I. 1. [σ'. akin is its use (with a personal or a reflex. pron.) to denote dependence, as in λογιζέσθω ἐφ' (al. ἀφ' q. v. II. 2 d. aa.) ἑαυτοῦ, 2 Co. x. 7 T Tr WH (for himself, i. e. apart from and independently of others; R. V. with himself); cf. Kühner ii. 432; L. and S. s. v. A. I. 1 d.] d. fig. used of things, affairs, persons, which one is set over, over which he exercises power; Lat. supra, our over [cf. below, B. 2 b. and C. I. 2 e.]: ἐπὶ πάντων, Ro. ix. 5; Eph. iv. 6 (where ἐπὶ, διά and ἐν are distinguished); καθίστημί τινα ἐπὶ τινος, Mt. xxiv. 45; xxv. 21, 23; Lk. xii. 42; Acts vi. 3, (Gen. xxxix. 4, 5; 1 Macc. vi. 14; x. 37, etc.; Plat. rep. 5 p. 460 b, etc.); δίδωμι τινα ἐξουσίαν ἐπὶ τινος, Rev. ii. 26; ἔχω ἐξουσίαν ἐπὶ τινος, Rev. xx. 6; βασιλεύειν ἐπὶ τινος, Mt. ii. 22 R G Tr br.; Rev. v. 10; ἔχειν ἐφ' ἑαυτοῦ βασιλεία, Rev. ix. 11; ἔχων βασιλείαν ἐπὶ τῶν βασιλέων, Rev. xvii. 18; ὃς ἦν ἐπὶ τῆς γάξης, who was over the treasury, Acts viii. 27; ὁ ἐπὶ τοῦ κοιτῶνος, he who presided over the bed-chamber, the chamberlain, Acts xii. 20 (Passow i. 2 p. 1035\* gives many exx. fr. Grk. auth. [cf. L. and S. s. v. A. III. 1; Lob. ad Phryn. p. 474; Soph. Lex. s. v.]; for exx. fr. the O. T. Apocr. see Wahl, Clavis Apocr. p. 218\*). e. of that to which the mental act looks or refers: λέγειν ἐπὶ τινος, to speak upon (of) a thing, Gal. iii. 16 (Plato,



Charm. p. 155 d.; legg. 2 p. 662 d.; Ael. v. h. 1, 30; *scribere super re*, Cic. ad Att. 16, 6; *disserere super*, Tac. ann. 6, 28; cf. W. 375 (351); [B. 336 (289)]. f. of one on whom an obligation has been laid: *εὐχὴν ἔχειν ἐφ' ἑαυτοῦ*, have (taken) on themselves a vow, have bound themselves by a vow, Acts xxi. 23 [WH txt. ἀφ' ἑαυτ. (see ἀπό, II. 2 d. aa.)]. 2. used of vicinity, i. e. of the place *at, near, hard by*, which, (Germ. *bei, an*); a. prop. *κόλπος ὁ ἐπὶ ποσιδηίου*, Hdt. 7, 115; *ἐπὶ τῶν θυρῶν*, [Acts v. 23 L T Tr WH] (1 Macc. i. 55; [Plut. G. Gracch. 14, 3 p. 841 c.]); cf. Matthiae ii. p. 1366 § 584; Passow s. v. p. 1034<sup>b</sup>; [L. and S. s. v. I. 1 a. sub fin.]. But the exx. of this signification adduced from the N. T. [with the exception of Acts i. c.] (and most of those fr. Grk. auth. also) are such as to allow the rendering of *ἐπὶ* by *super* also, *over or above* [so W. 374 sq. (351)]: *ἐπὶ τῆς θαλάσσης at the sea*, upon the shore, or *above the sea*, for the shore overhung the sea, Jn. vi. 19 (? [cf. 1 a. above]); xxi. 1, (Ex. xiv. 2; Deut. i. 40; 1 Macc. xiv. 34; xv. 11; Polyb. 1, 44, 4; cf. the French *Boulogne sur mer*, *Châlons sur Marne*, [Eng. *Stratford on Avon*], etc.; *ἐπὶ τοῦ ποταμοῦ*, Ezek. i. 1; [Xen. an. 4, 3, 28]; *ἐπὶ τοῦ Ἰορδάνου*, 2 K. ii. 7); *ἐσθίειν ἐπὶ τῆς τραπέζης τινός* (Germ. *über Jemand's Tische essen*, [cf. Eng. *over one's food, over one's cups*, etc.]), food and drink placed upon the table, Lk. xxii. 30 cf. 21; *συκὴν ἐπὶ τῆς ὁδοῦ*, a fig-tree above (i. e. higher than) the way, Mt. xxi. 19. b. *before*, with gen. of a pers., in the presence of one as spectator, or auditor, [W. 375 (351); B. 336 (289)]: Mt. xxviii. 14 [L Tr WH mrg. ὑπό]; Mk. xiii. 9; Acts xxiv. 19, 20; xxv. 9; xxvi. 2; 1 Co. vi. 1, 6; 2 Co. vii. 14; 1 Tim. vi. 13 [some bring this under II. below; see μαρτυρέω]; *ἐπὶ τοῦ βήματος Καίσαρος*, Acts xxv. 10. c. *ἐπὶ τοῦ* (Rec. *τῆς*) *βάτου* at the bush, i. e. at the place in the sacred volume where the bush is spoken of, Mk. xii. 26 (see ἐν, I. 1 d.). II. of Time when; with gen. of a pers. *in the time or age of a man*, ["in the days of"]; *at the time when an office was held by one; under the administration of*, [cf. W. 375 (352); B. 336 (289)]: Mk. ii. 26; Lk. iii. 2; iv. 27; Acts xi. 28; (1 Macc. xiii. 42; xiv. 27, [for other exx. in which this phrase is equiv. to "in or of the reign etc. of," and is preceded by a specification of the year etc., see B. D. Am. ed. p. 651 note<sup>b</sup>]; 2 Macc. viii. 19; xv. 22; for numerous exx. fr. Grk. writ. see Passow i. 2 p. 1035, [less fully in L. and S. s. v. A. II.]). with the gen. of a thing, *at the time of any occurrence: ἐπὶ τῆς μετοικεσίας Βαβυλῶνος*, at the time of the deportation to Babylon, Mt. i. 11; [on Lk. xii. 54 T Tr mrg. WH see δυσμή]; *of the time when any occupation is (or was) carried on: ἐπὶ τῶν προσευχῶν μου*, Lat. in precibus meis, at my prayers, when I am praying, Ro. i. 10 (9); Eph. i. 16; 1 Th. i. 2; Philem. 4. of time itself, *ἐπ' ἐσχάτων* and (acc. to another reading) *ἐσχάτου τῶν ἡμερῶν* (lit. *at the end of the days*): 2 Pet. iii. 3; Heb. i. 2 (1), (for the Hebr. הַיָּמִים הָאֵלֶּיךָ, Gen. xlix. 1; Num. xxiv. 14; Jer. xxxvii. (xxx.) 24; Mic. iv. 1; Dan. x. 14); *ἐπ' ἐσχάτου τοῦ χρόνου*, Jude 18 L T Tr WH; [τῶν χρόνων, 1 Pet. i. 20 L T Tr WH].

B. with the DATIVE, used of Place [W. 392 (366) sq.; B. 336 (289) sq.]; and 1. properly; a. of the place where or in which (Lat. *in* with the abl., Germ. *auf* with the dat.) [Eng. *on*, etc.], where continuance, position, situation, etc., are spoken of: *ἐφ' ᾧ* (L txt. T Tr WH ὅπου) *κατέκειτο*, Mk. ii. 4; *λίθος ἐπὶ λίθῳ* [-θον T Tr WH], Mk. xiii. 2; *ἐπὶ πύνακι*, Mt. xiv. 8, 11; Mk. vi. 25; *ἐπὶ τοῖς κραβάτοις*, Mk. vi. 55; *ἀνακλίνει πάντας ἐπὶ τῷ χόρτῳ*, Mk. vi. 39; *ἐπέκειτο ἐπ' αὐτῷ*, lay upon it, Jn. xi. 38; *ἐφ' ἵπποις*, Rev. xix. 14. b. of the place in which (Lat. *in* with the abl., Germ. *auf* with the acc.), after verbs expressing motion towards a place, to denote a remaining in the place after the motion, [Eng. *upon, at*, etc.]: *βάλλειν λίθον ἐπὶ τινι*, dat. of pers., Jn. viii. 7 Rec.; *οικοδομεῖν*, Mt. xvi. 18; *ἐποικοδομεῖν*, Eph. ii. 20; *ἐπιβάλλειν*, Mt. ix. 16 (Lk. v. 36 *ἐπιβάλλειν ἐπὶ τι*); *ἐπιγράφειν*, Mk. ii. 21 (where L T Tr WH have *ἐπὶ* with acc.); *ἐπιπίπτειν*, Acts viii. 16. c. of the place above which (Lat. *super*, Germ. *über*, [Eng. *over*]): *ἐπ' αὐτῷ*, over his head, Lk. xxiii. 38 (for which Mt. xxvii. 37 *ἐπάνω τῆς κεφαλῆς αὐτοῦ*). d. of the place *at, or by, or near* which: *ἐπὶ θύραις* and *ἐπὶ τῇ θύρᾳ*, Mt. xxiv. 33; Mk. xiii. 29; Acts v. 9. (and often in Grk. writ.; cf. Passow s. v. p. 1037<sup>a</sup>; [L. and S. s. v. B. I. 1 a.; cf. A. I. 2 a. above]); *ἐπὶ τῇ προβατικῇ*, Jn. v. 2; *ἐπὶ τῷ ποταμῷ*, Rev. ix. 14; *ἐπὶ τῇ στοᾷ*, Acts iii. 11; *ἐπ'* [L T Tr WH παρ'] *αὐτοῖς ἐπιμεῖναι*, Acts xxviii. 14. 2. Metaph.; a. of that upon which any action, effect, condition, rests as a basis or support; prop. *upon the ground of*; and a. of that upon which anything is sustained or upheld: *ζῆν ἐπὶ τινι*, to sustain life on (by) a thing, Mt. iv. 4 (where L Tr, the second time, ἐν; [cf. W. 389 (364) note]); Lk. iv. 4, (Deut. viii. 3 for *ἐν τῇ*; Plat. Alcib. 1 p. 105 c.; Plut. de cup. divit. 7 p. 526 d.; Alciph. epp. 3, 7, etc.); *συνιέναι ἐπὶ τοῖς ἄρτοις*, to understand by reasoning built upon the loaves, Mk. vi. 52 [cf. W. 392 (367); B. 337 (290)]. β. of that upon which anything rests (our *upon*): *ἐπ' ἐλπίδι* [see in ἐλπίς, 2], supported by hope, *in hope*, [cf. W. § 51, 2 f.], Acts ii. 26; Ro. iv. 18; 1 Co. ix. 10, [differently in ε. below]; to do any thing *ἐπὶ τῷ ὀνόματι τινος*, relying upon the name i. e. the authority of any one [cf. W. 393 (367)]: *ἐλεύσονται ἐπὶ τῷ ὀνόματί μου*, appropriating to themselves the name of Messiah, which belongs to me, Mt. xxiv. 5; Mk. xiii. 6; Lk. xxi. 8, (in which pass. λέγοντες, ὅτι ἐγώ εἰμι ὁ Χριστός is added by way of explanation); *βαπτίζεσθαι ἐπὶ* [L Tr WH ἐν] *τῷ ὄν. Χριστοῦ*, so as to repose your hope and confidence in his Messianic authority, Acts ii. 38; *δέχεσθαι τινα ἐπὶ τῷ ὄν. μου*, to receive one because he bears my name, is devoted to my authority and instruction, Mt. xviii. 5; Mk. ix. 37; Lk. ix. 48. to do anything *upon the name of Christ*, his name being introduced, appeal being made to his authority and command: *ἀκρῆσσειν, διδάσκειν*, etc., Lk. xxiv. 47; Acts iv. 17, 18; v. 28, 40; *δύναμιν ποιεῖν, δαίμονια ἐκβάλλειν*, using his name as a formula of exorcism, [cf. W. 393 (367)], Mk. ix. 39; Lk. ix. 49 [WH Tr mrg. ἐν]. γ. of that upon which as a foundation any super-



structure is reared: νομοθετῆσθαι, Heb. vii. 11 (ἐπ' αὐτῇ, for which L T Tr WH have ἐπ' αὐτῆς); viii. 6; after verbs of trusting, believing, hoping, etc.: ἀρκεῖσθαι ἐπὶ τινι, 3 Jn. 10; παρηρσιάζεσθαι, Acts xiv. 3; πεποιθέναι, Mt. xxvii. 43 L txt. WH mrg.; Lk. xi. 22; xviii. 9; Mk. x. 24 [T WH om. Tr mrg. br. the cl.]; 2 Co. i. 9; Heb. ii. 13; πιστεῦναι, Lk. xxiv. 25; Ro. ix. 33; x. 11, etc.; ἐλπίζειν (see ἐλπίς), [cf. C. I. 2 g. a. below]. **δ.** of the reason or motive underlying words and deeds, so that ἐπί is equiv. to *for, on account of*, [W. 394 (368); B. 337 (290)]: Mt. xix. 9 R G T Tr WH txt.; Lk. v. 5 (ἐπὶ τῷ ῥήματι σου, at thy word, Germ. *auf*; [cf. W. § 48, c. d.; in reliance on]); Acts iii. 16 [WH om.]; iv. 9; xi. 19 [L Tr mrg. have the gen.]; xxi. 24; 1 Co. viii. 11 (ἀπόλλυσθαι ἐπὶ τινι, Germ. *zu Grunde gehen über* etc. [cf. W. 394 (368) note, but L T Tr WH read ἐν]); Phil. iii. 9; after αἰνεῖν, Lk. ii. 20; δοξάζειν, Acts iv. 21; 2 Co. ix. 13 [cf. W. 381 (357)]; μαρτυρεῖν, Heb. xi. 4; εὐχαριστεῖν etc. to give thanks *for*, 1 Co. i. 4; 2 Co. ix. 15; Phil. i. 5; 1 Th. iii. 9. ἐφ' ᾧ (equiv. to ἐπὶ τούτῳ, *on the ground of this, that*) because *that, because*, Ro. v. 12 (on the various interpp. of this pass. see Dietzsch, Adam und Christus. Bonn 1871, p. 50 sqq.); 2 Co. v. 4 [Rec<sup>st</sup> ἐπειδὴ]; Phil. iii. 12, (ἐφ' ᾧ—ὁ σατανᾶς—οὐκ ἔχουσα θανατῶσαι αὐτούς, Theoph. ad Autol. 2, 29 p. 138 ed. Otto; ἐφ' ᾧ Γεννάδιον ἔγραψεν, for the reason that he had accused Gennadius, Synes. ep. 73; cf. Hermann ad Vig. p. 710; the better Greeks commonly used ἐφ' οἷς in the same sense, cf. W. 394 (368); [Fritzsche or Mey. on Ro. l. c.; Ellic. on Phil. l. c.]). Used esp. after verbs signifying a mental affection or emotion, where we also often say *over* (for exx. fr. Grk. writ. see Passow i. 2, p. 1039<sup>b</sup>; Krüger § 68, 41, 6; [cf. W. 393 (368) e.]): as ἀγαλλῖαν, Lk. i. 47; χαίρειν, Mt. xviii. 13; Lk. i. 14; xiii. 17; Ro. xvi. 19, etc.; χαρὰ ἔσται, Lk. xv. 7; χαρὰν (Rec. χάριν) Philem. 7; παρακαλεῖν, παρακαλεῖσθαι, 2 Co. i. 4; vii. 13; 1 Th. iii. 7; λαλεῖν, Lk. xix. 41 R G; κοπετὸν ποιεῖν, Acts viii. 2; κόπεσθαι, Rev. xviii. 9 [T Tr WH txt. the acc.]; οἰδυνᾶσθαι, Acts xx. 38; ὀλοῦν, Jas. v. 1; στυγνάζειν, Mk. x. 22; συλλυπεῖσθαι, Mk. iii. 5; μετανοεῖν ἐπὶ, to grieve over, *repent of*, 2 Co. xii. 21; σπλαγχνίζεσθαι, Mt. xiv. 14 G L T Tr WH; Mk. vi. 34 R G; Lk. vii. 13 [Tdf. the acc.]; μακροθυμεῖν, Mt. xviii. 26 [Tr the acc.], 29 [L Tr the acc.]; Lk. xviii. 7 [see μακροθυμέω, 2]; Jas. v. 7; ὀργίζεσθαι, Rev. xii. 17 [Lehm. om. ἐπὶ]; ἐκπλήσσεσθαι, Mt. vii. 28; Mk. i. 22; Lk. iv. 32; Acts xiii. 12; διαταράσσεσθαι, Lk. i. 29; ἐξίστασθαι, Lk. ii. 47; θαμβεῖσθαι, Mk. x. 24; θάμβος, Lk. v. 9; Acts iii. 10; θαυμάζειν, Mk. xii. 17; Lk. ii. 33; iv. 22; ix. 43; xx. 26; Acts iii. 12; κανχᾶσθαι, Ro. v. 2; ἐπαυχόνεσθαι, Ro. vi. 21; παραζηλοῦν and παροργίζειν τινὰ ἐπὶ τινι, Ro. x. 19. **ε.** of the rule, or condition [W. 394 (368) d.]: ἐπ' ἐλπίδι, a hope being held out or given, Ro. viii. 20; Tit. i. 2, (differently in β. above); ἐπὶ δυσὶν . . . μάρτυσιν, on condition that two witnesses testify to the matter in question, [at (the mouth of) *two* etc.; cf. W. 392 (367)], Heb. x. 28; ἐπὶ νεκροῖς, equiv. to ὄντων νεκρῶν (*in the case of the dead*), if any one has died, Heb. ix. 17. **ζ.** of the purpose

and end [unto, for; W. 394 (368) e.]: ἐπ' ὀνόματι αὐτοῦ, to worship and profess his name, Acts xv. 14 Rec.; καλεῖν τινα ἐπὶ τινι, Lat. *ad aliquid*, Gal. v. 13; 1 Th. iv. 7, (ἐπὶ ξενίᾳ, Xen. an. 7, 6, 3; cf. W. u. s.); κτισθέντες ἐπὶ ἔργοις ἀγαθοῖς, Eph. ii. 10; φρονεῖν ἐπὶ τινι to take thought for a thing, Phil. iv. 10; ἐφ' ᾧ (by a later Grk. impropriety for ἐπὶ τινι, cf. W. § 24, 4; [B. § 139, 59; but on the extreme doubtfulness of this alleged use of ὅς in direct questions, see Pres. T. D. Woolsey in the Bibliotheca Sacra for Apr. 1874, p. 314 sqq.]) πάρει; for what purpose art thou come? Vulg. *ad quid* [al. *quod*] *venisti*? Mt. xxvi. 50 R [but G L T Tr WH ἐφ' ὅ, see C. I. 2 g. γ. aa. below] (Theoph. ἐπὶ ποίῳ σκοπῷ; cf. Hdt. 7, 146 πυθόμενος, ἐπ' οἷσι ἦλθον; [but the view of many ancient expositors which explains the passage by an aposiopesis: "*that for which thou hast come—do*" is thoroughly established by Dr. Woolsey u. s.]). of the issue or undesigned result: λογομαχεῖν ἐπὶ καταστροφῇ τῶν ἀκούοντων, 2 Tim. ii. 14; (τοῖς ἐπὶ ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι, Xen. mem. 2, 3, 19). **η.** of the pattern or standard [A. V. *after*; W. 394 (368) f.]: καλεῖν τινα ἐπὶ τῷ ὀνόματι τινος, to call one after the name of another, Lk. i. 59 (Neh. vii. 63 [W. 410 (382)]); ἐπὶ τῷ ὁμοιωματί τινος after the likeness of a thing, Ro. v. 14. **θ.** of that over which one is placed, for its care or administration: ἐπὶ τοῖς ὑπάρχουσιν τινα καθιστάναι, Lk. xii. 44 (cf. A. I. 1 d. above, [also C. I. 2 e. below]; Lob. ad Phryn. p. 474 sq.; Bnhdy. p. 249; [W. 393 (367) a.]). **κ.** of use of a hostile aim, *against* (for exx. fr. Grk. writ. fr. Hom. down, see Passow i. 2 p. 1036<sup>a</sup>; [cf. L. and S. s. v. B. I. 1 c.; W. 392 (367); B. 337 (290)]): Lk. xii. 52 sq.; θλίψις γενομένη ἐπὶ Στεφάνῳ [-νου, L Tr mrg.], Acts xi. 19 [A. V. *about*]. **δ.** of that to which anything is added (so that it is, as it were, *upon* it); *in addition to; over and above*, [W. 393 (367 sq.) b.]: 2 Co. vii. 13 (L T Tr WH ἐπὶ δὲ τῇ παρακλήσει ἡμῶν [but L T Tr WH ἡμῶν] περισσότητος κτλ. but in addition to the comfort given (us) by you, we rejoiced the more exceedingly etc. [A. V. *in* etc. (of condition)]); κερδαίνειν τι ἐπὶ τινι, Mt. xxv. 20, 22 R G; ἔχειν λύπην ἐπὶ λύπῃ, Phil. ii. 27 Rec. (Eur. Iph. T. 197 φόνος ἐπὶ φόνῳ, Troad. 596 ἐπὶ δ' ἄλγεσιν ἄλγεα, Soph. O. C. 544 ἐπὶ νόσφ νόσον; [cf. Mey. on Phil. l. c.; but G L T Tr WH give the acc., see C. I. 2 e. below]); προστιθέναι ἐπὶ, Lk. iii. 20; ἐπὶ πᾶσι τούτοις, besides all this, Lk. xvi. 26 [L mrg. T Tr mrg. WH ἐν; see ἐν, I. 5 e. p. 211<sup>a</sup>]; Eph. vi. 16 [L txt. T Tr WH ἐν (and there is no τούτοις); see ἐν, u. s.]; Col. iii. 14, (Sir. xxxvii. 15; 1 Macc. x. 42; [classic exx. in Wetst. on Lk. l. c.]); add also Heb. viii. 1 [see Lünem. ad loc.]; ix. 10; 1 Co. xiv. 16. **ε.** of that which is connected as an adjunct (esp. of time) with the principal matter under consideration, (in Germ. generally *bei*, i. e. *at, on, etc.*) [W. 392 (367)]: εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνηρίᾳ ὑμῶν, at every mention of you, as often as I call you to mind, Phil. i. 3 [but see Mey., Ellic., Bp. Lghtft. ad l., and s. v. *pās*, I. 2]; σπένδομαι ἐπὶ τῇ θυσίᾳ, while engaged in (busied over) the sacrifice, Phil. ii. 17; ἐπὶ συντελείᾳ τῶν αἰώνων, Heb. ix. 26; ἐπὶ τῇ πρώτῃ διαθήκῃ, ib. 15; σπεῖρειν and θερίζειν



ἐπ' εὐλογίας, so that blessings attend, i. e. bountifully, freely, 2 Co. ix. 6; ἐπὶ πάσῃ τῇ ἀνάγκῃ, 1 Th. iii. 7; ἐπὶ τῷ παροργισμῷ ὧν while your anger lasts, Eph. iv. 26; ἐπὶ τοῦτῳ meanwhile, i. e. while this was going on [(?)], upon this], Jn. iv. 27. f. of the object of an action, and a. where the Germ. uses *an*, [Eng. *on* (nearly i. q. to)]: πράσσειν τι ἐπὶ τινι, Acts v. 35 (like δρᾶν τι ἐπὶ τινι, Hdt. 3, 14; Ael. n. an. 11, 11); cf. Bnhdy. p. 250 bot.; [but see B. 337 (290)]; ὁ γέγονεν ἐπ' αὐτῇ, Mk. v. 33 [T Tr WH om. L br. ἐπὶ]; ἀναπληροῦσθαι, Mt. xiii. 14 Rec. β. where the Germ. says *über*, [Eng. *upon*, *of*, *concerning*], after verbs of writing, speaking, thinking: γεγραμμένα ἐπ' αὐτῷ, Jn. xii. 16 (Hdt. 1, 66); προφητεύειν, Rev. x. 11; μαρτυρεῖν, xxii. 16 R G T Tr txt. WH txt. [see μαρτυρέω, a.], (δόξα ἐπὶ τῇ εὐσεβείᾳ, an opinion about, on, piety, 4 Macc. v. 17 (18)).

C. with the ACCUSATIVE [W. § 49, l.; B. 337 (290) sq.]; I. of Place; 1. properly; a. of the place above, over, which, our *up on*, *on to*: after verbs signifying motion and continuance, ἐλθεῖν, περιπατεῖν ἐπὶ τὰ ὕδατα, Mt. xiv. 28 sq.; ἐπὶ τὴν θάλασσαν, ib. 25 L T Tr WH, 26 R G, (πλεῖν ἐπὶ πόντον, Hom. Od. 1, 183); ἀναπεσεῖν ἐπὶ τὴν γῆν, Mt. xv. 35; ἐπὶ τὸ στήθος τινος, Jn. xxi. 20; ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, Mt. xiv. 19 R G; κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον (L T Tr WH παντὸς προσώπου [cf. *pās*, I. 1 c.]) τῆς γῆς, Acts xvii. 26; καθῆσθαι, Lk. xxi. 35; ἦλθε λιμὸς ἐφ' ὅλην τὴν γῆν, Acts vii. 11; σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, Mt. xxvii. 45. over i. e. along: εἰστίκει ἐπὶ τὸν αἰγιαλόν, Mt. xiii. 2 [W. 408 (380); differently in d. below]. b. of motion to a place whose surface is occupied or touched (Germ. *auf* with the acc.), *upon*, *unto*, etc.; after verbs of going, coming, ascending, descending, falling, etc.: πορεύεσθαι ἐπὶ τὴν ὁδόν, Acts viii. 26; ix. 11; ἐπὶ τὰς διεξόδους, Mt. xxii. 9; προέρχεσθαι, Acts xx. 13 [here Tr WH mrg. προσέρχ.]; φεύγειν, Mt. xxiv. 16 (where L Tr WH txt. εἰς); ἐξέρχεσθαι, Lk. viii. 27; ἐξίέναι, Acts xxvii. 43; ἐπιβαίνειν, Mt. xxi. 5; ἀναβαίνειν, Lk. v. 19; xix. 4; Acts x. 9; Rev. xx. 9; καταβαίνειν, Lk. xxii. 44 [L br. WH reject the pass.]; Rev. xvi. 21; ἀπέρχεσθαι, Lk. xxiii. 33 [L Tr WH ἔρχεσθαι]; πίπτειν ἐπὶ τοὺς πόδας, Acts x. 25; ἐπὶ πρόσωπον, to fall upon the face, Mt. xxvii. 6; xxvi. 39; Lk. v. 12; xvii. 16; 1 Co. xiv. 25; Rev. vii. 11. After verbs of placing, leading, bringing, building, laying, throwing, etc.: τιθέναι, Mt. v. 15; Lk. xi. 33; ἐπιτιθέναι, Mt. xxiii. 4; Lk. xv. 5; Acts xv. 10, etc.; τιθέναι τὰ γόνατα ἐπὶ, Acts xxi. 5; οἰκοδομεῖν, Mt. vii. 24, 26; Lk. vi. 49; Ro. xv. 20; ἐποικοδομεῖν, 1 Co. iii. 12; θεμελιῶν, Lk. vi. 48; βάλλειν, Jn. viii. 59; Rev. ii. 24; xiv. 16; xviii. 19; ἐπιβάλλειν, Lk. v. 86 (ἐπιβ. ἐπὶ τινι, Mt. ix. 16); ἐπιβάλλειν τὰς χεῖρας ἐπὶ τινι, Mt. xxvi. 50, etc. (see ἐπιβάλλω, 1 a.); ἐπιρρίπτειν, Lk. xix. 35 and tropically 1 Pet. v. 7; ράπτειν, Mt. v. 39 [L T Tr txt. WH εἰς]; τύπτειν, Lk. vi. 29 [Tdf. εἰς]; ἀναβιβάζειν, Mt. xiii. 48 [not Lehm. txt.]; ἐπιβιβάζειν, Lk. x. 34; κατὰγειν, Lk. v. 11; σωρεύειν, Ro. xii. 20; διδόναι, Lk. vii. 44; xix. 23; Rev. viii. 3; ἀναφέρειν, 1 Pet. ii. 24; κρεμᾶν, Mt. xviii. 6 [L T Tr WH περὶ]; γράφειν, Rev. ii. 17; iii. 12; xix. 16;

ἐπιγράφειν, Heb. viii. 10. After verbs which include another verb signifying motion, or transfer, or entrance into, (where Germ. uses *auf* or *über*; our *on*, *to*, etc.): ἀνατέλλειν, Mt. v. 45; βρέχειν, ibid.; πνέειν, Rev. vii. 1 (here we see the difference betw. ἐπὶ with the gen. to blow over a thing, Germ. *über*, and ἐπὶ with the acc. to blow on a thing, to come blowing upon it, Germ. *einen anwehen*, *wehend auf einen kommen*); [apparently nearly the same view of the distinction betw. the cases is taken by Thiersch § 274, 6; Hermann on Eur. Alcest. 845. But Krüger (§ 68, 40, 3), Kühner (ii. § 438, I. 1 b.), al., regard ἐ. with the acc. as denoting merely movement towards a place, while ἐ. with the gen. involves the idea of actual or intended arrival; cf. L. and S. s. v. A. I. 1. Still others hold the two expressions to be substantially synonymous: e. g. *Bttm.* Gram. § 147 (p. 417 Eng. trans.); Matthiae § 584; Passow p. 1034<sup>a</sup>; — esp. in the N. T., see W. 409 sq. (382); 408 (381) note; B. 338 (291). On the variations of case with this prep. in the Rev. cf. Alford on iv. 2]; διασωθῆναι ἐπὶ τὴν γῆν, Acts xxvii. 44. c. It is used of persons over whom anything is done, that thereby some benefit may accrue to them, (Germ. *über* with the dat.) [W. 408 (381) note]: ὀνομάζειν τὸ ὄνομα Ἰησοῦ ἐπὶ τινι, to name the name of Jesus (as a spell, a magic formula) over one, sc. that help may come to him from that name, Acts xix. 13; προσεύχεσθαι ἐπὶ τινι, Jas. v. 14. d. As *eis* (q. v. C. 2 p. 186<sup>a</sup>), so ἐπὶ also stands after verbs of rest and continuance [B. 337 (290) sq.; W. § 49, l. 1]: καθεύδειν ἐπὶ τι, Mk. iv. 38; στήναι, Rev. xi. 11; σταθῆναι ἐπὶ τι, Rev. xii. 18 (xiii. 1); ἐστηκέναι, Jn. xxi. 4 (ἐπὶ τὸν αἰγιαλόν L T Tr mrg. WH mrg.; otherwise where many are spoken of; see a. fin. above); Rev. xiv. 1; καθῆσθαι, Jn. xii. 15; Rev. iv. 4; vi. 2 [Rec. dat.]; xi. 16; xiv. 14, 16 [L T Tr WH txt. gen.]; xvii. 3; xix. 11; κεκαθικέναι, καθίσαι, Mk. xi. 2; Lk. xix. 30; Jn. xii. 14; Rev. xx. 4; καθίσεσθαι, Mt. xix. 28; σκηνοῦν, Rev. vii. 15; κείσθαι, 2 Co. iii. 15; κατακείσθαι, Lk. v. 25 T Tr WH; εἶναι ἐπὶ τὸ αὐτό, to be together, assembled, in the same place: Lk. xvii. 35; Acts i. 15; ii. 1, 44, — *to come together*, of sexual intercourse, 1 Co. vii. 5 G L T Tr WH; συνελθεῖν ἐπὶ τὸ αὐτό have convened, come together, to the same place, 1 Co. xiv. 23 [L txt. ἐλθεῖν]; simply ἐπὶ τὸ αὐτό sc. *ὅντες*, together, Acts iii. 1 [but L T Tr WH (so R. V.) connect ἐπὶ τ. a. here with ii. 47]; 2 S. ii. 13 [cf. B. 338 (291)]. e. used of motion or arrival into the vicinity of a place (not to the place itself); near; to, as far as; (Germ. *an*, *bei*, *zu*, *hin* . . . *zu*): ἐπὶ τὸ μνημεῖον [or μνῆμα], Mk. xvi. 2; Lk. xxiv. 12 [L Tr br. T om. WH reject the vs.], 22, 24; ἐπὶ τοὺς ἀναβαθμούς, Acts xxi. 35; ἔρχεσθαι ἐπὶ τι ὕδωρ, Acts viii. 36; ἐπὶ τὴν πύλην, Acts xii. 10; ἐπιστήναι ἐπὶ τὸν πυλῶνα, Acts x. 17; καταβαίνειν ἐπὶ τὴν θάλασσαν, Jn. vi. 16, etc., etc.; with the acc. of a pers. to, near to one: Jn. xix. 33; Acts xxv. 12; 2 Th. ii. 1; Rev. xvi. 14; esp. to judges, kings, etc., i. q. to their tribunal: Mt. x. 18; Lk. xii. 58; xxi. 12; xxiii. 1; Acts ix. 21; xvi. 19. also in pregn. constr. after verbs of sitting, standing, etc.: καθῆσθαι ἐπὶ τὸ τελῶνιον, Mt. ix.



9; Mk. ii. 14; ἐστηκέναι ἐπί, Rev. iii. 20; xv. 2; ἐπιστῆναι ἐπί, Acts x. 17; xi. 11; ἐπὶ τὴν δεξιάν on the right hand, Rev. v. 1. **f.** of mere direction towards a terminus (so that the terminus itself is not reached): πορεύεσθαι ἐπὶ τὸ ἀπολωλός, to recover it (where we say *after*), Lk. xv. 4; ἐκτείνειν τὰς χεῖρας ἐπὶ, against one, to take him, Lk. xxii. 53; towards one, in pointing him out, Mt. xii. 49; ἐξέρχεσθαι ἐπὶ ληστήν, to take a robber, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52, cf. Lk. xiv. 31. **2.** It is used metaphorically, **a.** with the acc. of a pers. after verbs of coming, falling, bringing, etc. **a.** of evils befalling (falling 'upon') one, and of perturbations coming upon the mind: τὸ αἵμα τινος (the penalty for slaying him) ἦκει or ἔρχεται ἐπὶ τινα, Mt. xxiii. 35 sq.; xxvii. 25; ἐπάγειν τὸ αἷμα τινος ἐπὶ τινα, Acts v. 28; ἔρχεσθαι and ἦκειν ἐπὶ τινα, of other evils, Jn. xviii. 4; Eph. v. 6; Rev. iii. 3; after γίνεσθαι, Lk. i. 65; iv. 36; Acts v. 5; ἐπέρχεσθαι [ἐπεισεῖρχ. LT Tr WH], Lk. xxi. 35; ἐπιπίπτειν, Lk. i. 12; Acts xiii. 11 [LT Tr WH πίπτειν]; xix. 17 [LT Tr πίπτειν]; Ro. xv. 3 (fr. Ps. lxxviii. (lxxxix.) 10); Rev. xi. 11 [Rec. πίπτειν]; ἐπιστῆναι, Lk. xxi. 34. **β.** of blessings coming upon one: after ἔρχεσθαι, Mt. x. 13; ἐπιπίπτειν, of a trance, Acts x. 10 [LT Tr WH γίνεσθαι]; ἐπισκηνοῦν, 2 Co. xii. 9; ἔφθασεν and ἤγγικεν ἐφ' ὑμᾶς (upon you sc. fr. heaven, [cf. W. 407 (380) note]) ἡ βασιλεία τοῦ θεοῦ, Mt. xii. 28; Lk. x. 9; xi. 20. the Holy Spirit is said at one time ἐπὶ τινα ἱκχεῖσθαι, Acts ii. 17 sq.; x. 45; Tit. iii. 6; at another, ἀποστέλλεσθαι [or ἐξαποστέλ. T Tr WH], Lk. xxiv. 49; again, ἐπέρχεσθαι, Acts i. 8; once more, καταβαίνειν, Mk. i. 10 [LT txt. T Tr WH εἰς]; Lk. iii. 22; Jn. i. 33; ἔπεισεν ὁ κληρὸς ἐπὶ τινα, Acts i. 26; after words of rest and continuance: χάρις ἦν ἐπὶ τινα, Lk. ii. 40; Acts iv. 33; ἐπαναπαύεσθαι, Lk. x. 6; the Holy Spirit is said at one time ἐπὶ τινα μένειν, descending upon one to remain on him, Jn. i. 32 sq. [B. 338 (291)]; and again ἀναπαύεσθαι, 1 Pet. iv. 14. **β.** of one upon whom anything is imposed, as a burden, office, duty, etc.: τὴν μέριμναν ἐπιρρίπτειν ἐπὶ θεόν, 1 Pet. v. 7; συντελεῖν διαθήκην ἐπὶ τινα, to put a covenant upon one, to be kept by him, Heb. viii. 8, (in Ps. lxxxii. (lxxxiii.) 6 פ' עַל בְּרִית בְּרַת is to make a covenant against one). **γ.** of that to which anything is added, [Eng. upon (nearly i. q. after)]: λύπη ἐπὶ λύπην, Phil. ii. 27 G L T Tr WH (Ps. lxxviii. (lxxxix.) 27; Ezek. vii. 26; [esp. Is. xxviii. 10, 13; cf. Lat. *super* in Liv. 1, 50; 22, 54 etc.]; see above, B. 2 d.); [so some take οἶκος ἐπ' οἶκον, Lk. xi. 17, B. 338 (291); see οἶκος, 2]; ἐπικαλεῖν ὄνομα ἐπὶ τινα (see ἐπικαλῶ, 2 [and B. 338 (291)]), to call (put) a name upon one, Acts xv. 17; Jas. ii. 7. **δ.** of the number or degree reached; Lat. *usque ad* [W. § 49, l. 3 a.]: ἐπὶ σταδίου δώδεκα, Rev. xxi. 16 [R<sup>sc</sup> T Tr WH txt. gen.] (Xen. mem. 1, 4, 17; an. 1, 7, 15; Polyb. 3, 54, 7; Song of the Three 23); ἐπὶ τρίς, Vulg. *per ter*, for three times, thrice: Acts x. 16; xi. 10 (so εἰς τρίς, Hdt. 1, 86; Xen. an. 6, 4, 16. 19; Cyr. 7, 1, 4 etc. [cf. W. 422 (394)]); ἐπὶ πλείον more widely, to a greater degree, further, the more, [differently below, II. 1]: Acts iv. 17; [xx. 9 WH mrg.]; 2 Tim. ii. 16; iii. 9; ἐφ'

ὅσον, *forasmuch as, inasmuch as*, [differently II. 1 below]: Mt. xxv. 40, 45; Ro. xi. 13. **e.** of care, power, control over anything, (Germ. *über* with the acc.) [W. § 49, l. 3 b.], (cf. above, A. I. 1 d. and B. 2 b.): βασιλεύειν ἐπὶ τινα (Hebr. לְעַלְיוֹן), Lk. i. 33; xix. 14, 27; Ro. v. 14; ἡγούμενον ἐπ' Αἴγυπτον, Acts vii. 10; καθίστημι, Heb. ii. 7 R [(fr. Ps. viii. 7), L Tr WH br.]; ἐπὶ τὸν οἶκον αὐτοῦ sc. ἐστί, Heb. iii. 6; ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ sc. καθεστήκότα, Heb. x. 21; καθιστάναί δικαστὴν ἐπὶ, Lk. xii. 14 (ἄρχοντα, Xen. Cyr. 4, 5 fin.); ἐξουσία, Lk. x. 19; Rev. vi. 8; xvi. 9; xxii. 14; φυλάσσειν φυλακάς, Lk. ii. 8; of usurped dignity: ὑπεραίρεσθαι ἐπὶ πάντα λεγόμενον θεόν, 2 Th. ii. 4 cf. Dan. xi. 36 sq. [al. refer the use in Th. l. c. to g. γ. ββ. below]. Akin to this is the expression πιστὸς ἐπὶ τι (because fidelity is as it were spread over the things intrusted to its care), Mt. xxv. 21. **f.** of the end which the mind reaches or to which it is led; Lat. *ad, to, unto*: ἐπιστρέφειν, ἐπιστρέφειν ἐπὶ τινα, esp. to God, Lk. i. 17; Acts ix. 35; xi. 21; xiv. 15; xxvi. 20; Gal. iv. 9; 1 Pet. ii. 25. **g.** of direction towards a person or a thing; **a.** after verbs of trusting and hoping, (Germ. *auf, upon*; see above, B. 2 a. γ.): after ἐλπίζειν, 1 Pet. i. 13; iii. 5 R G; 1 Tim. v. 5, (and often in Sept.); πιστεύειν, Acts ix. 42; xi. 17; xvi. 31; xxii. 19; Ro. iv. 24; πίστις, Heb. vi. 1; πεποιθέναι, Mt. xxvii. 43 (where L txt. WH mrg. ἐπὶ with dat.). **β.** of the feelings, affections, emotions, Germ. *über, over*: κόπομαι, Rev. i. 7; xviii. 9 [R G L WH mrg. w. dat.]; κλαίω, Lk. xxiii. 28; Rev. xviii. 9; εὐφραίνεσθαι, Rev. xviii. 20 [G L T Tr WH w. dat.]. *unto, towards, Lat. erga*: σπλαγχνίζομαι, Mt. xv. 32; Mk. viii. 2; ix. 22; [μακροθυμέω, Mt. xviii. 26 Tr, 29 L Tr]; χρηστός, Lk. vi. 35; χρηστότης, Ro. xi. 22; Eph. ii. 7. **γ.** of the direction of the will and action; **αα.** of purpose and end [W. § 49, l. 3 d.]: ἐπὶ τὸ βάπτισμα αὐτοῦ, to receive his baptism, Mt. iii. 7; ἐπὶ θεωρίαν ταύτην, Lk. xxiii. 48; ἐφ' ὃ πάρει, Mt. xxvi. 50 G L T Tr WH (see above, B. 2 a. ζ.); where aim and result coalesce: ἐπὶ τὸ συμφέρον, Heb. xii. 10. **ββ.** of things done with hostility; against: after ἀποτομία, Ro. xi. 22; ἀναστῆναι, Mk. iii. 26; ἐγείρεσθαι, Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 10; ἐπεγείρειν διωγμόν, Acts xiii. 50; μερισθῆναι, Mt. xii. 26; Mk. iii. 24 sq.; ἐπαίρειν τι ἐπὶ, Jn. xiii. 18; μάρτυρ, 2 Co. i. 23; μαρτύριον, Lk. ix. 5; ἀσχημονεῖν 1 Co. vii. 36 (εἰς τινα, Dion. Hal. 2, 26); μοιχᾶσθαι, Mk. x. 11; τολμᾶν, 2 Co. x. 2; βρύχειν ὕδοντας, Acts vii. 54. **γγ.** of that to which one refers in writing or speaking [cf. W. § 49, l. 3 d.]: after λέγειν, Heb. vii. 13; ὁ οὖν μακαρισμός . . . ἀκροβυστίαν, sc. λέγεται [W. 587 (546), cf. B. 394 (338)], Ro. iv. 9; προφητεία, 1 Tim. i. 18; on Mk. ix. 12 sq. see γράφω, 2 c. **δδ.** upon i. e. in reference to; for: after βάλλειν κληρὸν, Mk. xv. 24; Jn. xix. 24; cf. Fritzsche on Mark p. 686 [who compares Ps. xxi. (xxii.) 19, and remarks that an Attic writ. would have said ἐπὶ τινι]. **II.** of Time [W. § 49, l. 2]; **1.** of time during or for ['for the space of'] which (Germ. *auf, während*): ἐπὶ ἑτῇ τρία, Lk. iv. 25 [R G T WH mrg.]; ἐπὶ ἡμέρας πλείους, Acts xiii. 31; add also xvi. 18; xvii. 2; xviii. 20; xix. 10; Heb. xi. 30, etc.,



and often in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1044, [L. and S. s. v. C. II.]; ἐφ' ὅσον χρόνον for so long time as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; and simply ἐφ' ὅσον as long as [differently in I. 2 d. above], Mt. ix. 15; 2 Pet. i. 13; ἐφ' ἱκανόν long enough, for a considerable time, Acts xx. 11; ἐπὶ πλείον somewhat long, too long [differently in I. 2 d. above]: Acts xx. 9 [not WH mrg., see u. s.]; xxiv. 4. **2.** about, towards, (Germ. gegen): ἐπὶ τὴν αὔριον on the morrow, Lk. x. 35; Acts iv. 5; ἐπὶ τὴν ὥραν τῆς προσευχῆς, Acts iii. 1; ἐπὶ τὸ πρῶτ', Mk. xv. 1 [R G]; rarely so in Grk. writ., as Arr. exp. Al. 3, 18, 11 (7) ἐπὶ [al. ὑπὸ] τὴν ἔω.

**D.** In COMPOSITION ἐπί denotes **1.** continuance, rest, influence upon or over any person or thing: ἐπίγειος, ἐπουράνιος, ἐπιδημῶ, ἐπαναπαύομαι, etc. **2.** motion, approach, direction towards or to anything: ἐπακούω, ἐπιβοάω, ἐπιβλέπω, ἐπεκτείνω, etc. **3.** imposition: ἐπικαθίζω, ἐπιτίθημι, ἐπιβιβάζω, ἐπιβαρέω, ἐπιγράφω, ἐπιρρίπτω, ἐπιτάσσω, etc. **4.** accumulation, increase, addition: ἐπεισαγωγή, ἐπισυνάγω, ἐπισωρεύω, ἐπικαλέω (by a cognomen), etc. **5.** repetition: ἐπαιτέω, ἐπαναμνήσκω, etc. **6.** up, upward: ἐπαίρω, ἐπανάγω, ἐπαφρίζω, etc. **7.** against: ἐπιβουλή, ἐπανίστημι, ἐπίορκος, ἐπιорκέω, etc. **8.** superintendence: ἐπιστάτης.

**ἐπιβαίνω**; 2 aor. ἐπέβην; pf. ptp. ἐπιβεβηκώς; **1.** to get upon, mount: ἐπὶ τι, Mt. xxi. 5 (Xen. Hell. 3, 4, 1, etc.; Gen. xxiv. 61); τῷ πλοίῳ [to embark in], Acts xxvii. 2 (Thuc. 7, 70); εἰς τὸ πλοῖον, Acts xxi. 6 R G; used without a case, of going aboard (a ship), Acts xxi. 2; to go up: εἰς Ἱεροσόλ. Acts xxi. 4 L T Tr WH, [yet al. refer this to 2]. **2.** to set foot in, enter: εἰς with the acc. of place, Acts xx. 18; with the dat. of place (as also in Grk. writ.), Acts xxv. 1.\*

**ἐπιβάλλω**; impf. ἐπέβαλλον; fut. ἐπιβαλῶ; 2 aor. ἐπέβαλον, [3 pers. plur.-λαν, Acts xxi. 27 T Tr WH; Mk. xiv. 46 T WH, (see ἀπέρχομαι, init.)]; **1.** Transitively, a. to cast upon: τινὶ βρόχον, 1 Co. vii. 35; τινὶ τὰ ἱμάτια, Mk. xi. 7; [χοῦν ἐπὶ τὰς κεφ. Rev. xviii. 19 WH mrg.]; to lay upon, ἐπὶ τινα τὴν χεῖρα or τὰς χεῖρας, used of seizing one to lead him off as a prisoner: Mt. xxvi. 50; Mk. xiv. 46 R G L; Lk. xx. 19; xxi. 12; Jn. vii. 30 [L mrg. ἔβαλεν], 44 (L Tr WH the simple βάλλειν); Acts v. 18; xxi. 27, (for the Hebr. "ב לחץ תהיה, Gen. xxii. 12); also τὰς χεῖρας τινι, Mk. xiv. 46 T Tr WH; Acts iv. 3, (Polyb. 3, 2, 8; 5, 5; Leian. Tim. 4); ἐπιβάλλειν τὰς χεῖρας foll. by the inf. indicating the purpose, Acts xii. 1; τὴν χεῖρα ἐπ' ἄροτρον, to put the hand to the plough (to begin work), Lk. ix. 62. **b.** to put (i. e. sew) on: ἐπιβλημα ἐπὶ ἱμάτιον, Lk. v. 36; ἐπὶ ἱματίῳ, Mt. ix. 16. **2.** Intrans. (as in Grk. writ. fr. Hom. down, [cf. W. 251 (236); B. 144 (126) sq.]) to throw one's self upon, rush upon: εἰς τὸ πλοῖον, of waves rushing into a ship, Mk. iv. 37; to put one's mind upon a thing, attend to, with the dat. of the thing: τοῦτω γὰρ ἐπιβάλλων for if you think thereon, Antonin. 10, 30; μηδενὶ γὰρ ἐπιβάλλειν μηδετέραν (i. e. τὴν αἴσθησιν καὶ τὴν νόησιν) χωρὶς τοῦ προσπίπτοντος εἰδῶλου, Plut. plac. phil. 4, 8; absol. ἐπιβαλὼν, sc. τῷ ῥήματι τοῦ Ἰησοῦ, when he had considered the utterance of

Jesus, Mk. xiv. 72; cf. Kypke, [Wetst., McClellan] ad loc.; B. 145 (127); [and for the diff. interpp. see Mey. and esp. Morison ad loc.]. **3.** Impersonally, ἐπιβάλλει μοι it belongs to me, falls to my share: τὸ ἐπιβάλλον (sc. μοί) μέρος τῆς οὐσίας, Lk. xv. 12 (κτημάτων τὸ ἐπιβάλλον, Hdt. 4, 115; τὸ ἐπιβάλλον αὐτοῖς μέρος, Diod. 14, 17, and the like often in other writ. [see Meyer; σοὶ ἐπιβάλλει ἡ κληρονομία, Tob. vi. 12 (cf. iii. 17; 1 Macc. x. 30, etc.)]).\*

**ἐπιβαρέω**, -ω; 1 aor. inf. ἐπιβαρῆσαι; to put a burden upon, to load, [cf. ἐπί, D. 3]; trop. to be burdensome; so in the N. T.: τινά, 1 Th. ii. 9; 2 Th. iii. 8; absol. ἵνα μὴ ἐπιβαρῶ 'that I press not too heavily' i. e. lest I give pain by too severe language, 2 Co. ii. 5. (Dion. Hal., Appian.)\*

**ἐπι-βιβάζω**: 1 aor. ἐπεβίβασα; to cause to mount; to place upon, [cf. ἐπί, D. 3]: τινά or τι ἐπὶ τι, Lk. x. 34; xix. 35; Acts xxiii. 24. (Thuc., Plat., Diod., al.; Sept. several times for בִּיבַרְה.)\*

**ἐπι-βλέπω**: 1 aor. ἐπέβλεψα; in the Sept. often for בִּיבַרְה and הִבַּרְה, also for הִבַּרְה; to turn the eyes upon, to look upon, gaze upon, (ἐπὶ upon [cf. ἐπί, D. 2]): ἐπὶ τινα, contextually, to look upon one with a feeling of admiration and respect, to look up to, regard, Jas. ii. 3; contextually, to look upon in pity for the sake of giving aid, i. q. to have regard for, to regard, Lk. ix. 38 (where for ἐπί-βλεψον [R L] and ἐπὶβλεψαι [G T] write [with Tr WH] ἐπιβλέψαι, 1 aor. act. inf.; cf. Bornemann, Schol. ad loc., and above in δέομαι, 3 a., [also B. 273 (234) note]); ἐπὶ τὴν ταπεινώσιν τινος, Lk. i. 48; often in the O. T. in the same sense, as 1 S. i. 11; ix. 16; Ps. xxiv. (xxv.) 16; lxviii. (lxix.) 17; Tob. iii. 3, etc. (In Grk. writ. fr. Soph. and Plato down, both lit. and fig.)\*

**ἐπί-βλημα**, -τος, τό, (ἐπιβάλλω), that which is thrown or put upon a thing, or that which is added to it; an addition; spec. that which is sewed on to cover a rent, a patch; Vulg. assummentum [(also commissura)], (i. q. ἐπίρραμα): Mt. ix. 16; Mk. ii. 21; Lk. v. 36. [Sept., Plut., Arr.]\*

**ἐπι-βοάω**, -ω; to cry out to [cf. ἐπί, D. 2], cry out: foll. by acc. with inf. Acts xxv. 24 R G, [but L T Tr WH βοάω, q. v. 2, and fin. From Hom., Hdt. down].\*

**ἐπι-βουλή**, -ης, ἡ, a plan formed against one [cf. ἐπί, D. 7], a plot: Acts ix. 24; γίνεται τινι ἐπιβουλή ὑπὸ τινος, Acts xx. 3; εἰς τινα, Acts xxiii. 30; plur. Acts xx. 19. (From [Hdt.], Thuc. down.)\*

**ἐπι-γαμβρεύω**: fut. ἐπιγαμβρεύσω; to be related to by marriage, enter into affinity with; **1.** Sept. for בִּתְּחִילָה, to become any one's father-in-law or son-in-law: τινί, Gen. xxxiv. 9; 1 S. xviii. 22 sqq.; 2 Chr. xviii. 1; 2 Esdr. ix. 14; 1 Macc. x. 54, 56. **2.** τινά, for בִּזְ, to marry the widow of a brother who has died childless: Gen. xxxviii. 8; Mt. xxii. 24, where allusion is made to the levirate law recorded in Deut. xxv. 5-10; cf. Win. RWB. s. v. Levirate; [BB. DD. s. v. Marriage]. (Not found in native Grk. auth. [exc. schol. ad Eur. Or. 574 sqq.; cf. W. 267].)\*

**ἐπί-γειος**, -ον, (ἐπί and γῆ), existing upon the earth, earthly, terrestrial: οἰκία, the house we live in on earth, spoken of the body with which we are clothed in this world, 2 Co. v. 1; σώματα ἐπίγεια, opp. to ἐπουράνια, 1



Co. xv. 40; absolutely, οἱ ἐπίγειοι (opp. to οἱ ἐπουράνιοι and οἱ καταχθόνιοι), those who are on earth, the inhabitants of the earth, men, Phil. ii. 10; τὰ ἐπίγεια, things done on earth, spoken of the new birth wrought by the Holy Spirit, Jn. iii. 12; cf. Knapp, Scripta var. Arg. p. 212 sq.; τὰ ἐπίγεια φρονεῖν, to set the mind on the pleasures and good things of earth, Phil. iii. 19; σοφία ἐπίγειος (opp. to ἡ ἀνωθεν κατερχομένη), the wisdom of man, liable to error and misleading, Jas. iii. 15. (From Plato down; nowhere in the O. T.) \*

ἐπι-γίνομαι: 2 aor. ἐπεγένετο; 1. to become or happen afterwards; to be born after. 2. to come to, arrive: of time, τεσσαρεσκαίδεκάτῃ νύξ ἐπεγένετο, Acts xxvii. 27 L [ed. ster.], T [edd. 2, 7]; (ἔαρος ἐπιγίγνεται ὥρη, Hom. Il. 6, 148). 3. to arise, spring up, come on: ἐπιγενομένου νότου, a south wind having sprung up, Acts xxviii. 13; (Thuc. 3, 74; 4, 30). \*

ἐπι-γινώσκω; [impf. ἐπεγινώσκον; fut. ἐπιγνώσομαι; 2 aor. ἐπέγνω; pf. ἐπέγνωκα; [Pass., pres. ἐπιγινώσκωμαι; 1 aor. ἐπεγνώσθην]; (ἐπί denotes mental direction towards, application to, that which is known); in the Sept. chiefly for עָרַךְ and עָרַךְ, עָרַךְ; 1. to become thoroughly acquainted with, to know thoroughly; to know accurately, know well, [see reff. s. v. ἐπίγνωσις, init.]: 1 Co. xiii. 12 (where γινώσκα ἐκ μέρους and ἐπιγιν. i. e. to know thoroughly, know well, divine things, are contrasted [W. § 39, 3 N. 2]); with an acc. of the thing, Lk. i. 4; 2 Co. i. 13; τὴν χάριν τοῦ θεοῦ, Col. i. 6; τὴν ἀλήθειαν, 1 Tim. iv. 3; τὴν ὁδὸν τῆς δικαιοσύνης, 2 Pet. ii. 21 [cf. B. 305 (262)]; τὸ δικαίωμα τοῦ θεοῦ, Ro. i. 32; τὸ foll. by ὅτι (by the familiar attraction [W. 626 (581); B. 376 (322)]; some bring this ex. under 2 a. in the sense of acknowledge), 1 Co. xiv. 37; τινά, one's character, will, deeds, deserts, etc., 1 Co. xvi. 18; 2 Co. i. 14; [pass. opp. to ἀγνοοῦμενοι, 2 Co. vi. 9]; τινά ἀπό τινος (gen. of thing), Mt. vii. 16, 20 [Lehm. ἐκ] ("a Gallicis armis atque insignibus cognoscere," for the more common ex, Caes. b. g. 1, 22, 2 [cf. B. 324 (278 sq.); W. 372 (348)]); by attraction τινά, ὅτι etc. 2 Co. xiii. 5; ἐπιγινώσκει τὸν υἱόν, τὸν πατέρα, Mt. xi. 27. 2. univ. to know; a. to recognize: τινά, i. e. by sight, hearing, or certain signs, to perceive who a person is, Mt. xiv. 35; Mk. vi. 54; Lk. xxiv. 16, 31; Mk. vi. 33 [R T, but G WH mrg. without the accus.]; by attraction, τινά, ὅτι, Acts iii. 10; iv. 13; τινά, his rank and authority, Mt. xvii. 12; with acc. of the thing, to recognize a thing to be what it really is: τὴν φωνὴν τοῦ Πέτρου, Acts xii. 14; τὴν γῆν, Acts xxvii. 39. b. to know i. q. to perceive: τί, Lk. v. 22; ἐν ἑαυτῷ, foll. by acc. of the thing with a ptp. [B. 301 (258)], Mk. v. 30; foll. by ὅτι, Lk. i. 22; τῷ πνεύματι foll. by ὅτι, Mk. ii. 8. c. to know i. e. to find out, ascertain: se. αὐτό, Acts ix. 30; foll. by ὅτι, Lk. vii. 37; xxiii. 7; Acts xix. 34; xxii. 29; xxiv. 11 L T Tr WH; xxviii. 1; τί, foll. by an indirect quest., Acts xxiii. 28 L T Tr WH; [δὲ ἢν αἰτίαν etc. Acts xxii. 24]; παρὰ τινος (gen. of pers.) περὶ τινος (gen. of thing), Acts xxiv. 8. d. to know i. e. to understand: Acts xxv. 10. [From Hom. down.]\*

ἐπι-γινώσκω, -εως, ἡ, (ἐπιγινώσκω, q. v. [cf. also Bp. Lightf.

on Col. i. 9; Trench § lxxv. ad fin.]), precise and correct knowledge; used in the N. T. of the knowledge of things ethical and divine: absol., Phil. i. 9; Col. iii. 10; κατ' ἐπίγνωσιν, Ro. x. 2; with gen. of the thing known, Col. i. 9; ii. 2; Philem. 6; τῆς ἀληθείας, 1 Tim. ii. 4; 2 Tim. ii. 25; iii. 7; Tit. i. 1; Heb. x. 26; τῆς ἀμαρτίας, Ro. iii. 20; with gen. of the person known;— of God, esp. the knowledge of his holy will and of the blessings which he has bestowed and constantly bestows on men through Christ: Eph. i. 17; Col. i. 10; 2 Pet. i. 2; of Christ, i. e. the true knowledge of Christ's nature, dignity, benefits: Eph. iv. 13; 2 Pet. i. 8; ii. 20; of God and Christ: 2 Pet. i. 2; θεὸν ἔχειν ἐν ἐπιγνώσει, i. e. to keep the knowledge of the one true God which has illumined the soul, Ro. i. 28. (Polyb., Plut., Hdtian., [al.]; Sept. occasionally for עָרַךְ; 2 Macc. ix. 11.)\*

ἐπι-γραφῆ, -ῆς, ἡ, (ἐπιγράφω), an inscription, title: in the N. T. of an inscription in black letters upon a whitened tablet [B. D. s. v. Cross], Lk. xxiii. 38; with the gen. τῆς αἰτίας, i. e. of the accusation, Mk. xv. 26, (γράμματα τὴν αἰτίαν τῆς θανατώσεως αὐτοῦ δηλοῦντα, Dio Cass. 54, 3; cf. Sueton. Calig. 32; Domit. 10); of the inscription on a coin: Mt. xxii. 20; Mk. xii. 16; Lk. xx. 24. (From Thuc. down.)\*

ἐπι-γράφω: fut. ἐπιγράψω; pf. pass. ptp. ἐπιγεγραμμένος; plpf. 3 pers. sing. ἐπεγέγραπτο; to write upon, inscribe: ἐπιγραφὴν, Mk. xv. 26 and L Tr br. in Lk. xxiii. 38; δνόματα, Rev. xxi. 12; ἐν τινι, Acts xvii. 23; fig. to write upon the mind, i. e. to fix indelibly upon it, cause to cleave to it and to be always vividly present to it: νόμους ἐπὶ καρδίας [διὰ τὴν WH mrg.], Heb. viii. 10; ἐπὶ τῶν διανοιών, Heb. x. 16 R G, ἐπὶ τὴν διάνοιαν, ibid. L T Tr WH, (τοὺς λόγους ἐπὶ τὸ πλάτος τῆς καρδίας, Prov. vii. 3). [From Hom. down.]\*

ἐπι-δείκνυμι; 1 aor. ἐπέδειξα; [pres. mid. ἐπιδείκνυμαι]; to exhibit, show, [as though for exposition or examination (Schmidt ch. 127, 5); fr. Pind., Hdt. down.]; a. to bring forth to view: τί, Mt. xxii. 19; and Lk. xx. 24 Rec.; τί τινι, Lk. xxiv. 40 R G; ἑαυτὸν τινι, Lk. xvii. 14; to show i. e. bid to look at, τί τινι, Mt. xxiv. 1; to show i. e. furnish to be looked at, produce what may be looked at: σημεῖον, Mt. xvi. 1; Mid. with acc. of the thing, to display something belonging to one's self: χιτῶνας, the tunics as their own, Acts ix. 39 [see Meyer]. b. to prove, demonstrate, set forth to be known and acknowledged: Heb. vi. 17; foll. by the acc. and inf. Acts xviii. 28.\*

ἐπι-δέχομαι; [fr. Hdt. down]; 1. to receive hospitably: τινά, 3 Jn. 10 (Polyb. 22, 1, 3). 2. to admit, i. e. not to reject: τινά, one's authority, 3 Jn. 9 (τοὺς λόγους, 1 Macc. x. 46; παιδείαν, Sir. li. 26). [Cf. δέχομαι, fin.]\*

ἐπιδημέω, -ῶ, (ἐπιδημος); 1. to be present among one's people, in one's city or in one's native land, [cf. ἐπί, D. 1], (Thuc., Plato, al.; opp. to ἀποδημεῖν, Xen. Cyr. 7, 5, 69; ἐπιδημεῖν ἐν τῷδε τῷ βίῳ, Theoph. ad Autol. 2, 12 [p. 88 ed. Otto]). 2. to be a sojourner, a foreign resident, among any people, in any country: Acts ii. 10; οἱ ἐπιδημοῦντες ξένοι, Acts xvii. 21; (Xen., Plato, Theophr., Lician., Aelian, al.).\*



**ἐπι-δια-τάσσομαι**; *to ordain besides, to add something to what has been ordained*, [cf. **ἐπί**, D. 4]: Gal. iii. 15. Not found elsewhere.\*

**ἐπι-δίδωμι**: 3 pers. sing. impf. **ἐπιδίδου**; fut. **ἐπιδώσω**; 1 aor. **ἐπέδωκα**; 2 aor. ptep. plur. **ἐπιδόντες**; 1 aor. pass. **ἐπεδόθην**; [fr. Hom. down]; *to give over*; 1. *to hand, give by handing*: **τινί τι**, Mt. vii. 9 sq.; Lk. xi. 11 sq.; xxiv. 30, 42; Jn. xiii. 26 [R G L]; Acts xv. 30; pass. Lk. iv. 17. 2. *to give over, i. e. give up to the power or will of one* (Germ. *preisgeben*): Acts xxvii. 15 (sc. **ἐαυτοῦς** or **τὸ πλοῖον τῷ ἀνέμῳ**)\*.

**ἐπι-δι-ορθώω** (see **διόρθωσις**): *to set in order besides or further* (what still remains to be set in order, [cf. **ἐπί**, D. 4]): Tit. i. 5, where, for the common reading **ἐπιδιορθώσῃ** (1 aor. mid. subjunc.), Lchm. has adopted **ἐπιδιορθώσῃς** (1 aor. act. subjunc.). Found also in inscriptions (Boeckh ii. 409, 9), and in eccl. writ.\*

**ἐπι-δύω**; *to go down, set* (of the sun): Eph. iv. 26, on which see **ἐπί**, B. 2 e. (Deut. xxiv. 17 (15); Jer. xv. 9; [Philo de spec. legg. 28]; and with tmesis, Hom. Il. 2, 413.)\*

**ἐπιείκεια** [WH -κία, see I, ε], -ας, ἡ, (**ἐπιεικής**, q. v.), mildness, gentleness, fairness, [*sweet reasonableness*] (Matthew Arnold): Acts xxiv. 4; joined with **πραότης** [q. v.], 2 Co. x. 1; Plut. Pericl. 39; with **φιλανθρωπία**, Polyb. 1, 14, 4; Philo, vit. Moys. i. § 36; with **χρηστότης**, Hdian. 5, 1, 12 [6 ed. Bekk.]. Cf. Plato, defin. p. 412 b.; Aristot. eth. Nic. 5, 10. (Bar. ii. 27; Sap. ii. 19; xii. 18; 2 Macc. ii. 22; 3 Macc. iii. 15.)\*

[SYN. **ἐπιείκεια**, **πραότης**: “**πρ.** magis ad animum, **ἐπι.** vero magis ad exteriorem conversationem pertinet” (Estius on 2 Co. x. 1). “**πρ.** virtus magis absoluta; **ἐπι.** magis refertur ad alios” (Bengel, ibid.). See at length Trench § xliii.]

**ἐπιεικής**, -ές, (εἰκός, what is reasonable); 1. *seemly, suitable*, (fr. Hom. down). 2. *equitable, fair, mild, gentle*: 1 Tim. iii. 3; Tit. iii. 2; 1 Pet. ii. 18; Jas. iii. 17. Neut. τὸ **ἐπιεικὲς** (as often in Grk. writ. fr. Thuc. down) ὡς ἡ **ἐπιείκεια** ὡς ἡ **ἐπιείκεια** ὡς ἡ **ἐπιείκεια**, Phil. iv. 5. [See **ἐπιείκεια**, fin.]\*

**ἐπι-ζητέω**, -ῶ; impf. **ἐπεζήτουν**; 1 aor. **ἐπεζήτησα**; fr. Hdt. down; Sept. for **שָׁרַח** and in 1 S. xx. 1; Eccl. vii. 29 (28) for **שָׁרַח**; *to inquire for, seek for, search for, seek diligently*, (Germ. *herbeisuchen* [the **ἐπι-** seems to be directive rather than intensive]): **τινά**, Lk. iv. 42 (for Rec. **ἐζήτουν**); Acts xii. 19; i. q. *to desire, wish for, crave*: **τί**, Mt. vi. 32; Lk. xii. 30; Ro. xi. 7; Phil. iv. 17; Heb. xi. 14; xiii. 14; **περί τινος**, Acts xix. 39 [R G T] (but if your inquiry or desire has reference to other matters); with the inf. Acts xiii. 7 (as in Polyb. 3, 57, 7; Diod. 19, 8); i. q. *to demand, clamor for*: **σημείον**, Mt. xii. 39; xvi. 4; Mk. viii. 12 R G; Lk. xi. 29 (where T Tr WH **ζητεῖ** [as L T Tr WH in Mk. l. c.]).\*

**ἐπιθανάσιος**, -ος, (θάνατος), *doomed to death*: 1 Co. iv. 9. (Dion. Hal. antt. 7, 35.)\*

**ἐπι-θεσις**, -εως, ἡ, (**ἐπιτίθημι**), *a laying on, imposition*: τῶν χειρῶν, Acts viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2. The imposition of hands, **χειροθεσία**, was a sacred

rite transmitted by the Jews to the Christians, and employed in praying for another, or in conferring upon him divine blessings, especially bodily health, or the Holy Spirit (at the administration of baptism and the inauguration to their office of the teachers and ministers of the church): Gen. xlviii. 14; Num. xxvii. 18, 23; Deut. xxxiv. 9; 2 K. v. 11, etc.; Mt. xix. 13; Mk. xvi. 18; Acts vi. 6; xiii. 3; xix. 6, etc. [See B. D. s. v. Baptism (supplement); McCl. and Strong and Diet. of Chris. Antiqu. s. v. Imposition of Hands.]\*

**ἐπιθυμέω**, -ῶ; [impf. **ἐπεθύμουν**]; fut. **ἐπιθυμήσω**; 1 aor. **ἐπεθύμησα**; (**θυμός**); fr. Aeschyl. down; Sept. for **רָצָה** and **רָצָה**; prop. *to keep the θυμός turned upon a thing*, hence [cf. our *to set one's heart upon*] *to have a desire for, long for*; absol. *to desire* [A. V. *lust*], Jas. iv. 2; *to lust after, covet*, of those who seek things forbidden, Ro. vii. 7; xiii. 9 (fr. Ex. xx. 17); 1 Co. x. 6, (4 Macc. ii. 6); **κατὰ τινος**, *to have desires opposed to* [A. V. *lust against*] a thing, Gal. v. 17 [B. 335 (288)]; **τινός**, *to long for, covet a thing*, Acts xx. 33; 1 Tim. iii. 1; of sexual desire, **γυναικός**, Mt. v. 28 Rec. [see below] (**παῖδος ἢ γυναικός**, Xen. an. 4, 1, 14, and with the gen. also in Ex. xxxiv. 24; Prov. xxi. 26; xxiii. 3, 6; Sap. vi. 12; Sir. xxiv. 19 (18), etc.); contrary to the usage of the better Grk. writ. with the acc. of the object, Mt. v. 28 L Tr (WH br.), and without an obj. Tdf. (Ex. xx. 17; Deut. v. 21; Mic. ii. 2; Sap. xvi. 3; Sir. i. 26 (23), etc.; cf. W. § 30, 10 b.); as often in Grk. writ., foll. by the inf.: Mt. xiii. 17; Lk. xv. 16; [xvi. 21]; xvii. 22; 1 Pet. i. 12; Rev. ix. 6; foll. by the acc. with the inf. Heb. vi. 11; **ἐπιθυμία ἐπεθύμησα** I have greatly desired, Lk. xxii. 15; cf. W. § 54, 3; B. § 133, 22 a.)\*

**ἐπιθυμητής**, -ου, ὁ, (**ἐπιθυμέω**), *one who longs for, a craver, lover, one eager for*: **κακῶν**, 1 Co. x. 6 (Num. xi. 4). In Grk. writ. fr. Hdt. down.\*

**ἐπιθυμία**, -ας, ἡ, (**ἐπιθυμέω**), [fr. Hdt. on], Sept. chiefly for **רָצָה**, **רָצָה**, **רָצָה**; *desire, craving, longing*: Lk. xxii. 15 (on which see in **ἐπιθυμέω**, fin.); Rev. xviii. 14; **τὴν ἐπιθυμίαν ἔχειν εἰς τι**, the desire directed towards, Phil. i. 23; **ἐν πολλῇ ἐπιθυμίᾳ** with great desire, 1 Th. ii. 17; plur. **αἱ περὶ τὰ λοιπὰ ἐπιθυμίας**, Mk. iv. 19 [W. § 30, 3 N. 5]; spec. *desire for what is forbidden, lust*, (Vulg. *concupiscentia*): Ro. vii. 7 sq.; Jas. i. 14 sq.; 2 Pet. i. 4; **πάθος ἐπιθυμίας**, 1 Th. iv. 5; **ἐπιθυμία κακή**, Col. iii. 5, (Prov. xxi. 26; [xii. 12]; Plat. legg. 9 p. 854 a.; **πονηρά**, Xen. mem. 1, 2, 64; **ἀγαθή**, Sir. xiv. 14 where see Fritzsche, [who cites also Prov. xi. 23; xiii. 12]); plur., Gal. v. 24; 1 Tim. vi. 9; 2 Tim. ii. 22; iv. 3; 1 Pet. i. 14; iv. 2; with a gen. of the object, **ἐπιθυμία μασμοῦ**, for unclean intercourse, 2 Pet. ii. 10 [al. with W. § 34, 3 b. take **μασμ.** as gen. of quality]; with a gen. of the subject, **αἱ ἐπιθυμίας τῶν καρδιῶν**, Ro. i. 24; with a gen. of the thing by which the desire is excited, **ἡ ἐπιθυμία τοῦ κόσμου**, 1 Jn. ii. 17; **τοῦ σώματος**, Ro. vi. 12; **τῆς ἀπάτης** (see **ἀπάτη**), Eph. iv. 22; **τῆς σαρκός, τῶν ὀφθαλμῶν**, 1 Jn. ii. 16 (cf. Huther ad loc.); 2 Pet. ii. 18; **τελεῖν ἐπιθυμίαν σαρκός**, Gal. v. 16; **αἱ σαρκικαὶ ἐπιθυμίας**, 1 Pet. ii. 11 (**ψυχικαί, σωματικά**, 4 Macc. i. 32); **αἱ κοσμικαὶ ἐπιθυμίας**, Tit. ii.



12; εἰς ἐπιθυμίας to arouse lusts, Ro. xiii. 14; ποιεῖν τὰς ἐπιθυμίας, Jn. viii. 44; ὑπακούειν ταῖς ἐπιθυμίαις, Ro. vi. 12 [L T Tr WH]; δουλεύειν ἐπιθυμίαις (see δουλεύω, 2 b.), Tit. iii. 3; ἀγεσθαι ἐπιθυμίας, 2 Tim. iii. 6; πορεύεσθαι ἐν ἐπιθυμίαις, 1 Pet. iv. 3; πορεύεσθαι κατὰ τὰς ἐπιθυμίας, Jude 16, 18; 2 Pet. iii. 3; ἀναστρέφεισθαι ἐν ταῖς ἐπιθυμίαις τῆς σαρκός, Eph. ii. 3. [Syn. cf. πάθος, and see Trench § lxxvii.] \*

ἐπι-καθ-ίζω: 1 aor. ἐπεκάθισα; 1. to cause to sit upon, to set upon: Mt. xxi. 7 Rec.<sup>els</sup> 2. intrans. to sit upon: Matt. l. c. [Rec.<sup>al</sup>] G L T Tr WH al.\*

ἐπι-καλέω, -ω: 1 aor. ἐπέκαλεσα; [Pass. and Mid., pres. ἐπικαλοῦμαι]; pf. pass. ἐπέκεκλημαι; plpf. 3 pers. sing. ἐπέκεκλητο, and with neglect of augm. [cf. W. § 12, 9; B. 33 (29)] ἐπέκεκλητο (Acts xxvi. 32 Lchm.); 1 aor. pass. ἐπέκληθην; fut. mid. ἐπικαλέσομαι; 1 aor. mid. ἐπέκαλεσάμην; Sept. very often for κλη; 1. to put a name upon, to surname: τινά (Xen., Plato, al.), Mt. x. 25 G T Tr WH (Rec. ἐκάλεσαν); pass. ὁ ἐπικαλούμενος, he who is surnamed, Lk. xxii. 3 R G L; Acts x. 18; xi. 13; xii. 12; xv. 22 R G; also ὁς ἐπικαλεῖται, Acts x. 5, 32; ὁ ἐπικληθείς, Mt. x. 3 [R G]; Acts iv. 36; xii. 25; i. q. ὁς ἐπέκληθην, Acts i. 23. Pass. with the force of a mid. [cf. W. § 38, 3], to permit one's self to be surnamed: Heb. xi. 16; Mid. w. τινά: 1 Pet. i. 17 εἰ πατέρα ἐπικαλείσθε τὸν etc. i. e. if ye call (for yourselves) on him as father, i. e. if ye surname him your father. 2. ἐπικαλεῖται τὸ ὄνομα τινος ἐπὶ τινι, after the Hebr. "פ לך "פ דש נרן, the name of one is named upon some one, i. e. he is called by his name or declared to be dedicated to him (cf. Gesenius, Thesaur. iii. p. 1232<sup>a</sup>): Acts xv. 17 fr. Am. ix. 12 (the name referred to is the people of God); Jas. ii. 7 (the name οἱ τοῦ Χριστοῦ). 3. τινί with the acc. of the object; prop. to call something to one [cf. Eng. to cry out upon (or against) one]; to charge something to one as a crime or reproach; to summon one on any charge, prosecute one for a crime; to blame one for, accuse one of, (Arstph. pax 663; Thuc. 2, 27; 3, 36; Plat. legg. 6, 761 e.; 7, 809 e.; Dio Cass. 36, 28; 40, 41 and often in the orators [cf. s. v. κατηγορέω]): εἰ τῷ οἰκοδεσπότη Βεελζεβούλ ἐπέκαλεσαν (i. e. accused of commerce with Beelzebub, of receiving his help, cf. Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15), πόσῳ μᾶλλον τοῖς οἰκικοῖς αὐτοῦ, Mt. x. 25 L WH mrg. after cod. Vat. (see 1 above), a reading defended by Rettig in the Stud. u. Krit. for 1838, p. 477 sqq. and by Alex. Bttm. in the same journal for 1860, p. 343, and also in his N. T. Gram. 151 (132); [also by Weiss in Mey. ed. 7 ad loc.]. But this expression (Beelzebub for the help of Beelzebub) is too hard not to be suggestive of the emendation of some ignorant scribe, who took offence because (with the exception of this passage) the enemies of Jesus are nowhere in the Gospels said to have called him by the name of Beelzebub. 4. to call upon (like Germ. anrufen), to invoke; Mid. to call upon for one's self, in one's behalf: any one as a helper, Acts vii. 59, where supply τὸν κύριον Ἰησοῦν (βοηθόν, Plat. Euthyd. p. 297 c.; Diod. 5, 79); τινὰ μάρτυρα, as my witness, 2 Co. i. 23 (Plat. legg. 2, 664 c.);

as a judge, i. e. to appeal to one, make appeal unto: Καί-σαρα, Acts xxv. 11 sq.; xxvi. 32; xxviii. 19; [τὸν Σεβαστόν, Acts xxv. 25]; foll. by the inf. pass. Acts xxv. 21 (to be reserved).

5. Hebraistically (like הִתְחַלֵּץ נֶרְךָ to call upon by pronouncing the name of Jehovah, Gen. iv. 26; xii. 8; 2 K. v. 11, etc.; cf. Gesenius, Thesaur. p. 1231<sup>b</sup> [or Hebr. Lex. s. v. נֶרְךָ]); an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name: Ps. iii. 2; vi. 2; vii. 2, etc.) ἐπικαλοῦμαι τὸ ὄνομα τοῦ κυρίου, I call upon (on my behalf) the name of the Lord, i. e. to invoke, adore, worship, the Lord, i. e. Christ: Acts ii. 21 (fr. Joel ii. 32 (iii. 5)); ix. 14, 21; xxii. 16; Ro. x. 13 sq.; 1 Co. i. 2; τὸν κύριον, Ro. x. 12; 2 Tim. ii. 22; (often in Grk. writ. ἐπικαλεῖσθαι τοὺς θεοὺς, as Xen. Cyr. 7, 1, 35; Plat. Tim. p. 27 c.; Polyb. 15, 1, 13).\*

ἐπι-κάλυμμα, -τος, τό, (ἐπικαλύπτω), a covering, veil; prop. in Sept.: Ex. xxvi. 14; xxxvi. 19 Compl. [cf. xxxix. 21 Tdf.]; metaph. i. q. a pretext, cloak: τῆς κακίας, 1 Pet. ii. 16 (πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστὶ κακῶν, Menand. ap. Stob. flor. 91, 19 [iii. 191 ed. Gaisf.]; "quaerentes libidinis suis patrocinium et velamentum," Seneca, vita beata 12).\*

ἐπι-καλύπτω: [1 aor. ἐπέκαλύφθην]; to cover over: αἱ ἁμαρτίαι ἐπικαλύπτονται, are covered over so as not to come to view, i. e. are pardoned, Ro. iv. 7 fr. Ps. xxxi. (xxxii.) 1.\*

ἐπι-κατ-άρατος, -ον, (ἐπικαταράσμαι to imprecate curses upon), only in bibl. and eccl. use, accursed, execrable, exposed to divine vengeance, lying under God's curse: Jn. vii. 49 R G; Gal. iii. 10 (Deut. xxvii. 26); ibid. 13 (Deut. xxi. 23); (Sap. iii. 12 (13); xiv. 8; 4 Macc. ii. 19; in Sept. often for נִרְשָׁ);\*

ἐπι-κειμαι; impf. ἐπέκειμην; to lie upon or over, rest upon, be laid or placed upon; a. prop.: ἐπὶ τινι, Jn. xi. 38; sc. on the burning coals, Jn. xxi. 9. b. figuratively, α. of things: of the pressure of a violent tempest, χειμῶνος ἐπικειμένου, Acts xxvii. 20 (Plut. Timol. 28, 7); ἀνάγκη μοι ἐπικείται, is laid upon me, 1 Co. ix. 16 (Hom. Π. 6, 458); ἐπικείμενα, of observances imposed on a man by law, Heb. ix. 10 [cf. W. 635 (589)]. β. of men; to press upon, to be urgent: with dat. of pers. Lk. v. 1; ἐπέκειντο αἰτούμενοι, Lk. xxiii. 23 (πολλῶ μᾶλλον ἐπέκειτο ἀξίων, Joseph. antt. 18, 6, 6; μᾶλλον ἐπέκειντο βλάσφημοῦντες, 20, 5, 3).\*

ἐπι-κέλλω: [1 aor. ἐπέκειλα]; to run a ship ashore, to bring to land; so fr. Hom. Od. 9, 148 down; ἐπέκειλαν (R G ἐπώκειλαν) τὴν ναῦν, Acts xxvii. 41 L T Tr WH; but in opposition see Meyer ad loc. [Cf. B. D. Am. ed. p. 3009.]\*

[ἐπι-κεφάλαιον, -ου, τό, head-money, poll-tax, (Aristot. oec. 2 p. 1346<sup>a</sup>, 4 and 1348<sup>a</sup>, 32): Mk. xii. 14 WH (rejected) mrg. for κῆρσον (al.)].\*

Ἐπικούρειος [-ριος T WH; see I, ε], -ου, ὁ, Epicurean, belonging to the sect of Epicurus, the philosopher: Acts xvii. 18.\*

ἐπικουρία, -ας, ἡ, (ἐπικουρέω to aid), aid, succor: Acts xxvi. 22. (Sap. xiii. 18; fr. Thuc. and Eur. down).\*



**ἐπικρίνω**: 1 aor. ἐπέκρινα; *to adjudge, approve by one's decision, decree, give sentence*: foll. by the acc. with inf., Lk. xxiii. 24. (Plato, Dem., Plut., Hdtian, al.)\*

**ἐπιλαμβάνω**; 2 aor. mid. ἐπελαβόμην; *to take in addition* [cf. ἐπί, D. 4], *to take, lay hold of, take possession of, overtake, attain to*. In the Bible only in the mid.; Sept. for יָרַח and רָחַץ; **a.** prop. *to lay hold of or to seize upon anything with the hands* (Germ. *sich an etwas anhalten*): τῶν ἀφλάστων νηός, Hdt. 6, 114; hence, univ. *to take hold of, lay hold of*: with gen. of pers., Mt. xiv. 31; Lk. ix. 47 [Tr WH acc.]; (xxiii. 26 RG); Acts xvii. 19; xxi. 30, 33; with acc. of pers., Lk. xxiii. 26 L T Tr WH, but in opposition see Meyer; for where the ptep. ἐπιλαβόμενος is in this sense joined with an acc., the acc., by the σχῆμα ἀπὸ κοινοῦ, depends also upon the accompanying finite verb (cf. B. § 132, 9; [so W. (ed. Lüdem.) 202 (190)]: Acts ix. 27; xvi. 19; xviii. 17, cf. Lk. xiv. 4. with the gen. of a thing: τῆς χειρός τινος, Mk. viii. 23; Acts xxiii. 19; of a leader, and thus metaph. of God, Heb. viii. 9 [cf. W. 571 (531); B. 316 (271)]; with gen. of a pers. and of a thing: ἐπιλ. τινος λόγου, ῥήματος, to take any one in his speech, i. e. to lay hold of something said by him which can be turned against him, Lk. xx. 20 [Tr λόγον], 26 [WH Tr mrg. τοῦ for αὐτοῦ]; ἐπιλ. τῆς αἰωνίου [al. ὄντως] ζωῆς, to seize upon, lay hold of, i. e. to struggle to obtain eternal life, 1 Tim. vi. 12, 19, [cf. W. 312 (293)]. **b.** by a metaph. drawn from laying hold of another to rescue him from peril, *to help, to succor*, (cf. Germ. *sich eines annehmen*): τινός, Heb. ii. 16; in this sense used besides only in Sir. iv. 11 and Schol. ad Aeschyl. Pers. 739. In Appian, bel. civ. 4, 96 the act. is thus used with the dat.: ἡμῖν τὸ δαμόνιον ἐπιλαμβάνει.\*

**ἐπιλανθάνομαι**; pf. pass. ἐπιλέλησμαι; 2 aor. mid. ἐπελαβόμην; Sept. often for יָרַח; *to forget*: foll. by the inf., Mt. xvi. 5; Mk. viii. 14; foll. by an indir. quest. Jas. i. 24; in the sense of *neglecting, no longer caring for*: with the gen., Heb. vi. 10; xiii. 2, 16; with the acc. (cf. W. § 30, 10 c.; Matthiae § 347 Anm. 2, ii. p. 820 sq.), Phil. iii. 13 (14); with a pass. signification (Is. xxiii. 16; Sir. iii. 14; xxxii. (xxxv.) 9; Sap. ii. 4, etc. [cf. B. 52 (46)]: ἐπιλελησμένος *forgotten, given over to oblivion, i. e. uncared for, ἐνώπιον τοῦ θεοῦ* before God i. e. by God (Sir. xxiii. 14), Lk. xii. 6. [(From Hom. on.)]\*

**ἐπιλέγω**: [pres. pass. ptep. ἐπιλεγόμενος]; 1 aor. mid. ptep. ἐπέλεξάμενος; **1.** *to say besides* [cf. ἐπί, D. 4], (Hdt. et al.); *to surname* (Plato, legg. 3 p. 700 b.); in pass. Jn. v. 2 [Tdf. τὸ λεγ.], unless the meaning *to name* (put a name upon) be preferred here; cf. ἐπονομάζω. **2.** *to choose for* (Hdt. et sqq.; Sept.); mid. *to choose for one's self*: Acts xv. 40 (2 S. x. 9; Hdt. 3, 157; Thuc. 7, 19; Diod. 3, 73 (74); 14, 12; Joseph. antt. 4, 2, 4, and others).\*

**ἐπιλείπω**: fut. ἐπείψω; *to fail, not to suffice for* (any purpose, for the attainment of an end): τινὰ ὁ χρόνος, time fails one, Heb. xi. 32 and many like exx. in Grk. writ. fr. Dem. down; see Bleek, Brief an d. Hebr. ii. 2 p. 818.\*

**ἐπιλείχω**: impf. ἐπέλειχον; *to lick the surface of, lick over* ([cf. ἐπί, D. 1]; Germ. *belecken*): with the acc. of a thing, Lk. xvi. 21 L T Tr WH; (in Long. past. 1, 24 (11) a var. for ἐπιτρέχω).\*

**ἐπιλησμονή**, -ῆς, ἡ, (ἐπιλήσμων forgetful [W. 93 (89)]), *forgetfulness*: ἀκροατῆς ἐπιλησμονῆς, a forgetful hearer [cf. W. § 34, 3 b.; B. 161 (140)], Jas. i. 25. (Sir. xi. 27 (25).)\*

**ἐπιλοιπος**, -ον, (λοιπός), *remaining besides, left over*, [cf. ἐπί, D. 4]: 1 Pet. iv. 2. (Sept.; Grk. writ. fr. Hdt. down).\*

**ἐπιλύω**, -εως, ἡ, (ἐπιλύω, q. v.), *a loosening, unloosing* (Germ. *Auflösung*); metaph. *interpretation*: 2 Pet. i. 20, on which pass. see γίνομαι, 5 e. a. (Gen. xl. 8 Aq.; Heliod. 1, 18; but not Philo, vita contempl. § 10, where ἐπιδείξεως was long ago restored).\*

**ἐπιλύω**: impf. ἐπέλυον; 1 fut. pass. ἐπιλυθήσομαι; **a.** properly, *to unloose, untie* (Germ. *auflösen*) anything knotted or bound or sealed up; (Xen., Theocr., Hdtian.). **b.** *to clear* (a controversy), *to decide, settle*: Acts xix. 39; *to explain* (what is obscure and hard to understand): Mk. iv. 34 (as in Gen. xli. 12 var.; Philo, vita contempl. § 10; de agricult. § 3; Sext. Empir. 2, 246; γρίφους, Athen. 10 p. 449 e.; also in mid., Athen. 10 p. 450 f.; Joseph. antt. 8, 6, 5, and often by the Scholiasts).\*

**ἐπιμαρτυρέω**, -ῶ; *to bear witness to, establish by testimony*: foll. by the acc. with inf., 1 Pet. v. 12. (Plato, Joseph., Plut., Lcian., al.) [COMP.: συν-επιμαρτυρέω].\*

**ἐπιμέλεια**, -ας, ἡ, (ἐπιμελής careful), *care, attention*: Acts xxvii. 3. (Prov. iii. 8; 1 Macc. xvi. 14; 2 Macc. xi. 23; very com. in Grk. prose writ., not used in the poets).\*

**ἐπιμελέομαι**, -οῦμαι, and ἐπιμέλομαι: fut. ἐπιμελήσομαι; 1 aor. ἐπεμελήθη; with gen. of the object, *to take care of* a person or thing (ἐπί denoting direction of the mind toward the object cared for [cf. ἐπί, D. 2]): Lk. x. 34 sq.; 1 Tim. iii. 5. (Gen. xlv. 21; 1 Macc. xi. 37; 1 Esdr. vi. 26; used by Grk. writ. esp. of prose fr. Hdt. down).\*

**ἐπιμελῶς**, adv., *diligently, carefully*: Lk. xv. 8.\*

**ἐπιμένω**; [impf. ἐπέμενον]; fut. ἐπιμενῶ; 1 aor. ἐπέμεινα; *to stay at or with; to tarry still; still to abide, to continue, remain*; **a.** prop. of tarrying in a place: ἐν Ἐφέσῳ, 1 Co. xvi. 8; ἐν τῇ σαρκί, to live still longer on earth, Phil. i. 24 (G T WH om. ἐν); αὐτοῦ, there, Acts xv. 34 [Rec.]; xxi. 4 [Lchm. αὐτοῖς]; with dat. of thing: τῇ σαρκί, to abide as it were a captive to life on earth, Phil. i. 24 G T WH; ἐπί τι, with one, Acts xxviii. 14 [L T Tr WH παρ']; πρὸς τινα, with one, 1 Co. xvi. 7; Gal. i. 18; with specification of time how long: Acts x. 48; xxi. 4, 10; xxviii. 12, 14; 1 Co. xvi. 7. **b.** trop. *to persevere, continue*; with dat. of the thing continued in [cf. Win. De verb. comp. etc. Pt. ii. p. 10 sq.]: τῇ ἁμαρτίᾳ, Ro. vi. 1; τῇ ἀπιστίᾳ, Ro. xi. 23; τῇ πίστει, Col. i. 23; in the work of teaching, 1 Tim. iv. 16 (τῷ μὴ ἀδικεῖν, Xen. oec. 14, 7; τῇ μνηστειᾳ, Ael. v. h. 10, 15); with dat. of the blessing for which one keeps himself fit: τῇ χάριτι, Acts xiii. 48 Rec.; τῇ χρηστότητι, Ro. xi. 22; with a ptep. denoting the action persisted in: Jn. viii. 7 Rec.; Acts xii. 16; cf. B. 299 sq. (257); [W. § 54, 4].\*



ἐπι-νεύω: 1 aor. ἐπένευσα; fr. Hom. down; to nod to; trop. (by a nod) to express approval, to assent: Acts xviii. 20, as often in Grk. writ.\*

ἐπίνουα, -as, ἡ, (ἐπινοέω to think on, devise), thought, purpose: Acts viii. 22. (Jer. xx. 10; Sap. vi. 17, etc.; often in Grk. writ. fr. Soph. and Thuc. down.)\*

ἐπιορκέω, -ω: fut. ἐπιορκήσω, cf. Krüger § 40 s. v., and § 39, 12, 4; [Veitch s. v.; B. 53 (46)]; (ἐπιορκος, q. v.); to swear falsely, forswear one's self: Mt. v. 33. (Sap. xiv. 28; 1 Esdr. i. 46; by Grk. writ. fr. Hom. down.)\*

ἐπι-ορκος, -ον, (fr. ἐπί [q. v. D. 7] against, and ὄρκος); [masc. as subst.] a false swearer, a perjurer: 1 Tim. i. 10. (From Hom. down.)\*

ἐπιούσα, see ἔπειμι.

ἐπιούσιος, -ον, a word found only in Mt. vi. 11 and Lk. xi.

3, in the phrase ἄρτος ἐπιούσιος ([Pesh.] Syr. ܐܪܬܝܢ ܕܥܡܝܢܐ; the bread of our necessity, i. e. necessary for us [but the Curetonian (earlier) Syriac reads ܐܪܬܝܢ ܕܥܡܝܢܐ continual; cf. Bp. Lghtft. as below, I. 3 p. 214 sqq.; Taylor, Sayings of the Jewish Fathers, p. 139 sq.]; Itala [Old Lat.] panis quotidianus). Origen testifies [de orat. 27] that the word was not in use in ordinary speech, and accordingly seems to have been coined by the Evangelists themselves. Many commentators, as Beza, Kuinoel, Tholuck, Ewald, Bleek, Keim, Cremer, following Origen, Jerome (who in Mt. only translates by the barbarous phrase panis supersubstantialis), Theophylact, Euthymius Zigabenus, explain the word by bread for sustenance, which serves to sustain life, deriving the word from οὐσία, after the analogy of ἐξούσιος, ἐνούσιος. But οὐσία very rarely, and only in philosophic language, is equiv. to ὑπαρξίς, as in Plato, Theaet. p. 185 c. (opp. to τὸ μὴ εἶναι), Aristot. de part. anim. i. 1 (ἡ γὰρ γένεσις ἔνεκα τῆς οὐσίας ἐστίν, ἀλλ' οὐχ ἡ οὐσία ἔνεκα τῆς γενέσεως; for other exx. see Bonitz's Index to Aristot. p. 544), and generally denotes either essence, real nature, or substance, property, resources. On this account Leo Meyer (in Kuhn, Zeitschr. f. vergleich. Sprachkunde, vii. pp. 401-430), Kamphausen (Gebet des Herrn, pp. 86-102), with whom Keim (ii. 278 sq. [Eng. trans. iii. 340]), Weiss (Mt. l. c.), Delitzsch (Zeitschr. f. d. luth. Theol. 1876 p. 402), agree, prefer to derive the word from ἐπίνειαι (and in particular fr. the ptep. ἐπών, ἐπούσιος for ἐπόντιος, see below) to be present, and to understand it bread which is ready at hand or suffices, so that Christ is conjectured to have said in Chald. ܐܪܬܝܢ ܕܥܡܝܢܐ (cf. ܪܫܝܢ ܕܥܡܝܢܐ my allowance of bread, Prov. xxx. 8) or something of the sort. But this opinion, like the preceding, encounters the great objection (to mention no other) that, although the *ι* in ἐπί is retained before a vowel in certain words (as ἐπιορκος, ἐπιορκέω, ἐπιούσομαι, etc. [cf. Bp. Lghtft., as below, I. § 1]), yet in ἐπίνειαι and words derived from it, ἐπονσία, ἐπονσιώδης, it is always elided. Therefore much more correctly do Grotius, Scaliger, Wetstein, Fischer (De vitii lex. etc. p. 306 sqq.), Valckenaer, Fritzsche (on Mt. p. 267 sqq.), Winer (97 (92)), Bretschneider, Wahl, Meyer, [Bp. Lghtft. (Revision etc., App.)] and others, compar-

ing the words ἐκούσιος, ἐθελούσιος, γερούσιος, (fr. ἐκών, ἐθέλων, γέραν, for ἐκόντιος, ἐθελόντιος, γερόντιος, cf. Kühner i. § 63, 3 and § 334, 1 Anm. 2), conjecture that the adjective ἐπιούσιος is formed from ἐπιών, ἐπιούσα, with reference to the familiar expression ἡ ἐπιούσα (see ἔπειμι), and ἄρτος ἐπιούσιος is equiv. to ἄρτος τῆς ἐπιούσης ἡμέρας, food for the morrow, i. e. necessary or sufficient food. Thus ἐπιούσιον and σήμερον admirably answer to each other, and that state of mind is portrayed which, piously contented with food sufficing from one day to the next, in praying to God for sustenance does not go beyond the absolute necessity of the nearest future. This explanation is also recommended by the fact that in the Gospel according to the Hebrews, as Jerome testifies, the word ἐπιούσιος was represented by the Aramaic ܩܪܝܢܐ, "quod dicitur crastinus;" hence it would seem that Christ himself used the Chaldaic expression ܩܪܝܢܐ ܕܝܢܝܐ. Nor is the prayer, so understood, at variance with the mind of Christ as expressed in Mt. vi. 34, but on the contrary harmonizes with it finely; for his hearers are bidden to ask of God, in order that they may themselves be relieved of anxiety for the morrow. [See Bp. Lghtft., as above, pp. 195-234; McClellan, The New Test. etc. pp. 632-647; Tholuck, Bergpredigt, Mt. l. c., for earlier refl.]\*

ἐπι-πίπτω; 2 aor. ἐπέπεσον, 3 pers. plur. ἐπέπεσαν, Ro. xv. 3 L T Tr WH [cf. ἀπέρχομαι init.]; pf. ptep. ἐπιπεπώκως; [see πίπτω]; Sept. for ܠܦܕ; to fall upon; to rush or press upon; a. prop.: τινί, upon one, Mk. iii. 10; to lie upon one, Acts xx. 10; ἐπὶ τὸν τράχηλόν τινος, to fall into one's embrace, Lk. xv. 20; Acts xx. 37, (Gen. xli. 29; Tobit xi. 8, 12; 3 Macc. v. 49); to fall back upon, ἐπὶ τὸ στήθος τινος, Jn. xiii. 25 R G T. b. metaph. ἐπὶ τινα, to fall upon one, i. e. to seize, take possession of him: φόβος, Lk. i. 12; Acts xix. 17 [L T ἔπεσαν]; Rev. xi. 11 L T Tr WH; ἔκστασις, Acts x. 10 Rec.; ἀχλύς, Acts xiii. 11 [R G]. used also of the Holy Spirit, in its inspiration and impulse: ἐπὶ τινι, Acts viii. 16; ἐπὶ τινα, x. 44 [Lehm. ἔπεσε]; xi. 15, (Ezek. xi. 5); of reproaches cast upon one: Ro. xv. 3. [Noteworthy is the absol. use in Acts xxiii. 7 WH mrg. ἐπέπεσεν (al. ἐγένετο) στάσις. (From Hdt. down.)]\*

ἐπι-πλήσσω: 1 aor. ἐπέπληξα; a. prop. to strike upon, beat upon: Hom. Il. 10, 500. b. trop. to chastise with words, to chide, upbraid, rebuke: 1 Tim. v. 1. (Hom. Il. 12, 211; Xen., Plato, Polyb., al.)\*

ἐπι-ποθέω, -ω; 1 aor. ἐπεπόθησα; prop. πόθον ἔχω ἐπὶ τι [i. e. ἐπὶ is directive, not intensive; cf. ἐπί, D. 2] (cf. Fritzsche on Rom. vol. i. p. 30 sq.); to long for, desire: foll. by the inf. 2 Co. v. 2; ἰδεῖν τινα, Ro. i. 11; 1 Th. iii. 6; 2 Tim. i. 4; Phil. ii. 26 L br. WH txt. br.; τί, 1 Pet. ii. 2 (ἐπὶ τι, Ps. xli. (xlii.) 2); τινά, to be possessed with a desire for, long for, [W. § 30, 10 b.], Phil. ii. 26 R G T Tr WH mrg.; to pursue with love, to long after: 2 Co. ix. 14; Phil. i. 8, (τὰς ἐντολὰς θεοῦ, Ps. cxviii. (cxix.) 131); absol. to lust [i. e. harbor forbidden desire]: Jas. iv. 5, on which pass. see φθόνος. (Hdt., Plat., Diod., Plut., Lcian.)\*



ἐπι-πόθησις, -εως, ἡ, *longing*: 2 Co. vii. 7, 11. (Ezek. xxiii. 11 Aq.; Clem. Alex. Strom. 4, 21, 131 p. 527 a.)\*

ἐπι-πόθητος, -ον, *longed for*: Phil. iv. 1. ([Clem. Rom. 1 Cor. 65, 1; Barn. ep. 1, 3]; App. Hisp. 43; Eustath.; [cf. W. § 34, 3].)\*

ἐπιποθία [WH -πόθεια, see s. v. εἶ, ε], -ας, ἡ, *longing*: Ro. xv. 23; ἀπαξ λεγόμεν. [On the passage cf. B. 294 (252).]\*

ἐπι-πορεύομαι; to go or journey to: πρὸς τινα, Lk. viii. 4; (foll. by ἐπὶ with the acc. Ep. Jer. 61 (62); Polyb. 4, 9, 2; freq. used by Polyb. with the simple acc. of place: both to go to, traverse regions, cities (so τὴν γῆν, Ezek. xxxix. 14 for ἡ γῆ; τὰς δυνάμεις, 3 Macc. i. 4), and also to make a hostile inroad, overrun, march over).\*

ἐπι-ρράπτω (T Tr WH ἐπιράπτω, see P, ρ); (ράπτω to sew); to sew upon, sew to: ἐπὶ τινι [R G; al. τινα], Mk. ii. 21.\*

ἐπι-ρρίπτω (L T Tr WH ἐπιρίπτω, see P, ρ): 1 aor. ἐπέριψα; (ρίπτω); to throw upon, place upon: τι ἐπὶ τι, Lk. xix. 35; (Vulg. *projicere*, to throw away, throw off): τὴν μέριμναν ἐπὶ θεόν, i. e. to cast upon, give up to, God, 1 Pet. v. 7, fr. Ps. lvi. (lv.) 23. [Occasionally fr. Hom. Od. 5, 310 down.]\*

ἐπίσημος, -ον, (σῆμα a sign, mark); 1. prop. *having a mark on it, marked, stamped, coined*: ἀργύριον, χρυσός, (Hdt., Thuc., Xen., Polyb., Joseph.). 2. trop. *marked* (Lat. *insignis*), both in a good and bad sense; in a good sense, of note, illustrious: Ro. xvi. 7 (Hdt. et seqq.); in a bad sense, notorious, infamous: Mt. xxvii. 16 (Eur. Or. 249; Joseph. antt. 5, 7, 1; Plut. Fab. Max. 14; al.).\*

ἐπισιτισμός, -οῦ, ὁ, (ἐπισιτίζομαι to provision one's self); 1. a *foraging, providing food*, (Xen., Plut., al.). 2. *supplies, provisions, food* [A. V. *victuals*]: Lk. ix. 12 (Sept., Xen., Dem., Hdtian., al.).\*

ἐπι-σκέπτομαι; fut. 3 pers. sing. ἐπισκέψεται, Lk. i. 78 Tr mrg. WH; 1 aor. ἐπεσκεψάμην; fr. Hdt. down; Sept. often for ἑρεῖ; to look upon or after, to inspect, examine with the eyes; a. *τινά*, in order to see how he is, i. e. to visit, go to see one: Acts vii. 23; xv. 36, (Judg. xv. 1); the poor and afflicted, Jas. i. 27; the sick, Mt. xxv. 36, 43, (Sir. vii. 35; Xen. mem. 3, 11, 10; Plut. mor. p. 129 c. [de sanitae praecept. 15 init.]; Leian. philops. 6, and in med. writ.). b. Hebraistically, to look upon in order to help or to benefit, i. q. to look after, have a care for, provide for, of God: τινά, Lk. vii. 16; Heb. ii. 6, (Gen. xxi. 1; Ex. iv. 31; Ps. viii. 5; lxxix. (lxxx.) 15; Sir. xlv. 14; Jud. viii. 33, etc.); foll. by a telic inf. Acts xv. 14; absol. (Sir. xxxii. (xxxv.) 21) yet with a statement of the effect and definite blessing added, Lk. i. 68; ἐπεσκεψάτο [WH Tr mrg. ἐπισκέψεται] ἡμᾶς ἀνατολή ἐξ ὕψους a light from on high hath looked [al. shall look] upon us (cf. our the sun looks down on us, etc.), i. e. salvation from God has come to us, Lk. i. 78. (In the O. T. used also in a bad sense of God as punishing, Ps. lxxxviii. (lxxxix.) 33; Jer. ix. 25; xi. 22, etc.) c. to look (about) for, look out (one to choose, employ, etc.): Acts vi. 3.\*

ἐπι-σκανάζω; to furnish with things necessary; Mid. to furnish one's self or for one's self: ἐπισκενασάμενοι, hav-

ing gathered and made ready the things necessary for the journey, Acts xxi. 15 L T Tr WH, for R G ἀποσκευασάμενοι (which see in its place).\*

ἐπι-σκηνώω, -ω; 1 aor. ἐπεσκήνωσα; to fix a tent or habitation on: ἐπὶ τὰς οἰκίας, to take possession of and live in the houses (of the citizens), Polyb. 4, 18, 8; ταῖς οἰκίαις, 4, 72, 1; trop. ἐπὶ τινα, of the power of Christ descending upon one, working within him and giving him help, [A. V. *rest upon*], 2 Co. xii. 9.\*

ἐπι-σκιάζω; [impf. ἐπεσκίαζον, Lk. ix. 34 L mrg. T Tr txt. WH]; fut. ἐπισκιάσω; 1 aor. ἐπεσκίασα; to throw a shadow upon, to envelop in shadow, to overshadow: τινί, Acts v. 15. From a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness: τινά, Mt. xvii. 5; Lk. ix. 34; τινί, Mk. ix. 7. Tropically, of the Holy Spirit exerting creative energy upon the womb of the virgin Mary and impregnating it, (a use of the word which seems to have been drawn from the familiar O. T. idea of a cloud as symbolizing the immediate presence and power of God): with the dat. Lk. i. 35. (In prof. auth. generally w. an acc. of the object and in the sense of *obscuring*: Hdt. 1, 209; Soph., Aristot., Theophr., Philo, Leian., Hdtian., Geop. Sept. for ἑρεῖ to cover, Ps. xc. (xci.) 4; cxxxix. (exl.) 8; for ἑρεῖ, Ex. xl. 29 (35) ἐπεσκίαζεν ἐπὶ τὴν σκηπὴν ἢ νεφέλη; [cf. W. § 52, 4, 7].)\*

ἐπι-σκοπέω, -ω; to look upon, inspect, oversee, look after, care for: spoken of the care of the church which rested upon the presbyters, 1 Pet. v. 2 [T WH om.] (with τὴν ἐκκλησίαν added, Ignat. ad Rom. 9, 1); foll. by μή [q. v. II. 1 a.] i. q. Lat. *caveo*, to look carefully, beware: Heb. xii. 15. (Often by Grk. writ. fr. Aeschyl. down).\*

ἐπι-σκοπή, -ῆς, ἡ, (ἐπισκοπέω), *inspection, visitation*, (Germ. *Besichtigung*); a. prop.: εἰς ἐπισκ. τοῦ παιδὸς to visit the boy, Leian. dial. deor. 20, 6; with this exception no example of the word in prof. writ. has yet been noted. b. In biblical Grk., after the Hebr. הִרְרָא, that act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; *inspection, investigation, visitation*, (Vulg. usually *visitatio*): so univ. ἐν ἐπισκοπῇ ψυχῶν, when he shall search the souls of men, i. e. in the time of divine judgment, Sap. iii. 13; also ἐν ὥρᾳ ἐπισκοπῆς, Sir. xviii. 20 (19); so perhaps ἐν ἡμέρᾳ ἐπισκοπῆς, 1 Pet. ii. 12 [see below]; in a good sense, of God's gracious care: τὸν κερὰν τῆς ἐπισκοπῆς σου, i. e. τὸν καιρὸν ἐν ᾧ ἐπεσκέψατό σε ὁ θεός, in which God showed himself gracious toward thee and offered thee salvation through Christ (see ἐπισκέπτομαι, b.), Lk. xix. 44; ἐν καιρῷ ἐπισκοπῆς, in the time of divine reward, 1 Pet. v. 6 Lchm.; also, in the opinion of many commentators, 1 Pet. ii. 12 [al. associate this pass. with Lk. xix. 44 above; cf. De Wette (ed. Brückner) or Huther ad loc.]; fr. the O. T. cf. Gen. l. 24 sq.; Job xxxiv. 9; Sap. ii. 20; iii. 7, etc. with a bad reference, of divine punishment: Ex. iii. 16; Is. x. 3; Jer. x. 15; Sap. xiv. 11; xix. 14 (15); [etc.; cf. Soph. Lex. s. v.].



c. after the analogy of the Hebr. עֲרֵב (Num. iv. 16; 1 Chr. xxiv. 19 [here Sept. ἐπίσκεψις], etc.), oversight i. e. *overship, office, charge*; Vulg. *episcopatus*: Acts i. 20, fr. Ps. cviii. (cix.) 8; spec. the office of a bishop (the overseer or presiding officer of a Christian church): 1 Tim. iii. 1, and in eccl. writ.\*

ἐπίσκοπος, -ον, ὁ, (ἐπισκέπται), an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent; Sept. for עֲרֵב, Judg. ix. 28; Neh. xi. 9, 14, 22; 2 K. xi. 15, etc.; 1 Macc. i. 51. The word has the same comprehensive sense in Grk. writ. fr. Homer Odys. 8, 163; Il. 22, 255 down; hence in the N. T. ἐπίσκ. τῶν ψυχῶν guardian of souls, one who watches over their welfare: 1 Pet. ii. 25 ([τὸν παντὸς πνεύματος κτίστην κ. ἐπίσκοπον, Clem. Rom. 1 Cor. 59, 3]; ἀρχιερεὺς καὶ προστάτης τῶν ψυχῶν ἡμῶν Ἰησοῦς Χρ. ibid. 61, 3; [cf. Sir. i. 6]), cf. Heb. xiii. 17. spec. the superintendent, head or overseer of any Christian church; Vulg. *episcopus*: Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; see πρεσβύτερος, 2 b.; [and for the later use of the word, see Diet. of Chris. Antiq. s. v. Bishop].\*

ἐπι-σπᾶν, -ᾶ: fr. Aeschyl. down; to draw on; μὴ ἐπι-σπᾶσθω, sc. ἀκροβυστίαν, let him not draw on his fore-skin (Hesych. μὴ ἐπισπᾶσθω · μὴ ἐλκνέτω τὸ δέρμα) [A. V. let him not become uncircumcised], 1 Co. vii. 18. From the days of Antiochus Epiphanes [b. c. 175–164] down (1 Macc. i. 15; Joseph. antt. 12, 5, 1), there had been Jews who, in order to conceal from heathen persecutors or scoffers the external sign of their nationality, sought artificially to compel nature to reproduce the prepuce, by extending or drawing forward with an iron instrument the remnant of it still left, so as to cover the glans. The Rabbins called such persons עֲרֵבִים, from עָרַב to draw out, see Buxtorf, Lex. Talm. p. 1274 [(ed. Fischer ii. 645 sq.). Cf. BB.DD. s. v. Circumcision, esp. McC. and S. ibid. II. 2].\*

ἐπι-σπείρω, 1 aor. ἐπέσπειρα; to sow above or besides: Mt. xiii. 25 L T Tr WH. (Hdt., Theophr., [al.].)\*

ἐπιστήμη (seems to be the Ionic form of the Mid. of ἐφίστημι. Isocrates, Aristot., al., also use ἐπιστήσαι τὴν διάνοιαν, τὸν νοῦν, ἐαυτὸν for to put one's attention on, fix one's thoughts on; indeed, the simple ἐπιστήσαι is used in the same sense, by an ellipsis analogous to that of τὸν νοῦν with the verbs προσέχειν, ἐπέχειν, and of τὴν ὄψιν with προσβάλλειν; see Lobbeck ad Phryn. p. 281 sq. Hence ἐπίσταμαι is prop. to turn one's self or one's mind to, put one's thought upon a thing); fr. Hom. down; Sept. chiefly for עָרַב; (cf. Germ. sich worauf verstehen); a. to be acquainted with: τί, Acts xviii. 25; Jas. iv. 14; Jude 10; τινά, Acts xix. 15; with reference to what is said or is to be interpreted, to understand: Mk. xiv. 68; 1 Tim. vi. 4. b. to know: περὶ τίνος, Acts xxvi. 26; foll. by an acc. with a ptep. Acts xxiv. 10 [W. 346 (324); B. 301 (258)]; foll. by ὅτι, Acts xv. 7; xix. 25; xxii. 19; foll. by ὡς, Acts x. 28; by πῶς, Acts xx. 18; by ποῦ, Heb. xi. 8. [SYN. see γινώσκω].\*

ἐπι-στασις, -εως, ἡ, (ἐφίστημι, ἐφίσταμαι), an advance-

ing, approach; incursion, onset, press: τῆς κακίας (Vulg. *malorum incursio*), 2 Macc. vi. 3, where cf. Grimm; used of the pressure of a multitude asking help, counsel, etc., τινί (on which dat. cf. W. § 31, 3; [B. 180 (156)]); Kühner § 424, 1) to one, 2 Co. xi. 28 L T Tr WH (but others would have us translate it here by oversight, attention, care, a com. meaning of the word in Polyb.); used of a tumultuous gathering in Acts xxiv. 12 L T Tr WH. Cf. B. u. s.\*

ἐπιστάτης, -ου, ὁ, (ἐφίστημι), any sort of a superintendent or overseer (often so in prof. writ., and several times in Sept., as Ex. i. 11; v. 14; 1 K. v. 16; 2 K. xxv. 19; Jer. xxxvi. (xxix.) 26; 2 Chr. ii. 2; xxxi. 12); a master, used in this sense for עָרַב by the disciples [cf. Lk. xvii. 13] when addressing Jesus, who called him thus “not from the fact that he was a teacher, but because of his authority” (Bretschneider); found only in Luke: v. 5; viii. 24, 45; ix. 33, 49; xvii. 13.\*

ἐπι-στέλλω: 1 aor. ἐπέστειλα; prop. to send to one a message, command, (Hdt. et sqq.); ἐπιστολάς, to send by letter, write a letter, Plato, epp. p. 363 b., hence simply to write a letter [cf. W. § 3, 1 b.]; τινί, Heb. xiii. 22 (Clem. Rom. 1 Cor. 7, 1; 47, 3; 62, 1; and often in Grk. writ.); to enjoin by letter, to write instructions: Acts xxi. 25 R G T Tr mrg. WH mrg.; foll. by τοῦ with an inf. expressing purpose [cf. W. 326 (306); B. 270 (232)]: Acts xv. 20.\*

ἐπιστήμων, -ον, gen. -ωνος, (ἐπίσταμαι), intelligent, experienced, [esp. one having the knowledge of an expert; cf. Schmidt ch. 13 §§ 10, 13]: Jas. iii. 13. (From Hom. down; Sept.)\*

ἐπι-στηρίζω; 1 aor. ἐπέστηριξα; a later word; to establish besides, strengthen more; to render more firm, confirm: τινά, one's Christian faith, Acts xiv. 22; xv. 32, 41; xviii. 23 R G.\*

ἐπι-στολή, -ῆς, ἡ, (ἐπιστέλλω), a letter, epistle: Acts xv. 30; Ro. xvi. 22; 1 Co. v. 9, etc.; plur., Acts ix. 2; 2 Co. x. 10, etc.; ἐπιστολαὶ συστατικαί, letters of commendation, 2 Co. iii. 1 [W. 176 (165)]. On the possible use of the plur. of this word interchangeably with the sing. (cf. Thom. Mag. ed. Ritschl p. 113, 8), see Bp. Lightfoot and Meyer on Phil. iii. 1. (Eur., Thuc., al.)]

ἐπι-στομίζω; (στόμα); prop. to bridle or stop up the mouth; metaph. to stop the mouth, reduce to silence: Tit. i. 11. (Plato, Gorg. p. 482 e.; Dem. 85, 4; often in Plut. and Leian.)\*

ἐπι-στρέφω; fut. ἐπιστρέψω; 1 aor. ἐπέστρεψα; 2 aor. pass. ἐπεστράφη; fr. Hom. down; Sept. for עָרַב, עָרַב and עָרַב, and times without number for עָרַב and עָרַב; 1. transitively, a. to turn to: ἐπὶ τὸν θεόν, to the worship of the true God, Acts xxvi. 20. b. to cause to return, to bring back; fig. τινά ἐπὶ κύριον τὸν θεόν, to the love and obedience of God, Lk. i. 16; ἐπὶ τέκνα, to love for the children, Lk. i. 17; ἐν φρονήσει δικαίων, that they may be in [R. V. to walk in] the wisdom of the righteous, Lk. i. 17; τινά ἐπὶ τινα, supply from the context ἐπὶ τὴν ἀλήθειαν and ἐπὶ τὴν ὁδόν, Jas. v. 19 sq. 2. intrans. (W. § 38, 1 [cf. p. 26; B. 144 (126 sq.)]); a. to turn,



to turn one's self: ἐπὶ τὸν κύριον and ἐπὶ τὸν θεόν, of Gentiles passing over to the religion of Christ, Acts ix. 35; xi. 21; xiv. 15; xv. 19; xxvi. 20, cf. 1 Pet. ii. 25; πρὸς τι, Acts ix. 40; πρὸς τὸν θεόν, 1 Th. i. 9; 2 Co. iii. 16; ἀπὸ τινος εἰς τι, Acts xxvi. 18. **b.** to turn one's self about, turn back: absol. Acts vi. 18; foll. by an inf. expressing purpose, Rev. i. 12. **c.** to return, turn back, come back; **a.** properly: Lk. ii. 20 Rec.; viii. 55; Acts xv. 36; with the addition of ὀπίσω (as in Ael. v. h. 1, 6 [var.]), foll. by an inf. of purpose, Mt. xxiv. 18; foll. by εἰς with acc. of place, Mt. xii. 44; [Lk. ii. 39 T WH Tr mrg.]; εἰς τὰ ὀπίσω, Mk. xiii. 16; Lk. xvii. 31; ἐπὶ τι, to, 2 Pet. ii. 22. **β.** metaph.: ἐπὶ τι, Gal. iv. 9; ἐπὶ τινα, Lk. xvii. 4 Rec., but G om. ἐπὶ σε; πρὸς τινα, ibid. L T Tr WH; ἐκ τῆς ἐντολῆς, to leave the commandment and turn back to a worse mental and moral condition, 2 Pet. ii. 21 R G; absol. to turn back morally, to reform: Mt. xiii. 15; Mk. iv. 12; Lk. xxii. 32; Acts iii. 19; xxviii. 27. In the mid. and 2 aor. pass. **a.** to turn one's self about, to turn around: absol., Mt. ix. 22 R G; Mk. v. 30; viii. 33; Jn. xxi. 20. **b.** to return: foll. by πρὸς [WH txt. ἐπὶ] τινα, Mt. x. 13 (on which pass. see εἰρήνη, 3 fin.); ἐπὶ τὸν θεόν, 1 Pet. ii. 25 (see 2 a. above); to return to a better mind, repent, Jn. xii. 40 [R G].\*

ἐπι-στροφῆ, -ῆς, ἡ, (ἐπιστρέφω), conversion (of Gentiles fr. idolatry to the true God [cf. W. 26]): Acts xv. 3. (Cf. Sir. xlix. 2; xviii. 21 (20); in Grk. writ. in many other senses.)\*

ἐπι-συν-άγω; fut. ἐπισυνάξω; 1 aor. inf. ἐπισυνάξαι; 2 aor. inf. ἐπισυναγαγεῖν; Pass., pf. ptep. ἐπισυνηγμένος; 1 aor. ptep. ἐπισυναχθεῖς; [fut. ἐπισυναχθήσομαι, Lk. xvii. 37 T Tr WH]; Sept. several times for אָרַב, אָרַב, אָרַב; **1.** to gather together besides, to bring together to others already assembled, (Polyb.). **2.** to gather together against (Mic. iv. 11; Zech. xii. 3; 1 Macc. iii. 58, etc.). **3.** to gather together in one place (ἐπὶ τοῖς): Mt. xxiii. 37; xxiv. 31; Mk. xiii. 27; Lk. xiii. 34; Pass.: Mk. i. 33; Lk. xii. 1; xvii. 37 T Tr WH, (Ps. ci. (cii.) 23; cv. (cvi.) 47; 2 Macc. i. 27, etc.; Aesop 142).\*

ἐπι-συν-αγωγή, -ῆς, ἡ, (ἐπισυνάγω, q. v.); **a.** a gathering together in one place, i. q. τὸ ἐπισυνάγεσθαι (2 Macc. ii. 7): ἐπὶ τινα, to one, 2 Th. ii. 1. **b.** (the religious) assembly (of Christians): Heb. x. 25.\*

ἐπι-συν-τρέχω; to run together besides (i. e. to others already gathered): Mk. ix. 25. Not used by prof. writ.\*

ἐπι-σύστασις, -εως, ἡ, (ἐπισυνίσταμαι to collect together, conspire against) a gathering together or combining against or at. Hence **1.** a hostile banding together or concourse: ποιεῖν ἐπισύστασιν, to excite a riotous gathering of the people, make a mob, Acts xxiv. 12 R G; 1 Esdr. v. 70 Alex.; Sext. Empir. adv. eth. p. 127 [p. 571, 20 ed. Bekk.; cf. Philo in Flac. § 1]; τινός, against one, Num. xxvi. 9; a conspiracy, Joseph. c. Ap. 1, 20. **2.** a troublesome throng of persons seeking help, counsel, comfort: τινός, thronging to one, 2 Co. xi. 28 R G (see ἐπίστασις); Luther, dass ich werde angelaufen.\*

ἐπι-σφάλῃς, -έης, (σφάλλω to cause to fall), prone to fall:

πλοῦς, a dangerous voyage, Acts xxvii. 9. (Plato, Polyb., Plut., al.)\*

ἐπι-σχύω; [impf. ἐπίσχυον]; **1.** trans. to give additional strength; to make stronger, (Sir. xxix. 1; Xen. oec. 11, 13). **2.** intrans. to receive greater strength, grow stronger, (1 Macc. vi. 6; Theophr., Diod.): ἐπίσχυον λέγοντες, they were the more urgent saying, i. e. they alleged the more vehemently, Lk. xxiii. 5.\*

ἐπι-σωρεύω; fut. ἐπισωρεύσω; to heap up, accumulate in piles: διδασκάλους, to choose for themselves and run after a great number of teachers, 2 Tim. iv. 3. (Plut., Athen., Artemid., al.)\*

ἐπι-ταγή, -ῆς, ἡ, (ἐπιτάσσω), an injunction, mandate, command: Ro. xvi. 26; 1 Co. vii. 25; 1 Tim. i. 1; Tit. i. 3; μετὰ πάσης ἐπιταγῆς, with every possible form of authority, Tit. ii. 15; κατ' ἐπιταγὴν, by way of command, 1 Co. vii. 6; 2 Co. viii. 8. (Sap. xiv. 16, etc.; Polyb., Diod.)\*

ἐπι-τάσσω; 1 aor. ἐπέταξα; (τάσσω); to enjoin upon, order, command, charge: absol. Lk. xiv. 22; τινί, Mk. i. 27; ix. 25; Lk. iv. 36; viii. 25; τινὶ τὸ ἀνῆκον, Philom. 8; τινὶ foll. by the inf., Mk. vi. 39; Lk. viii. 31; Acts xxiii. 2; foll. by acc. and inf. Mk. vi. 27; foll. by direct discourse, Mk. ix. 25. (Several times in Sept.; Grk. writ. fr. Hdt. down.) [SYN. see κελεύω, fin.]\*

ἐπι-τελέω, -ῶ; fut. ἐπιτελέσω; 1 aor. ἐπέτελεσα; [pres. mid. and pass. ἐπιτελοῦμαι]; **1.** to bring to an end, accomplish, perfect, execute, complete: substantively, τὸ ἐπιτελέσαι, 2 Co. viii. 11; τί, Lk. xiii. 32 [R G]; Ro. xv. 28; 2 Co. vii. 1; viii. 6, 11; Phil. i. 6; Heb. viii. 5; τὰς λατρείας, to perform religious services, discharge religious rites, Heb. ix. 6 (similarly in prof. writ., as θρησκείας, Hdt. 2, 37; ὀράς, 4, 186; θυσίαν, θυσίας, 2, 63; 4, 26; Hdian. 1. 5, 4 [2 ed. Bekk.]; λειτουργίας, Philo de som. i. § 37). Mid. (in Grk. writ. to take upon one's self: τὰ τοῦ γήρως, the burdens of old age, Xen. mem. 4, 8, 8; θάνατον, Xen. apol. 33; with the force of the act.: τί, Polyb. 1, 40, 16; 2, 58, 10) to make an end for one's self, i. e. to leave off (cf. πάντα): τῇ σαρκί, so as to give yourself up to the flesh, stop with, rest in it, Gal. iii. 3 [others take it passively here: are ye perfected in etc., cf. Meyer]. **2.** to appoint to, impose upon: τινὶ παθήματα, in pass. 1 Pet. v. 9 (τὴν δίκην, Plat. legg. 10 fin.).\*

ἐπι-τήδειος, -είας, -ειον, also -ος, -ον, [cf. W. § 11, 1], (ἐπι-τηδές, adv., enough; and this acc. to Buttmann fr. ἐπὶ τάδε [? cf. Vaniček p. 271]); **1.** fit, suitable, convenient, advantageous. **2.** needful; plur. τὰ ἐπιτήδεια esp. the necessities of life (Thuc. et sqq.): with addition of τοῦ σώματος, Jas. ii. 16.\*

ἐπι-τίθημι, 3 pers. plur. ἐπιτίθεσσι (Mt. xxiii. 4; cf. W. § 14, 1 b.; B. 44 (38); Btm. Ausf. Spr. i. p. 505; Kühner i. p. 643; [Jelf § 274; and on this and foll. forms see Veitch s. vv. τίθημι, τίθω]), impv. ἐπιτίθει (1 Tim. v. 22; see Matthiae § 210, 2 and 6; Btm. Ausf. Spr. i. p. 508; Kühner § 209, 5; [Jelf § 274 obs. 4]); impf. 3 pers. plur. ἐπιτίθουν (Acts viii. 17 R G), ἐπιτίθεσαν (ib. L T Tr WH; cf. Btm. Ausf. Spr. i. p. 509; B. 45 (39)); fut. ἐπιθήσω; 1 aor. ἐπέθηκα; 2 aor. ἐπέθην, impv. ἐπίθες (Mt. ix. 18; Gen. xlviii. 18; Judg. xviii. 19); Mid.,



[pres. ἐπιτίθεμαι]; fut. ἐπιθήσομαι; 2 aor. ἐπέθεμην; [1 aor. pass. ἐπετέθην (Mk. iv. 21 R G)]; in Sept. chiefly for יָרַךְ, יָרַשׁ and יָרַשׁ; 1. Active: **a.** to put or lay upon: τὸ ἐπὶ τι, Mt. xxiii. 4; xxvii. 29 R G L; Mk. iv. 21 R G; Lk. xv. 5; Jn. ix. [6 WH txt. Tr mrg.], 15; [xix. 2 L mrg., see below]; Acts xv. 10 [cf. W. 318 (298)]; B. 261 (224)]; xxviii. 3; τὸ ἐπὶ τινος, gen. of thing, Mt. xxvii. 29 T Tr WH; ἐν with dat. of thing, Mt. xxvii. 29 L T Tr WH; τὴν χεῖρα [or τὰς χεῖρας or χεῖρας] ἐπὶ τινα, Mt. ix. 18; Mk. viii. 25 [(WH Tr txt. ἔθηκεν)]; xvi. 18; Acts viii. 17; [ix. 17]; Rev. i. 17 Rec.; ἐπὶ τινα πλῆγας, calamities, Rev. xxi. 18 [but see b. below]; ἐπάνω τινός, Mt. xxi. 7 R G; xxvii. 37; ἐπὶ τινος, Lk. viii. 16 R G; τί τινι, Lk. xxiii. 26; Jn. xix. 2 [not L mrg., see above]; Acts xv. 28; τινὶ ὄνομα, Mk. iii. 16 sq.; τινὶ τὰς χεῖρας, Mt. xix. 13 [cf. B. 233 (201); W. 288 (270 sq.)], 15; Mk. v. 23; [viii. 23, here Tr mrg. αὐτοῦ]; Lk. iv. 40; xiii. 13; Acts vi. 6; viii. 19; xiii. 3; xix. 6; xxviii. 8; 1 Tim. v. 22; [τινὶ τὴν χεῖρα, Mk. vii. 32]; χεῖρα [R G, χεῖρας or τὰς χεῖρας L T Tr WH], Acts ix. 12; τινὶ πλῆγας, to inflict blows, lay stripes on one, Lk. x. 30; Acts xvi. 23. **b.** to add to: Rev. xxii. 18 (opp. to ἀφαιρεῖν vs. 19). **2.** Middle; **a.** to have put on, bid to be laid on; τὸ ἐπὶ τι (Xen. Cyr. 8, 2, 4): τὰ πρὸς τὴν χρεῖαν, sc. τινι, to provide one with the things needed [al. put on board sc. the ship], Acts xxviii. 10. **b.** to lay or throw one's self upon; with dat. of pers. to attack one, to make an assault on one: Acts xviii. 10; Ex. xxi. 14; xviii. 11; 2 Chr. xxiii. 13, and often in prof. writ.; cf. Kuinoel ad loc.; [W. 593 (552)]. COMP.: συν-ἐπιτίθεμαι.\*

ἐπι-τιμάω, -ᾶ; impf. 3 pers. sing. ἐπιτίμα, 3 pers. plur. ἐπιτίμων; 1 aor. ἐπέτιμήσα; Sept. for יָרַךְ; in Grk. writ. **1.** to show honor to, to honor: τινά, Hdt. 6, 39. **2.** to raise the price of: ὁ σίτος ἐπέτιμήθη, Dem. 918, 22; al. **3.** to adjudge, award, (fr. τιμὴ in the sense of merited penalty): τὴν δίκην, Hdt. 4, 43. **4.** to tax with fault, rate, chide, rebuke, reprove, censure severely, (so Thuc., Xen., Plato, Dem., al.): absol. 2 Tim. iv. 2; τινί, charge one with wrong, Lk. [ix. 55]; xvii. 3; xxiii. 40; to rebuke—in order to curb one's ferocity or violence (hence many formerly gave the word the meaning to restrain; against whom cf. Fritzsche on Matt. p. 325), Mt. viii. 26; xvii. 18; Mk. iv. 39; Lk. iv. 39, 41; viii. 24; ix. 42; Jude 9 [where Rec.<sup>ab</sup> strangely ἐπιτιμήσαι (1 aor. act. inf.) for -μήσαι (opt. 3 pers. sing.)]; or to keep one away from another, Mt. xix. 13; Lk. xviii. 15; Mk. x. 13; foll. by ἵνα (with a verb expressing the opposite of what is censured): Mt. xx. 31; Mk. x. 48; Lk. xviii. 39; with the addition of λέγων [καὶ λέγει, or the like] and direct discourse: Mk. i. 25 [T om. WH br. λέγων]; viii. 33; ix. 25; Lk. iv. 35; xxiii. 40, (cf. Ps. cv. (cvi.) 9; cxviii. (cxix.) 21; Zech. iii. 2; and the use of יָרַךְ in Nah. i. 4; Mal. iii. 11). Elsewhere in a milder sense, to admonish or charge sharply: τινί, Mt. xvi. 22; Mk. viii. 30; Lk. ix. 21 (ἐπιτιμήσας αὐτοῖς παρήγγειλεν, foll. by the inf.), xix. 39; with ἵνα added, Mt. xvi. 20 L WH txt.; Mk. viii. 30; ἵνα μὴ, Mt. xii. 16; Mk. iii. 12. [Cf. Trench § iv: Schmidt ch. 4, 11.]\*

ἐπιτιμία, -ας, ἡ, (ἐπιτιμάω), punishment (in Grk. writ. τὸ ἐπιτίμιον): 2 Co. ii. 6 [B. § 147, 29]. (Sap. iii. 10; [al.]) \* [ἐπι-το-αὐτό, Rec.<sup>st</sup> in Acts i. 15; ii. 1, etc.; see αὐτός, III. 1, and cf. Lipsius, Gramm. Unters. p. 125 sq.]

ἐπι-τρέπω; 1 aor. ἐπέτρεψα; Pass., [pres. ἐπιτρέπομαι]; 2 aor. ἐπετράπην; pf. 3 pers. sing. ἐπέτρεπται (1 Co. xiv. 34 R G); fr. Hom. down; **1.** to turn to, transfer, commit, intrust. **2.** to permit, allow, give leave: 1 Co. xvi. 7; Heb. vi. 3; τινί, Mk. v. 13; Jn. xix. 38; with an inf. added, Mt. viii. 21; xix. 8; Lk. viii. 32; ix. 59, 61; Acts xxi. 39 sq.; 1 Tim. ii. 12; and without the dat. Mk. x. 4; foll. by acc. with inf. Acts xxvii. 3 (where L T Tr WH πορευθέντι); cf. Xen. an. 7, 7, 8; Plato, legg. 5 p. 730 d. Pass. ἐπιτρέπεται τινι, with inf.: Acts xxvi. 1; xxviii. 16; 1 Co. xiv. 34.\*

[ἐπιτροπέω; (fr. Hdt. down); to be ἐπίτροπος or procurator: of Pontius Pilate in Lk. iii. 1 WH (rejected) mrg.; see their App. ad loc.\*]

ἐπι-τροπή, -ῆς, ἡ, (ἐπιτρέπω), permission, power, commission: Acts xxvi. 12. (From Thuc. down).\*

ἐπίτροπος, -ου, ὁ, (ἐπιτρέπω), univ. one to whose care or honor anything has been intrusted; a curator, guardian, (Pind. Ol. 1, 171, et al.; Philo de mundo § 7 ὁ θεὸς καὶ πατήρ καὶ τεχνίτης καὶ ἐπίτροπος τῶν ἐν οὐρανῷ τε καὶ ἐν κόσμῳ). Spec. **1.** a steward or manager of a household, or of lands; an overseer: Mt. xx. 8; Lk. viii. 3; Xen. oec. 12, 2; 21, 9; (Aristot. oec. 1, 5 [p. 1344<sup>a</sup>, 26] δούλων δὲ εἶδη δύο, ἐπίτροπος καὶ ἐργάτης). **2.** one who has the care and tutelage of children, either where the father is dead (a guardian of minors: 2 Macc. xi. 1; xiii. 2; ἐπίτροπος ὀρφάνων, Plato, legg. 6 p. 766 c.; Plut. Lyc. 3; Cam. 15), or where the father still lives (Ael. v. h. 3, 26): Gal. iv. 2.\*

ἐπι-τυχάνω; 2 aor. ἐπέτυχον; **1.** to light or hit upon any person or thing (Arsth., Thuc., Xen., Plato). **2.** to attain to, obtain: Jas. iv. 2; with gen. of thing, Heb. vi. 15; xi. 33; with acc. of thing: τοῦτο, Ro. xi. 7 (where Rec. τοῦτου). Cf. Matthiae § 328; [W. 200 (188)].\*

ἐπι-φάνω; 1 aor. inf. ἐπιφάναι (cf. Lob. ad Phryn. p. 24 sqq.; W. 89 (85); B. 41 (35); [Sept. Ps. xxx. (xxx.) 17; cxvii. (cxviii.) 27, cf. lxvi. (lxvii.) 2]); 2 aor. pass. ἐπεφάνην; fr. Hom. down; **1.** trans. to show to or upon; to bring to light. **2.** intrans. and in Pass. to appear, become visible; **a.** prop.: of stars, Acts xxvii. 20 (Theocr. 2, 11); τινί, to one, Lk. i. 79. **b.** fig. i. q. to become clearly known, to show one's self: Tit. iii. 4; τινί, Tit. ii. 11.\*

ἐπιφάνεια, -ας, ἡ, (ἐπιφάνης), an appearing, appearance, (Tertull. apparentia); often used by the Greeks of a glorious manifestation of the gods, and esp. of their advent to help; in 2 Macc. of signal deeds and events betokening the presence and power of God as helper; cf. Grimm on Macc. p. 60 sq. 75, [but esp. the thorough exposition by Prof. Abbot (on Titus ii. 13 Note B) in the Journ. Soc. Bibl. Lit. and Exegesis, i. p. 16 sq. (1882)]. In the N. T. the 'advent' of Christ,—not only that which has already taken place and by which



his presence and power appear in the saving light he has shed upon mankind, 2 Tim. i. 10 (note the word φωτίζαντος in this pass.); but also that illustrious return from heaven to earth hereafter to occur: 1 Tim. vi. 14; 2 Tim. iv. 1, 8; Tit. ii. 13 [on which see esp. Prof. Abbot u. s.]; ἡ ἐπιφάνεια (i. e. the breaking forth) τῆς παρουσίας αὐτοῦ, 2 Th. ii. 8. [Cf. Trench § xciv.]\*

ἐπιφανής, -ές, (ἐπιφαίνω), conspicuous, manifest, illustrious: Acts ii. 20 [Tdf. om.] fr. Joel ii. 31 (iii. 4); the Sept. here and in Judg. xiii. 6 [Alex.]; Hab. i. 7; Mal. i. 14 thus render the word נִרְאָה terrible, deriving it incorrectly from נִרְאָה and so confounding it with נִרְאָה.\*

ἐπι-φαύσκω (i. q. the ἐπιφώσκω of Grk. writ., cf. W. 90 (85); B. 67 (59)): fut. ἐπιφαύσω; to shine upon: τινί, Eph. v. 14, where the meaning is, Christ will pour upon thee the light of divine truth as the sun gives light to men aroused from sleep. (Job xxv. 5; xxxi. 26; [xli. 9]; Acta Thomae § 34.)\*

ἐπι-φέρω; [impf. ἐπέφερον]; 2 aor. inf. ἐπενεγκεῖν; [pres. pass. ἐπιφέρομαι]; 1. to bring upon, bring forward: αἰτίαν, of accusers (as in Hdt. 1, 26, and in Attic writ. fr. Thuc. down; Polyb. 5, 41, 3; 40, 5, 2; Joseph. antt. 2, 6, 7; 4, 8, 23; Hdian. 3, 8, 13 (6 ed. Bekk.)), Acts xxv. 18 (where L T Tr WH ἔφερον); κρίσιν, Jude 9. 2. to lay upon, to inflict: τὴν ὀργήν, Ro. iii. 5 (πληγὴν, Joseph. antt. 2, 14, 2). 3. to bring upon i. e. in addition, to add, increase: θλίψιν τοῖς δεσμοῖς, Phil. i. 16 (17) Rec., but on this pass. see ἐγείρω, 4 c.; (πῦρ ἐπιφέρειν πυρί, Philo, leg. ad Gaium § 18; [cf. W. § 52, 4, 7]). 4. to put upon, cast upon, impose, (φάρμακον, Plat. ep. 8 p. 354 b.): τὶ ἐπὶ τινα, in pass., Acts xix. 12, where L T Tr WH ἀποφέρεισθαι, q. v.\*

ἐπι-φωνέω, -ῶ; [impf. ἐπεφώνουν]; to call out to, shout: foll. by direct disc., Lk. xxiii. 21; Acts xii. 22; foll. by the dat. of a pers., Acts xxii. 24; τί, Acts xxi. 34 L T Tr WH. [(Soph. on).]\*

ἐπι-φώσκω; [impf. ἐπέφωσκον]; to grow light, to dawn [cf. B. 68 (60)]: Lk. xxiii. 54; foll. by εἰς, Mt. xxviii. 1, on which see εἰς, A. II. 1.\*

ἐπι-χειρέω, -ῶ; impf. ἐπέχειρουν; 1 aor. ἐπεχείρησα; (χείρ); 1. prop. to put the hand to (Hom. Od. 24, 386, 395). 2. often fr. Hdt. down, to take in hand, undertake, attempt, (anything to be done), foll. by the inf.: Lk. i. 1; Acts ix. 29; xix. 13; (2 Macc. ii. 29; vii. 19). Grimm treats of this word more at length in the Jahrb. f. deutsche Theol. for 1871, p. 36 sq.\*

ἐπι-χέω; fr. Hom. down; to pour upon: τί, Lk. x. 34 (sc. ἐπὶ τὰ τραύματα; Gen. xxviii. 18; Lev. v. 11).\*

ἐπι-χορηγέω, -ῶ; 1 aor. impv. ἐπιχορηγήσατε; Pass., [pres. ἐπιχορηγοῦμαι]; 1 fut. ἐπιχορηγήσεται; (see χορηγέω); to supply, furnish, present, (Germ. darreichen): τινί τι, 2 Co. ix. 10; Gal. iii. 5; i. q. to show or afford by deeds: τὴν ἀρετήν, 2 Pet. i. 5; in pass., εἶσδος, furnished, provided, 2 Pet. i. 11; Pass. to be supplied, ministered unto, assisted, (so the simple χορηγεῖσθαι in Xen. rep. Athen. 1, 13; Polyb. 3, 75, 3; 4, 77, 2; 9, 44, 1; Sir. xlv. 6; 3 Macc. vi. 40): Col. ii. 19, where Vulg. subministratum. (Rare in prof. writ. as Dion. Hal. 1,

42; Phal. ep. 50; Diog. Laërt. 5, 67; [Alex. Aphr. probl. 1, 81].)\*

ἐπι-χορηγία, -ας, ἡ, (ἐπιχορηγέω, q. v.), (Vulg. subministratio), a supplying, supply: Eph. iv. 16; Phil. i. 19. (Eccl. writers.)\*

ἐπι-χρίω: 1 aor. ἐπέχρισα; to spread on, anoint: τὶ ἐπὶ τι, anything upon anything, Jn. ix. 6 [WH txt. Tr mrg. ἐπέθηκεν]; τί, to anoint anything (sc. with anything), ibid. 11. (Hom. Od. 21, 179; Lcian. hist. scrib. 62.)\*

ἐπι-οικοδομέω, -ῶ; 1 aor. ἐπακοδόμησα, and without augm. ἐποικοδόμησα (1 Co. iii. 14 T Tr WH; cf. Tdf.'s note on Acts vii. 47, [see οἰκοδομέω]); Pass., pres. ἐποικοδομοῦμαι; 1 aor. pterp. ἐποικοδομηθέντες; in the N. T. only in the fig. which likens a company of Christian believers to an edifice or temple; to build upon, build up, (Vulg. superaedifico); absol. [like our Eng. build up] viz. 'to finish the structure of which the foundation has already been laid,' i. e. in plain language, to give constant increase in Christian knowledge and in a life conformed thereto: Acts xx. 32 (where L T Tr WH οἰκοδ. [Vulg. aedifico]); 1 Co. iii. 10; (1 Pet. ii. 5 Tdf.); ἐπὶ τὸν θεμέλιον, 1 Co. iii. 12; τί, ibid. 14; ἐν Χριστῷ, with the pass., in fellowship with Christ to grow in spiritual life, Col. ii. 7; ἐποικοδομηθ. ἐπὶ θεμελίῳ τῶν ἀποστόλων, on the foundation laid by the apostles, i. e. (dropping the fig.) gathered together into a church by the apostles' preaching of the gospel, Eph. ii. 20; ἐποικοδομεῖν αὐτὸν τῇ πίστει, Jude 20, where the sense is, 'resting on your most holy faith as a foundation, make progress, rise like an edifice higher and higher.' (Thuc., Xen., Plato, al.)\*

ἐπι-οκέλλω: 1 aor. ἐπόκειλα; to drive upon, strike against: τὴν ναῦν [i. e. to run the ship ashore], Acts xxvii. 41 R G; see ἐπικέλλω. (Hdt. 6, 16; 7, 182; Thuc. 4, 26.)\*

ἐπι-ονομάζω; [pres. pass. ἐπονομάζομαι]; fr. Hdt. down; Sept. for ὀνομαζω; to put a name upon, name; Pass. to be named: Ro. ii. 17; cf. Fritzsche ad loc.\*

ἐπι-οπτέω [ptep. 1 Pet. ii. 12 L T Tr WH]; 1 aor. pterp. ἐποπτεύσαντες; 1. to be an overseer (Homer, Hesiod). 2. univ. to look upon, view attentively; to watch (Aeschyl., Dem., al.): τί, 1 Pet. iii. 2; ἐκ τίνος, sc. τὴν ἀναστροφὴν, 1 Pet. ii. 12.\*

ἐπόπτης, -ου, ὁ, (fr. unused ἐπόπτω); 1. an overseer, inspector, see ἐπίσκοπος; (Aeschyl., Pind., al.; of God, in 2 Macc. iii. 39; vii. 35; 3 Macc. ii. 21; Add. to Esth. v. 1; ἀνθρωπίνων ἔργων, Clem. Rom. 1 Cor. 59, 3). 2. a spectator, eye-witness of anything: so in 2 Pet. i. 16; inasmuch as those were called ἐπόπται by the Grks. who had attained to the third [i. e. the highest] grade of the Eleusinian mysteries (Plut. Alcib. 22, and elsewh.), the word seems to be used here to designate those privileged to be present at the heavenly spectacle of the transfiguration of Christ.\*

ἔπος, -εος, (-ους), τό, a word: ὡς ἔπος εἰπεῖν (see εἶπον, 1 a. p. 181\*), Heb. vii. 9.\*

[Syn. ἔπος seems primarily to designate a word as an articulate manifestation of a mental state, and so to differ from ῥῆμα (q. v.), the mere vocable; for its relation to λόγος see λόγος I. 1.]



ἐπουράνιος, -ον, (οὐράνιος), prop. existing in or above heaven, heavenly; 1. existing in heaven: ὁ πατήρ ἐπουράνιος, i. e. God, Mt. xviii. 35 Rec. (θεοί, θεός, Hom. Od. 17, 484; Il. 6, 131, etc.; 3 Macc. vi. 28; vii. 6); οἱ ἐπουράνιοι the heavenly beings, the inhabitants of heaven, (Leian. dial. deor. 4, 3; of the gods, in Theocr. 25, 5): of angels, in opp. to ἐπίγειοι and καταχθόνιοι, Phil. ii. 10; Ignat. ad Trall. 9, [cf. Polyc. ad Philipp. 2]; σώματα, the bodies of the stars (which the apostle, acc. to the universal ancient conception, seems to have regarded as animate [cf. Bp. Lghtft. on Col. p. 376; Gfrörer, Philo etc. 2te Aufl. p. 349 sq.; Siegfried, Philo von Alex. p. 306; yet cf. Mey. ed. Heinrici ad loc.], cf. Job xxxviii. 7; Enoch xviii. 14 sqq.) and of the angels, 1 Co. xv. 40; ἡ βασιλεία ἡ ἐπουρ. (on which see p. 97), 2 Tim. iv. 18; substantially the same as ἡ πατρίς ἡ ἐπουρ. Heb. xi. 16 and Ἱερουσαλὴμ ἐπουρ. xii. 22; κλήσις, a calling made (by God) in heaven, Heb. iii. 1 [al. would include a ref. to its end as well as to its origin; cf. Lünem. ad loc.], cf. Phil. iii. 14 [Bp. Lghtft. cites Philo, plant. Noë § 6]. The neut. τὰ ἐπουράνια denotes [cf. W. § 84, 2] a. the things that take place in heaven, i. e. the purposes of God to grant salvation to men through the death of Christ: Jn. iii. 12 (see ἐπίγειος). b. the heavenly regions, i. e. heaven itself, the abode of God and angels: Eph. i. 3, 20 (where Lchm. txt. οὐρανοῖς); ii. 6; iii. 10; the lower heavens, or the heaven of the clouds, Eph. vi. 12 [cf. B. D. Am. ed. s. v. Air]. c. the heavenly temple or sanctuary: Heb. viii. 5; ix. 23. 2. of heavenly origin and nature: 1 Co. xv. 48 sq. (opp. to χοϊκός); ἡ δωρεὰ ἡ ἐπουρ. Heb. vi. 4.\*

ἐπτά, οἱ, αἱ, τὰ, seven: Mt. xii. 45; xv. 34; Mk. viii. 5 sq.; Lk. ii. 36; Acts vi. 3, etc.; often in the Apocalypse; οἱ ἐπτά, sc. διάκονοι, Acts xxi. 8. In Mt. xviii. 22 it is joined (instead of ἐπτάκις) to the numeral adv. ἑβδομηκοντάκις, in imitation of the Hebr. עֶבְרֹשׁ, Ps. cxviii. (cxix.) 164; Prov. xxiv. 16; [see ἑβδομηκοντάκις, and cf. Keil, Com. on Mt. i. c.].

ἐπτάκις, (ἐπτά), seven times: Mt. xviii. 21 sq.; Lk. xvii. 4. [(Pind., Arstph., al.)]\*

ἐπτακισ-χίλιοι, -αι, -α, seven thousand: Ro. xi. 4. [(Hdt.)]\*

ἐπω, see εἶπον.

Ἐραστός, -ου, ὁ, Erastus, (ἐραστός beloved, [cf. Chandler § 325; Lipsius, Gram. Untersuch. p. 30]), the name of two Christians: 1. the companion of the apostle Paul, Acts xix. 22; 2. the city treasurer of Corinth, Ro. xvi. 23. Which of the two is meant in 2 Tim. iv. 20 cannot be determined.\*

ἐραυνάω, a later and esp. Alexandrian [cf. Sturz, Dial. Maced. ed. Alex. p. 117] form for ἐρευνάω, q. v. Cf. Tdf. ed. 7 min. Proleg. p. xxxvii.; [ed. maj. p. xxxiv.; esp. ed. 8 Proleg. p. 81 sq.]; B. 58 (50).

ἐργάζομαι; depon. mid.; impf. ἐργαζόμεν (ἡργαζόμεν, Acts xviii. 3 L T Tr WH; [so elsewh. at times; this var. in augm. is found in the aor. also]; cf. W. § 12, 8; B. 33 (29 sq.); Steph. Thesaur. iii. 1970 c.; [Curtius, Das Verbum, i. 124; Cramer, Anecd. 4, 412; Veitch s. v.]); 1 aor. ἐργασάμην (ἡργασ. Mt. xxv. 16; [xxvi. 10]; Mk.

xiv. 6, in T WH, [add, 2 Jn. 8 WH and Hebr. xi. §3 T Tr WH; cf. reff. as above]); pf. ἐργασμαι, in a pass. sense [cf. W. § 38, 7 e.], Jn. iii. 21, as often in Grk. writ. [cf. Veitch s. v.]; (ἐργον); Sept. for עָבַד, עָבַד, sometimes for עָבַד; 1. absol. a. to work, labor, do work: it is opp. to inactivity or idleness, Lk. xiii. 14; Jn. v. 17; ix. 4; 2 Th. iii. 10; with addition of ταῖς χερσί, 1 Co. iv. 12; 1 Th. iv. 11; with acc. of time: νύκτα καὶ ἡμέραν, 2 Th. iii. 8 [but L txt. T Tr WH the gen., as in 1 Th. ii. 9 (see ἡμέρα, 1 a.); cf. W. § 30, 11 and Ellic. on 1 Tim. v. 5]; with the predominant idea of working for pay, Mt. xxi. 28 (ἐν τῷ ἀμπελῶνι); Acts xviii. 3; 1 Co. ix. 6; 2 Th. iii. 12; acc. to the conception characteristic of Paul, ὁ ἐργαζόμενος he that does works conformed to the law (Germ. der Werkhätige): Ro. iv. 4 sq. b. to trade, to make gains by trading, (cf. our "do business"): ἐν τιμ, with a thing, Mt. xxv. 16 (often so by Dem.). 2. trans. a. (to work i. e.) to do, work out: τί, Col. iii. 23; 2 Jn. 8 (with which [acc. to reading of L T Tr txt.] cf. 1 Co. xv. 58 end); μηδέν, 2 Th. iii. 11; ἔργον, Acts xiii. 41 (ἔγδ' ἔγδ', Hab. i. 5); ἔργον καλὸν εἰς τινα, Mt. xxvi. 10; ἐν τιμ (dat. of pers. [cf. W. 218 (205)]), Mk. xiv. 6 [Rec. εἰς ἐμέ]; ἔργα, wrought, pass., Jn. iii. 21; τὰ ἔργα τοῦ θεοῦ, what God wishes to be done, Jn. vi. 28; ix. 4; τοῦ κυρίου, to give one's strength to the work which the Lord wishes to have done, 1 Co. xvi. 10; τὸ ἀγαθόν, [Ro. ii. 10]; Eph. iv. 28; πρὸς τινα, Gal. vi. 10; κακὸν τινί τι, Ro. xiii. 10 (τινί τι is more com. in Grk. writ. [Kühner § 411, 5]); τί εἰς τινα, 3 Jn. 5. with acc. of virtues or vices, (to work i. e.) to exercise, perform, commit: δικαιοσύνην, Acts x. 35; Heb. xi. 33, (Ps. xiv. (xv.) 2; Zeph. ii. 3); τὴν ἀνομίαν, Mt. vii. 23 (Ps. v. 6 and often in Sept.); ἀμαρτίαν, Jas. ii. 9. σημεῖον, bring to pass, effect, Jn. vi. 30; τὰ ἱερά, to be busied with the holy things i. e. to administer those things that pertain to worship, which was the business of priests and among the Jews of the Levites also, 1 Co. ix. 13; τὴν θάλασσαν lit. work the sea (mare exerceo, Justin. hist. 43, 3) i. e. to be employed on [cf. "do business on," Ps. cvii. 23] and make one's living from it, Rev. xviii. 17 (so of sailors and fishermen also in native Grk. writ., as Aristot. probl. 38, 2 [p. 966<sup>b</sup>, 26]; Dion. Hal. antt. 3, 46; App. Punic. 2; [Leian. de elect. 5; W. 223 (209)]). to cause to exist, produce: τί, so (for R G κατεργά(ε)ται) 2 Co. vii. 10 L T Tr WH; Jas. i. 20 L T Tr WH. b. to work for, earn by working, to acquire, (cf. Germ. erarbeiten): τὴν βρῶσιν, Jn. vi. 27 (χρήματα, Hdt. 1, 24; τὰ ἐπιτήδεια, Xen. mem. 2, 8, 2; Dem. 1358, 12; ἀργύριον, Plato, Hipp. maj. p. 282 d.; βίον, Andoc. myst. [18, 42] 144 Bekk.; θησαυρούς, Theodot. Prov. xxi. 6; βρώμα, Palaeph. 21, 2; al.); acc. to many interpreters also 2 Jn. 8; but see 2 a. above. [COMP.: κατ-, περι-, προσ-εργάζομαι.]\*

ἐργασία, -ας, ἡ, (ἐργάζομαι); 1. i. q. τὸ ἐργάζεσθαι, a working, performing: ἀκαθαρσίας, Eph. iv. 19. 2. work, business: Acts xix. 25 (Xen. oec. 6, 8 et al.). 3. gain got by work, profit: Acts xvi. 19; παρέχειν ἐργασίαν τινί, ib. 16; xix. 24 [yet al. refer this to 2 above];



(Xen. mem. 3, 10, 1; cyneg. 3, 3; Polyb. 4, 50, 3). 4. *endeavor, pains*, [A. V. *diligence*]: *δίδωμι ἐργασίαν*, after the Latinism *operam do*, Lk. xii. 58 (Hermog. de invent. 3, 5, 7).\*

**ἐργάτης**, -ου, ὁ, (*ἐργάζομαι*); 1. as in Grk. writ. *a workman, a laborer*: usually one who works for hire, Mt. x. 10; Lk. x. 7; 1 Tim. v. 18; esp. an agricultural laborer, Mt. ix. 37 sq.; xx. 1 sq. 8; Lk. x. 2; Jas. v. 4, (Sap. xvii. 16); those whose labor artificers employ [i. e. *workmen* in the restricted sense], Acts xix. 25 (opp. to τοῖς τεχνίταις [A. V. *craftsmen*], ib. 24, cf. Bengel ad loc.; those who as teachers labor to propagate and promote Christianity among men: 2 Co. xi. 13; Phil. iii. 2; 2 Tim. ii. 15, cf. Mt. ix. 37 sq.; Lk. x. 2. 2. *one who does, a worker, perpetrator*: τῆς ἀδικίας, Lk. xiii. 27 (τῆς ἀνομίας, 1 Macc. iii. 6; τῶν καλῶν καὶ σεμνῶν, Xen. mem. 2, 1, 27).\*

**ἔργον**, -ου, τό, anciently *ἑρργον*, (Germ. *Werk*, [Eng. *work*; cf. Vaníček p. 922]); Sept. for עֲבָדָה, עֲבָדָה and countless times for עֲבָדָה and עֲשָׂה; *work* i. e. 1. *business, employment, that with which any one is occupied*: Mk. xiii. 34 (διδόναι τι πρὸς τὸ ἔργον αὐτοῦ); Acts xiv. 26 (πληροῦν); 1 Tim. iii. 1; thus of the work of salvation committed by God to Christ: δίδοναι and τελειοῦν, Jn. xvii. 4; of the work to be done by the apostles and other Christian teachers, as well as by the presiding officers of the religious assemblies, Acts xiii. 2; xv. 38; 1 Th. v. 13; Phil. i. 22; τὸ ἔργον τινός, gen. of the subj., the work which one does, service which one either performs or ought to perform, 1 Th. v. 13; ἔργον ποιεῖν τινος to do the work of one (i. e. incumbent upon him), εὐαγγελιστοῦ, 2 Tim. iv. 5; τὸ ἔργον τινός i. e. assigned by one and to be done for his sake: τὸ ἔργον τοῦ θεοῦ τελειοῦν, used of Christ, Jn. iv. 34; (τοῦ) Χριστοῦ (WH txt. Tr mrg. κυρίου), Phil. ii. 30; τοῦ κυρίου, 1 Co. xv. 58; xvi. 10; with gen. of thing, εἰς ἔργον διακονίας, Eph. iv. 12, which means either to the work in which the ministry consists, the work performed in undertaking the ministry, or to the execution of the ministry. of that which one undertakes to do, *enterprise, undertaking*: Acts v. 38 (Deut. xv. 10; Sap. ii. 12). 2. *any product whatever, any thing accomplished by hand, art, industry, mind*, (i. q.ποίημα, κτίσμα): 1 Co. iii. 13-15; with the addition of τῶν χειρῶν, things formed by the hand of man, Acts vii. 41; of the works of God visible in the created world, Heb. i. 10, and often in Sept.; τὰ ἐν τῇ γῇ ἔργα, the works of nature and of art (Bengel), 2 Pet. iii. 10; of the arrangements of God for men's salvation: Acts xv. 18 Rec.; τὸ ἔργ. τοῦ θεοῦ what God works in man, i. e. a life dedicated to God and Christ, Ro. xiv. 20; to the same effect, substantially, ἔργον ἀγαθόν, Phil. i. 6 (see ἀγαθός, 2); τὰ ἔργα τοῦ διαβόλου, sins and all the misery that springs from them, 1 Jn. iii. 8. 3. *an act, deed, thing done*: the idea of working is emphasized in opp. to that which is less than work, Jas. i. 25; Tit. i. 16; τὸ ἔργον is distinguished fr. ὁ λόγος: Lk. xxiv. 19; Ro. xv. 18; 2 Co. x. 11; Col. iii. 17; 2 Th. ii. 17; 1 Jn. iii. 18, (Sir. iii. 8); plur. ἐν λόγοις καὶ ἐν ἔργοις, Acts vii. 22 (4 Macc. v. 38 (37); for the same or similar contrasts, com. in Grk.

writ., see Fritzsche on Rom. iii. p. 268 sq.; Bergler on Alciph. p. 54; Bornemann and Kühner on Xen. mem. 2, 3, 6; Passow s. v. p. 1159; [L. and S. s. v. I. 4; Lob. Paralip. pp. 64 sq., 525 sq.]. ἔργα is used of the acts of God—both as creator, Heb. iv. 10; and as governor, Jn. ix. 3; Acts xiii. 41; Rev. xv. 3; of sundry signal acts of Christ, to rouse men to believe in him and to accomplish their salvation: Mt. xi. 2 [cf. ἔργα τῆς σοφίας ib. 19 T WH Tr txt.], and esp. in the Gosp. of John, as v. 20, 36; vii. 3; x. 38; xiv. 11 sq.; xv. 24, (cf. Grimm, Instit. theol. dogmat. p. 63, ed. 2); they are called τὰ ἔργα τοῦ πατρὸς, i. e. done at the bidding and by the aid of the Father, Jn. x. 37; ix. 3 sq., cf. x. 25, 32; xiv. 10; καλὰ, as beneficent, Jn. x. 32 sq.; and connected with the verbs δεικνύναι, ποιεῖν, ἐργάζεσθαι, τελειοῦν. ἔργα is applied to the conduct of men, measured by the standard of religion and righteousness,—whether bad, Mt. xxiii. 3; Lk. xi. 48; Jn. iii. 20; Rev. ii. 6; xvi. 11, etc.; or good, Jn. iii. 21; Jas. ii. 14, 17 sq. 20-22, 24-26; iii. 13; Rev. ii. 5, 9 [Rec.], 19; iii. 8; νόμος ἔργων, the law which demands good works, Ro. iii. 27; with a suggestion of toil, or struggle with hindrances, in the phrase καταπαύειν ἀπὸ τῶν ἔργων αὐτοῦ, Heb. iv. 10; to recompense one κατὰ τὰ ἔργα αὐτοῦ, Ro. ii. 6; 2 Tim. iv. 14; Rev. ii. 23 (Ps. lxi. (lxii.) 13), cf. 2 Co. xi. 15; Rev. xviii. 6; xx. 12 sq.; the sing. τὸ ἔργον is used collectively of an aggregate of actions (Germ. *das Handeln*), Jas. i. 4; τινός, gen. of pers. and subj., his whole way of feeling and acting, his aims and endeavors: Gal. vi. 4; 1 Pet. i. 17; Rev. xxii. 12; τὸ ἔργον τοῦ νόμου, the course of action demanded by the law, Ro. ii. 15. With epithets: ἀγαθὸν ἔργον, i. e. either *a benefaction*, 2 Co. ix. 8; plur. Acts ix. 36; or every *good work* springing from piety, Ro. ii. 17; Col. i. 10; 2 Th. ii. 17; Tit. i. 16; 2 Tim. ii. 21; iii. 17; Heb. xiii. 21 [T WH om. ἔργ.]; plur. Eph. ii. 10; or *what harmonizes with the order of society*, Ro. xiii. 3; Tit. iii. 1; ἔργον καλόν, *a good deed, noble action*, (see καλός, b. and c.): Mt. xxvi. 10; Mk. xiv. 6; plur. (often in Attic writ.), Mt. v. 16; 1 Tim. v. 10, 25; vi. 18; Tit. ii. 7; iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12; τὰ ἔργα τὰ ἐν δικαιοσύνῃ equiv. to τὰ δίκαια, Tit. iii. 5; τὰ ἔργα τοῦ θεοῦ, the works required and approved by God, Jn. vi. 28 (Jer. xxxi. (xlvi.) 10; 1 Esdr. vii. 9, 15), in the same sense ἔργα μου i. e. of Christ, Rev. ii. 26; ἔργον πίστεως, wrought by faith, the course of conduct which springs from faith, 1 Th. i. 3; 2 Th. i. 11; ἔργα ἁγίας μετανοίας, Acts xxvi. 20; ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ, Rev. iii. 2; ἔργα πονηρά, Col. i. 21; 2 Jn. 11, cf. Jn. iii. 19; vii. 1; 1 Jn. iii. 12; ἔργα νεκρά, works devoid of that life which has its source in God, works so to speak *unwrought*, which at the last judgment will fail of the approval of God and of all reward: Heb. vi. 1; ix. 14; ἀκαρπα, Eph. v. 11 (ἄχρηστα, Sap. iii. 11; the wicked man μετὰ τῶν ἔργων αὐτοῦ συναπολείται, Barn. ep. 21, 1); ἄνομα, 2 Pet. ii. 8; ἔργα ἀσεβείας, Jude 15; τοῦ σκότους, done in darkness, Ro. xiii. 12; Eph. v. 11; [opp. to ἔργ. τοῦ φωτός, Ro. xiii. 12 L mrg.];—in Paul's writ. ἔργα νόμου, works demanded by and agreeing with the law (cf. Wieseler,



Com. üb. d. Br. an d. Gal. p. 194 sqq.): Ro. iii. 20, 28; ix. 32 Rec.; Gal. ii. 16; iii. 2, 5, 10; and simply ἔργα: Ro. iv. 2, 6; ix. 12 (11); ib. 32 G L T Tr WH; xi. 6; Eph. ii. 9; 2 Tim. i. 9, (see δικαίωσ, 3 b.). τὰ ἔργα τινὸς ποιεῖν, to do works the same as or like to those of another, to follow in action another's example: Abraham's, Jn. viii. 39; that of the devil, Jn. viii. 41.

ἐρεθίζω; 1 aor. ἠρέθισα; (ἐρέθω to excite); to stir up, excite, stimulate: τινά, in a good sense, 2 Co. ix. 2; as com. in Grk. writ. fr. Hom. down, in a bad sense, to provoke: Col. iii. 21, where Lchm. παροργίζετε.\*

ἐρεῖδω to fix, prop firmly; intrans., 1 aor. ptep. ἐρείσασα (ἡ πρῶρα), stuck [R. V. struck], Acts xxvii. 41. (From Hom. down.)\*

ἐρεύνομαι: fut. ἐρεύξομαι; 1. to spit or spue out, (Hom.). 2. to be emptied, discharge itself, used of streams (App. Mithr. c. 103); with the acc. to empty, discharge, cast forth, of rivers and waters: Lev. xi. 10 Sept. 3. by a usage foreign to classic Greek [W. 23 (22 sq.)], to pour forth words, to speak out, utter: Mt. xiii. 35 (Ps. lxxvii. (lxxviii.) 2; cf. xviii. (xix.) 3; exliv. 7 [Alex.]). The word is more fully treated of by Lobeck ad Phryn. p. 63; [cf. Rutherford, New Phryn. p. 138].\*

ἐρευνάω, -ῶ; 1 aor. impv. ἐρευνήσον; (ἡ ἔρευνα a search); fr. Hom. down; to search, examine into: absol. Jn. vii. 52; τί, Jn. v. 39; Ro. viii. 27; 1 Co. ii. 10; Rev. ii. 23 with which passage cf. Jer. xi. 20; xvii. 10; xx. 12; foll. by an indir. quest. 1 Pet. i. 11 (2 S. x. 3; Prov. xx. 27). The form ἐπαννάω (q. v. in its place) T Tr WH have received everywhere into the text, but Lchm. only in Rev. ii. 23. [COMP.: ἐξ-ερευνάω.]\*

ἐρημία, -ας, ἡ, (ἐρημος), a solitude, an uninhabited region, a waste: Mt. xv. 33; Mk. viii. 4; Heb. xi. 38; opp. to πόλις, 2 Co. xi. 26, as in Joseph. antt. 2, 3, 1.\*

ἐρημος, -ον, (in classic Grk. also -ος, -η, -ον, cf. W. § 11, 1; [B. 25 (23)]; on its accent cf. Chandler §§ 393, 394; W. 52 (51)); 1. adj. solitary, lonely, desolate, uninhabited: of places, Mt. xiv. 13, 15; Mk. i. 35; vi. 32; Lk. iv. 42; ix. 10 [R G L], 12; Acts i. 20, etc.; ἡ ὁδός, leading through a desert, Acts viii. 26 (2 S. ii. 24 Sept.), see Πάζα, sub fin. of persons: deserted by others; deprived of the aid and protection of others, esp. of friends, acquaintances, kindred; bereft; (so often by Grk. writ. of every age, as Aeschyl. Ag. 862; Pers. 734; Arstph. pax 112; ἐρημός τε καὶ ὑπὸ πάντων καταλειφθείς, Hdian. 2, 12, 12 [7 ed. Bekk.]; of a flock deserted by the shepherd, Hom. Il. 5, 140): γυνή, a woman neglected by her husband, from whom the husband withholds himself, Gal. iv. 27, fr. Is. liv. 1; of Jerusalem, bereft of Christ's presence, instruction and aid, Mt. xxiii. 38 [L and WH txt. om.]; Lk. xiii. 35 Rec.; cf. Bleek, Erklär. d. drei ersten Evv. ii. p. 206, (cf. Bar. iv. 19; Add. to Esth. viii. 27 (vi. 13); 2 Macc. viii. 35). 2. subst. ἡ ἐρημος, sc. χώρα; Sept. often for כְּדָר; a desert, wilderness, (Hdt. 3, 102): Mt. xxiv. 26; Rev. xii. 6, 14; xvii. 3; αἱ ἐρημοί, desert places, lonely regions: Lk. i. 80; v. 16; xviii. 29. an uncultivated region fit for pasture, Lk. xv. 4. used of the desert of Judæa [cf. W. § 18, 1], Mt. iii. 1; Mk. i. 3 sq.;

Lk. i. 80; iii. 2, 4; Jn. i. 23; of the desert of Arabia, Acts vii. 30, 36, 38, 42, 44; 1 Co. x. 5; Heb. iii. 8, 17. Cf. Win. RWB. s. v. Wüste; Furrer in Schenkel v. 680 sqq.; [B. D. s. vv. Desert and Wilderness (Am. ed.)].

ἐρημόω, -ῶ: Pass., [pres. 3 pers. sing. (cf. B. 38 (33)) ἐρημοῦται]; pf. ptep. ἡρημώμενος; 1 aor. ἡρημώθη; (ἐρημος); fr. Hdt. down; Sept. usually for רָרַךְ, רָרַךְ, רָרַךְ; to make desolate, lay waste; in the N. T. only in the Pass.: πόλιν, Rev. xviii. 19; to ruin, bring to desolation: βασιλείαν, Mt. xii. 25; Lk. xi. 17; to reduce to naught: πλοῦτον, Rev. xviii. 17 (16); ἡρημώμενην καὶ γυμνὴν ποιεῖν τινα, to despoil one, strip her of her treasures, Rev. xvii. 16.\*

ἐρήμωσις, -εως, ἡ, (ἐρημός), a making desolate, desolation: Mt. xxiv. 15; Mk. xiii. 14; Lk. xxi. 20; see βδέλυγμα, c. (Arr. exp. Alex. 1, 9, 13; Sept. several times for רָרַךְ, רָרַךְ, etc.)\*

ἐρίζω: [fut. ἐρίσω, cf. B. 37 (32)]; (ἐρις); to wrangle, engage in strife, (Lat. *rixari*): Mt. xii. 19, where by the phrase οὐκ ἐρίσει the Evangelist seems to describe the calm temper of Jesus in contrast with the vehemence of the Jewish doctors wrangling together about tenets and practices. [(From Hom. down.)]\*

ἐριθεία (not ἐρίθεια, cf. W. § 6, 1 g.; [Chandler § 99]) [-θία WH; see I, i and Tdf. Proleg. p. 88], -είας, ἡ, (ἐριθεύω to spin wool, work in wool, Heliod. 1, 5; Mid. in the same sense, Tob. ii. 11; used of those who electioneer for office, courting popular applause by trickery and low arts, Aristot. polit. 5, 3; the verb is derived from ἐριθος working for hire, a hireling; fr. the Maced. age down, a spinner or weaver, a worker in wool, Is. xxxviii. 12 Sept.; a mean, sordid fellow), electioneering or intriguing for office, Aristot. pol. 5, 2 and 3 [pp. 1302<sup>b</sup>, 4 and 1303<sup>a</sup>, 14]; hence, apparently, in the N. T. a courting distinction, a desire to put one's self forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness: Jas. iii. 14, 16; κατ' ἐριθείαν, Phil. ii. 3; Ignat. ad Philadelph. § 8; οἱ ἐξ ἐριθείας (see ἐκ, II. 7), Phil. i. 16 (17) [yet see ἐκ, II. 12 b.]; i. q. contending against God, Ro. ii. 8 [yet cf. Mey. (ed. Weiss) ad loc.]; in the plur. αἱ ἐριθείαι [W. § 27, 3; B. § 123, 2]: 2 Co. xii. 20; Gal. v. 20. See the very full and learned discussion of the word by Fritzsche in his Com. on Rom. i. p. 143 sq.; [of which a summary is given by Ellic. on Gal. v. 20. See further on its derivation, Lobeck, Path.-Proleg. p. 365; cf. W. 94 (89)].\*

ἐρίον, -ον, τό, (dimin. of τὸ ἔρος or εἶρος), wool: Heb. ix. 19; Rev. i. 14. [From Hom. down.]\*

ἐρις, -ιδος, ἡ, acc. ἐριν (Phil. i. 15), pl. ἐριδες (1 Co. i. 11) and ἐρεις (2 Co. xii. 20 [R G Tr txt.; Gal. v. 20 R G WH mrg.]; Tit. iii. 9 [R G L Tr]; see [WH. App. p. 157]; Lob. ad Phryn. p. 326; Matthiae § 80 note 8; Btm. Ausf. Spr. p. 191 sq.; [W. 65 (63); B. 24 (22)]); contention, strife, wrangling: Ro. i. 29; xiii. 13; 1 Co. i. 11; iii. 3; 2 Co. xii. 20; Gal. v. 20; Phil. i. 15; 1 Tim. vi. 4; Tit. iii. 9. [From Hom. down.]\*

ἐρίφιον, -ον, τό, and ἐρίφος, -ον, ὁ, a kid, a young goat: Mt. xxv. 32 sq.; Lk. xv. 29. [Ath. 14, p. 661 b.]\*



Ἑρμᾶς, acc. Ἑρμᾶν [cf. B. 20 (18)], ὁ, (Doric for Ἑρμῆς), *Hermas*, a certain Christian (whom Origen and others thought to be the author of the book entitled "The Shepherd" [cf. *Salmon* in Dict. of Chris. Biog. s. v. *Hermas* 2]): Ro. xvi. 14.\*

ἑρμηνεία [WH -νία; see I, ι, -ας, ἡ, (ἑρμηνεύω), *interpretation* (of what has been spoken more or less obscurely by others): 1 Co. xii. 10 [L txt. διερμ. q. v.]; xiv. 26. [From Plato down].\*

ἑρμηνευτής, -οῦ, ὁ, (ἑρμηνεύω, q. v.), *an interpreter*: 1 Co. xiv. 28 L Tr WH mrg. (Plat. politic. p. 290 c.; for ἑρμηνεύς in Gen. xlii. 23.).\*

ἑρμηνεύω: [pres. pass. ἑρμηνεύομαι]; (fr. Ἑρμῆς, who was held to be the god of speech, writing, eloquence, learning); 1. *to explain in words, expound*: [Soph., Eur., Xen., Plato, al. 2. *to interpret*, i. e. to translate what has been spoken or written in a foreign tongue into the vernacular (Xen. an. 5, 4, 4): Jn. i. 38 (39) R G T, 42 (43); ix. 7; Heb. vii. 2. (2 Esdr. iv. 7 for עֲרִמְיָה.) [COMP.: δι-, μεθ-ερμηνεύω].\*

Ἑρμῆς, acc. Ἑρμῆν, ὁ, prop. name, *Hermes*; 1. a Greek deity called by the Romans *Mercurius* (*Mercury*): Acts xiv. 12. 2. a certain Christian: Ro. xvi. 14.\*

Ἑρμογένης, [i. e. born of Hermes; Tdf. Ἑρμογ., -ους, ὁ, *Hermogenes*, a certain Christian: 2 Tim. i. 15.\*

ἑρπετόν, -οῦ, τό, (fr. ἑρπω to creep, crawl, [Lat. *serpo*; hence serpent, and fr. same root, reptile; Vaniček p. 1030 sq.]), *a creeping thing, reptile*; by prof. writ. used chiefly of serpents; in Hom. Od. 4, 418; Xen. mem. 1, 4, 11 an animal of any sort; in bibl. Grk. opp. to quadrupeds and birds, Acts x. 12; xi. 6; Ro. i. 23; and to marine animals also, Jas. iii. 7; on this last pass. cf. Gen. ix. 3. (Sept. for עֲרִמְיָה and עֲרִמְיָה.)\*

ἐρυθρός, -ά, -όν, *red*; fr. Hom. down; in the N. T. only in the phrase ἡ ἐρυθρὰ θάλασσα *the Red Sea* (fr. Hdt. down [cf. Rawlinson's Herod. vol. i. p. 143]), i. e. the Indian Ocean washing the shores of Arabia and Persia, with its two gulfs, of which the one lying on the east is called the Persian Gulf, the other on the opposite side the Arabian. In the N. T. the phrase denotes the upper part of the Arabian Gulf (the Heroöpolite Gulf, so called [i. e. Gulf of Suez]), through which the Israelites made their passage out of Egypt to the shore of Arabia: Acts vii. 36; Heb. xi. 29. (Sept. for יַם־סוּף, *the sea of sedge or sea-weed* [cf. B. D. as below]. Cf. *Win.* RWB. s. v. Meer rothes; *Pressel* in Herzog ix. p. 239 sqq.; *Furrer* in Schenkel iv. 150 sqq.; [B. D. s. vv. Red Sea and Red Sea, Passage of; *Trumbull*, Kadesh-Barnea, p. 352 sqq.].)\*

ἐρχομαι, impv. ἔρχου, ἔρχεσθε, (for the Attic ἔθι, ἔτε fr. εἶμι); impf. ἤρχομην (for ἦειν and ἦα more com. in Attic); fut. ἐλεύσομαι; — (on these forms cf. [esp. *Rutherford*, New Phryn. p. 103 sqq.; Veitch s. v.]; *Matthiae* § 234; *Bttm.* Ausf. Spr. ii. 182 sq.; *Krüger* § 40 s. v.; *Kühner* § 343; *W.* § 15 s. v.; [B. 58 (50)]; pf. ἐλήλυθα; plpf. ἐληλύθει; 2 aor. ἦλθον (and occasionally by L T Tr WH [together or severally]—as Mt. vi. 10; [vii. 25, 27; x. 13; xiv. 34; xxv. 36; Mk. i. 29; vi. 29; Lk. i. 59; ii. 16; v. 7; vi. 17; viii. 35; xi. 2; xxiii. 33; xxiv. 1, 23]; Jn. [i. 39 (40);

iii. 26]; iv. 27; [xii. 9]; Acts xii. 10; [xiv. 24]; xxviii. 14 sq. etc.) in the Alexandrian form ἦλθα (see ἀπέρχομαι init. for reff.); Sept. for נָסַב, rarely for נָסַב and נָסַב; [fr. Hom. down]; 1. *to come*; 1. prop. a. of persons; a. univ. *to come from one place into another*, and used both of persons arriving,—as in Mt. viii. 9; xxii. 3; Lk. vii. 8; xiv. 17 [here WH mrg. read the inf., see their Intr. § 404], 20; Jn. v. 7; Acts x. 29; Rev. xxii. 7, and very often; οἱ ἐρχόμενοι κ. οἱ ὑπάγοντες, Mk. vi. 31; —and of those returning, as in Jn. iv. 27; ix. 7; Ro. ix. 9. Constructions: foll. by ἀπό w. gen. of place, Mk. vii. 1; xv. 21; Acts xviii. 2; 2 Co. xi. 9; w. gen. of pers., Mk. v. 35; Jn. iii. 2; Gal. ii. 12, etc.; foll. by ἐκ w. gen. of place, Lk. v. 17 [L txt. συνέρχ.]; Jn. iii. 31, etc.; foll. by εἰς w. acc. of place, *to come into*: as εἰς τ. οἰκίαν, τὸν οἶκον, Mt. ii. 11; viii. 14; Mk. i. 29; v. 38, etc.; εἰς τὴν πόλιν, Mt. ix. 1, and many other exx.; foll. by εἰς (to), towards, Jn. xx. 3 sq.; εἰς τὸ πέραν, of persons going in a boat, Mt. viii. 28; of persons departing ἐκ . . . εἰς, Jn. iv. 54; διά w. gen. of place foll. by εἰς (Rec. πρὸς) to, Mk. vii. 31; εἰς τ. ἑορτήν, to celebrate the feast, Jn. iv. 45; xi. 56; ἐν w. dat. of the thing with which one is equipped, Ro. xv. 29; 1 Co. iv. 21; foll. by ἐπὶ w. acc. of place, (Germ. über, over), Mt. xiv. 28; (Germ. auf), Mk. vi. 53; (Germ. an), Lk. xix. 5; [xxiii. 33 L Tr]; Acts xii. 10, 12; to w. acc. of the thing, Mt. iii. 7; xxi. 19; Mk. xi. 13; xvi. 2; Lk. xxiv. 1; w. acc. of pers., Jn. xix. 33; to one's tribunal, Acts xxiv. 8 Rec.; against one, of a military leader, Lk. xiv. 31; κατά w. acc., Lk. x. 33; Acts xvi. 7; παρά w. gen. of pers. Lk. viii. 49 [Lchm. ἀπό]; w. acc. of place, to [the side of], Mt. xv. 29; πρὸς to, w. acc. of pers., Mt. iii. 14; vii. 15; [xiv. 25 L T Tr WH]; Mk. ix. 14; Lk. i. 43; Jn. i. 29; 2 Co. xiii. 1, and very often, esp. in the Gospels; ἀπό τινος (gen. of pers.) πρὸς τινα, 1 Th. iii. 6; with simple dat. of pers. (prop. dat. commodi or incommodi [cf. W. § 22, 7 N. 2; B. 179 (155)]): Mt. xxi. 5; Rev. ii. 5, 16, (exx. fr. Grk. auth. in Passow s. v. p. 1184<sup>a</sup> bot.; [L and S. s. v. II. 4]). with adverbs of place: πόθεν, Jn. iii. 8; viii. 14; Rev. vii. 13; ἄνωθεν, Jn. iii. 31; ὀπισθεν, Mk. v. 27; ὡδε, Mt. viii. 29; Acts ix. 21; ἐνθάδε, Jn. iv. 15 [R G L Tr], 16; ἐκεῖ, Jn. xviii. 3 [cf. W. 472 (440)]; ποῦ, Heb. xi. 8; ὥς τινός, Lk. iv. 42; ἄχρι τινός, Acts xi. 5. The purpose for which one comes is indicated—either by an inf., Mk. [v. 14 L T Tr WH]; xv. 36; Lk. i. 59; iii. 12; Jn. iv. 15 [T WH διέρχ.], and very often; or by a fut. ptc., Mt. xxvii. 49; Acts viii. 27; or by a foll. ἵνα, Jn. xii. 9; εἰς τοῦτο, ἵνα, Acts ix. 21; or by διά τινα, Jn. xii. 9. As one who is about to do something in a place must necessarily come thither, in the popular narrative style the phrases ἔρχεται καί, ἦλθε καί, etc., are usually placed before verbs of action: Mt. xiii. 19, 25; Mk. ii. 18; iv. 15; v. 33; vi. 29; xii. 9; xiv. 37; Lk. viii. 12, 47; Jn. vi. 15; xi. 48; xii. 22; xix. 38; xx. 19, 26; xxi. 13; 3 Jn. 3; Rev. v. 7; xvii. 1; xxi. 9; ἔρχου κ. ἴδε (or βλέπε), Jn. i. 46 (47); xi. 34; [and Rec. in] Rev. vi. 1, 3, 5, 7, [also Grsb. exc. in vs. 3]; plur. Jn. i. 39 (40) ([T Tr WH ὀφισθε], see εἶδω, I. 1 e.); — or ἐλθών is used, foll. by a



finite verb: Mt. ii. 8; viii. 7; ix. 10, 18; xii. 44; xiv. 12, 33 [R G L]; xviii. 31; xxvii. 64; xxviii. 13; Mk. vii. 25 [Tdf. εἰσελθ.]; xii. 14, 42; xiv. 45; xvi. 1; Acts xvi. 37, 39; — or ἐρχόμενος, foll. by a finite verb: Lk. xiii. 14; xvi. 21; xviii. 5. in other places ἐλθὼν must be rendered *when I (thou, he, etc.) am come*: Jn. xvi. 8; 2 Co. xii. 20; Phil. i. 27 (opp. to ἀπών). **β.** *to come i. e. to appear, make one's appearance, come before the public*: so κατ' ἐξοχήν of the Messiah, Lk. iii. 16; Jn. iv. 25; vii. 27, 31; Heb. x. 37, who is styled pre-eminently ὁ ἐρχόμενος, i. e. he that cometh (i. e. is about to come) acc. to prophetic promise and universal expectation, *the coming one* [W. 341 (320); B. 204 (176 sq.)]: Mt. xi. 3; Lk. vii. 19 sq.; with εἰς τὸν κόσμον added, Jn. vi. 14; xi. 27; ἐν τῷ ὀνόματι τοῦ κυρίου, *he who is already coming clothed with divine authority i. e. the Messiah*, — the shout of the people joyfully welcoming Jesus as he was entering Jerusalem, — taken fr. Ps. cxvii. (cxviii.) 25 sq.: Mt. xxi. 9; xxiii. 39; Mk. xi. 9; Lk. xiii. 35; xix. 38 [Tdf. om. ἐρχ. (so WH in their first mrg.)]; Jn. xii. 13. ἔρχεσθαι used of Elijah who was to return fr. heaven as the forerunner of the Messiah: Mt. xi. 14; xvii. 10; Mk. ix. 11–13; of John the Baptist, Mt. xi. 18; Lk. vii. 33; Jn. i. 31; with εἰς μαρτυρίαν added, Jn. i. 7; of Antichrist, 1 Jn. ii. 18; of “false Christs” and other deceivers, false teachers, etc.: Mt. xxiv. 5; Mk. xiii. 6; Lk. xxi. 8, (in these pass. with the addition ἐπὶ τῷ ὀνόματι μου, *relying on my name*, i. e. arrogating to themselves and simulating my Messianic dignity); Jn. x. 8; 2 Co. xi. 4; 2 Pet. iii. 3; Rev. xvii. 10; with the addition ἐν τῷ ὀνόματι τῷ ἰδίῳ in his own authority and of his own free-will, Jn. v. 43. of the Holy Spirit, who is represented as a person coming to be the invisible helper of Christ's disciples after his departure from the world: Jn. xv. 26; xvi. 7 sq. 13. of the appearance of Jesus among men, as a religious teacher and the author of salvation: Mt. xi. 19; Lk. vii. 34; Jn. v. 43; vii. 28; viii. 42; with the addition of εἰς τ. κόσμον foll. by ἵνα, Jn. xii. 46; xviii. 37; εἰς κρίμα, ἵνα, Jn. ix. 39; foll. by a telic inf. 1 Tim. i. 15; ἔρχεσθαι ὀπίσω τινός, after one, Mt. iii. 11; Mk. i. 7; Jn. i. 15, 27, 30; ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, a terse expression for, ‘he that publicly appeared and approved himself (to be God's son and ambassador) by accomplishing expiation through the ordinance of baptism and the bloody death which he underwent’ [cf. p. 210\* bot.], 1 Jn. v. 6; ἔρχεσθαι foll. by a telic inf., Mt. v. 17; x. 34 sq.; Lk. xix. 10; foll. by ἵνα, Jn. x. 10; ἐληλυθέναι and ἔρχεσθαι ἐν σαρκί are used of the form in which Christ as the divine Logos appeared among men: 1 Jn. iv. 2, 3 [Rec.]; 2 Jn. 7. of the return of Jesus hereafter from heaven in majesty: Mt. x. 23; Acts i. 11; 1 Co. iv. 5; xi. 26; 1 Th. v. 2; 2 Th. i. 10; with ἐν τῇ δόξῃ αὐτοῦ added, Mt. xvi. 27; xxv. 31; Mk. viii. 38; Lk. ix. 26; ἐπὶ τῶν νεφελῶν (borne on the clouds) μετὰ δυνάμεως κ. δόξης, Mt. xxiv. 30; ἐν νεφέλαις, ἐν νεφελῇ κτλ., Mk. xiii. 26; Lk. xxi. 27; ἐν τῇ βασιλείᾳ αὐτοῦ (see ἐν, I. 5 c. p. 210\* top), Mt. xvi. 28; Lk. xxiii. 42 [εἰς τὴν β. L. mrg. Tr mrg. WH txt.] **b.** of time, like the Lat. *venio*: with nouns of time, as

ἐρχονται ἡμέραι, in a fut. sense, *will come* [cf. B. 204 (176 sq.); W. § 40, 2 a.], Lk. xxiii. 29; Heb. viii. 8 fr. Jer. xxxviii. (xxxix.) 31; ἐλεύσονται ἡμέραι, Mt. ix. 15; Mk. ii. 20; Lk. v. 35; xvii. 22; xxi. 6; ἦλθεν ἡ ἡμέρα, Lk. xxii. 7; Rev. vi. 17; ἔρχεται ὥρα, ὅτε, Jn. iv. 21, 23; v. 25; xvi. 25; foll. by ἵνα, Jn. xvi. 2, 32; ἦλθεν, is come, i. e. is present, Jn. xvi. 4, 21; Rev. xiv. 7, 15; ἐλήλυθε ἡ ὥρα, ἵνα, Jn. xii. 23; xiii. 1 (L T Tr WH ἦλθεν); xvi. 32; xvii. 1; ἐληλύθει ἡ ὥρα αὐτοῦ, had come (Lat. *aderat*), Jn. vii. 30; viii. 20; ἔρχ. νύξ, Jn. ix. 4; ἡ ἡμέρα τοῦ κυρίου, 1 Th. v. 2; καιροί, Acts iii. 19. with names of events that occur at a definite time: ὁ θερισμός, Jn. iv. 35; ὁ γάμος τοῦ ἀρνίου, Rev. xix. 7; ἦλθεν ἡ κρίσις, Rev. xviii. 10. in imitation of the Hebr. **סָבַח**, ὁ, ἡ, τὸ ἐρχόμενος, -ένη, -εον, is i. q. *to come, future* [cf. B. and W. u. s.]: ὁ αἰών, Mk. x. 30; Lk. xviii. 30; ἡ ἑορτή, Acts xviii. 21 [Rec.]; ἡ ὁργή, 1 Th. i. 10; τὰ ἐρχόμενα, things to come, Jn. xvi. 13 (סָבַח the times to come, Is. xxvii. 6) in the periphrasis of the name of Jehovah, ὁ ὢν καὶ ὁ ᾔων καὶ ὁ ἐρχόμενος, it is equiv. to ἐσόμενος, Rev. i. 4; iv. 8. **c.** of things and events (so very often in Grk. auth. also); of the advent of natural events: ποταμοί, Mt. vii. 25 [R G]; κατακλυσμός, Lk. xvii. 27; λιμός, Acts vii. 11; of the rain coming down ἐπὶ τῆς γῆς, Heb. vi. 7; of alighting birds, Mt. xiii. 4, 32; Mk. iv. 4; of a voice that is heard (Hom. Il. 10, 139), foll. by ἐκ with gen. of place, Mt. iii. 17 [?]; Mk. ix. 7 [T WH Tr mrg. ἐγένετο]; Jn. xii. 28; of things that are brought: ὁ λύχνος, Mk. iv. 21 (ἐπιστολή, Liban. ep. 458; other exx. fr. Grk. writ. are given in Kypke, Kuinoel, al., on Mk. l. c.). **2.** metaph. **a.** of Christ's invisible return from heaven, i. e. of the power which through the Holy Spirit he will exert in the souls of his disciples: Jn. xiv. 18, 23; of his invisible advent in the death of believers, by which he takes them to himself into heaven, Jn. xiv. 3. **b.** equiv. to *to come into being, arise, come forth, show itself, find place or influence*: τὰ σκάνδαλα, Mt. xviii. 7; Lk. xvii. 1; τὰ ἀγαθά, Ro. iii. 8 (Jer. xvii. 6); τὸ τέλειον, 1 Co. xiii. 10; ἡ πίστις, Gal. iii. 23, 25; ἡ ἀποστασία, 2 Th. ii. 3; ἡ βασιλεία τοῦ θεοῦ, i. q. *be established*, Mt. vi. 10; Lk. xi. 2; xvii. 20, etc.; ἡ ἐντολή, i. q. *became known*, Ro. vii. 9. **c.** with Prepositions: ἐκ τῆς [Lchm. ἀπὸ] θλίψεως, suffered tribulation, Rev. vii. 14. foll. by εἰς, *to come (fall) into or unto*: εἰς τὸ χεῖρον, into a worse condition, Mk. v. 26; εἰς πειρασμόν, Mk. xiv. 38 T WH; εἰς ἀπελεγμόν (see ἀπελεγμός), Acts xix. 27; εἰς τὴν ὥραν ταύτην, Jn. xii. 27; εἰς κρίσιν, to become liable to judgment, Jn. v. 24; εἰς ἐπίγνωσιν, to attain to knowledge, 1 Tim. ii. 4; 2 Tim. iii. 7; εἰς τὸ φανερόν, to come to light, Mk. iv. 22; εἰς προκοπὴν ἐλήλυθε, has turned out for the advancement, Phil. i. 12; ἔρχ. εἰς τι, *to come to a thing*, is used of a writer who after discussing other matters passes on to a new topic, 2 Co. xii. 1; εἰς ἑαυτόν, to come to one's senses, return to a healthy state of mind, Lk. xv. 17 (Epict. diss. 3, 1, 15; Test. xii. Patr., test. Jos. § 3, p. 702 ed. Fabric.). ἔρχ. ἐπὶ τινα *to come upon one*: in a bad sense, of calamities, Jn. xviii. 4; in a good sense, of the Holy Spirit, Mt. iii. 16; Acts xix. 6: *to devolve*



upon one, of the guilt and punishment of murder, Mt. xxiii. 35. ἔρχ. πρὸς τὸν Ἰησοῦν, to commit one's self to the instruction of Jesus and enter into fellowship with him, Jn. v. 40; vi. 35, 37, 44, 45, 65; πρὸς τὸ φῶς, to submit one's self to the power of the light, Jn. iii. 20 sq. II. *to go: ὁπίσω τινός* (ἰσχυρὰ ἰσχυρῶ), to follow one, Mt. xvi. 24; [Mk. viii. 34 R L Tr mrg. WH]; Lk. ix. 23; xiv. 27, (Gen. xxiv. 5, 8; xxxvii. 17, and elsewhere); πρὸς τινα, Lk. xv. 20; σύν τινι, to accompany one, Jn. xxi. 3 [cf. B. 210 (182)]; ὁδὸν ἔρχεσθαι, Lk. ii. 44 [cf. W. 226 (212)]. [COMP.: ἀν-, ἐπ-αν-, ἀπ-, δι-, εἰς-, ἐπ-εις-, παρ-εἰς-, συν-εἰς-, ἐξ-, δι-εξ-, ἐπ-, κατ-, παρ-, ἀντι-παρ-, περι-, προ-, ποσ-, συν-έρχονται.]

[SYN.: ἔρχεσθαι, (βαλνείν,) πορεύεσθαι, χωρεῖν: with the N.T. use of these verbs and their compounds it may be interesting to compare the distinctions ordinarily recognized in classic Grk., where ἔρχεσθαι denotes motion or progress generally, and of any sort, hence to *come* and (esp. ἐλθεῖν) arrive at, as well as to *go* (βαλνείν). βαλνείν primarily signifies to *walk, take steps*, picturing the mode of motion; to *go away*. πορεύεσθαι expresses motion in general, — often confined within certain limits, or giving prominence to the bearing; hence the regular word for the march of an army. χωρεῖν always emphasizes the idea of separation, change of place, and does not, like e.g. πορεύεσθαι, note the external and perceptible motion, — (a man may be recognized by his πορεία). Cf. Schmidt ch. xxvii.]

ἐρῶ, see εἶπον.

ἐρωτάω, -ῶ, [(inf. -ῶν L T Tr, -ῶν R G WH; see I, ε); impf. 3 pers. plur. ἠρώτων and (in Mt. xv. 23 L T Tr WH, Mk. iv. 10 Tdf.) ἠρώτουν, cf. B. 44 (38); [W. 85 (82); Tdf. Proleg. p. 122; Soph. Lex. p. 41; WH App. p. 166; Mullach, Griech. Vulgarpr. p. 252]; fut. ἐρωτήσω; 1 aor. ἠρώτησα; Sept. for ἡρώ; to ask, i. e. 1. as in Grk. writ. fr. Hom. down to question: absol., Lk. xxii. 68; Jn. viii. 7 [R]; τινά, Jn. ix. 21; xvi. 19, 30; [xviii. 21 where Rec. ἐπερ.], etc.; with the addition of λέγων and the words of the questioner: Mt. xvi. 13; Lk. xix. 31 [om. λέγων; xxiii. 3 T Tr WH]; Jn. i. 19, 21; v. 12; ix. 19; xvi. 5; τινά τι [cf. W. § 32, 4 a.], Mt. xxi. 24; Mk. iv. 10; Lk. xx. 3; Jn. xvi. 23 [al. refer this to 2]; τινά περί τινος, Lk. ix. 45 [Lehm. ἐπερ.]; Jn. xviii. 19. 2. to ask i. e. to request, entreat, beg, beseech, after the Hebr. ἡרָא, in a sense very rare in prof. auth. (Joseph. antt. 5, 1, 14 [but here the text is uncertain; substitute antt. 7, 8, 1; cf. Dr. Ezra Abbot in No. Am. Rev. for 1872, p. 173 note]; Babr. fab. [42, 3]; 97, 3; Apoll. synt. p. 289, 20; cf. W. pp. 30 and 32); τινά, Jn. xiv. 16; with the addition of λέγων and the words of the asker, Mt. xv. 23; Jn. xii. 21; foll. by impv. alone [B. 272 sq. (234)], Lk. xiv. 18 sq.; Phil. iv. 3; foll. by ἵνα [cf. W. § 44, 8 a.; B. 237 (204)], Mk. vii. 26; Lk. vii. 36; xvi. 27; Jn. iv. 47; xvii. 15; xix. 31, 38; 2 Jn. 5; 1 Th. iv. 1; by ὅπως, Lk. vii. 3; xi. 37; Acts xxiii. 20; by the inf. [B. 258 (222); cf. W. 335 (315)], Lk. v. 3; viii. 37; Jn. iv. 40; Acts iii. 3; x. 48; xxiii. 18; 1 Th. v. 12; τινά περί τινος, Lk. iv. 38; Jn. xvii. 9, 20; 1 Jn. v. 16; ὑπέρ τινος [foll. by εἰς w. inf.; cf. B. 265 (228)], 2 Th. ii. 1 sq.; ἐρωτῶν τὰ [WH txt. om. τὰ] πρὸς ἐρήνην (see ἐρήνη, 1), Lk. xiv. 32. [SYN. see αἰτέω, fin. COMP.: δι-, ἐπ-ερωτάω.]

ἐσθής, -ῆτος, ἡ, (fr. ἔννυμ, ἔσθην, hence it would be more correctly written ἐσθής [so Rec.<sup>els</sup> in Lk.], cf. Kühner i. p. 217, 3), formerly *φестής* (cf. Lat. *vestis*, Germ. *Weste*, Eng. *vest*, etc.), clothing, raiment, apparel: Lk. xxiii. 11; xxiv. 4 L T Tr WH; Acts i. 10 R G; x. 30; xii. 21; Jas. ii. 2 sq. [From Hom. down.]\*

ἔσθῃσις [Rec.<sup>els</sup> ἔσθ.], -εως, ἡ, (fr. ἐσθίω, and this fr. ἐσθής, q. v.), clothing, apparel: plur., Lk. xxiv. 4 R G; Acts i. 10 L T Tr WH; [cf. Philo, vit. Moys. iii. § 18; Euseb. h. e. 2, 6, 7 and Heinichen's note]. (Rare in prof. writ. [Aristot. rhet. 2, 8, 14 var.]; cf. W. § 2, 1 c.)\*

ἐσθίω and ἔσθω, q. v., (lengthened forms of ἔδω [cf. Curtius, Das Verbum, ii. p. 429]); impf. ἥσθιον; 2 aor. ἔφαγον (fr. ΦΑΓΩ); fut. φάγομαι (2 pers. φάγεσαι, Lk. xvii. 8 [reff. s. v. κατακαυχάομαι, init.]), for the classic ἔδομαι, see Bttm. Ausf. Spr. ii. p. 185; Kühner i. p. 824; [W. 89 (85); B. 58 (51); but esp. Veitch s. v.]; Sept. for כָּלַךְ; [fr. Hom. down]; to eat; Vulg. *manduco*, [edo, etc.]; (of animals, to devour); a. absol.: Mt. xiv. 20 sq.; xv. 37, 38; xxvi. 26; Mk. vi. 31; viii. 8; Jn. iv. 31, and often; ἐν τῷ φαγεῖν, in eating (the supper), 1 Co. xi. 21; διδόναι τινὶ φαγεῖν, to give one (something) to eat, Mt. xiv. 16; xxv. 35, 42; Mk. v. 43; vi. 37; Lk. ix. 13, (and with addition of an acc. of the thing to be eaten, Jn. vi. 31, 52; ἔκ τινος, Rev. ii. 7; [cf. W. 198 (187) sq.]); φέρεω τινὶ φαγεῖν, to bring one (something) to eat, Jn. iv. 33; spec. in opp. to abstinence from certain kinds of food, Ro. xiv. 3, 20; ἐσθίειν κ. πίνειν (and φαγεῖν κ. πίνειν), to use food and drink to satisfy one's hunger and thirst, 1 Co. xi. 22; contextually, to be supported at the expense of others, 1 Co. ix. 4; not to shun choice food and in a word to be rather a free-liver, opp. to the narrow and scrupulous notions of those who abstain from the use of wine and certain kinds of food, Mt. xi. 19; Lk. vii. 34; opp. to fasting (τὸ νηστεῖν), Lk. v. 33; of those who, careless about other and esp. graver matters, lead an easy, merry life, Lk. xii. 19; xvii. 27 sq.; 1 Co. xv. 32, (Is. xxii. 13); of the jovial use of a sacrificial feast, 1 Co. x. 7 fr. Ex. xxxii. 6; preceded by a negative, to abstain from all nourishment, Acts xxiii. 12, 21; to use a spare diet, spoken of an ascetic mode of life, Mt. xi. 18; of fasting, Acts ix. 9; ἐσθίειν (κ. πίνειν) μετὰ τινος, to dine, feast, (in company) with one, Mt. ix. 11; Mk. ii. 16; Lk. v. 30; with one (he providing the entertainment), i. e. at his house, Lk. vii. 36; μετὰ τῶν μεθύοντων etc., of luxurious revelling, Mt. xxiv. 49; Lk. xii. 45; ἐπὶ τραπέζης τοῦ Χριστοῦ, the food and drink spread out on Christ's table, i. e. to enjoy the blessings of the salvation procured by Christ (which is likened to a banquet), Lk. xxii. 30; ἐσθίειν τινὶ, to one's honor, Ro. xiv. 6.

b. construed w. an acc. of the thing, to eat (consume) a thing [W. 198 (187) note]: Mt. vi. 25; Mk. i. 6; Jn. iv. 32; vi. 31; Ro. xiv. 2; 1 Co. viii. 13; x. 25, etc.; ἄπρον, to take food, eat a meal, (after the Hebr. לֶחֶם אֶכְלָה, Gen. xliii. 25; Ex. ii. 20; 1 S. xx. 24; Prov. xxiii. 7), Mt. xv. 2; Mk. iii. 20; Lk. xiv. 1, 15; τὸν ἐαυτοῦ ἄπρον, obtained by his own labor, 2 Th. iii. 12; ἄπρον παρὰ τινος (gen. of pers.) to be supported by one, 2 Th.



iii. 8; τὰ παρά τινος, the things supplied by one, Lk. x. 7, i. q. τὰ παρατιθέμενα in vs. 8 [cf. W. 366 (343)]; 1 Co. x. 27; μήτε ἄρτον ἐσθ. μήτε οἶνον πίνειν, to live frugally, Lk. vii. 33; τὸ κυριακὸν δεῖπνον φαγεῖν, to celebrate the Lord's supper, 1 Co. xi. 20; τὸ πάσχα, to eat the paschal lamb, celebrate the paschal supper, Mt. xxvi. 17; Mk. xiv. 12, 14; Lk. xxii. 8, 11, 15, 16 L T Tr WH; Jn. xviii. 28; τὰς θυσίας, to celebrate the sacrificial feasts, said of Jews, 1 Co. x. 18; of animals, in Lk. xv. 16 (where ὧν stands by attraction for ἀ, because ἐσθίειν with a simple gen. of thing is nowhere found in the N. T. [W. 198 (187) note]). by a usage hardly to be met with in class. Grk. (W. § 28, 1; [B. 159 (139)]), ἔκ τινος, to (take and) eat of a thing: Lk. xxii. 16 [RG]; Jn. vi. 26, 50 sq.; 1 Co. xi. 28; on the other hand, ἐκ τοῦ καρποῦ (L T Tr WH τὸν καρπὸν), ἐκ τοῦ γάλακτος ἐσθίειν, in 1 Co. ix. 7, is to support one's self by the sale of the fruit and the milk [but cf. B. as above, and Meyer ad loc.]. ἐκ with gen. of place: ἐκ τοῦ ἱεροῦ, draw their support from the temple, i. e. from the sacrifices and offerings, 1 Co. ix. 13 [but T Tr WH read τὰ ἐκ τ. ἱ.]; also ἐκ θυσιαστηρίου, i. e. from the things laid on the altar, Heb. xiii. 10 [W. 366 (344)]. by a Hebraism (יֵץ לֶחֶם), ἀπό τινος [cf. W. 199 (187)]: Mt. xv. 27; Mk. vii. 28. Metaph. to devour, consume: τινά, Heb. x. 27; τί, Rev. xvii. 16; of rust, Jas. v. 3. [COMP.: κατ-, συν-εσθίω.]

ἔσθω, i. q. ἐσθίω, a poetic form in use fr. Hom. down, very rare in prose writ.; from it are extant in the N. T. the ptep. ἔσθων in Mk. i. 6 T Tr WH; [Lk. x. 7 L T Tr WH]; Lk. vii. 33 L Tr WH, [also 34 WH]; the pres. subj. 2 pers. plur. ἔσθητε in Lk. xxii. 30 L T Tr WH; [cf. κατεσθίω]. It occurs several times in the Sept., as Lev. xvii. 10; Judg. xiv. 9 [Alex.]; Is. ix. 20; Sir. xx. 16; ἔσθετε, Lev. xix. 26. Cf. [Tdf. Proleg. p. 81]; B. 58 (51).

Ἐσλαί (T Tr WH, [see WH. App. p. 155, and s. v. εἰ, εἰ]) or Ἐσλί, ὁ, Esli, one of Christ's ancestors: Lk. iii. 25.\*

ἔσ-οπτρον, -ου, τό, (ΟΙΠΤΩ), a mirror: 1 Co. xiii. 12; Jas. i. 23. (Sap. vii. 26; Sir. xii. 11; Pind. Nem. 7, 20; Anacr. 11, [7 (6)] 3; Plut.; al.) The mirrors of the ancients were made, not of glass [cf. B.D. s. v. Glass, fin.], but of steel; Plin. h. n. 33, (9) 45; 34, (17) 48 [but see the pass. just referred to, and B.D. s. v. mirror].\* ἑσπέρα, -ας, ἡ, (ἑσπερος of or at evening), evening, evening-tide: Acts iv. 3; xxviii. 23; πρὸς ἑσπ. ἐστίν, it is towards evening, Lk. xxiv. 29. [From Pind. and Hdt. down].\*

[ἑσπερινός, -ῆ, -όν, belonging to the evening, evening: φυλακή, Lk. xii. 38 WH (rejected) mrg. (Sept.; Xen., Dio Cass., Athen., al.)]

Ἐσρώμ [or Ἐσρών in Lk. Rel. Lt. Tr mrg.; WH Ἐσρ., see their Intr. § 408], ὁ, Esrom or Hezrom or Hesron, one of Christ's ancestors: Mt. i. 3; Lk. iii. 33.\*

[Ἐσρών or Ἐσρ. see the preceding word.]

ἔσχατος, -η, -ον, (fr. ἔχω, ἔσχω adhering, clinging close; [acc. to al. (Curtius § 583 b.) superl. fr. ἐξ, the outermost]), Sept. for עֲשָׂרָה, עֲשָׂרָה; [fr. Hom. down]; extreme, last in time or in place; 1. joined to nouns:

τόπος, the last in a series of places [A. V. lowest], Lk. xiv. 9 sq.; in a temporal succession, the last: ἔσχατος ἔχθρος, that remains after the rest have been conquered, 1 Co. xv. 26; κοδράντης, that remains when the rest have one after another been spent, Mt. v. 26; so λεπτόν, Lk. xii. 59; ἡ ἐσχ. σάλπιγξ, the trumpet after which no other will sound, 1 Co. xv. 52, cf. Meyer ad loc.; αἱ ἐσχ. πηγαί, Rev. xv. 1; xxi. 9; ἡ ἐσχάτη ἡμέρα τῆς ἐορτῆς, Jn. vii. 37. When two are contrasted it is i. q. the latter, opp. to ὁ πρῶτος the former (Deut. xxiv. 1-4): thus τὰ ἔργα (opp. to τῶν πρῶτων), Rev. ii. 19; ἡ πλάνη, Mt. xxvii. 64 (where the meaning is, 'lest the latter deception, caused by the false story of his resurrection, do more harm than the former, which was about to produce belief in a false Messiah'); ὁ ἔσχατος Ἀδάμ, the latter Adam, i. e. the Messiah (see Ἀδάμ, 1), 1 Co. xv. 45. ἡ ἐσχ. ἡμέρα, the last day (of all days), denotes that with which the present age (τῆς δὴν ᾧ, see αἰών, 3) which precedes the times of the Messiah or the glorious return of Christ from heaven will be closed: Jn. vi. 39 sq. 44, [54]; xi. 24; xii. 48. of the time nearest the return of Christ from heaven and the consummation of the divine kingdom, the foll. phrases are used: ἐσχάτη ὥρα, 1 Jn. ii. 18; ἐν καιρῷ ἐσχ. 1 Pet. i. 5; ἐν ἐσχ. χρόνῳ, Jude 18 Rec., ἐπ' ἐσχάτου χρόνου ibid. Tr WH; ἐν ἐσχάταις ἡμέραις, Acts ii. 17; Jas. v. 3; 2 Tim. iii. 1; for other phrases of the sort see 2 a. below; ἐπ' ἐσχάτων τῶν χρόνων, 1 Pet. i. 20 RG, see below. 2. ὁ, ἡ, τὸ ἐσχ. absol. or with the genitive, a. of time: οἱ ἔσχατοι, who had come to work last, Mt. xx. 8, 12, [14]; the meaning of the saying ἐσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι is not always the same: in Lk. xiii. 30 it signifies, those who were last invited to enter the divine kingdom will be first to enter when the opportunity comes, i. e. they will be admitted forthwith, while others, and those too who were first among the invited, will be shut out then as coming too late; in Mt. xix. 30; xx. 16 it means, the same portion in the future kingdom of God will through his goodness be assigned to those invited last as to those invited first, although the latter may think they deserve something better; cf. Mk. x. 31. ὁ πρῶτος κ. ὁ ἐσχ. i. e. the eternal, Rev. i. 11 Rec., 17; ii. 8; xxii. 13. ἔσχατος as a predicate joined to a verb adverbially [cf. W. 131 (124)]; § 54, 2; Mk. xii. 6; ἐσχάτη (RG; but see below) πάντων ἀπέθανε, Mk. xii. 22. ἔσχατον, ἔσχατα, used substantively [cf. B. 94 (82) § 125, 6] in phrases, of the time immediately preceding Christ's return from heaven and the consummation of the divine kingdom: ἐπ' ἐσχάτου or ἐσχάτων τῶν ἡμερῶν, Heb. i. 2 (1); 2 Pet. iii. 3, (Barn. ep. 16, 5); τῶν χρόνων 1 Pet. i. 20; ἐπ' ἐσχάτου τοῦ χρόνου, Jude 18 L T (see 1 above, and ἐπί, A. II. fin.), cf. Riehm, Lehrbegr. d. Hebräerbriefes, p. 205 sq. τὰ ἔσχατα with gen. of pers. the last state of one: Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20 [but without gen. of pers.]. Neut. ἔσχατον, adv., lastly: [w. gen. of pers., Mk. xii. 22 L T Tr WH]; 1 Co. xv. 8. b. of space: τὸ ἐσχάτον τῆς γῆς, the uttermost part, the end, of the earth, Acts i. 8; xiii. 47. c. of rank, grade of



worth, last i. e. lowest: Mk. ix. 35; Jn. viii. 9 Rec.; 1 Co. iv. 9.\*

ἐσχάτως, adv., *extremely*, [Xen. an. 2, 6, 1; Aristot., al.]; ἐσχάτως ἔχειν (in extremis esse), *to be in the last gasp, at the point of death*: Mk. v. 23. Diod. excerpt. Vales. p. 242 [i. e. fr. l. 10 § 2, 4 Dind.]; Artem. oneir. 3, 60. The phrase is censured by the Atticists; cf. Fischer, De vitii lex. etc. p. 704 sq.; Lob. ad Phryn. p. 389; Fritzsche on Mk. p. 178 sq.; [Win. 26].\*

ἔσω, adv., (fr. ἐς, for εἴσω [fr. Hom. on] fr. εἰς; cf. W. 52; [B. 72 (63); Rutherford, New Phryn. p. 432]); 1. *to within, into*: Mt. xxvi. 58; Mk. xiv. 54; with gen. Mk. xv. 16 [W. § 54, 6]. 2. *within*: Jn. xx. 26; Acts v. 23; ὁ ἔσω ἄνθρωπος, the internal, inner man, i. e. the soul, conscience, (see ἄνθρωπος, 1 e.), 2 Co. iv. 16 L T Tr WH; Ro. vii. 22; Eph. iii. 16; οἱ ἔσω, those who belong to the Christian brotherhood (opp. to οἱ ἔξω [q. v. in ἔξω, 1 a.]), 1 Co. v. 12.\*

ἔσωθεν, (ἔσω), adv. of place, fr. Aeschyl. and Hdt. down; [1. adverbially;] a. *from within* (Vulg. *de intus, ab intus, intrinsecus*, [etc.]): Mk. vii. 21, 23; Lk. xi. 7; 2 Co. vii. 5. b. *within* (cf. W. § 54, 7): Mt. vii. 15; xxiii. 25, 27, 28; Rev. iv. 8; v. 1 [cf. γράφω, 3]; ὁ ἔσωθεν ἄνθρωπος, 2 Co. iv. 16 R G (see ἔσω, 2); τὸ ἔσωθεν, that which is within, the inside, Lk. xi. 40; with gen. of pers. i. q. *your soul*, ibid. 39. [2. as a prep. with the gen. (W § 54, 6): Rev. xi. 2 Rec.\* (see ἔξωθεν, 2).]\*

ἐσώτερος, -έρα, -ερον, (compar. of ἔσω, [cf. B. 28 (24 sq.)]), *inner*: Acts xvi. 24; τὸ ἐσώτερον τοῦ καταπετάσματος, the inner space which is behind the veil, i. e. the shrine, the Holy of holies, said of heaven by a fig. drawn from the earthly temple, Heb. vi. 19.\*

ἐταῖρος, -ου, ὁ, [fr. Hom. down], Sept. תַּיָר; a *comrade, mate, partner*, [A. V. *fellow*]: Mt. xi. 16 (where T Tr WH τοῖς ἐτέροις [q. v. 1 b, and cf. WH. Intr. § 404]); voc. in kind address, *friend (my good friend)*: Mt. xx. 13; xxii. 12; xxvi. 50.\*

ἐτερό-γλωσσος, -ου, ὁ, (ἐτερος and γλῶσσα), *one who speaks [another i. e.] a foreign tongue* (opp. to ὁμόγλωσσος): Ps. cxiii. (cxiv.) 1 Aq.; Polyb. 24, 9, 5; Strab. 8 p. 333; [Philo, confus. lingg. § 3; al.]; but differently in 1 Co. xiv. 21, viz. *one who speaks what is utterly strange and unintelligible to others unless interpreted; see what is said about 'speaking with tongues' under γλῶσσα, 2.\**

ἐτεροδιδασκαλίω, -ῶ; (ἐτερος and διδάσκαλος, cf. κακοδιδασκαλεῖν, Clem. Rom. 2 Cor. 10, 5); *to teach other or different doctrine i. e. deviating from the truth*: 1 Tim. i. 3; vi. 3. (Ignat. ad Polyc. 3, and al. eccl. writ.)\*

ἐτερο-ζυγίω, -ῶ; (ἐτερόζυγος yoked with a different yoke; used in Lev. xix. 19 of the union of beasts of different kinds, e. g. an ox and an ass), *to come under an unequal or different yoke* (Beza, *impari iugo copular*), *to be unequally yoked*: τινί (on the dat. see W. § 31, 10 N. 4; B. § 138, 8), *trop. to have fellowship with one who is not an equal*: 2 Co. vi. 14, where the apostle is forbidding Christians to have intercourse with idolaters.\*

ἕτερος, -έρα, -ερον, *the other; another, other*; [fr. Hom.

on]; Sept. chiefly for ἄλλος. It refers 1. to number, as opp. to some former pers. or thing; a. without the article, *other*: joined to a noun (which noun denotes some number or class within which others are distinguished from the one), Mt. xii. 45 and Lk. xi. 26, ἐπὶ τὰ πνεύματα, i. e. from the number of the πνεύματα or demons seven others, to be distinguished from the one already mentioned; add, Mk. xvi. 12; Lk. vi. 6; ix. 56, etc.; Jn. xix. 37; Acts ii. 40; iv. 12, etc.; Ro. vii. 3; viii. 39; xiii. 9; ἕτεροι γενεαί, *other than the present*, i. e. past generations, Eph. iii. 5; as in class, Grk. ἄλλος, so sometimes also ἕτερος is elegantly joined to a noun that is in apposition: twice so in Lk., viz. ἕτεροι δύο κακοῦργοι two others, who were malefactors [Bttm. differently § 150, 3], Lk. xxiii. 32; ἐτέρους ἐβδόμηκοντα equiv. to ἐτέρους μαθητάς, οἵτινες ἦσαν ἐβδ. Lk. x. 1; *reliqua privata aedificia* for 'the rest of the buildings, which were private' Caes. b. g. 1, 5; cf. Bornemann, Scholia ad Luc. p. 147 sq.; W. 530 (493); [Joseph. c. Ap. 1, 15, 3 and Müller's note]. simply, without a noun, i. q. ἄλλος τις *another*, Lk. ix. 59; xxii. 58; Acts i. 20; Ro. vii. 4; ἕτεροι πολλοί, Mt. xv. 30; Lk. viii. 3; Acts xv. 35; οὐδὲν ἕτερον, Acts xvii. 21; ἕτερα, other matters, Acts xix. 39 R G T; πολλὰ καὶ ἕτερα, many other things also [hardly "also," see καί, I. 3; cf. remark s. v. πολὺς, d. a. fin.], Lk. iii. 18; ἕτερος with gen. of pers. Gal. i. 19; τὰ ἐτέρων (opp. to τὰ ἐαυτοῦ), Phil. ii. 4; ἕ. with τις added, Acts viii. 34; neut. 1 Tim. i. 10; [ἐν ἐτέρῳ, introducing a quotation, Heb. v. 6, cf. Win. 592 (551)—but in Acts xiii. 35 supply ψαλμῷ]. in partitive formulas: ἄλλοι . . . ἕτεροι δέ, Heb. xi. 36 cf. Acts ii. 13; ὁ πρῶτος . . . ἕτερος, Lk. xiv. 19 sq.; xvi. 7; ὁ δεύτερος . . . ἕτερος, Lk. xix. 20 (where L T Tr WH ὁ ἕτερος); τινες . . . ἕτεροι δέ, Lk. xi. 16; ὃ μὲν . . . ἄλλῳ δέ . . . ἐτέρῳ δέ . . . ἄλλῳ δέ, 1 Co. xii. 9 sq.; οἱ μὲν . . . ἄλλοι [L oi] δέ . . . ἕτεροι δέ, Mt. xvi. 14. b. with the article, *the other* (of two): οἱ ἕτεροι, the others, the other party, Mt. xi. 16 T Tr WH (see ἐταῖρος). distinctively: εἰς or ὁ εἰς . . . ὁ ἕτερος, Mt. vi. 24; Lk. vii. 41; xvi. 13; xvii. 34 sq.; xviii. 10; xxiii. 40; τὸ ἕτερον πλοῖον, Lk. v. 7; τῇ δὲ ἐτέρᾳ sc. ἡμέρᾳ, the next day, the day after, Acts xx. 15; xxvii. 3, (Xen. Cyr. 4, 6, 10, [al.]). ὁ ἕτερος, *the other*, when the relation of conduct to others is under consideration is often put by way of example for *any other person whatever*, and stands for 'the other affected by the action in question' [and may be trans. *thy neighbor, thy fellow*, etc.]: Ro. ii. 1; xiii. 8; 1 Co. vi. 1; x. 24, 29; xiv. 17; Gal. vi. 4; [Jas. iv. 12 R G]; plur. οἱ, αἱ, τὰ ἕτεροι, -αι, -α, *the others i. e. the rest*, Lk. iv. 43. It refers 2. to quality; *another i. e. one not of the same nature, form, class, kind; different*, (so in Grk. writ. fr. Hom. down): Ro. vii. 28; 1 Co. xiv. 21; xv. 40; 2 Co. xi. 4; Gal. i. 6; Heb. vii. 11, 13, 15; Jas. ii. 25; Jude 7. [Syn. see ἄλλος.]

ἐτέρως, adv., *otherwise, differently*: Phil. iii. 15. [From Hom. (apparently) down.]\*

ἔτι, adv., *as yet, yet, still*; 1. of time; a. of a thing which went on formerly, whereas now a different state of things exists or has begun to exist: added



to a ptep., Mt. xxvii. 63; Lk. xxiv. 6, 44; Acts ix. 1; xviii. 18; 2 Th. ii. 5; with gen. absol.: **ἔτι** (δέ) αὐτοῦ λαλοῦντος, Mt. xii. 46; xvii. 5; xxvi. 47; Mk. xiv. 43; Lk. viii. 49; xxii. 47; add, Lk. ix. 42; xxiv. 41; Jn. xx. 1; Acts x. 44; Ro. v. 8; Heb. ix. 8; with a finite verb, Heb. vii. 10; transposed so as to stand at the beginning of a sentence: **ἔτι** γάρ Χριστός ὄντων ἡμῶν ἀσθ. . . ἀπέθανε, Ro. v. 6; cf. W. § 61, 5 p. 553 (515); [B. 389 (333)]; with another notation of time, so that it may be trans. *even* (cf. Lat. *jam*): **ἔτι** ἐκ κοιτίας μητρός, Lk. i. 15 (**ἔτι** ἐκ βρέφους, Anthol. 9, 567, 1; **ἔτι** ἀπ' ἀρχῆς, Plut. consol. ad Apoll. 6 p. 104 d.). **b.** of a thing which continues at present, *even now*: Mk. viii. 17 R G; Lk. xiv. 22; Gal. i. 10; 1 Co. xv. 17; with *νῦν* added, 1 Co. iii. 2 [L WH br. **ἔτι**]; *further, longer*, (where it is thought strange that, when one thing has established itself, another has not been altered or abolished, but is still adhered to or continues): Ro. iii. 7; vi. 2; ix. 19; Gal. v. 11. **c.** with negatives: οὐ . . . **ἔτι**, οὐκ **ἔτι**, *no longer, no more*, Lk. xvi. 2; xx. 36; xxi. 1, 4; xxii. 3; *ἵνα μὴ ἔτι* *lest longer, that . . . no more*, Rev. xx. 3; οὐ μὴ **ἔτι**, Rev. iii. 12; xviii. 21–23; οὐδεὶς, μηδεὶς, -δεμία, -δέν **ἔτι**, *nobody, nothing more*, Mt. v. 13; Heb. x. 2, (see *μηκέτι*, *οὐκέτι*). **2.** of degree and increase; with the comparative, *even, yet*: Phil. i. 9; Heb. vii. 15, (W. 240 (225)). of what remains, [*yet*]: Jn. iv. 35; vii. 33; xii. 35; xiii. 33; Mt. xix. 20; Mk. xii. 6; Lk. xviii. 22; of what is added, *besides, more, further*: **ἔτι** ἄπαξ, Heb. xii. 26 sq.; **ἔτι** ἕνα ἢ δύο, Mt. xviii. 16; add, Mt. xxvi. 65; Heb. xi. 32; **ἔτι** δέ γε *moreover, and further*, (Lat. *praeterea vero*), Heb. xi. 36 (Xen. mem. 1, 2, 1; Diod. 1, 74; cf. Grimm on 2 Macc. vi. 4); **ἔτι** δὲ καὶ (*but or*) *yea moreover also* (Lat. *praeterea vero etiam*), Lk. xiv. 26 R G T L mrg.; Acts ii. 26; **ἔτι** τε καὶ *and moreover too* (Lat. *insuperque adeo*), Lk. xiv. 26 L txt. Tr WH; Acts xxi. 28, [cf. B. § 149, 8; W. 578 (537) note].

**ἑτοιμάζω**, fut. **ἑτοιμάσω**; 1 aor. **ἑτοίμακα**; pf. **ἑτοίμακα** (Mt. xxii. 4 L T Tr WH); Pass., pf. **ἑτοίμασμαι**; 1 aor. **ἑτοίμασθην**; (**ἑτοιμος**); fr. Hom. down; Sept. very often for **יָכִן** and **יָכַן**; *to make ready, prepare*: absol. *to make the necessary preparations, get everything ready*, Lk. xii. 47; of preparing a feast, Lk. xxii. 9, 12, (Gen. xliii. 15; 1 Chr. xii. 39); w. dat. of pers. for one of preparing a lodging, Lk. ix. 52 [W. 594 (552); B. § 130, 5]; a supper, Mk. xiv. 15; also w. a telic inf. added, Mt. xxvi. 17; foll. by *ἵνα* [cf. B. 237 (205)], Mk. xiv. 12; w. acc. of the thing: *ἀ ἑτοιμάσας* the things which thou hast prepared (as a store), Lk. xii. 20; [**τί** δειπνήσω, Lk. xvii. 8]; *τὸ ἄριστον*, Mt. xxii. 4; *τὸ πάσχα*, Mt. xxvi. 19; Mk. xiv. 16; Lk. xxii. 8, 13; *ἀρώματα*, Lk. xxiii. 56; xxiv. 1; *τόπον τινί*, Jn. xiv. 2 sq.; *ξενίαν*, Philom. 22; [*συμβούλιον*, Mk. xv. 1 T WH mrg., cf. *συμβ.*]; *τὴν ὁδὸν κυρίου* (by a fig. drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable), to prepare the minds of men to give the Messiah a fit reception and secure his blessings: Mt. iii. 3; Mk. i. 3; Lk. iii. 4, (fr. Is. xl. 3); i. 76; [*ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων*, Rev. xvi. 12]; w. acc. of pers.,

*στρατιώτας*, Acts xxiii. 23; *τινί τινα*, one for one, Lk. i. 17; *ἐαντόν*, Rev. xix. 7; foll. by *ἵνα* [cf. B. 237 (205)], Rev. viii. 6; *ἑτοιμασμένη ὡς νόμφη*, i. e. beautifully adorned, Rev. xxi. 2; *ἑτοιμασ. εἰς τι*, prepared i. e. fit for accomplishing any thing, 2 Tim. ii. 21; Rev. ix. 7; prepared i. e. kept in readiness, *εἰς τὴν ὥραν κ. ἡμέραν* etc., for the hour and day sc. predetermined, Rev. ix. 15. In a peculiar sense God is said **ἑτοιμάσαι τι** for men, i. e. to have caused good or ill to befall them, almost i. q. *to have ordained*; of blessings: **τί**, Lk. ii. 31; Rev. xii. 6; *τινί τι*, Mt. xx. 23; xxv. 34; Mk. x. 40; [1 Co. ii. 9]; Heb. xi. 16; of punishment: *τινί τι*, Mt. xxv. 41. [COMP.: *προ-ετοιμάζω*.]\*

**ἑτοιμασία**, -ας, ἡ, (*ἑτοιμάζω*, cf. *θανασία, εἰκασία, ἐργασία*); **1.** the act of preparing: *τῆς τροφῆς*, Sap. xiii. 12; *τῶν κλιναρίων*, Artem. oneir. 2, 57. **2.** i. q. *ἑτοιμότης*, the condition of a pers. or thing so far forth as prepared, preparedness, readiness: Hipp. p. 24 [i. 74 ed. Kühn]; Joseph. antt. 10, 1, 2; readiness of mind (Germ. *Bereitwilligkeit*), *τῆς καρδίας*, Ps. ix. 38 (x. 17): *ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου*, with the promptitude and alacrity which the gospel produces, Eph. vi. 15.\*

**ἑτοιμος** (on the accent cf. [Chandler § 394]; W. 52 (51)), -η (2 Co. ix. 5; 1 Pet. i. 5), -ον, and -ος, -ον (Mt. xxv. 10 [cf. WH. App. p. 157\*; W. § 11, 1; B. 25 (22)]); fr. Hom. down; *prepared, ready*; **a.** of things: Mt. xxii. 4, 8, [(Lk. xiv. 17)]; Mk. xiv. 15 [L br. **ἔτ.**]; 2 Co. ix. 5; *ready to hand*: *τὰ ἔτοιμα*, the things (made) ready (in advance by others), i. e. the Christian churches already founded by them, 2 Co. x. 16; i. q. *opportune, seasonable, ὁ καιρός*, Jn. vii. 6; *σωτηρία ἐτοίμη ἀποκαλυφθῆναι*, on the point of being revealed, 1 Pet. i. 5. **b.** of persons; *ready, prepared*: to do something, Acts xxiii. 21; to receive one coming, Mt. xxiv. 44; xxv. 10; Lk. xii. 40; *πρός τι*, for (the doing of) a thing, Tit. iii. 1; 1 Pet. iii. 15; foll. by the inf. [cf. B. 260 (224)], Lk. xxii. 33; by τοῦ with inf., Acts xxiii. 15 [B. § 140, 15; W. § 44, 4 a.]; *ἐν ἐτοίμῳ ἔχω*, to be in readiness, foll. by the inf. (Philo, leg. ad Gai. § 34 sub fin.): 2 Co. x. 6 [cf. W. 332 (311)]. (For **יָכַן**, Ex. xix. 11, 15; Josh. viii. 4, etc.) \*

**ἐτοίμως**, adv., [fr. Thuc. on], *readily*; *ἐτοίμως ἔχω* to be ready: foll. by inf., Acts xxi. 13; 2 Co. xii. 14; 1 Pet. iv. 5 [(not WH)]. (Sept. Dan. iii. 15; Diod. 16, 28; Joseph. antt. 12, 4, 2; 13, 1, 1.)\*

**ἔτος**, -ους, [gen. plur. *ἐτών*, cf. B. 14 (13)], τό, [fr. Hom. down]; Hebr. **שָׁנָה**, a year: Lk. iii. 1; Acts vii. 30; Heb. i. 12; 2 Pet. iii. 8; Rev. xx. 3, etc.; *ἔτη ἔχειν*, to have passed years, Jn. viii. 57; with ἐν ἄσθενείᾳ added, Jn. v. 5 [cf. W. § 32, 6]; *εἶναι, γίνεσθαι, γεγονέναι ἐτών*, e. g. *δώδεκα*, to be twelve years old [cf. Eng. (a boy) of twelve years]: Mk. v. 42; Lk. ii. 42; iii. 23 [cf. W. 349 (328)]; viii. 42; Acts iv. 22; *γεγονυῖα ἑλαττων ἐτών ἐξήκοντα*, less than sixty years old, 1 Tim. v. 9 [W. 590 (549)]; dat. plur., of the space of time within which a thing is done [W. § 31, 9 a.; B. § 133, 26], Jn. ii. 20; Acts xiii. 20; acc., in answer to the quest. *how long?*: Mt. ix. 20; Mk. v. 25; Lk. ii. 36; xiii. 7 sq. 11, 16; xv.



29; Acts vii. 6, 36, 42; Heb. iii. 10 (9), 17; Rev. xx. 2, 4, 6. preceded by a prep.: *ἀπό*, from . . . on, since, Lk. viii. 43; Ro. xv. 23; in the same sense *ἐκ*, Acts ix. 33; xxiv. 10 [A. V. of many years]; *διά* with gen., . . . years having intervened, i. e. after [see *διά*, II. 2]: Acts xxiv. 17; Gal. ii. 1; *εἰς*, for . . . years, Lk. xii. 19; *ἐπί* with acc. (see *ἐπί*, C. II. 1 p. 235<sup>b</sup> bot.), for (the space of), Acts xix. 10; *μετά* with acc., after, Gal. i. 18; iii. 17; *πρό* with gen., before [Eng. ago; cf. *πρό*, b.], 2 Co. xii. 2; *κατ'* *ἔτος*, yearly, Lk. ii. 41. [SYN. cf. *ἐνιαυτός*.]

*εὖ*, adv., (prop. *εὖ*, the unused neut. of the adj. *εὖς* in Hom.), well: *εὖ πράσσω*, not as many interp. take it, contrary to ordinary Grk. usage, to do well i. e. act rightly (which in Greek is expressed by *ὀρθῶς* or *καλῶς πράσσω*), but to be well off, fare well, prosper, Acts xv. 29 [R. V. it shall be well with you] (Xen. mem. 1, 6, 8; 2, 4, 6; 4, 2, 26; oec. 11, 8; Joseph. antt. 12, 4, 1; *ὅστις καλῶς πράττει, οὐχὶ καὶ εὖ πράττει*; Plat. Alc. i. p. 116 b.; *εἰ εὖ πράττουσι ἀδικούντες*, Prot. p. 333 d.; *εἰ τις ἄλλος εὖ μὲν ἐποίησεν ὑμᾶς εὖ πράττων*, Dem. 469, 14; and some began their letters with *εὖ πράττει*, cf. 2 Macc. ix. 19; Diog. Laërt. 3, 61 and Menagius (Ménage) in loc. In one passage alone, Xen. mem. 3, 9, 14, the drift of the discussion permits Socrates to deviate from common usage by attaching to the phrase the notion of right conduct, *acting well*; [yet this sense occurs in eccles. Grk., see e. g. Justin M. apol. 1, 28 and Otto's note; cf. L. and S. s. v. *πράσσω*, IV.]; *ἵνα εὖ σοι γένηται* that it may be well, things may turn out well, with thee, Eph. vi. 3 (Gen. xii. 13; [Ex. xx. 12]; Deut. iv. 40; [v. 16]; Orat. Az. [i. e. Song of the Three Children] vs. 6); *εὖ ποιεῖν τινα*, to do one good, Mk. xiv. 7 [here T om. the acc.; L Tr WH read dat.], (Judith x. 16; Bar. vi. (i. e. Ep. Jer.) 37 (38); Sir. xiv. 11; Xen. Cyr. 1, 6, 30). In commendations, *εὖ* (*δοῦλε ἀγαθέ*), well! well done! Mt. xxv. 21, 23; Lk. xix. 17 R G; Xen. venat. 6, 20; see *εὖγε*.\*

*Εὐα* [WH *Εὐα* (see their Introd. § 408); Rec. *Εὐα*, so G Tr in 1 Tim. ii. 13, where R<sup>a</sup> *Εὐα*, -ας [B. 17 (15)], ἡ, (ΓΠΠ, explained Gen. iii. 20), *Eve*, the wife of Adam: 2 Co. xi. 3; 1 Tim. ii. 13.\*

*εὐαγγελίζω*: 1 aor. *εὐηγγελίσαι* (Rev. x. 7; xiv. 6; 1 S. xxxi. 9; 2 S. xviii. 19; W. 71 (69); [B. 35 (30)]); Pass., pres. *εὐαγγελίζομαι*; pf. ptep. *εὐηγγελισμένοι* (Heb. iv. 2); 1 aor. *εὐηγγελίσθην*; Mid., pres. *εὐαγγελίζομαι*; impf. *εὐηγγελίζομην* (Acts viii. 25 L T Tr WH); 1 aor. *εὐηγγελισάμην*; (*εὐάγγελος* bringing good news); Sept. for *ἔγγ.*; to bring good news, to announce glad tidings; Vulg. *evangelizo* [etc.]; used in the O. T. of any kind of good news: 1 S. xxxi. 9; 2 S. i. 20; 1 Chr. x. 9; of the joyful tidings of God's kindnesses, Ps. xxxix. (xl.) 10; *τὸ σωτήριον θεοῦ*, Ps. xciv. (xcvi.) 2; in particular, of the Messianic blessings: Is. xl. 9; lii. 7; lx. 6; lxi. 1, etc.; in the N. T. used esp. of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation.

**I.** In the Active (rare in Grk. auth. also, in fact found only in later Grk., as Polyaen. 5, 7; *εὐηγγελίκεαι αὐτῷ*,

Dio Cass. 61, 13; cf. *Lob. ad Phryn.* p. 268; [W. 24]): w. dat. of the pers. to whom the news is brought, Rev. x. 7 Rec.; w. acc. of the pers. to whom the announcement is made, *ibid.* G L T Tr WH; Rev. xiv. 6 R G; by a construction not found elsewhere, *ἐπὶ τινα* (cf. Germ. *die Botschaft an einen bringen*), *ibid.* G L T Tr WH. **II.** Passive [cf. W. 229 (215); B. 188 (163)]; of persons, glad tidings are brought to one, one has glad tidings proclaimed to him: Mt. xi. 5; Lk. vii. 22; Heb. iv. 2, 6; of things, to be proclaimed: *εὐαγγελίζεται ἡ βασιλεία τοῦ θεοῦ*, the glad tidings are published of the kingdom of God close at hand, Lk. xvi. 16; *τὸ εὐαγγέλιον*, the joyful announcement of man's salvation is delivered, Gal. i. 11 [B. 148 (129 sq.)]; *τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς*, the word of good tidings brought unto you (see *εἰς*, A. I. 5 b. [cf. W. 213 (200)]), 1 Pet. i. 25; impers. *εὐηγγελίσθη τινί*, the good news of salvation was declared, 1 Pet. iv. 6.

**III.** as deponent Middle (in Grk. writ. fr. Arstph. eqq. 643 down), to proclaim glad tidings; spec. to instruct (men) concerning the things that pertain to Christian salvation: simply, Lk. ix. 6; xx. 1; Acts xiv. 7; Ro. xv. 20; 1 Co. i. 17; ix. 16, 18; *τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε*, if ye hold fast in your minds with what word (i. e. with what interpretation; for he contrasts his own view of Christian salvation with his opponents' doctrine of the resurrection) I preached to you the glad tidings of salvation, 1 Co. xv. 2. w. dat. of pers. (as com. in Grk. writ.), to any one: Lk. iv. 18 fr. Is. lxi. 1; spec. to bring to one the good tidings concerning Jesus as the Messiah: Gal. i. 8; iv. 13; Ro. i. 15; *εὐαγγ.* w. acc. of the thing: univ., *τὴν πίστιν τινός*, to bring good tidings of the faith in which one excels, 1 Th. iii. 6; of Messianic blessings: *εἰρήνην*, Acts x. 36; Ro. x. 15 [R G Tr mrg. br.] (fr. Is. lii. 7); *τὴν βασιλείαν τ. θεοῦ*, Lk. viii. 1; *τὰ περὶ τῆς βασ. τ. θεοῦ*, Acts viii. 12 (where G L T Tr WH om. *τά*; cf. Joseph. antt. 15, 7, 2 *ὁ μὲν . . . τῇ γυναικὶ περὶ τούτων εὐηγγελίετο*); *τὴν πίστιν*, the necessity of having faith in Christ, Gal. i. 23. *τί τινι* [B. 150 (131)], Lk. i. 19; ii. 10; Acts xvii. 18 [T Tr WH om. dat.]; Eph. ii. 17; *τινὶ τ. βασ. τοῦ θεοῦ*, Lk. iv. 43; *εὐαγγ.* *Ἰησοῦν τὸν Χριστὸν* or (so L T Tr WH) *τὸν Χριστὸν Ἰησοῦν*, to proclaim the glad news of Jesus the Christ, Acts v. 42, and (which comes to the same thing) *τὸν κύριον Ἰησοῦν*, Acts xi. 20; *τὸν υἱὸν τοῦ θεοῦ ἐν τοῖς ἔθνεσι*, among the Gentiles, Gal. i. 16; *τὸν Ἰησοῦν τινι*, Acts viii. 35; with *καὶ τὴν ἀνάστασιν τινι* added, Acts xvii. 18 (where T Tr WH om. *αὐτοῖς*); *τὸν λόγον*, to announce the glad tidings of the Messiah, or of the kingdom of God, or of eternal salvation offered through Christ, Acts viii. 4; *τὸν λόγον τοῦ κυρίου*, Acts xv. 35; *τὸ εὐαγγέλιον*, 1 Co. xv. 1; w. dat. of the pers. added to whom it is preached, 2 Co. xi. 7; *τὸν πλοῦτον* [τὸ πλοῦτος] *τοῦ Χριστοῦ ἐν τοῖς ἔθνεσι*, among the Gentiles [but L T Tr WH om. *ἐν*], Eph. iii. 8. By a constr. unknown to the earlier Grks. (cf. *Lob. ad Phryn.* p. 268), with acc. of the pers. to whom the announcement is made [W. 223 (209)]: Lk. iii. 18; Acts xvi. 10; Gal. i. 9 (where it is interchanged with *εὐαγγ. τινι* vs. 8); 1 Pet.



i. 12, (Justin M. apol. 1, 33); **τινά τι**, acc. of the thing (Alciph. epp. 3, 12; Heliod. 2, 10; Euseb. h. e. 3, 4; [cf. W. 227 (213); B. 150 (131)]), foll. by **ὅτι** etc. Acts xiii. 32; **τινά** foll. by inf. Acts xiv. 15; **τὰς κόμας, τὰς πόλεις**, Acts viii. 25, 40; xiv. 21; [**εἰς τὰ ὑπερέκεινα**, 2 Co. x. 16 (cf. W. 213 (200), and Π. above). COMP.: **προ-εὐαγγελίζομαι**.]\*

**εὐαγγέλιον**, -ον, τό, (**εὐάγγελος** [cf. **εὐαγγελίζω**]), Hebr. **הַבְּשָׂרָה וְהַבְּשָׂרָה**; **1. a reward for good tidings** (cf. **τὰ διδασκάλια**, the fees given the **διδάσκαλος**), Hom. Od. 14, 152; Cic. ad Att. 2, 3 and 12; 13, 40; Plut. Demetr. 17; Ages. 33; Sept. 2 S. iv. 10. **2. good tidings**: Lcian. asin. 26; App. b. civ. 4, 20; Plut.; al.; plur. Sept. 2 S. xviii. 22, 25, com. txt.; but in each place **εὐαγγελία** should apparently be restored, on account of vs. 20 **ἀνὴρ εὐαγγελίας**. In the N. T. spec. **a. the glad tidings of the kingdom of God soon to be set up**, and subsequently also of **Jesus, the Messiah, the founder of this kingdom**: Mk. i. 15; viii. 35; x. 29; xiii. 10; xiv. 9; xvi. 15; Mt. xxvi. 13; w. a gen. of the obj. added: **τῆς βασιλείας**, Mt. iv. 23; ix. 35; xxiv. 14; Mk. i. 14 R L br. After the death of Christ the term **τὸ εὐαγγέλιον** comprises also the preaching of (concerning) **Jesus Christ** as having suffered death on the cross **τὸ** procure eternal salvation for men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God; so that it may be more briefly defined as **the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel** [A-S. god-spell (see *Skeat*, Etym. Dict. s. v.)]: Acts xv. 7; Ro. i. 16 G L T Tr WH; x. 16; xi. 28; 1 Co. iv. 15; ix. 14, 18 [G L T Tr WH]; 23; xv. 1; 2 Co. viii. 18; Gal. ii. 2; Eph. iii. 6; vi. 19 [L WH br. **εὐαγγ.**]; Phil. i. 5, 7, 12, 17 (16); [ii. 22, cf. **εἰς**, B. II. 2 d.]; iv. 3, [15, cf. Clem. Rom. 1 Cor. 47, 2]; 1 Th. ii. 4; 2 Tim. i. 8, 10; w. gen. of the obj., the gospel concerning etc.: **τοῦ Χριστοῦ** [cf. W. 186 (175) sq.], Ro. i. 16 Rec.; xv. 19, 29 Rec.; 1 Co. ix. 12, 18 [Rec.]; 2 Co. ii. 12; ix. 13; x. 14; Gal. i. 7; Phil. i. 27; 1 Th. iii. 2; **τοῦ κυρίου ἡμῶν Ἰησ. Χρ.** 2 Th. i. 8 [T Tr WH om. L br. **Χριστοῦ**]; **τοῦ νιοῦ τοῦ θεοῦ**, Ro. i. 9 cf. Mk. i. 1; **τῆς σωτηρίας ἡμῶν**, Eph. i. 13; **τῆς εἰρήνης**, Eph. vi. 15; **τῆς χάριτος τοῦ θεοῦ**, Acts xx. 24; **τῆς δόξης τοῦ μακαρίου θεοῦ**, 1 Tim. i. 11; **τῆς δόξης τοῦ Χριστοῦ**, 2 Co. iv. 4. **ἡ ἀλήθεια τοῦ εὐαγγελίου**, the truth contained in the gospel [cf. W. 236 (221 sq.)], Gal. ii. 5, 14; Col. i. 5; **ἡ ἐλπίς τοῦ εὐαγγ.** the hope which the gospel awakens and strengthens, Col. i. 23; **ἡ πίστις τοῦ εὐαγγ.** the faith given the gospel, Phil. i. 27; **οἱ δεσμοὶ τ. εὐαγγ.** (see **δεσμός**, fin.), Philem. 13; **ἕτερον εὐαγγ.** of another sort, i. e. different from the true doctrine concerning Christian salvation, Gal. i. 6; 2 Co. xi. 4; **αἰώνιον εὐαγγ.** the contents of which were decreed by God from eternity, Rev. xiv. 6. with gen. of the author; and that **a.** of the author of the subject-matter or facts on which the glad tidings of man's salvation rest, and who wished these glad tidings to be conveyed to men: **τὸ εὐαγγ. τοῦ θεοῦ**, Ro. xv. 16; 2 Co. xi. 7; 1 Th.

ii. 2, 8 sq.; 1 Pet. iv. 17; more fully **τοῦ θεοῦ περὶ τοῦ νιοῦ αὐτοῦ**, Ro. i. 1-3. **β.** of the author of the particular mode in which the subject-matter of the gospel is understood (conception of the gospel) and taught to others; thus Paul calls his exposition of the gospel (and that of the teachers who agree with him), in opposition to that of those teaching differently, **τὸ εὐαγγ. ἡμῶν**: 2 Co. iv. 3, [cf. **τὸ εὐ. τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ**, Gal. i. 11]; **κατὰ τὸ εὐαγγ. μου**, as I expound it, Ro. ii. 16; xvi. 25; 2 Tim. ii. 8. **γ.** of him who preaches the gospel: **ἡμῶν**, 1 Th. i. 5; 2 Th. ii. 14. with gen. of those to whom it is announced: **τῆς περιτομῆς** (i. e. **τῶν περιτετμημένων**), to be preached to the circumcised or Jews; and **τὸ εὐ. τῆς ἀκροβυστίας**, to be carried to the Gentiles, Gal. ii. 7. **b.** As the Messianic rank of Jesus was proved by his words, his deeds, and his death, **the narrative of the sayings, deeds, and death of Jesus Christ** came to be called **εὐαγγέλιον**: so perhaps in Mk. i. 1; for the passage may also mean, 'glad tidings concerning Jesus Christ began to be proclaimed even as it is written,' viz. by John the Baptist; cf. De Wette ad loc. At length the name was given to a written narrative of the glad tidings; so in the titles of the Gospels, on which see **κατά**, Π. 3 c. a. [On the eccl. senses of the word, see *Soph. Lex. s. v.*]\*

**εὐαγγελιστής**, -οῦ, ὁ, (**εὐαγγελίζω**), a bibl. and eccl. word, **a bringer of good tidings, an evangelist** (Vulg. *evangelista*). This name is given in the N. T. to those heralds of salvation through Christ who are not apostles: Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5. [B. D. s. v. *Evangelist*.]\* **εὐαρεστώ**, -ω: 1 aor. inf. **εὐαρεστήσαι**; pf. inf. **εὐηρεστηκέναι**, and without augm. **εὐαρεστηκ.** Heb. xi. 5 L WH [cf. *WH*. App. p. 162; B. 35 (30)]; **to be well-pleasing**: **τῷ θεῷ** (Sept. for **οὐκ ἠθέλησεν** **ἰδοὺ**, Gen. v. 22, 24; vi. 9), Heb. xi. 5 sq. (Sir. xlv. 16; Philo de Abr. § 6; de exsecr. § 9; **τινί**, Diod. 14, 4). Pass. pres. **εὐαρεστοῦμαι**; **τινί** [B. 188 (163); W. § 39, 1 a.], **to be well pleased with a thing**: Heb. xiii. 16 (Diod. 3, 55; 20, 79; Diog. Laërt. 10, 137).\*

**εὐ-ἀρεστός**, -ον, (fr. **εὖ** and **ἀρεστός**), **well-pleasing, acceptable**: Ro. xii. 2; **τινί**, to one, Ro. xii. 1; xiv. 18; 2 Co. v. 9; Eph. v. 10; Phil. iv. 18; **ἐν τινι**, in anything, Tit. ii. 9; **ἐν κυρίῳ** (see **ἐν** L 6 b., p. 211<sup>b</sup> mid.), Col. iii. 20 (R om. **ἐν**); **ἐνώπιον** with gen. of pers., in one's judgment: Heb. xiii. 21. (Sap. iv. 10; ix. 10; Clem. Al. [strom. 2, 19 p. 481, 21 etc.; Just. M. apol. 1, 44 sub fin.; Clem. Rom. 1 Cor. 49, 5].) See the foll. word.\*

**εὐ-ἀρεστός**, adv., **in a manner well-pleasing to one, acceptably**: **τῷ θεῷ**, Heb. xii. 28. (Xen. mem. 3, 5, 5; gladly, willingly, Epict. diss. 1, 12, 21; frag. 11.)\*

**Εὐβουλος**, -ου, ὁ, [lit. of good counsel], **Eubulus, a Christian**: 2 Tim. iv. 21.\*

**εὖ-γε**, used in commendation, **well done!** Lk. xix. 17 L T Tr WH. (Arstph., Plat., al.; Sept. for **εὖ**.) Cf. **εὖ**, fin.\*

**εὐγενής**, -ές, (fr. **εὖ** and **γένος**); **1. well-born, of noble race**: Lk. xix. 12 (of a prince); 1 Co. i. 26. **2. noble-minded**: compar. **εὐγενέστερος**, Acts xvii. 11. (Sept.; often in Grk. writ. fr. Arstph. and Trag. down.)\*



εὐδία, -ας, ἡ, (fr. εὐδιος, -ον, and this fr. εὐ and Ζεύς, gen. Διός, Zeus, the ruler of the air and sky), a serene sky, fair weather: Mt. xvi. 2 [T br. WH reject the passage]. (Sir. iii. 15; Pind., Aeschyl., Hippocr., Xen., and sqq.).\*

εὐδοκέω, -ῶ; impf. 1 pers. plur. εὐδοκοῦμεν (1 Th. ii. 8 [where WH after cod. Vat. ηὐδοκ.; W. and B. as below]); 1 aor. εὐδόκησα and (in Heb. x. 6, 8, L T Tr; 1 Co. x. 5 L Tr WH; Ro. xv. 26, 27 and 1 Th. iii. 1 T Tr WH; Mt. xii. 18 T Tr; Mt. iii. 17 T; Col. i. 19 L mrg.) ηὐδόκησα, cf. Lob. ad Phryn. p. 456 and 140; W. 71 (69); [B. 34 (30); Tdf. Proleg. p. 120; WH. App. p. 162]; (fr. εὐ and δοκέω, cf. Fritzsche on Rom. ii. p. 370, who treats of the word fully and with his usual learning [cf. W. 101 (95)]); Sept. mostly for ηὐχ; among Grk. writ. used esp. by Polyb., Diod., and Dion. Hal.; 1. as in prof. auth., foll. by an infin., it seems good to one, is one's good pleasure; to think it good, choose, determine, decide: Lk. xii. 32; 1 Co. i. 21; Gal. i. 15; once foll. by acc. w. inf., Col. i. 19 [cf. Bp. Lghtft.; W. § 64, 3 b.; B. § 129, 16]; with the included idea of kindness accompanying the decision, Ro. xv. 26 sq.; to do willingly what is signified by the inf., to be ready to, 1 Th. ii. 8; to prefer, choose rather, [A. V. we thought it good], 1 Th. iii. 1; Sir. xxv. 16; more fully μάλλον εὐδοκῶ, 2 Co. v. 8. 2. by a usage peculiar to bibl. writ., foll. by ἔν τινι, to be well pleased with, take pleasure in, a pers. or thing [cf. W. 38, 232 (218); B. 185 (160)]: Mt. iii. 17; xii. 18 Tr; xvii. 5; Mk. i. 11; Lk. iii. 22, [on the tense in the preceding pass. cf. W. 278 (261); B. 198 (171)]; 1 Co. x. 5; 2 Co. xii. 10; 2 Th. ii. 12 R G L br.; Heb. x. 38, (בְּרָצוֹן, 2 S. xxii. 20; Mal. ii. 17; בְּרָצוֹן, Ps. cxlix. 4). foll. by εἰς τινα (i. e. when directing the mind, turning the thoughts, unto), to be favorably inclined towards one [cf. W. § 31, 5; B. § 133, 23]: Mt. xii. 18 R G; 2 Pet. i. 17; w. simple acc. of pers. to be for favorable to, take pleasure in [cf. W. 222 (209)]: Mt. xii. 18 L T WH; with acc. of the thing: Heb. x. 6, 8, (Ps. l. (li.) 18, 21; lxxxiv. (lxxxv.) 2; Gen. xxxiii. 10; Lev. xxvi. 34, 41); as in Grk. writ. also, w. the dat. of the pers. or thing with which one is well pleased: 2 Th. ii. 12 T Tr WH (see above); 1 Macc. i. 43; 1 Esdr. iv. 39. [COMP.: συν-εὐδοκέω].\*

εὐδοκία, -ας, ἡ, (fr. εὐδοκέω, as εὐλογία fr. εὐλογέω), unknown to prof. auth. [Boeckh, Inserr. 5960], found in the O. T. in some of the Pss. (for רָצוֹן) and often in Sir.; on it cf. Fritzsche on Rom. ii. p. 371 sq.; [esp. Bp. Lghtft. on Phil. i. 15]; prop. beneplacitum (Vulg. [ed. Clement.] Eph. i. 9); 1. will, choice: Mt. xi. 26; Lk. x. 21, (on both pass. see ἔμπροσθεν, 2 b.); Sir. i. 27 (24); xxxvi. 13, etc.; in particular, good-will, kindly intent, benevolence: Eph. i. 5, 9; Phil. ii. 13, (Ps. l. (li.) 20; Sir. ii. 16; xi. 17 (15) etc.); δι' εὐδοκίαν, prompted by good will, Phil. i. 15. 2. delight, pleasure, satisfaction: with gen. of the thing that pleases, 2 Th. i. 11; ἐν ἀνθρώποις εὐδοκία, either among men pleasure produced by salvation, or God's pleasure in men, Lk. ii. 14 R G Tr mrg. WH mrg.; ἀνθρώποις εὐδοκίας, men in whom God is well pleased [i. e. not a particular class of men (viz. believ-

ers), but the whole race, contemplated as blessed in Christ's birth], ibid. L T Tr txt. WH txt. [see WH. App. ad loc.; Field, Otium Norv. iii. ad loc.], (Ps. cxliv. (cxlv.) 16; Sir. ix. 12). 3. desire (for delight in any absent thing easily begets a longing for it): Ro. x. 1; cf. Philippi and Tholuck ad loc.\*

εὐεργεσία, -ας, ἡ, (εὐεργέτης); a good deed, benefit: 1 Tim. vi. 2 (on which see ἀντιλαμβάνω, 2); with gen. of the pers. on whom the benefit is conferred [W. 185 (174)], Acts iv. 9. (2 Macc. vi. 13; ix. 26; Sap. xvi. 11, 24; in Grk. auth. fr. Hom. down.)\*

εὐεργετέω, -ῶ; (εὐεργέτης), to do good, bestow benefits: Acts x. 38. (Sept.; often in Attic writ.)\*

εὐεργέτης, -ου, ὁ, a benefactor (fr. Pind. and Hdt. down); it was also a title of honor, conferred on such as had done their country service, and upon princes; equiv. to Soter, Pater Patriae: Lk. xxii. 25. (Cf. Hdt. 8, 85; Thuc. 1, 129; Xen. vect. 3, 11; Hell. 6, 1, 4; Plat. de virt. p. 379 b.; al.; cf. 2 Macc. iv. 2; joined with σωτήρ, Joseph. b. j. 3, 9, 8; Addit. to Esth. vi. 12 [Tdf. viii. l. 25]; Diod. 11, 26.)\*

εὐ-θετος, -ον, (fr. εὐ and θετός), Grk. writ. fr. Aeschyl. and Hippocr. down; prop. well-placed; a. fit: εἰς τι, Lk. ix. 62 R G; xiv. 35 (34), (Diod. 2, 57 et al.); with dat. of the thing for which: Lk. ix. 62 L T Tr WH (τῷ πράγματι, Nicol. Stob. fl. 14, 7 [149, 4]). b. useful: τινί, Heb. vi. 7 [some would make the dat. here depend on the ptep.]; (of time, seasonable, Ps. xxxi. (xxxii.) 6; Susan. 15.)\*

εὐθέως, adv., (fr. εὐθύς), straightway, immediately, forthwith: Mt. iv. 20, 22; viii. 3, and often in the histor. bks., esp. Mark's Gospel [where, however, T Tr WH have substituted εὐθύς in some 35 out of 41 cases]; elsewhere only in Gal. i. 16; Jas. i. 24; Rev. iv. 2, (for οὐκ ἔτι, Job v. 3). shortly, soon: 3 Jn. 14. [From Soph. down.]\*

εὐθυδρομέω, -ῶ; 1 aor. εὐθυδρόμῃσα [see εὐδοκέω]; (εὐ-θυδρόμος, i. e. εὐθύς and δρόμος); to make a straight course, run a straight course: foll. by εἰς w. acc. of place, Acts xvi. 11; εὐθυδρόμῃσας ἦλθον εἰς, Acts xxi. 1. (Philo, alleg. legg. iii. § 79; de agricult. § 40.)\*

εὐθυμέω, -ῶ; (εὐθυμος); 1. trans. to put in good spirits, gladden, make cheerful, (Aeschyl. in Plat. de rep. 2, 383 b.). Mid. to be of good spirits, to be cheerful, (Xen., Plat.). 2. intrans. to be joyful, be of good cheer, of good courage: Acts xxvii. 22, 25; Jas. v. 13. (Eur. Cycl. 530; Plut. de tranquill. anim. 2 and 9.)\*

εὐθυμος, -ον, (εὐ and θυμός); 1. well-disposed, kind, (Hom. Od. 14, 63). 2. of good cheer, of good courage: Acts xxvii. 36; [compar. as adv. xxiv. 10 Rec. (see εὐθύμως)], (Grk. writ. fr. Aeschyl. and Pind. down; 2 Macc. xi. 26.)\*

εὐθύμως, adv., [Aeschyl., Xen., al.], cheerfully: Acts xxiv. 10 L T Tr WH, for Rec. εὐθυμότερον the more confidently.\*

εὐθύνω; 1 aor. impv. 2 pers. plur. εὐθύνετε; (εὐθύς); a. to make straight, level, plain: τὴν ὁδόν, Jn. i. 23 (Sir. ii. 6; xxxvii. 15). b. to lead or guide straight, to keep straight, to direct, (often so in Grk. writ.): ὁ εὐθύνων, the steersman, helmsman of a ship, Jas. iii. 4. (Eur. Cycl.



15; of a charioteer, Num. xxii. 23; Isocr. p. 9; al.) [COMP.: κατ'εὐθύνω.]\*

**εὐθύς**, -εία, -ύ, Sept. for ἡγῶν, [fr. Pind. down], *straight*; **a.** prop. *straight, level*: of a way, [Mt. iii. 3]; Mk. i. 3; Lk. iii. 4; Acts ix. 11; *εἰς εὐθείαν* (L T Tr WH *εἰς εὐθείας*), sc. *ὁδόν* (an ellipsis com. also in class. Grk. cf. W. § 64, 5), Lk. iii. 5; *εὐθεία ὁδός* the *straight, the right way*, is fig. used of true religion as a rule of life leading to its goal i. e. to salvation, 2 Pet. ii. 15; *αἱ ὁδοὶ κυρίου*, the right and saving purposes of God, Acts xiii. 10 (Song of the Three vs. 3). **b.** trop. *straightforward, upright, true, sincere*, (as often in prof. auth.): *καρδία*, Acts viii. 21 (*εὐθεῖς τῇ καρδίᾳ* often in the Pss., as vii. 11; xxxi. (xxxii.) 11; xxxv. (xxxvi.) 11).\*

**εὐθύς**, adv., [fr. Pind. down], i. q. *εὐθέως*, with which it is often interchanged in the Mss. [see *εὐθέως*]; *straightway, immediately, forthwith*: Mt. iii. 16; xiii. 20; Jn. xiii. 32, etc. [Cf. Phryn. ed. *Lob.* p. 145.]

**εὐθύτης**, -ητος, ἡ, (fr. the adj. *εὐθύς*), *rectitude, uprightness*: trop. *ῥάβδος εὐθύτητος*, an impartial and righteous government, Heb. i. 8 fr. Ps. xlv. (xlv.) 7.\*

**εὐκαιρέω**, -ω: impf. *εὐκαίρουν* [so L T Tr WH in Mk. vi. 31; R G in Acts xvii. 21] and *ἡκαίρουν* [R G in Mk. i. c.; L T Tr WH in Acts i. c.], (betw. which the Mss. vary, see *εὐδοκέω*, init.); 1 aor. subjunc. *εὐκαιρήσω*; (*εὐκαίρος*); a later word, fr. Polyb. onwards (cf. *Lob.* ad Phryn. p. 125 sq.; [Rutherford, New Phryn. p. 205; Soph. Lex. s. v.]); *to have opportunity*: 1 Co. xvi. 12; *to have leisure*, foll. by an inf., *to do something*, Mk. vi. 31 [Plut. ii. p. 223 d. Cleom. Anax. § 9]; *to give one's time to a thing*, εἰς τι, Acts xvii. 21.\*

**εὐκαιρία**, -ας, ἡ, (*εὐκαίρος*), *seasonable time, opportunity*: *ζητεῖν εὐκ.*, foll. by [ἵνα B. 237 (205)], Mt. xxvi. 16; [Lk. xxii. 6 Lehm. mrg.]; by τοῦ with inf. Lk. xxii. 6. (Sept.; in Grk. writ. first in Plat. Phaedr. p. 272 a.)\*

**εὐ-καιρος**, -ον, (*εὖ* and *καιρός*), *seasonable, timely, opportune*: *βोधθεια*, Heb. iv. 16; *ἡμέρα εὐκ.* a convenient day, Mk. vi. 21. (2 Macc. xiv. 29; Ps. ciii. (civ.) 27; Soph. O. C. 32; Theophr., Polyb., al.)\*

**εὐκαιρως**, adv., *seasonably, opportunely; when the opportunity occurs*: Mk. xiv. 11; opp. to *ἀκαιρως* (q. v.), 2 Tim. iv. 2. (Xen. Ages. 8, 3; Plat. and sqq.; Sir. xviii. 22.)\*

**εὐ-κοπος**, -ον, (*εὖ* and *κόπος*), that can be done *with easy labor*; *easy*: Polyb. et al.; Sir. xxii. 15; 1 Macc. iii. 18; in the N. T. only in the phrase *εὐκοπώτερόν ἐστι*, —foll. by inf., Mt. ix. 5; Mk. ii. 9; Lk. v. 23; by acc. w. inf., Mt. xix. 24; Mk. x. 25; Lk. xvi. 17; xviii. 25.\*

**εὐλάβεια**, -είας, ἡ, the character and conduct of one who is *εὐλαβής* (q. v.). **1.** *caution, circumspection, discretion*: Soph., Eur., Plat., Dem., sqq.; Sept. Prov. xxviii. 14; joined w. *πρόνοια*, Plut. Marcell. 9; used of the prudent delay of Fabius Maximus, Polyb. 3, 105, 8; ἡ εὐλ. *σώζει πάντα*, Arstph. av. 377; i. q. *avoidance, πληγών*, Plat. legg. 7 p. 815 a. et al. (in which sense Zeno the Stoic contrasts ἡ εὐλάβ. *caution*, as a *εὐλογος ἔκκλησις* a *reasonable shunning*, with ὁ φόβος, Diog. Laërt. 7, 116, cf. Cic. Tusc. 4, 6, 13). **2.** *reverence, veneration*: ἡ

πρὸς τὸ θείον εὐλ. Diod. 13, 12; Plut. Camill. 21; de ser. num. vind. c. 4, and elsewh.; πρὸς τοὺς νόμους, Plut. Ages. 15; θεοῦ, objec. gen., Philo, Cherub. § 9; simply *reverence towards God, godly fear, piety*: Heb. xii. 28 and, in the opinion of many, also v. 7 [cf. ἀπό, II. 2 b.; see below]. **3.** *fear, anxiety, dread*: Sap. xvii. 8; for *πᾶσι*, Josh. xxii. 24; Joseph. antt. 11, 6, 9; Plut. Fab. 1 (the *εὐβουλία* of Fabius seemed to be *εὐλάβεια*); so, most probably, in Heb. v. 7 (see [above and] ἀπό, I. 3 d.), for by using this more select word the writer, skilled as he was in the Greek tongue, speaks more reverently of the Son of God than if he had used φόβος. [SXN. see *δειλία*, fin.; cf. Trench § xlvi. 1; Delitzsch on Heb. v. 7.]\*

**εὐλαβέομαι**, -οῦμαι: 1 aor. ptep. *εὐλαβηθείς*; prop. *to show one's self εὐλαβής*, i. e. **1.** *to act cautiously, circumspectly*, (Tragg., Xen., Plato, and sqq.). **2.** *to beware, fear*: as in 1 Macc. iii. 30; xii. 40 [Alex. etc.] and often in prof. auth., foll. by *μή lest* [B. 241 sq. (208)], Acts xxiii. 10 R G (Deut. ii. 4; 1 S. xviii. 29; Job xiii. 25; Jer. v. 22; Dan. iv. 2; 2 Macc. viii. 16; Sir. xli. 3). **3.** *to reverence, stand in awe of*, (τὸν θεόν, Plat. legg. 9 p. 879 e.; Sept. Prov. ii. 8; xxiv. 28 (xxx. 5); Nah. i. 7): God's declaration, Heb. xi. 7.\*

**εὐλαβής**, -ές, (*εὖ* and *λαβεῖν*), in Grk. writ. fr. Plat. down; **1.** *taking hold well*, i. e. *carefully and surely; cautious*. **2.** *reverencing God, pious, religious*, [A. V. *devout*]: Acts ii. 5; viii. 2, (Mic. vii. 2 [Alex. etc.]); joined with *δίκαιος* (as in Plat. polit. p. 311 b.): Lk. ii. 25; εὐλ. κατὰ τὸν νόμον, Acts xxii. 12 L T Tr WH. [Cf. reff. s. v. *εὐλάβεια*, fin.]\*

**εὐλογέω**, -ω; fut. *εὐλογήσω*; impf. *εὐλόγουν* and *ἡλόγουν* (Mk. x. 16, where the Mss. fluctuate betw. the two forms [cf. WH. App. p. 162]); 1 aor. *εὐλόγησα* (*ἡλόγησα*, Mt. xiv. 19 L Tr; Lk. xxiv. 30 L; Heb. xi. 20 and 21 L); pf. *εὐλόγηκα* (*ἡλόγηκα*, Heb. vii. 6 L; see *εὐδοκέω* init. [cf. Veitch s. v.; Tdf. on Lk. i. c.]); Pass., pf. ptep. *εὐλογημένος*; 1 fut. *εὐλογηθήσομαι*; (*εὐλογος*); Sept. very often for *ἡγῶν* and *ἡγῶν*; Vulg. *benedico*; mostly w. acc. of the obj., *to bless one*; **1.** as in Grk. writ., *to praise, celebrate with praises*: τὸν θεόν, Lk. i. 64; ii. 28; xxiv. 51, 53 [Tdf. om.]; Jas. iii. 9; absol. in the giving of thanks: Mt. xiv. 19; xxvi. 26 [cf. 3 below]; Mk. vi. 41; viii. 7 R G T [?]; xiv. 22 [cf. 3 below]; Lk. xxiv. 30; 1 Co. xiv. 16. (When used in this sense *εὐλογεῖν* differs from *εὐχαριστεῖν* in referring rather to the form, *εὐχ.* to the substance of the thanksgiving.) By a usage purely bibl. and eccl. like the Hebr. *ἡגב*, **2.** *to invoke blessings*: *τινά*, upon one, Mt. v. 44 Rec.; Lk. vi. 28; Ro. xii. 14; absol., 1 Co. iv. 12; 1 Pet. iii. 9; of one taking leave, Lk. xxiv. 50 sq.; of one at the point of death, Heb. xi. 20 sq. (Gen. xlviii. 9); in congratulations, Heb. vii. 1, 6 sq. (Gen. xiv. 19); Mk. x. 16 R G L; Lk. ii. 34; *εὐλογημένος* (*ἡגב*), praised, blessed, [cf. *εὐλογητός*]: Mt. xxi. 9; xxiii. 39; Mk. xi. 9 sq.; Lk. xiii. 35; xix. 38; Jn. xii. 13, (in all which pass. it is an acclamation borrowed fr. Ps. cxvii. (cxviii.) 26). **3.** with acc. of a thing, *to consecrate a thing with solemn prayers; to ask God's blessing on a thing, pray him to bless it to one's use, pronounce*



a consecratory blessing on: *ἰχθύδια*, Mk. viii. 7 L Tr WH; *τοὺς ἄρτους*, Lk. ix. 16; *τὸ ποτήριον*, 1 Co. x. 16; *τὴν θυσίαν*, 1 S. ix. 13; and perh. *τὸν ἄρτον*, Mt. xxvi. 26; Mk. xiv. 22, (but see above under 1); cf. Rückert, Das Abendmahl, p. 220 sq. 4. of God, to cause to prosper, to make happy, to bestow blessings on, [cf. W. 32]: *τινά*, Acts iii. 26; foll. by *ἐν* with dat. of the blessing, *ἐν πάσῃ εὐλογίᾳ*, with every kind of blessing, Eph. i. 3 (*ἐν ἀγαθοῖς*, Test. xii. Patr. [test. Jos. § 18] p. 722 [*ἐν εὐλογίαις γῆς*, *ἐν πρωτογενήμασι καρπῶν*, test. Isach. § 5 p. 626 sq.]); *εὐλογῶν εὐλόγησέ σε* (after the Hebr., Gen. xxii. 17; see εἶδω, I. 1 a. [for refl.]), I will bestow on thee the greatest blessings, Heb. vi. 14; Gal. iii. 8 Rec.<sup>els bes</sup> (see *ἐνευλογέω*), 9; *εὐλογημένος* favored of God, blessed, Lk. i. 42<sup>b</sup> (cf. Deut. xxviii. 4); *ἐν γυναίξί*, blessed among women, i. e. before all other women, Lk. i. 28 RGL Tr txt. br.; 42<sup>b</sup>, (cf. W. 246 (231); [B. 83 (73)]); *εὐλογημένοι τοῦ πατρὸς* (i. q. *ὑπὸ τοῦ πατρὸς*, like εὐλ. *ὑπὸ θεοῦ*, Is. lxi. 9; Lxv. 23; cf. W. 189 (178) and § 30, 4; [cf. B. § 132, 23]), appointed to eternal salvation by my father, Mt. xxv. 34. [COMP.: *ἐν*, *κατ-εὐλογέω*.]\*

*εὐλογητός*, -όν, (*εὐλογέω*), Sept. for *יְיָ*, a bibl. and eccl. word; *blessed, praised, Vulg. benedictus*: applied to God, Lk. i. 68; Ro. i. 25; ix. 5 [on its position here cf. W. 551 (512 sq.)]; Ps. lxxviii. (lxxvii.) 20; Gen. xxvii. 29; Pss. of Sol. 8, 40. 41; also 1 K. x. 9; 2 Chr. ix. 8; Job i. 21; Ps. cxii. (cxiii.) 2; Ruth ii. 19; Dan. ii. 20, and esp. the elaborate discussion of Ro. i. c. by Professors Dwight and Abbot in Journ. Soc. Bibl. Lit. etc. i. pp. 22–55, 87–154 (1882)]; 2 Co. i. 3; xi. 31; Eph. i. 3; 1 Pet. i. 3; cf. B. § 129, 22 Rem. [contra, W. 586 (545); Mey. on Gal. i. 5]; absol. *ὁ εὐλογητός*, of God: Mk. xiv. 61. [The distinction betw. *εὐλογητός* and *εὐλογημένος* is thus stated by Philo (de migr. Abr. § 19, i. 453 Mang.): *εὐλογητός*, οὐ μόνον *εὐλογημένος* . . . τὸ μὲν γὰρ τῷ πεφυκέναι, τὸ δὲ τῷ νομίζεσθαι λέγεται μόνον . . . τῷ πεφυκέναι εὐλογίας ἄξιον . . . ὅπερ εὐλογητὸν ἐν τοῖς χρησμοῖς ἄδεται. Cf. Gen. xiv. 19, 20; 1 S. xxv. 32, 33; Tob. xi. 16 cod. Sin.; contra, Jud. xiii. 18. *Εὐλογητός* is applied to men in Gen. xxiv. 31; xxvi. 29; Deut. vii. 14; Judg. xvii. 2; 1 S. xv. 13; Ruth ii. 20; Jud. and Tob. u. s. etc. See Prof. Abbot's careful exposition u. s. p. 152 sq.]\*

*εὐλογία*, -ας, ἡ, (*εὐλογος*); Sept. for *בְּרָכָה*; Vulg. *benedictio*; as in class. Grk. 1. *praise, laudation, panegyric*: of God or Christ, Rev. v. 12, 13; vii. 12. 2. *fine discourse, polished language*: Plat. rep. 3 p. 400 d.; Luc. Lexiph. 1; in a bad sense, language artfully adapted to captivate the hearer, *fair speaking, fine speeches*: Ro. xvi. 18 (joined with *χρηστολογία*, the latter relating to the substance, *εὐλογία* to the expression); plur. in Aesop, fab. 229 p. 150 ed. Cor. *ἐὰν σὺ εὐλογίας εὐπορήῃς, ἔγωγε σου οὐ κήδομαι*, [but why not gen. sing.?]. By a usage unknown to native Grks. 3. *an invocation of blessings, benediction*: Heb. xii. 17; Jas. iii. 10, (Gen. xxvii. 35 sq. 38, al.; Sir. iii. 8; xxxvii. 24; Joseph. antt. 4, 8, 44); see *εὐλογέω*, 2. 4. *consecration*: τὸ ποτήριον τῆς εὐλογίας, the consecrated cup (for that this is the meaning is evident from the explanatory adjunct *ὁ εὐλο-*

*γούμεν*, see *εὐλογέω* 3 [al. al.; cf. Mey. ed. Heinrici ad loc.; W. 189 (178)]], 1 Co. x. 16. 5. *a (concrete) blessing, benefit*, (Deut. xi. 26, etc.; Sir. vii. 32; xxxix. 22, etc.); univ. 1 Pet. iii. 9; of the blessings of Christianity, Ro. xv. 29; Eph. i. 3; ἡ εὐλογία τοῦ Ἀβρ. the salvation (by the Messiah) promised to Abraham, Gal. iii. 14; of the continual fertility of the soil granted by God, Heb. vi. 7 (Lev. xxv. 21; ὑπερὸς εὐλογίας, Ezek. xxxiv. 26; cf. *εὐλογεῖν ἀγρόν*, Gen. xxvii. 27); of the blessing of a collection sent from Christians to their brethren, 2 Co. ix. 5 (of the gifts of men, Gen. xxxiii. 11; Judg. i. 15; 1 S. xxv. 27); ἐπ' εὐλογίας, that blessings may accrue, *bountifully* (opp. to *φειδομένως*), 2 Co. ix. 6 (see ἐπί, B. 2 e. p. 234<sup>a</sup> top).\*

*εὐ-μετά-δοτος*, -ον, (*εὖ* and *μεταδίδωμι*), *ready or free to impart; liberal*: 1 Tim. vi. 18 [A. V. *ready to distribute*]. (Antonin. 1, 14; 6, 48.)\*

*Εὐνίκη* [R<sup>st</sup> -νείκη (see εἰ, ι); lit. conquering well], -ης, ἡ, *Eunice*, the mother of Timothy: 2 Tim. i. 5.\*

*εὐ-νοέω*, -ῶ, (*εὖνοος*); *to wish (one) well; to be well-disposed, of a peaceable spirit*: τινί, towards any one, Mt. v. 25. (3 Macc. vii. 11; Soph., Arstph., Xen., Polyb., Plut., Hdtian.)\*

*εὐνοια*, -ας, ἡ, (*εὖνοος*), *good-will, kindness*: 1 Co. vii. 3 Rec.; μετ' εὐνοίας, Eph. vi. 7. [From Aeschyl. down.]\*

*εὐνούχῳ*: 1 aor. *εὐνούχισα*; 1 aor. pass. *εὐνούχισθην*; [on the augm. cf. B. 34 (30); WH. App. p. 162]; *to castrate, unman*: pass. ὑπό τινος, Mt. xix. 12<sup>a</sup>; metaph. *εὐνούχ. ἑαυτὸν* to make one's self a eunuch, viz. by abstaining (like a eunuch) from marriage, Mt. xix. 12<sup>b</sup> (Joseph. antt. 10, 2, 2; Lcian., Dio Cass., al.)\*

*εὐνούχος*, -ου, ὁ, (fr. *εὐνή* a bed, and *ἐχω*), Sept. *עֲרֹם*; fr. Hdt. down; prop. *a bed-keeper, bed-guard, superintendent of the bedchamber, chamberlain*, in the palace of oriental monarchs who support numerous wives; *the superintendent of the women's apartment or harem*, an office held by eunuchs; hence a. *an emasculated man, a eunuch*: Mt. xix. 12<sup>b</sup>. But eunuchs in oriental courts held other offices of greater or less importance, like the oversight of the treasury, held by the Ethiopian eunuch mentioned in Acts viii. 27, 34, 36, 38 sq.; cf. Gesenius, Thes. ii. p. 973; [B. D. s. v. Eunuch]. b. *one naturally incapacitated—either for marriage*, Mt. xix. 12<sup>a</sup>; or *for begetting children*, Sap. iii. 14, cf. Grimm, exgt. Hdb. ad loc. c. *one who voluntarily abstains from marriage*: Mt. xix. 12<sup>a</sup>. Fischer, De vitis lex. N. T. etc. p. 485 sqq. treats of the word more fully.\*

*Εὐδία* [(lit. prosperous journey), -ωδία R<sup>st</sup>] (lit. fragrant), -ας, ἡ, *Euodia*, a Christian woman [transformed by A. V. into a man, *Euodias*]: Phil. iv. 2 [see Bp. Lightf. ad loc.]\*

*εὐ-οδῶω*, -ῶ, [Pass., pres. *εὐοδοῦμαι*; fut. *εὐοδωθήσομαι*; 1 aor. subj. *εὐοδωθῇ*, 1 Co. xvi. 2 WH mrg. who regard the *εὐοδῶται* of the text here as perf. (either ind. or subj.) see their App. p. 172]; (*εὐodos*); Sept. principally for *נָחַל* and *נִחְלָה*; *to grant a prosperous and expeditious journey, to lead by a direct and easy way*: Gen. xxiv. 48; much more freq. tropically, *to grant a success-*



*ful issue, to cause to prosper*: τί, as τὴν ὁδὸν *τινος*, Gen. xxiv. 21, 40; Is. lv. 11, etc.; τὰ ἔργα *τινός*, Sap. xi. 1; in the Pass. always trop. *to prosper, be successful*: of persons, Josh. i. 8; Prov. xxviii. 13; 2 Chr. xiii. 12; xviii. 11, etc.; 3 Jn. 2; εἵπωσ εὐδοκῶσθαι εἰλθεῖν *if haply I shall be so fortunate as to come*, Ro. i. 10; of things: 2 Esdr. v. 8; Tob. iv. 19; 1 Macc. iii. 6, etc.; τῷ Κλεομένει εὐωδῶθη τὸ πρῆγμα, Hdt. 6, 73; εἰ, τι ἂν εὐδῶται [see above, init.] whatever (business) has prospered, i. e. (contextually) its gains, 1 Co. xvi. 2.\*

**εὐ-πάρ-εδρος**, -ον, (εὐ, and πάρεδρος [sitting beside]), *sitting constantly by; assiduous*: πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, that ye may be constantly devoted to the Lord and his cause, 1 Co. vii. 35, for Rec. εὐπρόσεδρον, which does not differ in sense, [A.V. *attend upon*]. (Hesych. εὐπάρεδρον· καλῶς παραμένον.)\*

**εὐ-πειθής**, -ές, (εὐ, and πείθομαι to comply with, obey), *easily obeying, compliant*, [A.V. *easy to be intreated*]: Jas. iii. 17. (Aeschyl., Xen., Plat., and sqq.)\*

**εὐ-περί-στατος**, -ον, (fr. εὐ and περιίστημι), *skilfully surrounding i. e. besetting, so. to prevent or retard running*: Heb. xii. 1 [some passively (cf. Isoer. 135 e.), well or much admired (cf. R. V. marg.)]. (Not found elsewhere.)\*

**εὐ-ποιία** [-ποιία WH (cf. I, 4, fin.)], -ας, ἡ, (εὐποιός), *a doing good, beneficence*: Heb. xiii. 16; Arr. exp. Alex. 7, 28, 8; Alciph. 1, 10; Leian. imag. 21; a benefit, kindness, Joseph. antt. 2, 11, 2; (plur. ib. 19, 9, 1).\*

**εὐ-πορέω**, and (esp. in later Grk.) mid. εὐπορέομαι, -οῦμαι: impf. 3 pers. sing. ἠνπορεῖτο (R G) and εὐπορ. (L T Tr WH; for reff. see εὐδοκίω, init.); (εὐπορος well off); *to be well off, have means*: Acts xi. 29 [A.V. *well to his ability*]. (Lev. xxv. 26, 28, 49; often in the classics.)\*

**εὐ-πορία**, -ας, ἡ, (εὐπορός, see the preced. word), *riches, means, wealth*: Acts xix. 25. (Xen., Plat., al.; in diff. senses in diff. auth.)\*

**εὐ-πρέπεια**, -ας, ἡ, (εὐπρεπής well-looking), *goodly appearance, shapeliness, beauty, comeliness*: τοῦ προσώπου, Jas. i. 11. (Thuc., Plat., Aeschin., Polyb., Plut.; Sept.)\*

**εὐ-πρόσ-δεκτος**, -ον, (εὐ and προσδέχομαι), *well-received, accepted, acceptable*: Ro. xv. 16; 2 Co. vi. 2; viii. 12; τινί, Ro. xv. 31; 1 Pet. ii. 5. (Plut. praecept. rei publ. ger. c. 4, 17 p. 801 e.; eccl. writ.)\*

**εὐ-πρόσ-εδρος**, -ον, (εὐ, and πρόσεδρος [sitting near]), see εὐπάρεδρος.

**εὐ-προσωπία**, -ῶ, 1 aor. inf. εὐπροσωπήσαι; (εὐπρόσωπος fair of face, of good appearance); *to make a fair show; to please* [a weak trans. (?); yet Vulg. *placere*]: ἐν σαρκί, in things pertaining to the flesh, Gal. vi. 12. (Elsewh. only in Chrysost. hom. ad Eph. xxii. § 5, Opp. xi. 173 c. ed. Montf. [var.] and several times in Byzant. writ. [cf. Soph. Lex. s. v.].)\*

**εὐρ-ακύλων**, -ωνος, ὁ, (fr. εὖρος and Lat. *aquilo*, like εὐρόντος, and euroauster [B. 16 (15)]), Vulg. *euroaquilo*; the *Euraquilo*, a N. E. wind: Acts xxvii. 14 L T Tr WH, for Rec. εὐροκλύδων (Grsb. εὐρυκλ.) q. v. (Not found elsewhere.) [B. D. s. v. Euroclydon.]\*

**εὐρίσκω**; impf. εὕρισκον (Mk. xiv. 55 [R G T]; Lk. xix. 48 [R G T]; Acts vii. 11 [exc. Tr WH]) and more rarely ἠύρισκον (cf. Kühner § 343, i. 825 sq. [esp. Veitch s. v. fin.] and reff. under εὐδοκίω); fut. εὐρήσω; pf. εὕρηκα; 1 aor. εὕρησα (which aor., unknown to the earlier Grks., occurs in Aesop. f. 131 [f. 41 ed. Furia, p. 333 ed. Cor.]; Maneth. 5, 137 and in Byzant. writ.; cf. Lob. ad Phryn. p. 721; W. 86 (82); [cf. B. 36 (31)]), Rev. xviii. 14 Rec.; 2 aor. εἶρον, 1 pers. plur. in Alex. form [WH. App. p. 164; B. 39 (34); W. § 13, 1 (see ἀπέρχομαι)] εὔραμεν, Lk. xxiii. 2 T Tr WH, 3 pers. plur. εἶραν, Lk. viii. 35 Tr WH; Acts v. 10 Tr (in Sept. often εὔροσαν); Pass., pres. εὐρίσκομαι; impf. 3 pers. sing. εὕρισκετο, Heb. xi. 5 R G, ἠύρισκετο L T Tr WH, (cf. Bleek and Delitzsch ad loc. [Veitch u. s.]); 1 aor. εὐρέθην; fut. εὐρεθήσομαι; 2 aor. mid. εὐρόμην and later εὐράμην (Heb. ix. 12, [cf. reff. above (on 2 aor. act.)]); Sept. numberless times for נָחַץ, sometimes for יָצַח to attain to, and for Chald. חָצַץ; [fr. Hom. down]; *to find*; i. e.

1. prop. *to come upon, hit upon, to meet with*; a. after searching, *to find a thing sought*: absol., opp. to ζητεῖν, Mt. vii. 7 sq.; Lk. xi. 9 sq. (ζῆτε καὶ εὐρήσεις, Epict. diss. 4, 1, 51); τινά, Mt. ii. 8; Mk. i. 37; Lk. ii. 45; Acts xi. 26 (25); xiii. 22; 2 Co. ii. 13 (12); 2 Tim. i. 17; Rev. xx. 15, etc.; οὐχ εὕρισκετο, he had vanished, Heb. xi. 5; with a specification of place added: πέραν w. gen. Jn. vi. 25; ἐν w. dat. Acts v. 22; εὐρέθη εἰς, Acts viii. 40 (see εἰς, C. 2); w. acc. of the thing, Mt. vii. 14; xiii. 46; xviii. 13; Lk. xxiv. 3; Jn. x. 9; Acts vii. 11; Ro. vii. 18 Rec., etc.; foll. by indir. disc., Lk. v. 19; οὐχ εὐρέθησαν, had disappeared, Rev. xvi. 20, cf. xviii. 21; w. dat. of advantage, Rev. xxi. 11; foll. by ἐν w. dat. of place, Mt. xxi. 19; Rev. xii. 8. τινά or τὸ ζητεῖν κ. οὐχ εὕρισκεν: Mt. xii. 43; xxvi. 60; Mk. xiv. 55; Lk. xi. 24; xiii. 6 sq.; Jn. vii. 34; Rev. ix. 6, (2 K. ii. 17; Neh. vii. 64; Ps. ix. 36 [x. 15]; Eccl. vii. 29; Ezek. xxii. 30; xxvi. 21 Ald. Comp.; Hos. ii. 7); γῇ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται shall be found so. for destruction, i. e. will be unable to hide themselves from the doom decreed them by God, 2 Pet. iii. 10 Tr WH, after the strange but improbable reading of codd. 8B and other authorities; [see WH. Intr. § 365 and App. ad loc.]. b. without previous search, *to find* (by chance), *to fall in with*: τινά, Mt. xviii. 28; xxvii. 32; Jn. i. 41 (42), 45 (46); v. 14; ix. 35; Acts xiii. 6; xviii. 2; xix. 1; xxviii. 14; foll. by ἐν w. dat. of place, Jn. ii. 14. τί, Mt. xiii. 44; xvii. 27; Lk. iv. 17; Jn. xii. 14; Acts xvii. 23; foll. by ἐν w. dat. of place, Mt. viii. 10; Lk. vii. 9. c. εὕρισκω τινά or τι with a pred. acc. is used of those who come or return to a place, the predicate ptep. or adj. describing the state or condition in which the pers. or thing met with is found, or the action which one is found engaged in: w. an adj., Acts v. 10; 2 Co. ix. 4; xii. 20; w. a ptep. [cf. B. 301 (258)], Mt. xii. 44; xx. 6; xxi. 2; xxiv. 46; xxvi. 40, 43; Mk. xi. 2; xiii. 36; xiv. 37, 40; Lk. ii. 12; vii. 10; viii. 35; xi. 25; xii. 37, 43; xix. 30; xiii. 2; xxiv. 2, 39; Acts v. 23; ix. 2; x. 27; xxi. 2; xxiv. 12, 18; xxvii. 6; foll. by καθώς, Mk. xiv. 16; Lk.



xix. 32; xxii. 18; foll. by a pred. substantive to which *ὄντα* must be supplied, Acts xxiv. 5 [cf. W. § 45, 6 b.; B. 304 (261)]. 2. tropically, to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience, i. e. to see, learn, discover, understand: *κατηγορίαν*, Lk. vi. 7 [T Tr txt. WH *κατηγορεῖν*]; *τινά* foll. by ptep. in the predicate, Acts xxiii. 29; by *ὄντι*, Ro. vii. 21; after an examination (*πειράζειν*), *τινά* [τῇ] w. a pred. adj. [ptep.], Rev. iii. 2; of a judge: *αἰτίαν θανάτου*, Acts xiii. 28; *αἰτίαν, κακόν, ἀδίκημα ἐν τινι*, Jn. xviii. 38; xix. 4, 6; Acts xxiii. 9; xxiv. 20; after a computation, w. an acc. of the price or measure, Acts xix. 19; xxvii. 28; after deliberation, *τὸ τί ποιήσωσι*, Lk. xix. 48; *τὸ πῶς κολάσονται αὐτούς*, Acts iv. 21. Pass. *εὐρίσκομαι* to be found, i. e. to be seen, be present: Lk. ix. 36 (Gen. xviii. 31); often like the Hebr. *נִשְׁכַּח* to be discovered, recognized, detected, to show one's self out, of one's character or state as found out by others (men, God, or both), (cf. W. § 65, 8): *εὐρέθη ἐν γαστρὶ ἔχουσα*, Mt. i. 18; *ἵνα εὐρεθῶσι καθὼς κ. ἡμεῖς*, 2 Co. xi. 12; *εὐρέθη μοι ἡ ἐντολὴ εἰς θάνατον* sc. οὐσα, the commandment, as I found by experience, brought death to me, Ro. vii. 10; add, Lk. xvii. 18 (none showed themselves as having returned); Acts v. 39; 1 Co. iv. 2; xv. 15; 2 Co. v. 3; Gal. ii. 17; 1 Pet. i. 7; Rev. v. 4; *τινί*, dat. of the pers. taking cognizance and judging [W. § 31, 10; B. 187 (162)], 2 Pet. iii. 14, [add 2 Co. xii. 20, yet cf. B. l. c. and § 133, 14; W. § 31, 4 a.]; *ἵνα εὐρεθῶ ἐν αὐτῷ* i. e. ἐν Χριστῷ, sc. ὦν, Phil. iii. 9; *σχῆματι εὐρεθεὶς ὡς ἄνθρωπος*, Phil. ii. 7 (8), (Joseph. b. j. 3, 6, 1; so the Lat. *invenior*, Cic. de amic. 19, 70; *reperior*, Tusc. i. 39, 94). *εὐρίσκειν θεόν* (opp. to *ζητεῖν αὐτόν*, see *ζητέω*, 1 c. [cf. *ἐκζητέω*, a.]), to get knowledge of, come to know, God, Acts xvii. 27; *εὐρίσκεται (ὁ θεός) τινι*, discloses the knowledge of himself to one, Sap. i. 2; cf. *Grimm*, exgt. Hdb. add loc. [who refers to Philo, monarch. i. § 5; Orig. c. Cels. 7, 42]. On the other hand, in the O. T. *εὐρίσκεται ὁ θεός* is used of God hearing prayer, granting aid implored, (1 Chr. xxviii. 9; 2 Chr. xv. 2, 4, 15; Jer. xxxvi. (xxix.) 13); hence *εὐρέθην* [L and Tr in br. WH mrg. add *ἐν*] *τοῖς ἐμέ μὴ ζητοῦσι*, Ro. x. 20 fr. Is. lxxv. 1, means, acc. to Paul's conception, I granted the knowledge and deliverance of the gospel. 3. Mid., as in Grk. writ., to find for one's self, to acquire, get, obtain, procure: *λῆτρωσιν*, Heb. ix. 12; contrary to better Grk. usage, the Act. is often used in the Scriptures in the same sense [cf. B. 193 (167); W. 18; 33 (32) n.]: *τὴν ψυχὴν*, Mt. x. 39; xvi. 25; *ἀναπανσιν* (Sir. xi. 19) *ταῖς ψυχαῖς ἡμῶν*, Mt. xi. 29; *μετανοίας τόπον*, place for recalling the decision, changing the mind, (of his father), Heb. xii. 17 [cf. W. 147 (139)]; *σκήνωμα τῷ θεῷ*, opportunity of building a house for God, Acts vii. 46; *εὐρ. χάριν*, grace, favor, Heb. iv. 16; *χάριν παρὰ τῷ θεῷ*, Lk. i. 30; *ἐνώπιον τοῦ θεοῦ*, Acts vii. 46; *ἔλεος παρὰ κυρίου*, 2 Tim. i. 18; (CXXIII) *ἢ ἄγρ.*, Gen. vi. 8; xviii. 3; xxx. 27; xxxii. 6; Ex. xxxiii. 12; Deut. xxiv. 1, etc.; 1 Esdr. viii. 4). [COMP.: *ἀν-εὐρίσκω*.]

*εὐρο-κλύδων*, -ωνος, ὁ, (fr. *εὐρος* the S. E. wind, and

*κλύδων* a wave), a S. E. wind raising mighty waves: Acts xxvii. 14 Rec. But respectable authorities read *εὐρο-κλύδων*, preferred by Griesbach et al., from *εὐρύς* broad, and *κλύδων*, a wind causing broad waves (Germ. *der Breitspülende*, the Wide-washer); Etym. Magn. p. 772, 30 s. v. *τυφών*. “*τυφὼν γὰρ ἐστὶν ἡ τοῦ ἀνέμου σφοδρὰ πνοή, ὅς καὶ εὐρυκλύδων καλεῖται*.” Others *εὐρακύλων*, q. v.\*

*εὐρύ-χωρος*, -ον, (*εὐρύς* broad, and *χώρα*), spacious, broad: Mt. vii. 13. (Sept.; Aristot. h. anim. 10, 5 [p. 637\*, 32]; Diod. 19, 84; Joseph. antt. 1, 18, 2; [8, 5, 3; c. Ap. 1, 18, 2].)\*

*εὐ-σέβεια*, -ας, ἡ, (*εὐσεβής*), reverence, respect; in the Bible everywhere *piety towards God, godliness*: Acts iii. 12; 1 Tim. ii. 2; iv. 7, 8; vi. 5 sq. 11; 2 Tim. iii. 5; 2 Pet. i. 3, 6 sq.; ἡ κατ' εὐσεβείαν διδασκαλία, the doctrine that promotes godliness, 1 Tim. vi. 3 [see *κατά*, II. 3 d.]; ἡ ἀλήθεια ἡ κατ' εὐσεβείαν, the truth that leads to godliness, Tit. i. 1; τὸ μυστήριον τῆς εὐσεβείας, the mystery which is held by godliness and nourishes it, 1 Tim. iii. 16; in plur., aims and acts of godliness, 2 Pet. iii. 11; cf. *Pfleiderer*, Paulinism. p. 477 sq. [Eng. trans. ii. 209 sq.]. (Aeschyl., Soph., Xen., Plat., sqq.; often in Joseph.; Sept. Prov. i. 7; xiii. 11; Is. xi. 2; Sap. x. 12; often in 4 Macc.; πρὸς τὸν θεόν, Joseph. antt. 18, 5, 2; [περὶ τὸ θεῖον] c. Ap. 1, 22, 2; εἰς θεοὺς καὶ γονέας, Plat. rep. 10 p. 615 c.)\*

*εὐ-σεβέω*, -ῶ, (*εὐσεβής*); to be εὐσεβής (pious), to act piously or reverently (towards God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due); in prof. auth. foll. by *εἰς*, *περί*, *πρός* *τινα*; rarely also trans., as Aeschyl. Ag. 338 (τοὺς θεούς) and in the Bible: τὸν ἴδιον οἶκον, 1 Tim. v. 4; θεόν, to worship God, Acts xvii. 23; 4 Macc. v. 24 (23) var.; xi. 5; [Joseph. c. Ap. 2, 11, 1].\*

*εὐσεβής*, -ές, (*εὖ* and *σέβομαι*), pious, dutiful (towards God [A. V. *devout, godly*]; *εὐσεβέω*): Acts x. 2, 7; xxii. 12 R G; 2 Pet. ii. 9. ([Theogn., Pind., Tragg., Arstph., Plat., al.; thrice in Sept. for *נָבוֹן* noble, generous, Isa. xxxii. 8; for *רַחֵם*, Is. xxiv. 16; xxvi. 7; often in Sir. and 4 Macc.) [Cf. Trench § xlviii.]\*

*εὐσεβώς*, adv., piously, godly: *ζῆν*, 2 Tim. iii. 12; Tit. ii. 12. (Pind. [-βέως], Soph., Xen., Plat., al.; 4 Macc. vii. 21 [Fritzsche om.].)\*

*εὐσημος*, -ον, (*εὖ* and *σῆμα* a sign), well-marked, clear and definite, distinct: λόγος, 1 Co. xiv. 9 [A. V. *easy to be understood*]. (Aeschyl., [Soph.], Theophr., Polyb., Plut.)\*

*εὐσπλαγχνος*, -ον, (*εὖ* and *σπλάγχνον*, q. v.), prop. *having strong bowels*; once so in Hippocr. p. 89 c. [ed. Foës., i. 197 ed. Kühn]; in bibl. and eccl. lang. *compassionate, tender-hearted*: Eph. iv. 32; 1 Pet. iii. 8; prec. Manass. 7 [(see Sept. ed. Tdf. Proleg. § 29); Test. xii. Patr. test. Zab. § 9; cf. Harnack's note on Herm. vis. 1, 2].\*

*εὐσχημῶνως*, adv., (see *εὐσχήμων*), in a seemly manner, decently: 1 Co. xiv. 40; *περιπατεῖν*, Ro. xiii. 13; 1 Th. iv. 12. (Arstph. vesp. 1210; Xen. mem. 3, 12, 4; Cyr. 1, 3, 8 sq.; al.)\*

*εὐσχημοσύνη*, -ης, ἡ, (*εὐσχήμων*, q. v.), charm or elegance



of figure, external beauty, decorum, modesty, seemliness (Xen., Plat., Polyb., Diod., Plut.); of external charm, comeliness: 1 Co. xii. 23.\*

**εὐσχήμων**, -ον, (εὖ, and σχῆμα the figure, Lat. *habitus*); **1.** of elegant figure, shapely, graceful, comely, bearing one's self becomingly in speech or behavior, (Eur., Arstph., Xen., Plat.): τὰ εὐσχήμονα ἡμῶν, the comely parts of the body that need no covering (opp. to τὰ ἀσχήμονα ἡμῶν, vs. 23), 1 Co. xii. 24; of morals: πρὸς τὸ εὐσχημον, to promote decorum, 1 Co. vii. 35. **2.** in later usage (cf. Lob. ad Phryn. p. 333), of good standing, honorable, influential, wealthy, respectable, [R. V. of honorable estate]: Mk. xv. 43; Acts xiii. 50; xvii. 12. (Joseph. de vita sua § 9; Plut. parallel. Graec. et Rom. c. 15 p. 309 b.)\*

**εὐτόνω**s, adv., (fr. εὐτονος, and this fr. εὖ and τείνω to stretch [cf. at full stretch, well strung, etc.]), vehemently, forcibly: Lk. xxiii. 10; Acts xviii. 28. (Josh. vi. 8; 2 Macc. xii. 23; Xen. Hier. 9, 6; Arstph. Plut. 1095; Diod., al.)\*

**εὐτραπέλεια**, -ας, ἡ, (fr. εὐτράπελος, fr. εὖ, and τρέπω to turn: easily turning; nimble-witted, witty, sharp), pleasantries, humor, facetiousness, ([Hippocr.], Plat. rep. 8 p. 563 a.; Diod. 15, 6; 20, 63; Joseph. antt. 12, 4, 3; Plut., al.); in a bad sense, scurrility, ribaldry, low jesting (in which there is some acuteness): Eph. v. 4; in a milder sense, Arist. eth. 2, 7, 13; [ἡ εὐτραπέλεια πεπαιδευμένη ἔβρις ἐστίν, rhet. 2, 12, 16 (cf. Cope in loc.); cf. Trench § xxxiv.; Matt. Arnold, Irish Essays etc. p. 187 sqq. (Speech at Eton) 1882].\*

**Εὐτυχος** [i. e. fortunate; on accent cf. W. 51; Chandler § 331 sq.], -ον, ὁ, *Eutychus*, a young man restored to life by Paul: Acts xx. 9.\*

**εὐφημία**, -ας, ἡ, (εὐφημος, q. v.), prop. the utterance of good or auspicious words; hence good report, praise: 2 Co. vi. 8, (opp. to δυσφημία), as in Diod. 1, 2 [4 ed. Dind.]; Ael. v. h. 3, 47. (In diff. senses in other auth. fr. Pind., Soph., and Plat. down.)\*

**εὐφημος**, -ον, (εὖ and φῆμη), sounding well; uttering words of good omen, speaking auspiciously: neut. plur. εὐφημα, things spoken in a kindly spirit, with good-will to others, Phil. iv. 8 [A. V. of good report, (R. V. mrg. gracious)]. (In very diverse senses com. in Grk. writ. fr. Aeschyl. down.)\*

**εὐφορέω**, -ω: 1 aor. εὐφόρησα (Lchm. ἡφόρησα, see reff. in εὐδοκῶ, init.); (εὐφορος [bearing well]); to be fertile, bring forth plentifully: Lk. xii. 16. (Joseph. b. j. 2, 21, 2; Hippocr., Geop., al.)\*

**εὐφραίνω**; Pass., pres. εὐφραίνομαι; impf. εὐφραίνομην (Acts vii. 41, where a few codd. ἡφρ. [cf. WH. App. p. 162]); 1 aor. εὐφράνθην and L T Tr WH ἡφρ. (Acts ii. 26; see reff. in εὐδοκῶ, init.); 1 fut. εὐφρανθήσομαι; (εὖ and φρῆν); in Sept. very often actively for ἡφρῶ to make joyful, and pass. for ἡφρῶ to be joyful, sometimes for ἡφρῶ to sing; in Grk. writ. fr. Hom. down; to gladden, make joyful: τινὰ 2 Co. ii. 2 (opp. to λυπεῖν). Pass. to be glad, to be merry, to rejoice: absol., Lk. xv. 32; Acts ii. 26 (fr. Ps. xv. (xvi.) 9); Ro. xv. 10 (fr. Deut. xxxii. 43); Gal. iv. 27 (fr. Is. liv. 1); Rev. xi. 10; xii.

12; **ἐν τινι**, to rejoice in, be delighted with, a thing, Acts vii. 41 (Xen. Hier. 1, 16); **ἐπὶ τινι**, Rev. xviii. 20 L T Tr WH (for Rec. ἐπ' αὐτήν); of the merriment of a feast, Lk. xii. 19; xv. 23 sq. 29, (Deut. xiv. 25 (26); xxvii. 7); with λαμπρῶς added, to live sumptuously: Lk. xvi. 19 (Hom. Od. 2, 311; Xen. Cyr. 8, 7, 12).\*

**Εὐφράτης**, -ου, ὁ, *Euphrates*, a large and celebrated river, which rises in the mountains of Armenia Major, flows through Assyria, Syria, Mesopotamia and the city of Babylon, and empties into the Persian Gulf, (Hebr. פְּרָת [i. e. (prob.) 'the great stream' (Gen. i. 18); cf. Fried. Delitzsch, Wo lag d. Par. p. 169]): Rev. ix. 14; xvi. 12. [B. D. s. v. and reff. there.]\*

**εὐφροσύνη**, -ης, ἡ, (εὐφρων [well-minded, cheerful]), fr. Hom. down; good cheer, joy, gladness: Acts ii. 28 (Ps. xv. (xvi.) 11); xiv. 17.\*

**εὐχαριστέω**, -ω; 1 aor. εὐχαρίστησα (Acts xxvii. 35) and ἡχαρίστησα (Ro. i. 21 G L T Tr WH; see reff. in εὐδοκῶ, init.); 1 aor. pass. subj. 3 pers. sing. εὐχαρισθηῇ (2 Co. i. 11); (εὐχαρίστος, q. v.); **1.** to be grateful, feel thankful; so in the decree of the Byzantines in Dem. pro cor. p. 257, 2. **2.** to give thanks (so Posid. ap. Athen. 5 p. 213 e.; Polyb., Diod., Philo, Joseph., Plut., Epictet., al.; cf. Lob. ad Phryn. p. 18 [W. 23 (22)]): τινί, esp. τῷ θεῷ, Lk. xvii. 16; Acts xxvii. 35; xxviii. 15; Ro. xiv. 6; xvi. 4; 1 Co. xiv. 18 [see below]; Phil. i. 3; Col. i. 3, 12; Philem. 4; (w. the acc. [hence as nom.] in the passive, ἵνα . . . ὑπὲρ τῶν ἀγαθῶν ὁ θεὸς εὐχαριστῇται, Philo, quis rer. div. her. § 36). simply, so that τῷ θεῷ must be added mentally: Ro. i. 21; [1 Co. xiv. 17]; 1 Th. v. 18; esp. where the giving of thanks customary at the beginning of a feast, or in general before eating, is spoken of: Mt. xv. 36; xxvi. 27; Mk. viii. 6; xiv. 23; Lk. xxii. 17, 19; Jn. vi. 11, 23; 1 Co. xi. 24; εὐχαριστεῖν τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ, through Christ i. e. by Christ's help (because both the favors for which thanks are given and the gratitude which prompts the thanks are due to Christ [cf. W. 378 (354) note]): Ro. i. 8; vii. 25 R WH mrg.; Col. iii. 17; τῷ θεῷ ἐν ὀνόματι Χριστοῦ (see ὄνομα, 2 e.), Eph. v. 20. Of that for or on account of which thanks are given to God, we find—περί τινος, gen. of pers., concerning, with regard to one, [1 Th. i. 2]; 2 Th. i. 3 [cf. Ellic. in loc.]; w. ὅτι added epexegetically, Ro. i. 8 (where R G ὑπὲρ); 2 Th. ii. 13; w. addition of ἐπὶ and dat. of the thing for, on account of, which, 1 Co. i. 4; ὑπὲρ τινος, gen. of pers., Eph. i. 16; ὑπὲρ w. gen. of the thing, for, on account of, 1 Co. x. 30; Eph. v. 20; the matter or ground of the thanksgiving is expressed by a foll. ὅτι: Lk. xviii. 11; Jn. xi. 41; 1 Co. i. 14; 1 Th. ii. 13; Rev. xi. 17; or is added asyndetically without ὅτι, 1 Co. xiv. 18 (λαλῶ L T Tr WH, for which R G λαλῶν, the ptc. declaring the cause which prompts to thanksgiving [W. 345 sq. (324); B. 300 (258)]). Once εὐχαρ. τι, for a thing, in the pass. 2 Co. i. 11 [cf. B. 148 (130); W. 222 (209)]; in the Fathers εὐχαριστεῖν τι is to consecrate a thing by giving thanks, to 'bless': ὁ εὐχαρισθηθεὶς ἄρτος κ. οἶνος, Justin M. apol. 1, 65 fin.; εὐχαρισθηθεῖσα τροφή, ibid. c. 66;



εἰσὶν οἱ εὐχαριστοῦσι ψιλὸν ὕδωρ, Clem. Al. Strom. i. p. 317 ed. Sylb.; [cf. Suicer, Thesaur. i. 1269. "The words εὐχάριστος, εὐχαριστεῖν, εὐχαριστία, occur in St. Paul's writings alone of the apostolic Epistles" (Bp. Lghtft.; cf. Ellic. on Col. i. 12)].\*

**εὐχαριστία**, -ας, ἡ, (εὐχάριστος, q. v.); 1. *thankfulness*: decree of the Byzantines in Dem. p. 256, 19; Polyb. 8, 14, 8; Add. to Esth. vi. 4 ed. Fritz.; 2 Macc. ii. 27; Sir. xxxvii. 11; πρὸς τινα, Diod. 17, 59; Joseph. antt. 3, 3. 2. *the giving of thanks*: Acts xxiv. 3; for God's blessings, 1 Co. xiv. 16; 2 Co. iv. 15; Eph. v. 4 (cf. 1 Th. v. 18); Phil. iv. 6; Col. ii. 7; iv. 2; 1 Th. iii. 9; 1 Tim. iv. 3 sq.; Rev. iv. 9; vii. 12; w. dat. of the pers. to whom thanks are given: τῷ θεῷ (cf. W. § 31, 3; [B. 180 (156)]; Kühner § 424, 1), 2 Co. ix. 11 (τοῦ θεοῦ, Sap. xvi. 28); in plur., 2 Co. ix. 12; 1 Tim. ii. 1.\*

**εὐχάριστος**, -ον, (εὖ and χαρίζομαι), *mindful of favors, grateful, thankful*: to God, Col. iii. 15 (Xen. Cyr. 8, 3, 49; Plut.; al.); *pleasing, agreeable* [cf. Eng. *grateful* in its secondary sense]: εὐχάριστοι λόγοι, pleasant conversation, Xen. Cyr. 2, 2, 1; *acceptable to others, winning*: γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν, Prov. xi. 16; *liberal, beneficent*, Diod. 18, 28.\*

**εὐχή**, -ης, ἡ, (εὐχόμεαι), [fr. Hom. down]; 1. *a prayer to God*: Jas. v. 15. 2. *a vow* (often so in Sept. for וְנָחַ and נָחַ, also for נָחַ consecration, see ἀγνίζω): εὐχὴν ἔχειν, to have taken a vow, Acts xviii. 18; with ἐφ' εὐχῶν added (see ἐπί, A. I. 1 f. p. 232\*), Acts xxi. 23.\*

**εὐχόμεαι**; impf. *εὐχόμεν* (Ro. ix. 3) and *εὐχόμεν* (Acts xxvii. 29 T Tr, see εὐδοκῶ init. [cf. Veitch s. v.; Tdf. Proleg. p. 121]); [1 aor. mid. *εὐξάμην* Acts xxvi. 29 Tdf., where others read the opt. -αίμην; depon. verb, cf. W. § 38, 7]; 1. *to pray to God* (Sept. in this sense for לְהַפְחִיל וְלַעֲבֹד וְלַעֲבֹד): τῷ θεῷ (as very often in class. Grk. fr. Hom. down [cf. W. 212 (199); B. 177 (154)]), foll. by acc. w. inf., Acts xxi. 29; πρὸς τὸν θεόν (Xen. mem. 1, 3, 2; symp. 4, 55; often in Sept.), foll. by acc. w. inf. 2 Co. xiii. 7; ὑπέρ w. gen. of pers., for one, Jas. v. 16 where L WH txt. Tr mrg. προσεύχεσθε (Xen. mem. 2, 2, 10). [Syn. see αἰτέω, fin.] 2. *to wish*: τί, 2 Co. xiii. 9; foll. by acc. with inf. 3 Jn. 2, [al. adhere to the religious sense, to pray, pray for, in both the preceding pass.]; Acts xxvii. 29; *εὐχόμεν* (on this use of the impf. cf. W. 283 (266); B. § 139, 15; [Bp. Lghtft. on Philem. 13]) εὐχαι, I could wish to be, Ro. ix. 3. [Comp.: προσεύχομαι.]\*

**εὐχρηστος**, -ον, (εὖ and χράομαι), *easy to make use of, useful*: w. dat. of pers. 2 Tim. ii. 21; opp. to ἀχρηστος, Philem. 11; εἰς τι, for a thing, 2 Tim. iv. 11. (Diod. 5, 40; Sap. xiii. 13; πρὸς τι, Xen. mem. 3, 8, 5.)\*

**εὐφύγχω**, -ῶ, (εὐφύγχος); *to be of good courage, to be of a cheerful spirit*: Phil. ii. 19. (Joseph. antt. 11, 6, 9; [Poll. 3, 28 § 135 fin.]; in epitaphs, εὐφύχῃ! i. q. Lat. have pia anima!)\*

**εὐωδία**, -ας, ἡ, (fr. εὐὸδης; and this fr. εὖ and ὄζω, pf. ὄδωδα); a. *a sweet smell, fragrance*, (Xen., Plat., Plut., Hidian., al.); metaph. Χριστοῦ εὐωδία ἐσμέν τῷ θεῷ, i. e. (dropping the fig.) our efficiency in which the power of

Christ himself is at work is well-pleasing to God, 2 Co. ii. 15. b. *a fragrant or sweet-smelling thing, incense*: Diod. 1, 84; 1 Esdr. i. 11, etc.; hence ὁσμὴ εὐωδίας, an odor of something sweet-smelling, in Sept. often for הַיְחַיִּי-הַיְחַיִּי, an odor of acquiescence, satisfaction; a sweet odor, spoken of the smell of sacrifices and oblations, Ex. xxix. 18; Lev. i. 9, 13, 17, etc., agreeably to the ancient [anthropopathic] notion that God smells and is pleased with the odor of sacrifices, Gen. viii. 21; in the N. T. by a metaphor borrowed from sacrifices, a thing well-pleasing to God: Eph. v. 2; Phil. iv. 18, [W. 605 (562) cf. 237 (222)].\*

[Εὐωδία, -ας, Phil. iv. 2 Rec.\* for Εὐοδία, q. v.]

**εὐώνυμος**, -ον, (εὖ and ὄνομα); 1. *of good name* (Hes., Pind.), and *of good omen* (Plat. polit. p. 302 d.; legg. 6 p. 754 e.); in the latter sense used in taking auguries; but those omens were euphemistically called εὐώνυμα which in fact were regarded as unlucky, i. e. which came from the left, sinister omens (for which a good name was desired); hence 2. *left* (so fr. Aeschyl. and Hdt. down): Acts xxi. 3; Rev. x. 2; ἐξ εὐωνύμων [cf. W. § 27, 3; § 19 s. v. δεξιὰ; B. 89 (78)], on the left hand (to the left): Mt. xx. 21, 23; xxv. 33, 41; xxvii. 38; Mk. x. 37 [R G L], 40; xv. 27.\*

**ἐφ'άλλομαι**; 2 aor. ptep. ἐφαλόμενος L T Tr WH; (ἐπί and ἄλλομαι, q. v.); fr. Hom. down; to leap upon, spring upon: ἐπὶ τινα, Acts xix. 16 [here R G pres. ptep.]; (1 S. x. 6; xi. 6; xvi. 13).\*

**ἐφ'άπαξ** [Treg. in Heb. ἐφ' ἅπαξ; cf. Lipsius, gram. Unters. p. 127], adv., (fr. ἐπὶ and ἅπαξ [cf. W. 422 (393); B. 321 (275)]), once; at once i. e. a. our all at once: 1 Co. xv. 6. b. our once for all: Ro. vi. 10; Heb. vii. 27; ix. 12; x. 10. (Lucian., Dio Cass., al.)\*

ἐφείδον, see ἐπέιδον.

**Ἐφεσῖνος**, -η, -ον, *Ephesian*: Rev. ii. 1 Rec.\*

**Ἐφεσίσιος**, -α, -ον, (an) *Ephesian*, i. e. a native or inhabitant of Ephesus: Acts xix. 28, 34 sq.; xxi. 29.\*

**Ἐφεσος**, -ον, ἡ, *Ephesus*, a maritime city of Asia Minor, capital of Ionia and, under the Romans, of proconsular Asia [see Ἀσία], situated on the Icarian Sea between Smyrna and Miletus. Its chief splendor and renown came from the temple of Artemis, which was reckoned one of the wonders of the world. It was burned down B. C. 356 by Herostratus, rebuilt at the common expense of Greece under the supervision of Deinocrates (Pausan. 7, 2, 6 sq.; Liv. 1, 45; Plin. h. n. 5, 29 (31); 36, 14 (21)), and in the middle of the third century after Christ utterly destroyed by the Goths. At Ephesus the apostle Paul founded a very flourishing church, to which great praise is awarded in Rev. ii. 1 sqq. The name of the city occurs in Acts xviii. 19, 21, 24; xix. 1, 17, 26; xx. 16 sq.; 1 Co. xv. 32; xvi. 8; Eph. i. 1 (where ἐν Ἐφέσῳ is omitted by cod. Sin. and other ancient author., [bracketed by T WH Tr mrg.; see WH. App. ad loc.; B. D. Am. ed. s. v. Ephesians, The Ep. to the]); 1 Tim. i. 3; 2 Tim. i. 18; iv. 12; Rev. i. 11, and (acc. to G L T Tr WH) ii. 1. Cf. Zimmermann, Ephesus im 1. christl. Jahrh., Jena 1874; [Wood, Discoveries at Ephesus (1877)].\*



ἐφ-ευρετής, -οῦ, ὁ, (ἐφευρίσκω to find out), *an inventor, contriver*, (Anaer. 41 (36), 3; Schol. ad Arstph. ran. 1499): *κακῶν*, Ro. i. 30 (*κακῶν εὑρεται*, Philo in Flacc. § 4 mid.; ὁ κακῶν ἀδικημάτων εὑρετής, *ibid.* § 10; *πάσης κακίας εὑρετής*, 2 Macc. vii. 31; Sejanus *facinorum omnium repertor*, Tacit. ann. 4, 11).\*

ἐφ-ημερία, -ας, ἡ, (ἐφημέριος, -ον, by day, lasting or acting for a day, daily), a word not found in prof. auth.; Sept. in Chron. and Neh.; 1. *a service limited to a stated series of days* (cf. Germ. *Tagdienst, Wochendienst*); so used of the service of the priests and Levites: Neh. xiii. 30; 1 Chr. xxv. 8; 2 Chr. xiii. 10, etc. 2. *the class or course itself of priests who for a week at a time performed the duties of the priestly office* (Germ. *Wöchnerzunft*): 1 Chr. xxiii. 6; xxviii. 13, etc.; 1 Esdr. i. 2, 15; so twice in the N. T.: Lk. i. 5, 8. For David divided the priests into twenty-four classes, each of which in its turn discharged the duties of the office for an entire week from sabbath to sabbath, 1 Chr. xxiv. 4; 2 Chr. viii. 14; Neh. xii. 24; these classes Josephus calls *πατριάι* and *ἐφημερίδες*, *antt.* 7, 14, 7; *de vita sua* 1; Suidas, *ἐφημερία ἡ πατριά. λέγεται δὲ καὶ ἡ τῆς ἡμέρας λειτουργία*. Cf. *Fritzsche*, *Com.* on 3 Esdr. p. 12. [BB.DD. s. v. Priests; *Edersheim*, *Jesus the Messiah*, bk. ii. ch. iii.]\*

ἐφ-ήμερος, -ον, (i. q. ὁ ἐπὶ ἡμέραν ὢν); 1. *lasting for a day* (Pind., Hippocr., Plut., Galen.; al.). 2. *daily*: ἡ τροφή (Diod. 3, 32; Dion. Hal. 8, 41; Aristid. ii. p. 398 [ed. Jebb; 537 ed. Dind.]), Jas. ii. 15.\*

ἐφιδε, see ἐπείδον.

ἐφ-ικνεόμαι, -οῦμαι; 2 aor. inf. ἐφικέσθαι; [fr. Hom. down]; *to come to*: ἀχρι w. gen. of pers. 2 Co. x. 13; *to reach*: εἰς τινα, *ibid.* 14.\*

ἐφ-ίστημι: 2 aor. ἐπίστην, ptep. ἐπιστάς, impv. ἐπίστηθι; pf. ptep. ἐφেষτός; *to place at, place upon, place over*; in the N. T. only in the mid. [pres. indic. 3 pers. sing. ἐπίσταται (for ἐφίστ.), 1 Th. v. 3 T Tr WH; see reff. s. v. ἀφείδων] and the intrans. tenses of the act., viz. pf. and 2 aor. (see ἀνίστημι); *to stand by, be present*: Lk. ii. 38; Acts xxii. 20; ἐπάνω w. gen. of pers. *to stand over one, place one's self above*, Lk. iv. 39; used esp. of persons coming upon one suddenly: simply, Lk. x. 40; xx. 1; Acts vi. 12; xxii. 13; xxiii. 27; of an angel, Acts xii. 7; w. dat. of pers., Acts iv. 1; xxiii. 11; of the advent of angels, Lk. ii. 9; xxiv. 4, (of Hephæstus, *Leian. dial. deor.* 17, 1; freq. of dreams, as Hom. Il. 10, 496; 23, 106; *Hdt.* 1, 34; al.); w. dat. of place, Acts xvii. 5; foll. by ἐπὶ with acc. of place, Acts x. 17; xi. 11; of evils coming upon one: w. dat. of pers., 1 Th. v. 3 [see above]; ἐπὶ τινα, Lk. xxi. 34 (*Sap.* vi. 9; xix. 1; *Soph.* O. R. 777; *Thuc.* 3, 82). i. q. *to be at hand* i. e. *be ready*: 2 Tim. iv. 2, cf. *Leo* ad loc. (*Eur. Andr.* 547; *Dem.* p. 245, 11). *to be at hand* i. e. *impend*: of time, 2 Tim. iv. 6. *to come on*, of rain, Acts xxviii. 2. [Comp.: κατ., συν-εφίστημι].\*

[ἐφνίδιος, see αἰφνίδιος.]

Ἐφραΐμ or (so R Tr) Ἐφραΐμ [cf. I, 4, fin.], (N L H Ἐφρέμ, *Vulg.* *Ephrem, Efrem*), *Ephraim*, prop. name of a city situated acc. to Eusebius eight [but ed. Larsow

and Parthey, p. 196, 18, twenty], acc. to Jerome twenty miles from Jerusalem; acc. to Joseph. b. j. 4, 9, 9 not far from Bethel; conjectured by Robinson (*Palest. i.* 444 sq. [cf. *Bib. Sacr.* for May 1845, p. 398 sq.]), Ewald et al. dissenting, to be the same as the village now called *et-Taiyibeh*, a short day's journey N. E. of Jerusalem: *Jn.* xi. 54. Cf. *Win.* RWB. s. v.; Keim iii. p. 7 sq. [Eng. trans. v. 9].\*

ἐφφαθά, *ephphatha*, Aram. ܥܦܦܬܐ (the *éthpaal* impv. of the verb ܥܦܬ, *Hebr.* ܥܦܬ, to open), *be thou opened* (i. e. receive the power of hearing; the ears of the deaf and the eyes of the blind being considered as closed): *Mk.* vii. 34. [See *Kautzsch*, *Gram. d. Bibl.-Aram.* p. 10.]\*

ἐχθές and (Rec., so Grsb. in Acts and Heb.) χθές (on which forms cf. *Lob.* ad Phryn. p. 323 sq.; [esp. *Rutherford*, *New Phryn.* p. 370 sq.]; *Bleek*, *Br. an d. Hebr.* ii. 2 p. 1000; [Tdf. *Proleg.* p. 81; *W.* pp. 24, 45; *B.* 72 (63)], adv., *yesterday*: *Jn.* iv. 52; *Acts* vii. 28; of time just past, *Heb.* xiii. 8. [From *Soph.* down.]\*

ἐχθρα, -ας, ἡ, (fr. the adj. ἐχθρός), *enmity*: Lk. xxiii. 12; *Eph.* ii. 14 (15), 16; plur. *Gal.* v. 20; ἔχθρα (*Lehm.* *ἐχθρά* fem. adj. [*Vulg. inimica*]) θεοῦ, towards God, *Jas.* iv. 4 (where Tdf. τῷ θεῷ); εἰς θεόν, *Ro.* viii. 7; by meton. i. q. *cause of enmity*, *Eph.* ii. 14 (15) [but cf. Meyer. (From *Pind.* down.)\*

ἐχθρός, -ά, -όν, (*ἐχθος* hatred); Sept. numberless times for ܥܝܬܐ, also for ܥܝܬܐ, several times for ܥܝܬܐ and ܥܝܬܐ, a hater; 1. passively, *hated, odious, hateful* (in Hom. only in this sense): *Ro.* xi. 28 (opp. to ἀγαπητός). 2. actively, *hostile, hating and opposing* another: 1 Co. xv. 25; 2 Th. iii. 15; w. gen. of the pers. *hated or opposed*, *Jas.* iv. 4 *Lehm.*; *Gal.* iv. 16, cf. Meyer or Wieseler on the latter pass. used of men as at enmity with God by their sin: *Ro.* v. 10 (cf. *Ro.* viii. 7; *Col.* i. 21; *Jas.* iv. 4) [but many take ἐχθρ. here (as in xi. 28, see 1 above) passively; cf. Meyer]; τῇ διανοίᾳ, opposing (God) in the mind, *Col.* i. 21; ἐχθρὸς ἀνθρώπου, a man that is hostile, a certain enemy, *Mt.* xiii. 28; ὁ ἐχθρὸς, the hostile one (well known to you), i. e. κατ' ἐξοχήν the devil, the most bitter enemy of the divine government: *Lk.* x. 19, cf. *Mt.* xiii. 39 (and *eccl. writ.*). ὁ ἐχθρὸς (and ἐχθρός) substantively, *enemy* [so the word, whether adj. or subst., is trans. in A. V., exc. twice (*R. V.* once) *foe*: ἔσχατος ἐχθρός, 1 Co. xv. 26]; w. gen. of the pers. to whom one is hostile, *Mt.* v. 43 sq.; x. 36; xiii. 25; *Lk.* i. [71], 74; vi. 27, 35; xix. 27, 43; *Ro.* xii. 20; *Rev.* xi. 5, 12; in the words of *Ps.* cix. (cx.) 1, quoted in *Mt.* xxii. 44; *Mk.* xii. 36; *Lk.* xx. 43; *Acts* ii. 35; 1 Co. xv. 25 [*Lbr.*; al. om. gen. (see above)]; *Heb.* i. 13; x. 13. w. gen. of the thing: *Acts* xiii. 10; τοῦ σταυροῦ τοῦ Χριστοῦ, who given up to their evil passions evade the obligations imposed upon them by the death of Christ, *Phil.* iii. 18.\*

ἐχιδνα, -ης, ἡ, *a viper*: *Acts* xxviii. 3 (*Hes.*, *Hdt.*, *Tragg.*, *Arstph.*, *Plat.*, al.); γεννήματα ἐχιδνῶν *offspring of vipers (anguigenae, Ovid, metam.* 3, 531), addressed to cunning, malignant, wicked men: *Mt.* iii. 7; xii. 34; xxiii. 33; *Lk.* iii. 7.\*

ἔχω; fut. ἔξω; impf. εἶχον, [1 pers. plur. εἶχαμεν, 2 *Jn.*



5 T Tr WH], 3 pers. plur. εἶχαν (Mk. viii. 7 L T Tr WH; Rev. ix. 8 L T Tr WH; but cf. [Soph. Lex., Intr. p. 38; Tdf. Proleg. p. 123; WH. App. p. 165]; B. 40 (35)) and εἶχσαν (L T Tr WH in Jn. xv. 22, 24; but cf. Bttm. in Theol. Stud. u. Krit. 1858, pp. 485 sqq. 491; see his N. T. Gr. p. 43 (37); [Soph. Lex., Intr. p. 39; Tdf. Proleg. p. 124; WH. App. p. 165; cf. δολιῶ]); pres. mid. ptep. ἐχόμενος; to have, — with 2 aor. act. ἔσχον; pf. ἔσχηκα;

**I.** Transitively. **1.** to have i. q. to hold; **a.** to have (hold) in the hand: τὶ ἐν τῇ χειρὶ, Rev. i. 16; vi. 5; x. 2; xvii. 4; and simply, Rev. v. 8; viii. 3, 6; xiv. 6, etc.; Heb. viii. 3. **b.** in the sense of wearing (Lat. *gestare*); of garments, arms and the like: τὸ ἔνδυμα, Mt. iii. 4; xxii. 12; κατὰ κεφαλῆς ἔχων, sc. τί, having a covering hanging down from the head, i. e. having the head covered [B. § 130, 5; W. § 47, k. cf. 594 (552)], 1 Co. xi. 4; θώρακος, Rev. ix. 17; μάχαιραν, Jn. xviii. 10; add, Mt. xxvi. 7; Mk. xiv. 3; of a tree having (bearing) leaves, Mk. xi. 13; ἐν γαστρὶ ἔχειν, sc. ἔμβρυον, to be pregnant [cf. W. 594 (552); B. 144 (126)], (see γαστήρ, 2). Metaph. ἐν ἑαυτῷ ἔχειν τὸ ἀπόκριμα, 2 Co. i. 9; τὴν μαρτυρίαν, 1 Jn. v. 10; ἐν καρδίᾳ ἔχειν τινά, to have (carry) one in one's heart, to love one constantly, Phil. i. 7. **c.** trop. to have (hold) possession of the mind; said of alarm, agitating emotions, etc.: ἔχεν αὐτὰς τρόμος κ. ἔκστασις, Mk. xvi. 8 (Job xxi. 6; Is. xiii. 8, and often in prof. auth.; cf. Passow s. v. p. 1294 sq.; [L. and S. s. v. A. I. 8]). **d.** to hold fast, keep: ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ, Lk. xix. 20; trop. τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, Ro. i. 28; to keep in mind, τὰς ἐντολάς, Jn. xiv. 21 (see ἐντολή, sub fin.); τὴν μαρτυρίαν, Rev. vi. 9; xii. 17; xix. 10; τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει, 1 Tim. iii. 9; ὑποτύπων ὑγιαίνοντων λόγων, 2 Tim. i. 13. **e.** to have (in itself or as a consequence), comprise, involve: ἔργον, Jas. i. 4; ii. 17; κόλασιν, 1 Jn. iv. 18; μισθοποδοσίαν, Heb. x. 35 (Sap. viii. 16). See exx. fr. Grk. auth. in Passow s. v. p. 1296 sq.; [L. and S. s. v. A. I. 8 and 10]. **f.** by a Latinism i. q. aestimo, to regard, consider, hold as, [but this sense is still denied by Meyer, on Lk. as below; Mt. xiv. 5]: τινά w. acc. of the predicate, ἔχε με παρητημένον, have me excused, Lk. xiv. 18; τινὰ ὡς προφήτην, Mt. xiv. 5; xxi. 26, (ἔχειν Ἰαννῆν κ. Ἰαμβρῆν ὡς θεούς, Ev. Nicod. 5); τινὰ ἐντιμον (see ἐντιμος), Phil. ii. 29; τὴν ψυχὴν μου [G om. μου] τιμίαν ἐμαντῶ, Acts x. 24 R G; τινὰ εἰς προφήτην (a Hebraism [see εἰς, B. II. 3 c. γ. fin.]), for a prophet, Mt. xxi. 46 L T Tr WH, cf. B. § 131, 7; τινά, ὅτι οὕτως [T Tr WH οὕτως, ὅτι etc.] προφήτης ἦν, Mk. xi. 32, cf. B. § 151, 1 a.; [W. § 66, 5 a.]. **2.** to have i. q. to own, possess; **a.** external things such as pertain to property, riches, furniture, utensils, goods, food, etc.: as τὸν βίον, Lk. xxi. 4; 1 Jn. iii. 17; κτήματα, Mt. xix. 22; Mk. x. 22; θησαυρόν, Mt. xix. 21; Mk. x. 21; ἀγαθά, Lk. xii. 19; πρόβατα, Lk. xv. 4; Jn. x. 16; δραχμάς, Lk. xv. 8; πλοία, Rev. xviii. 19; κληρονομίαν, Eph. v. 5; [cf. Mt. xxi. 38 L T Tr WH, where R G κατάσχωμεν]; μέρος foll. by ἐν w. dat. of the thing, Rev. xx. 6; θυσιαστήριον, Heb. xiii. 10; ὅσα ἔχεις, Mk. x. 21; xii.

44; Mt. xiii. 44, 46; xviii. 25; μηδέν, 2 Co. vi. 10; τί δὲ ἔχεις, ὁ etc. 1 Co. iv. 7; with a pred. acc. added, εἶχον ἅπαντα κοινά, Acts ii. 44; absol. ἔχειν, to have property, to be rich: οὐκ ἀλλὰ καὶ μὴ ἔχειν [A. V. to have not], to be destitute, be poor, Mt. xiii. 12; xxv. 29; Mk. iv. 25; Lk. viii. 18; xix. 26; 1 Co. xi. 22; 2 Co. viii. 12, (Neh. viii. 10; 1 Esdr. ix. 51, 54; Sir. xiii. 5; exx. fr. Grk. auth. in Passow s. v. p. 1295<sup>b</sup>; [L. and S. s. v. A. I. 1; cf. W. 594 (552)]); ἐκ τοῦ ἔχειν, in proportion to your means [see ἐκ, II. 13 fin.], 2 Co. viii. 11. **b.** Under the head of possession belongs the phrase ἔχειν τινά as commonly used of those joined to any one by the bonds of nature, blood, marriage, friendship, duty, law, compact, and the like: πατέρα, Jn. viii. 41; ἀδελφούς, Lk. xvi. 28; ἄνδρα (a husband), Jn. iv. 17 sq.; Gal. iv. 27; γυναῖκα, 1 Co. vii. 2, 12 sq. 29; τέκνα, Mt. xxi. 28; xxii. 24; 1 Tim. iii. 4; Tit. i. 6; υἱούς, Gal. iv. 22; σπέρμα, offspring, Mt. xxii. 25; χήρας, 1 Tim. v. 16; ἀσθενούντας, Lk. iv. 40; φίλον, Lk. xi. 5; παιδαγωγούς, 1 Co. iv. 15; ἔχειν κύριον, to have (be subject to) a master, Col. iv. 1; δεσπότην, 1 Tim. vi. 2; βασιλέα, Jn. xix. 15; with ἐφ' ἑαυτῶν added, Rev. ix. 11; ἔχει τὸν κρίνοντα αὐτόν, Jn. xii. 48; ἔχειν οἰκονόμον, Lk. xvi. 1; δοῦλον, Lk. xvii. 7; ἀρχιερέα, Heb. iv. 14; viii. 1; ποιμένα, Mt. ix. 36; ἔχων ὑπ' ἑμαυτὸν στρατιώτας, Lk. vii. 8; ἔχειν τὸν υἱὸν κ. τὸν πατέρα, to be in living union with the Son (Christ) and the Father by faith, knowledge, profession, 1 Jn. ii. 23; (v. 12); 2 Jn. 9. With two accusatives, one of which serves as a predicate: πατέρα τὸν Ἀβραάμ, Abraham for our father, Mt. iii. 9; add, Acts xiii. 5; Phil. iii. 17; Heb. xii. 9; ἔχειν τινά γυναῖκα, to have (use) a woman (unlawfully) as a wife, Mt. xiv. 4; Mk. vi. 18; 1 Co. v. 1 [where see Meyer], (of lawful marriage, Xen. Cyr. 1, 5, 4). **c.** of attendance or companionship: ἔχειν τινὰ μεθ' ἑαυτοῦ, Mt. xv. 30; xxvi. 11; Mk. ii. 19; xiv. 7; Jn. xii. 8. **d.** ἔχειν τι to have a thing in readiness, have at hand, have in store: οὐκ ἔχομεν εἰ μὴ πέντε ἄρτους, Mt. xiv. 17; add, xv. 34; Jn. ii. 9 [not Tdf.]; iv. 11; xii. 35; 1 Co. xi. 22; xiv. 26; οὐκ ἔχω, ὁ παραθήσω αὐτῷ, Lk. xi. 6; ποῦ συνάξω τοὺς καρπούς μου, Lk. xii. 17; τί (cf. B. § 139, 58) φάγωσι, Mk. viii. 1 sq.; ἔχειν τινά, to have one at hand, be able to make use of: Μωϋσέα κ. τ. προφήτας, Lk. xvi. 29; παράκλητον, 1 Jn. ii. 1; μάρτυρας, Heb. xii. 1; οὐδένα ἔχω etc. Phil. ii. 20; ἄνθρωπον, ἵνα etc. Jn. v. 7. **e.** a person or thing is said ἔχειν those things which are its parts or are members of his body: as χεῖρας, πόδας, ὀφθαλμούς, Mt. xviii. 8 sq.; Mk. ix. 43, 45, 47; οὓς, Rev. ii. 7, 11, etc.; ὤτα, Mt. xi. 15; Mk. vii. 16 [T WH om. Tr br. the vs.]; viii. 18; μέλη, Ro. xii. 4; 1 Co. xii. 12; σάρκα κ. ὀστέα, Lk. xxiv. 39; ἀκροβυστίαν, Acts xi. 3; an animal is said ἔχειν head, horns, wings, etc.: Rev. iv. 7 sq.; v. 6; viii. 9; ix. 8 sqq.; xii. 3, etc.; a house, city, or wall, ἔχειν θεμελίους, Heb. xi. 10; Rev. xxi. 14; στάσις, Heb. ix. 8; [add ἐπιστολὴν ἔχουσιν (R G περιέχ.) τὸν τύπον τοῦτον, Acts xxiii. 25]. **f.** one is said to have the diseases or other ills with which he is affected or afflicted: μαστίγας, Mk. iii. 10; ἀσθενείας, Acts xxviii. 9; wounds, Rev. xiii. 14; θλίψιν, Jn. xvi. 33; 1 Co. vii. 28;



Rev. ii. 10. Here belong the expressions *δαιμόνιον ἔχειν*, to be possessed by a demon, Mt. xi. 18; Lk. vii. 33; viii. 27; Jn. vii. 20; viii. 48 sq. 52; x. 20; *Βεελζεβούλ*, Mk. iii. 22; *πνεῦμα ἀκάθαρτον*, Mk. iii. 30; vii. 25; Lk. iv. 33; Acts viii. 7; *πνεῦμα πονηρόν*, Acts xix. 13; *πνεῦμα ἰσθνείας*, i. e. a demon causing infirmity, Lk. xiii. 11; *πνεῦμα ἁλλοῶν*, Mk. ix. 17; *λεγώνας*, Mk. v. 15. **g.** one is said *to have* intellectual or spiritual faculties, endowments, virtues, sensations, desires, emotions, affections, faults, defects, etc.: *σοφίαν*, Rev. xvii. 9; *γνώσιν*, 1 Co. viii. 1, 10; *χαρίσματα*, Ro. xii. 6; *προφητείαν*, 1 Co. xiii. 2; *πίστιν*, Mt. xvii. 20; xxi. 21; Mk. xi. 22; Lk. xvii. 6; *ἀκτίαν*, Ro. xiv. 22; 1 Tim. i. 19; Philem. 5; *πεποιθήσιν*, 2 Co. iii. 4; Phil. iii. 4; *παρησίαν*, Philem. 8; Heb. x. 19; 1 Jn. ii. 28; iii. 21; iv. 17; v. 14; *ἀγάπην*, Jn. v. 42; xiii. 35; xv. 13; 1 Jn. iv. 16; 1 Co. xiii. 1 sqq.; 2 Co. ii. 4; Phil. ii. 2; Philem. 5; 1 Pet. iv. 8; *ἐλπίδα* (see *ἐλπίς*, 2 p. 206\* mid.); *ζῆλον*, zeal, Ro. x. 2; envy, jealousy (*ἐν τῇ καρδίᾳ*), Jas. iii. 14; *χάριν τινί*, to be thankful to one, Lk. xvi. 9; 1 Tim. i. 12; 2 Tim. i. 3; *θυμόν*, Rev. xii. 12; *ὑπομονήν*, Rev. ii. 3; *φόβον*, 1 Tim. v. 20; *χαράν*, Philem. 7 [Rec. "χάριν"]; 3 Jn. 4 [WH txt. *χάριν*]; *λύπην*, Jn. xvi. 21; 2 Co. ii. 3; Phil. ii. 27; *ἐπιθυμίαν*, Phil. i. 23; *ἐπιποθείαν*, Ro. xv. 23; *μνείαν τινος*, 1 Th. iii. 6. *συνείδησιν καλήν, ἀγαθὴν, ἀπρόσκοπον*: Acts xxiv. 16; 1 Tim. i. 19; 1 Pet. iii. 16; Heb. xiii. 18; *συνείδησιν ἁμαρτιώδη*, Heb. x. 2; *ἀγνωσίαν θεοῦ*, 1 Co. xv. 34; *ἀσθένειαν*, Heb. vii. 28; *ἁμαρτίαν*, Jn. ix. 41; xv. 22, etc. **h.** of age and time: *ἡλικίαν*, mature years (A. V. *to be of age*), Jn. ix. 21, 23; *ἔτη*, to have (completed) years, be years old, Jn. viii. 57; with *ἔν τινι* added: in a state or condition, Jn. v. 5 [W. 256 (240) note<sup>a</sup>; B. § 147, 11]; in a place, *τέσσαρας ἡμέρας ἐν τῷ μνημείῳ*, Jn. xi. 17; beginning or end, or both, Heb. vii. 3; Mk. iii. 26; Lk. xxii. 37 [see *τέλος*, 1 a.]. **1.** *ἔχειν τι* is said of opportunities, benefits, advantages, conveniences, which one enjoys or can make use of: *βάθος γῆς*, Mt. xiii. 5; *γῆν πολλήν*, Mk. iv. 5; *ἱκμάδα*, Lk. viii. 6; *καιρόν*, Gal. vi. 10; Heb. xi. 15; Rev. xii. 12; *ἐξουσίαν*, see *ἐξουσία*, *passim*; *εἰρήνην διὰ τινος*, Ro. v. 1 (where we must read *ἔχομεν*, not [with T Tr WH L mrg. (cf. WH. Intr. § 404)] *ἔχωμεν*); *ἐλευθερίαν*, Gal. ii. 4; *πνεῦμα θεοῦ*, 1 Co. vii. 40; *πνεῦμα Χριστοῦ*, Ro. viii. 9; *νοῦν Χριστοῦ*, 1 Co. ii. 16; *ζωήν*, Jn. v. 40; x. 10; xx. 31; *τὴν ζωήν*, 1 Jn. v. 12; *ζωὴν αἰώνιον*, Mt. xix. 16; Jn. iii. 15 sq. 36 [cf. W. 266 (249)]; v. 24, 39; v. 40, 47, 54; 1 Jn. v. 13; *ἐπαγγελίας*, 2 Co. vii. 1; Heb. vii. 6; *μισθόν*, Mt. v. 46; vi. 1; 1 Co. ix. 17; *τὰ αἰτήματα*, the things which we have asked, 1 Jn. v. 15; *ἔπαινον*, Ro. xiii. 3; *τιμὴν*, Jn. iv. 44; Heb. iii. 3; *λόγον σοφίας*, a reputation for wisdom, Col. ii. 23 [see *λόγος*, I. 5 fin.]; *καρπὸν*, Ro. i. 13; vi. 21 sq.; *χάριν*, benefit, 2 Co. i. 15 [where Tr mrg. WH txt. *χαράν*]; *χάρισμα*, 1 Co. vii. 7; *προσαγωγὴν*, Eph. ii. 18; iii. 12; *ἀνάπανσιν*, Rev. iv. 8; xiv. 11; *ἀπόλαυσιν τινος*, Heb. xi. 25; *πρόφασιν*, Jn. xv. 22; *καύχημα*, that of which one may glory, Ro. iv. 2; Gal. vi. 4; *καύχησιν*, Ro. xv. 17. **k.** *ἔχειν τι* is used of one on whom something has been laid, on whom it is incumbent as something to be

borne, observed, performed, discharged: *ἀνάγκην*, 1 Co. vii. 37; *ἀνάγκην* foll. by inf., Lk. xiv. 18; xxiii. 17 [R L br. Tr mrg. br.]; Heb. vii. 27; *χρείαν τινός* (see *χρεία*, 1); *εὐχὴν ἐφ' ἑαυτῶν*, Acts xxi. 23; *νόμον*, Jn. xix. 7; *ἐντολήν*, 2 Jn. 5; Heb. vii. 5; *ἐπιταγήν*, 1 Co. vii. 25; *διακονίαν*, 2 Co. iv. 1; *πράξιν*, Ro. xii. 4; *ἀγῶνα*, Phil. i. 30; Col. ii. 1; *ἐγκλημα*, Acts xxiii. 29; *κρίμα*, 1 Tim. v. 12. **1.** *ἔχειν τι* is used of one to whom something has been intrusted: *τὰς κλεῖς*, Rev. i. 18; iii. 7; *τὸ γλωσσόκομον*, Jn. xii. 6; xiii. 29. **m.** in reference to complaints and disputes the foll. phrases are used: *ἔχω τι* [or without an acc., cf. B. 144 (126)] *κατὰ τινος*, to have something to bring forward against one, to have something to complain of in one, Mt. v. 23; Mk. xi. 25; foll. by *ὅτι*, Rev. ii. 4; *ἔχω κατὰ σοῦ ὀλίγα, ὅτι* etc. ib. 14 [here L WH mrg. om. *ὅτι*], 20 [here G L T Tr WH om. *ὅλ.*]; *ἔχω τι πρὸς τινα*, to have some accusation to bring against one, Acts xxiv. 19; *συζητήσιν ἐν αὐτοῖς*, Acts xxviii. 29 [Rec.]; *ζητήματα πρὸς τινα*, Acts xxv. 19; *λόγον ἔχειν πρὸς τινα*, Acts xix. 38; *πῶγμα πρὸς τινα*, 1 Co. vi. 1; *μομφὴν πρὸς τινα*, Col. iii. 13; *κρίματα μετὰ τινος*, 1 Co. vi. 7. **n.** phrases of various kinds: *ἔχειν τινὰ κατὰ πρόσωπον*, to have one before him, in his presence, [A. V. *face to face*; see *πρόσωπον*, 1 a.], Acts xxv. 16; *κοίτην ἐκ τινος*, to conceive by one, Ro. ix. 10; *τοῦτο ἔχεις, ὅτι* etc. thou hast this (which is praiseworthy [cf. W. 595 (553)]) that etc. Rev. ii. 6; *ἐν ἐμοὶ οὐκ ἔχει οὐδέν*, *hath nothing in me* which is his of right, i. q. no power over me (Germ. *er hat mir nichts an*), Jn. xiv. 30; *ὃ ἐστίν . . . σαββάτου ἔχον ὁδόν*, a sabbath-day's journey distant (for the distance is something which the distant place has, as it were), Acts i. 12; cf. Kypke ad loc. **o.** *ἔχω* with an inf. [W. 333 (313); B. 251 (216)], **a.** like the Lat. *habeo quod w.* the subjunc., i. q. *to be able*: *ἔχω ἀποδοῦναι*, Mt. xviii. 25; Lk. vii. 42; xiv. 14; *τὶ ποιῆσαι*, Lk. xii. 4; *οὐδὲν εἶχον ἀντειπεῖν*, they had nothing to oppose (could say nothing against it), Acts iv. 14; *κατ' οὐδενὸς εἶχε μείζονος ὁμόσαι*, Heb. vi. 13; add, Jn. viii. 6 (Rec.); Acts xxv. 26 [cf. B. as above]; Eph. iv. 28; Tit. ii. 8; 2 Pet. i. 15; the inf. is om. and to be supplied fr. the context: *ὃ ἔσχεν*, sc. *ποιῆσαι*, Mk. xiv. 8; see exx. fr. Grk. auth. in Passow s. v. p. 1297\*; [L. and S. s. v. A. III. 1]. **β.** is used of what there is a certain necessity for doing: *βάπτισμα ἔχω βαπτισθῆναι*, Lk. xii. 50; *ἔχω σοὶ τι εἰπεῖν*, vii. 40; *ἀπαγγεῖλαι*, Acts xxiii. 17, 19; *λαλήσαι*, 18; *κατηγορήσαι*, Acts xxviii. 19; *πολλὰ γράφειν*, 2 Jn. 12; 3 Jn. 13.

**II.** Intransitively. **a.** (Lat. *me habeo*) *to hold one's self or find one's self so and so, to be in such or such a condition*: *ἐτοίμως ἔχω*, to be ready, foll. by inf., Acts xxi. 13; 2 Co. xii. 14; 1 Pet. iv. 5 [not WH]; *ἐσχάτως* (see *ἐσχάτως*), Mk. v. 23; *κακῶς*, to be sick, Mt. iv. 24; viii. 16; ix. 12; [xvii. 15 L Tr txt. WH txt.], etc.; *καλῶς*, to be well, Mk. xvi. 18; *κομψότερον*, to be better, Jn. iv. 52; *πῶς*, Acts xv. 36; *ἐν ἐτοίμῳ*, foll. by inf., 2 Co. x. 6. **b.** impersonally: *ἄλλως ἔχει*, it is otherwise, 1 Tim. v. 25; *οὕτως*, Acts vii. 1; xii. 15; xvii. 11; xxiv. 9; *τὸ νῦν ἔχον*, as things now are, for the present, Acts xxiv. 25 (Tob. vii. 11, and exx. fr. later prof. auth. in Kypke,



Observv. ii. p. 124; cf. Vig. ed. *Herm.* p. 9; [cf. W. 463 (432)].

**III.** Mid. *ἔχομαι τινος* (in Grk. writ. fr. Hom. down), prop. *to hold one's self to a thing, to lay hold of a thing, to adhere or cling to; to be closely joined to a pers. or thing* [cf. W. 202 (190); B. 192 (166 sq.), 161 (140)]: τὰ ἐχόμενα τῆς σωτηρίας, Vulg. *viciniora salutis*, connected with salvation, or which lead to it, Heb. vi. 9, where cf. Bleek; ὁ ἐχόμενος, *near, adjoining, neighboring, bordering, next*: of place, κομοπόλεις, Mk. i. 38 (νῆσος, Isocr. paneg. § 96; οἱ ἐχόμενοι, neighbors, Hdt. 1, 134); of time, τῇ ἐχομένῃ sc. ἡμέρᾳ, the following day, Lk. xiii. 33; Acts xx. 15, (1 Macc. iv. 28; Polyb. 3, 112, 1; 5, 13, 9); with ἡμέρα added, Acts xxi. 26; σαββάτω, Acts xiii. 44 (where R T Tr WH txt. ἐρχομένῳ); ἐν αὐτῷ, 1 Macc. iv. 28 (with var. ἐρχομένῳ ἐν.); τοῦ ἐχομένου ἔτους, Thuc. 6, 3. [COMP.: ἀν-, προσ-αν-, ἀντ-, ἀπ-, ἐν-, ἐπ-, κατ-, μετ-, παρ-, περι-, προ-, προσ-, συν-, ὑπερ-, ὑπέ-χω.]

*ἔως*, a particle marking a limit, and

**I.** as a CONJUNCTION signifying **1.** the temporal terminus ad quem, *till, until*, (Lat. *donec, usque dum*); as in the best writ. **a.** with an indic. pret., where something is spoken of which continued up to a certain time: Mt. ii. 9 (ἔως . . . ἵστη [ἐστάρθη] L T Tr WH); xxiv. 39, (1 Macc. x. 50; Sap. x. 14, etc.). **b.** with *ἀν* and the aor. subjunc. (equiv. to the Lat. fut. perf.), where it is left doubtful when that will take place till which it is said a thing will continue [cf. W. § 42, 5]: ἵσθι ἐκεῖ, ἔως ἂν εἰπω σοι, Mt. ii. 13; add. v. 18; x. 11; xxii. 44; Mk. vi. 10; xii. 36; Lk. xvii. 8; xx. 43; Acts ii. 35; Heb. i. 13; after a negative sentence: Mt. v. 18, 26; x. 23 [T WH om. *ἂν*]; xii. 20; xvi. 28; xxiii. 39; xxiv. 34; Mk. ix. 1; Lk. ix. 27; xxi. 32; 1 Co. iv. 5; with the aor. subj. without the addition of *ἀν*: Mk. vi. 45 R G; xiv. 32 [here Tr mrg. fut.]; Lk. xv. 4; [xii. 59 T Tr WH; xxii. 34 L T Tr WH]; 2 Th. ii. 7; Heb. x. 13; Rev. vi. 11 [Rec. ἔως οὗ]; οὐκ ἀνέζησαν ἔως τελεσθῆναι τὰ χίλια ἔτη, did not live again till the thousand years had been finished (*elapsi fuerint*), Rev. xx. 5 Rec. Cf. W. § 41 b. 3. **c.** more rarely used with the indic. pres. where the aor. subj. might have been expected [W. u. s.; B. 231 (199)]: so four times ἔως ἐρχομαι, Lk. xix. 18 (where L T Tr WH ἐν ᾧ for ἔως, but cf. Bleek ad loc.); Jn. xxi. 22 sq.; 1 Tim. iv. 13; ἔως ἀπολύει, Mk. vi. 45 L T Tr WH, for R G ἀπολύσῃ (the indic. being due to a blending of dir. and indir. disc.; as in Plut. *Lycurg.* 29, 3 δέιν οὖν ἐκείνους ἐμμένειν τοῖς καθεστῶσι νόμοις . . . ἔως ἐπάνεισιν). **d.** once with the indic. fut., acc. to an improbable reading in Lk. xiii. 35: ἔως ἤξει Tdf., ἔως ἂν ἤξει Lehm., for R G ἔως ἂν ἤξῃ; [but WH (omitting ἂν ἤξῃ ὅτε) read ἔως εἵπῃτε; Tr om. *ἂν* and br. ἦ. ὅ; cf. B. 231 (199) sq.]. **2.** as in Grk. writ. fr. Hom. down, *as long as, while*, foll. by the indic. in all tenses, — in the N. T. only in the pres.: ἔως ἡμέρα ἔστιν, Jn. ix. 4 [Tr mrg. WH mrg. ὥς]; ἔως (L T Tr WH ὥς) τὸ φῶς ἔχετε, Jn. xii. 35 sq., (ἔως ἔτι φῶς ἔστιν, Plat. *Phaedo* p. 89 c.).

**II.** By a usage chiefly later it gets the force of an ADVERB, Lat. *usque ad*; and **1.** used of a tempo-

ral terminus ad quem, *until, (unto)*; **a.** like a preposition, w. a gen. of time [W. § 54, 6; B. 319 (274)]: ἔως αἰῶνος, Lk. i. 55 Grsb. (Ezek. xxv. 15 Alex.; 1 Chr. xvii. 16; Sir. xvi. 26 Fritz.; xxiv. 9, etc.); τῆς ἡμέρας, Mt. xxvi. 29; xxvii. 64; Lk. i. 80; Acts i. 22 [Tdf. *ἄχρι*]; Ro. xi. 8, etc.; ὥρας, Mt. xxvii. 45; Mk. xv. 33; Lk. xxiii. 44; τῆς πεντηκοστῆς, 1 Co. xvi. 8; τέλους, 1 Co. i. 8; 2 Co. i. 13; τῆς σήμερον sc. ἡμέρας, Mt. xxvii. 8; τοῦ νῦν, Mt. xxiv. 21; Mk. xiii. 19, (1 Macc. ii. 33); χήρα ἕως ἐτῶν ὀγδοήκ. τεσσάρων a widow (who had attained) even unto eighty-four years, Lk. ii. 37 L T Tr WH; before the names of illustrious men by which a period of time is marked: Mt. i. 17; xi. 13; Lk. xvi. 16 (where T Tr WH *μέχρι*); Acts xiii. 20; before the names of events: Mt. i. 17 (ἔως μετοικεσίας Βαβυλῶνος); ii. 15; xxiii. 35; xxviii. 20; Lk. xi. 51; Jas. v. 7; ἔως τοῦ ἁλθεῖν, Acts viii. 40 [B. 266 (228); cf. W. § 44, 6; Judith i. 10; xi. 19, etc.]. **b.** with the gen. of the neut. rel. pron. *ὅ* or *ὅπου* it gets the force of a conjunction, *until, till* (the time when); **a.** ἔως οὗ (first in Hdt. 2, 143; but after that only in later auth., as Plut. et al. [W. 296 (278) note; B. 230 sq. (199)]): foll. by the indic., Mt. i. 25 [WH br. *οὗ*]; xiii. 33; Lk. xiii. 21; Acts xxi. 26 [B. l. c.]; foll. by the subj. aor., equiv. to Lat. fut. pf., Mt. xiv. 22; xxvi. 36 (where WH br. *οὗ* and Lehm. has ἔως οὗ *ἂν*); Lk. xii. 50 [Rec.; xv. 8 Tr WH]; xxiv. 49; Acts xxv. 21; 2 Pet. i. 19; after a negative sentence, Mt. xvii. 9; Lk. xii. 59 [R G L; xxii. 18 Tr WH]; Jn. xiii. 38; Acts xxiii. 12, 14, 21. **β.** ἔως οὗτον, **aa.** *until, till* (the time when): foll. by the indic., Jn. ix. 18; foll. by the subj. (without *ἂν*), Lk. xiii. 8; xv. 8 [R G L T]; after a negation, Lk. xxii. 16, 18 [R G L T]. **ββ.** *as long as, whilst* (Cant. i. 12), foll. by the indic. pres., Mt. v. 25 (see *ἄχρι*, 1 d. fin.). **c.** before adverbs of time (rarely so in the earlier and more elegant writ., as ἔως ὧς, Thuc. 3, 108; [cf. W. § 54, 6 fin.; B. 320 (275)]): ἔως ἄρτι, up to this time, *until now* [Vig. ed. *Herm.* p. 388]; Mt. xi. 12; Jn. ii. 10; v. 17; xvi. 24; 1 Jn. ii. 9; 1 Co. iv. 13; viii. 7; xv. 6; ἔως πότε; *how long?* Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; Jn. x. 24; Rev. vi. 10, (Ps. xii. (xiii.) 2 sq.; 2 S. ii. 26; 1 Macc. vi. 22); ἔως σήμερον, 2 Co. iii. 15. **2.** acc. to a usage dating fr. Aristot. down, employed of the local terminus ad quem, *unto, as far as, even to*; **a.** like a prep., with a gen. of place [W. § 54, 6; B. 319 (274)]: ἔως ἁδου, ἔως τοῦ οὐρανοῦ, Mt. xi. 23; Lk. x. 15; add. Mt. xxiv. 31; xxvi. 58; Mk. xiii. 27; Lk. ii. 15; iv. 29; Acts i. 8; xi. 19, 22; xvii. 15; xxiii. 23; 2 Co. xii. 2; with gen. of pers., *to the place where one is*: Lk. iv. 42; Acts ix. 38, (ἔως Ὑπερβορέων, Ael. v. h. 3, 18). **b.** with adverbs of place [W. and B. as in c. above]: ἔως ἄνω, Jn. ii. 7; ἔως ἔσω, Mk. xiv. 54; ἔως κάτω, Mt. xxvii. 51; Mk. xv. 38; ἔως ὠδε, Lk. xxiii. 5 [cf. W. § 66, 1 c.]. **c.** with prepositions: ἔως ἔξω τῆς πόλεως, Acts xxi. 5; ἔως εἰς, Lk. xxiv. 50 [R G L mrg., but L txt. T Tr WH ἔως πρὸς as far as to (Polyb. 3, 82, 6; 12, 17, 4; Gen. xxxviii. 1)]; Polyb. 1, 11, 14; Ael. v. h. 12, 22. **3.** of the limit (terminus) of quantity; with an adv. of number: ἔως ἐπτάκις, Mt. xviii. 21; with numerals: Mt.



xxii. 26 (ἕως τῶν ἐπτά); cf. xx. 8; Jn. viii. 9 (Rec.); Acts viii. 10; Heb. viii. 11; οὐκ ἔστιν ἕως ἐνός, there is not so much as one, Ro. iii. 12 fr. Ps. xiii. (xiv.) 1. 4. of the limit of measurement: ἕως ἡμῶν, Mk. vi. 23; Esth. v. 3, 6 Alex. 5. of the end or limit in acting

and suffering: ἕως τούτου, Lk. xxii. 51 [see ζάω, 2]; ἕως τοῦ θανάτου, Mt. xiii. 30 L Tr WH txt.; ἕως θανάτου, even to death, so that I almost die, Mk. xiv. 34; Mt. xxvi. 38, (Sir. iv. 28; xxxi. (xxxiv.) 13; xxxvii. 2; 4 Macc. xiv. 19).

## Z

[Z, ζ, on its substitution for σ see Σ, σ, s.]

Ζαβουλών, ὁ, indecl., (זְבוּלֹן) [but on the Hebr. form see B. D.] habitation, dwelling, Gen. xxx. 20), Vulg. *Zabulon*; *Zebulun*, the tenth son of Jacob; by meton. the tribe of Zebulun: Mt. iv. 13, 15; Rev. vii. 8.\*

Ζαχαῖος, -ου, ὁ, (זַכַּי) pure, innocent; cf. 2 Esdr. ii. 9; Neh. vii. 14), *Zachæus*, a chief tax-collector: Lk. xix. 2, 5, 8. [B. D. s. v.]\*

Ζαρά, ὁ, (זָרָה) a rising (of light)), indecl., *Zarah* [better *Zerah*], one of the ancestors of Christ: Mt. i. 3; cf. Gen. xxxviii. 30.\*

Ζαχαρίας, -ου, ὁ, (זַכְרְיָה and זְכַרְיָה i. e. whom Jehovah remembered), *Zacharias* or *Zachariah* or *Zechariah*; 1. a priest, the father of John the Baptist: Lk. i. 5, 12 sq. 18, 21, 40, 59, 67; iii. 2. 2. a prophet, the son of Jehoiada the priest, who was stoned to death in the mid. of the ix. cent. before Christ in the court of the temple: 2 Chr. xxiv. 19 sqq.; Mt. xxiii. 35; Lk. xi. 51. Yet this Zachariah is called in Mt. l. c. the son not of Jehoiada but of Barachiah. But most interpreters now think (and correctly) that the Evangelist confounded him with that more noted Zachariah the prophet who lived a little after the exile, and was the son of Barachiah (cf. Zech. i. 1), and whose prophecies have a place in the canon. For Christ, to prove that the Israelites throughout their sacred history had been stained with the innocent blood of righteous men, adduced the first and the last example of the murders committed on good men; for the bks. of the Chron. stand last in the Hebrew canon. But opinions differ about this Zachariah. For according to an ancient tradition, which the Greek church follows (and which has been adopted by Chr. W. Müller in the Theol. Stud. u. Krit. for 1841, p. 673 sqq., and formerly by Hilgenfeld, krit. Untersuchungen ü. die Evangg. Justins, etc., p. 155 and die Evangg. nach ihrer Entstehung, p. 100), Zachariah the father of John the Baptist is meant (cf. Protev. Jac. c. 23); others think (so quite recently Keim, iii. 184 [Eng. trans. v. 218], cf. Weiss, das Matthäusevang. p. 499) a certain Zachariah son of Baruch (acc. to another reading Βαρσκαίου), who during the war between the Jews and the Romans was slain by the zealots ἐν μέσῳ τῷ ἱερῷ, as Joseph. b. j. 4, 5, 4 relates. Those who hold this opinion believe, either that Jesus divinely predicted this murder and in the

prophetic style said ἐφονεύσατε for φονεύσετε [cf. B. § 137, 4; W. 273 (256) n.; § 40, 5 b.], or that the Evangelist, writing after the destruction of Jerusalem, by an anachronism put this murder into the discourse of Jesus. These inventions are fully refuted by Fritzsche on Mt. l. c., and Bleek, Erklär. der drei ersten Evangg. ii. p. 177 sqq.; cf. Hilgenfeld, Einl. in d. N. T. p. 487 sq.; [and Dr. James Morison, Com. on Mt., l. c.; B. D. s. v. Zechariah 6 and s. v. Zacharias 11].\*

ζάω, -ῶ, ζῆς, ζῆ, inf. ζῆν [so L T, but R G WH -ῆ, Tr also (exc. 1 Co. ix. 14; 2 Co. i. 8); cf. W. § 5, 4 c.; WH. Intr. § 410; Lips. Gram. Unters. p. 5 sq.], ptep. ζῶν; impf. ἔζων (Ro. vii. 9, where cod. Vat. has the inferior form ἔζην [found again Col. iii. 7 ἔζηρε]; cf. Fritzsche on Rom. ii. p. 38; [WH. App. p. 169; Veitch s. v.]); fut. in the earlier form ζήσω (Ro. vi. 2 [not L mrg.]; Heb. xii. 9; L T Tr WH also in Jn. [v. 25]; vi. [51 T WH], 57, 58 [not L; xiv. 19 T Tr WH]; 2 Co. xiii. 4; Jas. iv. 15), and much oftener [(?) five times, quotations excepted, viz. Mt. ix. 18; Lk. x. 28; Jn. xi. 25; Ro. viii. 13; x. 5; cf. Moulton's Winer p. 105] the later form, first used by [Hippocr. 7, 536 (see Veitch s. v.)] Dem., ζήσομαι; 1 aor. (unused in Attic [Hippocr., Anth. Pal., Plut., al. (see Veitch)]) ἔζησα (Acts xxvi. 5, etc.); cf. Bttm. Ausf. Sprachl. ii. 191 sq.; B. 58 (51); Krüger i. p. 172; Kühner i. 829; W. 86 (83); [Veitch s. v.]; Hebr. הָיָה; [fr. (Hom.) Theogn., Aeschyl. down]; to live;

I. prop. 1. to live, be among the living, be alive (not lifeless, not dead): Acts xx. 12; Ro. vii. 1-3; 1 Co. vii. 39; 2 Co. i. 8; iv. 11; 1 Th. iv. 15, 17; Rev. xix. 20, etc.; ψυχὴ ζῶσα, 1 Co. xv. 45 and R Tr mrg. Rev. xvi. 3; διὰ παντὸς τοῦ ζῆν, during all their life (on earth), Heb. ii. 15 (διατελεῖν πάντα τὸν τοῦ ζῆν χρόνον, Diod. 1, 74 [cf. B. 262 (225)]); ἔτι ζῶν (ptep. impf. [cf. W. 341 (320)]), while he was yet alive, before his death, Mt. xxvii. 63; with ἐν σαρκί added, of the earthly life, Phil. i. 22; ὁ δὲ νῦν ζῶ ἐν σαρκί, that life which I live in an earthly body, Gal. ii. 20 [B. 149 (130); W. 227 (213)]; ἐν αὐτῷ ζῶμεν, in God is the cause why we live, Acts xvii. 28; ζῶσα τεθῆκε, 1 Tim. v. 6; ἐμοὶ τὸ ζῆν Χριστός, my life is devoted to Christ, Christ is the aim, the goal, of my life, Phil. i. 21; ζῶντες are opp. to νεκροί, Mt. xxii. 32; Mk. xii. 27; Lk. xx. 38; ζῶντες καὶ νεκροί, Acts x. 42; Ro. xiv. 9; 2 Tim. iv. 1; 1 Pet. iv. 5; in the sense of living



and thriving, 2 Co. vi. 9; 1 Th. iii. 8; ζῇ ἐν ἐμοὶ Χριστός, Christ is living and operative in me, i. e. the holy mind and energy of Christ pervades and moves me, Gal. ii. 20; ἐκ δυνάμεως θεοῦ ζῇν εἰς τινα, through the power of God to live and be strong toward one (sc. in correcting and judging), 2 Co. xiii. 4; in the absol. sense God is said to be ὁ ζῶν: Mt. xvi. 16; xxvi. 63; Jn. vi. 57; vi. 69 Rec.; Acts xiv. 15; Ro. ix. 26; 2 Co. iii. 3; vi. 16; 1 Th. i. 9; 1 Tim. iii. 15; iv. 10; vi. 17 R G; Heb. iii. 12; ix. 14; x. 31; xii. 22; Rev. vii. 2, (Josh. iii. 10; 2 K. xix. 4, 16; Is. xxxvii. 4, 17; Hos. i. 10; Dan. vi. 20 Theod., 26, etc.); with the addition of εἰς τοὺς αἰῶνας τῶν αἰώνων, Rev. iv. 9; xv. 7; ζῶ ἐγώ (יָחִי־אֲנִי, Num. xiv. 21; Is. xlix. 18, etc.) as *I live*, (by my life), the formula by which God swears by himself, Ro. xiv. 11. i. q. to continue to live, to be kept alive, (δοῦναι ζῇν ἐπιθυμῇ, πειράσθω νικᾶν, Xen. an. 3, 2, 26 (39)): εἰδὼν ὁ κύριος θελήσῃ καὶ ζήσωμεν [-σομεν L T Tr WH], Jas. iv. 15 [B. 210 (181); W. 286 (268 sq.)]; ζῇν ἐπ' ἄρτον (Mt. iv. 4, etc.) see ἐπί, B. 2 a. a. (Tob. v. 20); ζῇν ἐκ τινος, to get a living from a thing, 1 Co. ix. 14; also when used of convalescents, Jn. iv. 50 sq. 53; with ἐκ τῆς ἀρρωστίας added, 2 K. i. 2; viii. 8 sq. figuratively, to live and be strong: ἐν τοῖτοῖς (for Rec. ἐν αὐτοῖς) in these vices, opp. to the ethical death by which Christians are wholly severed from sin (see ἀποθνήσκω, II. 2 b.), Col. iii. 7; cf. Meyer ad loc. i. q. to be no longer dead, to recover life, be restored to life: Mt. ix. 18; Acts ix. 41; so of Jesus risen from the dead, Mk. xvi. 11; Lk. xxiv. 5, 23; Acts i. 3; xxv. 19; Ro. vi. 10; 2 Co. xiii. 4; opp. to νεκρός, Rev. i. 18; ii. 8; ἔζησεν came to life, living again, Ro. xiv. 9 G L T Tr WH (opp. to ἀπέθανε); Rev. xiii. 14; xx. 4, 5 [Rec. ἀνέζ.], (Ezek. xxxvii. 9 sq.; on the aorist as marking entrance upon a state see βασιλεύω, fin.); ζῇν ἐκ νεκρῶν, trop. out of moral death to enter upon a new life, dedicated and acceptable to God, Ro. vi. 13; [similarly in Lk. xv. 32 T Tr WH]. i. q. not to be mortal, Heb. vii. 8 (where ἄνθρωποι ἀποθνήσκοντες dying men i. e. whose lot it is to die, are opp. to ὁ ζῶν). 2. emphatically, and in the Messianic sense, to enjoy real life, i. e. to have true life and worthy of the name,—active, blessed, endless in the kingdom of God (or ζῶν αἰώνιος; see ζῶν, 2 b.): Lk. x. 28; Jn. v. 25; xi. 25; Ro. i. 17; viii. 13; xiv. 9 [?] see above]; Gal. iii. 12; Heb. xii. 9; with the addition of ἐκ πίστεως, Heb. x. 38; of εἰς τὸν αἰῶνα, Jn. vi. 51, 58; σὺν Χριστῷ, in Christ's society, 1 Th. v. 10; this life in its absolute fulness Christ enjoys, who owes it to God; hence he says ζῶ διὰ τὸν πατέρα, Jn. vi. 57; by the gift and power of Christ it is shared in by the faithful, who accordingly are said ζῆσιν δι' αὐτόν, Jn. vi. 57; δι' αὐτοῦ, 1 Jn. iv. 9. with a dat. denoting the respect, πνεύματι, 1 Pet. iv. 6; ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ, thou art said to have life (i. e. vigorous spiritual life bringing forth good fruit) and (yet) thou art dead (ethically), Rev. iii. 1. In the O. T. ζῇν denotes to live most happily in the enjoyment of the theocratic blessings: Lev. xviii. 5; Deut. iv. 1; viii. 1; xxx. 16. 3. to live i. e. pass life, of the manner of living and acting; of morals or char-

acter: μετὰ ἀνδρός with acc. of time, of a married woman, Lk. ii. 36; χωρὶς νόμου, without recognition of the law, Ro. vii. 9; Φαρισαῖος, Acts xxvi. 5; also ἐν κόσμῳ, Col. ii. 20; with ἐν and a dat. indicating the act or state of the soul: ἐν πίστει, Gal. ii. 20; ἐν τῇ ἁμαρτίᾳ, to devote life to sin, Ro. vi. 2; with adverbs expressing the manner: εὐσεβῶς, 2 Tim. iii. 12; Tit. ii. 12; ἀσώτως, Lk. xv. 13; ἔθνικῶς, Gal. ii. 14; ἀδίκως, Sap. xiv. 28; ζῇν τινι (dat. of pers., a phrase com. in Grk. auth. also, in Lat. vivere alicui; cf. Fritzsche on Rom. vol. iii. p. 176 sqq.), to devote, consecrate, life to one; so to live that life results in benefit to some one or to his cause: τῷ θεῷ, Lk. xx. 38; Ro. vi. 10 sq.; Gal. ii. 19, (4 Macc. xvi. 25); τῷ Χριστῷ, 2 Co. v. 15; that man is said εἰσαυτῷ ζῇν who makes his own will his law, is his own master, Ro. xiv. 7; 2 Co. v. 15; w. dat. of the thing to which life is devoted: τῇ δικαιοσύνῃ, 1 Pet. ii. 24; πνεύματι, to be actuated by the Spirit, Gal. v. 25; κατὰ σάρκα, as the flesh dictates, Ro. viii. 12 sq.

II. Metaph. of inanimate things; a. ὕδωρ ζῶν, מַיִם חַיִּים (Gen. xxvi. 19; Lev. xiv. 5; etc.), living water, i. e. bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opp. to the water of cisterns and pools, [cf. our spring water]), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: Jn. iv. 10 sq.; vii. 38; ἐπὶ ζώσας πηγὰς ὑδάτων, Rev. vii. 17 Rec. b. having vital power in itself and exerting the same upon the soul: ἐλπίς ζῶσα, 1 Pet. i. 3; λόγος θεοῦ, 1 Pet. i. 23; Heb. iv. 12; λόγια sc. τοῦ θεοῦ, Acts vii. 38, cf. Deut. xxxii. 47; ὁδὸς ζῶσα, Heb. x. 20 (this phrase describing that characteristic of divine grace, in granting the pardon of sin and fellowship with God, which likens it to a way leading to the heavenly sanctuary). In the same manner the predicate ὁ ζῶν is applied to those things to which persons are compared who possess real life (see I. 2 above), in the expressions λίθοι ζῶντες, 1 Pet. ii. 4; ὁ ἄρτος ὁ ζῶν (see ἄρτος, fin.), Jn. vi. 51; θυσία ζῶσα (tacitly opp. to slain victims), Ro. xii. 1. [COMP.: ἀνα-, συ-ζῶω.]

ζέβννυμ, see σβέννυμ and s. v. Σ, σ, s.

Ζεβεδαῖος, -ου, ὁ, Zebedee, (יְבֵדִי for יְבִדִי [i. e. my gift], a form of the prop. name which occurs a few times in the O. T., as 1 Chr. xxvii. 27 (Sept. Ζαβδί), munificent, [others for יְבִדִי gift of Jehovah]; fr. יָבַד to give), a Jew, by occupation a fisherman, husband of Salome, father of the apostles James and John: Mt. iv. 21; x. 2 (3); xx. 20; xxvi. 37; xxvii. 56; Mk. i. 19 sq.; iii. 17; x. 35; Lk. v. 10; Jn. xxi. 2.\*

ζεστός, -ή, -όν, (ζέω), boiling hot, hot, [Strab., App., Diog. Laërt., al.]; metaph. of fervor of mind and zeal: Rev. iii. 15 sq.\*

ζεύγος, -τος (-ους), τό, (ζεύγνυμι to join, yoke), two draught-cattle (horses or oxen or mules) yoked together, a pair or yoke of beasts: Lk. xiv. 19 (יָכָר, 1 Kings xix. 19, etc.; often in Grk. writ. fr. Hom. II. 18, 543 down). 2. univ. a pair: Lk. ii. 24 (Hdt. 3, 130; Aeschyl. Ag. 44; Xen. oec. 7, 18, and often in Grk. writ.).\*



ζευκτηρία, -as, ἡ, (fr. the adj. ζευκτήριος, fit for joining or binding together), a band, fastening: Acts xxvii. 40. Found nowhere else.\*

Ζεύς, [but gen. Διός, (dat. Διὶ), acc. Δία (or Δίαν), (fr. old nom. Δίς), Zeus, corresponding to Lat. *Jupiter* (A. V.): Acts xiv. 12 (see Δίς); ὁ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, the priest of Zeus whose temple was before the city, *ibid.* 13 (cf. Meyer ad loc.)]. See Δίς.\*

ζέω; to boil with heat, be hot; often in Grk. writ.; thus of water, Hom. II. 18, 349; 21, 362 (365); metaph. used of 'boiling' anger, love, zeal for what is good or bad, etc. (Tragg., Plat., Plut., al.); ζέων (on this uncontracted form cf. *Bttm.* Ausf. Spr. [or his School Gram. (Robinson's trans.)] § 105 N. 2, i. p. 481; Matthiae i. p. 151; [Hadley § 371 b.]) τῷ πνεύματι, fervent in spirit, said of zeal for what is good, Acts xviii. 25; Ro. xii. 11; cf. esp. Rückert and Fritzsche on Ro. i. c.\*

ζηλεύω; i. q. ζηλώω, q. v.; 1. to envy, be jealous: Simplicius in Epict. c. 26 p. 131 ed. Salmas. [c. 19, 2 p. 56, 34 Didot] οὐδεὶς τῶν τ' ἀγαθὸν τὸ ἀνθρώπινον ζητούντων φθονεῖ ἢ ζηλεύει ποτέ. 2. in a good sense, to imitate emulously, strive after: ἔργα ἀρετῆς, οὐ λόγους, Democr. ap. Stob. flor. app. 14, 7, iv. 384 ed. Gaisf.; intrans. to be full of zeal for good, be zealous: Rev. iii. 19 L T Tr txt. WH, for Rec. ζήλωσον [cf. WH. App. p. 171].\*

ζήλος, -ου, ὁ, and (in Phil. iii. 6 L T Tr WH; [2 Co. ix. 2 T Tr WH]) τὸ ζήλος (Ignat. ad Trall. 4; διὰ ζήλος, Clem. Rom. 1 Cor. 4, 8 ["in Clem. Rom. §§ 3, 4, 5, 6 the masc. and neut. seem to be interchanged without any law" (Lghtftt.). For facts see esp. Clem. Rom. ed. 2 Hilgenfeld (1876) p. 7; cf. WH. App. p. 158; W. § 9, N. 2; B. 23 (20)]; (fr. ζέω [Curtius § 567; Vaniček p. 757]); Sept. for זֵל; excitement of mind, ardor, fervor of spirit; 1. zeal, ardor in embracing, pursuing, defending anything: 2 Co. vii. 11; ix. 2; κατὰ ζήλος, as respects zeal (in maintaining religion), Phil. iii. 6; with gen. of the obj., zeal in behalf of, for a person or thing, Jn. ii. 17 fr. Ps. lxxviii. (lxix.) 10; Ro. x. 2, (1 Macc. ii. 58; Soph. O. C. 943); ὑπὲρ τινος, gen. of pers., 2 Co. vii. 7; Col. iv. 13 Rec. with subject. gen. ζήλω θεοῦ, with a jealousy such as God has, hence most pure and solicitous for their salvation, 2 Co. xi. 2; the fierceness of indignation, punitive zeal, πυρός (of penal fire, which is personified [see πῦρ, fin.]), Heb. x. 27 (Is. xxvi. 11; Sap. v. 18). 2. an envious and contentious rivalry, jealousy: Ro. xiii. 13; 1 Co. iii. 3; Jas. iii. 14, 16; ἐπλήσθησαν ζήλου, Acts v. 17; xiii. 45; plur. ζήλοι, now the stirrings or motions of ζήλος, now its outbursts and manifestations: 2 Co. xii. 20; Gal. v. 20; but in both pass. L T Tr [WH, yet in Gal. i. c. WH only in txt.] have adopted ζήλος (ζήλοί τε καὶ φθόνοι, Plat. legg. 3 p. 679 c.). [On the distinction between ζήλος (which may be used in a good sense) and φθόνος (used only in a bad sense) cf. Trench, Syn. § xxvi.; Cope on Aristot. rhet. 2, 11, 1 (διδὼν καὶ ἐπεικέες ἐστὶν ὁ ζήλος καὶ ἐπεικῶν, τὸ δὲ φθονεῖν φάθλον καὶ φάθλων).]\*

ζηλώω, -ῶ; 1 aor. ἐζήλωσα; pres. pass. inf. ζηλούσθαι; (ζήλος, q. v.); Sept. for זֵל; to burn with zeal; 1.

absol. to be heated or to boil [A.V. to be moved] with envy, hatred, anger: Acts vii. 9; xvii. 5 (where Grsb. om. ζηλώσ.); 1 Co. xiii. 4; Jas. iv. 2; in a good sense, to be zealous in the pursuit of good, Rev. iii. 19 R G Tr mrg. (the aor. ἐζήλωσον marks the entrance into the mental state, see βασιλεύω, fin.; ἐζήλωσε, he was seized with indignation, 1 Macc. ii. 24). 2. trans.; τί, to desire earnestly, pursue: 1 Co. xii. 31; xiv. 1, 39, (Sir. li. 18; Thuc. 2, 37; Eur. Hec. 255; Dem. 500, 2; al.); μᾶλλον δέ, sc. ζηλούτε, foll. by ἵνα, 1 Co. xiv. 1 [B. 237 (205); cf. W. 577 (537)]. τινί, a. to desire one earnestly, to strive after, busy one's self about him: to exert one's self for one (that he may not be torn from me), 2 Co. xi. 2; to seek to draw over to one's side, Gal. iv. 17 [cf. ἵνα, II. 1 d.]; to court one's good will and favor, Prov. xxiii. 17; xxiv. 1; Ps. xxxvi. (xxxvii.) 1; so in the pass. to be the object of the zeal of others, to be zealously sought after: Gal. iv. 18 [here Tr mrg. ζηλούσθε, but cf. WH. Intr. § 404]. b. to envy one: Gen. xxvi. 14; xxx. 1; xxxvii. 11; Hes. opp. 310; Hom. Cer. 168, 223; and in the same sense, acc. to some interpp., in Acts vii. 9; but there is no objection to considering ζηλώσαντες here as used absol. (see 1 above [so A.V. (not R.V.)]) and τὸν Ἰωσήφ as depending on the verb ἀπέδοντο alone. [Comp.: παραζήλώω.]\*

ζηλωτής, -οῦ, ὁ, (ζηλώω), one burning with zeal; a zealot; 1. absol., for the Hebr. זֵל, used of God as jealous of any rival and sternly vindicating his control: Ex. xx. 5; Deut. iv. 24, etc. From the time of the Maccabees there existed among the Jews a class of men, called Zealots, who rigorously adhered to the Mosaic law and endeavored even by a resort to violence, after the example of Phinehas (Num. xxv. 11, ζηλωτῆς Φινεάς 4 Macc. xviii. 12), to prevent religion from being violated by others; but in the latter days of the Jewish commonwealth they used their holy zeal as a pretext for the basest crimes, Joseph. b. j. 4, 3, 9; 4, 5, 1; 4, 6, 3; 7, 8, 1. To this class perhaps Simon the apostle had belonged, and hence got the surname ὁ ζηλωτής: Lk. vi. 15; Acts i. 13; [cf. Schürer, Neutest. Zeitgesch., Index s. v. Zeloten; Edersheim, Jesus the Messiah, i. 237 sqq.]. 2. with gen. of the obj.: w. gen. of the thing, most eagerly desirous of, zealous for, a thing; a. to acquire a thing, [zealous of] (see ζηλώω, 2): 1 Co. xiv. 12; Tit. ii. 14; 1 Pet. iii. 13 L T Tr WH, (ἀρετῆς, Philo, praem. et poen. § 2; τῆς εὐσεβείας, de monarch. i. l. § 3; εὐσεβείας κ. δικαιοσύνης, de poenit. § 1; τῶν πολεμικῶν ἔργων, Diod. 1, 73; περὶ τῶν ἀνηκόντων εἰς σωτηρίαν, Clem. Rom. 1 Cor. 45, 1). b. to defend and uphold a thing, vehemently contending for a thing, [zealous for]: νόμον, Acts xxi. 20 (2 Macc. iv. 2); τῶν πατρικῶν παραδόσεων, Gal. i. 14 (τῶν αἰγυπτιακῶν πλασμάτων, Philo, vit. Moys. iii. § 19; τῆς ἀρχαίας κ. σώφρονος ἀγωγῆς, Diod. excerpt. p. 611 [fr. l. 37, vol. ii. 564 Didot]); w. gen. of pers.: θεοῦ, intent on protecting the majesty and authority of God by contending for the Mosaic law, Acts xxii. 3. (In prof. auth. also an emulator, admirer, imitator, follower of any one).\*

ξημία, -ας, ἡ, damage, loss, [Soph., Hdt. down]: Acts:



xxvii. 10, 21; ἡγεῖσθαι ζημίαν (Xen. mem. 2, 4, 3; τινά, acc. of pers., 2, 3, 2), τί, to regard a thing as a loss: Phil. iii. 7 (opp. to κέρδος), 8.\*

ζημιώω, -ω: (ζημία), to affect with damage, do damage to: τινά ([Thuc., Xen., Plat.]; in the N. T. only in Pass., fut. ζημιωθήσομαι ([Xen. mem. 3, 9, 12, al.; but "as often"] in prof. auth. [fut. mid.] ζημιώσομαι in pass. sense; cf. Krüger § 39, 11 Anm.; Kühner on Xen. mem. u. s.; [L. and S. s. v.; Veitch s. v.]); 1 aor. ἐζημιώθην; absol. to sustain damage, to receive injury, suffer loss: 1 Co. iii. 15; ἐν τινι ἔκ τινος, in a thing from one, 2 Co. vii. 9; with acc. of the thing: (one from whom another is taken away [as a penalty] by death, is said τὴν ψυχὴν τινος ζημιουῖσθαι, Hdt. 7, 39), τὴν ψυχὴν αὐτοῦ, to forfeit his life, i. e. acc. to the context, eternal life, Mt. xvi. 26; Mk. viii. 36, for which Luke, in ix. 25, ἐάντων i. e. himself, by being shut out from the everlasting kingdom of God, πάντα ἐζημιώθην, reflexive [yet see Meyer], I forfeited, gave up all things, I decided to suffer the loss of all these [(?) things, Phil. iii. 8.\*

Ζηνῶς [cf. Bp. Lghtft. on Col. iv. 15; W. § 16 N. 1], -ᾶν, [B. 20 (18)], ὁ, Zenas, at first a teacher of the Jewish law, afterwards a Christian: Tit. iii. 13. [B. D. s. v.]\*

ζητέω, -ω; impf. 3 pers. sing. ἐζήτει, plur. ἐζήτουν; fut. ζητήσω; 1 aor. ἐζήτησα; Pass., pres. ζητοῦμαι; impf. 3 pers. sing. ἐζήτειτο (Heb. viii. 7); 1 fut. ζητηθήσομαι (Lk. xii. 48); [fr. Hom. on]; Sept. for שָׁרַךְ, and much oftener for שָׁרַב; to seek, i. e. 1. to seek in order to find; a. univ. and absol.: Mt. vii. 7 sq.; Lk. xi. 9 sq. (see εὐρίσκω, 1 a.); τινά, Mk. i. 37; Lk. ii. [45 R L mrg.], 48; [iv. 42 Rec.]; Jn. vi. 24; xviii. 4, 7; Acts x. 19, and often; foll. by ἐν w. dat. of place, Acts ix. 11; w. acc. of the thing (μαργαρίτας), of buyers, Mt. xiii. 45; something lost, Mt. xviii. 12; Lk. xix. 10; τὸ ἐν τινι, as fruit on a tree, Lk. xiii. 6 sq.; ἀνάπαυσιν, a place of rest, Mt. xii. 43; Lk. xi. 24; after the Hebr. (וְשָׁרַבְתָּ שָׁרַב [cf. W. 33 (32); 18]) ψυχὴν τινος, to seek, plot against, the life of one, Mt. ii. 20; Ro. xi. 3, (Ex. iv. 19, etc.); univ. τί ζητεῖς; what dost thou seek? what dost thou wish? Jn. i. 38 (39); [iv. 27]. b. to seek [i. e. in order to find out] by thinking, meditating, reasoning; to inquire into: περὶ τίνος ζητεῖτε μετ' ἀλλήλων; Jn. xvi. 19; foll. by indirect disc., πῶς, τί, τίνα: Mk. xi. 18; xiv. 1, 11; Lk. xii. 29; xxii. 2; 1 Pet. v. 8; τὸν θεόν, to follow up the traces of divine majesty and power, Acts xvii. 27 (univ. to seek the knowledge of God, Sap. i. 1; xiii. 6; [Philo, monarch. i. § 5]). c. to seek after, seek for, aim at, strive after: εὐκαιρίαν, Mt. xxvi. 16; Lk. xxii. 6; ψευδομαρτυρίαν, Mt. xxvi. 59; Mk. xiv. 55; τὸν θάνατον, an opportunity to die, Rev. ix. 6; λύσιν, 1 Co. vii. 27; τὴν βασιλ. τοῦ θεοῦ, Mt. vi. 33; Lk. xii. 31; τὰ ἄνω, Col. iii. 1; εἰρήνην, 1 Pet. iii. 11; ἀφθαρσίαν etc. Ro. ii. 7; δόξαν ἐκ τινος, 1 Th. ii. 6; τὴν δόξαν τὴν παρὰ τινος, Jn. v. 44; τὰ τινος, the property of one, 2 Co. xii. 14; τὴν δόξαν θεοῦ, to seek to promote the glory of God, Jn. vii. 18; viii. 50; τὸ θέλημά τινος, to attempt to establish, Jn. v. 30; τὸ σύμφερόν τινος, to seek to further the profit or advantage of one, 1 Co. x. 33, i. q. ζητεῖν τὰ τινος, ib. x. 24; xiii. 5; Phil. ii. 21; ὑμᾶς, to seek

to win your souls, 2 Co. xii. 14; τὸν θεόν, to seek the favor of God (see ἐκζητέω, a.), Ro. x. 20; [iii. 11 Tr mrg. WH mrg.]. foll. by inf. [B. 258 (222); W. § 44, 3] to seek i. e. desire, endeavor: Mt. xii. 46, [47 (WH in mrg. only)]; xxi. 46; Mk. [vi. 19 L Tr mrg.]; xii. 12; Lk. v. 18; vi. 19; ix. 9; Jn. v. 18; vii. 4 [B. § 142, 4], 19 sq.; Acts xiii. 8; xvi. 10; Ro. x. 3; Gal. i. 10; ii. 17; foll. by ἵνα [B. 237 (205)], 1 Co. xiv. 12. 2. to seek i. e. require, demand: [σημεῖον, Mk. viii. 12 L T Tr WH; Lk. xi. 29 T Tr WH]; σοφίαν, 1 Co. i. 22; δοκιμήν, 2 Co. xiii. 3; τὶ παρὰ τινος, to crave, demand something from some one, Mk. viii. 11; Lk. xi. 16; xii. 48; ἐν τινι, dat. of pers., to seek in one i. e. to require of him, foll. by ἵνα, 1 Co. iv. 2. [COMP.: ἀνα-, ἐκ-, ἐπι-, συ-ζητέω.]

ζήτημα, -τος, τό, (ζητέω), a question, debate: Acts xv. 2; xxvi. 3; νόμου, about the law, Acts xxiii. 29; περὶ τινος, Acts xviii. 15; xxv. 19. [From Soph. down.]\*

ζήτησις, -εως, ἡ, (ζητέω); a. a seeking: [Hdt.], Thuc. 8, 57; al. b. inquiry (Germ. die Frage): περὶ τινος, Acts xxv. 20. c. a questioning, debate: Acts xv. 2 (for Rec. συζήτησις); 7 T Tr txt. WH; περὶ τινος, Jn. iii. 25. d. a subject of questioning or debate, matter of controversy: 1 Tim. i. 4 R G L; vi. 4; 2 Tim. ii. 23; Tit. iii. 9.\*

ζιζάνιον, -ον, τό, (doubtless a word of Semitic origin;

Arab. زَرَان, Syr. ܙܝܐܢ [see Schaaf, Lex. s. v. p. 148], Talmud זרן or זרין; Suid. ζιζάνιον ἡ ἐν τῷ σίτῳ αἶρα), zizanium, [A. V. tares], a kind of darnel, bastard wheat [but see reff. below], resembling wheat except that the grains are black: Mt. xiii. 25-27, 29 sq. 36, 38, 40. (Geop. [for reff. see B. D. Am. ed. p. 3177 note]). Cf. Win. RWB. s. v. Lolch; Furrer in Schenkel B. L. iv. 57; [B. D., and Tristram, Nat. Hist. of the Bible, s. v. Tares].\*

Ζυρῶνα, so Tdf. in Rev. i. 11, etc., for Συρῶνα, q. v.

Ζοροβάβελ, in Joseph. Ζοροβάβηλος, -ου, ὁ, (זְרֹבָבֶל, i. e. either for זְרֹבָבֶל dispersed in Babylonia, or for זְרֹבָבֶל begotten in Babylonia), Zerubbabel, Vulg. Zorobabel, a descendant of David, the leader of the first colony of the Jews on their return from the Babylonian exile: Mt. i. 12 sq.; Lk. iii. 27.\*

ζόφος, -ου, ὁ, (akin to γνώφος, δνόφος, νέφος, κνέφας, see Bttm. Lexil. ii. p. 266 [Fishlake's trans. p. 378]; cf. Curtius p. 706), darkness, blackness: Heb. xii. 18 L T Tr WH; as in Hom. Il. 15, 191; 21, 56, etc., used of the darkness of the nether world (cf. Grimm on Sap. xvii. 14), 2 Pet. ii. 4; Jude 6; ζόφος τοῦ σκότους (cf. הלְחָפְחִי, Ex. x. 22), the blackness of (i. e. the densest) darkness, 2 Pet. ii. 17; Jude 13. [Cf. Trench § c.]\*

ζυγός, -οῦ, ὁ, for which in Grk. writ. before Polyb. τὸ ζυγόν was more com., (fr. ζεύγνυμι). 1. a yoke; a. prop. such as is put on draught-cattle. b. metaph. used of any burden or bondage: as that of slavery, 1 Tim. vi. 1 (Lev. xxvi. 13), δουλείας, Gal. v. 1 (Soph. Aj. 944; δουλοσύνης, Dem. 322, 12); of troublesome laws imposed on one, esp. of the Mosaic law, Acts xv. 10; Gal. v. 1; hence the name is so transferred to the commands of Christ as to contrast them with the commands of the Pharisees which were a veritable 'yoke'; yet



even Christ's commands must be submitted to, though easier to be kept: Mt. xi. 29 sq. (less aptly in Clem. Rom. 1 Cor. 16, 17 Christians are called *οἱ ὑπὸ τὸν ζυγὸν τῆς χάριτος ἐλθόντες* [cf. Harnack ad loc.]). 2. *a balance, pair of scales*: Rev. vi. 5 (as in Is. xl. 12; Lev. xix. 36; Plat. rep. 8, 550 e.; Ael. v. h. 10, 6; al.).\*

ζύμη, -ης, ἡ, (ζέω [but cf. Curtius p. 626 sq.; Vaniček, p. 760]), *leaven*: Mt. xiii. 33; Lk. xiii. 21, (Ex. xii. 15; Lev. ii. 11; Deut. xvi. 3, etc.; Aristot. gen. an. 3, 4; Joseph. antt. 3, 10, 6; Plut. mor. p. 289 sq. [quaest. Rom. 109]); τοῦ ἄρτου, Mt. xvi. 12; metaph. of inveterate mental and moral corruption, 1 Co. v. [7], 8, (Ignat. ad Magnes. 10); viewed in its tendency to infect others, ζύμη τῶν Φαρισαίων: Mt. xvi. 6, 11; Mk. viii. 15; Lk. xii. 1, which fig. Mt. xvi. 12 explains of the teaching of the Phar., Lk. l. c. more correctly [definitely?] of their hypocrisy. It is applied to that which, though small in quantity, yet by its influence thoroughly pervades a thing: either in a good sense, as in the parable Mt. xiii. 33; Lk. xiii. 21, (see ζυμός); or in a bad sense, of a pernicious influence, as in the proverb μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ *a little leaven leaveneth the whole lump*, which is used variously, acc. to the various things to which it is applied, viz. a single sin corrupts a whole church, 1 Co. v. 6; a slight inclination to error (respecting the necessity of circumcision) easily perverts the whole conception of faith, Gal. v. 9; but many interpp. explain the passage 'even a few false teachers lead the whole church into error.'\*

ζυμῶ, -ω; 1 aor. pass. ἐζυμώθη; (ζύμη); *to leaven* (to mix leaven with dough so as to make it ferment): 1 Co. v. 6; Gal. v. 9, (on which pass. see ζύμη); ἕως ἐζυμώθη ὅλον, sc. τὸ ἄλευρον, words which refer to the saving power of the gospel, which from a small beginning will gradually pervade and transform the whole human race: Mt. xiii. 33; Lk. xiii. 21. (Sept., Hipp., Athen., Plut.)\*

ζωγρέω, -ω; pf. pass. ptp. ἐζωγρημένος; (ζωός alive, and ἀγρέω [poet. form of ἀγρεύω, q. v.]); 1. *to take alive* (Hom., Hdt., Thuc., Xen., al.; Sept.). 2. *univ. to take, catch, capture*: ἐζωγρημένοι ὑπ' αὐτοῦ (i. e. τοῦ διαβόλου) εἰς τὸ ἐκείνου θέλημα, if they are held captive to do his will, 2 Tim. ii. 26 [al. make ἐξ. ὑπ' αὐτ. parenthetic and refer ἐκείνου to God; see ἐκείνος, 1 c.; cf. Ellie. in loc.]; ἀνθρώπους ἔσθι ζωγρῶν, thou shalt catch men, i. e. by teaching thou shalt win their souls for the kingdom of God, Lk. v. 10.\*

ζωή, -ης, ἡ, (fr. ζάω, ζῶ), Sept. chiefly for οἰκτιρῶ; *life*; 1. *univ. life*, i. e. *the state of one who is possessed of vitality or is animate*: 1 Pet. iii. 10 (on which see ἀγαπάω); Heb. vii. 3, 16; αὐτὸς (ὁ θεός) διδούς πᾶσιν ζωὴν κ. πνοήν, Acts xviii. 25; πνεῦμα ζωῆς ἐκ τοῦ θεοῦ, the vital spirit, the breath of (i. e. imparting) life, Rev. xi. 11 (Ezek. xxxvii. 5); πᾶσα ψυχὴ ζωῆς, gen. of possess., *every living soul*, Rev. xvi. 3 G L T Tr txt. WH; spoken of earthly life: ἡ ζωὴ τινος, Lk. xii. 15; Acts viii. 33 (see αἶρω, 3 h.); Jas. iv. 14; ἐν τῇ ζωῇ σου, whilst thou wast living on earth, Lk. xvi. 25 (ἐν τῇ ζωῇ αὐτοῦ, Sir. xxx. 5; 1. 1); ἐν τῇ ζωῇ ταύτῃ, 1 Co. xv. 19; πᾶσαι αἱ ἡμέραι τῆς ζωῆς τινος,

Lk. i. 75 Rec. (Gen. iii. 14; Ps. cxxvii. (cxxxviii.) 5; Sir. xxii. 12 (10)). ἐπαγγελία ζωῆς τῆς νῦν κ. τῆς μελλούσης, a promise looking to the present and the future life, 1 Tim. iv. 8; ζωὴ and θάνατος are contrasted in Ro. viii. 38; 1 Co. iii. 22; Phil. i. 20; of a life preserved in the midst of perils, with a suggestion of vigor, 2 Co. iv. 12 (the life of Paul is meant here, which exerts a saving power on the Corinthians by his discharge of his apostolic duties); of the life of persons raised from the dead: ἐν καινότητι ζωῆς, figuratively spoken of a new mode of life, dedicated to God, Ro. vi. 4; of the life of Jesus after his resurrection, Acts ii. 28; Ro. v. 10; of the same, with the added notion of vigor, 2 Co. iv. 10 sq. 2. used emphatically, *a. of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic λόγος and to Christ in whom the λόγος put on human nature*: ὥσπερ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ, Jn. v. 26; ἐν αὐτῷ (sc. τῷ λόγῳ) ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, in him life was (comprehended), and the life (transfused from the Logos into created natures) was the light (i. e. the intelligence) of men (because the life of men is self-conscious, and thus a fountain of intelligence springs up), Jn. i. 4; ὁ λόγος τῆς ζωῆς, the Logos having life in itself and communicating it to others, 1 Jn. i. 1; ἡ ζωὴ ἐφανερώθη, was manifested in Christ, clothed in flesh, ibid. 2. From this divine fountain of life flows forth that life which is next to be defined: viz. *b. life real and genuine*, "vita quae sola vita nominanda" (Cic. de sen. 21, 77), *a life active and vigorous, devoted to God, blessed, the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last forever* (the writers of the O. T. have anticipated the conception, in their way, by employing οἰκτιρῶ to denote a happy life and every kind of blessing: Deut. xxx. 15, 19; Mal. ii. 5; Ps. xxxiii. (xxxiv.) 13; Prov. viii. 35; xii. 28, etc.): Jn. vi. 51, 63; xiv. 6; Ro. vii. 10; viii. 6, 10; 2 Co. ii. 16; Phil. ii. 16; [Col. iii. 4]; 2 Pet. i. 3; 1 Jn. v. 11, 16, 20; with the addition of τοῦ θεοῦ, supplied by God [W. 186 (175)], Eph. iv. 18; ἡ ἐν Χριστῷ, to be obtained in fellowship with Christ, 2 Tim. i. 1; μεταβεβηκέναι ἐκ τοῦ θανάτου εἰς ζωὴν, Jn. v. 24; 1 Jn. iii. 14; θῆσθαι τὴν ζωὴν, Jn. iii. 36; ἔχειν ζωὴν, Jn. v. 40; x. 10; 1 Jn. v. 12; with ἐν ἑαυτῷ (or -τοῖς) added, Jn. v. 26; [vi. 53]; διδόναι, Jn. vi. 33; χάρις ζωῆς, the grace of God evident in the life obtained, 1 Pet. iii. 7; τὸ πνεῦμα τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, the Spirit, the repository and impartor of life, and which is received by those united to Christ, Ro. viii. 2; ὁ ἄρτος τῆς ζωῆς (see ἄρτος, fin.), Jn. vi. 35, 48; τὸ φῶς τῆς ζ. the light illumined by which one arrives at life, Jn. viii. 12. more fully ζωὴ αἰώνιος and ἡ ζωὴ ἡ αἰώνιος [(cf. B. 90 (79))]; see below: Jn. iv. 36; [xii. 50]; xvii. 3; 1 Jn. i. 2; ii. 25; [ῥήματα ζωῆς αἰών. Jn. vi. 68]; εἰς ζωὴν αἰ. unto the attainment of eternal life [cf. εἰς, B. II. 3 c. 8. p. 185<sup>a</sup>], Jn. iv. 14; vi. 27; διδόναι ζωὴν αἰ., Jn. x. 28; xvii. 2; 1 Jn. v. 11; ἔχειν ζωὴν αἰ., Jn. iii. 15, [and 16], (opp. to ἀπολλύσθαι), 36; v. 24,



39; vi. 40, 47, 54; xx. 31 L br.; 1 Jn. v. 13; οὐκ ἔχει ζώην αἰ. ἐν ἑαυτῷ, 1 Jn. iii. 15; (in Enoch xv. 4, 6 the wicked angels are said before their fall to have been spiritual and partakers of eternal and immortal life). ζωή and ἡ ζωή, without epithet, are used of the blessing of real life after the resurrection, in Mt. vii. 14; Jn. xi. 25; Acts iii. 15; v. 20; xi. 18; Ro. v. 17, 18 (on which see δικαίωσις, fin.); 2 Co. v. 4; Col. iii. 3; 2 Tim. i. 10; Tit. i. 2; iii. 7; ζωὴ ἐκ νεκρῶν, life breaking forth from the abode of the dead, Ro. xi. 15; εἰσελθεῖν εἰς τ. ζώην, Mt. xviii. 8 sq.; xix. 17; Mk. ix. 43, 45; ἀνάστασις ζωῆς i. q. εἰς ζώην (2 Macc. vii. 14), Jn. v. 29 (on the gen. cf. W. 188 (177)); στέφανος τῆς ζωῆς i. q. ἡ ζωὴ ὡς στέφανος, Jas. i. 12; Rev. ii. 10; ξύλον τῆς ζωῆς, the tree whose fruit gives and maintains eternal life, Rev. ii. 7; xxii. 2, 14, 19 [G L T Tr WH], (cf. Gen. ii. 9; Prov. iii. 18; δένδρον ζωῆς, Prov. xi. 30; xiii. 12); cf. Bleek, Vorless. üb. d. Apokalypse, p. 174 sq.; ὕδωρ ζωῆς, water the use of which serves to maintain eternal life, Rev. xxi. 6; xxii. 1, 17; in the same sense ζωῆς πηγὰι ὑδάτων, Rev. vii. 17 G L T Tr WH; ἡ βίβλος and τὸ βιβλίον τῆς ζωῆς, the book in which the names of those are recorded to whom eternal life has been decreed: Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; [xxii. 19 Rec.; cf. Bp. Lghtft. on Phil. i. c.]. more fully ἡ ὄντως [Rec. αἰών.] ζωή, 1 Tim. vi. 19; ζωὴ αἰώνιος [cf. above] (Justin. de resurr. 1 p. 588 c. ὁ λόγος . . . διδούς ἡμῖν ἐν ἑαυτῷ τὴν ἐκ νεκρῶν ἀνάστασιν καὶ τὴν μετὰ ταῦτα ζώην αἰώνιον), Mt. xxv. 46 (opp. to κόλασις αἰών.); Acts xiii. 46, 48; Ro. ii. 7; vi. 22 sq.; Gal. vi. 8; 1 Tim. vi. 12; after ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, Mk. x. 30; Lk. xviii. 30; ἔχειν ζώην αἰ. Mt. xix. 16; κληρονομεῖν, Mt. xix. 29; Mk. x. 17; Lk. x. 25; xviii. 18; εἰς ζώην αἰώνιον, unto the attainment of life eternal, Jn. xii. 25; Ro. v. 21; 1 Tim. i. 16; Jude 21, (Dan. xii. 2; 4 Macc. xv. 2; ἀένναος ζωή, 2 Macc. vii. 36; αἰδιος ζωή, Ignat. ad Eph. 19). Cf. Köstlin, Lehrbegriff des Ev. Johann. etc. pp. 234 sqq. 338 sqq.; Reuss, Johann. Theologie (in Beiträge zu d. theol. Wissenschaften, vol. i.) p. 76 sqq. [cf. his Hist. de la Théol. Chrét. bk. vii. ch. xiv.]; Lipsius, Paulin. Rechtfertigungslehre, pp. 152 sqq. 185 sq.; Güder in Herzog viii. 254 (ed. 2, 509) sqq.; B. B. Brückner, De notione vocis ζωῆ in N. T. Lips. 1858; Huther, d. Bedeut. d. Begriffe ζωὴ u. πιστεύειν im N. T., in the Jahrb. f. deutsche Theol. 1872, p. 1 sqq. [For the relations of the term to heathen conceptions cf. G. Teichmüller, Aristot. Forsch. iii. p. 127 sqq.] Some, as Bretschneider, Wahl, Wilke, esp. Käuffer (in his book De biblica ζωῆς αἰώνιον notione. Dresd. 1838), maintain that ζωὴ αἰώνιος everywhere even in John's writings refers to life after the resurrection; but in this way they are compelled not only to assume a prophetic use of the perf. in the saying ἐκ τοῦ θανάτου μεταβηθέντων εἰς τ. ζώην (Jn. v. 24; 1 Jn. iii. 14), but also to interpret the common phrase ἔχει ζώην αἰ. as meaning he has eternal life as his certain portion though

as yet only in hope, as well as to explain ζώην αἰ. οὐκ ἔχειν ἐν ἑαυτῷ μένουσαν (1 Jn. iii. 15) of the hope of eternal life. [Syn. see βίος, fin.]\*

ζώνη, -ης, ἡ, (ζώννυμι), [fr. Hom. down], a girdle, belt, serving not only to gird on flowing garments, Mt. iii. 4; Mk. i. 6; Acts xxi. 11; Rev. i. 13; xv. 6; but also, since it was hollow, to carry money in [A. V. purse]: Mt. x. 9; Mk. vi. 8; Plut. mor. p. 665 b. quaest. conviv. iv. 2, 3, 2; "argentum in zonis habentes," Liv. 33, 29. [B. D. s. v. Girdle.]\*

ζώννυμι and ζωννύω: impf. 2 pers. sing. ἐζώννυες; fut. ζώσω; 1 aor. mid. impv. ζῶσαι; to gird: τινά, Jn. xxi. 18; Mid. to gird one's self: Acts xii. 8 L T Tr WH. (Ex. xxix. 9; Hom. et al.) [Comp.: ἀνα-, δια-, περι-, ὑπο-ζώννυμι.]\*

ζωογονέω, -ῶ; fut. ζωογονήσω; pres. inf. pass. ζωογονεῖσθαι; (fr. ζωογόνος viviparous, and this fr. ζωός and ΓΕΝΩ); 1. prop. to bring forth alive (Theophr., Diod., Lcian., Plut., al.). 2. to give life (Theophr. de caus. pl. 4, 15, 4; Ath. 7 p. 298 c.): τὰ πάντα, of God, 1 Tim. vi. 13 L T Tr WH, [(1 S. ii. 6)]. 3. in the Bible to preserve alive: τὴν ψυχὴν, Lk. xvii. 33; pass. Acts vii. 19. (For τὴν ψυχὴν, Ex. i. 17; Judg. viii. 19; [1 S. xxvii. 9, 11; 1 K. xxi. (xx.) 31].)\*

ζῶον [or ζῷον (so L WH uniformly, Treg. in Heb. and Rev.; see Etym. Magn. 413, 24, and reff. s. v. I, ε)], -ον, τό, (ζωός alive); 1. a living being. 2. an animal, brute, beast: Heb. xiii. 11; 2 Pet. ii. 12; Jude 10; Rev. iv. 6-9 [on vs. 8 cf. B. 130 (114)], etc.

[Syn.: ζῶον differs from θηρίον (at least etymologically; but cf. Schmidt as below) in giving prominence to the vital element, while θηρίον emphasizes the bestial element. Hence in Rev. as above ζ. is fitly rendered living creature in contradistinction to the θηρίον beast, cf. xi. 7; xiii. 1, etc. See Trench § lxxxi.; Schmidt ii. ch. 70.]

ζωο-ποιέω, -ῶ; fut. ζωοποιήσω; 1 aor. inf. ζωοποιήσαι; Pass., pres. ζωοποιούμαι; 1 fut. ζωοποιηθήσομαι; 1 aor. ptep. ζωοποιηθεῖς; (ζωοποιός making alive); 1. to produce alive, beget or bear living young, (Aristot., Theophr.). 2. to cause to live, make alive, give life: τὰ πάντα, of God, 1 Tim. vi. 13 R G [cf. Neh. ix. 6; 2 K. v. 7; Diogn. ep. 5 fin.]; by spiritual power to arouse and invigorate, 2 Co. iii. 6; Gal. iii. 21; to give ζωὴ αἰώνιος (in the Johannean sense), Jn. vi. 63; of the dead, to reanimate, restore to life: 1 Co. xv. 45; τινά, Jn. v. 21; Ro. iv. 17; viii. 11; pass. 1 Co. xv. 22; i. q. to give increase of life: thus of physical life, πρῶτον τὸ παιδίον μέλτι, εἶτα γάλακτι ζωοποιεῖται, Barn. ep. c. 6, 17; of the spirit, ζωοποιηθεὶς πνεύματι, quickened as respects the spirit, endued with new and greater powers of life, 1 Pet. iii. 18, on which cf. Lechler, Das apost. u. nachapost. Zeitalter, p. 182 ed. 2; [Zezschwitz, De Christi ad inferos descensu (Lips. 1857) p. 20]. metaph. (Geop. 9, 11, 7) of seeds quickening into life, i. e. germinating, springing up, growing: 1 Co. xv. 36. [Comp.: συ-ζωοποιέω.]\*



## H

ἥ

ἡγεμόν

**ἥ**, a disjunctive conjunction [cf. W. § 53,6]. Used  
**1.** to distinguish things or thoughts which either mutually exclude each other, or one of which can take the place of the other: *or* (Lat. *aut, vel*); **a.** to distinguish one thing from another in words of the same construction: Mt. v. 17 (τὸν νόμον ἢ τοὺς προφῆτας), 36 (λευκὴν ἢ μελαιναν); vi. 31; vii. 16; Mk. vi. 56; vii. 11 sq.; Lk. ii. 24; ix. 25; Jn. vii. 48; xiii. 29; Acts i. 7; iii. 12; iv. 7; Ro. i. 21; iii. 1; 1 Co. iv. 3; v. 10 sq.; x. 19; Gal. i. 10, etc. **b.** after an interrogative or a declarative sentence, before a question designed to prove the same thing in another way: Mt. vii. 4, 9; xii. 29; xvi. 26; xxvi. 53; Mk. viii. 37; Lk. xiii. 4; xiv. 31; xv. 8; Ro. ix. 21; xiv. 10; 1 Co. vi. 16. **c.** before a sentence contrary to the one just preceding, to indicate that if one be denied or refuted the other must stand: Mt. xx. 15 (i. e. *or, if thou wilt not grant this, is thine eye etc.*); Ro. iii. 29; 1 Co. ix. 6; x. 22; xi. 14 [Rec.]; xiv. 36; 2 Co. xi. 7; ἡ ἀγνοεῖτε etc., Ro. vi. 3; vii. 1 (cf. vi. 14); ἡ οὐκ οἶδα etc., Ro. xi. 2; 1 Co. vi. 9, 16, 19. **d.** ἡ . . . ἡ, *either . . . or*, Mt. vi. 24; xii. 33; Lk. xvi. 13; Acts xxiv. 20 sq.; 1 Co. xiv. 6. **2.** in a disjunctive question it corresponds to the Lat. *an* after *utrum*; **a.** preceded by *πότερον*, Jn. vii. 17; cf. *Klotz* ad Dev. ii. 2 p. 574 sq.; preceded by the interrog. *μή*, 1 Co. ix. 8; preceded by *μήτι*, 2 Co. i. 17. **b.** without an interrog. particle in the first member of the interrogation: *τί ἐστι εὐκοπώτερον, εἰπεῖν . . . ἢ εἰπεῖν*, Mt. ix. 5; Mk. ii. 9; Lk. v. 23; add, Mt. xxi. 25; xxiii. 17, 19; xxvii. 17; Mk. iii. 4; Lk. vii. 19; Acts viii. 34. **c.** ἡ . . . ἡ . . . ἡ, *after comparatives*: Mt. x. 15; xi. 22; Lk. ix. 13; xvi. 17; Jn. iii. 19; iv. 1 [Tr mrg. om. WH br. ἡ]; Acts iv. 19; Ro. xiii. 11, and often. **ἡ** is wanting after *πλείους* foll. by a noun of number: Mt. xxvi. 53 T Tr WH; Acts iv. 22; xxiii. 13, 21; xxiv. 11 (where Rec. adds ἡ); cf. *Matthiae* § 455 note 4; *Kühner* ii. p. 847; [Jelf § 780 Obs. 1]; W. 595 (554); [B. 168 (146)]; *Lob.* ad Phryn. p. 410 sq. **b.** after *ἔτερον*: Acts xvii. 21. **c.** *πρὶν ἢ*, *before that, before*, foll. by acc. with inf. [cf. B. § 139, 35; W. § 44, 6, also p. 297 (279)]: Mt. i. 18; Mk. xiv. 30; Acts ii. 20 R G WH mrg.; vii. 2; foll. by the aor. subjunc., Lk. ii. 26 Tr txt. om. WH br. ἡ; xxii. 34 R G [al. ἔως]; foll. by pres. optat. Acts xxv. 16. **d.** after *θέλω* i. q. *to prefer*: 1 Co. xiv. 19 (foll. by *ἥπερ*, 2 Macc. xiv. 42); exx. fr. Grk. auth. are given in *Klotz* ad Devar. ii. 2 p. 589 sq.; W. § 35, 2 c.; [B. § 149, 7]; *Kühner* ii. p. 841; [Jelf § 779 Obs. 3]. **e.** after *οὐ*: Jn. xiii. 10 R G, where after *οὐ χρεῖαν ἔχει* the sentence goes on as though the writer had said *οὐκ ἄλλου τινὸς χρεῖαν ἔχει*, [cf. W. 508 (473)]. **f.** after

positive notions, to which in this way a comparative force is given: after *καλὸν ἐστι* [*it is good . . . rather than*] i. q. *it is better*, Mt. xviii. 8 sq.; Mk. ix. 43, 45, 47; cf. Menander's saying *καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀθλίως*, and *Plaut. rud.* 4, 4, 70 *tacita mulier est bona semper, quam loquens*; similar exx. in the O. T. are Gen. xlix. 12; Ps. cxvii. (cxviii.) 8; Jon. iv. 3, 8; Tob. vi. 13; xii. 8; Sir. xx. 25; xxii. 15; 4 Macc. ix. 1; also after *λυσιτελεῖ* [*it is gain . . . rather than*] i. q. *it is better* (Tob. iii. 6), Lk. xvii. 2; after *χαρὰ ἔσται* [*there will be joy . . . more than*], Lk. xv. 7; see exx. fr. Grk. auth. in *Bttm. Gram.* § 149, 7; [B. p. 360 (309)]; *Winer, Kühner*, al., as above. **4.** with other particles; **a.** *ἀλλ' ἢ*, see *ἀλλά*, I. 10 p. 28\*. **b.** *ἡ γάρ*, see *γάρ*, I. fin. **c.** *ἡ καί* [cf. W. § 53, 6 note], *a. or even, or also*, (Lat. *aut etiam, vel etiam*): [Mt. vii. 10 L T Tr WH]; Lk. xi. 11 G L T Tr WH, 12; xviii. 11; Ro. ii. 15; 1 Co. xvi. 6; 2 Co. i. 13. **β.** *or also* (Lat. *an etiam*), (in a disjunctive question): Lk. xii. 41; Ro. iv. 9. **δ.** *ἥπερ*, *than at all* (Lat. *quam forte*; Germ. *als etwa*), after a compar. [cf. Jelf § 779 Obs. 5]: Jn. xii. 43 [L ἡ περ, WH mrg. ὑπέρ], (2 Macc. xiv. 42; Hom., Hes.). **e.** *ἥτοι . . . ἡ*, *either indeed* [cf. *Kühner* § 540, 5] . . . *or*: Ro. vi. 16 (Sap. xi. 19; Hdt. and sqq.).

**ἡ μήν**, *assuredly, most certainly, full surely*, (a particle used in asseverations, promises, oaths [cf. W. § 53, 7 b.; *Paley*, Grk. Particles, p. 38 sq.]): Heb. vi. 14 R G; see *εἰ*, III. 9. (Sept.; very often in class. Grk. fr. Hom. down.)\* **ἡγεμονεύω**; (*ἡγεμόν*); [fr. Hom. down]; **a.** *to be leader, to lead the way*. **b.** *to rule, command*: with gen. of a province [cf. B. 169 (147)], *to be governor of a province*, said of a proconsul, Lk. ii. 2; of a procurator, Lk. iii. 1.\*

**ἡγεμονία**, -ας, ἡ, (*ἡγεμόν*), [Hdt., Thuc., Plat., al.], *chief command, rule, sovereignty*: of the reign of a Roman emperor, Lk. iii. 1; *Joseph. antt.* 18, 4, 2.\*

**ἡγεμόν**, -όνος, ὁ, (*ἡγέομαι*), in class. Grk. a word of very various signification: *a leader of any kind, a guide, ruler, prefect, president, chief, general, commander, sovereign*; in the N. T. spec. **1.** a 'legatus Caesaris,' *an officer administering a province in the name and with the authority of the Roman emperor; the governor of a province*: Mt. x. 18; Mk. xiii. 9; Lk. xxi. 12; 1 Pet. ii. 14. **2.** a procurator (Vulg. *praeses*; Luth. *Landpfleger*), *an officer who was attached to a proconsul or a praetor and had charge of the imperial revenues; in causes relating to these revenues he administered justice, (called ἐπίτροπος, δικοικητής, in prof. auth.)*. In the smaller provinces also, which were so to speak appendages of the greater, he discharged the functions of governor of the province; and such was the relation of the procu-



rator of Judæa to the proconsul of Syria (cf. *Krebs*, *Observv.* p. 61 sqq.; *Fischer*, *De vitii lex.* etc. p. 432 sqq.; *Win.* RWB. s. v. *Procuratoren*; *Sieffert* in *Herzog* 2 s. v. *Landpfleger*; *Krenkel* in *Schenkel* iv. 7; [BB. DD. s. v. *Procurator*]); so of Pilate, Felix, Festus: Mt. xxvii. 2, 11, 14 sq. 21, 23 [R G L Tr mrg.], 27; xxviii. 14; Lk. xx. 20; Acts xxiii. 24, 26, 33; xxiv. 1, 10; xxvi. 30; Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμών, *Joseph. antt.* 18, 3, 1; (*Tacit. ann.* 15, 44 *Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat*).

3. *first, leading, chief*: so of a principal town as the *capital* of the region, Mt. ii. 6, where the meaning is, 'Thou art by no means least among the chief cities of Judah'; others less aptly (*Bleek* also [(where?); in his (posthumous) *Synopt. Erklärung* etc. i. 119 he repudiates this interp. (ascribed by him to *Hofmann*, *Weiss. u. Erfüll.* ii. 56)], 'Thou shalt by no means be regarded as least among i. e. by the princes, the nobles, of the state.' The saying is taken fr. *Mic. v.* 2 (1), where the Hebr. מְלָכִים (which the Sept. give correctly, ἐν χιλιάσι) seems to have been read מְלָכִים by the Evangelist [cf. *Eidersheim*, *Jesus the Messiah*, i. 206].\*

ηγέομαι, -οῦμαι; pf. ἡγήμαι; 1 aor. ἡγησάμην; (fr. *ἄγω* [cf. *Curtius* p. 688]); dep. mid.; fr. Hom. down; 1. to lead, i. e. a. to go before; b. to be a leader; to rule, command; to have authority over: in the N. T. so only in the pres. ptp. ἡγούμενος, a prince, of regal power (*Ezek. xliii.* 7 for ἡγῶ; *Sir. xvii.* 17), Mt. ii. 6; a (royal) governor, viceroy, Acts vii. 10; chief, Lk. xxii. 26 (opp. to ὁ διακωνῶν); leading as respects influence, controlling in counsel, ἐν τισι, among any, Acts xv. 22; with gen. of the pers. over whom one rules, so of the overseers or leaders of Christian churches: Heb. xiii. 7, 17, 24, (οἶκον, 2 Chr. xxxi. 13; τῶν πατριῶν, 1 Esdr. v. 65 (66), 67 (68); τῆς πόλεως, *Judg.* ix. 51 *Alex.*; a military leader, 1 Macc. ix. 30; 2 Macc. xiv. 16; used also in Grk. writ. of any kind of a leader, chief, commander, *Soph. Phil.* 386; often in *Polyb.*; *Diod.* i. 4 and 72; *Leian. Alex.* 44; al.); with gen. of the thing, τοῦ λόγου, the leader in speech, chief speaker, spokesman: Acts xiv. 12 of Mercury, who is called also τοῦ λόγου ἡγεμῶν in *Jamblich. de myster., init.* 2. (like the Lat. *duco*) i. q. to consider, deem, account, think: with two acc., one of the obj., the other of the pred., Acts xxvi. 2; *Phil.* ii. 3, 6 (on which see *ἀπαγωγός*, 2 [W. § 44, 3 c.]; iii. 7 [cf. B. 59 (51); W. 274 (258)]; 1 Tim. i. 12; vi. 1; Heb. x. 29; xi. 11, 26; 2 Pet. i. 13; ii. 13; iii. 9, 15. τινὰ ὡς τινα, 2 Th. iii. 15 [cf. W. § 65, 1 a.]; τινὰ ὑπερεκπερισσῶς, to esteem one exceedingly, 1 Th. v. 13 (*περὶ πολλοῦ*, *Hdt.* 2, 115; *περὶ πλείστου*, *Thuc.* 2, 89); w. acc. of the thing foll. by ὅταν, Jas. i. 2; ἀναγκαῖον, foll. by an inf., 2 Co. ix. 5; *Phil.* ii. 25; δίκαιον, foll. by an inf., 2 Pet. i. 13; foll. by an acc. w. inf., *Phil.* iii. 8. [COMP.: δι-, ἐξ-, προ-ηγέομαι.\*

ΣΥΝ.: δοκέω 1, ἡγέομαι 2, νομίζω 2, οὔμαι: ἡγ. and νομ. denote a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing of facts; δοκ. and οὔ., on the

other hand, describe a subjective judgment growing out of inclination or a view of facts in their relation to us. ἡγ. denotes a more deliberate and careful judgment than νομ.; οὔ. a subjective judgment which has feeling rather than thought (δοκ.) for its ground. Cf. *Schmidt* ch. 17.]

ἡδέως, adv., (fr. ἡδύς sweet, pleasant), with pleasure, gladly: Mk. vi. 20; xii. 37; 2 Co. xi. 19. [From *Soph., Plat.* down.]\*

ἡδη, adv., [fr. Hom. down; on deriv. see *Vaniček. p.* 745; *Peile* p. 395], in the N. T. everywh. of time, now, already, (*Lat. jam*): Mt. iii. 10; v. 28; xiv. 15; Mk. iv. 37; xi. 11; Lk. vii. 6; xii. 49; [xxiv. 29 T WH Tr txt., L Tr mrg. br.]; Jn. iv. 35 (36), 51; xix. 28 (that all things were now finished and that nothing further remained for him to do or to suffer); Acts xxvii. 9; Ro. xiii. 11 (that it is already time to wake up and indulge no longer in sleep); 1 Co. iv. 8, and often; νῦν . . . ἡδη, now already (*Lat. jam nunc*): 1 Jn. iv. 3; ἡδη ποτέ, now at last, at length now: with fut. Ro. i. 10; [with aor. *Phil.* iv. 10. SYN. see *ἄρτι*, fin.]

ἡδιστα (neut. plur. of the superl. ἡδιστος fr. ἡδύς), adv., most gladly (cf. ἡδέως): 2 Co. xii. 9, 15. (*Soph., Xen., Plat., al.*)\*

ἡδονή, -ῆς, ἡ, (ἡδομαι), [*Simon.* 117, *Hdt.* down], pleasure: 2 Pet. ii. 13; plur., Lk. viii. 14 (αἱ ἡδوناὶ τ. βίου); *Tit.* iii. 3; *Jas.* iv. 3; by meton. desires for pleasure (*Grotius, cupiditates rerum voluptuariorum*), *Jas.* iv. 1.\*

ἡδύ-σμος, -ον, (ἡδύς and ὄσμή), sweet-smelling (*Plin. jucunde olens*); neut. τὸ ἡδ. as subst. garden-mint (i. q. μίνθη, *Strab.* 8, 3, 14 p. 344; *Theophr. hist. plant.* 7, 7; cf. caus. plant. 6, 22 (20)), a kind of small odoriferous herb, with which the Jews used to strew the floors of their houses and synagogues; (it was called by them מִנְתָּה, see *Buxtorf, Lex. talm. s. v. p.* 1228 [p. 623 ed. *Fischer*]): Mt. xxiii. 23; Lk. xi. 42. [BB.DD.]\*

ἦθος, -εος (-ους), τό, (akin to *ἔθος*, prob. fr. *ΕΘ*, whence ἡμαι, *ἔξω*, [cf. *Vaniček* p. 379]); 1. a customary abode, dwelling-place, haunt, customary state, (*Hom., Hes., Hdt., al.*) 2. custom, usage, (cf. *Germ. Sitzen, Sitte*); plur. τὰ ἦθη morals, character, (*Lat. mores*): 1 Co. xv. 33 fr. *Menander*; cf. *Menand. fragm. ed. Meineke* p. 75. (*Sir. xx.* 26 (25); 4 Macc. i. 29; ii. 7, 21.)\*

ἦκω; impf. ἦκον (Acts xxviii. 23, where LT Tr WH ἤλθον); fut. ἥξω; 1 aor. ἤξα (Lk. xiii. 35 R G; *Rev.* ii. 25; iii. 9 Rec.); pf. ἦκα (often in Sept., as *Gen.* xlii. 7, 9; xlv. 16; [xlvii. 4]; *Josh.* ix. 12 (7); *Job* xvi. 22, etc.; in the N. T. once, Mk. viii. 3 R<sup>a</sup> LT Tr txt., see *WH. App.* p. 169; the older and more elegant writ. [*Aeschyl., Hdt., Thuc., al.*] use only the pres. impf. and fut.; cf. *Lob. ad Phryn.* p. 743 sq.; *Blum. Ausf. Spr.* ii. 205; [*Veitch s. v.*]; W. 87 (83); [B. 59 (51)]; Sept. for ἦν; to have come, have arrived, be present, [W. 274 (258); B. 203 (176)]; hence impf. with force of plupf. (cf. *Matthiae* ii. p. 1136; *Krüger* § 53, 1, 4): absol. of persons, Mt. xxiv. 50; Mk. viii. 3; Lk. xii. 46; xv. 27; Jn. viii. 42; Heb. x. 7, 9, 37; 1 Jn. v. 20; *Rev.* ii. 25; iii. 9; xv. 4; foll. by ἀπό with gen. of place, Mt. viii. 11; Lk. xiii. 29; by ἐκ with gen. of place, Ro. xi. 26; with



addition of *eis* w. acc. of place, Jn. iv. 47; *μακρόθεν*, Mk. viii. 3; *πρός τινα*, Acts xxviii. 23 Rec.; metaph. *to come to one* i. e. seek an intimacy with one, become his follower: Jn. vi. 37; *ἐπί τινα*, *to come upon one* (unexpectedly), Rev. iii. 3. of time and events: absol., Mt. xxiv. 14; Jn. ii. 4; 2 Pet. iii. 10; Rev. xviii. 8; *ἕως ἂν ᾗξῃ* [L T WH Tr in br. *ᾗξει*; see above and B. 231 (199)] (sc. *ὁ καιρός*), *ὅτε εὔπητε*, Lk. xiii. 35; *ἐπί τινα*, metaph. *to come upon one*, of things to be endured (as evils, calamitous times): Mt. xxiii. 36; Lk. xix. 43. [Comp.: *ἀν, καθ-ήκου*.]\*

**ἡλί** (L ἡλί, T ἡλεί [see WH. App. p. 155, and s. v. *ει*, *ι*; on the breathing cf. *Tdf. Proleg.* p. 107; WH. Intr. § 408; WH *ἑλωί*]), a Hebr. word, *יְהוָה*, *my God*: Mt. xxvii. 46. [Cf. *ἑλωί*, and the ref. there.]\*

**Ἡλ** (R<sup>a</sup> Ἡλ [on the breathing in codd. see *Tdf. Proleg.* p. 107], T Tr WH *Ἡλεί* [see WH. App. p. 155, and s. v. *ει, ι*]), indecl., *Hele*, the father of Joseph, the husband of Mary: Lk. iii. 23.\*

**Ἡλίας** [so R<sup>a</sup> <sup>al</sup> G; WH *Ἡλείας* cf. WH. App. p. 155; *Tdf. Proleg.* p. 84 and see *ει, ι*, but] L Tr *Ἡλίας*, *Tdf. Ἡλείας*, [on the breathing in codd. see *Tdf. Proleg.* p. 107; WH. Intr. § 408; current edd. are not uniform], -ον [B. 17 (16), 8; but once (viz. Lk. i. 17 T Tr mrg. WH) -α], *δ*, (ἡ<sup>1</sup>ἡ<sup>2</sup> or ἡ<sup>1</sup>ἡ<sup>2</sup>) i. e. either 'strength of Jehovah' or 'my God is Jehovah', *Elijah*, a prophet born at Thisbe [but see B. D. s. v., also s. v. Tishbite], the unflinching champion of the theocracy in the reigns of the idolatrous kings Ahab and Ahaziah. He was taken up to heaven without dying, whence the Jews expected he would return just before the advent of the Messiah, whom he would prepare the minds of the Israelites to receive (1 K. xvii.-xix.; 2 K. ii. 6 sqq.; 2 Chr. xxi. 12; Mal. iv. 4 (iii. 22); Sir. xlviii. 1, 4, 12 [cf. *Edersheim*, *Jesus the Messiah*, App. viii.]): Mt. xi. 14; xvi. 14; xvii. 3 sq. 10-12; xxvii. 47, 49; Mk. vi. 15; viii. 28; ix. 4 sq. 11-13; xv. 35 sq.; Lk. i. 17; iv. 25 sq.; ix. 8, 19, 30, 33, 54 [R G L]; Jn. i. 21, 25; Jas. v. 17; *ἐν Ἡλίᾳ*, in the narrative concerning Elijah, Ro. xi. 2 [see *ἐν*, I. 1 d.].\*

**ἡλικία**, -ας, ἡ, (ἡλιξ mature, of full age, Hom. Od. 18, 373 [al. of the same age; cf. *Ebeling*, *Lex. Hom.* s. v.; *Pape*, *Lex. s. v.*]); fr. Hom. down; **1.** *age, time of life*; a. univ.: Mt. vi. 27; Lk. xii. 25, [in these pass. 'term or length of life'; but others refer them to 2 below; see *Field*, *Otium Norv. Pars* iii. p. 4; *Jas. Morison*, *Com. on Mt. l. c.*] cf. *πῆχυς*, and De Wette, Meyer, Bleek on Mt. l. c.; *παρά καιρὸν ἡλικίας*, beyond the proper stage of life [A. V. *past age*], Heb. xi. 11 (2 Macc. iv. 40; 4 Macc. v. 4). **b.** *adult age, maturity*: *ἔχειν ἡλικίαν* [A. V. *to be of age*], Jn. ix. 21, 23. **c.** *suitable age* for anything; with gen. of the thing for which it is fit: *τοῦ γάμου*, Dem.; *τοῦ ᾗδῃ φρονεῖν*, Plat. Eryx. p. 396 b.; metaph. of an attained state of mind fit for a thing: *τοῦ πληρώματος τοῦ Χριστοῦ*, the age in which we are fitted to receive the fulness (see *πλήρωμα*, 1) of Christ, Eph. iv. 13 [al. refer this to 2; cf. *Ellic.* in loc.]. **2.** *stature* (Dem., Plut., al.): *τῇ ἡλικίᾳ μικρός*, Lk. xix. 3; *προκόπτειν ἡλικίᾳ*, i. e. in height and comeliness of stature

(Bengel, *justam proceritatem nactus est et decoram*), Lk. ii. 52; cf. Meyer, Bleek, ad loc.\*

**ἡλικος**, -η, -ον, (ἡλιξ, see *ἡλικία*), prop. *as old as, as tall as*; univ. (Lat. *quantus*): *how great*, Col. ii. 1; Jas. iii. 5 [cf. B. 253 (217)]; *how small* (Leian. Hermot. 5), *ἡλικον πύρ*, Jas. iii. 5 L T Tr WH [B. l. c.].\*

**ἡλιος**, -ου, ὁ [often anarthrous, W. 120 (114); B. 89 (78)], (ἐλῆ [root *us* to burn, cf. Curtius § 612]); Sept. for *שֶׁשֶׁת*; *the sun*: Mt. v. 45; xiii. 43; Mk. xiii. 24; Lk. iv. 40; xxi. 25; Acts xxvi. 13; 1 Co. xv. 41; Rev. i. 16, etc. i. q. *the rays of the sun*, Rev. vii. 16; i. q. *the light of day*: *μὴ βλέπων τὸν ἥλιον*, of a blind man, Acts xiii. 11.

**ἡλος**, -ου, ὁ, *a nail*: Jn. xx. 25. [(From Hom. on.)]\* **ἡμεῖς**, see *ἐγώ*.

**ἡμέρα**, -ας, ἡ, (fr. *ἡμερος*, -ον, prop. *ἡμέρα ὥρα* the mild time, cf. *Lob. Paral.* p. 359; [but cf. Curtius p. 594 sq.; Vaníček p. 943]); Hebr. יוֹם; *day*; used **1.** of the *natural day*, or the interval between sunrise and sunset, as distinguished fr. and contrasted with night; **a.** prop. *ἡμέρας*, by day, in the daytime, [cf. colloq. Eng. *of a day*; W. § 30, 11; B. § 132, 26], Rev. xxi. 25; *ἡμέρας κ. νυκτός*, day and night [cf. W. 552 (513 sq.)]; *Lob. Paralip.* p. 62 sq.; *Ellic.* on 1 Tim. v. 5], Mk. v. 5; Lk. xviii. 7; Acts ix. 24; 1 Th. ii. 9; iii. 10; [2 Th. iii. 8 L txt. T Tr WH]; 1 Tim. v. 5; 2 Tim. i. 3; Rev. iv. 8; vii. 15; xii. 10; xiv. 11; xx. 10; *ἡμέρας μέσης*, at midday, Acts xxvi. 13; *νύκτα καὶ ἡμέραν* [W. 230 (216); B. § 131, 11], Mk. iv. 27; Acts xx. 31; 2 Th. iii. 8 R G; hyperbolically i. q. *without intermission*, *λατρεύειν*, Lk. ii. 37; Acts xxvi. 7; *ἡμέρας ὁδός*, a day's journey, Lk. ii. 44 (Gen. xxxi. 23 *μιάς ἡμέρας ὁδόν*, Joseph. c. Ap. 2, 2, 9; cf. W. 188 (177); B. D. Am. ed. s. v. *Day's Journey*); *τὰς ἡμέρας*, acc. of time [W. and B. as above], *during the days*, Lk. xxi. 37; *ἐκέκμη τ. ἡμέραν*, Jn. i. 39 (40); *πᾶσαν ἡμέραν*, daily, Acts v. 42; *ἐκ θηναρίου τὴν ἡμέραν*, so sometimes we say, *for a shilling the day*, Mt. xx. 2; *δωδεκά εἰσιν ὥραι τῆς ἡμέρας*, Jn. xi. 9; to the number of days are added as many nights, Mt. iv. 2; xii. 40; *γίνεται ἡμέρα*, day dawns, it grows light, Lk. iv. 42; vi. 13; xxii. 66; Acts xii. 18; xvi. 35; xxiii. 12; xxvii. 29, 33, 39, (Xen. an. 2, 2, 13; 7, 2, 34); *περιπατεῖν ἐν τ. ἡμέρᾳ*, Jn. xi. 9; *ἡ ἡμέρα φαίνει*, Rev. viii. 12; *ἡ ἡμέρα κλίνει*, the day declines, it is towards evening, Lk. ix. 12; xxiv. 29. **b.** metaph. the 'day' is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness: 1 Th. v. 5, 8; hence *ὁ αἰὼν οὗτος* (see *αἰών*, 3) is likened to the *night*, *αἰὼν μέλλον* to *day*, and Christians are admonished to live decorously as though it were light, i. e. as if *ὁ αἰὼν ὁ μέλλον* were already come, Ro. xiii. 12 sq. *ἕως ἡμέρα ἐστίν* while it is day, i. e. while life gives one an opportunity to work, Jn. ix. 4. of the light of knowledge, 2 Pet. i. 19. **2.** of the *civil day*, or the space of twenty-four hours (thus including the night): Mt. vi. 34; Mk. vi. 21; Lk. xiii. 14, etc.; opp. to an hour, Mt. xxv. 13; to hours, months, years, Rev. ix. 15; Gal. iv. 10; *ἡ ἐν ἡμέρᾳ τρυφή*, the revelling of a day, i. e. ephemeral, very brief, 2 Pet. ii. 13 [al. refer this to 1 b. above];



ἐπτάκις τῆς ἡμ. seven times in the (space of a) day, Lk. xvii. 4; the dat. ἡμέρα of the day on (in) which [cf. W. § 31, 9; B. § 133 (26)]: as τρίτῃ ἡμέρᾳ, Mt. xvi. 21; Mk. ix. 31 [Rec.]; Lk. xvii. 29 sq.; Acts ii. 41, etc.; ἡμέρα κ. ἡμέραν, day by day, every day, 2 Co. iv. 16 (after the Hebr. יוֹם יוֹם Esth. iii. 4, where Sept. καθ' ἐκάστην ἡμέραν, and יוֹם יוֹם Ps. lxxvii. (lxxviii.) 20, where Sept. ἡμέραν καθ' ἡμέραν; [cf. W. 463 (432)]); ἡμέραν ἐξ ἡμέρας (see ἐκ, IV. 2), 2 Pet. ii. 8; as an acc. of time [W. 230 (215 sq.); B. § 131, 11]: ὅλην τ. ἡμέραν, Ro. viii. 36; x. 21; μίαν ἡμέραν, Acts xxi. 7; and in the plur., Jn. ii. 12; iv. 40; xi. 6; Acts ix. 19; x. 48; xvi. 12; xx. 6; xxi. 4, 10; xxv. 6, 14; xxviii. 7, 12 [L dat.], 14; Gal. i. 18; Rev. xi. 3, 9. joined with Prepositions: ἀπό with gen. from . . . forth, from . . . on, Mt. xxii. 46; Jn. xi. 53; Acts x. 30; xx. 18; Phil. i. 5; ἄχρι w. gen. until, up to, Mt. xxiv. 38; Lk. i. 20; xvii. 27; Acts i. 2; [22 Tdf.]; ii. 29; xxiii. 1; xxvi. 22; ἄχρι πέντε ἡμερῶν, until five days had passed, i. e. after five days, Acts xx. 6; μέχρι w. gen. until, Mt. xxviii. 15 [L Tr, WH in br.]; ἕως w. gen. until, Mt. xxvii. 64; Acts i. 22 [T ἄχρι]; Ro. xi. 8; διά w. gen., see διά, A. II.; πρό w. gen. before, Jn. xii. 1 (on which see πρό, b.); ἐν w. dat. sing., Mt. xxiv. 50; Lk. i. 59; Jn. v. 9; 1 Co. x. 8 [L T Tr WH txt. om. ἐν]; Heb. iv. 4, etc.; ἐν w. dat. plur., Mt. xxvii. 40; Mk. xv. 29 [L T Tr om. WH br. ἐν]; Jn. ii. 19 [Tr WH br. ἐν], 20, etc.; εἰς, unto, (against), Jn. xii. 7; Rev. ix. 15; ἐπί w. acc. for, (Germ. auf . . . hin), Acts xiii. 31 (for many days successively); xvi. 18; xxvii. 20; Heb. xi. 30; καθ' ἡμέραν, daily [W. 401 (374 sq.)], Mt. xxvi. 55; Mk. xiv. 49; Lk. xvi. 19; xxii. 53; Acts ii. 46 sq.; iii. 2; xvi. 5; xix. 9; 1 Co. xv. 31; 2 Co. xi. 28; Heb. vii. 27; x. 11; also τὸ καθ' ἡμέραν, Lk. xi. 3; xix. 47; Acts xvii. 11 [L T Tr txt. om. WH br. τὸ], (Polyb. 4, 18, 2; cf. Matthiae ii. p. 734; [Jelf § 456]; Bnhdy. p. 329; B. 96 (84)); καθ' ἐκάστην ἡμέραν, every day, Heb. iii. 13 (Xen. mem. 4, 2, 12); also κατὰ πᾶσαν ἡμ. Acts xvii. 17; μετά, after, Mt. xvii. 1; xxvi. 2; xxvii. 63; Mk. viii. 31; Lk. i. 24; Jn. iv. 43; xx. 26; Acts i. 5; xv. 36, etc. οὐ πλείους εἰσὶν ἡμέραι ἀφ' ἧς, sc. ἡμέρας, Acts xxiv. 11. A specification of the number of days is thrust into the discourse in the nominative, as it were adverbially and without any grammatical connection, (cf. Fritzsche on Mk. p. 310 sq.; W. 516 (481) and § 62, 2; [B. 199 (122)]): ἤδη ἡμέραι (Rec. ἡμέρας, by correction) τρεῖς, Mt. xv. 32; Mk. viii. 2; ὥσπερ ἡμέραι ὀκτώ, Lk. ix. 28. ἡμερῶν διαγενομένων τινῶν, certain days having intervened, Acts xxv. 13. ἡμέρα and ἡμέραι are used w. the gen. of a noun denoting a festival or some solemnity usually celebrated on a fixed day: τῶν ἡζύμων, Acts xii. 3; τῆς πεντεκοστῆς, Acts ii. 1; xx. 16; τοῦ σαββάτου, Lk. xiii. 14, 16; Jn. xix. 31; ἡ κυριακὴ ἡμέρα, the Lord's day, i. e. the day on which Christ returned to life, Sunday therefore, Rev. i. 10; the foll. phrases also have reference to sacred or festival days: κρίνειν ἡμέραν παρ' ἡμέραν, to exalt one day above another, and κρίνειν πᾶσαν ἡμέραν, to esteem every day sacred, Ro. xiv. 5; φρονεῖν τὴν ἡμέραν, to regard a particular day that is selected for religious services, Ro. xiv. 6; ἡμέρας παρατηρεῖσθαι, to

observe days, Gal. iv. 10. After the Hebr. usage, which in reference to a definite period of time now elapsed speaks of a certain number of days as fulfilled or completed (see Gesenius s. v. אָדָּנָה), we have the phrases ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας, the days spent in priestly service, Lk. i. 23 (when he had been employed in sacred duties for the appointed time); τοῦ περιτεμεῖν αὐτόν, for him to be circumcised, Lk. ii. 21; τοῦ καθαρισμοῦ αὐτῶν, ib. 22; συντελεσθεισῶν ἡμερῶν, Lk. iv. 2; τελειωσάντων τὰς ἡμέρας, when they had spent there the time appointed, Lk. ii. 43; ἐν τῷ συμπληροῦσθαι τὰς ἡμ. τῆς ἀναλήψεως αὐτοῦ, when the number of days was now being completed which the reception of Jesus into heaven required, i. e. before which that reception could not occur, Lk. ix. 51; ἡ ἐκπλήρωσις τῶν ἡμερῶν τοῦ ἀγνισμοῦ, the fulfilment of the days required for the purification, Acts xxi. 26; συντελοῦνται αἱ ἡμέραι, ib. 27; ἐν τῷ συμπληροῦσθαι τ. ἡμέραν τῆς πεντεκοστῆς, when the measure of time needed for the day of Pentecost was being completed, i. e. on the very day of Pentecost, Acts ii. 1. As in some of the exx. just adduced ἡμέρα is joined to the gen. of a thing to be done or to happen on a certain day, so also in ἡμ. τοῦ ἐνταφιασμοῦ, Jn. xii. 7; ἀναδείξεως, Lk. i. 80. with gen. of pers., ἐν τῇ ἡμέρᾳ σου [but L T Tr WH om. σου] in the day favorable for thee, the day on which salvation is offered thee and can be obtained, Lk. xix. 42 (Polyb. 18, 5, 8 μὴ παρῆς τὸν καιρόν . . . σὴ νῦν ἔστιν ἡμέρα, σὸς δ' καιρὸς; "meus dies est, tempore accepto utimur" Sen. Med. 1017). 3. of the last day of the present age (see αἰών, 3), the day in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom, the foll. expressions are used: ἡ ἡμέρα, simply, Ro. xiii. 12; Heb. x. 25, cf. 1 Th. v. 4; (ἡ) ἡμέρα τοῦ κυρίου, Χριστοῦ, Ἰησοῦ Χριστοῦ, τοῦ νιοῦ τοῦ ἀνθρώπου, Lk. xvii. 24 R G T Tr WH mrg.; 1 Co. i. 8; v. 5; 2 Co. i. 14; Phil. i. 6, 10; 1 Th. v. 2; 2 Th. ii. 2; 2 Pet. iii. 10; ἡ ἡμέρα κυρίου ἡ μεγάλη, Acts ii. 20 (fr. Joel ii. 31 (iii. 4)); ἡμέρα ἣ ὁ νιὸς τοῦ ἀνθρώπου ἀποκαλύπτεται, Lk. xvii. 30; ἡ ἡμέρα τ. θεοῦ, 2 Pet. iii. 12; ἡ ἡμέρα ἐκεῖνη ἡ μεγάλη τοῦ παντοκράτορος, Rev. xvi. 14, (even in the prophecies of the O.T. the day of Jehovah is spoken of, in which Jehovah will execute terrible judgment upon his adversaries, as Joel i. 15; ii. 1, 11; Is. ii. 12; xiii. 6, 9; Am. v. 18, 20; Jer. xxvi. 10 (xlv. 10); Ezek. xiii. 5; xxx. 2 sqq.; Ob. 15; Zeph. i. 7 sqq.; Mal. iii. 17); ἡ ἡμ. ἐκεῖνη and ἐκεῖνη ἡ ἡμ., Mt. vii. 22; Lk. vi. 23; x. 12; xxi. 34; 2 Th. i. 10; 2 Tim. i. 12, 18; iv. 8; ἡ ἐσχάτη ἡμ., Jn. vi. 39 sq. 44, 54; xi. 24; xii. 48; ἡμ. ἀπολυτρώσεως, Eph. iv. 30; ἐπισκοπῆς (see ἐπισκοπή, b.), 1 Pet. ii. 12; κρίσεως, Mt. x. 15; xi. 22, 24; xii. 36; Mk. vi. 11 R L br.; 2 Pet. ii. 9; iii. 7, cf. Acts xvii. 31; τῆς κρίσεως, 1 Jn. iv. 17; ὁργῆς κ. ἀποκαλύψεως δικαιοκρισίας τ. θεοῦ, Ro. ii. 5 (עֲלֵי-דִי, Ezek. xxii. 24; עֲלֵי-דִי עֲלֵי-דִי, Zeph. ii. 3 sq.; [עֲלֵי-דִי, Prov. xi. 4; Zeph. i. 15, 18, etc.]); ἡ ἡμ. ἡ μεγάλη τῆς ὁργῆς αὐτοῦ, Rev. vi. 17; ἡμ. σφαγῆς, of slaughter (of the wicked), Jas. v. 5 [(Jer. xii. 3, etc.)]. Paul, in allusion to the phrase ἡμέρα κυρίου, uses the expression ἀνθρωπίνῃ



ἡμέρα for a tribunal of assembled judges on the day of trial [A. V. *man's judgment*] (cf. the Germ. *Landtag*, *Reichstag*), 1 Co. iv. 3. 4. By a Hebraistic usage (though one not entirely unknown to Grk. writ.; cf. Soph. Aj. 131, 623; Eur. Ion 720) it is used of *time* in general, (as the Lat. *dies* is sometimes): Jn. xiv. 20; xvi. 23, 26; Heb. viii. 9 [cf. B. 316 (271); W. 571 (531)]; τὴν ἐμὴν ἡμέραν, the time when I should appear among men as Messiah, Jn. viii. 56; ἐν τῇ ἡμ. τῇ πονηρῇ, in the time of troubles and assaults with which demons try Christians, Eph. vi. 13; ἡμ. σωτηρίας, the time when any one is or can be saved, 2 Co. vi. 2; εἰς ἡμέραν αἰῶνος, for all time, forever (see αἰών, 1 a.), 2 Pet. iii. 18; much oftener in the plur.: ἡμέραι πονηραί, Eph. v. 16; ἀφ' ἡμερῶν ἀρχαίων, Acts xv. 7; αἱ πρότερον ἡμ. Heb. x. 32; πᾶσας τὰς ἡμέρας, through all days, always, Mt. xxviii. 20 (מִימָה־לְךָ, Deut. iv. 40; v. 26 (29)), and very often; ἡμεῖς πάντα, Hom. Il. 8, 539; 12, 133; 13, 826, etc.); αἱ ἔσχαται ἡμ. (see ἔσχατος, 1 sub fin.), Acts ii. 17; 2 Tim. iii. 1; Jas. v. 3; αἱ ἡμ. αὐταί, the present time, Acts iii. 24; the time now spoken of, Lk. i. 39; vi. 12; Acts i. 15, etc.; ἐν ταῖς ἡμ. ἐκείναις (see ἐκεῖνος, 2 b. p. 195\*); πρὸ τούτων τῶν ἡμερῶν, Acts v. 36; xxi. 38; πρὸς ὀλίγας ἡμ. for a short time, Heb. xii. 10; ἐλεύσονται ἡμ. ὅταν etc., Mt. ix. 15; Mk. ii. 20; Lk. v. 35; ὅτε etc. Lk. xvii. 22; ἤξουσιν ἡμ. ἐπὶ σέ, καὶ foll. by a fut. Lk. xix. 43; ἔρχονται ἡμ., καὶ foll. by fut. Heb. viii. 8; ἐλεύσονται or ἔρχονται ἡμ., ἐν αἷς etc., Lk. xxi. 6; xxiii. 29. with a gen. of the thing done or to happen: τῆς ἀπογραφῆς, Acts v. 37; τῆς φωνῆς, Rev. x. 7; τῆς σαρκὸς αὐτοῦ, of his earthly life, Heb. v. 7. αἱ ἡμ. with the gen. of a pers., *one's time*, *one's days*, i. e. in which he lived, or held office: Mt. ii. 1; xi. 12; xxiii. 30; xxiv. 37; Lk. i. 5; iv. 25; xvii. 26, 28; Acts vii. 45; xiii. 41; 1 Pet. iii. 20, (Gen. xxvi. 1; 1 S. xvii. 10; 2 S. xxi. 1; 1 K. x. 21; Esth. i. 1; Sir. xlv. 7; xlv. 7; Tob. i. 2; 1 Macc. xiv. 36, etc.); αἱ ἡμέραι τοῦ υἱοῦ τοῦ ἀνθρ. the time immediately preceding the return of Jesus Christ from heaven, Lk. xvii. 26; μίαν τῶν ἡμ. τοῦ υἱ. τ. ἀνθρ. a single day of that most blessed future time when, all hostile powers subdued, the Messiah will reign, Lk. xvii. 22. Finally, the Hebrews and the Hellenists who imitate them measure the duration and length also of *human life* by the number of days: πᾶσας τὰς ἡμέρας [L mrg. Tr mrg. WH dat.] τῆς ζωῆς [G L T Tr WH om.] ἡμῶν, during all our life, Lk. i. 75 Rec. (Gen. xlvii. 8 sq.; Judith x. 3; Tob. i. 2 (3); Sir. xxi. 12; xxx. 32 (24); 1 Macc. ix. 71); προβεβηκὼς ἐν ταῖς ἡμέραις αὐτοῦ, far advanced in age, Lk. i. 7, 18; ii. 36 (מִימָה־לְךָ, [Sept. προβ. ἡμερῶν or ἡμέραις], Gen. xviii. 11; xxiv. 1; Josh. xiii. 1; [xxiii. 1; 1 K. i. 1; see προβαῖνω, fin.]); ἀρχὴ ἡμερῶν, beginning of life, Heb. vii. 3 (αἱ ἔσχαται ἡμέραι τινός, one's last days, his old age, Protev. Jac. c. 1); ἡμέραι ἀγαθαί, 1 Pet. iii. 10.

ἡμέτερος, -έρα, -ερον, (ἡμεῖς), possess. pron. of the 1 pers. plur., [fr. Hom. down], *our*: with a subst., Acts ii. 11; xxiv. 6 [Rec.]; xxvi. 5; Ro. xv. 4; [1 Co. xv. 31 Rec.<sup>a</sup> b<sup>a</sup>]; 2 Tim. iv. 15; 1 Jn. i. 3; ii. 2; οἱ ἡμέτεροι, substantively, '*our people*,' (the brethren): Tit. iii. 14.

[Cf. W. § 22, 7 sqq. p. 153 (145) sq.; B. § 127, 19 sqq. p. 115 (101) sqq.]\*

ἡ μὴν, see ἡ.

ἡμιθανής, -ές, (fr. ἡμι half, and θνήσκω, 2 aor. ἔθανον), *half dead*: Lk. x. 30. ([Dion. Hal. 10, 7]; Diod. 12, 62; Strab. 2 p. 98; Anthol. 11, 392, 4; [4 Macc. iv. 11]; al.)\*

ἡμισυς, -εια, -υ; gen. ἡμίσιος (Mk. vi. 23 [Sept. Ex. xxv. 9; etc.], for the uncontr. form ἡμίσιος which is more com. in the earlier and more elegant Grk. writ. [fr. Hdt. down]); neut. plur. ἡμίση, Lk. xix. 8 R G, a form in use from Theophr. down, for the earlier ἡμίσεια adopted by Lchm. (cf. Passow [also L. and S.] s. v.; W. § 9, 2 d.; ἡμίσεια in T Tr [ἡμίσιος WH] seems due to a corruption of the copyists, see Steph. Thes. iv. p. 170; Btm. Ausf. Spr. i. p. 248; Alex. Btm. in Stud. u. Krit. for 1862, p. 194 sq.; [N. T. Gram. 14 (13)]; Tdf. Proleg. p. 118; but esp. WH. App. p. 158); Sept. for חֲצִי, much oftener חֲצִי; *half*; it takes the gender and number of the annexed substantive (where τὸ ἡμισυ might have been expected): τὰ ἡμίση τῶν ὑπαρχόντων, Lk. xix. 8 (so Grk. writ. say ὁ ἡμισυς τοῦ βίου, οἱ ἡμίσιος τῶν ἱππέων, see Passow s. v.; [L. and S. s. v. I. 2; Kühner § 405, 5 c.]; τὰς ἡμίσεις τῶν δυνάμεων, 1 Macc. iii. 34, 37); neut. τὸ ἡμισυ, substantively, *the half*; without the art. *a half*: ἕως ἡμίσιος τῆς βασιλείας μου (Esth. v. 3; vii. 2), Mk. vi. 23; ἡμισυ καιροῦ, Rev. xii. 14; as in class. Grk., καὶ ἡμισυ is added to cardinal numbers even where they are connected with masc. and fem. substantives, as τρεῖς ἡμέρας καὶ ἡμισυ, *three days and a half*, Rev. xi. 9, 11, (ὀψωνεῖν δυοῖν δραχμῶν καὶ ἡμίσιος, Ath. 6 p. 274 c.; δύο or ἑνὸς πῆχεων καὶ ἡμίσιος, Ex. xxv. 16; xxvi. 16; xxxviii. 1 [Alex.]); with καὶ omitted: Rev. xi. 9 Tdf. ed. 7 (μυριάδων ἐπὶ ἡμίσιος, Plut. Mar. 34).\*

ἡμῳριον and (L T Tr WH) ἡμῳρον (cf. Kühner § 185, 6, 2; [Jelf § 165, 6, 1 a.]), -ον, τό, (fr. ἡμι and ὥρα, cf. τὸ ἡμικοτύλιον, ἡμμοίριον, ἡμκόσμιον, ἡμχοινίκιον, ἡμωβόλιον, etc.), *half an hour*: Rev. viii. 1. (Strab. 2 p. 133; Geop.; al. [cf. Soph. Lex. s. v.])\*

ἡνίκα, a rel. adv. of time, [fr. Hom. down], *at which time*; *when*: foll. by the indic. pres., of a thing that actually takes place, 2 Co. iii. 15 R G; foll. by ἄν with subj. pres., *whensoever*: ibid. L T Tr WH; foll. by ἄν and the aor. subj. with the force of the Lat. fut. pf., *at length when (whensoever it shall have etc.)*: 2 Co. iii. 16; Ex. i. 10; Deut. vii. 12; Judith xiv. 2. [On its constr. see W. 296 (278) sq.; 308 (289); B. § 139, 33.]\*

ἡπερ, see ἡ, 4 d.

ἡπιος, -α, -ον, rarely of two terminations, (apparently derived fr. ἔπος, εἰπεῖν, so that it prop. means *affable* [so Etym. Magn. 434, 20; but cf. Vaniček p. 32]); fr. Hom. down; *mild*, *gentle*: 1 Th. ii. 7 (where L WH νήπιος, q. v. fin.); πρόσ τινα, 2 Tim. ii. 24.\*

ἡρ, Lchm. ἡρ [on the breathing in codd. see Tdf. Proleg. p. 107], (γρ watchful, fr. γγ to be awake), *Er*, one of the ancestors of Christ: Lk. iii. 28.\*

ἡρεμος, -ον, *quiet*, *tranquil*: ἡρεμον κ. ἡσύχιον βίον, 1 Tim. ii. 2. (Leian. trag. 207; Eustath., Hesych.; com-



parat. ἡμετέρετος, fr. an unused ἡμεῖς, Xen. Cyr. 7, 5, 63; more com. in the earlier Grk. writ. is the adv. ἡμέμα. [Cf. W. § 11 fin.; B. 28 (24).] \*

Ἡρώδης, -ου, ὁ, (equiv. to Ἡρωίδης, sprung from a hero; hence the Etym. Magn. pp. 165, 43; 437, 56 directs it to be written Ἡρωίδης [so WH], as it is found also in certain inscriptions [cf. Lipsius, Gram. Unters. p. 9; WH. Intr. § 410; Tdf. Proleg. 109; Pape, Eigennamen, s. v.]), *Herod*, the name of a royal family that flourished among the Jews in the time of Jesus and the apostles. In the N. T. are mentioned, 1. the one who gave the family its name, *Herod* surnamed *the Great*, a son of Antipater of Idumæa. Appointed king of Judæa B.C. 40 by the Roman senate at the suggestion of Antony and with the consent of Octavian, he at length overcame the great opposition which the country made to him and took possession of the kingdom B.C. 37; and, after the battle of Actium, he was confirmed in it by Octavian, whose favor he ever after enjoyed. He was brave and skilled in war, learned and sagacious; but also extremely suspicious and cruel. Hence he destroyed the entire royal family of the Hasmonæans, put to death many of the Jews that opposed his government, and proceeded to kill even his dearly beloved wife Mariamne of the Hasmonæan line and the two sons she had borne him. By these acts of bloodshed, and especially by his love and imitation of Roman customs and institutions and by the burdensome taxes imposed upon his subjects, he so alienated the Jews that he was unable to regain their favor by his splendid restoration of the temple and other acts of munificence. He died in the 70th year of his age, the 37th of his reign, the 4th before the Dionysian era. Cf. Joseph. antt. 14, 14, 4; 15, 6, 7; 7, 4; 8, 1; 16, 5, 4; 11, 6, etc. In his closing years John the Baptist and Christ were born, Mt. ii. 1; Lk. i. 5; Matthew narrates in ch. ii. (cf. Macrob. sat. 2, 4) that he commanded the male children in Bethlehem from two years old and under to be slain. Cf. especially Keim in Schenkel iii. 27 sqq.; Schürer, Neutest. Zeitgesch. § 15, and the books there mentioned. 2. *Herod* surnamed *Antipas*, son of Herod the Great and Malthace, a Samaritan woman. After the death of his father he was appointed by the Romans tetrach of Galilee and Peræa. His first wife was a daughter of Aretas, king of Arabia; but he subsequently repudiated her and took to himself Herodias, the wife of his brother Herod (see Φίλιππος, 1); and in consequence Aretas, his father-in-law, made war against him and conquered him. He cast John the Baptist into prison because John had rebuked him for this unlawful connection; and afterwards, at the instigation of Herodias, he ordered him to be beheaded. Induced by her, too, he went to Rome to obtain from the emperor the title of king. But in consequence of accusations brought against him by Herod Agrippa I., Caligula banished him (A.D. 39) to Lugdunum in Gaul, where he seems to have died. [On the statement of Joseph. (b. j. 2, 9, 6) that he died in Spain see the conjecture in B. D. s. v. Herodias.] He was light-minded, sensual,

vicious, (Joseph. antt. 17, 1, 3; 8, 1; 11, 4; 18, 5, 1; 7, 1 sq.; b. j. 2, 9, 6). In the N. T. he is mentioned by the simple name of *Herod* in Mt. xiv. 1, 3, 6; Mk. vi. 16–18, 20–22; viii. 15; Lk. iii. 1, 19; viii. 3; ix. 7, 9; xiii. 31; xxiii. 7 sq. 11 sq. 15; Acts iv. 27; xiii. 1; once, Mk. vi. 14, he is called βασιλεὺς, either improperly, or in the sense of *royal lineage* (see βασιλεὺς). Cf. Keim l. c. p. 42 sqq.; Schürer l. c. p. 232 sqq. 3. *Herod Agrippa I.* (who is called by Luke simply *Herod*, by Josephus everywhere *Agrippa*), son of Aristobulus and Berenice, and grandson of Herod the Great. After various changes of fortune, he gained the favor of the emperors Caligula and Claudius to such a degree that he gradually obtained the government of all Palestine, with the title of king. He died at Cæsarea, A.D. 44, at the age of 54, in the seventh [or 4th, reckoning from the extension of his dominions by Claudius] year of his reign (Joseph. antt. 17, 1, 2; 18, 6; 19, 4, 5; 6, 1; 7, 3; b. j. 2, 11, 6), just after having ordered James the apostle, son of Zebedee, to be slain, and Peter to be cast into prison: Acts xii. 1, 6, 11, 19–21. Cf. Keim l. c. p. 49 sqq.; Schürer l. c. p. 290 sqq.; [Farrar, St. Paul, vol. ii. Excurs. vi.]. 4. (*Herod*) *Agrippa II.*, son of the preceding. When his father died he was a youth of seventeen. In A.D. 48 he received from Claudius Cæsar the government of Chalcis, with the right of appointing the Jewish high-priests, together with the care and oversight of the temple at Jerusalem. Four years later Claudius took from him Chalcis and gave him instead a larger dominion, viz. Batanæa, Trachonitis, and Gaulanitis, with the title of *king*. To these regions Nero, in A.D. 53, added Tiberias and Tarichæae and the Peræan Julias, with fourteen neighboring villages. Cf. Joseph. antt. 19, 9, 1 sq.; 20, 1, 3; 5, 2; 7, 1; 8, 4; b. j. 2, 12, 1 and 8. In the N. T. he is mentioned in Acts xxv. 13, 22–26; xxvi. 1 sq. (7), 19, 27 sq. 32. In the Jewish war, although he strove in vain to restrain the fury of the seditious and bellicose populace, he did not desert the Roman side. After the fall of Jerusalem, he was vested with praetorian rank and kept the kingdom entire until his death, which took place in the third year of the emperor Trajan, [the 73d of his life, and 52nd of his reign]. He was the last representative of the Herodian dynasty. Cf. Keim l. c. p. 56 sqq.; Schürer l. c. p. 315 sqq. [Less complete accounts of the family may be found in BB.DD.; Sieffert in Herzog ed. 2 s. v.; an extended narrative in Hausrath, Neutest. Zeitgesch. vol. i. Abschn. v. Cf. also Edersheim, Jesus the Messiah, bk. ii. ch. ii. and App. iv.]

Ἡρωδιανοί [WH Ἡρωδ., see Ἡρώδης and I, 4; cf. W. § 16, 2 γ., -ῶν, οἱ, *Herodians*, i. e. Herod's partisans (οἱ τὰ Ἡρώδου φρονούντες, Joseph. antt. 14, 15, 10): Mt. xxii. 16; Mk. iii. 6; xii. 13. Cf. Keim, Jesu von Naz. iii. 130 sqq. [Eng. trans. v. p. 156 sq.], and in Schenkel iii. 65 sqq.; [cf. B. D. s. v.; Edersheim, Index s. v.].\*

Ἡρωδιάς [WH Ἡρωδιάς, see Ἡρώδης and I, 4, -ῶς, ἡ, *Herodias*, daughter of Aristobulus and granddaughter of Herod the Great. She was first married to Herod



[Philip (see Φίλιππος, 1)], son of Herod the Great, a man in private life; but she afterwards formed an unlawful union with Herod Antipas, whom she induced not only to slay John the Baptist but also to make the journey to Rome which ruined him; at last she followed him into exile in Gaul (see Ἡρώδης, 2): Mt. xiv. 3, 6; Mk. vi. 17, 19, 22; Lk. iii. 19.\*

Ἡρωδίων [WH Ἡρωδ., see Ἡρώδης and I, ε], -ωνος, ὁ, *Herodion*, a certain Christian, [Paul's "kinsman" (see συγγενής)]: Ro. xvi. 11.\*

Ἡσαίας (Lehm. Ἡσ. [cf. Tdf. Proleg. p. 107; WH Ἡσαίας, see I, ε]), -ον [B. 17 (16), 8], ὁ, (so Sept. for יהוה עזר, Jehovah's help, fr. עזר and ה'), *Isaiah* (Vulg. *Isaias*, in the Fathers also *Esaías*), a celebrated Hebrew prophet, who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah: Mt. iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; (xiii. 35 acc. to the reading of cod. Sin. and other authorities, rightly approved of by Bleek [Hort (as below), al.], and received into the text by Tdf. [noted in mrg. by WH, see their App. ad loc.; per contra cf. Meyer or Ellicott (i. e. *Plumptre* in N. T. Com.) ad loc.]); xv. 7; Mk. vii. 6; Lk. iii. 4; iv. 17; Jn. i. 23; xii. 38 sq. 41; Acts xxviii. 25; Ro. ix. 27, 29; x. 16, 20; xv. 12; i. q. the book of the prophecies of Isaiah, Acts viii. 28, 30; ἐν (τῷ) Ἡσαΐᾳ, Mk. i. 2 G L txt. T Tr WH.\*

Ἡσαῦ [Ἡσ. Ro. ix. 13 R<sup>a</sup> Tr; Heb. xii. 16 R<sup>a</sup>; Heb. xi. 20 R<sup>eis</sup>], ὁ, (יִצְחָק i. e. hairy [Gen. xxv. 25; Joseph. antt. 1, 18, 1]), indecl., *Esau*, the firstborn son of Isaac: Ro. ix. 13; Heb. xi. 20; xii. 16.\*

ἡσάομαι, see ἡττάω and s. v. Σ, σ, s.

[ἡσῶν, see ἡττων.]

ἡσυχάζω; 1 aor. ἡσύχασα; (ἡσυχος [i. q. ἡσύχιος]); as in Grk. writ. fr. Aeschyl. down, *to keep quiet*, i. e. **a.** *to rest, to cease from labor*: Lk. xxiii. 56. **b.** *to lead a quiet life*, said of those who are not running hither and thither, but stay at home and mind their business: 1 Th. iv. 11. **c.** *to be silent*, i. e. *to say nothing, hold one's peace*: Lk. xiv. 4 (3); Acts xi. 18; xxi. 14, (Job xxxii. 7; ἡσύχασαν καὶ οὐχ εὖροσαν λόγον, Neh. v. 8).\*

[Syn. ἡσυχάζειν, σιωπᾶν, σιωπᾶν: ἡσ. describes a quiet condition in the general, inclusive of silence; σιωπ. describes a mental condition and its manifestation, especially in speechlessness (silence from fear, grief, awe, etc.); σιωπ., the more external and physical term, denotes abstinence from speech, esp. as antithetic to loquacity. Schmidt i. ch. 9.]

ἡσυχία, -ας, ἡ, (fr. the adj. ἡσύχιος, q. v.; the fem. expresses the general notion [W. 95 (90)], cf. αἰτία, ἀρετή,

ἐχθρά, etc.), [fr. Hom. down]; **1.** *quietness*: descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others, 2 Th. iii. 12. **2.** *silence*: Acts xxii. 2; 1 Tim. ii. 11 sq.\*

ἡσύχιος, -α, -ον, [(perh. akin to ἡμαι to sit, Lat. *sedatus*; cf. Curtius § 568; Vaniček p. 77)]; fr. Hom. down; *quiet, tranquil*: 1 Pet. iii. 4; *bios*, 1 Tim. ii. 2; Joseph. antt. 13, 16, 1.\*

ἡτοί, see ἦ, 4 e.

ἡττάω: (ἡττων); *to make less, inferior, to overcome* (the Act. only in Polyb., Diod., Joseph. antt. 12, 7, 1 [other exx. in Veitch s. v.]); Pass. ἡττάομαι, fr. [Soph. and] Hdt. down; pf. ἡττήμαι; 1 aor. ἡττήθην (ἡσώθην, 2 Co. xii. 13 L T Tr WH; in opp. to which form cf. *Fritzsche*, De conform. N. T. crit. quam Lehm. ed. p. 32 [yet see *Kuenen and Cobet*, N. T. ad fid. cod. Vat. p. xc.; WH. App. p. 166; B. 59 (52); Veitch s. v.]); *to be made inferior; to be overcome, worsted*: in war, ὑπὸ τινος, 2 Macc. x. 24; univ., τινί [cf. B. 168 (147); W. 219 (206)], *to be conquered by one, forced to yield to one*, 2 Pet. ii. 19; absol. ib. 20. τὴν ὑπὲρ τινα, i. q. ἡττων ἔχω, *to hold a thing inferior, set below*, [on the acc. (ed.) cf. B. § 131, 10; and on the compar. use of ὑπέρ see ὑπέρ, II. 2 b.], 2 Co. xii. 13.\*

ἡττημα [cf. B. 7; WH. App. p. 166], -τος, τό, (ἡττάομαι); **1.** *a diminution, decrease*: i. e. *defeat*, Is. xxxi. 8; αὐτῶν, brought upon the Jewish people in that so few of them had turned to Christ, Ro. xi. 12 [R. V. *loss*]. **2.** *loss*, sc. as respects salvation, 1 Co. vi. 7 [R. V. *txt. defect*]. Cf. Meyer [but cf. his 6te Aufl.] on each pass. (Elsewhere only in eccl. writ.)\*

ἡττων or [so L T Tr WH, see Σ, σ, ε] ἡσῶν, -ον, *inferior*; neut. adverbially [fr. Hom. down] *less*, 2 Co. xii. 15; εἰς τὸ ἡσῶν, *for the worse* (that ye may be made worse; opp. to εἰς τὸ κρείττον), 1 Co. xi. 17.\*

ἡχώ (-ῶ); (ἡχος, q. v.); [fr. Hesiod down]; *to sound*: 1 Co. xiii. 1; used of the roaring of the sea, Lk. xxi. 25 Rec. [Comp.: ἐξ-, κατηχέω.]\*

ἡχος [cf. Lat. *echo*, *vox*, Germ. *sprechen*, etc.; Vaniček p. 858], -ου, ὁ, and (Lk. xxi. 25 G L T Tr WH) τὸ ἡχος, -ους (cf. W. 65 (64); [B. 23 (20)]; Delitzsch on Heb. xii. 19 p. 638; [or ἡχους may come fr. ἡχώ, -οῦς, see esp. WH. App. p. 158<sup>b</sup>; Mey. on Lk. as below]); **1.** *a sound, noise*: Acts ii. 2; Heb. xii. 19; spoken of the roar of the sea's waves, Lk. xxi. 25 G L T Tr WH. **2.** *rumor, report*: περὶ τινος, Lk. iv. 37.\*





## Θαδδαῖος

Θαδδαῖος, -ου, ὁ, (תַּדְיָה, perh. large-hearted or courageous, although it has not been shown that תַּדְיָה equiv. to the Hebr. תַּדְיָה can mean *pectus* as well as *mamma*; [some would connect the terms by the fact that the 'child of one's heart' may be also described as a 'bosom-child'; but see B. D. s. v. Jude]), *Thaddæus*, a surname of the apostle Jude; he was also called *Lebbæus* and was the brother of James the less: Mt. x. 3 R G L Tr WH; Mk. iii. 18. [Cf. B. D. s. v.; Keil on Mt. l. c.; WH. App. p. 11<sup>b</sup>. The latter hold the name Λεββαῖος to be due to an early attempt to bring Levi (Λευεῖς) the publican (Lk. v. 27) within the Twelve.]\*

θάλασσα [cf. B. 7], -ης, ἡ, (akin to ἄλς [better, allied to ταρασσω etc., from its tossing; cf. Vaniček, p. 303]; Sept. for תַּיָּם), [fr. Hom. down], *the sea*; [on its distinction from πέλαγος see the latter word]; a. univ.: Mt. xxiii. 15; Mk. xi. 23; Lk. xvii. 2, 6; xxi. 25; Ro. ix. 27; 2 Co. xi. 26; Heb. xi. 12; Jas. i. 6; Jude 13; Rev. vii. 1-3, etc.; ἐργάζεσθαι τὴν θάλ. (see ἐργάζομαι, 2 a.), Rev. xviii. 17; τὸ πέλαγος τῆς θαλ. (see πέλαγος, a.), Mt. xviii. 6; joined with γῆ and οὐρανός it forms a periphrasis for the whole world, Acts iv. 24; xiv. 15; Rev. v. 13; x. 6 [L WH br.]; xiv. 7, (Hagg. ii. 7; Ps. cxlv. (cxlvi.) 6; Joseph. antt. 4, 3, 2; [c. Ap. 2, 10, 1]); among the visions of the Apocalypse a glassy sea or sea of glass is spoken of; but what the writer symbolized by this is not quite clear: Rev. iv. 6; xv. 2. b. spec. used [even without the art., cf. W. 121 (115); B. § 124, 8 b.] of the Mediterranean Sea: Acts x. 6, 32; xvii. 14; of the Red Sea (see ἐρυθρός), ἡ ἐρυθρὰ θάλ., Acts vii. 36; 1 Co. x. 1 sq.; Heb. xi. 29. By a usage foreign to native Grk. writ. [cf. Aristot. meteor. 1, 13 p. 351<sup>a</sup>, 8 ἡ ὑπὸ τὸν Καύκασον λίμνη ἦν καλοῦσιν οἱ ἐκεῖ θάλατταν, and Hesych. defines λίμνη: ἡ θάλασσα καὶ ὁ ὠκεανός] employed like the Hebr. תַּיָּם [e. g. Num. xxxiv. 11], by Mt. Mk. and Jn. (nowhere by Lk.) of the Lake of Γεννησαρέτ (q. v.): ἡ θάλ. τῆς Γαλιλαίας, Mt. iv. 18; xv. 29; Mk. i. 16; vii. 31, (similarly Lake Constance, *der Bodensee*, is called *mare Suebicum*, the Suabian Sea); τῆς Τιβεριαδος, Jn. xxi. 1; τῆς Γαλιλ. τῆς Τιβεριαδος (on which twofold gen. cf. W. § 30, 3 N. 3; [B. 400 (348)]), Jn. vi. 1; more frequently simply ἡ θάλασσα: Mt. iv. 15, 18; viii. 24, 26 sq. 32; xiii. 1, etc.; Mk. ii. 13; iii. 7; iv. 1, 39; v. 13, etc.; Jn. vi. 16-19, 22, 25; xxi. 7. Cf. Furrer in Schenkel ii. 322 sqq.; [see Γεννησαρέτ].

θάλπω; 1. prop. to warm, keep warm, (Lat. *foveo*): Hom. et sqq. 2. like the Lat. *foveo*, i. q. to cherish with tender love, to foster with tender care: Eph. v. 29; 1 Th. ii. 7; ([Theocr. 14, 38]; Alciph. 2, 4; Antonin. 5, 1).\*

## θάνατος

Θάμαρ [Treg. Θαμάρ, ἡ, (תְּמָרָה [i. e. palm-tree]), *Tamar*, prop. name of a woman, the daughter-in-law of Judah, son of the patriarch Jacob (Gen. xxxviii. 6): Mt. i. 3.\*

θαμβέω, -ῶ; Pass., impf. ἐθαμβούμην; 1 aor. ἐθαμβήσθην; (θάμβος, q. v.); 1. to be astonished: Acts ix. 6 Rec. (Hom., Soph., Eur.) 2. to astonish, terrify: 2 S. xxii. 5; pass. to be amazed: Mk. i. 27; x. 32; foll. by ἐπὶ w. dat. of the thing, Mk. x. 24; to be frightened, 1 Macc. vi. 8; Sap. xvii. 3; Plut. Caes. 45; Brut. 20. [Comp.: ἐκ-θαμβέω.]\*

θάμβος [allied with τάφος amazement, fr. a Sanskrit root signifying to render immovable; Curtius § 233; Vaniček p. 1130], -ους, τό; fr. Hom. down; amazement: Lk. iv. 36; v. 9; Acts iii. 10.\*

θανάσιμος, -ον, (θανεῖν, θάνατος), *deadly*: Mk. xvi. 18. ([Aeschyl., Soph., Eur., Plat., sqq.].\*)

θανατη-φόρος, -ον, (θάνατος and φέρω), *death-bringing, deadly*: Jas. iii. 8. (Num. xviii. 22; Job xxxiii. 23; 4 Macc. viii. 17, 25; xv. 26; Aeschyl., Plat., Arist., Diod., Xen., Plut., al.)\*

θάνατος, -ου, ὁ, (θανεῖν); Sept. for תַּיָּם and תַּיָּם, also for תַּיָּם pestilence [W. 29 note]; (one of the nouns often anarthrous, cf. W. § 19, 1 s. v.; [B. § 124, 8 c.]; Grimm, Com. on Sap. p. 59); *death*; 1. prop. the death of the body, i. e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended: Jn. xi. 4, [13]; Acts ii. 24 [Tr mrg. ᾧδου] (on this see ᾧδω); Phil. ii. 27, 30; Heb. vii. 23; ix. 15 sq.; Rev. ix. 6; xviii. 8; opp. to ζωή, Ro. viii. 38; 1 Co. iii. 22; 2 Co. i. 9; Phil. i. 20; with the implied idea of future misery in the state beyond, 1 Co. xv. 21; 2 Tim. i. 10; Heb. ii. 14 sq.; i. q. the power of death, 2 Co. iv. 12. Since the nether world, the abode of the dead, was conceived of as being very dark, χώρα καὶ σκιὰ θανάτου (תַּיָּם) is equiv. to the region of thickest darkness, i. e. figuratively, a region enveloped in the darkness of ignorance and sin: Mt. iv. 16; Lk. i. 79, (fr. Is. ix. 2); θάνατος is used of the punishment of Christ, Ro. v. 10; vi. 3-5; 1 Co. xi. 26; Phil. iii. 10; Col. i. 22; Heb. ii. [9], 14; σώζειν τινὰ ἐκ θανάτου, to free from the fear of death, to enable one to undergo death fearlessly, Heb. v. 7 [but al. al.]; ῥύεσθαι ἐκ θανάτου, to deliver from the danger of death, 2 Co. i. 10; plur. θάνατοι, *deaths* (i. e. mortal perils) of various kinds, 2 Co. xi. 23; περίλυπος ἕως θανάτου, even unto death, i. e. so that I am almost dying of sorrow, Mt. xxvi. 38; Mk. xiv. 34, (λελύπημαι ἕως θανάτου, Jonah iv. 9; λύπη ἕως θανάτου, Sir. xxxvii. 2, cf. Judg. xvi. 16); μέχρι θανάτου, so as not to refuse to undergo even death, Phil. ii. 8; also ἄχρι θανάτου, Rev. ii.



10; xii. 11; ἐσφαγμένος εἰς θάνατον, that has received a deadly wound, Rev. xiii. 3; πληγὴ θανάτου, a deadly wound [death-stroke, cf. W. § 34, 3 b.], Rev. xiii. 3, 12; ἰδεῖν θάνατον, to experience death, Lk. ii. 26; Heb. xi. 5; also γενέσθαι θανάτου [see γένω, 2], Mt. xvi. 28; Mk. ix. 1; Lk. ix. 27; διώκειν τινὰ ἄχρι θανάτου, even to destruction, Acts xxii. 4; κατακρίνειν τινὰ θανάτῳ, to condemn one to death (ad mortem damnare, Tacit.), Mt. xx. 18 [here Tdf. εἰς θάν.]; Mk. x. 33, (see κατακρίνω, a.); πορεύεσθαι εἰς θάν. to undergo death, Lk. xxii. 33; παραδίδόναι τινὰ εἰς θάν. that he may be put to death, Mt. x. 21; Mk. xiii. 12; pass. to be given over to the peril of death, 2 Co. iv. 11; παραδ. εἰς κρίμα θανάτου, Lk. xxiv. 20; ἀποκτείνειν τινὰ ἐν θανάτῳ (a Hebraism [cf. B. 184 (159 sq.)]), Rev. ii. 23; vi. 8, [cf. W. 29 note]; αἰτία θανάτου (see αἰτία, 2), Acts xiii. 28; xxviii. 18; ἀξιόν τι θανάτου, some crime worthy of the penalty of death, Acts xxiii. 29; xxv. 11, 25; [xxvi. 31]; Lk. xxiii. 15, 22 [here αἴτιον (q. v. 2 b.) θαν.]; ἔνοχος θανάτου, worthy of punishment by death, Mt. xxvi. 66; Mk. xiv. 64; θανάτῳ τελευτάω, let him surely be put to death, Mt. xv. 4; Mk. vii. 10, after Ex. xxi. 17 Sept. (Hebr. מָוֶת מָוֶת); cf. W. § 44 fin. N. 3; [B. u. s.]; θάν. σταυροῦ, Phil. ii. 8; ποιεῖν θανάτῳ, by what kind of death, Jn. xii. 33; xviii. 32; xxi. 19. The inevitable necessity of dying, shared alike by all men, takes on in the popular imagination the form of a person, a tyrant, subjugating men to his power and confining them in his dark dominions: Ro. vi. 9; 1 Co. xv. [26], 54, 56; Rev. xxi. 4; Hades is associated with him as his partner: 1 Co. xv. 55 R G; Rev. i. 18 (on which see κλείς); vi. 8; xx. 13, [14\*], (Ps. xvii. (xviii.) 5; cxiv. (cxvi.) 3; Hos. xiii. 14; Sir. xiv. 12). 2. metaph. the loss of that life which alone is worthy of the name, i. e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body: 2 Co. iii. 7; Jas. i. 15, (Clem. Rom. 2 Cor. 1, 6 says of life before conversion to Christ, ὁ βίος ἡμῶν ὅλος ἄλλο οὐδὲν ἦν εἰ μὴ θάνατος [cf. Philo, praem. et poenis § 12, and reff. in 4 below]); opp. to ἡ ζωῇ, Ro. vii. 10, 13; 2 Co. ii. 16; opp. to σωτηρία, 2 Co. vii. 10; i. q. the cause of death, Ro. vii. 13; σώζειν ψυχὴν ἐκ θανάτου, Jas. v. 20; μεταβεβηκέναι ἐκ τοῦ θανάτου εἰς τ. ζωὴν, Jn. v. 24; 1 Jn. iii. 14; μένειν ἐν τῷ θανάτῳ, 1 Jn. iii. 14; θεωρεῖν θάνατον, Jn. viii. 51; γενέσθαι θανάτου, 52 (see 1 above); ἁμαρτία and ἁμαρτάνειν πρὸς θάνατον (see ἁμαρτία, 2 b.), 1 Jn. v. 16 sq. (in the Rabbin. writers לַחַיּוּת הַמָּוֶת — after Num. xviii. 22, Sept. ἁμαρτία θανατηφόρος — is a crimen capitale). 3. the miserable state of the wicked dead in hell is called — now simply θάνατος, Ro. i. 32 (Sap. i. 12 sq.; ii. 24; Tatian or. ad Graec. c. 13; the author of the ep. ad Diognet. c. 10, 7 distinguishes between ὁ δοκῶν ἐνθάδε θάνατος, the death of the body, and ὁ ὄντως θάνατος, ὃς φυλάσσεται τοῖς κατακριθε-σμένοις εἰς τὸ πῦρ τὸ αἰώνιον); now ὁ δεύτερος θάνατος and ὁ θάν. ὁ δεύτ. (as opp. to the former death, i. e. to that by which life on earth is ended), Rev. ii. 11; xx. 6, 14<sup>b</sup>; xxi. 8, (as in the Targums on Deut. xxxiii. 6; Ps. xlvi. (xlix.) 11; Is. xxii. 14; lxvi. 15; [for the Grk.

use of the phrase cf. Plut. de facie in orbe lunae 27, 6 p. 942 f.]; θάνατος αἰώνιος, Barn. ep. 20, 1 and in ecel. writ. [ὁ αἰδιος θάνατος, Philo, post. Cain. § 11 fin.; see also Wetstein on Rev. ii. 11]). 4. In the widest sense, death comprises all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth (Philo, alleg. legg. i. § 33 ὁ ψυχῆς θάνατος ἀρετῆς μὲν φθορά ἐστὶ, κακίας δὲ ἀνάληψις, [de profug. § 21 θάνατος ψυχῆς ὁ μετὰ κακίας ἐστὶ βίος, esp. §§ 10, 11; quod det. pot. insid. §§ 14, 15; de poster. Cain. § 21, and de praem. et poen. as in 2 above]), to be followed by wretchedness in the lower world (opp. to ζωῇ αἰώνιος): θάνατος seems to be so used in Ro. v. 12; vi. 16, 21, [23; yet al. refer these last three exx. to 3 above]; vii. 24; viii. 2, 6; death, in this sense, is personified in Ro. v. 14, 17, 21; vii. 5. Others, in all these pass. as well as those cited under 2, understand physical death; but see Philippi on Ro. v. 12; Messner, Lehren der Apostel, p. 210 sqq.\*

θανατώ, -ῶ; fut. θανατώσω; 1 aor. inf. θανατώσαι, [8 pers. plur. subjunc. θανατώσῃσι, Mt. xxvi. 59 R G]; Pass., [pres. θανατούμαι]; 1 aor. ἐθανατώθην; (fr. θάνατος); fr. Aeschyl. and Hdt. down; Sept. for מָוֶת, מָוֶת, etc. 1. prop. to put to death: τινά, Mt. x. 21; xxvi. 59; xxvii. 1; Mk. xiii. 12; xiv. 55; Lk. xxi. 16; 2 Co. vi. 9; 1 Pet. iii. 18; pass., by rhetorical hyperbole, to be in the state of one who is being put to death, Ro. viii. 36. 2. metaph. a. to make to die i. e. destroy, render extinct (something vigorous), Vulg. mortifico [A. V. mortify]: τί, Ro. viii. 13. b. Pass. with dat. of the thing, by death to be liberated from the bond of anything [lit. to be made dead in relation to; cf. W. 210 (197); B. 178 (155)]; Ro. vii. 4.\*

θάπτω: 1 aor. ἔθαψα; 2 aor. pass. ἐτάφη; fr. Hom. down; Sept. for קָבַר, to bury, inter, [BB.DD. s. v. Burial; cf. Becker, Charicles, sc. ix. Excurs. p. 390 sq.]: τινά, Mt. viii. 21 sq.; xiv. 12; Lk. ix. 59 sq.; xvi. 22; Acts ii. 29; v. 6, 9 sq.; 1 Co. xv. 4. [COMP.: συν-θάπτω.]\*

θάρα [WH Θαρά], ὁ, (תָּרָא a journey, or a halt on a journey [al. 'loiterer']), indecl. prop. name, Terah, the father of Abraham: Lk. iii. 34.\*

θαρρέω (a form current fr. Plato on for the Ionic and earlier Attic θαρσέω), -ῶ; 1 aor. inf. θαρρήσαι; [fr. Hom. on]; to be of good courage, to be hopeful, confident: 2 Co. v. 6, 8; Heb. xiii. 6; to be bold: τῇ πεποιθήσει, with the confidence, 2 Co. x. 2; εἰς τινα, towards (against) one, 2 Co. x. 1; ἐν τινι, the ground of my confidence is in one, I am made of good courage by one, 2 Co. vii. 16. [SYN. see τολμάω.]\*

θαρσός, -ους, τό, courage, confidence: Acts xxviii. 15.\*

θαῦμα, -τος, τό, (ΘΑΟΜΑΙ [to wonder at], to gaze at, cf. Bttm. Gram. § 114 s. v.; Ausf. Spr. ii. p. 196; Curtius



§ 308); 1. *a wonderful thing, a marvel*: 2 Co. xi. 14 L T Tr WH. 2. *wonder*: θαυμάζειν θαύμα μέγα (cf. W. § 32, 2; [B. § 131, 5]), to wonder [with great wonder i. e.] exceedingly, Rev. xvii. 6. (In both senses in Grk. writ. fr. Hom. down; Sept. Job xvii. 8; xviii. 20.)\*

θαυμάζω; impf. ἐθαύμαζον; fut. θαυμάσομαι (Rev. xvii. 8 R G T Tr, a form far more com. in the best Grk. writ. also than θαυμάσω; cf. Krüger § 40 s. v.; Kühner § 343 s. v.; [Veitch s. v.]); 1 aor. ἐθαύμασα; 1 aor. pass. ἐθαυμάσθην in a mid. sense (Rev. xiii. 3 R<sup>a</sup> L Tr txt.); also 1 fut. pass., in the sense of the mid., θαυμασθήσομαι (Rev. xvii. 8 L WH; but the very few exx. of the mid. use in prof. auth. are doubtful; cf. Stephanus, Thesaur. iv. p. 259 sq.; [yet see Veitch s. v.]); to wonder, wonder at, marvel: absol., Mt. viii. 10, 27; ix. 8 Rec., 33; xv. 31; xxi. 20; xxii. 22; xxvii. 14; Mk. v. 20; vi. 51 [Rec.; L br. Tr mrg. br.]; xv. 5; Lk. i. 21 [see below], 63; viii. 25; xi. 14; xxiv. 41; Jn. v. 20; vii. 15; Acts ii. 7; iv. 13; xiii. 41; Rev. xvii. 7 sq.; with acc. of the pers. Lk. vii. 9; with acc. of the thing, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs. (see πρὸς, I. 1 a. init. and 2 b.)]; Jn. v. 28; Acts vii. 31; θαύμα μέγα (see θαύμα, 2), Rev. xvii. 6; πρὸσωπον, to admire, pay regard to, one's external appearance, i. e. to be influenced by partiality, Jude 16 (Sept. for פִּנְיָא נִשְׁתָּהוּ, Deut. x. 17; Job xiii. 10; Prov. xviii. 5; Is. ix. 14, etc.); foll. by διά τι, Mk. vi. 6; Jn. vii. 21 where διὰ τοῦτο (omitted by Tdf.) is to be joined to vs. 21 [so G L Tr mrg.; cf. Meyer (ed. Weiss) ad loc.; W. § 7, 3], (Isocr. p. 52 d.; Ael. v. h. 12, 6; 14, 36); [foll. by ἐν w. dat. of object, acc. to the constr. adopted by some in Lk. i. 21 ἐθαύμα. ἐν τῷ χρονίζεν αὐτόν, at his tarrying; cf. W. § 33, b.; B. 264 (227); 185 (160 sq.); Sir. xi. 19 (21); evang. Thom. 15, 2; but see above]; foll. by ἐπὶ w. dat. of pers. Mk. xii. 17 [R G L Tr]; by ἐπὶ w. dat. of the thing, Lk. ii. 33; iv. 22; ix. 43; xx. 26; [Acts iii. 12], (Xen., Plat., Thuc., al.; Sept.); ἐπὶ τινος, Lk. ii. 18; by a pregnant constr. [cf. B. 185 (161)] ἐθαύμασεν ἡ γῆ ὀπίσω τοῦ θηρίου, followed the beast in wonder, Rev. xiii. 3 [cf. B. 59 (52)]; foll. by ὅτι, to marvel that, etc., Lk. xi. 38; Jn. iii. 7; iv. 27; Gal. i. 6; by εἰ (see εἰ, I. 4), Mk. xv. 44; 1 Jn. iii. 13. Pass. to be wondered at, to be had in admiration, (Sir. xxxviii. 3; Sap. viii. 11; 4 Macc. xviii. 3), foll. by ἐν w. dat. of the pers. whose lot and condition gives matter for wondering at another, 2 Th. i. 10; ἐν with dat. of the thing, Is. lxi. 6. [COMP.: ἐκ-θαυμάζω.]\*

θαυμάσιος, -α, -ον, rarely of two terminations, (θαύμα), [fr. Hes., Hom. (h. Merc. 448) down], wonderful, marvellous; neut. plur. θαυμάσια (Sept. often for פְּלִיאִים, also for פְּלִאָה, wonderful deeds, wonders: Mt. xxi. 15. [Cf. Trench § xci.]\*

θαυμαστός, -ή, -όν, (θαυμάζω), in Grk. writ. fr. [Hom. (h. Cer. etc.)], Hdt., Pind. down; [interchanged in Grk. writ. with θαυμάσιος; cf. Lob. Path. Elem. ii. 341]; wonderful, marvellous; i. e. a. *worthy of pious admiration, admirable, excellent*: 1 Pet. ii. 9 (Clem. Rom. 1 Cor. 36, 2; for אֲרִירִי, Ps. viii. 2; xcii. (xciii.) 4, (5)). b. *passing human comprehension*: Mt. xxi. 42 and Mk. xii. 11, (fr.

Ps. cxvii. (cxviii.) 22 sq., where for אֲרִירִי, as Job xlii. 3; Mic. vii. 15, etc.). c. *causing amazement joined with terror*: Rev. xv. 1, 3, (so for אֲרִירִי, Ex. xv. 11, etc.). d. *marvellous i. e. extraordinary, striking, surprising*: 2 Co. xi. 14 R G (see θαύμα, 1); Jn. ix. 30.\*

θεά, -ās, ἡ, (fem. of θεός), [fr. Hom. down], a goddess: Acts xix. 27, and Rec. also in 35, 37.\*

θεάομαι, -ώμαι: 1 aor. ἐθεασάμην; pf. τεθέαμαι; 1 aor. pass. ἐθεάθην in pass. sense (Mt. vi. 1; xxiii. 5; Mk. xvi. 11; Thuc. 3, 38, 3; cf. Krüger § 40 s. v.; [but Krüger himself now reads δρασθέν in Thuc. i. c.; see Veitch s. v.; W. § 38, 7 c.; B. 52 (46)]); depon. verb; (fr. θεά, ΘΑΟΜΑΙ, with which θαύμα is connected, q. v.); to behold, look upon, view attentively, contemplate, (in Grk. writ. often used of public shows; cf. θεά, θέαμα, θέατρον, θεαρίζω, etc. [see below]): τί, Mt. xi. 7; Lk. vii. 24; Jn. iv. 35; xi. 45; of august things and persons that are looked on with admiration: τί, Jn. i. 14, 32; 1 Jn. i. 1; Acts xxii. 9, (2 Macc. iii. 36); τινά, with a ptep., Mk. xvi. 14; Acts i. 11; foll. by ὅτι, 1 Jn. iv. 14; θεαθῆναι ὑπό τινος, Mk. xvi. 11; πρὸς τὸ θεαθῆναι αὐτοῖς, in order to make a show to them, Mt. vi. 1; xxiii. 5; to view, take a view of: τί, Lk. xxiii. 55; τινά, Mt. xxii. 11; in the sense of visiting, meeting with a person, Ro. xv. 24 (2 Chr. xxii. 6; Joseph. antt. 16, 1, 2); to learn by looking: foll. by ὅτι, Acts viii. 18 Rec.; to see with the eyes, 1 Jn. iv. 12; i. q. (Lat. *conspicio*) to perceive: τινά, Jn. viii. 10 R G; Acts xxi. 27; foll. by acc. with ptep., Lk. v. 27 [not Lmrg.]; Jn. i. 38; foll. by ὅτι, Jn. vi. 5.\*

Cf. O. F. Fritzsche, in Fritzschiurum Opuscul. p. 295 sqq. [Acc. to Schmidt, Syn. i. ch. 11, θεᾶσθαι in its earlier classic use denotes often a wondering regard, (cf. even in Strabo 14, 5, τὰ ἐπὶ τὰ θεάματα i. q. θαύματα). This specific shade of meaning, however, gradually faded out, and left the more general signification of such a looking as seeks merely the satisfaction of the sense of sight. Cf. θεωρέω.]

θεαρίζω: (θέατρον, q. v.); prop. to bring upon the stage; hence to set forth as a spectacle, expose to contempt; Pass., pres. ptep. θεαριζόμενος [A. V. being made a gazing-stock], Heb. x. 33. (Several times also in eccl. and Byzant. writ. [cf. Soph. Lex. s. v.]; but in the same sense ἐκθεαρίζω in Polyb. 3, 91, 10; al.; [cf. W. 25 (24) note; also Tdf. ed. 7 Proleg. p. lix. sq.].)\*

θέατρον, -ον, τό, (θεάομαι); 1. *a theatre, a place in which games and dramatic spectacles are exhibited, and public assemblies held (for the Greeks used the theatre also as a forum)*: Acts xix. 29, 31. 2. i. q. θεά and θέαμα, a public show (Aeschin. dial. socr. 3, 20; Achill. Tat. 1, 16 p. 55), and hence, metaph., a man who is exhibited to be gazed at and made sport of: 1 Co. iv. 9 [A. V. a spectacle].\*

θείον, -ον, τό, (apparently the neut. of the adj. θεῖος i. q. divine incense, because burning brimstone was regarded as having power to purify, and to ward off contagion [but Curtius § 320 allies it w. θύω; cf. Lat. *fumus*, Eng. *dust*]), brimstone: Lk. xvii. 29; Rev. ix. 17 sq.; xiv. 10; xix. 20; [xx. 10]; xxi. 8. (Gen. xix. 24; Ps. x. (xi.) 6; Ezek. xxxviii. 22; Hom. Il. 16, 228; Od. 22, 481,



493; (Plat.) Tim. Locr. p. 99 c.; Ael. v. h. 13, 15 [16]; Hdian. 8, 4, 26 [9 ed. Bekk.].\*

**θεῖος**, -εία, -εῖον, (θεός), [fr. Hom. down], *divine*: ἡ **θεία** δύναμις, 2 Pet. i. 3; φύσις (Diod. 5, 31), *ibid.* 4; neut. τὸ **θεῖον**, *divinity, deity* (Lat. *numen divinum*), not only used by the Greeks to denote the divine nature, power, providence, in the general, without reference to any individual deity (as Hdt. 3, 108; Thuc. 5, 70; Xen. Cyr. 4, 2, 15; Hell. 7, 5, 13; mem. 1, 4, 18; Plat. Phaedr. p. 242 c.; Polyb. 32, 25, 7; Diod. 1, 6; 13, 3; 12; 16, 60; Leian. de sacrif. 1; pro immg. 13, 17, 28), but also by Philo (as in mundi opif. § 61; de agric. 17; leg. ad Gai. 1), and by Josephus (antt. 1, 3, 4; 11, 1; 2, 12, 4; 5, 2, 7; 11, 5, 1; 12, 6, 3; 7, 8; 13, 8, 2; 10, 7; 14, 9, 5; 17, 2, 4; 20, 11, 2; b. j. 3, 8, 3; 4, 3, 10), of the one, true God; hence most appositely employed by Paul, out of regard for Gentile usage, in Acts xvii. 29.\*

**θειότης**, -ητος, ἡ, *divinity, divine nature*: Ro. i. 20. (Sap. xviii. 9; Philo in opif. § 61 fin.; Plut. symp. 665 a.; Leian. calumn. c. 17.) [SYN. see **θεότης**.]\*

**θειώδης**, -ες, (fr. **θεῖον** brimstone [q. v.]), *of brimstone, sulphurous*: Rev. ix. 17; a later Grk. word; cf. Lob. ad Phryn. p. 228; [Soph. Lex. s. v.].\*

**θέλημα**, -τος, τὸ, (θέλω), a word purely bibl. and eccl. [yet found in Aristot. de plant. 1, 1 p. 815<sup>b</sup>, 21]; Sept. for **ῥῥη** and **ῥῥῥ**; *will*, i. e. **a. what one wishes or has determined shall be done**, [i. e. objectively, *thing willed*]: Lk. xii. 47; Jn. v. 30; 1 Co. vii. 37; 1 Th. v. 18; 2 Tim. ii. 26; Heb. x. 10; Rev. iv. 11; **θέλημα τοῦ θεοῦ** is used — of the purpose of God to bless mankind through Christ, Acts xxii. 14; Eph. i. 9; Col. i. 9; of what God wishes to be done by us, Ro. xii. 2; Col. iv. 12 [W. 111 (105)]; 1 Pet. iv. 2; and simply τὸ **θέλημα**, Ro. ii. 18 [W. 594 (553)] (Sir. xliii. 16 (17), [but here the better txt. now adds αὐτοῦ, see *Fritzsche*; in patrist. Grk., however, **θέλημα** is so used even without the art.; cf. Ignat. ad Rom. 1, 1; ad Eph. 20, 1, etc.]); **τοῦ κυρίου**, Eph. v. 17; plur. *commands, precepts*: [Mk. xii. 35 WH mrg.; Acts xiii. 22. (Ps. cii. (ciii.) 7; 2 Macc. i. 3); **ἐστὶ τὸ θέλημα τίνος**, foll. by ἵνα, Jn. vi. 39 sq.; 1 Co. xvi. 12, cf. Mt. xviii. 14; foll. by inf., 1 Pet. ii. 15; by acc. with inf., 1 Th. iv. 3. [Cf. B. 237 (204); 240 (207); W. § 44, 8.] **b. i. q. τὸ θέλειν**, [i. e. the abstract act of *willing*, the subjective] *will, choice*: 1 Pet. iii. 17 [cf. W. 604 (562)]; 2 Pet. i. 21; **ποιεῖν τ. θέλ. τίνος** (esp. of God), Mt. vii. 21; xii. 50; xxi. 31; Mk. iii. 35 [here WH mrg. the plur., see above]; Jn. iv. 34; vi. 38; vii. 17; ix. 31; Eph. vi. 6; Heb. x. 7, 9, 36; xiii. 21; 1 Jn. ii. 17; τὸ **θέλ.** (L T Tr WH **βούλημα**) **τίνος κατεργάζεσθαι**, 1 Pet. iv. 3; **γίνεται τὸ θέλ. τίνος**, Mt. vi. 10; xxvi. 42; Lk. xi. 2 L R; xxii. 42; Acts xxi. 14; ἡ **βουλὴ τοῦ θελήματος**, Eph. i. 11; ἡ **εὐδοκία τοῦ θελ.** *ib.* 5; **ἐν τῷ θελ. τοῦ θεοῦ**, if God will, Ro. i. 10; διὰ **θελήματος θεοῦ**, Ro. xv. 32; 1 Co. i. 1; 2 Co. i. 1; viii. 5; Eph. i. 1; Col. i. 1; 2 Tim. i. 1; **κατὰ τὸ θέλ. τοῦ θεοῦ**, Gal. i. 4; [1 Pet. iv. 19]; 1 Jn. v. 14. **i. q. pleasure**: Lk. xxiii. 25; **i. q. inclination, desire**: **σαρκός**, ἀνδρός, Jn. i. 13; plur. Eph. ii. 3. [SYN. see **θέλω**, fin.]\*

**θέλησις**, -εως, ἡ, (θέλω), *i. q. τὸ θέλειν, a willing, will*: Heb. ii. 4. (Ezek. xviii. 23; 2 Chr. xv. 15; Prov. viii. 35; Sap. xvi. 25; [Tob. xii. 18]; 2 Macc. xii. 16; 3 Macc. ii. 26; [plur. in] Melissa epist. ad Char. p. 62 Orell.; acc. to Pollux [l. 5 c. 47] a vulgarism (ιδιωτικόν); [cf. Lob. ad Phryn. p. 353].)\*

**θέλω** (only in this form in the N. T.; in Grk. auth. also **ἐθέλω** [Veitch s. v.; Lob. ad Phryn. p. 7; B. 57 (49)]); impf. **ἤθελον**; [fut. 3 pers. sing. **θελήσει**, Rev. xi. 5 WH mrg.]; 1 aor. **ἤθελον**; (derived apparently fr. **ἐλείν** with a fuller aspiration, so that it means prop. to seize with the mind; but Curtius p. 726, ed. 5, regards its root as uncertain [he inclines, however, to the view of Pott, Fick, Vaniček and others, which connects it with a root meaning *to hold to*]); Sept. for **חַזַּק** and **רָצַח**; **TO WILL, (have in mind,) intend**; i. e. **1. to be resolved or determined, to purpose**: absol., **ὁ θέλων**, Ro. ix. 16; **τοῦ θεοῦ θέλοντος** if God will, Acts xviii. 21; **ἐὰν ὁ κύριος θελήσῃ** (in Attic **ἐὰν θεὸς θέλῃ**, ἦν οἱ θεοὶ θέλωσιν [cf. Lob. u. s.]), 1 Co. iv. 19; Jas. iv. 15; **καθὼς ἤθελον**, 1 Co. xii. 18; xv. 38; **τί**, Ro. vii. 15 sq. 19 sq.; 1 Co. vii. 36; Gal. v. 17; with the aorist inf., Mt. xx. 14; xxvi. 15; Jn. vi. 21 (where the meaning is, they were willing to receive him into the ship, but that was unnecessary, because unexpectedly the ship was nearing the land; cf. Lücke, B-Crusius, Ewald, [Godet], al. ad loc.; W. § 54, 4; [B. 375 (321)]); Jn. vii. 44; Acts xxv. 9; Col. i. 27; 1 Th. ii. 18; Rev. xi. 5, etc.; with the present inf., Lk. x. 29 R G; Jn. vi. 67; vii. 17; viii. 44; Acts xxiv. 6 [Rec.]; Ro. vii. 21; Gal. iv. 9 [here T Tr txt. WH txt. 1 aor. inf.]; with an inf. suggested by the context, Jn. v. 21 (οὓς **θέλει**, sc. **ζωοποιῆσαι**); Mt. viii. 2; Mk. iii. 13; vi. 22; Ro. ix. 18; Rev. xi. 6, etc. **οὐ θέλω** *to be unwilling*: with the aorist inf., Mt. ii. 18; xv. 32; xxii. 3; Mk. vi. 26; Lk. xv. 28; Jn. v. 40; Acts vii. 39; 1 Co. xvi. 7; Rev. ii. 21 [not Rec.], etc.; with the present inf., Jn. vii. 1; Acts xiv. 13; xvii. 18; 2 Th. iii. 10, etc.; with the inf. om. and to be gathered fr. the context, Mt. xviii. 30; xxi. 29; Lk. xviii. 4, etc.; **θέλω** and **οὐ θέλω** foll. by the acc. with inf., Lk. i. 62; 1 Co. x. 20; on the Pauline phrase **οὐ θέλω ὑμᾶς ἀγνοεῖν**, see *ἀγνοέω*, a.; corresponding to **θέλω ὑμᾶς εἰδέναι**, 1 Co. xi. 3; Col. ii. 1. **θέλειν**, used of a purpose or resolution, is contrasted with the carrying out of the purpose into act: opp. **to ποιεῖν, πράσσειν**, Ro. vii. 15, 19; 2 Co. viii. 10 sq. (on which latter pass. cf. De Wette and Meyer; W. § 61, 7 b.); **to ἐνεργεῖν**, Phil. ii. 13, cf. Mk. vi. 19; Jn. vii. 44. One is said also **θέλειν** that which he is on the point of doing: Mk. vi. 48; Jn. i. 43 (44); and it is used thus also of things that tend or point to some conclusion [cf. W. § 42, 1 b.; B. 254 (219)]: Acts ii. 12; xvii. 20. **λανθάνει αὐτοὺς τοῦτο θέλοντας** this (viz. what follows, **ὅτι** etc.) escapes them of their own will, i. e. they are purposely, *wilfully*, ignorant, 2 Pet. iii. 5, where others interpret as follows: this (viz. what has been said previously) desiring (i. e. holding as their opinion [for exx. of this sense see *Soph. Lex.* s. v. 4]), they are ignorant etc.; but cf. De Wette ad loc. and W. § 54, 4 note; [B. § 150, 8 Rem.]. **τὰς**



ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέLETE ποιεῖν it is your purpose to fulfil the lusts of your father, i. e. ye are actuated by him of your own free knowledge and choice, Jn. viii. 44 [W. u. s.; B. 375 (321)]. 2. i. q. to desire, to wish: τί, Mt. xx. 21; Mk. xiv. 36; Lk. v. 39 [but WH in br.]; Jn. xv. 7; 1 Co. iv. 21; 2 Co. xi. 12; foll. by the aorist inf., Mt. v. 40; xii. 38; xvi. 25; xix. 17; Mk. x. 43 sq.; Lk. viii. 20; xxiii. 8; Jn. v. 6, 35 (ye were desirous of rejoicing); xii. 21; Gal. iii. 2; Jas. ii. 20; 1 Pet. iii. 10; foll. by the present inf., Jn. ix. 27; Gal. iv. 20 (ἤθελον I could wish, on which impf. see εἶχομαι, 2); the inf. is wanting and to be supplied fr. the neighboring verb, Mt. xvii. 12; xxvii. 15; Mk. ix. 13; Jn. xxi. 18; foll. by the acc. and inf., Mk. vii. 24; Lk. i. 62; Jn. xxi. 22 sq.; Ro. xvi. 19; 1 Co. vii. 7, 32; xiv. 5; Gal. vi. 13; οὐ θέλω to be unwilling, (desire not): foll. by the aor. inf., Mt. xxiii. 4; Lk. xix. 14, 27; 1 Co. x. 20; foll. by ἴνα, Mt. vii. 12; Mk. vi. 25; ix. 30; x. 35; Lk. vi. 31; Jn. xvii. 24; cf. W. § 44, 8 b.; [B. § 139, 46]; foll. by the delib. subj. (aor.): θέλεις συλλέξωμεν αὐτά (cf. the Germ. willst du, sollen wir zusammenlesen? [Goodwin § 88]), Mt. xiii. 28; add, Mt. xx. 32 [where L br. adds ἴνα]; xxvi. 17; xxvii. 17, 21; Mk. x. 51; xiv. 12; xv. 9, 12 [Tr br. θέλ.]; Lk. ix. 54; xviii. 41; xxii. 9, (cf. W. § 41 a. 4 b.; B. § 139, 2); foll. by εἰ, Lk. xii. 49 (see εἰ, I. 4); foll. by ᾗ, to prefer, 1 Co. xiv. 19 (see ᾗ, 3 d.). 3. i. q. to love; foll. by an inf., to like to do a thing, be fond of doing: Mk. xii. 38; Lk. xx. 46; cf. W. § 54, 4; [B. § 150, 8]. 4. in imitation of the Hebr. גָּדַל, to take delight, have pleasure [opp. by B. § 150, 8 Rem.; cf. W. § 33, a.; but see exx. below]: ἔν τινι, in a thing, Col. ii. 18 (ἐν καλῶ, to delight in goodness, Test. xii. Patr. p. 688 [test. Ash. 1; (cf. εἰς ζωὴν, p. 635, test. Zeb. 3); Ps. cxi. (cxii.) 1; cxlvi. (cxlvii.) 10]; ἔν τινι, dat. of the pers., 1 S. xviii. 22; 2 S. xv. 26; [1 K. x. 9]; 2 Chr. ix. 8; for ᾧ πᾶ, 1 Chr. xxviii. 4). τινά, to love one: Mt. xxvii. 43 (Ps. xxi. (xxii.) 9; [xviii. (xviii.) 20; xl. (xli.) 12]; Ezek. xviii. 32, cf. 23; Tob. xiii. 6; opp. to μισεῖν, Ignat. ad Rom. 8, 3; θεληθῆναι is used of those who find favor, ibid. 8, 1). τί, Mt. ix. 13 and xii. 7, (fr. Hos. vi. 6); Heb. x. 5, 8, (fr. Ps. xxxix. (xl.) 7). As respects the distinction between βούλομαι and θέλω, the former seems to designate the will which follows deliberation, the latter the will which proceeds from inclination. This appears not only from Mt. i. 19, but also from the fact that the Sept. express the idea of *pleasure, delight*, by the verb θέλειν (see just above). The reverse of this distinction is laid down by Bttm. Lexil. i. p. 26 [Eng. trans. p. 194]; Delitzsch on Heb. vi. 17. Acc. to Tittmann (Syn. i. p. 124) θέλειν denotes mere volition, βούλεσθαι inclination; [cf. Whiston on Dem. 9, 5; 124, 13].

[Philip Buttman's statement of the distinction between the two words is quoted with approval by Schmidt (Syn. iii. ch. 146), who adduces in confirmation (besides many exx.) the assumed relationship between β. and *Feleps, ἐλπίς*; the use of θ. in the sense of 'resolve' in such passages as Thuc. 5, 9; of θέλων i. q. ἡδέως in the poets; of β. as parallel to ἐπιθυμεῖν in Dem. 29, 45, etc.; and pass. in which the two words occur together and β. is apparently equiv. to 'wish'

while θ. stands for 'will,' as Xen. an. 4, 4, 5; Eur. Alc. 281, etc., etc. At the same time it must be confessed that scholars are far from harmonious on the subject. Many agree with Prof. Grimm that θ. gives prominence to the emotive element, β. to the rational and volitive; that θ. signifies the choice, while β. marks the choice as *deliberate and intelligent*; yet they acknowledge that the words are sometimes used indiscriminately, and esp. that θ. as the less sharply defined term is put where β. would be proper; see Ellendt, Lex. Soph.; Pape, Handwörterb.; Seiler, Wörterb. d. Hom., s. v. βούλομαι; Suhle und Schneidewin, Handwörterb.; Crosby, Lex. to Xen. an., s. v. θέλω; (Arnold's) Pillon, Grk. Syn. § 129; Webster, Synt. and Syn. of the Grk. Test. p. 197; Wilke, Clavis N. T., ed. 2, ii. 603; Schleusner, N. T. Lex. s. v. βούλ.; Munthe, Observv. phil. in N. T. ex Diod. Sic. etc. p. 3; Valckenaer, Scholia etc. ii. 23; Westermann on Dem. 20, 111; the commentators generally on Mt. as above; Bp. Lightf. on Philem. 13, 14; Riddle in Schaff's Lange on Eph. p. 42; this seems to be roughly intended by Ammonius also: βούλεσθαι μὲν ἐπὶ μόνον λεκτέον τοῦ λογικοῦ· τὸ δὲ θέλειν καὶ ἐπὶ ἀλόγου ζώου; (and Eustath. on Iliad 1, 112, p. 61, 2, says οὐχ' ἀπλῶς θέλω, ἀλλὰ βούλομαι, ὅπερ ἐπὶ τῶν τοῦ θέλειν ἐστίν). On the other hand, L. and S. (s. v. θέλω); Passow ed. 5; Rost, Wörterb. ed. 4; Schenkl, Schulwörterb.; Donaldson, Crat. § 463 sq.; Wahl, Clav. Apocr., s. v. βούλ.; Cremer s. vv. βούλομαι and θέλω; esp. Stallb. on Plato's de repub. 4, 13 p. 437 b., (cf. too Cope on Aristot. rhet. 2, 19, 19); Franke on Dem. 1, 1, substantially reverse the distinction, as does Ellicott on 1 Tim. v. 14; Wordsworth on 1 Th. ii. 18. Although the latter opinion may seem to be favored by that view of the derivation of the words which allies βούλ. with voluptas (Curtius § 659, cf. p. 726), and makes θέλ. signify 'to hold to something,' 'form a fixed resolve' (see above, ad init.), yet the predominant usage of the N. T. will be evident to one who looks out the pass. referred to above (Fritzsche's explanation of Mt. i. 19 is hardly natural); to which may be added such as Mt. ii. 18; ix. 13; xii. 38; xv. 28; xvii. 4 (xx. 21, 32); xxvi. 15, 39 (cf. Lk. xxii. 42); Mk. vi. 19; vii. 24; ix. 30; x. 35; xii. 38; xv. 9 (cf. Jn. xviii. 39), 15 (where R. V. wishing is questionable; cf. Lk. xiii. 20); Lk. x. 24; xv. 28; xvi. 26; Jn. v. 6; vi. 11; xii. 21; Acts x. 10; xviii. 15; Ro. vii. 19 (cf. 15, its opp. to μισῶ, and indeed the use of θέλω throughout this chapter); 1 Co. vii. 36, 39; xiv. 35; Eph. i. 11; 2 Th. iii. 10, etc. Such passages as 1 Tim. ii. 4; 2 Pet. iii. 9 will be ranged now on one side, now on the other; cf. 1 Co. xii. 11, 18. θέλω occurs in the N. T. about five times as often as βούλομαι (on the relative use of the words in classic writers see Tycho Mommsen in Rutherford, New Phryn. p. 415 sq.). The usage of the Sept. (beyond the particular specified by Prof. Grimm) seems to afford little light; see e. g. Gen. xxiv. 5, 8; Deut. xxv. 7; Ps. xxxix. (xl.) 7, 9, etc. In modern Greek θέλω seems to have nearly driven βούλομαι out of use; on θέλω as an auxiliary cf. Jebb in Vincent and Dickson's Handbook, App. §§ 60, 64. For exx. of the associated use of the words in classic Grk., see Steph. Thesaur. s. v. βούλομαι p. 366 d.; Bp. Lightf., Cremer, and esp. Schmidt, as above.]

θεμέλιος, -ον, (θέμα [i. e. thing laid down]), laid down as a foundation, belonging to a foundation, (Diod. 5, 66; θεμέλιοι λίθοι, Arstph. av. 1137); generally as a subst., ὁ θεμέλιος [sc. λίθος] (1 Co. iii. 11 sq.; 2 Tim. ii. 19; Rev. xxi. 19), and τὸ θεμέλιον (rarely so in Grk. writ., as [Aristot. phys. aenscult. 2, 9 p. 200, 4]; Paus. 8, 32, 1; [al.]), the foundation (of a building, wall, city): prop., Lk. vi.



49; *τιθέναι θεμέλιον*, Lk. vi. 48; xiv. 29; plur. *οἱ θεμέλιοι* (chiefly so in Grk. writ.), Heb. xi. 10; Rev. xxi. 14, 19; neut. *τὸ θεμ.* Acts xvi. 26 (and often in the Sept.); metaph. the foundations, beginnings, first principles, of an institution or system of truth: 1 Co. iii. 10, 12; the rudiments, first principles, of Christian life and knowledge, Heb. vi. 1 (*μετανοίας* gen. of apposition [W. 531 (494)]); a course of instruction begun by a teacher, Ro. xv. 20; Christ is called *θεμέλι.* i. e. faith in him, which is like a foundation laid in the soul on which is built up the fuller and richer knowledge of saving truth, 1 Co. iii. 11; *τῶν ἀποστόλων* (gen. of appos., on account of what follows: *ὄντος . . . Χριστοῦ*, [al. say gen. of origin, see *ἐποικοδομέω*; cf. W. § 30, 1; Meyer or Ellicott ad loc.]), of the apostles as preachers of salvation, upon which foundation the Christian church has been built, Eph. ii. 20; a solid and stable spiritual possession, on which resting as on a foundation they may strive to lay hold on eternal life, 1 Tim. vi. 19; the church is apparently called *θεμ.* as the foundation of the 'city of God,' 2 Tim. ii. 19, cf. 20 and 1 Tim. iii. 15. (Sept. several times also for *ἱερὸς*, a palace, Is. xxv. 2; Jer. vi. 5; Amos i. 4, etc.)\*

*θεμελιῶ*: fut. *θεμελιώσω*; 1 aor. *ἐθεμελίωσα*; Pass., pf. ptp. *τεθεμελιωμένος*; plupf. 3 pers. sing. *τεθεμελίωτο* (Mt. vii. 25; Lk. vi. 48 R G; without augm. cf. W. § 12, 9; [B. 33 (29); *Tdf.* Proleg. p. 121]); Sept. for *ἵδω*; [fr. Xen. down]; *to lay the foundation, to found*: prop., *τὴν γῆν*, Heb. i. 10 (Ps. ci. (cii.) 26; Prov. iii. 19; Is. xlviii. 13, al.); *τὸ ἐπὶ τῇ*, Mt. vii. 25; Lk. vi. 48. metaph. (Diod. 11, 68; 15, 1) *to make stable, establish*, [A. V. ground]: of the soul, [1 aor. opt. 3 pers. sing.] 1 Pet. v. 10 [Rec.; but T, Tr mrg. in br., the fut.]; pass., Eph. iii. 17 (18); Col. i. 23.\*

*θεο-διδάκτος*, -ον, (*θεός* and *διδάκτος*), *taught of God*: 1 Th. iv. 9. ([Barn. ep. 21, 6 (cf. Harnack's note)]; eccles. writ.)\*

*θεο-λόγος*, -ον, *ὁ*, (*θεός* and *λέγω*), in Grk. writ. [fr. Aristot. on] *one who speaks (treats) of the gods and divine things, versed in sacred science*; (*Grossmann*, *Quaestiones Philoneae*, i. p. 8, shows that the word is used also by Philo, esp. of Moses [cf. de praem. et poen. § 9]). This title is given to John in the inscription of the Apocalypse, acc. to the Rec. text, apparently as the *publisher and interpreter of divine oracles*, just as Lucian styles the same person *θεολόγος* in Alex. 19 that he calls *προφήτης* in c. 22. The common opinion is that John was called *θεολόγος* in the same sense in which the term was used of Gregory of Nazianzus, viz. because he taught the *θεότης* of the λόγος. But then the wonder is, why the copyists did not prefer to apply the epithet to him in the title of the Gospel.\*

*θεομαχέω*, -ῶ; (*θεομάχος*); *to fight against God*: Acts xxiii. 9 Rec. (Eur., Xen., Diod., al.; 2 Macc. vii. 19.)\*

*θεομάχος*, -ον, *ὁ*, (*θεός* and *μάχομαι*), *fighting against God, resisting God*: Acts v. 39. (Symm., Job xxvi. 5; Prov. ix. 18; xxi. 16; Heracl. Pont. alleg. Homer. 1; Leian. Jup. tr. 45.)\*

*θεόπνευστος*, -ον, (*θεός* and *πνέω*), *inspired by God*: *γραφῇ*, i. e. the contents of Scripture, 2 Tim. iii. 16 [see *pās*, L. 1 c.]; *σοφίῃ*, [pseudo-] Phocyl. 121; *ὄνειροι*, Plut. de plac. phil. 5, 2, 3 p. 904 f.; [Orac. Sibyll. 5, 406 (cf. 308); Nonn. paraphr. ev. Ioan. 1, 99]. (*ἐμπνευστος* also is used passively, but *ἀπνευστος*, *εὐπνευστος*, *πυρίπνευστος*, [*δυοδιάπνευστος*], actively, [and *δυσανάπνευστος* appar. either act. or pass.; cf. W. 96 (92) note].)\*

*θεός*, -οῦ, *ὁ* and *ἡ*, voc. *θεέ*, once in the N. T., Mt. xxvii. 46; besides in Deut. iii. 24; Judg. [xvi. 28;] xxi. 3; [2 S. vii. 25; Is. xxxviii. 20]; Sir. xxiii. 4; Sap. ix. 1; 3 Macc. vi. 3; 4 Macc. vi. 27; Act. Thom. 44 sq. 57; Eus. h. e. 2, 23, 16; [5, 20, 7; vit. Const. 2, 55, 1. 59]; cf. W. § 8, 2 c.; [B. 12 (11)]; [(on the eight or more proposed derivations see Vaniček p. 386, who follows Curtius (after Döderlein) p. 513 sqq. in connecting it with a root meaning to supplicate, implore; hence *the implored*; per contra cf. *Max Müller*, *Chips* etc. iv. 227 sq.; L. and S. s. v. fin.); [fr. Hom. down]; Sept. for *ἄς*, *ἡ* and *ἡ*; a god, a goddess; 1. a general appellation of *deities* or *divinities*: Acts xxviii. 6; 1 Co. viii. 4; 2 Th. ii. 4; once *ἡ θεός*, Acts xix. 37 G L T Tr WH; *θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου*, Acts xii. 22; *ἀνθρώπος ὃν ποιεῖς σεαυτὸν θεόν*, Jn. x. 33; plur., of the gods of the Gentiles: Acts xiv. 11; xix. 26; *λεγόμενοι θεοί*, 1 Co. viii. 5; *οἱ φύσει μὴ ὄντες θεοί*, Gal. iv. 8; *τοῦ θεοῦ Ῥεφάν* [q. v.], Acts vii. 43; of angels: *εἰς θεοὺ πολλοί*, 1 Co. viii. 5 (on which cf. Philo de somn. i. § 39 *ὁ μὲν ἀληθεῖα θεὸς εἰς ἔστιν, οἱ δ' ἐν καταχρήσει λεγόμενοι πλείους*). [On the use of the sing. *θεός* (and Lat. *deus*) as a generic term by (later) heathen writ., see *Norton*, *Genuinen* of the Gosp. 2d ed. iii. addit. note D; cf. Dr. Ezra Abbot in Chris. Exam. for Nov. 1848, p. 389 sqq.; *Huidekoper*, *Judaism at Rome*, ch. i. § ii.; see *Bib. Sacr.* for July 1856, p. 666 sq., and for addit. exx. *Nägelsbach*, *Homer. Theol.* p. 129; also his *Nachhomerische Theol.* p. 139 sq.; *Stephanus*, *Thes. s. v.*; and reff. (by Prof. Abbot) in *Journ. Soc. Bibl. Lit.* and *Exeg.* i. p. 120 note.] 2. Whether Christ is called *God* must be determined from Jn. i. 1; xx. 28; 1 Jn. v. 20; Ro. ix. 5; Tit. ii. 13; Heb. i. 8 sq., etc.; the matter is still in dispute among theologians; cf. *Grimm*, *Institutio theologiae dogmaticae*, ed. 2, p. 228 sqq. [and the discussion (on Ro. ix. 5) by Professors Dwight and Abbot in *Journ. Soc. Bib. Lit.* etc. u. s., esp. pp. 42 sqq. 113 sqq.]. 3. spoken of the *only and true God*: with the article, Mt. iii. 9; Mk. xiii. 19; Lk. ii. 13; Acts ii. 11, and very often; with prepositions: *ἐκ τοῦ θ.* Jn. viii. 42, 47 and often in John's writ.; *ὑπὸ τοῦ θ.* Lk. i. 26 [T Tr WH ἀπό]; Acts xxvi. 6; *παρὰ τοῦ θ.* Jn. viii. 40; ix. 16 [L T Tr WH here om. art.]; *παρὰ τῷ θ.* Ro. ii. 13 [Tr txt. om. and L WH Tr mrg. br. the art.]; ix. 14; *ἐν τῷ θ.* Col. iii. 3; *ἐπὶ τῷ θ.* Lk. i. 47; *εἰς τὸν θ.* Acts xxiv. 15 [Tdf. πρὸς]; *ἐπὶ τὸν θ.* Acts xv. 19; xxvi. 18, 20; *πρὸς τὸν θ.* Jn. i. 2; Acts xxiv. [15 Tdf.], 16, and many other exx. without the article: Mt. vi. 24; Lk. iii. 2; xx. 38; Ro. viii. 8, 33; 2 Co. i. 21; v. 19; vi. 7; 1 Th. ii. 5, etc.; with prepositions: *ἀπὸ θεοῦ*, Jn. iii. 2; xvi. 30; Ro. xiii. 1 [L T Tr WH ὑπό]; *παρὰ θεοῦ*, Jn. i. 6;



ἐκ θεοῦ, Acts v. 39; 2 Co. v. 1; Phil. iii. 9; παρὰ θεῷ, 2 Th. i. 6; 1 Pet. ii. 4; κατὰ θεόν, Ro. viii. 27; 2 Co. vii. 3 sq.; cf. W. § 19 s. v. ὁ θεός τινος (gen. of pers.), the (guardian) *God of any one*, blessing and protecting him: Mt. xxii. 32; Mk. xii. 26 sq. [29 WH mrg. (see below)]; Lk. xx. 37; Jn. xx. 17; Acts iii. 13; xiii. 17; 2 Co. vi. 16; Heb. xi. 16; Rev. xxi. 3 [without ὁ; but G T Tr WH txt. om. the phrase]; ὁ θεός μου, i. q. οὐ εἰμί, ᾧ καὶ λατρεύω (Acts xxvii. 23): Ro. i. 8; 1 Co. i. 4 [Tr mrg. br. the gen.]; 2 Co. xii. 21; Phil. i. 3; iv. 19; Philem. 4; κύριος ὁ θεός σου, ἡμῶν, αὐτῶν (in imit. of Hebr. יְהוָה אֱלֹהֵינוּ, אֱלֹהֵיכֶם, אֱלֹהֵיהֶם, אֱלֹהֵיהֶם): Mt. iv. 7; xxii. 37; Mk. xii. 29 [see above]; Lk. iv. 8, 12; x. 27; Acts ii. 39; cf. Thilo, Cod. apocr. Nov. Test. p. 169; [and Bp. Lghtft. as quoted s. v. κύριος, c. a. fin.]; ὁ θεός κ. πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: Ro. xv. 6; 2 Co. i. 3; xi. 31 [L T Tr WH om. ἡμ. and Xp.]; Eph. i. 3; Col. i. 3 [L WH om. καί]; 1 Pet. i. 3; in which combination of words the gen. depends on ὁ θεός as well as on πατήρ, cf. Fritzsche on Rom. iii. p. 232 sq.; [Oltremare on Ro. l. c.; Bp. Lghtft. on Gal. i. 4; but some would restrict it to the latter; cf. e. g. Meyer on Ro. l. c., Eph. l. c.; Ellie. on Gal. l. c., Eph. l. c.]; ὁ θεός τοῦ κυρ. ἡμ. Ἰησ. Χρ. Eph. i. 17; ὁ θεός κ. πατήρ ἡμῶν, Gal. i. 4; Phil. iv. 20; 1 Th. i. 3; iii. 11, 13; θεός ὁ πατήρ, 1 Co. viii. 6; ὁ θεός κ. πατήρ, 1 Co. xv. 24; Eph. v. 20; Jas. i. 27; iii. 9 [Rec.; al. κύριος κ. π.]; ἀπὸ θεοῦ πατρὸς ἡμῶν, Ro. i. 7; 1 Co. i. 3; 2 Co. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2; 2 Th. i. 2; 1 Tim. i. 2 [Rec., al. om. ἡμ.]; Philem. 3; [ὁ θεός πατήρ, Col. iii. 17 L T Tr WH (cf. Bp. Lghtft. ad loc.); elsewhere without the art. as] θεοῦ πατρός (in which phrase the two words have blended as it were into one, equiv. to a prop. name, Germ. *Gottwater* [A. V. *God the Father*]): Phil. ii. 11; 1 Pet. i. 2; ἀπὸ θεοῦ πατρός, Gal. i. 3; Eph. vi. 23; 2 Tim. i. 2; Tit. i. 4; παρὰ θεοῦ πατρός, 2 Pet. i. 17; 2 Jn. 3; cf. Wieseler, Com. üb. d. Brief a. d. Galat. p. 10 sqq. ὁ θεός w. gen. of the thing of which God is the author [cf. W. § 30, 1]: τῆς ὑπομονῆς κ. τῆς παρακλήσεως, Ro. xv. 5; τῆς ἐλπίδος, ib. 13; τῆς εἰρήνης, 33; 1 Th. v. 23; τῆς παρακλήσεως, 2 Co. i. 3. τὰ τοῦ θεοῦ, the things of God, i. e. α. his counsels, 1 Co. ii. 11. β. his interests, Mt. xvi. 23; Mk. viii. 33. γ. things due to God, Mt. xxii. 21; Mk. xii. 17; Lk. x. 25. τὰ πρὸς τὸν θεόν, things respecting, pertaining to, God, — contextually i. q. the sacrificial business of the priest, Ro. xv. 17; Heb. ii. 17; v. 1; cf. Xen. rep. Lac. 13, 11; Fritzsche on Rom. iii. p. 262 sq. Nom. ὁ θεός for the voc.: Mk. xv. 34; Lk. xviii. 11, 13; Jn. xx. 28; Acts iv. 24 [R G; Heb. i. 8?]; x. 7; cf. W. § 29, 2; [B. 140 (123)]. τῷ θεῷ, God being judge [cf. W. § 31, 4 a.; 248 (232 sq.); B. § 133, 14]: after δυνατός, 2 Co. x. 4; after ἀστέιος, Acts vii. 20, (after ἀμειπτος, Sap. x. 5; after μέγας, Jon. iii. 3; see ἀστέιος, 2). For the expressions ἄνθρωπος θεοῦ, δύναμις θεοῦ, υἱὸς θεοῦ, etc., θεός τῆς ἐλπίδος etc., ὁ ζῶν θεός etc., see under ἄνθρωπος θς, δύναμις α., υἱὸς τοῦ θεοῦ, ἐλπίς 2, ζῶν I. 1, etc. 4. θεός is used of whatever can in any respect be likened to God, or resembles him in any way: Hebraistically i. q. *God's representative or vicegerent*, of magistrates and

judges, Jn. x. 34 sq. after Ps. lxxxi. (lxxxii.) 6, (of the wise man, Philo de mut. nom. § 22; quod omn. prob. lib. § 7; [ὁ σοφὸς λέγεται θεὸς τοῦ ἀφρονος . . . θεὸς πρὸς φαντασίαν κ. δόκσιν, quod det. pot. insid. § 44]; πατήρ κ. μήτηρ ἐμφανείς εἰσι θεοί, μιμούμενοι τὸν ἀγέννητον ἐν τῷ ζωοπλαστεῖν, de decal. § 23; ὠνομάσθη (i. e. Moses) ὅλου τοῦ ἔθνους θεός κ. βασιλεύς, de vita Moys. i. § 28; [de migr. Abr. § 15; de alleg. leg. i. § 13]); of the devil, ὁ θεός τοῦ αἰῶνος τούτου (see αἰών, 3), 2 Co. iv. 4; the pers. or thing to which one is wholly devoted, for which alone he lives, e. g. ἡ κοιλία, Phil. iii. 19.

θεοσέβεια, -ας, ἡ, (θεοσεβής), reverence towards God, godliness: 1 Tim. ii. 10. (Xen. an. 2, 6, 26; Plat. epin. p. 985 d.; Sept. Gen. xx. 11; Job xxviii. 28; Bar. v. 4; Sir. i. 25 (22); 4 Macc. i. 9 (Fritz.); vii. 6, 22 (var.).)\*

θεοσεβής, -ές, (θεός and σέβομαι), worshipping God, pious: Jn. ix. 31. (Sept.; Soph., Eur., Arstph., Xen., Plat., al.; [cf. Trench § xlvi.]).\*

θεοστυγής, -ές, (θεός and στυγέω; cf. θεομισής, θεομυσής, and the subst. θεοστυγία, omitted in the lexx., Clem. Rom. 1 Cor. 35, 5), hateful to God, exceptionally impious and wicked; (Vulg. *deo odibilis*): Ro. i. 30 (Eur. Troad. 1213 and Cyclop. 396, 602; joined with ἄδικοι in Clem. hom. 1, 12, where just before occurs ὁ θεὸν μισοῦντες). Cf. the full discussion of the word by Fritzsche, Com. on Rom. i. p. 84 sqq.; [and see W. 53 sq. (53)].\*

θεότης, -ητος, ἡ, (deitas, Tertull., Augustine [de civ. Dei 7, 1]), deity i. e. the state of being God, *Godhead*: Col. ii. 9. (Leian. Icar. 9; Plut. de defect. orac. 10 p. 415 c.)\*

[ΣΥΝ. θεότης, θειότης: θεότης. deity differs from θειότης. divinity, as essence differs from quality or attribute; cf. Trench § ii.; Bp. Lghtft. or Mey. on Col. l. c.; Fritzsche on Ro. i. 20.]

Θεόφιλος, -ου, (θεός and φίλος), *Theophilus*, a Christian to whom Luke inscribed his Gospel and Acts of the Apostles: Lk. i. 3; Acts i. 1. The conjectures concerning his family, rank, nationality, are reviewed by (among others) Win. RWB. s. v.; Bleek on Lk. i. 3; [B. D. s. v.]; see also under κράτιστος.\*

θεραπεία, -ας, ἡ, (θεραπέω); 1. service, rendered by any one to another. 2. spec. medical service, curing, healing: Lk. ix. 11; Rev. xxii. 2, ([Hippocr.], Plat., Isocr., Polyb.). 3. by meton. household, i. e. body of attendants, servants, domestics: Mt. xxiv. 45 R G; Lk. xii. 42, (and often so in Grk. writ.; cf. Lob. ad Phryn. p. 469; for טַרְבִּיךָ, Gen. xlv. 16).\*

θεραπέω; impf. ἐθεράπεον; fut. θεραπεύσω; 1 aor. ἐθεράπευσα; Pass., pres. θεραπεύομαι; impf. ἐθεραπεύομην; pf. ptc. τεθεραπευμένος; 1 aor. ἐθεραπεύην; (θεράψ, i. q. θέρᾱπω); fr. Hom. down; 1. to serve, do service: τινά, to one; pass. θεραπ. ὑπὸ τινος, Acts xvii. 25. 2. to heal, cure, restore to health: Mt. xii. 10; Mk. vi. 5; Lk. vi. 7; ix. 6; xiii. 14; xiv. 3; τινά, Mt. iv. 24; viii. 7, 16, etc.; Mk. i. 34; iii. 10; Lk. iv. 23; x. 9; pass., Jn. v. 10; Acts iv. 14; v. 16, etc.; τινά ἀπό τινος, to cure one of any disease, Lk. vii. 21; pass., Lk. v. 15; viii. 2; θεραπεύειν νόσους, μαλακίαν: Mt. iv. 23; ix. 35; x. 1; Mk. iii. 15



[R G L, Tr mrg. in br.]; Lk. ix. 1; a wound, pass., Rev. xiii. 3, 12.

**θεράπων**, -οντος, *ός*, [perh. fr. a root to hold, have about one; cf. Eng. *retainer*; Vaniček p. 396; fr. Hom. down], Sept. for *עֲבָדָה*, an attendant, servant: of God, spoken of Moses discharging the duties committed to him by God, Heb. iii. 5 as in Num. xii. 7 sq.; Josh. i. 2; viii. 31, 33 (ix. 4, 6); Sap. x. 16. [SYN. see *διάκονος*.]\*

**θερίζω**; fut. *θερίσω* [B. 37 (32), cf. WH. App. p. 163 sq.]; 1 aor. *ἐθέρισα*; 1 aor. pass. *ἐθερίσθην*; (*θέρος*); Sept. for *רָצַץ*; [fr. Aeschyl., Hdt. down]; to reap, harvest; a. prop.: Mt. vi. 26; Lk. xii. 24; Jas. v. 4; [fig. Jn. iv. 36 (bis)]. b. in proverbial expressions about sowing and reaping: *ἄλλος . . . ὁ θερίζων*, one does the work, another gets the reward, Jn. iv. 37 sq. (where the meaning is 'ye hereafter, in winning over a far greater number of the Samaritans to the kingdom of God, will enjoy the fruits of the work which I have now commenced among them' [al. do not restrict the reference to converted Samaritans]); *θερίζων ὅπου οὐκ ἔσπειρας*, unjustly appropriating to thyself the fruits of others' labor, Mt. xxv. 24, 26; Lk. xix. 21 sq.; *ὁ ἐὰν . . . θερίσει*, as a man has acted (on earth) so (hereafter by God) will he be requited, either with reward or penalty, (his deeds will determine his doom), Gal. vi. 7 (a proverb: *ut sementem feceris, ita metes*, Cic. de orat. 2, 65; [σὺ δὲ ταῦτα αἰσχρῶς μὲν ἔσπειρας κακῶς δὲ ἐθέρισας, Aristot. rhet. 3, 3, 4; cf. Plato, Phaedr. 260 d.; see Meyer on Gal. i. c.]); *τί*, to receive a thing by way of reward or punishment: *τὰ σαρκικά*, 1 Co. ix. 11; *φθοράν, ζῶην αἰώνιον*, Gal. vi. 8; (*σπείρειν πυροῦς, θερίζειν ἀκάνθας*, Jer. xii. 13; *ὁ σπείρων φάβλα θερίσει κακά*, Prov. xxii. 8; *ἐὰν σπείρητε κακά, πᾶσαν ταραχὴν καὶ θλίψιν θερίσετε*, Test. xii. Patr. p. 576 [i. e. test. Levi § 13]); absol.: of the reward of well-doing, Gal. vi. 9; 2 Co. ix. 6. c. As the crops are cut down with the sickle, *θερίζειν* is fig. used for *to destroy, cut off*: Rev. xiv. 15; with the addition of *τὴν γῆν*, to remove the wicked inhabitants of the earth and deliver them up to destruction, ib. 16 [*τὴν Ἀσίαν*, Plut. reg. et. imper. apophthegm. (Antig. 1), p. 182 a.].\*

**θερισμός**, -οῦ, *ός*, (*θερίζω*), *harvest*: i. q. the act of reaping, Jn. iv. 35; fig. of the gathering of men into the kingdom of God, ibid. i. q. the time of reaping, i. e. fig. the time of final judgment, when the righteous are gathered into the kingdom of God and the wicked are delivered up to destruction, Mt. xiii. 30, 39; Mk. iv. 29. i. q. the crop to be reaped, i. e. fig. a multitude of men to be taught how to obtain salvation, Mt. ix. 37 sq.; Lk. x. 2; *ἐξηράνθη ὁ θερισμός*, the crops are ripe for the harvest, i. e. the time is come to destroy the wicked, Rev. xiv. 15. (Sept. for *רָצַץ*; rare in Grk. writ., as Xen. oec. 18, 3; Polyb. 5, 95, 5.)\*

**θεριστής**, -οῦ, *ός*, (*θερίζω*), a reaper: Mt. xiii. 30, 39. (Bel and the Dragon 33; Xen., Dem., Aristot., Plut., al.)\*

**θερμαίνω**: Mid., pres. *θερμαίνομαι*; impf. *ἐθερμαινόμην*; (*θερμός*); fr. Hom. down; to make warm, to heat; mid.

to warm one's self: Mk. xiv. 54, 67; Jn. xviii. 18, 25; Jas. ii. 16.\*

**θέρμη** (and *θέρμα*; cf. Lob. ad Phryn. p. 331, [Rutherford, New Phryn. p. 414]), -ης, *ή*, heat: Acts xxviii. 3. (Ecc. iv. 11; Job vi. 17; Ps. xviii. (xix.) 7; Thuc., Plat., Menand., al.)\*

**θέρος**, -ους, *τό*, (*θέρω* to heat), *summer*: Mt. xxiv. 32; Mk. xiii. 28; Lk. xxi. 30. (From Hom. down; Hebr. *קָץ*, Prov. vi. 8; Gen. viii. 22.)\*

**Θεσσαλονικεύς**, -έως, *ός*, a Thessalonian: Acts xx. 4; xxvii. 2; 1 Th. i. 1; 2 Th. i. 1.\*

**Θεσσαλονική**, -ης, *ή*, Thessalonica (now Salomiki), a celebrated and populous city, situated on the Thermaic Gulf, the capital of the second [(there were four; cf. Liv. xlv. 29)] division of Macedonia and the residence of a Roman governor and quaestor. It was anciently called *Therme*, but was rebuilt by Cassander, the son of Antipater, and called by its new name [which first appears in Polyb. 23, 11, 2] in honor of his wife Thessalonica, the sister of Alexander the Great; cf. Strabo 7, 330. Here Paul the apostle founded a Christian church: Acts xvii. 1, 11, 13; Phil. iv. 16; 2 Tim. iv. 10. [BB. DD. s. v.; Lewin, St. Paul, i. 225 sqq.]\*

**Θευδᾶς** [prob. contr. fr. *θεόδοπος*, W. 103 (97); esp. Bp. Lightfoot on Col. iv. 15; on its inflection cf. B. 20 (18)], *ός*, Theudas, an impostor who instigated a rebellion which came to a wretched end in the time of Augustus: Acts v. 36. Josephus (antt. 20, 5, 1) makes mention of one Theudas, a magician, who came into notice by pretending that he was a prophet and was destroyed when Cuspius Fadus governed Judæa in the time of Claudius. Accordingly many interpreters hold that there were two insurgents by the name of Theudas; while others, with far greater probability, suppose that the mention of Theudas is ascribed to Gamaliel by an anachronism on the part of Luke. On the different opinions of others cf. Meyer on Acts i. c.; Win. RWB. s. v.; Keim in Schenkel v. 510 sq.; [esp. Hackett in B. D. s. v.].\*

**θεωρέω**, -ῶ; impf. *ἐθεώρουν*; [fut. *θεωρήσω*, Jn. vii. 3 Tr WH]; 1 aor. *ἐθεώρησα*; (*θεωρός* a spectator, and this fr. *θεῖος*μαι, q. v. [cf. Vaniček p. 407; L. and S. s. v.; Allen in the Am. Journ. of Philol. i. p. 131 sq.]); [fr. Aeschyl. and Hdt. down]; Sept. for *הִתְבַּחֵר* and Chald. *הִתְבַּחֵר*; 1. to be a spectator, look at, behold, Germ. *schauen*, (the *θεωροί* were men who attended the games or the sacrifices as public deputies; cf. Grimm on 2 Macc. iv. 19); absol.: Mt. xxvii. 55; Mk. xv. 40; Lk. xxiii. 35; foll. by indir. disc., Mk. xii. 41; xv. 47; used esp. of persons and things looked upon as in some respect noteworthy: *τινά*, Jn. vi. 40; xvi. 10, 16 sq. 19; Acts iii. 16; xxv. 24; Rev. xi. 11 sq.; *ὁ θεωρῶν τὸν υἱὸν θεωρεῖ τὸν πατέρα*, the majesty of the Father resplendent in the Son, Jn. xii. 45; *τινά* with ptep. [B. 301 (258): Mk. v. 15]; Lk. x. 18; Jn. vi. 19; [x. 12]; xx. 12, 14; [1 Jn. iii. 17]; *τί*, Lk. xiv. 29; xxi. 6; xxiii. 48; Acts iv. 13; *τὰ σημεῖα*, Jn. ii. 23; vi. 2 L Tr WH; Acts viii. 13, (*θαυμαστὰ τέρατα*, Sap. xix. 8); *τὰ ἔργα τοῦ Χριστοῦ*, Jn. vii. 3; *τί* with ptep., Jn. xx. 6; Acts vii. 56; x. 11; foll. by *ὅτι*, Acts



xix. 26; *to view attentively, take a view of, survey*: **τί**, Mt. xxviii. 1; *to view mentally, consider*: foll. by orat. obliq., Heb. vii. 4. **2.** *to see*; i. e. **a.** *to perceive with the eyes*: **πνεῦμα**, Lk. xxiv. 37; **τινά** with a ptc., ibid. 39; **τινά, ὅτι**, Jn. ix. 8; **τὸ πρόσωπόν τινος** (after the Hebr.; see **πρόσωπον**, 1 a.), i. q. *to enjoy the presence of one, have intercourse with him*, Acts xx. 38; **οὐκέτι θεωρεῖν τινα**, used of one from whose sight a person has been withdrawn, Jn. xiv. 19; **οὐ θεωρεῖ ὁ κόσμος τὸ πνεῦμα**, i. e. *so to speak, has no eyes with which it can see the Spirit; he cannot render himself visible to it, cannot give it his presence and power*, Jn. xiv. 17. **b.** *to discern, descry*: **τί**, Mk. v. 38; **τινά**, Mk. iii. 11; Acts ix. 7. **c.** *to ascertain, find out, by seeing*: **τινά** with a pred. acc., Acts xvii. 22; **τί** with ptc., Acts xvii. 16; xxviii. 6; **ὅτι**, Mk. xvi. 4; Jn. iv. 19; xii. 19; Acts xix. 26; xxvii. 10; foll. by indir. disc., Acts xxi. 20; Hebraistically (see **εἶδω**, I. 5) i. q. *to get knowledge of*: Jn. vi. 62 (**τ. υἱὸν τ. ἀνθρώπου ἀναβαίνοντα** the Son of Man by death ascending; cf. Lücke, Meyer [yet cf. Weiss in the 6te Aufl.], Baumg.-Crusius, in loc.); **τὸν θάνατον** i. e. *to die*, Jn. viii. 51; and on the other hand, **τὴν δόξαν τοῦ Χριστοῦ**, *to be a partaker of the glory*, i. e. *the blessed condition in heaven, which Christ enjoys*, Jn. xvii. 24, cf. 22. [COMP.: **ἀνα, παρα-θεωρέω**.]\*

[**ΣΥΝ.** **θεωρεῖν, θεᾶσθαι, ὁρᾶν, σκοπεῖν**: **θεωρ.** is used primarily not of an indifferent spectator, but of one who looks at a thing with interest and for a purpose; **θεωρ.** would be used of a general officially reviewing or inspecting an army, **θεᾶσθ.** of a lay spectator looking at the parade. **θεωρ.** as denoting the careful observation of details can even be contrasted with **ὁρᾶν** in so far as the latter denotes only perception in the general; so used **θεωρεῖν** quite coincides with **σκορ.** Schmidt i. ch. 11; see also Green, 'Crit. Note' on Mt. vii. 3. Cf. s. vv. **ὁράω, σκοπέω**.]

**θεωρία, -ας, ἡ**, (**θεωρός**, on which see **θεωρέω** init.); fr. [Aeschyl.], Hdt. down; **1.** *a viewing, beholding*. **2.** *that which is viewed; a spectacle, sight*: Lk. xxiii. 48 (3 Macc. v. 24).\*

**θήκη, -ης, ἡ**, (**τίθημι**); fr. [Aeschyl.], Hdt. down; *that in which a thing is put or laid away, a receptacle, repository, chest, box*: used of the sheath of a sword, Jn. xviii. 11; Joseph. antt. 7, 11, 7; Poll. 10, (31) 144.\*

**θηλάζω**; 1 aor. **ἐθήλασα**; (**θηλή** a breast, [cf. **Peile**, Etym. p. 124 sq.]); **1.** *trans. to give the breast, give suck, to suckle*: Mt. xxiv. 19; Mk. xiii. 17; Lk. xxi. 23, (Lys., Aristot., al.; Sept. for **רָחַץ**); **μαστοὶ ἐθήλασαν**, Lk. xxiii. 29 R.G. **2.** *intrans. to suck*: Mt. xxi. 16 (Aristot., Plat., Leian., al.; Sept. for **רָחַץ**); **μαστούς**, Lk. xi. 27; Job iii. 12; Cant. viii. 1; Joel ii. 16; Theocr. iii. 16.\*

**θῆλυς, -εια, -υ**, [cf. **θηλάζω**, init.], *of the female sex*; **ἡ θῆλεια**, subst. *a woman, a female*: Ro. i. 26 sq.; also **τὸ θῆλυ**, Mt. xix. 4; Mk. x. 6; Gal. iii. 28. (Gen. i. 27; vii. 2; Ex. i. 16, etc.; in Grk. writ. fr. Hom. down.)\*

**θήρα** [Lat. **fera**; perh. fr. root to run, spring, prey, Vaniček p. 415; cf. Curtius § 314], **-ας, ἡ**; fr. Hom. down; *a hunting of wild beasts to destroy them*; hence, figuratively, of preparing destruction for men, [A. V. *a trap*], Ro. xi. 9, on which cf. Fritzsche.\*

**θηρεύω**: 1 aor. inf. **θηρεῦσαι**; (fr. **θήρα**, as **ἀγρεύω** fr. **ἄγρα** [cf. Schmidt ch. 72, 3]); fr. Hom. down; *to go a hunting, to hunt, to catch in hunting*; metaph. *to lay wait for, strive to ensnare*; *to catch artfully*: **τὸ ἐκ στόματός τινος**, Lk. xi. 54.\*

**θηριομαχέω, -ῶ**: 1 aor. **ἐθηριομάχησα**; (**θηριομάχος**); *to fight with wild beasts* (Diod. 3, 43, 7; Artem. oneir. 2, 54; 5, 49); **εἰ ἐθηριομάχησα ἐν Ἐφέσῳ**, 1 Co. xv. 32—these words some take literally, supposing that Paul was condemned to fight with wild beasts; others explain them tropically of a fierce contest with brutal and ferocious men (so **θηριομαχεῖν** in Ignat. ad Rom. 5, [etc.]; **οἷσις θηρίους μαχόμεθα** says Pompey, in App. bell. civ. 2, 61; see **θηρίον**). The former opinion encounters the objection that Paul would not have omitted this most terrible of all perils from the catalogue in 2 Co. xi. 23 sqq.\*

**θηρίον, -ον, τό**, (dimin. of **θήρ**; hence *a little beast, little animal*; Plat. Theaet. p. 171 e.; of bees, Theocr. 19, 6; but in usage it had almost always the force of its primitive; the later dimin. is **θηρίδιον** [cf. Epictet. diss. 2, 9, 6]); [fr. Hom. down]; Sept. for **חַיָּה** and **קַדְקָדָה**, *an animal; a wild animal, wild beast, beast*: prop., Mk. i. 13; Acts x. 12 Rec.; xi. 6; xxviii. 4 sq.; Heb. xii. 20; [Jas. iii. 7]; Rev. vi. 8; in Rev. xi. 7 and chh. xiii.—xx, under the fig. of a 'beast' is depicted Antichrist, both his person and his kingdom and power, (see **ἀντίχριστος**); metaph. *a brutal, bestial man, savage, ferocious*, Tit. i. 12 [colloq. 'ugly dogs'], (so in Arstph. eqq. 273; Plut. 439; nub. 184; [cf. Schmidt ch. 70, 2; apparently never with allusion to the stupidity of beasts]); still other exx. are given by Kypke, Observv. ii. p. 379; **θηρία ἀνθρωπόμορφα**, Ignat. Smyrn. 4, cf. ad Ephes. 7). [**ΣΥΝ.** see **ζῶον**.]\*

**θησαυρίζω**; 1 aor. **ἐθησαύρισα**; pf. pass. ptc. **τεθησαυρισμένος**; (**θησαυρός**); fr. Hdt. down; *to gather and lay up, to heap up, store up*: to accumulate riches, Jas. v. 3; **τινά**, Lk. xii. 21; 2 Co. xii. 14; **τί**, 1 Co. xvi. 2; **θησαυροὺς ἐαυτῷ**, Mt. vi. 19 sq.; i. q. *to keep in store, store up, reserve*: pass. 2 Pet. iii. 7; metaph. *so to live from day to day as to increase either the bitterness or the happiness of one's consequent lot*: **ὀργὴν ἐαυτῷ**, Ro. ii. 5; **κακά**, Prov. i. 18; **ζῶην**, Pss. of Sol. 9, 9, (**εὐτυχίαν**, App. Samn. 4, 3 [i. e. vol. i. p. 23, 31 ed. Bekk.]; **τεθησαυρισμένος κατὰ τινος φθόνος**, Diod. 20, 36). [COMP.: **ἀπο-θησαυρίζω**.]\*

**θησαυρός, -οῦ, ὁ**, (fr. **ΘΕΩ** [**τίθημι**] with the paragog. term. **-αυρος**); Sept. often for **צִנְזִיז**; Lat. **thesaurus**; i. e. **1.** *the place in which goods and precious things are collected and laid up*; **a.** *a casket, coffer, or other receptacle, in which valuables are kept*: Mt. ii. 11. **b.** *a treasury* (Hdt., Eur., Plat., Aristot., Diod., Plut., Hdtian.; 1 Macc. iii. 29). **c.** *storehouse, repository, magazine*, (Neh. xiii. 12; Deut. xxviii. 12, etc.; App. Pun. 88, 95): Mt. xiii. 52 [cf. **παλαῖος**, 1]; metaph. of the soul, as the repository of thoughts, feelings, purposes, etc.: [Mt. xii. 35<sup>a</sup> G L T Tr WH, 35<sup>b</sup>]; with epex. gen. **τῆς καρδίας**, ibid. xii. 35<sup>a</sup> Rec.; Lk. vi. 45. **2.** *the things laid up in a treasury; collected treasures*: Mt. vi. 19–21; Lk. xii. 33 sq.; Heb. xi. 26. **θησαυρὸν ἔχειν ἐν οὐρανῷ**, *to have*



treasure laid up for themselves in heaven, is used of those to whom God has appointed eternal salvation: Mt. xix. 21; Mk. x. 21; Lk. xviii. 22; something precious, Mt. xiii. 44; used thus of the light of the gospel, 2 Co. iv. 7; with an epex. gen. τῆς σοφίας (Xen. mem. 4, 2, 9; Plat. Phil. p. 15 e.) κ. γνώσεως, i. q. πᾶσα ἡ σοφία κ. γνώσις ὡς θησαυροί, Col. ii. 3.\*

θιγγάνω [prob. akin to τεῖχος, *fingo, fiction*, etc.; Curtius § 145]: 2 aor. ἔθιγον; to touch, handle: μηδὲ θίγης touch not sc. impure things, Col. ii. 21 [cf. ἄπτω, 2 c.]; τινός, Heb. xii. 20 ([Aeschyl., Xen., Plat., Tragg., al.); like the Hebr. *ṭāṣ*, to do violence to, injure: τινός, Heb. xi. 28 (Eur. Iph. Aul. 1351; ὧν αἱ βλάβαι αὐται θιγγάνουσι, Act. Thom. § 12). [SYN. see ἄπτω, 2 c.]\*

θλίβω; Pass., pres. θλίβομαι; pf. ptep. τεθλιμμένος; [allied with *flagrum*, affliction; fr. Hom. down]; to press (as grapes), press hard upon: prop. τινά [A. V. throng], Mk. iii. 9; ὁδὸς τεθλιμμένη a compressed way, i. e. narrow, straitened, contracted, Mt. vii. 14; metaph. to trouble, afflict, distress, (Vulg. tribulo): τινά, 2 Th. i. 6; pass. (Vulg. tribulor, [also angustior]; tribulationem patior): 2 Co. i. 6; iv. 8; vii. 5; [1 Th. iii. 4; 2 Th. i. 7]; 1 Tim. v. 10; Heb. xi. 37. (οἱ θλίβοντες for *ἰῆ* in Sept.) [COMP.: ἄπο-, συν-θλίβω.]\*

θλίψις, or θλίψις [so L Tr], (cf. W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 35), -εως, ἡ, (θλίβω), prop. a pressing, pressing together, pressure (Strab. p. 52; Galen); in bibl. and eccles. Grk. metaph., oppression, affliction, tribulation, distress, straits; Vulg. tribulatio, also *pressura* (2 Co. i. 4<sup>b</sup>; Jn. xvi. [21], 33; [Phil. i. 16 (17); and in Col. i. 24 *passio*]); (Sept. for *ἰῆ*, also for *ῆ*, γῆ, etc.): Mt. xxiv. 9; Acts vii. 11; xi. 19; Ro. xii. 12; 2 Co. i. 4, 8; iv. 17; vi. 4; vii. 4; viii. 2; 2 Th. i. 6; Rev. i. 9; ii. 9, 22; vii. 14; joined with στενοχωρία [cf. Trench § iv.], Ro. ii. 9; viii. 35, (Deut. xxviii. 53 sq.; Is. [viii. 22]; xxx. 6); with ἀνάγκη, 1 Th. iii. 7; with διωγμός, Mt. xiii. 21; Mk. iv. 17; 2 Th. i. 4; of the afflictions of those hard pressed by siege and the calamities of war, Mt. xxiv. 21, 29; Mk. xiii. 19, 24; of the straits of want, 2 Co. viii. 13; Phil. iv. 14 [here al. give the word a wider reference]; Jas. i. 27; of the distress of a woman in child-birth, Jn. xvi. 21. θλίψιν ἔχω (i. q. θλίβομαι), Jn. xvi. 33; 1 Co. vii. 28; Rev. ii. 10; θλίψις ἐπὶ τινι ἔρχεται, Acts vii. 11; ἐν θλίψει, 1 Th. i. 6. plur.: Acts vii. 10; xiv. 22; xx. 23; Ro. v. 3; Eph. iii. 13; 1 Th. iii. 3; Heb. x. 33; τοῦ Χριστοῦ, the afflictions which Christ had to undergo (and which, therefore, his followers must not shrink from), Col. i. 24 (see ἀντανάπληρώω); θλίψις τῆς καρδίας (κ. συνοχή), anxiety, burden of heart, 2 Co. ii. 4; θλίψιν ἐπιφέρειν (L T Tr WH ἐγείρειν, see ἐγείρω, 4 c.) τοῖς δεσμοῖς τινος, to increase the misery of my imprisonment by causing me anxiety, Phil. i. 16 (17).\*

θνήσκω; pf. τέθηκα, inf. τεθνάναι and L T Tr WH τεθνηκέναι (in Acts xiv. 19), ptep. τεθνηκώς; plupf. 3 pers. sing. ἐτεθνήκει (Jn. xi. 21 Rec.); [fr. Hom. down]; Sept. for *ṭāṣ*; to die; pf. to be dead: Mt. ii. 20; Mk. xv. 44; Lk. vii. 12 [L br.]; viii. 49; Jn. xi. 21, Rec. in 39

and 41, 44; xii. 1 [T WH om. L Tr br.]; xix. 33; Acts xiv. 19; xxv. 19; metaph., of the loss of spiritual life: ζῶσα τέθηκε, i. e. κἀν δοκῇ ζῆν ταύτην τὴν αἰσθητὴν ζωὴν, τέθηκε κατὰ πνεῦμα (Theoph.): 1 Tim. v. 6 (Philo de prof. § 10 ζῶντες ἔνιοι τεθνήκασι καὶ τεθνηκότες ζῶσι). [COMP.: ἄπο-, συν-απο-θνήσκω.]\*

θνητός, -ή, -όν, (verbal adj. fr. θνήσκω), [fr. Hom. down], liable to death, mortal: Ro. vi. 12; viii. 11; 1 Co. xv. 53 sq.; 2 Co. iv. 11; v. 4. [θνητός subject to death, and so still living; νεκρός actually dead.]\*

θορυβάξω: (θόρυβος, q. v.); to trouble, disturb, (i. e. τυρβάξω, q. v.); Pass. pres. 2 pers. sing. θορυβάξῃ in Lk. x. 41 L T Tr WH after codd. *κ* B C L etc. (Not found elsewh. [Soph. Lex. s. v. quotes Euseb. of Alex. (Migne, Patr. Graec. vol. lxxxvi. 1) p. 444 c.].)\*

θορυβέω, -ῶ: impf. ἐθορύβουν; pres. pass. θορυβοῦμαι; (θόρυβος); fr. Hdt. down; 1. to make a noise or uproar, be turbulent. 2. trans. to disturb, throw into confusion: τὴν πόλιν, to "set the city on an uproar," Acts xvii. 5; pass. to be troubled in mind, Acts xx. 10 [al. here adhere to the outward sense]; to wail tumultuously, Mt. ix. 23; Mk. v. 39.\*

θόρυβος, -ου, ὁ, (akin to θρόος, τύρβη, τυρβάξω, [but τύρβη etc. seem to come from another root; cf. Curtius § 250]), a noise, tumult, uproar: of persons wailing, Mk. v. 38; of a clamorous and excited multitude, Mt. xxvii. 24; of riotous persons, Acts xx. 1; xxi. 34; a tumult, as a breach of public order, Mt. xxvi. 5; Mk. xiv. 2; Acts xxiv. 18. (In Grk. writ. fr. Pind. and Hdt. down; several times in Sept.)\*

θραύω; pf. pass. ptep. τεθραυσμένος; fr. [Hdt.], Aeschyl. down, to break, break in pieces, shatter, smite through, (Ex. xv. 6; Num. xxiv. 17, etc.; 2 Macc. xv. 16): τεθραυσμένοι, broken by calamity [A. V. bruised], Lk. iv. 18 (19) fr. Is. lviii. 6 for *ἰῆ*. [SYN. see ῥήγνυμι.]\*

θρέμμα, -τος, τό, (τρέφω), whatever is fed or nursed; hence 1. a ward, nursing, child, (Soph., Eur., Plat., al.). 2. a flock, cattle, esp. sheep and goats: Jn. iv. 12. (Xen. oec. 20, 23; Plat., Diod., Joseph., Plut., Leian., Aelian, al.)\*

θρηνέω, -ῶ: impf. ἐθρήνουν; fut. θρηνήσω; 1 aor. ἐθρήνησα; (θρήνος, q. v.); fr. Hom. down; Sept. for *ἰῆ*, ἰῆ, etc.; 1. to lament, to mourn: Jn. xvi. 20; of the singers of dirges, [to wail], Mt. xi. 17; Lk. vii. 32. 2. to bewail, deplore: τινά, Lk. xxiii. 27.\*

[On θρηνέω to lament, κόπτομαι to smite the breast in grief, λυτέομαι to be pained, saddened, πενθέω to mourn, cf. Trench § lxx. and see κλαίω fin.; yet note that in classic Grk. λυπ. is the most comprehensive word, designating every species of pain of body or soul; and that πενθέω expresses a self-contained grief, never violent in its manifestations; like our Eng. word "mourn" it is associated by usage with the death of kindred, and like it used pregnantly to suggest that event. See Schmidt vol. ii. ch. 83.]

θρήνος, -ου, ὁ, (θρέομαι to cry aloud, to lament; cf. Germ. Thräne [(?), rather drönen; Curtius § 317]), a lamentation: Mt. ii. 18 Rec. (Sept. for *ἰῆ*, also *ἰῆ*; O. T. Apocr.; Hom., Pind., Tragg., Xen. Ages. 10, 3; Plat., al.)\*



**θρησκεία** Tdf. -ία [see I, ε], (a later word; Ion. *θρησκίη* in Hdt. [2, 18. 37]), -ας, ἡ, (fr. *θρησκέω*, and this fr. *θρήσκος*, q. v.; hence apparently primarily *fear of the gods*); *religious worship*, esp. *external*, that which consists in ceremonies: hence in plur. *θρησκίας ἐπιτελεῖν μυριάς*, Hdt. 2, 37; *καθιστὰς ἀγλείας τε καὶ θρησκείας καὶ καθαρμούς*, Dion. Hal. 2, 63; *univ. religious worship*, Jas. i. 26 sq.; with gen. of the obj. [W. 187 (176)] *τῶν ἀγγέλων*, Col. ii. 18 (*τῶν εἰδώλων*, Sap. xiv. 27; *τῶν δαιμόνων*, Euseb. h. e. 6, 41, 2; *τῶν θεῶν*, ib. 9, 9, 14; *τοῦ θεοῦ*, Hdtian. 4, 8, 17 [7 ed. Bekk.]; often in Josephus [cf. *Krebs*, Observ. etc. p. 339 sq.]; Clem. Rom. 1 Cor. 45, 7); *religious discipline, religion*: *ἡμετέρα θρησκεία*, of Judaism, Acts xxvi. 5 (*τὴν ἐμὴν θρησκείαν καταλιπὼν*, put into the mouth of God by Joseph. antt. 8, 11, 1; with gen. of the subj. *τῶν Ἰουδαίων*, 4 Macc. v. 6, 13 (12); Joseph. antt. 12, 5, 4; *θρ. κοσμική*, i. e. worthy to be embraced by all nations, a *world-religion*, b. j. 4, 5, 2; *piety*, περὶ τ. θεόν, antt. 1, 13, 1; *κατὰ τὴν ἔμφυτον θρησκείαν τῶν βαρβάρων πρὸς τὸ βασιλικὸν ὄνομα*, Charit. 7, 6 p. 165, 18 ed. Reiske; of the reverence of Antiochus the Pious for the Jewish religion, Joseph. antt. 13, 8, 2). Cf. Grimm on 4 Macc. v. 6; [esp. Trench § xlviii.]\*

**θρήσκος** (T WH *θρησκός*, cf. [Tdf. Proleg. p. 101]; W. § 6, 1 e.; *Lipsius*, Grammat. Untersuch. p. 28), -ου, ὁ, *fearing or worshipping God*; *religious*, (apparently fr. *τρέω* to tremble; hence prop. *trembling, fearful*; cf. *J. G. Müller* in Theol. Stud. u. Krit. for 1835, p. 121; on the different conjectures of others, see Passow s. v. [Curtius § 316 connects with *θρα*; hence 'to adhere to,' 'be a votary of'; cf. Vaniček p. 395]); Jas. i. 26. [Cf. Trench § xlviii.]\*

**θριαμβεύω**; 1 aor. ptep. *θριαμβεύσας*; (*θρίαμβος*, a hymn sung in festal processions in honor of Bacchus; among the Romans, a triumphal procession [Lat. *triumphus*, with which word it is thought to be allied; cf. Vaniček p. 317]); 1. *to triumph, to celebrate a triumph*, (Dion. Hal., App., Plut., Hdtian., al.); *τινά*, over one (as Plut. Thes. and Rom. comp. 4): Col. ii. 15 (where it signifies the victory won by God over the demoniacal powers through Christ's death). 2. by a usage unknown to prof. auth., with a Hiphil or causative force (cf. W. p. 23 and § 38, 1 [cf. B. 147 (129)]), with the acc. of a pers., *to cause one to triumph*, i. e. metaph. to grant one complete success, 2 Co. ii. 14 [but others reject the causative sense; see Mey. ad loc.; Bp. Lghtft. on Col. i. c.]\*

**θρίξ**, *τριχός*, dat. plur. *θρίξι*, ἡ, [fr. Hom. down], *the hair*; a. *the hair of the head*: Mt. v. 36; Lk. vii. 44; xxi. 18; Jn. xi. 2; xii. 3; Acts xxvii. 34; 1 Pet. iii. 3 [Lchm. om.]; Rev. i. 14; with *τῆς κεφαλῆς* added (Hom. Od. 13, 399. 431), Mt. x. 30; Lk. vii. 38; xii. 7. b. *the hair of animals*: Rev. ix. 8; *ἐνδεδυμ. τρίχας καμήλου*, with a garment made of camel's hair, Mk. i. 6, cf. Mt. iii. 4; *ἐν . . . τριχῶν καμηλείων πλέγμασιν περιπίασαν*, Clem. Alex. strom. 4 p. 221 ed. Sylb.\*

**θροῖω**, -ῶ (θροός clamor, tumult); in Grk. writ. *to cry aloud, make a noise by outcry*; in the N. T. *to trouble,*

*frighten*; Pass. pres. *θροοῦμαι*; *to be troubled in mind, to be frightened, alarmed*: Mt. xxiv. 6 [B. 243 (209)]; Mk. xiii. 7; 2 Th. ii. 2; [1 aor. ptep. *θροθέντες*, Lk. xxiv. 37 Tr mrg. WH mrg.]. (Cant. v. 4.)\*

**θρόμβος**, -ου, ὁ, [allied with *τρέφω* in the sense *to thicken*; Vaniček p. 307], *a large thick drop*, esp. *of clotted blood* (Aeschyl. Eum. 184); with *αἵματος* added (Aeschyl. choeph. 533, 546; Plat. Critias p. 120 a.), Lk. xxii. 44 [L br. WH reject the pass. (see WH. App. ad loc.)].\*

**θρόνος**, -ου, ὁ, (ΘΡΑΩ to sit; cf. Curtius § 316), [fr. Hom. down], Sept. for *נִשְׁבָּן*, *a throne, seat*, i. e. a chair of state having a footstool; assigned in the N. T. to kings, hence by meton. for *kingly power, royalty*: Lk. i. 32, 52; Acts ii. 30. metaph. to God, the governor of the world: Mt. v. 34; xxiii. 22; Acts vii. 49 (Is. lxvi. 1); Rev. i. 4; iii. 21; iv. 2-6, 9, 10, etc.; Heb. iv. 16; viii. 1; xii. 2. to the Messiah, the partner and assistant in the divine administration: Mt. xix. 28; xxv. 31; Rev. iii. 21; xx. 11; xxii. 3; hence the divine power belonging to Christ, Heb. i. 8. to judges, i. q. *tribunal or bench* (Plut. mor. p. 807 b.): Mt. xix. 28; Lk. xxii. 30; Rev. xx. 4. to elders: Rev. iv. 4; xi. 16. to Satan: Rev. ii. 13; cf. Bleek ad loc. to the beast (concerning which see *θηρίον*): Rev. xvi. 10. *θρόνος* is used by meton. of one who holds dominion or exercises authority; thus in plur. of angels: Col. i. 16 [see Bp. Lghtft. ad loc.].

**Θυάτειρα**, -ων, τά, (and once -ας, ἡ, Rev. i. 11 Lchm. *Θυάτειραν* [cf. Tdf. ad loc.; WH. App. p. 156; B. 18 (16)]), *Thyatira*, a city of Lydia, formerly *Pelopia* and *Euhippia* (Plin. h. n. 5, 31), now *Akhissar*, a colony of Macedonian Greeks, situated between Sardis and Pergamum on the river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple: Acts xvi. 14; Rev. i. 11; ii. 18, 24. [B. D. s. v.]\*

**θυγάτηρ**, gen. *θυγατρός*, dat. *θυγατρί*, acc. *θυγάτερα*, voc. *θύγατερ*, plur. *θυγατέρες*, acc. -έρας, ἡ, (of the same root as Gothic *dauhtar*, Eng. *daughter*, Germ. *Tochter* [Curtius § 318; Vaniček p. 415]); Hebr. *בַּת*; [fr. Hom. down]; *a daughter*: prop., Mt. ix. 18; x. 35, 37; xv. 22; Acts vii. 21, etc. improp. a. the vocative [or nom. as voc. cf. W. § 29, 2; B. § 129 a. 5; WH. App. p. 158] in kindly address: Mt. ix. 22; Mk. v. 34 [L Tr WH *θυγάτηρ*]; Lk. viii. 48 [Tr WH *θυγάτηρ*], (see *νίος* 1 a. fin., *τέκνον* b. a.). b. in phrases modelled after the Hebr.: a. *a daughter of God* i. e. acceptable to God, rejoicing in God's peculiar care and protection: 2 Co. vi. 18 (Is. xliii. 6; Sap. ix. 7; see *νίος* τ. θεοῦ 4, *τέκνον* b. γ.). β. with the name of a place, city, or region, it denotes collectively all its inhabitants and citizens (very often so in the O. T., as Is. xxxvii. 22; Jer. xxvi. (xlvi.) 19; Zeph. iii. 14, etc.); in the N. T. twice ἡ *θυγ. Σιών*, i. e. inhabitants of Jerusalem: Mt. xxi. 5; Jn. xii. 15, (Is. i. 8; x. 32; Zech. ix. 9, etc.; see *Σιών*, 2). γ. *θυγατέρες Ἰερουσαλήμ*, women of Jerusalem: Lk. xxiii. 28. δ. *female descendant*: αἱ *θυγατέρες Ἀαρών*, women of Aaron's posterity, Lk. i. 5; *θυγάτηρ Ἀβραάμ* daughter of Abraham, i. e. a woman tracing her descent from Abraham, Lk. xiii. 16, (4 Macc.



xv. 28 (25); Gen. xxviii. 8; xxxvi. 2; Judg. xi. 40; Is. xvi. 2, etc.).

**θυγάτριον**, -ου, τό, *a little daughter*: Mk. v. 23; vii. 25. [Strattis Incert. 5; Menand., Athen., Plut. reg. et imper. Apophtheg. p. 179 e. (Alex. 6); al.]\*

**θύελλα**, -ης, ἡ, (θύω to boil, foam, rage, as ἄελλα fr. ἄω, ἄημι), *a sudden storm, tempest, whirlwind*: Heb. xii. 18. (Deut. iv. 11; v. 22; Hom., Hes., Tragg., al.) [Cf. Schmidt ch. 55, 11; Trench § lxxiii. fin.]\*

**θύϊνος** [WH om. the diæresis. (cf. I, i, fin.)], -η, -ον, (fr. θύια or θύα, the citrus, an odoriferous North-African tree used as incense [and for inlaying; B. D. s. v. Thyine wood; *Tristram*, Nat. Hist. of the Bible, p. 401 sq.]), *thyine* (Lat. *citrinus*): ξύλον, Rev. xviii. 12 as in Diosc. 1, 21; cf. Plin. h. n. 13, 30 (16).\*

**θυμίαμα**, -τος, τό, (θυμιάω), Sept. mostly for תְּרִיבָה, *an aromatic substance burnt, incense*: generally in plur., Rev. v. 8; viii. 3 sq.; xviii. 13; ἡ ὄρα τοῦ θ., when the incense is burned, Lk. i. 10; θυσιαστήριον τοῦ θυμ. ib. 11. (Soph., Hdt., Arstph., Plat., Diod., Joseph., Sept.)\*

**θυμιατήριον**, -ον, τό, (θυμιάω), prop. *a utensil for fuming or burning incense* [cf. W. 96 (91)]; hence 1. *a censer*: 2 Chr. xxvi. 19; Ezek. viii. 11; Hdt. 4, 162; Thuc. 6, 46; Diod. 13, 3; Joseph. antt. 4, 2, 4; 8, 3, 8; Ael. v. h. 12, 51. 2. *the altar of incense*: Philo, rer. div. haer. § 46; vit. Moys. iii. § 7; Joseph. antt. 3, 6, 8; 3, 8, 3; b. j. 5, 5, 5; Clem. Alex.; Orig.; and so in Heb. ix. 4 [(where Tr mrg. br.), also 2 Tr mrg. in br.], where see Bleek, Lünemann, Delitzsch, Kurtz, in opp. to those [(A. V. included)] who think it means *censer*; [yet cf. Harnack in the Stud. u. Krit. for 1876, p. 572 sq.].\*

**θυμιάω**, -ῶ: 1 aor. inf. θυμιάσαι [RG -άσαι]; (fr. θύμα, and this fr. θύω, q. v.); in Grk. writ. fr. Pind., Hdt., Plat. down; Sept. for קָטַר and קָרְטַר; *to burn incense*: Lk. i. 9.\*

**θυμομαχέω**, -ῶ; (θυμός and μάχομαι); *to carry on war with great animosity* (Polyb., Diod., Dion. H., Plut.); *to be very angry, be exasperated* [A. V. *highly displeased*]: τινί, with one, Acts xii. 20. Cf. Kypke, Observv. ii. p. 62 sq.\*

**θυμός**, -ού, ὁ, (fr. θύω to rush along or on, be in a heat, breathe violently; hence Plato correctly says, Cratyl. p. 419 e., θυμός ἀπὸ τῆς θύσεως κ. ζέσεως τῆς ψυχῆς; accordingly it signifies both *the spirit* panting as it were in the body, and the *rage* with which the man pants and swells), [fr. Hom. down], Sept. often for ῥᾶ anger, and ῥῥῥ excañdescentia; also for ῥῥῥ aestus. In the N. T. 1. *passion, angry heat, (excañdescentia)*, Cic. Tusc. 4, 9, 21, *anger forthwith boiling up and soon subsiding again*, (ὀργή, on the other hand, denotes *indignation which has arisen gradually and become more settled*; [cf. (Plato) deff. 415 e. θυμός· ὀργὴ βίαιος ἀνευ λογισμοῦ· νόσος τάξεως ψυχῆς ἀλογίστου. ὀργή· παράκλησις τοῦ θυμικοῦ εἰς τὸ τιμωρεῖσθαι, Greg. Naz. carm. 34 θυμός μὲν ἐστὶν ἀθρόος ζέσις φρενός, ὀργὴ δὲ θυμός ἐμμένων, Herm. mand. 5, 2, 4 ἐκ δὲ τῆς πικρίας θυμός, ἐκ δὲ τοῦ θυμοῦ ὀργή; cf. Aristot. rhet. 2, 2, 1 and Cope's note]; hence we read in Sir. xlvi. 10 κοπάσαι ὀργὴν πρὸ θυμοῦ, before it glows and

bursts forth; [see further, on the distinction betw. the two words, Trench § xxxvii., and esp. Schmidt vol. iii. ch. 142]); Lk. iv. 28; Acts xix. 28; Eph. iv. 31; Col. iii. 8; Heb. xi. 27; ὁ θ. τοῦ θεοῦ, Rev. xiv. 19; xv. 1, 7; xvi. 1; ἔχειν θυμόν, to be in a passion, Rev. xii. 12 (Ael. v. h. 1, 14); ὀργὴ καὶ θυμός (as Sept. Mic. v. 15; Isocr. p. 249 c.; Hdian. 8, 4, 1; al.): Ro. ii. 8 (Rec. in the inverse order; so Deut. ix. 19; xxix. 23, 28, [cf. Trench u. s.]); plur. θυμοί impulses and outbursts of anger [W. 176 (166); B. 77 (67)]; 2 Co. xii. 20; Gal. v. 20, 2 Macc. iv. 25, 38; ix. 7; x. 35; xiv. 45; 4 Macc. xviii. 20; Sap. x. 3; Soph. Aj. 718 [where see Lob.]; Plat. Protag. p. 323 e.; [Phileb. p. 40 e.; Aristot. rhet. 2, 13, 13]; Polyb. 3, 10, 5; Diod. 13, 28; Joseph. b. j. 4, 5, 2; Plut. Cor. 1; al.). 2. *glow, ardor*: ὁ οἶνος τοῦ θυμοῦ [see οἶνος, b.] the wine of passion, inflaming wine, Germ. *Glutwein* (which either drives the drinker mad or kills him with its deadly heat; cf. Is. li. 17, 22; Jer. xxxii. 1 (xxv. 15) sqq.): Rev. xiv. 8; xviii. 3; with τοῦ θεοῦ added, which God gives the drinker, Rev. xiv. 10; with τῆς ὀργῆς τοῦ θεοῦ added [A. V. *fierceness*], Rev. xvi. 19; xix. 15; cf. Ewald, Johann. Schriften, Bd. ii. p. 269 note.\*

**θυμώω**, -ῶ: 1 aor. pass. ἐθυμώθη; (θυμός); *to cause one to become incensed, to provoke to anger*; pass. (Sept. often for ῥῥῥ) *to be wroth*: Mt. ii. 16. (In Grk. writ. fr. [Aeschyl.], Hdt. down.)\*

**θύρα**, -ας, ἡ, (fr. θύω to rush in, prop. that through which a rush is made; hence Germ. *Thür* [Eng. *door*; Curtius § 319]), [fr. Hom. down], Sept. for תַּלְתַּל and תַּלְתַּל, sometimes also for עַד; *a (house) door*; [in plur. i. q. Lat. *fores*, *folding doors*; cf. W. 176 (166); B. 24 (21); cf. πύλη]; a. prop.: κλείειν etc. τὴν θ., Mt. vi. 6; Lk. xiii. 25; pass., Mt. xxv. 10; Lk. xi. 7; Jn. xx. 19, 26; Acts xxi. 30; ἀνοίγειν, Acts v. 19; pass. Acts xvi. 26 sq.; κρούειν, Acts xii. 13; διὰ τῆς θ. Jn. x. 1 sq.; πρὸς τὴν θ., Mk. i. 33; xi. 4 [Tr WH om. τὴν; cf. W. 123 (116)]; Acts iii. 2; τὰ πρὸς τὴν θ. the vestibule [so B. § 125, 9; al. the space or parts at (near) the door], Mk. ii. 2; πρὸς τῇ θ. Jn. xviii. 16; ἐπὶ τῇ θ. Acts v. 9; πρὸ τῆς θ. Acts xii. 6; ἐπὶ τῶν θυρῶν, Acts v. 23 [RG πρό]. b. *θύρα* is used of any opening like a door, an entrance, way or passage into: ἡ θ. τοῦ μνημείου, of the tomb, Mt. xxvii. 60; xxviii. 2 RG; Mk. xv. 46; xvi. 3, (Hom. Od. 9, 243; 12, 256; al.). c. in parable and metaph. we find a. ἡ θύρα τῶν προβάτων, the door through which the sheep go out and in, the name of him who brings salvation to those who follow his guidance, Jn. x. 7, 9; cf. Christ. Fr. Fritzsche in Fritschiorum opusce. p. 20 sqq.; (in Ignat. ad Philad. 9 Christ is called ἡ θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ . . . καὶ οἱ προφῆται; cf. Harnack on Clem. Rom. 1 Cor. 48, 3 sq.). β. 'an open door' is used of the opportunity of doing something: τῆς πίστεως, of getting faith, Acts xiv. 27; open to a teacher, i. e. the opportunity of teaching others, 2 Co. ii. 12; Col. iv. 3; by a bold combination of metaph. and literal language, the phrase θύρα μεγάλη κ. ἐνεργής [A. V. *a great door and effectual*] is used of a large opportunity



of teaching a great multitude the way of salvation, and one encouraging the hope of the most successful results: 1 Co. xvi. 9. γ. *the door of the kingdom of heaven* (likened to a palace) denotes the conditions which must be complied with in order to be received into the kingdom of God: Lk. xiii. 24 (for Rec. πύλης); power of entering, access into, God's eternal kingdom, Rev. iii. 8 cf. 7, [but al. al.; add here Rev. iv. 1]. δ. he whose advent is just at hand is said ἐπὶ θύραις εἶναι, Mt. xxiv. 33; Mk. xiii. 29, and πρὸ θυρῶν ἐστήκεναι, Jas. v. 9. ε. ἐστηκὼς ἐπὶ τὴν θύραν κ. κρούων is said of Christ seeking entrance into souls, and they who comply with his entreaty are said ἀνοίγειν τ. θύραν, Rev. iii. 20.\*

θυρεός, -ού, ὁ, (fr. θύρα, because shaped like a door [cf. W. 23]), a shield (Lat. *scutum*); it was large, oblong, and four-cornered: τὸν θ. τῆς πίστεως, i. q. τὴν πίστιν ὡς θυρεόν, Eph. vi. 16. It differs from ἀσπίς (Lat. *clipeus*), which was smaller and circular. [Polyb., Dion. Hal., Plut., al.]\*

θυρίς, -ίδος, ἡ, (dimin. of θύρα, prop. a little door; Plat., Dio Cass.), a window: Acts xx. 9; 2 Co. xi. 33. (Arstph., Theophr., Diod., Joseph., Plut., al.; Sept.)\*

θυρωρός, -ού, ὁ, ἡ, (fr. θύρα, and ὥρα care; cf. ἀρκυωρός, πυλωρός, τιμωρός; cf. Curtius § 501, cf. p. 101; [Vaniček p. 900; Allen in Am. Journ. of Philol. i. p. 129]), a door-keeper, porter; male or female janitor: masc., Mk. xiii. 34; Jn. x. 3; fem. Jn. xviii. 16 sq. ([Sappho], Aeschyl., Hdt., Xen., Plat., Aristot., Joseph., al.; Sept.)\*

θυσία, -ας, ἡ, (θύω), [fr. Aeschyl. down], Sept. for הִנְיָ an offering, and הִנְיָ; a sacrifice, victim; a. prop.: Mt. ix. 13 and xii. 7, fr. Hos. vi. 6; Mk. ix. 49 ([R G L Tr txt. br.], see ἀλίζω); Eph. v. 2; Heb. x. 5, 26; plur., Mk. xii. 33; Lk. xiii. 1; Heb. ix. 23; [x. 1, 8 (here Rec. sing.)]; ἀνάγειν θυσίαν τινί, Acts vii. 41; ἀναφέρειν, Heb. vii. 27, (see ἀνάγω, and ἀναφέρω 2); [δοῦναι θ. Lk. ii. 24]; προσφέρειν, Acts vii. 42; Heb. v. 1; viii. 3; x. [11], 12; [xi. 4]; pass. Heb. ix. 9; διὰ τῆς θυσίας αὐτοῦ, by his sacrifice, i. e. by the sacrifice which he offered (not, by offering up himself; that would have been expressed by διὰ τῆς θυσίας τῆς ἑαυτοῦ, or διὰ τῆς ἑαυτοῦ θυσίας), Heb. ix. 26; ἐσθίειν τὰς θυσίας, to eat the flesh left over from the victims sacrificed (viz. at the sacrificial feasts; cf. [Lev. vii. 15 sqq.; Deut. xii. 7 sq. 17 sq., etc.] Win. RWB. s. v. Opfermahlzeiten), 1 Co. x. 18. b. in expressions involving a comparison: θυσία πνευματικά (see πνευματικός, 3 a.), 1 Pet. ii. 5; θυσία, a free gift, which is likened to an offered sacrifice, Phil. iv. 18; Heb. xiii. 16 (τοιαύτας θυσίας, i. e. with such things as substitutes for sacrifices God is well pleased); θυσία ζῶσα (see ζάω, II. b. fin.), Ro. xii. 1; ἀναφέρειν θυσίαν ἀλνίσσεως, Heb. xiii. 15 (if this meant, as it can mean, αἰνεσιν ὡς θυσίαν, the author would not have

added, as he has, the explanation of the words; he must therefore be supposed to have reproduced the Hebr. phrase הִנְיָ-הִנְיָ, and then defined this more exactly; Lev. vii. 3 (13) [cf. 2 (12)]; Ps. cvi. (cvii.) 22; see αἰνεσις); ἐπὶ τῇ θυσίᾳ . . . τῆς πίστεως ὑμῶν (epex. gen.), in the work of exciting, nourishing, increasing, your faith, as if in providing a sacrifice to be offered to God [cf. ἐπί, p. 233<sup>b</sup> bot.], Phil. ii. 17.\*

θυσιαστήριον, -ον, τό, (neut. of the adj. θυσιαστήριος [cf. W. 96 (91)], and this fr. θυσιάζω to sacrifice), a word found only in Philo [e. g. vita Moys. iii. § 10, cf. § 7; Joseph. antt. 8, 4, 1] and the bibl. and eccl. writ.; Sept. times without number for הִנְיָ; prop. an altar for the slaying and burning of victims; used of 1. the altar of whole burnt-offerings which stood in the court of the priests in the temple at Jerusalem [B. D. s. v. Altar]: Mt. v. 23 sq.; xxiii. 18–20, 35; Lk. xi. 51; 1 Co. ix. 13; x. 18; Heb. vii. 13; Rev. xi. 1. 2. the altar of incense, which stood in the sanctuary or Holy place [B. D. u. s.]: τὸ θυσιαστ. τοῦ θυμιάματος, Lk. i. 11 (Ex. xxx. 1); [symbolically] in Heaven: Rev. vi. 9; viii. 3, 5; ix. 13; xiv. 18; xvi. 7. 3. any other altar, Jas. ii. 21; plur. Ro. xi. 3; metaph., the cross on which Christ suffered an expiatory death: to eat of this altar i. e. to appropriate to one's self the fruits of Christ's expiatory death, Heb. xiii. 10.\*

θύω; impf. ἔθωνον; 1 aor. ἔθυσα; Pass., pres. inf. θύεσθαι; pf. ptep. τεθυμένος; 1 aor. ἐθύθη (1 Co. v. 7, where Rec.<sup>bss</sup> ἐθύθη, cf. W. § 5, 1 d. 12); [fr. Hom. down]; Sept. mostly for הִנְיָ, also for הִנְיָ, to slay; 1. to sacrifice, immolate: absol. Acts xiv. 13; τινί, dat. of pers. (in honor of one), Acts xiv. 18; τινί τι, 1 Co. x. 20. 2. to slay, kill: absol., Acts x. 13; xi. 7; τί, Lk. xv. 23, 27, 30; pass. Mt. xxii. 4; τὸ πάσχα, the paschal lamb, Mk. xiv. 12; pass., Lk. xxii. 7; 1 Co. v. 7, (Deut. xvi. 2, 6). 3. to slaughter: absol. Jn. x. 10; τινά, Sir. xxxi. (xxxiv.) 24; 1 Macc. vii. 19.\*

Θωμάς, -ᾱ, ὁ, (δωμή [i. e. twin], see δίδυμος), Thomas, one of Christ's apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Jn. xi. 16; xiv. 5; xx. 24–29 [in 29 Rec. only]; xxi. 2; Acts i. 13. [B. D. s. v.]\*

θώραξ, -ακος, ὁ; 1. the breast, the part of the body from the neck to the navel, where the ribs end, (Aristot. hist. an. 1, 7 [cf. 8, p. 491<sup>a</sup>, 28]; Eur., Plat., al.): Rev. ix. 9 [some refer this to the next head]. 2. a breast-plate or corselet consisting of two parts and protecting the body on both sides from the neck to the middle, (Hom., Hdt., Xen., Plat., al.): Rev. ix. 9, 17; ἐνδύεσθαι τ. θώρακα τῆς δικαιοσύνης, i. e. δικαιοσύνην ὡς θώρακα, Eph. vi. 14; θώρακα πίστεως, i. e. πίστιν ὡς θώρακα, 1 Th. v. 8, (ἐνδύεσθαι δικαιοσύνην ὡς θώρακα, Is. lix. 17; ἐνδ. θώρακα δικαιοσύνην, Sap. v. 19 (18)).\*



## I

I, ι

Ἰαμβρῆς

[I, ι: on iota subscript in Mss. and edd. of the N. T. see *Lipsius*, Gram. Untersuch. p. 3 sqq.; *Scrivener*, *Introduct.* etc. p. 42, and *Index* II. s. v.; *Kuenen and Cobet*, N. T. Vat., praef. p. xi. sq.; *Tdf.* *Proleg.* p. 109; *WH.* *Intr.* § 410; *W.* § 5, 4; *B.* pp. 11, 44 sq., 69; and s. vv. ἄθως, ζῶν, Ἡρώδης etc., πῶρα, Τρώας, ῥών. ι is often substituted for ει, esp. in nouns ending in εια (ια; on their accent see *Chandler* § 95 sqq.), in proper names, etc.; cf. *WH.* *App.* p. 153; *Intr.* § 399; *Tdf.* *Proleg.* pp. 83, 86 sq.; *Scrivener*, *Introduct.* etc. p. 10 sq.; *Soph.* *Lex.* s. v. EI; *B.* 5; *W.* 48 (47 sq.); (on the usage of the Mss. cf. *Tdf.* *Conlatio critica cod. Sin. c. text. Elz.* etc. p. xviii.; *Scrivener*, *Full Collation of the cod. Sin.* etc. 2d ed. p. lii.). Examples of this spelling in recent editions are the following: ἀγνία *WH.*, ἀλαζονία *T WH.*, ἀναίδια *T WH.*, ἀπειθία *WH.* (exc. *Heb.* iv. 6, 11), ἀρεσκία *T WH.*, δουλία *T.*, ἐθελοθρησκία *T WH.*, εἰδωλοκρατία *WH.*, εἰλικρινία *T WH.*, ἐπεικία *WH.*, ἐριθία *WH.*, ἐρμηνία *WH.*, ὀρησκία *T.*, ἱερατία *WH.*, κακοθμία *WH.*, κακοπαθία *WH.*, κολακία *T WH.*, κυβία *T WH.*, μαγία *T WH.*, μεθοδία *T WH.*, ὀφθαλμοδουλία *T WH.*, παιδία *T* (everywhere; see his note on *Heb.* xii. 5), πραγματία *T WH.*, πραιπαθία *T WH.*, φαρμακία *T WH.* (exc. *Gal.* v. 20), ὠφελία *WH.*, Ἀτταλία *T WH.*, Καισαρία *T WH.*, Λαοδικία *T WH.*, Σαμαρία *T WH.* (*Σαμαρίτης*, *Σαμαρίτης*, *T.*), Σελευκία *T WH.*, Φιλαδελφία *T WH.*; occasionally the same substitution occurs in other words: e.g. αἴγιος *WH.*, Ἄριος (πάγος) *T.*, δανίζω *T WH.*, δάνιον *WH.*, δανιστής *T WH.*, εἰδώλιον *T WH.*, ἐξαλιφθῆναι *WH.*, Ἐπικούριος *T WH.*, ἡμίσιος *WH.* (see *ἡμισυς*), καταλελειμμένος *WH.*, λίμμα *WH.*, Νεφθαλίμ *WH.* in *Rev.* vii. 6, ὀρινός *WH.*, πῶθος *WH.*, σκοτινός *WH.*, ὑπόλιμμα *WH.*, φωτινός *WH.*, χρεοφιλῆτης (*T?*) *WH.*; also in augm., as ἰστήκειν *WH.*, ἰδον (see *εἶδω* I. init.); cf. *WH.* *App.* p. 162<sup>b</sup>. On ι as a demonstr. addition to adverbs etc., see *νυνί* ad init. On the use and the omission of the mark of diresis with ι in certain words, see *Tdf.* *Proleg.* p. 108; *Lipsius*, Gram. Untersuch. p. 136 sqq.]

Ἰάεπος, -ου [cf. *B.* 18 (16)], ὁ, (יֵאֵס) [i. e. whom Jehovah enlightens], *Num.* xxxii. 41), *Jairus* [pron. Ja-i'-rus], a ruler of the synagogue, whose daughter Jesus restored to life: *Mk.* v. 22; *Lk.* viii. 41. [Cf. *B. D. Am. ed.* s. v.]\*

Ἰακώβ, ὁ, (יַעֲקֹב) [i. e. heel-catcher, supplanter], *Jacob*; 1. the second of Isaac's sons: *Mt.* i. 2; *viii.* 11; *Jn.* iv. 5 sq.; *Acts* vii. 8; *Ro.* ix. 13, etc. Hebraistically i. q. the descendants of Jacob: *Ro.* xi. 26, (*Num.* xxiii. 7; *Is.* xli. 8; *Jer.* [Hebr. txt.] xxxiii. 26; *Sir.* xxiii. 12; 1 *Macc.* iii. 7, and often). 2. the father of Joseph, the husband of Mary the mother of the Saviour: *Mt.* i. 15 sq.

Ἰάκωβος, -ου, ὁ, (see the preceding word [and cf. *B.* 6, 18 (16)]), *James*; 1. son of Zebedee, an apostle, and brother of the apostle John, (commonly called *James the greater* or *elder*). He was slain with the sword by the command of king Herod Agrippa I. (c. A. D. 44): *Mt.* iv. 21; *x.* 2 (3); *xvii.* 1; *Mk.* i. 19, 29; *iii.* 17; *v.* 37; *ix.*

2; *x.* 35, 41; *xiii.* 3; *xiv.* 33; *Lk.* v. 10; *vi.* 14; *viii.* 51; *ix.* 28, 54; *Acts* i. 13; *xii.* 2.

2. *James* (commonly called *the less*), an apostle, son of Alphæus: *Mt.* x. 3; *Mk.* iii. 18; *Lk.* vi. 15; *Acts* i. 13; apparently identical with Ἰάκωβος ὁ μικρός *James the little* [*A. V. the less*], the son of Mary, *Mk.* xv. 40 (*Mt.* xxvii. 56); *xvi.* 1, wife of Cleophas [i. e. Clopas q. v.] or Alphæus, *Jn.* xix. 25; see in Ἀλφαῖος, and in Μαρία, 3.

3. *James*, the brother of our Lord (see ἀδελφός, 1): *Mt.* xiii. 55; *Mk.* vi. 3; *Gal.* i. 19 (where εἰ μὴ is employed acc. to a usage illustrated under εἰ, III. 8 c. β.); *ii.* 9, 12; *Acts* xii. 17; *xv.* 13; *xxi.* 18; 1 *Co.* xv. 7 (?); *Jas.* i. 1, the leader of the Jewish Christians, and by them surnamed ὁ δίκαιος *the Just*, the overseer (or bishop) of the church at Jerusalem down to the year 62 or 63 (or acc. to Hegesippus in *Euseb.* h. e. 2, 23 [trans. in *B. D.* p. 1206] down to 69, which is hardly probable [see *Heinichen's* note ad loc.]), in which year he suffered martyrdom, *Joseph. antt.* 20, 9, 1. In opposition to the orthodox opinion [defended in *B. D.* s. v. *James*], which identifies this *James* with *James* the son of Alphæus, and understands ὁ ἀδελφός τοῦ κυρίου to mean his cousin, cf. esp. *Clemen* in *Winer's Zeitschr. f. wissensch. Theol.* for 1829, p. 351 sqq.; *Blom*, *Diss. de τοῖς ἀδελφοῖς . . . τοῦ κυρίου.* Lugd. 1839; *Wilib. Grimm* in *Ersch u. Gruber's Encycl.*, Sect. 2, vol. 23 p. 80 sqq.; *Schaff*, *Das Verhältniss des Jacobus, Bruders des Herrn*, zu *Jacobus Alphäi.* Berl. 1842 [also his *Church Hist.* (1882) i. 272 sq.]; *Hilgenfeld*, *Galaterbrief* etc. p. 138 sqq.; *Hausrath* in *Schenkel* iii. p. 175 sqq.; [*Sieffert* in *Herzog* ed. 2, vi. 464 sqq.; and *ref.* s. v. ἀδελφός, 1 (esp. *Bp. Lghtft.*)]

4. An unknown *James*, father of the apostle Judas [or Jude]: *Lk.* vi. 16; *Acts* i. 13, acc. to the opinion of those interpreters who think that not ἀδελφόν but νιόν must be supplied in the phrase Ἰούδαν Ἰακώβου; see Ἰούδας, 8.

ἱάμα, -τος, τό, (ἰάομαι); 1. a means of healing, remedy, medicine; (*Sap.* xi. 4; *xvi.* 9; *Hdt.* 3, 130; *Thuc.* 2, 51; *Polyb.* 7, 14, 2; *Plut.*, *Leian.*, al.). 2. a healing; plur.: *i.* 9, 28, 30; (*Jer.* xl. (xxxiii.) 6, etc.; *Plat. legg.* 7 p. 790 d.).\*

Ἰαμβρῆς, ὁ, and ὁ Ἰαννῆς [cf. *B.* 20 (18)], *Jambres* (for which the *Vulg.* seems to have read Μαμβρῆς, as in the *Babylonian Talmud tract. Menach.* c. 9 in the *Gemara*; cf. *Buxtorf*, *Lex. Talm.* p. 945 sq. [p. 481 sq. ed. *Fischer*]), and *Jannes*, two Egyptian magicians who in the presence of Pharaoh imitated the miracles of Aaron in order to destroy his influence with the king: 2 *Tim.* iii. 8 (cf. *Ex.* vii. 11 sq.). The author of the *Epistle* derived their names from the tradition of the *Talmudists* and the *Rabbins*, [cf. *B. D.* art. *Jannes and Jambres*].



These Magi are mentioned not only in the tract of the Babyl. Talmud just referred to, but also in the Targ. of Jonath. on Ex. vii. 11; the book Sohar on Num. xxii. 22; Numenius *περὶ τὰ γαβού* in Orig. c. Cels. 4, 51; Euseb. praep. evang. 9, 8; Evang. Nicod. c. 5, and other writ. enumerated by Thilo in his Cod. apocr. p. 552 sq.; [and Wetstein on 2 Tim. i. c.; Holtzmann *ibid.* p. 140 sq.].\*

**Ἰαννά**, (L T Tr WH *Ἰανναί*); *Jannai*, Vulg. *Janne* [Tdf. txt. (cod. Amiat.) *Iannae*], indecl. prop. name of one of the ancestors of Jesus: Lk. iii. 24.\*

**Ἰαννῆς**, *ós*, see *Ἰαμβρῆς*.

**ἰάσμαι**, *-άμαι*; [perh. fr. *ἰός*, *Lob.* Technol. p. 157 sq.; cf. Vaníček p. 87]; a depon. verb, whose pres., impf. *ἰάμην*, fut. *ἰάσομαι*, and 1 aor. mid. *ἰασάμην* have an act. signif., but whose pf. pass. *ἰάμαι*, 1 aor. pass. *ἰάθην*, and 1 fut. pass. *ἰαθήσομαι* have a pass. signif. (cf. Krüger § 40 s. v.; [Veitch s. v.; B. 52 (46); W. § 38, 7 c.]); [fr. Hom. down]; Sept. for *ἰᾶν*; *to heal, cure*: *τινά*, Lk. iv. 18 R L br.; v. 17; vi. 19; ix. 2 [here T WH om. Tr br. the acc.], 11, 42; xiv. 4; xxii. 51; Jn. iv. 47; Acts ix. 34; x. 38; xxviii. 8; pass., Mt. viii. 8, 13; xv. 28; Lk. vii. 7; viii. 47; xvii. 15; Jn. v. 13 [Tdf. *ἀσθενῶν*]; and Acts iii. 11 Rec.; *τινά ἀπό τίνος*, *to cure* (i. e. by curing to free) one of [lit. *from*; cf. B. 322 (277)] a disease: pass., Mk. v. 29; Lk. vi. 18 (17). trop. *to make whole* i. e. to free from errors and sins, *to bring about* (one's) *salvation*: Mt. xiii. 15; Jn. xii. 40; Acts xxviii. 27, (fr. Is. vi. 10); pass., 1 Pet. ii. 24; Jas. v. 16; in fig. discourse, in pass.: Heb. xii. 13.\*

**Ἰαρέδ** (T WH *Ἰάρετ*, Lchm. *Ἰάρεθ*; [on the accent in codd. see Tdf. Proleg. p. 103]), *ós*, (Heb. יָרֵד descent), *Jared*, indecl. prop. name (*Ἰαράδης* [*Ἰαρέδες*, ed. Bekk.] in Joseph. antt. 1, 2, 2), the father of Enoch (Gen. v. 15, 18; 1 Chr. i. 2 [here A. V. *Jered*]): Lk. iii. 37.\*

**ἰασις**, *-εως, ἡ*, a *healing, cure*: Lk. xiii. 32; Acts iv. 22, 30. (Prov. iii. 8; iv. 22; [Archil.], Hippocr., Soph., Plat., Leian., al.)\*

**ἰασπις**, *-ιδος, ἡ*, [fr. Plato down], *jasper*; a precious stone of divers colors (for some are purple, others blue, others green, and others of the color of brass; Plin. h. n. 37, 37 (8)): Rev. iv. 3; xxi. 11, 18 sq. [But many think (questionably) the *diamond* to be meant here; others the *precious opal*; see *Riehm*, HWB. s. v. Edelsteine, 8 and 10; B. D. s. v. *Jasper*; cf. 'Bible Educator' ii. 352.]\*

**Ἰάσων**, *-ονος, ó*, *Jason*, a Thessalonian, Paul's host: Acts xvii. 5-7, 9; whether he is the same who is mentioned in Ro. xvi. 21 as a kinsman of Paul is uncertain.\*

**ἱατρός**, *-οῦ, ó*, (*ἰάομαι*), [fr. Hom. down], a *physician*: Mt. ix. 12; Mk. ii. 17; v. 26; Lk. v. 31; viii. 43 [here WH om. Tr mrg. br. the cl.]; Col. iv. 14; *ἱατρέ, θεράπεν-σων σεαυτόν*, a proverb, applied to Christ in this sense: 'come forth from your lowly and mean condition and create for yourself authority and influence by performing miracles among us also, that we may see that you are what you profess to be,' Lk. iv. 23.\*

**ἰδέ** [so occasionally Grsb. and Rec.<sup>bes eis</sup>; e. g. Gal. v. 2; Ro. xi. 22] and (later) **ἴδε** (*ἰδέ αὐτικῶς ὡς τὸ εἰπέ, λαβέ, εὐρέ* - *ἴδε Ἀθηναίως*, Moeris [p. 193 ed. Pierson];

cf. W. § 6, 1 a.; [B. 62 (54)]), impv. fr. *εἶδον*, q. v.; [fr. Hom. down]. In so far as it retains the force of an imperative it is illustrated under *εἶδω*, I. 1 e. and 3. But in most places in the N. T. it stands out of construction like an interjection, even when many are addressed, [cf. B. 70 (61); and esp. 139 (121 sq.)]; Lat. *en, ecce*; see! behold! lo!

**a.** at the beginning of sentences: as the utterance of one who wishes that something should not be neglected by another, Mt. xxvi. 65; Mk. ii. 24; xi. 21; xiii. 1; Jn. v. 14; xviii. 21; Ro. ii. 17 Rec.; equiv. to Germ. *sieh' doch* [see, pray; yet see], Jn. xi. 36; xvi. 29; xix. 4; Gal. v. 2; or of one who brings forward something new and unexpected, Jn. vii. 26; xi. 3; xii. 19; or of one pointing out or showing, Germ. *hier ist, da ist, dieses ist*: *ἴδε ὁ τόπος* (French, *voici le lieu*), Mk. xvi. 6; add, Mk. iii. 34 (L Tr mrg. *ἰδοῦ*); Jn. i. 29, 36, 47 (48); xix. 5 [T Tr WH *ἰδοῦ*], 14, 26 sq. (where some *ἰδοῦ*); where we [might] use simply *here*, Mt. xxv. 25; with adverbs of place: *ἴδε* [R G L *ἰδοῦ*] *ὁδε ὁ Χριστός*, *ἴδε* [R G *ἰδοῦ*] *ἐκεῖ*, Mk. xiii. 21. **b.** inserted into the midst of a sentence, in such a way that the words which precede it serve to render the more evident the strangeness of what follows: Mt. xxv. 20, 22; Jn. iii. 26.

**ἰδέα**, *-ας, ἡ*, (fr. *εἶδον, ἰδεῖν*), *form, external appearance; aspect, look*: Mt. xxviii. 3 (T Tr WH *εἰδέα*, q. v.), cf. *Alberti*, Observv. ad loc.; [Tdf. Proleg. p. 81]. (Grk. writ. fr. Pind. and Hdt. down; 2 Macc. iii. 16; for *ἰδέα* Gen. v. 3.)\*

**ἴδιος**, *-α, -ον*, (in prof. auth. [esp. Attic] also of two term.), [fr. Hom. down]; **1.** *pertaining to one's self, one's own*; used **a.** univ. of *what is one's own* as opp. to *belonging to another*: *τὰ ἴδια πρόβατα*, Jn. x. 3 sq. 12; *τὰ ἰμάτια τὰ ἴδια*, Mk. xv. 20 R G Tr (for which T *τὰ ἴδ. ἱμ. αὐτοῦ*, L WH *τὰ ἱμ. αὐτοῦ*); *τὸ ἴδιον* (for his own use) *κτῆνος*, Lk. x. 34; *διὰ τοῦ ἰδίου αἵματος*, Heb. ix. 12; xiii. 12, (*ἰδίῳ αἵματι*, 4 Macc. vii. 8); *τὸ ἴδιον μίσθωμα*, which he had hired for himself (opp. to *ἡ ξενία* [q. v.], 23), Acts xxviii. 30; add, Jn. v. 43; vii. 18; Acts iii. 12; xiii. 36; Ro. xi. 24; xiv. 4 sq.; 1 Co. iii. 8 (*ἴδιον κόπον*); vi. 18; vii. 4, 37; ix. 7; xi. 21; Gal. vi. 5; 1 Tim. iii. 4, 12; v. 4; 2 Tim. i. 9; iv. 3; *πράσσειν τὰ ἴδια*, to do one's own business (and not intermeddle with the affairs of others), 1 Th. iv. 11; *ἴδια ἐπιλυσιν*, an interpretation which one thinks out for himself, opp. to that which the Holy Spirit teaches, 2 Pet. i. 20 [see *γίνομαι*, 5 c. a.]; *τὴν ἴδιαν δικαιοσύνην*, which one imagines is his due, opp. to *δικαιοσύνη θεοῦ*, awarded by God, Ro. x. 3; *ἴδια ἐπιθυμία*, opp. to divine prompting, Jas. i. 14; *κατὰ τὰς ἰδίας ἐπιθυμίας*, opp. to God's requirements, 2 Tim. iv. 3; with the possess. pron. *αὐτῶν* added [B. 118 (103); cf. W. 154 (146)], 2 Pet. iii. 3; *ἴδιος αὐτῶν προφήτης*, Tit. i. 12; with *αὐτοῦ* added, Mk. xv. 20 Tdf. (see above); *τὰ ἴδια* [cf. B. § 127, 24], those things in which one differs from others, his nature and personal character, — in the phrase *ἐκ τῶν ἰδίων λαλεῖν*, Jn. viii. 44; [cf. the fig. *τὰ ἴδια τοῦ σώματος*, 2 Co. v. 10 L mrg. (cf. Tr mrg.); see *διά*, A. I. 2]; *ἴδιος, μη οὖν ταῖς ἰδίας χερσὶ* (unassisted by others), 1 Co. iv.



12; *thine own*: ἐν τῷ ἰδίῳ ὀφθαλμῷ, Lk. vi. 41. **b.** of what pertains to one's property, family, dwelling, country, etc.; of property, οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, Acts iv. 32; τὰ ἴδια, *res nostrae*, our own things, i. e. house, family, property, Lk. xviii. 28 LT Tr WH [cf. B. § 127, 24; W. 592 (551)]; τῇ ἰδίᾳ γενεᾷ, *in his own generation*, i. e. in the age in which he lived, Acts xiii. 36; ἡ ἰδία πόλις, the city of which one is a citizen or inhabitant, Lk. ii. 3 [RG Tr mrg.]; Mt. ix. 1; τῇ ἰδίᾳ διαλέκτῳ, in their native tongue, Acts i. 19 [WH om. Tr br. ἰδίᾳ]; ii. 6, 8; ἡ ἰδία δεσποδαιμονία, their own (national) religion, Acts xxv. 19; οἱ ἴδιοι, *one's own people* (Germ. *die Angehörigen*), one's fellow-countrymen, associates, Jn. i. 11, cf. 2 Macc. xii. 22; one's household, persons belonging to the house, family, or company, Jn. xiii. 1; Acts iv. 23; xxiv. 23; 1 Tim. v. 8; εἰς τὰ ἴδια (Germ. *in die Heimat*), to one's native land, home, Jn. i. 11 (meaning here, the land of Israel); xvi. 32; xix. 27, (3 Macc. vi. 27; 1 Esdr. v. 46 (47); for יְהוּדָא, Esth. v. 10; vi. 12); ὁ ἴδιος ἀνὴρ, a husband, 1 Co. vii. 2 [B. 117 (102) note; cf. W. 154 (146)]; plur., Eph. v. 22; Tit. ii. 5; 1 Pet. iii. 1, 5; Eph. v. 24 RG; Col. iii. 18 R; οἱ ἴδιοι δεσπότες (of slaves), Tit. ii. 9. of a person who may be said to belong to one, above all others: υἱός, Ro. viii. 32; πατήρ, Jn. v. 18; μαθηταί, Mk. iv. 34 T WH Tr mrg. **c.** harmonizing with, or suitable or assigned to, one's nature, character, aims, acts; appropriate: τῇ ἰδίᾳ ἐξουσίᾳ, Acts i. 7; τὸν ἴδιον μισθόν, due reward, 1 Co. iii. 8; τὸ ἴδιον σῶμα, 1 Co. xv. 38; κατὰ τὴν ἰδίαν δύναμιν, Mt. xxv. 15; ἐν τῷ ἰδίῳ τάγματι, 1 Co. xv. 23; τὸ ἴδιον οἰκητήριον, Jude 6; εἰς τὸν τόπον τὸν ἴδιον, to the abode after death assigned by God to one acc. to his deeds, Acts i. 25 (Ignat. ad Magnes. 5; Baal Turim on Num. xxiv. 25 Balaam ivit in locum suum, i. e. in Gehennam; see τόπος, 1 a. fin.); καιρῷ ἰδίῳ, at a time suitable to the matter in hand [A. V. *in due season*], Gal. vi. 9; plur., 1 Tim. ii. 6; vi. 15; Tit. i. 3. **d.** By a usage foreign to the earlier Greeks, but found in the church Fathers and the Byzant. writ. (see W. § 22, 7; cf. Fritzsche on Rom. ii. p. 208 sq.; [B. 117 sq. (103)]), it takes the place of the poss. pron. αὐτοῦ: Mt. xxii. 5; xxv. 14; Jn. i. 41 (42), (Sap. x. 1). **2.** private (in class. Grk. opp. to δημόσιος, κοινός): ἰδία [cf. W. 591 (549) note] adv. *severally, separately*, 1 Co. xii. 11 (often in Grk. writ.). κατ' ἰδίαν (sc. χώρῳ), **a.** apart: Mt. xiv. 13; xvii. 19; xx. 17; xxiv. 3; Mk. vi. 31 sq.; vii. 33; ix. 2, 28; xiii. 3; Lk. ix. 10; x. 23; Acts xxiii. 19, (Polyb. 4, 84, 8); with μόνος added, Mk. ix. 2; **β.** in private, privately: Mk. iv. 34; Gal. ii. 2, (Diod. 1, 21, opp. to κοινῇ, 2 Macc. iv. 5; Ignat. ad Smyrn. 7, 2). The word is not found in Rev.

ιδιώτης, -ου, ὁ, (ἴδιος), very com. in Grk. writ. fr. Hdt. down; prop. a private person, opp. to a magistrate, ruler, king; but the noun has many other meanings also, each one of which is understood from its antithesis, as e. g. a common soldier, as opp. to a military officer; a writer of prose, as opp. to a poet. In the N. T. an unlearned, illiterate, man, opp. to the learned, the educated: Acts iv. 13; as often in class. Grk., unskilled in any art: in

eloquence (Isocr. p. 43 a.), with dat. of respect, τῷ λόγῳ, 2 Co. xi. 6 [A. V. *rude in speech*]; a Christian who is not a prophet, 1 Co. xiv. 24; destitute of the 'gift of tongues,' ibid. 16, 23. [Cf. Trench § lxxix.]\*

ἰδοῦ, a demonstrative particle, [in Grk. writ. fr. Soph. down], found in the N. T. esp. in the Gospels of Matthew and of Luke, used very often in imitation of the Hebr. הִנֵּה, and giving a peculiar vivacity to the style by bidding the reader or hearer to attend to what is said: *behold! see! lo!* It is inserted in the discourse after a gen. absol., Mt. i. 20; ii. 1, 13; ix. 18; xii. 46; xvii. 5; xxvi. 47; xxviii. 11. καὶ ἰδοῦ is used, when at the close of a narrative something new is introduced, Mt. ii. 9; iii. 16; iv. 11; viii. 2, 24, 29, 32, 34; ix. 2 sq. 20; xii. 10; xv. 22; xvii. 3; xix. 16; xxvi. 51; xxvii. 51; xxviii. 2, 7; Lk. i. 20, 31, 36; ii. 9 [RGL Tr br.], 25; ix. 30, 38 sq.; x. 25; xiv. 2; xxiv. 13; Acts xii. 7; xvi. 1; when a thing is specified which is unexpected yet sure, 2 Co. vi. 9 (καὶ ἰδοῦ ζῶμεν, and nevertheless we live), cf. Mt. vii. 4; when a thing is specified which seems impossible and yet occurs, Lk. xi. 41; Acts xxvii. 24. The simple ἰδοῦ is the exclamation of one pointing out something, Mt. xii. 2, 47 [WH here in mrg. only]; xiii. 3; xxiv. 26; Mk. iii. 32; Lk. ii. 34; and calling attention, Mk. xv. 35 [T Tr WH ἰδε]; Lk. xxii. 10; Jn. iv. 35; 1 Co. xv. 51; 2 Co. v. 17; Jas. v. 9; Jude 14; Rev. i. 7; ix. 12; xi. 14; xvi. 15; xxii. 7 [Rec.]; in other places it is i. q. observe or consider: Mt. x. 16; xi. 8; xix. 27; xx. 18; xxii. 4; Mk. x. 28, 33; xiv. 41; Lk. ii. 48; vii. 25; xviii. 28, 31, etc.; also καὶ ἰδοῦ, Mt. xxviii. 20; Lk. xiii. 30; ἰδοὺ γάρ, Lk. i. 44, 48; ii. 10; vi. 23; xvii. 21; Acts ix. 11; 2 Co. vii. 11; ἰδοῦ where examples are adduced: Jas. iii. 4 sq.; v. 4, 7, 11; for the Hebr. הִנֵּה, so that it includes the copula: Lk. i. 38; i. q. here I am: Acts ix. 10; Heb. ii. 13. ἰδοῦ is inserted in the midst of a speech, Mt. xxiii. 34 [here WH mrg. ἰδοὺ (see the Comm.)]; Lk. xiii. 16; Acts ii. 7; xiii. 11; xx. 22, 25. The passages of the O. T. containing the particle which are quoted in the New are these: Mt. i. 23; xi. 10; xii. 18; xxi. 5; Mk. i. 2; Lk. vii. 27; Jn. xii. 15; Ro. ix. 33; Heb. ii. 13; viii. 8; x. 7, 9; 1 Pet. ii. 6. Like the Hebr. הִנֵּה, ἰδοῦ and καὶ ἰδοῦ stand before a nominative which is not followed by a finite verb, in such a way as to include the copula or predicate [cf. B. 139 (121 sq.)]: e. g. was heard, Mt. iii. 17; is, is or was here, exists, etc., Mt. xii. 10 LT Tr WH, 41; Mk. xiii. 21 RGL; Lk. v. 12, 18; vii. 37; xi. 31; xiii. 11 (RG add ἦν); xvii. 21; xix. 2, 20; xxii. 38, 47; xxiii. 50; Jn. xix. 26 [Rec., 27 RG]; Acts viii. 27, 36; 2 Co. vi. 2; Rev. vi. 2, 5, 8; vii. 9 [not L]; xii. 3; xiv. 14; xix. 11; xxi. 3; is approaching, Mt. xxv. 6 GLT Tr WH (Rec. adds ἔρχεται); but also in such a way as to have simply a demonstrative force: Mt. xi. 19; Lk. vii. 34.

Ἰδουμαία, -ας, ἡ, Idumæa, the name of a region between southern Palestine and Arabia Petræa, inhabited by Esau or Edom (Gen. xxxvi. 30) and his posterity (the Edomites), (Josh. xv. 1, 21; xi. 17; xii. 7). The Edomites were first subjugated by David; but after



his death they disputed Solomon's authority and in the reign of Joram recovered their liberty, which they maintained, transmitting from generation to generation their hatred of Israel, until they were conquered again by Hyrcanus and subjected to the government of the Jews: Mk. iii. 8. [For details of boundary and history, see *Bertheau* in *Schenkel* and *Porter* in B. D. s. v. Edom; also the latter in *Kitto's Cycl.* s. v. Idumæa.]\*

**ιδρώς**, -ῶτος, ὁ, [allied w. Lat. sudor, Eng. sweat; *Curcius* § 283; fr. Hom. down], sweat: Lk. xxii. 44 [L. br. WH reject the pass.; (Tr accents *ιδρώς*, yet cf. *Chandler* § 667)].\*

**Ἰεζάβελ** [so G T WH, L 'Ιεζ.; Tr -βελ]; Rec. 'Ιεζαβήλ), ἡ, (יְזַבֵּל) ['perh. intact, chaste; cf. *Agnes* (*Genesius*)], *Jezebel* [mod. *Isabel*], wife of Ahab ([c.] B. C. 917-897; 1 K. xvi. 29), an impious and cruel queen, who protected idolatry and persecuted the prophets (1 K. xvi. 31-2 K. ix. 30); in Rev. ii. 20 i. q. a *second Jezebel*, the symbolic name of a woman who pretended to be a prophetess, and who, addicted to antinomianism, claimed for Christians the liberty of eating things sacrificed to idols, Rev. ii. 20.\*

**Ἱεράπολις** [WH 'Ἱερά Πόλις; cf. B. 74; *Lob.* ad Phryn. 604 sq.], -εως, ἡ, *Hierapolis*, a city of Greater Phrygia, near the river Mæander [or rather, near the Lycus a few miles above its junction with the Mæander], not far from Colossæ and Laodicea, now *Pambuck Kulasi*, [for refl. see Bp. Lightf. on Col. p. 1 sq.; B. D. Am. ed. s. v.]: *Col.* iv. 13.\*

**ἱερατεία** [WH -τία; cf. I, ε], -ας, ἡ, (*ιερατεύω*), the *priesthood*, the *office of priest*: Lk. i. 9; Heb. vii. 5. (Sept. for הַכֹּהֲנִית; *Aristot.* pol. 7, 8; *Dion. Hal.*; *Boeckh*, *Inscr.* ii. pp. 127, 23; 363, 27.)\*

**ἱεράτευμα**, -τος, τό, (*ιερατεύω*), [priesthood i. e.] a. the *office of priest*. b. the *order or body of priests* (see ἀδελφότης, αἰχμαλωσία, διασπορά, θεραπεία); so Christians are called, because they have access to God and offer not external but 'spiritual' (πνευματικά) sacrifices: 1 Pet. ii. 5; also *ἱεράτ. βασιλείων*, ib. 9 (after Ex. xix. 6 Sept.), priests of kingly rank, i. e. exalted to a moral rank and freedom which exempts them from the control of every one but God and Christ. ([Ex. xxiii. 22, etc.; 2 Macc. ii. 17]; not found in prof. auth.)\*

**ιερατεύω**; (fr. *ιεράομαι* and the verbal adj. *ιερατός*, though this adj. does not occur); to be priest, discharge the priest's office, be busy in sacred duties: Lk. i. 8. (*Joseph.* antt. 3, 8, 1; *Hdian.* 5, 6, 6 [3 ed. Bekk.]; *Pausan.*, *Heliod.*, *Inscr.* [see L. and S.]; Sept. for יְהַדֵּי).\*

**Ἱεριχώ**, see Ἱεριχά.

**Ἱερεμίας** [WH 'Ἱερ. (see their Intr. § 408); so Rec.† in Mt. xxvii. 9], -ον [B. 17 (16), 8], ὁ, (יְרֵמְיָהוּ or יְרֵמְיָה), i. q. יְהוָה יְרֵמְיָה 'Jehovah casts forth' (his enemies?), or 'Jehovah hurls' (his thunderbolts?); cf. *Bleek*, *Einl.* in *das A. T.* § 206 p. 469, [cf. B. D. s. v. *Jeremiah*], *Jeremiah* [A. V. also *Jeremias*, *Jeremy*], a famous Hebrew prophet, who prophesied from [c.] B. C. 627 until the destruction of Jerusalem [B. C. 586]. He afterwards departed into Egypt, where he appears to have died; [cf.

B. D. s. v. *Jeremiah*, I. 6]: Mt. ii. 17; xvi. 14; xxvii. 9 (in the last pass. his name is given by mistake, for the words quoted are found in Zech. xi. 12 sq.; [cf. *Prof. Brown* in *Journ. of Soc. for Bibl. Lit.* and *Exeg.* for Dec. 1882, p. 101 sqq.; *Toy*, *Quot.* in N. T. p. 68 sqq.; for a history of attempted explanations, see Dr. *Jas. Morison*, *Com.* on Mt. l. c.)\*.

**ιερεύς**, -έως, ὁ, (*ιερός*), [fr. Hom. down], Hebr. הַכֹּהֵן, a *priest*; one who offers sacrifices and in general is busied with sacred rites; a. prop., of the priests of the Gentiles, Acts xiv. 13; of the priests of the Jews, Mt. viii. 4; xii. 4 sq.; Mk. i. 44; [ii. 26]; Lk. i. 5; v. 14; Jn. i. 19; Heb. vii. [14 L T Tr WH], 20 (21); viii. 4, etc.; of the *high-priest*, Acts v. 24 R G (Ex. xxxv. 18; 1 K. i. 8; 1 Macc. xv. 1; *Joseph.* antt. 6, 12, 1); and in the same sense Christ is called *ιερεύς* in Heb. v. 6 (fr. Ps. cix. (cx.) 4); Heb. vii. 17; also *ιερεύς μέγας*, Heb. x. 21 (see ἀρχιερεύς, 3) [al. take the adj. here not as blending with *ιερ.* into a technical or official appellation, but as descriptive, *great*; cf. iv. 14]. b. metaph. of Christians, because, purified by the blood of Christ and brought into close intercourse with God, they devote their life to him alone (and to Christ): Rev. i. 6; v. 10; xx. 6, cf. i. 5; v. 9.

**Ἱεριχώ** (Tdf. 'Ἱεριχά [see his *Proleg.* p. 85; *WH.* App. p. 155, and s. v. εἰ, ε; WH 'Ἱερ. see their Intr. § 408; on its accent in codd. cf. *Tdf.* *Proleg.* p. 103]), ἡ, indecl. (on its declens. in other writ. cf. W. § 10, 2; in Strabo 'Ἱερικούς -οῦντος; 'Ἱεριχούς, -οῦντος in *Joseph.*, cf. W. l. c.; Hebr. יְרֵיחוֹ, fr. יִרְיָ to smell, so called from its fertility in aromatics), *Jericho*, a noted city, abounding in balsam [i. e. perh. the opobalsamum; cf. *Tristram*, *Nat. Hist.* etc. p. 337; B. D. s. v. *Balm*], honey, cyprus [prob. Arab. "el-henna"; cf. *Tristram* u. s., s. v. *Camphire*], myrobalanus [Arab. "zukkum"], roses, and other fragrant productions. It was situated not far from the northern shore of the Dead Sea, in the tribe of Benjamin, between the city of Jerusalem and the river Jordan, 150 stadia from the former and 60 from the latter. *Joseph.* b. j. 4, 8, 3 calls its territory *θεῖον χωρίον*. It is mentioned in the N. T. in Mt. xx. 29; Mk. x. 46; Lk. x. 30; xviii. 35; xix. 1; Heb. xi. 30. As balsam was exported thence to other countries, we read Lk. xix. 2 that *τελῶναι* were stationed there, with an ἀρχιτελώνης, for the purpose of collecting the revenues. For a fuller account of the city see *Win.* RWB. s. v.; *Arnold* in *Herzog* vi. p. 494 sq.; *Furrer* in *Schenkel* iii. 209 sq.; *Keim* iii. 17 sq. [Eng. trans. v. 21 sq.; BB.DD. s. v.; cf. also *Robinson*, *Researches* etc. i. 547 sqq.].\*

**ιερόθυτος**, -ον, (fr. *ιερός* and *θύω*, cf. εἰδωλόθυτος), *sacrificed*, offered in sacrifice, to the gods; as in *Plut. symp.* 8, 8, 3 init., used of the *flesh of animals offered in sacrifice*: 1 Co. x. 28 L txt. T Tr WH. On the use of the word in Grk. writ. cf. *Lob.* ad Phryn. p. 159.\*

**ιερόν**, -ον, τό, (neut. of the adj. *ιερός*, -ά, -όν; cf. τὸ ἄγιον), [fr. Hdt. on], a *sacred place*, *temple*: of the temple of Artemis at Ephesus, Acts xix. 27; of the temple at Jerusalem twice in the Sept., Ezek. xlv. 19; 1 Chr.



xxix. 4; more freq. in the O. T. Apocr.; in the N. T. often in the Gospels and Acts; once elsewhere, viz. 1 Co. ix. 13. τὸ ἱερόν and ὁ ναός differ, in that the former designates the whole compass of the sacred enclosure, embracing the entire aggregate of buildings, balconies, porticos, courts (viz. that of the men or Israelites, that of the women, that of the priests), belonging to the temple; the latter designates the sacred edifice properly so called, consisting of two parts, the 'sanctuary' or 'Holy place' (which no one except the priests was allowed to enter), and the 'Holy of holies' or 'most holy place' (see ἅγιος, 1 a.) (which was entered only on the great day of atonement by the high-priest alone); [cf. Trench, Syn. § iii.]. ἱερόν is employed in the N. T. either explicitly of the whole temple, Mt. xii. 6; xxiv. 1; Mk. xiii. 3; Lk. xxi. 5; xxii. 52; Acts iv. 1; xxiv. 6; xxv. 8; 1 Co. ix. 13, etc.; or so that certain definite parts of it must be thought of, as the courts, esp. where Jesus or the apostles are said to have gone up, or entered, 'into the temple,' to have taught or encountered adversaries, and the like, 'in the temple,' Mt. xxi. 12, 14; xxvi. 55; Mk. xiv. 49; Lk. xix. 47; xxi. 37; xxii. 53; xxiv. 53; Jn. v. 14; vii. 14, 28; viii. 20; xviii. 20; Acts iii. 2; v. 20; xxi. 26, etc.; of the courts and sanctuary, Mt. xii. 5; of the court of the Gentiles, out of which Jesus drove the buyers and sellers and money-changers, Mt. xxi. 12; Mk. xi. 15; Lk. xix. 45; Jn. ii. 14 sq.; of the court of the women, Lk. ii. 37; of any portico or apartment, Lk. ii. 46, cf. Jn. x. 23. On the phrase τὸ πτερύγιον τοῦ ἱεροῦ see πτερύγιον, 2.

ἱεροπρεπής, -ές, (fr. ἱερός, and πρέπει it is becoming), *befitting men, places, actions or things sacred to God; reverent*: Tit. ii. 3. (4 Macc. ix. 25; xi. 19; Plat., Philo, Joseph., Leian., al.) [Cf. Trench § xcii. sub fin.]\*

ἱερός, -ά, -όν, [its primary sense is thought to be *mighty*; cf. Curtius § 614; Vaniček p. 88; L. and S. s. v. init.; fr. Hom. down], *sacred, consecrated to the deity, pertaining to God*: ἱερὰ γράμματα, *sacred Scriptures*, because inspired by God, treating of divine things and therefore to be devoutly revered, 2 Tim. iii. 15 (Joseph. antt. proem. 3; [10, 10, 4 fin.]; b. j. 6, 5, 4; c. Ap. 1, [10, 3; 18, 6]; 26, 1; ἱερὰ βίβλοι, antt. 2, 16, 5; [c. Ap. 1, 1; 23, 4], etc.; οὐκ ἐνετράφης οὐδὲ ἐησκήθης τοῖς ἱεροῖς γράμμασι, Philo, leg. ad Gaium § 29, ed. Mang. ii. p. 574); [κῆρυγμα, Mk. xvi. WH in (rejected) 'Shorter Conclusion']; neut. plur. as subst. τὰ ἱερὰ, *the holy things*, those which pertain to the worship of God in the temple, 1 Co. ix. 13, cf. ἐργάσομαι, 2 a. [See reff. s. v. ἅγιος, fin.]\*

Ἱεροσόλυμα [WH Ἱερ., see their Intr. § 408], -ων, τά, (the invariable form in Mk. and Jn., almost everywhere in Mt. and Joseph. [c. Ap. 1, 22, 13, etc.; Philo, leg. ad Gaium § 36; (cf. Polyb. 16, 39, 4); al.]), and Ἱερουσαλήμ [WH Ἱερ. (see ref. u. s.)], ἡ, indecl., (the invariable form in the Sept. [Josh. x. 1, etc.; Philo de somn. ii. 39 init.; so Aristot. in Joseph. c. Ap. 1, 22, 7 (where see Müller)]; in the N. T. where a certain sacred emphasis, so to speak, resides in the very name, as Gal. iv. 25 sq. [see Bp. Lghtft. ad loc.]; Heb. xii. 22; Rev. iii. 12; xxi. 2, 10;

thus in direct address: Mt. xxiii. 37; Lk. xiii. 34; both forms are used promiscuously [yet with a marked preference for the indeclinable form] in the O. T. Apocr., and in the writ. of Luke and of Paul; [cf. Tdf. Proleg. p. 119; WH App. p. 160]. Whether there is also a third and unusual form Ἱεροσόλυμα, -ης, ἡ, in Mt. ii. 3; iii. 5, is extremely doubtful; for in the phrase ἐξεπορεύετο . . . Ἱεροσόλυμα, iii. 5, the noun can be taken as a neut. plur. with a sing. verb, cf. W. § 58, 3 a.; and in the former passage, ii. 3, the unusual coupling of the fem. πάντα with the neut. plur. Ἱεροσόλυμα is easily explained by the supposition that the appellative idea, ἡ πόλις, was in the writer's mind; see Fritzsche and Bleek ad loc.; cf. B. 18 (16); [yet see Pape, Eigennamen, s. v.]. Hebr. יְרוּשָׁלַיִם and יְרוּשָׁלַיִם, Chald. ܝܪܘܫܠܝܡ, Syr.

ܝܪܘܫܠܝܡ. Many suppose that the Hebr. name is composed of ירוש possession, and של peace, so that it signifies *tranquil possession, habitation of peace*; but the matter is very uncertain and conjectures vary; cf. Gesenius, Thes. ii. p. 628 sq.; [B. D. s. v.]; on the earlier name of the city see below in Σαλήμ; Lat. Hierosolyma, -orum, also [Vulg. e. g. codd. Amiat. and Fuld. Mt. xxiii. 37; but esp.] in the ch. Fathers Hierusalem, but the form Hierosolyma, -ae, is uncertain [yet see even Old Lat. codd. in Mt. ii. 1, 3],—Jerusalem [A. V. Hierusalem and Ierusalem], the capital of Palestine, situated nearly in the centre of the country, on the confines of the tribes of Benjamin and Judah, in a region so elevated that ἀναβαίνειν, ἡγᾶ, to go up, fitly describes the approach to it from any quarter. The name is used in the N. T. 1. to denote, either the city itself, Mt. ii. 1; Mk. iii. 8; Jn. i. 19, etc.; or its inhabitants, Mt. ii. 3; iii. 5; xxiii. 37; Lk. xiii. 34. 2. ἡ νῦν Ἱερουσ. [the Jerusalem that now is], with its present religious institutions, i. e. the Mosaic system, so designated from its primary external location, Gal. iv. 25, with which is contrasted ἡ ἄνω Ἱερ. (after the rabbin. phrase ירושלים של מעלה, Jerusalem that is above, i. e. existing in heaven, according to the pattern of which the earthly Jerusalem ירושלים של מטה was supposed to be built [cf. Schöttgen, Horae Hebr. i. 1207 sqq.]), i. e. metaph. the City of God founded by Christ, now wearing the form of the church, but after Christ's return to put on the form of the perfected Messianic kingdom, Gal. iv. 26; Ἱερουσ. ἐπουράνιος, the heavenly Jerusalem, i. e. the heavenly abode of God, Christ, the angels, beatified men (as well the saints of the O. T. as Christians), and as citizens of which true Christians are to be regarded while still living on earth, Heb. xii. 22; ἡ καινὴ Ἱερ. in the visions of John 'the Revelator,' the new Jerusalem, a splendid visible city to be let down from heaven after the renovation of the world, the future abode of the blessed: Rev. iii. 12; xxi. 2, 10.

Ἱεροσολυμίτης [Tdf. -μίτης, see ει, ι; WH Ἱεροσολυμίτης, see their Intr. § 408], -ου, ὁ, a citizen or inhabitant of Jerusalem: Mk. i. 5; Jn. vii. 25. [Joseph. antt. 5, 1, 17, etc.]\*

ἱερο-συλέω, -ῶ; (ἱερόσυλος, q. v.); to commit sacrilege,



to rob a temple: Ro. ii. 22, where the meaning is, 'thou who abhorrest idols and their contamination, dost yet not hesitate to plunder their shrines'; cf. Fritzsche [and Delitzsch] ad loc. (Arstph., Plat., Dem., al.) \*

ιερόσυλος, -ον, (fr. *ιερόν* and *συλάω*), guilty of sacrilege: Acts xix. 37 [A. V. *robbers of temples*; cf. Bp. Lghtft. in The Contemp. Rev. for 1878, p. 294 sq.]. (2 Macc. iv. 42; Arstph., Xen., Plat., Polyb., Diod., al.) \*

ιερουργέω, -ῶ; (fr. *ιερουργός*, and this fr. *ιερός* and *ΕΡΓΩ*); to be busied with sacred things; to perform sacred rites, (Philo, Hdian.); used esp. of persons sacrificing (Joseph. antt. 7, 13, 4, etc.); trans. to minister in the manner of a priest, minister in priestly service: τὸν νόμον, of those who defend the sanctity of the law by undergoing a violent death, 4 Macc. vii. 8; τὸ εὐαγγέλιον, of the preaching of the gospel, Ro. xv. 16 (where Fritzsche treats of the word fully; [cf. W. 222 sq. (209)]). \*

Ἱερουσαλήμ, see Ἱεροσόλυμα.

ιερωσύνη [on the ω see ἀγαθωσύνη, init.], -ης, ἡ, (*ιερός*), priesthood, the priestly office: Heb. vii. 11 sq. 14 R G, 24. (Sir. xlv. 24; 1 Esdr. v. 38; 1 Macc. ii. 54; iii. 49; 4 Macc. v. 34; Hdt., Plat., Dem., Diod., Joseph., Plut., Hdian., al.) \*

Ἰεσσαί (*Ἰεσσαῖος* in Joseph.), ὁ, (Ψ) [cf. B. D. Am. ed. s. v.], Jesse, the father of David the king (1 S. xvi. 1, 10; xvii. 12 Alex.; xx. 27): Mt. i. 5 sq.; Lk. iii. 32; Acts xiii. 22; Ro. xv. 12.\*

Ἰεφθάς (*Ἰεφθῆς*, -οῦ, in Joseph.), ὁ, (ϞϞϞ) [fut. 3 sing. masc.], fr. ϞϞϞ (to open), *Jephthah*, the son of Gilead [cf. B. D. Am. ed. s. v. Gilead, 4], and a judge of Israel (Judg. xi. sq.): Heb. xi. 32.\*

Ἰεχοῖνας, -ον, ὁ, (ϞϞϞϞ) Jehoiakin, i. e. whom Jehovah appointed; Sept. Ἰωακὴν [(?) see B. D. Am. ed. s. v. Jehoiachin)], *Jechoniah*, king of Judah, carried off into exile by Nebuchadnezzar [c.] B. c. 600 after a reign of three months, 2 K. xxiv. 8-17; 2 Chr. xxxvi. 9 sq.; Jer. lii. 31. He is mentioned Mt. i. 11 sq. But he was not, as is there stated, the son of Josiah, but of Jehoiakim; nor had he 'brethren,' but his father had. Accordingly in the Evangelist's genealogy the names ϞϞϞϞ and ϞϞϞϞ have been confounded; [cf. B. D. u. s., and reff. there]. \*

Ἰησοῦς, -οῦ, dat. -οῦ, acc. -οῦν, voc. -οῦ, [W. § 10, 1], ὁ, *Jesus* (ϞϞϞϞ and acc. to a later form ϞϞϞϞ, Syr.

ܝܫܘܥ, i. e. whose help is *Jehovah*; Germ. *Gotthilf*;

but later writ. gave the name the force of ϞϞϞϞ, see Mt. i. 21, cf. Sir. xlv. 1 Ἰησοῦς δὲ ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, of Joshua, the successor of Moses; Philo, nom. mutat. § 21 Ἰησοῦς ἐρμηνεύεται σωτηρία κυρίου, a very com. prop. name among the Israelites; cf. Delitzsch, Der Jesusname, in the Zeitschr. f. d. luth. Theol. for 1876, p. 209 sq. [or Talmud. Stud. xv.]. In the N. T. 1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses' successor: Acts vii. 45; Heb. iv. 8. 2. *Jesus*, son of Eliezer, one of Christ's ancestors: Lk. iii. 29 L T Tr WH.

3. *Jesus*, the Son of God, the Saviour of

mankind: Mt. i. 21, 25; Lk. i. 81; ii. 21, and very often; see κύριος and Χριστός.

4. *Jesus Barabbas*; see Βαραββᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel: Col. iv. 11.

ικανός, -ή, -όν, (fr. ἴκω; *ικάνω*; prop. 'reaching to', 'attaining to'; hence 'adequate'); as in Grk. writ. fr. Hdt. and Thuc. down, *sufficient*; a. of number and quantity; with nouns, *many enough, or enough* with a gen.: ὄχλος *ικανός*, a great multitude [A. V. often *much people*], Mk. x. 46; Lk. vii. 12; Acts xi. 24, 26; xix. 26; λαός, Acts v. 37 R G; κλαυθμός, Acts xx. 37; ἀργύρια *ικανά*, [A. V. *large money*, cf. the colloq. 'money enough'], Mt. xxviii. 12; λαμπάδες, Acts xx. 8; λόγοι, Lk. xxiii. 9; φῶς *ικανόν*, a considerable light [A. V. a *great light*], Acts xxii. 6. of time: *ικανῶ χρόνῳ* [cf. W. § 31, 9; B. § 133, 26] for a long time, [Lk. viii. 27 T Tr txt. WH]; Acts viii. 11; also *ικανὸν χρόνον*, Acts xiv. 3; and plur. Lk. xx. 9; ἐξ *ικανοῦ*, of a long time, now for a long time, Lk. xxiii. 8 R G; also ἐκ *χρόνων* *ικανῶν*, Lk. viii. 27 R G L Tr mrg.; xxiii. 8 L T Tr WH; [ἀπὸ *ικανῶν ἐτῶν*, these many years, Ro. xv. 23 WH Tr txt.]; *ικανοῦ χρόν. διαγεν.* much time having elapsed, Acts xxvii. 9; ἐφ' *ικανόν*, for a long while, Acts xx. 11 (2 Macc. viii. 25; Diod. 13, 100; Palaeph. 28); *ἡμέραι* [cf. Bp. Lghtft. on Gal. p. 89 n.], Acts ix. 23, 43; xviii. 18; xxvii. 7. absol. *ικανοί*, many, a considerable number: Lk. vii. 11 [R G L br. T Tr mrg. br.]; Acts xii. 12; xiv. 21; xix. 19; 1 Co. xi. 30, (1 Macc. xiii. 49, etc.). *ικανόν ἐστιν*, it is enough, i. q. enough has been said on this subject, Lk. xxii. 38 (for Jesus, saddened at the paltry ideas of the disciples, breaks off in this way the conversation; the Jews, when a companion uttered any thing absurd, were wont to use the phrase כִּסְפָּךְ רַב [A. V. *let it suffice thee*, etc.], as in Deut. iii. 26, where Sept. *ικανούσθω*); *ικανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ*, sc. *ἐστί*, sufficient . . . is this punishment, 2 Co. ii. 6; after the Lat. idiom *satisfacere alicui*, τὸ *ικ. ποιεῖν τινι*, to take away from one every ground of complaint [A. V. *to content*], Mk. xv. 15 (Polyb. 32, 7, 13; App. Pun. p. 68 ed. Toll. [§ 74, i. p. 402 ed. Schweig.]; Diog. Laërt. 4, 50); τὸ *ικ. λαμβάνω* (Lat. *satis accipio*), to take security (either by accepting sponsors, or by a deposit of money until the case had been decided), Acts xvii. 9. b. sufficient in ability, i. e. *meet, fit*, (Germ. *tüchtig* [A. V. *worthy, able*, etc.]): πρὸς τι, for something, 2 Co. ii. 16; foll. by an inf. [B. 260 (223 sq.)], Mt. iii. 11; Mk. i. 7; Lk. iii. 16; 1 Co. xv. 9; 2 Co. iii. 5; 2 Tim. ii. 2; foll. by ἵνα with subjunc. [B. 240 (207); cf. W. 335 (314)]: Mt. viii. 8; Lk. vii. 6.\*

ικανότης, -ητος, ἡ, *sufficiency, ability or competency to do a thing*: 2 Co. iii. 5. (Plat. Lys. [p. 215 a.] ap. Poll.; [al.].) \*

ικανόω, -ῶ; 1 aor. *ικάνωσα*; (*ικανός*); to make sufficient, render fit; with two acc., one of the obj. the other of the predicate: to equip one with adequate power to perform the duties of one, 2 Co. iii. 6; τινὰ εἰς τι, Col. i. 12. [Sept.; Dion. Hal., al.] \*



**ἱκετήριος**, -α, -ον, (ἱκέτης a suppliant), pertaining to a suppliant, fit for a suppliant; ἡ ἱκετηρία, as subst., sc. ἐλαία or ῥάβδος; 1. an olive-branch; for suppliants approached the one whose aid they would implore holding an olive-branch entwined with white wool and fillets, to signify that they came as suppliants [cf. Trench § li. sub fin.]: λαμβάνειν ἱκετηρίαν, Hdt. 5, 51; ἱκετηρίαν τιθέναι or προβάλλεσθαι παρά τινι, etc.

2. i. q. ἱκεσία, supplication (Isocr. p. 186 d. var.; Polyb. 3, 112, 8; 2 Macc. ix. 18): plur. joined with δέσεις (Polyb. 3, 112, 8; sing. Job xl. 22 Sept.), Heb. v. 7.\*

**ἱκμός**, -άδος, ἡ, moisture: Lk. viii. 6. (Sept. Jer. xvii. 8; Hom. II. 17, 392; Joseph. antt. 3, 1, 3, and often in other auth.)\*

**Ἰκόνιον**, -ον, τό, Iconium, a celebrated city of Asia Minor, which in the time of Xen. (an. 1, 2, 19) was 'the last city of Phrygia,' afterwards the capital of Lycaonia (Strab. 12 p. 568; Cic. ad divers. 15, 4); now *Konia* [or *Konie*]: Acts xiii. 51; xiv. 1, 19, 21; xvi. 2; 2 Tim. iii. 11. Cf. Overbeck in Schenkel iii. 303 sq.; [B. D. (esp. Am. ed.) s. v.; Lewin, St. Paul, i. 144 sq.].\*

**ἱλαρός**, -ά, -όν, (ἱλαος propitious), cheerful, joyous, prompt to do anything: 2 Co. ix. 7; Prov. xix. 12; xxii. 8; Sir. xiii. 26 (25); xxvi. 4; 3 Macc. vi. 35; Arstph., Xen., al.\*

**ἱλαρότης**, -ητος, ἡ, cheerfulness, readiness of mind: Ro. xii. 8. (Prov. xviii. 22; [Diod., Philo (de plant. Noë § 40), Plut., al.]; Acta Thom. § 14.)\*

**ἱλάσκομαι**; (see below); in class. Grk. the mid. of an act. ἱλάσσω (to render propitious, appease) never met with;

1. to render propitious to one's self, to appease, conciliate to one's self (fr. ἱλαός gracious, gentle); fr. Hom. down; mostly w. acc. of a pers., as θεόν, 'Ἀθήνην, etc. (τὸν θεὸν ἱλάσασθαι, Joseph. antt. 6, 6, 5); very rarely w. acc. of the thing, as τὴν ὀργήν, Plut. Cat. min. 61 (with which cf. ἐξιλάσκεισθαι θυμόν, Prov. xvi. 14 Sept.). In bibl. Grk. used passively, to become propitious, be placated or appeased; in 1 aor. impv. ἱδόσθητι, be propitious, be gracious, be merciful, (in prof. auth. ἴθι and Dor. ἴλαθι, which the gramm. regard as the pres. of an unused verb ἴλῃμι, to be propitious; cf. Bttm. Ausf. Sp. ii. p. 206; Kühner § 343, i. p. 839; Passow [or L. and S., or Veitch] s. v. ἴλῃμι), with dat. of the thing or the pers.: Lk. xviii. 13 (ταῖς ἁμαρτίαις, Ps. lxxviii. (lxxix.) 9; [Lxxvii. (lxxviii.) 38]; τῇ ἁμαρτίᾳ, Ps. xxiv. (xxv.) 11; ἱδόσθη ὁ κύριος περὶ τῆς κακίας, Ex. xxxii. 14 Alex.; ἱασθήσεται κύριος τῷ δούλῳ σου, 2 K. v. 18).

2. by an Alexandrian usage, to expiate, make propitiation for, (as ἐξιλάσκεισθαι in the O. T.): τὰς ἁμαρτίας, Heb. ii. 17 (ἡμῶν τὰς ψυχάς, Philo, alleg. leg. 3, 61). [Cf. Kurtz, Com. on Heb. l. c.; W. 227 (213); Westcott, Epp. of S. Jn. p. 83 sq.]\*

**ἱλασμός**, -οῦ, ὁ, (ἱλάσκομαι); 1. an appeasing, propitiating, Vulg. propitiatio, (Plut. de sera num. vind. c. 17; plur. joined with καθαρμοί, Plut. Sol. 12; with gen. of the obj. τῶν θεῶν, Orph. Arg. 39; Plut. Fab. 18; θεῶν μῆνιν ἱλασμοῦ καὶ χαριστηρίων δεομένην, vit. Camill. 7 fin.; ποιείσθαι ἱλασμόν, of a priest offering an expia-

tory sacrifice, 2 Macc. iii. 33). 2. in Alex. usage the means of appeasing, a propitiation: Philo, alleg. leg. iii. § 61; προσοίσουσιν ἱλασμόν, for ἡσθῆ, Ezek. xlv. 27; περὶ τῶν ἁμαρτιῶν, of Christ, 1 Jn. ii. 2; iv. 10, (κρίως τοῦ ἱλασμοῦ, Num. v. 8; [cf. ἡμέρα τ. ἱλασμοῦ, Lev. xxv. 9]; also for ἡγῆσθαι, forgiveness, Ps. cxxix. (cxxx.) 4; Dan. ix. 9 Theodot.). [Cf. Trench § lxxvii.]\*

**ἱλαστήριος**, -α, -ον, (ἱλάσκομαι, q. v.), relating to appeasing or expiating, having placating or expiating force, expiatory: μνῆμα ἱλαστήριον, a monument built to propitiate God, Joseph. antt. 16, 7, 1; ἱλαστήριος θάνατος, 4 Macc. xvii. 22; χεῖρας ἱκετηρίους, εἰ βούλει δὲ ἱλαστηρίους, ἐκτείνας θεῷ, Niceph. in act. SS. ed. Mai, vol. v. p. 335, 17. Neut. τὸ ἱλαστήριον, as subst., a means of appeasing or expiating, a propitiation, (Germ. Versöhnungs- oder Sühnmittel); cf. W. 96 (91); [592 (551)].

So used of 1. the well-known cover of the ark of the covenant in the Holy of holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins were expiated); hence the lid of expiation, the propitiatory, Vulg. propitiatorium; Luth. Gnadenstuhl, [A. V. mercy-seat]: Heb. ix. 5 (Sept. Ex. xxv. 18 sq.; Lev. xvi. 2, etc.; more fully ἱλαστήριον ἐπίθεμα, Ex. xxv. 17; xxxviii. (xxxvii.) 7 (6), for the Hebr. קַרְנֵי הַכֶּסֶּף, fr. קָרַב to cover, sc. sins, i. e. to pardon). Theodoret, Theophyl., Oecum., Luther, Grotius, Tholuck, Wilke, Philippi, Umbreit, [Cremer (4te Aufl.)] and others give this meaning to the word also in Ro. iii. 25, viz. that Christ, besprinkled with his own blood, was truly that which the cover or 'mercy-seat' had been typically, i. e. the sign and pledge of expiation; but in opp. to this interpretation see Fritzsche, Meyer, Van Hengel, [Godet, Oltramare] and others ad loc.

2. an expiatory sacrifice; a piacular victim (Vulg. propitiatio): Ro. iii. 25 (after the analogy of the words χαριστήρια sacrifices expressive of gratitude, thank-offerings, σωτήρια sacrifices for safety obtained. On the other hand, in Dion Chrys. or. 11, 121, p. 355 ed. Reiske, the reference is not to a sacrifice but to a monument, as the preceding words show: καταλείψειν γὰρ αὐτοὺς ἀνάθημα κάλλιστον καὶ μέγιστον τῇ Ἀθηνᾷ καὶ ἐπιγράψαι, ἱλαστήριον Ἀχαιοὶ τῇ Ἰλιάδι). [See the full discussion of the word in Dr. Jas. Morison, Crit. Exposition of the Third Chap. of the Ep. to the Rom. pp. 281-303.]\*

**ἱλεώς**, -ων, (Attic for ἱλαός [cf. W. 22], fr. Hom. down), propitious; merciful: ἔσομαι ἱλ. ταῖς ἀδικίαις, i. e. I will pardon, Heb. viii. 12; Jer. xxxviii. (xxxix.) 34; xliii. (xxxvi.) 3; also ταῖς ἁμαρτίαις, 1 K. viii. 34; 2 Chr. vi. 25, 27, etc.; ἱλεὼς σοι, sc. ἔστω [or εἴη, B. § 129, 22] ὁ θεός, i. e. God avert this from thee, Mt. xvi. 22; Sept. for ἡλῆθη foll. by ἡ, be it far from one, 2 S. xx. 20; xxiii. 17.\*

**Ἰλλυρικόν**, -οῦ, τό, Illyricum, a region lying between Italy, Germany, Macedonia and Thrace, having on one



side the Adriatic Sea, and on the other the Danube: Ro. xv. 19 [cf. B. D. Am. ed.].\*

**ἱμάς**, -άντος, ὁ, (fr. ἵημι to send; sc. a vessel, which was tied to thongs of leather and let down into a well for the purpose of drawing water; hence ἱμάω also, to draw something made fast to a thong or rope [recent etymol. connect it w. Skt. *si* to bind; cf. Curtius § 602; Vaniček p. 1041]); fr. Hom. down; a *thong of leather, a strap*; in the N. T. of the thongs with which captives or criminals were either bound or beaten (see *προσείνω*), Acts xxii. 25 (4 Macc. ix. 11; Sir. xxx. 35); of the thongs or ties by which sandals were fastened to the feet, Mk. i. 7; Lk. iii. 16; Jn. i. 27, (so also in Is. v. 27; Xen. anab. 4, 5, 14; Plut. symp. 4, 2, 3; Suid. ἱμάς· σφαίρω-τήρ σανδαλίων, ζανίχιον, οἷον τὸ λώριον τοῦ ὑποδήματος).\*

**ἱματίζω**: pf. pass. ptep. ἱματισμένος; (ἱμάτιον); to clothe: Mk. v. 15; Lk. viii. 35. (Found neither in Sept. nor in prof. auth. [cf. W. 26 (25)].)\*

**ἱμάτιον**, -ου, τό, (dimin. of ἵμα i. q. εἶμα, an article of clothing, garment; and this fr. ἔννυμι to clothe, cf. Germ. *Hemd*); [fr. Hdt. down]; Sept. mostly for גָּזָר, also for חֲבִירִי, חֲבִירִי, etc.;

1. a garment (of any sort): Mt. ix. 16; xi. 8 [RGL br., al. om.; cf. W. 591 (550); B. 82 (72)]; Mk. ii. 21; xv. 20; Lk. v. 36; vii. 25; Heb. i. 11; plur. *garments*, i. e. the cloak or mantle and the tunic [cf. W. 176 (166); B. 24 (23)]: Mt. xvii. 2; xxiv. 18 [Rec.]; xxvii. 31, 35; Jn. dix. 23; Acts vii. 58; Jas. v. 2, etc.; to rend τὰ ἱμ. (see *διαρρηγνυμι*), Mt. xxvi. 65; Acts xiv. 14; xxii. 23.

2. the upper garment, the cloak or mantle (which was thrown over the tunic, ὁ χιτῶν) [Rutherford, New Phryn. p. 22]: Mt. ix. 20; [xxiv. 18 L T Tr WH]; Mk. v. 27; Lk. viii. 44; Jn. xix. 2; Rev. xix. 16; it is distinguished from the χιτῶν in Mt. v. 40; Lk. vi. 29; [cf. Jn. xix. 23]; Acts ix. 39. [Cf. Trench § 1; BB. DD. s. v. Dress; Edersheim, Jewish Social Life, ch. xiii.; esp. 'Jesus the Messiah,' i. 620 sqq.]

**ἱματισμός**, -οῦ, ὁ, (ἱματίζω), *clothing, apparel*: univ., Lk. vii. 25; Acts xx. 33; 1 Tim. ii. 9; of the tunic, Mt. xxvii. 35 Rec.; Jn. xix. 24; of the cloak or mantle, Lk. ix. 29. (Sept.; Theophr., Polyb., Diod., Plut., Athen.) [Cf. Trench § 1].\*

**ἱμείρω**: mid. ἱμείρομαι; (ἱμερος desire, longing, [allied w. ἔλεος; Vaniček p. 88]; cf. οἰκτείρω); to desire, long for, esp. of the longing of love: ὑμῶν [W. § 30, 10 b.] i. e. your souls, to win them to Christ, 1 Th. ii. 8 Rec.; see ὑμείρομαι. (Sept. Job iii. 21; in Grk. writ. fr. Hom. down.)\*

**ἵνα**, I. an adv. of Place, fr. Hom. down, esp. in the poets; a. *where*; in *what place*. b. *to what place; whither*. Of the former signification C. F. A. Fritzsche (on Mt. p. 836; differently in Fritzschorum Opuscul. p. 186 sqq.) thought he had found two examples in bibl. Greek, and H. A. W. Meyer agrees with him. The first viz. ἵνα μὴ φουσιούσθε, 1 Co. iv. 6, they explain thus: *where* (i. e. in *which state of things* viz. when ye have learned from my example to think humbly of yourselves) *the one is not exalted to the other's disadvantage*; the second, ἵνα αὐτοὺς ζηλοῦτε, Gal. iv. 17, thus: *where ye zealously court them*; but see II. 1 d. below.

II. a final Conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: *to the intent that*; *to the end that*, *in order that*; ἵνα μὴ, *that not, lest*; it is used

1. prop. of the purpose or end; a. foll. by the Optative; only twice, and then preceded by the pres. of a verb of praying or beseeching, where the wish (*optatio*) expressed by the prayer gave occasion for the use of the optat.: Eph. i. 17 but WH mrg. subj.; iii. 16 RG; cf. W. 290 (273); B. 233 (201); and yet in both instances the telic force of the particle is so weakened that it denotes the substance rather than the end of the prayer; see 2 below.

b. foll. by the Subjunctive, not only (according to the rule observed by the best Grk. writ.) after the primary tenses (pres., pf., fut.) or the imperative, but (in accordance with that well-known negligence with which in later times and esp. by Hellenistic writers the distinction between the subjunc. and the optat. was disregarded) after preterites even where the more elegant Grk. writ. were wont to use the optat.; cf. Hermann ad Vig. p. 847 sqq.; Klotz ad Dev. ii. 2 p. 616 sqq.; W. 287 (270) sqq.; B. 233 (201).

a. after a Present: Mk. iv. 21; vii. 9; Lk. vi. 34; viii. 12; xvi. 28; Jn. iii. 15; v. 34; vi. 30; Acts ii. 25; xvi. 30; Ro. i. 11; iii. 19; xi. 25; 1 Co. vii. 29; ix. 12; 2 Co. i. 17; Gal. vi. 13; Phil. iii. 8; Heb. v. 1; vi. 12; ix. 25; 1 Jn. i. 3; Rev. iii. 18; xi. 6, and often.

β. after a Perfect: Mt. i. 22; xxi. 4; Jn. v. 23; [36 T Tr WH; cf. ε.]; vi. 38; xii. 40, 46; xiv. 29; xvi. 1, 4; xvii. 4; xx. 31; 1 Co. ix. 22; 1 Jn. v. 20 [here T Tr WH pres. indic.; see d.].

γ. after an Imperative (either pres. or aor.): Mt. vii. 1; ix. 6; xiv. 15; xvii. 27; xxiii. 26; Mk. xi. 25; xiii. 18; Jn. iv. 15; v. 14; vii. 8 [RGL]; x. 38; 1 Co. vii. 5; xi. 34; 1 Tim. iv. 15; Tit. iii. 13, etc.; also after a hortative or deliberative subjunc.: Mk. i. 38; Lk. xx. 14; Jn. vi. 5 [R<sup>bes</sup> L T Tr WH]; xi. 16; Heb. iv. 16, etc.

δ. after a Future: Lk. xvi. 4; xviii. 5; Jn. v. 20 [here Tdf. indic. pres.; see d.]; xiv. 3, 13, 16; 1 Co. xv. 28; Phil. i. 26.

ε. after Historic tenses: after the impf., Mk. iii. 2 [here L Tr fut. indic.; see c.]; vi. 41; viii. 6; Lk. vi. 7; xviii. 15, etc.; after the plupf., Jn. iv. 8; after the aor., Mt. xix. 13; Mk. iii. 14; xi. 28; xiv. 10 [B. § 139, 37]; Lk. xix. 4, 15; Jn. v. 36 [RGL; cf. β.]; vii. 32; xii. 9; Acts xix. 4 [?]; Ro. vi. 4; 2 Co. viii. 9; Heb. ii. 14; xi. 35; 1 Tim. i. 16; 1 Jn. iii. 5, 8, etc.

σ. As prof. auth. join the final particles ὅφρα, μὴ, and esp. ὅπως, also with the future Indicative (cf. Matthiae § 519, 8 ii. p. 1186 sqq.), as being in nature akin to the subjunc., so the N. T. writ., acc. to a usage extremely doubtful among the better Grk. writ. (cf. Klotz l. c. p. 629 sq.), also join ἵνα with the same [cf. WH. App. p. 171<sup>b</sup> sq.; Soph. Lex. s. v. ἵνα, 17]: ἵνα θήσω, 1 Co. ix. 18; L T Tr WH in the foll. instances: στανρώσουσιν, Mk. xv. 20 [not WH (see u. s.)], δώσουσιν, Lk. xx. 10; κενώ-σει, 1 Co. ix. 15 [not Lchm.], καταδουλώσουσιν, Gal. ii. 4 (but cf. Hort in WH u. s. p. 167<sup>a</sup>); κερδηθήσονται, 1 Pet. iii. 1; σφάξουσιν, Rev. vi. 4; δώσει, Rev. viii. 3;



προσκυνήσουσιν, [Rev. ix. 20]; xiii. 12 [(cf. 2 a. fin. below)]; [ἀναπαύονται, Rev. xiv. 13 (see ἀναπαύω cf. 4 b.); L Tr in the foll.: κατηγορήσουσιν, Mk. iii. 2, (cf. b. e. above); προσκυνήσουσιν, Jn. xii. 20; T Tr WH in [θεωρήσουσιν, Jn. vii. 3]; ξυρήσονται, Acts xxi. 24; L T WH Tr mrg. in ἀδικήσουσιν, Rev. ix. 4 [(cf. 2 b. below)]; [add, ἐρεῖ, Lk. xiv. 10 T WH Tr txt.; ἐξομολογήσεται, Phil. ii. 11 T L mrg. Tr mrg.; καυθήσομαι, 1 Co. xiii. 3 T; δώσει, Jn. xvii. 2 WH Tr mrg.; ἀναπαύονται, Rev. vi. 11 WH; δώσει, Rev. xiii. 16 WH mrg.], (ἵνα καταργήσῃ τὸν θάνατον καὶ τὴν ἐκ νεκρῶν ἀνάστασιν δείξει, Barn. ep. 5, 6 [so cod. B, but Hilgenf., Müller, Gebh., al., adopt the subjunc.; yet see Cunningham's note ad loc.]); so that the fut. alternates with the subjunc.: ἵνα ἔσται . . . καὶ εἰσελθῶσιν, Rev. xxii. 14; γένηται καὶ ἔσῃ (Vulg. sis), Eph. vi. 3; in other pass. L T Tr WH have restored the indic., as ἵνα ἡξούσι κ. προσκυνήσουσιν . . . κ. γῶσιν, Rev. iii. 9; ἵνα . . . πίνῃτε . . . καὶ καθίσεσθε or καθήσεσθε [but WH txt. καθήσθε] (Vulg. et sedeatis), Lk. xxii. 30; κάμψῃ κ. ἐξομολογήσεται, Phil. ii. 11 [T L mrg. Tr mrg.]; cf. B. § 139, 38; W. § 41 b. 1 b.

d. By a solecism freq. in the eccles. and Byzant. writ. ἵνα is joined with the indic. Present: 1 Co. iv. 6 (φυσιοῦσθε); Gal. iv. 17 (ζηλοῦτε); [cf. Test. xii. Patr., test. Gad § 7; Barn. ep. 6, 5; 7, 11; Ignat. ad Eph. 4, 2; ad Trall. 8, 2, and other exx. in Win. and Btm. as below; but see Hort in WH. App. p. 167<sup>a</sup>, cf. pp. 169<sup>b</sup>, 171 sq.]; but the indic. is very doubtful in the foll. passages: [Jn. iv. 15 Tr txt.]; v. 20 (Τῷ δ. θανατάτε); xvii. 3 T Tr txt.; Gal. iv. 12 T L mrg.; [1 Th. iv. 13 L mrg.]; Tit. ii. 4 T Tr L mrg.; 2 Pet. i. 10 L; [1 Jn. v. 20 T Tr WH (cf. b. β. above)]; Rev. xii. 6 (T Tr τρέφουσιν); [xiii. 17 WH mrg.]; cf. W. § 41 b. 1 c.; B. § 139, 39; Meyer on 1 Co. iv. 6; Wieseler on Gal. iv. 17; [Soph. u. s.]. (In the earlier Grk. writ. ἵνα is joined with the indic. of the past tenses alone, 'to denote something which would have been, if something else had been done, but now has not come to pass' Hermann ad Vig. p. 847, cf. Klotz ad Dev. ii. 2 p. 630 sq.; Kühner § 553, 7 ii. 903; [Jelf § 813; cf. Jebb in App. to Vincent and Dickson's Modern Greek, § 79].)

e. the final sentence is preceded by preparatory demonstrative expressions [W. § 23, 5]: εἰς τοῦτο, to this end, Jn. xviii. 37; 1 Jn. iii. 8; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. ii. 21; iii. 9; iv. 6, (Barn. ep. 5, 1, 11; [14, 5]); εἰς αὐτὸ τοῦτο, Eph. vi. 22; Col. iv. 8; διὰ τοῦτο, Jn. i. 31; 2 Co. xiii. 10; Philem. 15; 1 Tim. i. 16; τοίνυν χάριν, Tit. i. 5.

2. In later Grk., and esp. in Hellenistic writers, the final force of the particle ἵνα is more or less weakened, so that it is frequently used where the earlier Greeks employed the Infinitive, yet so that the leading and the dependent sentence have each its own subject. The first extant instance of this use occurs in the Amphictyonic decree in [pseudo-] Dem. p. 279, 8 [i. e. de coron. § 155]: πρεσβεύσαι πρὸς Φίλιππον καὶ ἀξιοῦν ἵνα βοηθήσῃ, [cf. Odys. 3, 327 λίσσασθαι . . . ἵνα νημερὲς ἐνίσπῃ (cf. 3, 19)], but it increased greatly in subsequent times; cf. W. § 44, 8; B. 237 (204); [Green 171 sq.; Goodwin § 45 N. 5 b.; Jebb in App. to Vincent and Dickson's Modern

Greek, § 55]. Accordingly ἵνα stands with the subjunc. in such a way that it denotes the purport (or object) rather than the purpose of the action expressed by the preceding verb. This occurs a. after verbs of caring for, deciding, desiring, striving: βλέπειν, 1 Co. xvi. 10; Col. iv. 17; 2 Jn. 8; ζητῶ, 1 Co. iv. 2; xiv. 12; φυλάσσομαι, ἵνα μὴ, 2 Pet. iii. 17; μεριμνῶ, 1 Co. vii. 34; ζηλώω, 1 Co. xiv. 1; βουλεύομαι, Jn. xi. 53 [R G Tr mrg. συμβου.]; xii. 10; ἀφίημι, Mk. xi. 16; Jn. xii. 7 L T Tr WH; θέλημά ἐστι, Mt. xviii. 14; Jn. vi. 39 sq.; θέλω, Mt. vii. 12; Mk. vi. 25; ix. 30; x. 35; Lk. vi. 31; so that it alternates with the inf., 1 Co. xiv. 5; δίδωμι, to grant, that, Mk. x. 37; Rev. ix. 5, etc.; ποιῶ, Rev. xiii. 12 [here L T Tr WH indic. fut. (cf. 1 c. above)].

b. after verbs of saying (commanding, asking, exhorting; but by no means after κελεύειν [cf. B. 275 (236)]): εἰπεῖν, in the sense of to bid, Mt. iv. 3; Mk. iii. 9; Lk. iv. 3; also λέγειν, Acts xix. 4; 1 Jn. v. 16; ἐρρήθη, Rev. vi. 11 [WH indic. fut.]; ix. 4 [L T Tr mrg. WH indic. fut. (see 1 c. above)]; διαμαρτύρομαι, 1 Tim. v. 21 (otherwise [viz. telic] in Lk. xvi. 28); ἐρωτῶ, to ask, beseech, Mk. vii. 26; Lk. vii. 36; xvi. 27; Jn. iv. 47; xvii. 15, 21; xix. 31; 2 Jn. 5; παρακαλῶ, Mt. xiv. 36; Mk. v. 10, 18; vii. 32; viii. 22; Lk. viii. 32; 1 Co. i. 10; xvi. 12, 15 sq.; 2 Co. viii. 6; ix. 5; xii. 8; 1 Th. iv. 1; 2 Th. iii. 12, (Joseph. antt. 12, 3, 2); προσεύχομαι [q. v.], Mt. xxiv. 20; Mk. [xiii. 18]; xiv. 35; δέομαι, Lk. ix. 40; xxii. 32, (Dion. Hal. antt. 1, 83); ἐπιτιμῶ, Mt. xii. 16; [xvi. 20 L WH txt.]; xx. 31; Mk. iii. 12; viii. 30; x. 48; Lk. xviii. 39; ἐντέλλομαι, Mk. xiii. 34; Jn. xv. 17; ἐντολὴν δίδωμι or λαμβάνω, Jn. xi. 57; xiii. 34; xv. 12; γράφω, with the involved idea of prescribing, Mk. ix. 12 [cf. W. 462 (430) and the txt. of L T]; xii. 19; Lk. xx. 28; διαστέλλομαι, Mt. xvi. 20 [L WH txt. ἐπιτιμῶ (see above)]; Mk. v. 43; vii. 36; ix. 9; παραγγέλλω, Mk. vi. 8 [cf. W. 578 (538)]; συντίθεμαι, Jn. ix. 22; ἀγγαρεύω, Mt. xxvii. 32; Mk. xv. 21; κηρύσσω, Mk. vi. 12; ἀπαγγέλλω, Mt. xxviii. 10; ἐξορκίζω, Mt. xxvi. 63. [For exx. (of its use with the above verbs and others) drawn from the later Grk. writ. see Sophocles, Glossary etc. § 88, 1.]

c. after words by which judgment is pronounced concerning that which some one is about to do (or which is going to happen), as to whether it is expedient, befitting, proper, or not; as συμφέρει, Mt. xviii. 6; v. 29 sq.; Jn. xi. 50; xvi. 7; λυσιτελεῖ, Lk. xvii. 2; ἀρκετὸν ἐστὶ, Mt. x. 25; also after ἄξιος, Jn. i. 27; ἱκανός, Mt. viii. 8; Lk. vii. 6; ἐλάχιστόν μοι ἐστιν, ἵνα, 1 Co. iv. 3; ἡγαλλιάσατο, ἵνα ἴδῃ, Jn. viii. 56; χρεῖαν ἔχω, Jn. ii. 25; xvi. 30; 1 Jn. ii. 27; ἔδει, ἵνα ἐπὶ ἔξυλον πάθῃ, Barn. ep. 5, 13. [For other exx. see Soph. as above § 88, 3, 4.]

d. after substantives, to which it adds a more exact definition of the thing; after subst. of time: χρόνον, ἵνα μετανοήσῃ, Rev. ii. 21; after ὥρα, Jn. xii. 23; xiii. 1; xvi. 2, 32, (elsewhere ὅτε, Jn. iv. 23; v. 25); in these exx. the final force of the particle is still apparent; we also can say "time that she should repent" [cf. W. 339 (318); B. 240 (207)]; but in other expressions this force has almost disappeared, as in



ἔστιν συνήθεια ὑμῶν, ἵνα . . . ἀπολύσω, Jn. xviii. 39; after μισός, 1 Co. ix. 18. **e.** it looks back to a demonstrative pronoun; cf. W. 338 (317); [B. § 139, 45]: πόθεν μοι τοῦτο, ἵνα ἔλθῃ κτλ. for τὸ ἐλθεῖν τὴν etc. Lk. i. 43; esp. in John, cf. vi. 29, 50; xv. 13; xvii. 3 [here T Tr txt. indic.; see 1 d. above]; 1 Jn. iii. 11, 23; v. 3; 2 Jn. 6; Phil. i. 9; ἐν τούτῳ, Jn. xv. 8; 1 Jn. iv. 17, (θεοῦ δὲ τὸ δυνατόν ἐν τούτῳ δέκνται, ἵνα . . . ἐξ οὐκ ὄντων ποιῇ τὰ γινόμενα, Theophil. ad Autol. 2, 13; after τόδε, Epict. diss. 2, 1, 1; [other exx. in *Soph. Lex.* s. v. 6]).

**3.** According to a very ancient tenet of the grammarians, accepted by Kühner, § 553, 2 Anm. 3; [T. S. Green, N. T. Gram. p. 172 sq.], and not utterly rejected by *Alex. Bttm.* N. T. Gr. p. 238 sq. (206), ἵνα is alleged to be used not only τελικώς, i. e. of design and end, but also frequently ἐκβατικώς, i. e. of the result, signifying *with the issue, that; with the result, that; so that* (equiv. to ὥστε). But C. F. A. Fritzsche on Mt. p. 836 sqq. and Win. 338 (317) and 457 (426) sqq. have clearly shown, that in all the passages adduced from the N. T. to prove this usage the telic (or final) force prevails: thus in ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, that the law of Moses may not be broken (which directs a man to be circumcised on the eighth and on no other day), Jn. vii. 23; οὐκ ἔστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμῶν . . . καταλάβῃ, that the day should overtake you (cf. the final force as brought out by turning the sentence into the pass. form in Germ. *um vom Tage erfasst zu werden*), 1 Th. v. 4; προσευχέσθω, ἵνα διερμηνεύῃ, let him pray (intent on this, or with this aim), that (subsequently) he may interpret, 1 Co. xiv. 13; likewise ἐπειθήσατε, ἵνα etc. 1 Co. v. 2, and μετενόησαν, ἵνα μή, Rev. ix. 20; μεράθεισιν, . . . ἵνα etc. that the change may be to this end, that etc. Heb. xii. 27; ἵνα μὴ . . . ποιῇτε, that ye may not do, Gal. v. 17 (where ἡ σὰρξ and τὸ πνεῦμα are personified antagonistic forces contending for dominion over the will of the Christian; cf. Wieseler ad loc.); the words ἵνα . . . φραγῇ κτλ. in Ro. iii. 19 describe the end aimed at by the law. In many passages where ἵνα has seemed to interpreters to be used ἐκβατικώς, the sacred writers follow the dictate of piety, which bids us trace all events back to God as their author and to refer them to God's purposes (*Jo. Damascen.* orthod. fid. 4, 19 ἔθος τῇ γραφῇ, τινὰ ἐκβατικῶς ὀφείδοντα λέγεσθαι, αἰτιολογικῶς λέγειν); so that, if we are ever in doubt whether ἵνα is used of design or of result, we can easily settle the question when we can interpret the passage 'that, by God's decree,' or 'that, according to divine purpose' etc.; passages of this sort are the following: Mk. iv. 12; Lk. ix. 45; xi. 50; xiv. 10; Jn. iv. 36; ix. 2; xii. 40; xix. 28; Ro. v. 20; vii. 13; viii. 17; xi. 31 sq.; 1 Co. vii. 29; 2 Co. iv. 7; vii. 9; also the phrase ἵνα πληρωθῇ, wont to be used in reference to the O. T. prophecies: Mt. i. 22; ii. 15; iv. 14; xii. 17 L T Tr WH; xxi. 4; xxvi. 56; xxvii. 35 Rec.; Jn. xiii. 18; xvii. 12; xix. 24, 36; ἵνα πληρωθῇ ὁ λόγος, Jn. xii. 38; xv. 25, cf. xviii. 9, 32. [Cf. Win. 461 (429)]. Prof. Sophocles although giving (*Lex.* s. v. ἵνα, 19) a co-

pious collection of exx. of the eebatic use of the word, defends its telic sense in the phrase ἵνα πληρ., by calling attention not merely to the substitution of ὅπως πληρ. in Mt. viii. 17; xiii. 35, (cf. ii. 23), but esp. to 1 Esdr. i. 54 (εἰς ἀναπλήρωσιν ῥήματος τοῦ κυρίου ἐν στόματι Ἱερεμίου); ii. 1 (εἰς συντέλειαν ῥήματος κυρ. κτλ.); 2 Esdr. i. 1 (τοῦ τελεσθῆναι λόγον κυρίου ἀπὸ στόματος Ἱερεμίου); Joseph. antt. 8, 8, 2 fin. ταῦτα δ' ἐπράττετο κατὰ τὴν τοῦ θεοῦ βούλησιν ἵνα λάβῃ τέλος ἡ προφῆτευσεν Ἀχίας; cf. Bib. Sacr. '61 p. 729 sqq.; Luthardt's Zeitschr. '83 p. 632 sqq.]

**4.** The elliptical use of the particle; **a.** the telic ἵνα often depends on a verb not expressed, but to be repeated or educed from the context (cf. Fritzsche on Mt. p. 840 sq.; W. 316 (297); [B. § 139, 47]): ἀλλ' (sc. ἦλθεν, cf. vs. 7) ἵνα μαρτυρήσῃ, Jn. i. 8; ἀλλ' (sc. ἐγένετο ἀπόκρυφον) ἵνα εἰς φανερόν ἔλθῃ, Mk. iv. 22; ἀλλ' (sc. κρατεῖτέ με) ἵνα etc. Mk. xiv. 49; add, Jn. xv. 25; 1 Jn. ii. 19. **b.** the weakened ἵνα (see 2 above) with the subjunc. (or indic. fut. [cf. 1 c.], Rev. xiv. 13 L T Tr WH) denotes something which one wishes to be done by another, so that before the ἵνα a verb of commanding (exhorting, wishing) must be mentally supplied, (or, as is commonly said, it forms a periphrasis for the imperative): ἵνα . . . ἐπιθῇς τὰς χεῖρας αὐτῇ, Mk. v. 23; ἡ γυνὴ ἵνα φόβηται τὸν ἄνδρα, Eph. v. 33; Gal. ii. 10; add 2 Co. viii. 7; ἵνα ἀναπαύσονται [L T Tr WH παύσονται (see ἀναπαύω init.)], Germ. *sie sollen ruhen* [A. V. *that they may rest* etc.], Rev. xiv. 13; [perh. also Col. iv. 16, cf. Bp. Lightf. ad loc.], (2 Macc. i. 9; Epict. ench. 23 (17); diss. 4, 1, 41; among the earlier Greeks once so, *Soph. O. C.* 155; in Latin, Cic. ad divers. 14, 20 'ibi ut sint omnia parata'; in Germ. stern commands: 'dass du gehest!' 'dass du nicht säumest!'; cf. W. § 43, 5 a.; [B. 241 (208)]). **c.** ἵνα without a verb following,—which the reader is left to gather from the context; thus we must mentally supply εὐαγγελιζόμεθα, εὐαγγελίζονται in Gal. ii. 9, cf. W. 587 (546); [B. 394 (338)]; ἵνα κατὰ χάριν, sc. ᾗ, that the promise may be a gift of grace, Ro. iv. 16 [W. 598 (556); B. 392 (336)]; ἵνα ἅλλοις ἀνεῖσι sc. γένηται, 2 Co. viii. 13 [W. 586 (545); B. § 129, 22]; ἵνα sc. γένηται, 1 Co. i. 31, unless preference be given there to an anacoluthon [W. 599 (557); B. 234 (201)]: ἵνα . . . καυχάσθω for καυχᾶται. (ἵνα ὡς ἄνθρωπος, sc. ἐργάξῃ, Epict. diss. 3, 23, 4.)

**5.** Generally ἵνα stands first in the final sentence; sometimes, however, it is preceded by those words in which the main force of the sentence lies [W. 550 (511); B. § 151, 18]: Acts xix. 4; Ro. xi. 31 (join τῷ ὑμετέρῳ ἐλεεί ἵνα); 1 Co. ix. 15 fin. [R G]; 2 Co. ii. 4; xii. 7; Gal. ii. 10; τὸ λοιπὸν ἵνα κτλ. 1 Co. vii. 29 Rec.<sup>exc.</sup> als L T. Among N. T. writ. John uses this particle oftener, Luke more rarely, than the rest; [on Jn.'s use see W. 338 (317) sq.; 461 (430); B. 236 (203); 244 (210) note; § 140, 10 and 12; on Luke's cf. B. 235 sq. (203)]. It is not found in the Epistle of Jude. [For Schaeffer's ref. to Grk. usage (and edd.) see the Lond. (Valpy's) ed. of Stephanus s. v., col. 4488.]



**Ἰνα τί** [so L WH uniformly, also Tr exc. (by mistake?) in Mt. xxvii. 46], and written unitedly *ivari* [so Rec.<sup>at bez</sup> G T uniformly; see W. § 5, 2]; Lat. *ut quid?* i. e. *for what purpose? wherefore? why?* an elliptical formula, due to the fact that a questioner begins an answer to his own question with the word *ἵνα*, but not knowing how to complete it reverts again to the question, as if to ask what will complete the answer: *that (what?) may or might happen, (ut (quid?) fiat or fieret)*; see *Herm.* ad Vig. p. 847; Kühner § 587, 5 ii. p. 1020; W. § 25, 1 fin.; [B. § 149, 2]: Mt. ix. 4; xxvii. 46; Lk. xiii. 7; Acts iv. 25; vii. 26; 1 Co. x. 29. Add, from the Sept., Gen. iv. 6; xxv. 32; xxvii. 46; Num. xiv. 3; xxii. 32 [Ald.]; Judg. vi. 13 [Alex., Ald., Compl.]; 1 S. i. 8; 2 S. iii. 24; xv. 19; Job iii. 12; x. 18; Jer. ii. 29; xiv. 19; xv. 18; Dan. x. 20 [Theodot.]; Ps. ii. 1; x. 1 (ix. 22); xxi. (xxii.) 2, etc.; Sir. xiv. 3; 1 Macc. ii. 7. (Arstph., nub. 1192; Plat. apol. c. 14 p. 26 c.; al.)\*

**Ἰόππη** (to which com. spelling the ancient lexicographers prefer *Ἰόπη*, cf. *Movers*, Phönizier, ii. 2 p. 176 Anm.), *ἵος, ἦ*, (Hebr. יֹפִי i. e. beauty, fr. פָּרַח to shine, be beautiful; [al. make the name mean 'an eminence'; al. al.]), *Joppa*, a city of Palestine on the Mediterranean, lying on the border of the tribes of Dan and Ephraim. It was subject to the Jews from the time of the Maccabees. It had a celebrated but dangerous port and carried on a flourishing trade; now *Yāfa* (not *Jaffa*): Acts ix. 36, 38, 42 sq.; x. 5, 8, 23, 32; xi. 5, 13. Cf. *Win.* RWB. s. v. *Joppe*; *Rütschi* in *Herzog* vii. p. 4 sq.; *Fritzsch* in *Schenkel* iii. 376 sq.; [BB.DD.]\*

**Ἰορδάνης**, -ου [B. 17], ὁ [cf. W. § 18, 5 a.], (יַרְדֵּן, fr. יָרַד to descend; for other opinions about the origin of the name see *Gesenius*, Thes. ii. p. 626 [cf. *Alex.*'s *Kitto* s. v. *Jordan*]), the *Jordan*, the largest and most celebrated river of Palestine, which has its origin in numerous torrents and small streams at the foot of Anti-Lebanon, flows at first into Lake Samochonitis (*Merom* so-called; [mod. *el-Hüleh*; see BB.DD. s. v. *Merom* (Waters of)]), and issuing thence runs into the Lake of Tiberias (the Sea of Galilee). After quitting this lake it is augmented during its course by many smaller streams, and finally empties into the Dead Sea: Mt. iii. 5 sq. 13; iv. 15, 25; xix. 1; Mk. i. 5, 9; iii. 8; x. 1; Lk. iii. 3; iv. 1; Jn. i. 28; iii. 26; x. 40; cf. *Win.* RWB. [and BB.DD.] s. v. *Jordan*; *Arnold* in *Herzog* vii. p. 7 sqq.; *Furrer* in *Schenkel* iii. p. 378 sqq.; [*Robinson*, *Phys. Geogr. of the Holy Land*, pp. 144–186].\*

**ἰός**, -οῦ, ὁ, (on its very uncert. deriv. see *Kreussler* in *Passow* s. v.; *Curtius* § 591; [Vaniček p. 969]); 1. *poison* (of animals): ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν, the poison of asps is under their lips, spoken of men given to reviling and calumniating and thereby injuring others, Ro. iii. 13 (fr. Ps. cxxxix. (cxl.) 3 (4)); by the same fig. (γλῶσσα) μυστήριον τοῦ θανατηφόρου, Jas. iii. 8; (in Grk. writ. fr. *Find.* down). 2. *rust*: Jas. v. 3; (Ezek. xxiv. 6, 11 sq.; Bar. vi. [Ep. Jer.] 11 (12), 23 (24); Theogn., Theocr., Plat., Theophr., Polyb., *Lucian.*, al.)\*

**Ἰούδα**, (see Ἰούδας, init. and 1), indecl., *Judah*, a prop.

name; in Sept.

1. the fourth son of the patriarch Jacob.

2. the tribe that sprang from him.

3. the region which this tribe occupied (cf. W. 114 (108)); so in the N. T. in Mt. ii. 6 (twice); πόλις Ἰούδα (Judg. xvii. 8), a city of the tribe of Judah, Lk. i. 39, where it is a matter of dispute what city is meant; the most probable conjecture seems to be that *Hebron* is referred to, — a city assigned to the priests, situated 'in the hill country' (Χεβρών ἐν τῇ ὄρει Ἰούδα, Josh. xxi. 11), the native place of John the Baptist acc. to Jewish tradition. [Cf. B. D. Am. ed. s. v. *Juda*, a City of.]\*

**Ἰουδαία**, -ας, ἡ [cf. W. § 18, 5 a.], (sc. γῆ, which is added Jn. iii. 22, or χώρα, Mk. i. 5; fr. the adj. Ἰουδαίος, q. v.), *Judaea* (Hebr. יְהוּדָה); in the O. T. a region of Palestine, named after the tribe of Judah, which inhabited it: Judg. xvii. 7–9; Ruth i. 1 sq.; 2 S. ii. 1, etc. Its boundaries are laid down in Josh. xv. 1 sqq. After the time of David, when the kingdom had been rent asunder, the name was given to the kingdom of Judah, to which were reckoned, besides the tribes of Judah and Benjamin, certain cities of the tribes of Dan and Simeon, together with the metropolis of Jerusalem: 1 K. xiv. 21, 29; xv. 7, etc. In the N. T. the name is given 1. in a narrower sense, to the southern part of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peræa, Idumæa (Mk. iii. 8): Mt. ii. 1, 5, 22; iii. 5; iv. 25; xxiv. 16; Mk. iii. 7; xiii. 14; Lk. ii. 4; Jn. iv. 3, 47, 54; Acts i. 8; viii. 1, etc.; it stands for its inhabitants in Mt. iii. 5; Mk. i. 5, (2 Chr. xxxii. 33; xxxv. 24).

2. in a broader sense, to all Palestine: Lk. i. 5; [iv. 44 WH Tr mrg.]; vii. 17; xxiii. 5; Acts ii. 9; x. 37; xi. 1, 29, (and perh. 2 Co. i. 16; Gal. i. 22); πάντα ἡ χώρα τῆς Ἰουδαίας, Acts xxvi. 20; εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, into the borders of Judaea (in the broader sense) beyond the Jordan, i. e. into Peræa, Mt. xix. 1; on the contrary, in the parallel pass. Mk. x. 1 R G, εἰς τὰ ὅρ. τῆς Ἰουδ. διὰ τοῦ πέραν τοῦ Ἰορδ., Jesus is said to have come into the borders of Judaea (in the narrower sense) through Peræa; but acc. to the reading of L T Tr WH, viz. καὶ πέραν τοῦ Ἰορδ. and (in particular that part of Judaea which lay) beyond the Jordan, Mark agrees with Matthew; [others regard πέραν τοῦ Ἰορδ. here as parall. with τῆς Ἰουδ. and like it dependent upon ὅρια].

**Ἰουδαῖζω**, (fr. Ἰουδαίος, cf. Ἑλληνιστής [W. 92 (87)]), to adopt Jewish customs and rites, imitate the Jews, Judaize: of one who observes the ritual law of the Jews, Gal. ii. 14. (Esth. viii. 17; Ignat. ad Magnes. 10, 3; Evang. Nicod. c. 2; Plut. Cic. 7; to favor the Jews, Joseph. b. j. 2, 18, 2.)\*

**Ἰουδαϊκός**, -ή, -όν, *Jewish*: Tit. i. 14. (2 Macc. viii. 11; xiii. 21; Joseph. antt. 20, 11, 1; Philo [in Flac. § 8].)\*

**Ἰουδαϊκῶς**, adv., *Jewishly*, after the manner of the Jews: Gal. ii. 14. [(Joseph. b. j. 6, 1, 3.)\*]

**Ἰουδαίος**, -αία, -αῖον, (τούδα), [Aristot. (in Joseph. c. Ap. 1, 22, 7 where see Müller), Polyb., Diod., Strab., Plut., al.; Sept.; (cf. *Soph. Lex.* s. v.)], *Jewish*; a. joined to nouns, belonging to the Jewish race: ἀνήρ, Acts x. 28; xxii.



3, (1 Macc. ii. 23); ἄνθρωπος, Acts xxi. 39; ψευδοπροφήτης, Acts xiii. 6; ἀρχιερεύς, Acts xix. 14; γυνή, Acts xvi. 1; xxiv. 24; γῆ, Jn. iii. 22; χώρα, Mk. i. 5. **b.** without a noun, substantively, *Jewish as respects birth, race, religion; a Jew:* Jn. iv. 9; Acts xviii. 2, 24; Ro. ii. 28 sq.; plur., Rev. ii. 9; *iii. 9; οἱ Ἰουδαῖοι* (סְדֻדָּיִם), before the exile *citizens of the kingdom of Judah*; after the exile *all the Israelites* [cf. Wright in B.D. s. v. Jew], *the Jews, the Jewish race:* Mt. ii. 2; xxvii. 11, 29; Mk. vii. 3; xv. 2; Jn. ii. 6; iv. 22; v. 1; xviii. 33, etc.; Ἰουδαῖοι τε καὶ Ἕλληνες, Acts xiv. 1; xviii. 4; xix. 10; 1 Co. i. 24; Ἰουδαῖοι τε καὶ προσήλυτοι, Acts ii. 11 (10); ἔθνη τε καὶ Ἰουδαῖοι, Acts xiv. 5; sing., Ro. i. 16; ii. 9; οἱ κατὰ τὰ ἔθνη Ἰουδαῖοι, who live in foreign lands, among the Gentiles, Acts xxi. 21; Ἰουδαῖοι is used of converts from Judaism, *Jewish Christians* (see ἔθνος, 5) in Gal. ii. 13. [SYN. Ἑβραῖος, Ἰουδαῖος, Ἰσραηλῆτης: "restricting ourselves to the employment of these three words in the N. T. we may say that in the first is predominantly noted language; in the second, nationality; in the third (the augustest title of all), theocratic privileges and glorious vocation" (Trench § xxxix.); cf. B.D. s. v. Hebrew, Israelite, Jew.] The apostle John, inasmuch as agreeably to the state of things in his day he looked upon the Jews as a body of men hostile to Christianity, with whom he had come to see that both he and all true Christians had nothing in common as respects religious matters, even in his record of the life of Jesus not only himself makes a distinction between the Jews and Jesus, but ascribes to Jesus and his apostles language in which they distinguish themselves from the Jews, as though the latter sprang from an alien race: Jn. xi. 8; xiii. 33. And those who (not only at Jerusalem, but also in Galilee, cf. vi. 41, 52) opposed his divine Master and his Master's cause, — esp. the rulers, priests, members of the Sanhedrin, Pharisees, — he does not hesitate to style οἱ Ἰουδαῖοι, since the hatred of these leaders exhibits the hatred of the whole nation towards Jesus: i. 19; ii. 18, 20; v. 10, 15 sq. 18; vi. 41, 52; vii. 1, 11, 13; ix. 18, 22; x. 24, 31, 33; xviii. 14. [Cf. Westcott in B.D. s. v. Jew, and Com. on John, Intr. I. i. a. sub fin.]

Ἰουδαϊσμός, -οῦ, ὁ, (Ἰουδαῖζω), *the Jewish faith and worship, the religion of the Jews, Judaism:* Gal. i. 13 sq. (2 Macc. ii. 21, etc.; cf. Grimm, Com. on 2 Macc. p. 61. [B.D. Am. ed. s. v. Judaism.]) \*

Ἰούδας, -α, dat. -α, acc. -αν, [B. 20 (18)], ὁ, (יְהוּדָה), fr. the Hoph. of יָדָה, praised, celebrated; see Gen. xxix. 35), *Judah or Judas* (see below); **1.** the fourth son of the patriarch Jacob: Mt. i. 2 sq.; Lk. iii. 33; Rev. v. 5; vii. 5; by meton., the tribe of Judah, the descendants of Judah: Heb. vii. 14; δ οἶκος Ἰουδα, citizens of the kingdom of Judah, Heb. viii. 8. **2.** *Judah (or Judas)* an unknown ancestor of Christ: Lk. iii. 26 RGL. **3.** another of Christ's ancestors, equally unknown: Lk. iii. 30.

**4.** *Judas surnamed the Galilean*, a man who at the time of the census under Quirinus [better Quirinius], excited a revolt in Galilee: Acts v. 37 (Joseph. antt. 18, 1, 1, where he is called ὁ Γαλιλαῖος because he

came from the city Gamala, near the Lake of Galilee in lower Gaulanitis; but he is called also ὁ Γαλιλαῖος by Joseph. antt. 18, 1, 6; 20, 5, 2; b. j. 2, 8, 1). **5.** [*Judas*] a certain Jew of Damascus: Acts ix. 11.

**6.** *Judas surnamed Ἰσκαριώτης* (q. v.), of *Carioth* (from the city of Kerioth, Josh. xv. 25; Jer. xxxi. (xlviii.) 41; Amos ii. 2; [but see BB.DD. s. v. Kerioth]; some codd. in Jn. vi. 71 [cf. Tdf.'s note in loc.]; xii. 4, read ἀπὸ Καριώτου instead of Ἰσκαριώτης), the son of one Simon (who in Jn. vi. 71 LT Tr WH; xiii. 26 T Tr WH, is himself surnamed Ἰσκαριώτης), one of the apostles of Jesus, who betrayed him: Mt. x. 4; xxvi. 14, 25, 47; xxvii. 3; Mk. iii. 19; xiv. 10, 43; Lk. vi. 16; xxii. 3, 47 sq.; Jn. vi. 71; xii. 4; xiii. 2, 26, 29; xviii. 2 sq. 5; Acts i. 16, 25. Matthew (xxvii. 5), Luke (Acts i. 18), and Papias [cf. Wendt in Meyer's Apostelgesch. 5te Aufl. p. 23 note] in a frag. quoted by Oecum. on Acts i. 18 differ in the account of his death, [see B. D. Am. ed. s. v.]; on his avarice cf. Jn. xii. 6. **7.** *Judas, surnamed Barsabas* [or *Barsabbas*, see the word], a prophet of the church at Jerusalem: Acts xv. 22, 27, 32. **8.** *Judas*, an apostle, Jn. xiv. 22, who is called Ἰούδας Ἰακώβου in Lk. vi. 16; Acts i. 13 (see Ἰακώβος, 4), and, as it should seem, was surnamed *Lebbæus* or *Thaddæus* (see Θαδδαῖος). According to the opinion of the church he wrote the Epistle of Jude. **9.** *Judas*, the brother of our Lord: Mt. xiii. 55; Mk. vi. 3, and very probably Jude 1; see Ἰακώβος, 3.\*

Ἰουλία, -ας, ἡ, *Julia*, a Christian woman [cf. Bp. Lghtft. on Philip. p. 177]: Ro. xvi. 15 [Lmrg. Ἰουλίαν].\*

Ἰούλιος, -ου, ὁ, *Julius*, a Roman centurion: Acts xxvii. 1, 3.\*

Ἰουνίας [al. -νίας, as contr. fr. Junianus; cf. W. 102 sq. (97)], -α [but cf. B. 17 sq. (16)], ὁ, *Junias*, a convert from Judaism, Paul's kinsman and fellow-prisoner: Ro. xvi. 7 [here A. V. *Junia* (a woman's name) which is possible]. The name occurs again as the name of a Christian at Rome in Ro. xvi. 15 Lchm. mrg. (where al. Ἰουλίαν).\*

Ἰουστos, -ου, ὁ, *Justus* [cf. Bp. Lghtft. on Col. iv. 11], the surname **1.** of *Joseph*, a convert from Judaism, who was also surnamed Barsabas [better Barsabbas q. v.]: Acts i. 23. **2.** of *Titus*, a Corinthian [a Jewish proselyte]: Acts xviii. 7. **3.** of a certain *Jesus*, [a Jewish Christian]: Col. iv. 11.\*

ἵπνεύς, -έως, ὁ, (ἵππος), *a horseman*: Acts xxiii. 23, 32. [From Hom. down.]\*

ἵππικός, -ή, -όν, *equestrian*; τὸ ἵππικόν, *the horse (-men), cavalry*: Rev. ix. 16 (as Hdt. 7, 87; Xen., Plat., Polyb., al.; more fully τὸ ἵππικὸν στρατεύμα, Xen. Cyr. 3, 3, 26; so τὸ πεζικόν, the foot (-forces), infantry, Xen. Cyr. 5, 3, 38).\*

ἵππος, -ου, ὁ, [Curtius § 624; Peile, Grk. and Lat. Etymol. Index s. v.], *a horse*: Jas. iii. 3; Rev. vi. 2, 4 sq. 8; ix. 7, 9, 17, [19 GLT Tr WH]; xiv. 20; xviii. 13; xix. 11–21. [From Hom. down.]\*

ἶρις, -ιδος, ἡ, (*Iris*), *a rainbow*: Rev. iv. 3; x. 1. (Hom., Aristot., Theophr., al.)\*

Ἰσαάκ, ὁ, indecl. (יִשְׂחָק), fr. יִשְׁחַק to laugh: Gen. xxi. 6;



xvii. 17; in Joseph. Ἰσακος, -ου), Isaac, the son of Abraham by Sarah: Mt. i. 2; viii. 11; xxii. 32; Ro. ix. 7, 10; Gal. iv. 28; Heb. xi. 9, 17 sq. 20; Jas. ii. 21, etc.

ἰσάγγελος, -ον, (ἴσος and ἄγγελος, formed like ἰσόθεος [cf. ἰσάδελφος (Eur. Or. 1015), ἰσάστερος (4 Macc. xvii. 5), and other compounds in Κουμανοῦδες, Συναγωγὴ κτλ. p. 166 sq.]), like the angels: Lk. xx. 36. (Eccl. writ.; [cf. ἴσος ἄγγέλους γεγονώς, Philo de sacr. Ab. et Cain. § 2; W. § 34, 3 cf. p. 100 (95)].) \*

Ἰσασχάρ [Rec.<sup>els</sup>] and Ἰσαχάρ [R<sup>st</sup> GL] (Ἰσάχαρ Tdf., Ἰσασχάρ Tr WH), ὁ, (רַשָּׁאֵר, fr. שָׁ there is, and רַשָּׁ a reward [cf. Jer. xxxi. 16] yet cf. Mühlau u. Volek s. v.); Joseph. Ἰσάσχαρις [Ἰσάχαρις]), Issachar, the son of the patriarch Jacob by Leah (Gen. xxx. 18): Rev. vii. 7.\*

ἰσθημι, found only in the Doric form ἴσαμι, to know; from which some derive the forms ἴστε and ἴσμεν, contracted from ἴσατε and ἴσαμεν; but these forms are more correctly derived from εἶδω, ἴσμεν i. q. ἴδμεν, etc., (cf. Btm. Ausf. Spr. i. p. 548); on the phrase ἴστε [R<sup>st</sup> εἴστε] γινώσκοντες, Eph. v. 5, see γινώσκω, I. 2 b.

Ἰσκαριώτης, and (Lchm. in Mt. x. 4; T WH in Mk. xiv. 10; L T Tr WH in Mk. iii. 19; Lk. vi. 16) Ἰσκαριώθ, i. e. ἰσκαρῖ ὄν; see Ἰούδας, 6 and Σίμων, 5.

ἴσος (not ἴσος [yet often so R<sup>st</sup> GL Tr], which is Epic; cf. Bornemann, Scholia in Luc. p. 4; Gölling, Lehre vom Accent p. 305; [Chandler § 406]; Lipsius, Grammat. Untersuch. p. 24; [L. and S. s. v. fin.; W. 52]), -η, -ον, equal, in quality or in quantity: ἡ ἴση δωρεά, the same gift, Acts xi. 17; ἴσαι μαρτυρίαι, agreeing testimonies, Mk. xiv. 56, 59; ἴσον ποιεῖν τινά τινα, to make one equal to another, in the payment of wages, Mt. xx. 12; εἰαυτὸν τῷ θεῷ, to claim for one's self the nature, rank, authority, which belong to God, Jn. v. 18; τὰ ἴσα ἀπολαβεῖν, Lk. vi. 34. The neuters ἴσον and ἴσα are often used adverbially fr. Hom. down (cf. Passow s. v. p. 1505\*; [L. and S. s. v. IV. 1]; W. § 27, 3 fin.): ἴσα εἶναι (B. § 129, 11), of measurement, Rev. xxi. 16; of state and condition, τῷ θεῷ, Phil. ii. 6 (on which see in μορφή).\*

ἰσότης, -ητος, ἡ, (ἴσος); 1. equality: ἐξ ἰσότητος [cf. ἐκ, V. 3] by equality, 2 Co. viii. 13 (14), i. q. ὅπως γένηται ἰσότης, 14. 2. equity, fairness, what is equitable, joined with τὸ δίκαιον: Col. iv. 1. (Eur., Plat., Aristot., Polyb., al.); [cf. Bp. Lghtft. on Col. i. c., yet per contra Meyer].\*

ἰσότημος, -ον, (ἴσος and τιμή), equally precious; equally honored: τινί, to be esteemed equal to, ἰσότημον ἡμῖν πίστιν [a like precious faith with us], concisely for πίστιν τῇ ἡμῶν πίστει ἰσότημον [W. § 66, 2 f.; B. § 133, 10]; 2 Pet. i. 1. (Philo, Joseph., Plut., Leian., Ael., al.) \*

ἰσόψυχος, -ον, (ἴσος and ψυχή), equal in soul [A. V. like-minded], (Vulg. unanimsus): Phil. ii. 20. (Ps. liv. (lv.) 14; Aeschyl. Ag. 1470.) \*

Ἰσραήλ (Joseph. Ἰσράηλος, -ου), ὁ, indecl., (יִשְׂרָאֵל, fr. יָרָא and יָרַב, wrestler with God, Gen. xxxii. 28; Hos. xii. 4, cf. Gen. xxxv. 10), Israel, a name given to the patriarch Jacob (and borne by him in addition to his former name from Gen. xxxii. 28 on): ὁ οἶκος Ἰσραήλ, the family

or descendants of Israel, the race of Israel [A. V. the house of Israel], Mt. x. 6; xv. 24; Acts vii. 42, (Ex. xvi. 31; 1 S. vii. 2, and often); οἱ υἱοὶ Ἰσρ. the [sons i. e. the children, the] posterity of Israel, Lk. i. 16; Acts v. 21; vii. 23, 37; Ro. ix. 27; αἱ φυλαὶ τοῦ Ἰσρ., Mt. xix. 28; Lk. xxii. 30; Rev. vii. 4. By meton. for the posterity of Israel i. e. the Israelites (a name of esp. honor because it made reference to the promises of salvation through the Messiah, which were given to Jacob in preference to Esau, and to be fulfilled to his posterity [see Ἰουδαῖος, b.]): Mt. ii. 6; viii. 10; ix. 33; Lk. i. 54, 68, 80; Acts iv. 8 [RG]; Eph. ii. 12; Ro. xi. 2, 7, 26, etc. (Ex. v. 2; xi. 7, and often); ὁ λαὸς Ἰσρ., Acts iv. 10, 27; γῆ Ἰσρ. i. e. Palestine [(1 S. xiii. 19, etc.)], Mt. ii. 20 sq.; βασιλεὺς Ἰσρ., Mt. xxvii. 42; Jn. i. 49 (50); ἡ ἐλπίς τοῦ Ἰσρ. Acts xxviii. 20; ὁ Ἰσρ. τοῦ θεοῦ (gen. of possession), i. e. Christians, Gal. vi. 16; ὁ Ἰσρ. κατὰ σάρκα, Israelites by birth, i. e. Jews, 1 Co. x. 18; in an emphat. sense, οὐ γὰρ πάντες οἱ ἐξ Ἰσρ. κτλ. for not all those that draw their bodily descent from Israel are true Israelites, i. e. are those whom God pronounces to be Israelites and has chosen to salvation, Ro. ix. 6.

Ἰσραηλῖτης (T WH Ἰσραηλείτης, Tr only in Jn. i. 47 (48); [see Tdf. Proleg. p. 86, and cf. s. v. εἰ, εἰ], -ον, ὁ, (Ἰσραήλ, q. v.), an Israelite (Hebr. יִשְׂרָאֵלִי; Sept. Ἰεζραηλίτης, 2 S. xvii. 25), one of the race of Israel, a name held in honor (see Ἰσραήλ): Jn. i. 47 (48); Ro. ix. 4; xi. 1; 2 Co. xi. 22; ἄνδρες Ἰσραηλίται [W. § 65, 5 d.; B. 82 (72)], Acts ii. 22; iii. 12; v. 35; xiii. 16; [xxi. 28], (4 Macc. xviii. 1; Joseph. antt. 2, 9, 1). [Cf. B. D. (Am. ed.) s. v. Syn. see Ἰουδαῖος, b.]\*

[Ἰσάχαρ, Ἰσασχάρ, see Ἰσασχάρ.]

ἰσθημι, more rarely ἰσάω ([fr. Hdt. down; cf. Veitch s. v.)] ἰσάωμεν, Ro. iii. 31 RG) and ἰσάω ([late; cf. Veitch s. v.)] ἰσάωμεν, Ro. iii. 31 L T Tr WH), [cf. B. 44 (38) sq.; W. § 14, 1 f.; 87 (83); WH. App. p. 168; Veitch p. 337 sq.]; fut. στήσω; 1 aor. ἔστησα; 2 aor. ἔστην, impv. στήθι, inf. στήναι, ptep. στάς; pf. ἔστηκα [with pres. force; W. 274 (257)], inf. ἐστάναι [Reis at bez G Tr -άναι in Acts xii. 14] (nowhere ἐστήκεναι), ptep. masc. ἐστηκώς with neut. ἐστηκός, and in the shorter form ἐστός, ἐστώσα (Jn. viii. 9), with neut. ἐστός and (L T Tr WH in Mt. xxiv. 15 [here R<sup>a</sup> also]; Rev. xiv. 1) ἐστός, (cf. Btm. Ausf. Spr. ii. p. 208; [Rutherford, Babrius p. 39 sq.; W. § 14, 1 i.; B. 48 (41)]); plupf. εἰστήκειν [(but WH uniformly ἴστ.; see I, c) with force of impf. W. 274 (257)], 3 pers. plur. εἰστήκεισαν (Mt. xii. 46; Jn. xviii. 18; Acts ix. 7 and L T Tr WH in Rev. vii. 11) and ἔστηκεσαν (Rev. vii. 11 RG [cf. W. § 14, 1 a.; yet B. 43 (38)]); Pass., 1 aor. ἐστάθην; 1 fut. σταθήσομαι; 1 fut. mid. στήσομαι (Rev. xviii. 15);

I. TRANSITIVELY in the Pres., Impf., Fut., and 1 Aor. act.; likewise in the tenses of the Pass. [cf. B. 47 (41) contra W. 252 (237)], (Sept. for יָרַב, יָרָא, יָרַב, יָרָא); [fr. Hom. down]; to cause or make to stand; to place, put, set; 1. univ. a. prop. τινά, to bid to stand by, [set up]: Acts i. 23; vi. 18; in the presence of others: ἐν μέσῳ, in the midst, Jn. viii. 3, and ἐν τῷ μέσῳ,



Acts iv. 7; ἐνώπιόν τινος, Acts vi. 6; before judges: εἰς αὐτοὺς, before the members of the Sanhedrin, Acts xxii. 30; ἐν τῷ συνεδρίῳ, Acts v. 27; ἐπί with gen. of the judge, pass. σταθήσεσθε, Mk. xiii. 9; τινὰ ἄμωμον κατενώπιόν τινος, to [set one i. e.] cause one to make his appearance faultless before etc. Jude 24; to place (i. e. designate the place for one to occupy): ἐν μέσῳ τινῶν, Mt. xviii. 2; Mk. ix. 36; παρ' ἐαυτῶ, Lk. ix. 47; ἐκ δεξιῶν, Mt. xxv. 33; ἐπὶ τι (acc. of place), Mt. iv. 5; Lk. iv. 9. Mid. to place one's self, to stand (Germ. sich hinstellen, hintreten): ἀπὸ μακρόθεν, Rev. xviii. 15; likewise in the passive: σταθεῖς, Lk. xviii. 11, 40; xix. 8; [ἐστάθησαν σκυθρωποὶ they stood still, looking sad, Lk. xxiv. 17 T WH Tr txt. (cf. II. 1 b. β.)]; Acts ii. 14; xi. 13; with ἐν μέσῳ τινός, τινῶν, added, Acts xvii. 22; xxvii. 21; σταθέντες, when they had appeared (before the judge), Acts xxv. 18. β. trop. to make firm, fix, establish: τί, τινά, to cause a pers. or thing to keep his or its place; pass. to stand, be kept intact (of a family, a kingdom): Mt. xii. 25 sq.; Lk. xi. 18; i. q. to escape in safety, Rev. vi. 17; with ἔμπροσθεν τοῦ νιοῦ τοῦ ἀνθρ. added, Lk. xxi. 36; στήσαι τινα, to cause one to preserve a right state of mind, Ro. xiv. 4 [see Meyer]; pass. σταθήσεται, shall be made to stand, i. e. shall be kept from falling, ibid. τί, to establish a thing, cause it to stand, i. e. to uphold or sustain the authority or force of any thing: Heb. x. 9 (opp. to ἀναίρειν); τὴν παράδοσιν, Mk. vii. 9; τὴν ἰδίαν δικαιοσ. Ro. x. 3; τὸν νόμον (opp. to καταργῶ), Ro. iii. 31, (τὸν ὅρκον, Gen. xxvi. 3; τὴν διαθήκην, Ex. vi. 4; 1 Macc. ii. 27). i. q. to ratify, confirm: σταθῆ, σταθήσεται πᾶν ῥῆμα, Mt. xviii. 16; 2 Co. xiii. 1. to appoint, [cf. colloq. Eng. set]: ἡμέραν, Acts xvii. 31; cf. Grimm on 1 Macc. iv. 59. 2. to set or place in a balance; to weigh: money to one (because in very early times, before the introduction of coinage, the metals used to be weighed) i. e. to pay, Mt. xxvi. 15 (so in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1508'; [L. and S. s. v. A. IV.]; Sept. for ἡρῶ, Is. xlv. 6; Jer. xxxix. (xxxii.) 9 sq.; Zech. xi. 12; 2 Esdr. viii. 25 sq.; etc.); this furnishes the explanation of the phrase μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην, do not reckon to them, call them to account for, this sin [A. V. lay not this sin to their charge], Acts vii. 60 [(cf. Meyer ad loc.)].

II. INTRANSITIVELY in the Perf. and Plupf. (having the sense of a pres. and an impf. [see above]), also in 2 Aor. act., to stand; Sept. for עָמַד, עָמַד, עָמַד; 1. prop. a. foll. by prepositions or adverbs of place: foll. by ἐν w. dat. of place [cf. B. 329 (283)], Mt. vi. 5; xx. 3; xxiv. 15; Lk. xxiv. 36; Jn. viii. 9; xi. 56; Acts v. 25; vii. 33 [L T Tr WH ἐπὶ w. dat.]; Rev. v. 6; xix. 17; ἐνώπιόν τινος, Acts x. 30; Rev. vii. 9; viii. 2; xi. 4; xii. 4; πρὸς w. dat. of place, Jn. xviii. 16; ἐπὶ w. gen. of place (Germ. auf, upon), Lk. vi. 17; Acts xxi. 40; Rev. x. 5, 8; w. gen. of the judge or tribunal, before [cf. ἐπὶ, A. I. 2 b.], Acts xxiv. 20; xxv. 10; πέραν with gen. of place, Jn. vi. 22; πρὸ, Acts v. 23 [RG; but L T Tr WH ἐπὶ τῶν θυρῶν (at, Germ. an; cf. above and see ἐπὶ, A. I. 2 a.)]; xii. 14; ἔμπροσθέν τινος, before one as judge, Mt. xxvii. 11; κύκλῳ (τινός), around, Rev. vii. 11; μέσος ὑμῶν,

in the midst of you, living among you, Jn. i. 26; ἐκ δεξιῶν τινος, Lk. i. 11; Acts vii. 55 sq.; ἐν μέσῳ, Jn. viii. 9; πρὸς w. acc. (G L T Tr WH w. dat. [see πρὸς, II.]) of place, Jn. xx. 11; ἐπὶ w. acc. of place (see ἐπὶ, C. I.), Mt. xiii. 2; Rev. iii. 20; vii. 1; xiv. 1; xv. 2; ἐπὶ τοὺς πόδας, to stand upright, Acts xxvi. 16; Rev. xi. 11; παρὰ w. acc., Lk. v. 2; vii. 38; εἰς, Jn. xxi. 4 (L T Tr mrg. WH mrg. ἐπὶ [see ἐπὶ, C. I. 1 d.]); ἐκεῖ, Mt. xxvii. 47; Mk. xi. 5; Jas. ii. 3; ὧδε, Mt. xvi. 28; xx. 6; Mk. ix. 1; Lk. ix. 27 [here T Tr WH αὐτοῦ, q. v.]; ὅπου, Mk. xiii. 14; ἔξω, Mt. xii. 46, 47 [here WH in mrg. only]; Mk. iii. 31; Lk. viii. 20; xiii. 25; μακρόθεν, Lk. xviii. 13; xxiii. 49 [RG Tr txt.]; ἀπὸ μακρόθεν, Rev. xviii. 10, 17; [Lk. xxiii. 49 L T WH Tr mrg. (but ἀπὸ in br.)]; πόρρωθεν, Lk. xvii. 12. b. absolutely; a. to stand by, stand near, (in a place already mentioned, so that the reader readily understands where): Mt. xxvi. 73; Jn. i. 35; iii. 29; vii. 37; xii. 29; xviii. 18, 25; xx. 14; Acts xvi. 9; xxii. 25; with a ptep. or adj. (indicating the purpose or act or condition of the one standing): Mt. xx. 6; Lk. xxiii. 10; Acts i. 11; ix. 7; xxvi. 6; opp. to καθίζειν, Heb. x. 11 sq. β. if what is said to stand had been in motion (walking, flowing, etc.), to stop, stand still: Mt. ii. 9 (Rec. ἔστη, L T Tr WH ἐστάθη [cf. I. 1 a.]); Mt. xx. 32; Mk. x. 49; Lk. viii. 44; Acts viii. 38. γ. contextually, to stand immovable, stand firm, of the foundation of a building: 2 Tim. ii. 19. 2. metaph. a. to stand, i. e. continue safe and sound, stand unharmed: Acts xxvi. 22. b. to stand ready or prepared: with a ptep., Eph. vi. 14. c. to be of a steadfast mind; so in the maxim in 1 Co. x. 12. d. foll. by a ptep. of quality, Col. iv. 12; ὃς ἔστηκεν ἑδραῖος, who does not hesitate, does not waver, 1 Co. vii. 37; in a fig., of one who vanquishes his adversaries and holds the ground, Eph. vi. 13; also of one who in the midst of the fight holds his position πρὸς τινα, against the foe, Eph. vi. 11, (cf. Ex. xiv. 13; Ps. xxxv. (xxxvi.) 13). to persist, continue, persevere: τῇ πίστει, dat. commodi (so as not to fall from thy faith [al. take the dat. instrumentally, by thy faith; cf. W. § 31, 6 c.; B. § 133, 24]), Ro. xi. 20; ἐν τῇ ἀληθείᾳ, Jn. viii. 44 (where the meaning is, his nature abhors, is utterly estranged from, the truth; Vulg. incorrectly, in veritate non stetit; Luther, ist nicht bestanden [A. V. abode not etc.]; but the Zürich version correctly, besteht nicht [WH read ἔστηκεν, impf. of στήκω, q. v.]); ἐν τῇ χάριτι, Ro. v. 2; ἐν τῷ εὐαγγελίῳ, 1 Co. xv. 1; εἰς ἣν (sc. χάριν) ἔστηκατε, into which ye have entered, that ye may stand fast in it, 1 Pet. v. 12 [but L T Tr WH read στήτε (2 aor. act. impv. 2 pers. plur.) enter and stand fast; B. § 147, 16, cf. p. 329 (283)]. N. B. From ἔστηκα is formed the verb στήκω, which see in its place. [Comp.: ἀν-, ἐπ-αν-, ἐξ-αν-, ἀνθ-, ἀφ-, δι-, ἐν-, ἐξ-, ἐπ-(-μαι), ἐφ-, κατ-εφ-, συν-εφ-, καθ-, ἀντι-καθ-, ἀπο-καθ-, μεθ-, παρ-, περι-, προ-, συν-ἰσθημι.]

ἱστορέω: 1 aor. inf. ἱστορῆσαι; (ἴστωρ [allied with οἶδα (ἴστω), videre (visus), etc.; Curtius § 282], -oros, one that has inquired into, knowing, skilled in); fr. Aeschyl. and Hdt. down; 1. to inquire into, examine, investigate. 2. to find out, learn, by inquiry. 3. to



gain knowledge of by visiting: something (worthy of being seen), τὴν χώραν, Plut. Thes. 30; Pomp. 40; τινά, some distinguished person, to become personally acquainted with, know face to face: Gal. i. 18; so too in Joseph. antt. 1, 11, 4; b. j. 6, 1, 8 and often in the Clem. homilies; cf. Hilgenfeld, Galaterbrief, p. 122 note; [Ellicott on Gal. i. c.].\*

ἰσχυρός, -ά, -όν, (ἰσχύω), [fr. Aeschyl. down], Sept. mostly for נָחַץ, נָחַץ, נָחַץ, נָחַץ, and Chald. חֲזָק; strong, mighty; a. of living beings: strong either in body or in mind, Mt. xii. 29; Mk. iii. 27; Lk. xi. 21 sq.; Rev. v. 2; x. 1; xviii. 21; ἐν πολέμῳ, mighty i. e. valiant, Heb. xi. 34, cf. Rev. xix. 18; of one who has strength of soul to sustain the assaults of Satan, 1 Jn. ii. 14; univ. strong, and therefore exhibiting many excellences, 1 Co. iv. 10 (opp. to ἀσθενής); compar., Mt. iii. 11; Mk. i. 7; Lk. iii. 16; mighty, — of God, 1 Co. i. 25; Rev. xviii. 8, (Deut. x. 17; 2 Macc. i. 24, etc.); of Christ raised to the right hand of God, 1 Co. x. 22; of those who wield great influence among men by their rank, authority, riches, etc., τὰ ἰσχυρά i. q. τοὺς ἰσχυροὺς (on the neut. cf. W. § 27, 5), 1 Co. i. 27 (οἱ ἰσχυροὶ τῆς γῆς, 2 K. xxiv. 15); joined with πλούσιοι, Rev. vi. 15 (Rec. οἱ δυνατοί). b. of inanimate things: strong i. q. violent, ἀνεμος, Mt. xiv. 30 [T WH om. ἰσχ.]; forcibly uttered, φωνή, Rev. xviii. 2 [Rec. μεγάλη] (Ex. xix. 19); κραυγή, Heb. v. 7; βρονταί, Rev. xix. 6; λῦμος; great, Lk. xv. 14; ἐπιτολᾶί (stern, [forcible]), 2 Co. x. 10; strong i. q. firm, sure, παράκλησις, Heb. vi. 18; fitted to withstand a forcible assault, πόλις, well fortified, Rev. xviii. 10 (τείχος, 1 Macc. i. 33; Xen. Cyr. 7, 5, 7; πύργος, Judg. ix. 51). [Cf. δύναμις, fin.]\*

ἰσχύς, -ύς, ἡ, (ἰσχω [allied w. ἔσχω; to hold in check]), [fr. Hes. down], Sept. esp. for נָחַץ, נָחַץ, נָחַץ, נָחַץ; ability, force, strength, might: 2 Pet. ii. 11 (joined w. δύναμις); Rev. v. 12; vii. 12; τὸ κράτος τῆς ἰσχύος, power (over external things) afforded by strength, Eph. i. 19; vi. 10, (Is. xl. 26); ἡ δόξα τῆς ἰσχ. (see δόξα, III. 3 b. a. fin.), 2 Th. i. 9; κράζειν ἐν ἰσχύει, with strength, mightily, Rev. xviii. 2 Rec.; ἐξ ἰσχύος, of one's strength, to the extent of one's ability, 1 Pet. iv. 11; with ὁλης added, Mk. xii. 30, 33; Lk. x. 27 [here L txt. T Tr WH read ἐν ὁλῇ τῇ ἰσχύϊ]. [Syn. see δύναμις, fin.]\*

ἰσχύω; impf. ἰσχυον; fut. ἰσχύσω; 1 aor. ἰσχυσα; (ἰσχύς); Sept. for נָחַץ, נָחַץ, נָחַץ, etc.; to be strong, i. e. 1. to be strong in body, to be robust, to be in sound health: οἱ ἰσχύοντες, as subst., Mt. ix. 12; Mk. ii. 17, (Soph. Tr. 234; Xen. Cyr. 6, 1, 24; joined with ὑγιαίνειν, id. mem. 2, 7, 7). 2. to have power, [fr. Aeschyl. down], i. e. a. to have a power evinced in extraordinary deeds, i. e. to exert, wield, power: so of the gospel, Acts xix. 20; Hebraistically, to have strength to overcome: οὐκ ἴσχυσαν, [A. V. prevailed not i. e.] succumbed, were conquered, (so יָכָל לֹא, Gen. xxxii. 26 (25)), Rev. xii. 8; κατὰ τινος, against one, i. e. to use one's strength against one, to treat him with violence, Acts xix. 16. b. i. q. to be of force, avail (Germ. gelten): Heb. ix. 17; τί, Gal. v. 6, and Rec. in vi. 15. c. to be serviceable; εἰς τι [A. V. good for], Mt. v. 13. d. foll. by inf. to be able, can:

Mt. viii. 28; xxvi. 40; Mk. v. 4; [ix. 18 (inf. to be supplied)]; xiv. 37; Lk. vi. 48; viii. 43; [xiii. 24]; xiv. 6, 29 sq.; xvi. 3; xx. 26; Jn. xxi. 6; Acts vi. 10; xv. 10; xxv. 7; xxvii. 16, (Plut. Pomp. 58). with acc., πάντα, Phil. iv. 13; πολύ, Jas. v. 16. [COMP.: ἐν-, ἐξ-, ἐπ-, κατ-ισχύω.]\*

ἴσως, (ἴσος, q. v.), adv., [fr. Soph. down]; 1. equally, in like manner. 2. agreeably to expectation, i. e. it may be, probably; freq. an urbane expression of one's reasonable hope (Germ. wohl, hoffentlich): Lk. xx. 13, and often in Attic writ.\*

Ἰταλία, -ας, ἡ, Italy: Acts xviii. 2; xxvii. 1, 6; Heb. xiii. 24.\*

Ἰταλικός, -ή, -όν, (Ἰταλία), [fr. Plat. down], Italian: σπεῖρα Ἰταλική, the Italian cohort (composed of Italian, not provincial, soldiers), Acts x. 1; cf. Schürer, in the Zeitschrift f. wissenschaft. Theol. for 1875, p. 422 sqq.; [Hackett, in B.D. Am. ed. s. v. Italian Band].\*

Ἰτουραία, -ας, ἡ, Ituraea, a mountainous region, lying northeast of Palestine and west of Damascus (Strabo 16 p. 756 § 18; Plin. h. n. 5, (23) 19). Acc. to Luke (iii. 1) at the time when John the Baptist made his public appearance it was subject to Philip the tetrarch, son of Herod the Great, although it is not mentioned by Joseph. (antt. 17, 8, 1; 11, 4, 18; 4, 6 and b. j. 2, 6, 3) among the regions assigned to this prince after his father's death; (on this point cf. Schürer in the Zeitschr. f. wissenschaft. Theol. for 1877, p. 577 sq.). It was brought under Jewish control by king Aristobulus c. B.C. 100 (Joseph. antt. 13, 11; 3). Its inhabitants had been noted for robbery and the skilful use of the bow (Verg. geor. 2, 448; Cic. Phil. 13, 8, 18; Strabo 16 p. 755 sq.; Lucan, Phar. 7, 230, 514). Cf. Münter, Progr. de rebus Ituraeorum, Hafn. 1824; Win. RWB. s. v. Ituraea; Kneucker in Schenkel iii. p. 406 sq.; [B.D. Am. ed. s. v.]\*

ἰχθύδιον, -ου, τό, (dimin. fr. ἰχθύς, a little fish: Mt. xv. 34; Mk. vii. 7. [From Arstph. on.]\*

ἰχθύς, -ύς, ὁ, [fr. Hom. down], a fish: Mt. vii. 10; Mk. vi. 38; Lk. v. 6; Jn. xxi. 11, etc.; 1 Co. xv. 39.

ἵχνος, -τος (-ους), τό, (fr. ἰκω i. q. ἰκνέομαι, to go), [fr. Hom. down], a footprint, track, footstep: in the N. T. metaph., of imitating the example of any one, we find στοιχεῖν τοῖς ἵχνεσὶ τινος, Ro. iv. 12; περιπατεῖν τοῖς ἵχν. τ. 2 Co. xii. 18; ἐπακολουθεῖν τ. ἵχν. τιν. 1 Pet. ii. 21, (ἐν ἵχνεσὶ τινος ἐδὸν πόδα νέμειν, Pind. Nem. 6, 27); cf. Lat. insistere vestigiis alicuius.\*

Ἰωάθαμ, ὁ, (יְהוֹאָחָם i. e. Jehovah is perfect or upright), indecl., Joatham [A. V. (1611) Joatham], king of Judah, son of Uzziah, B.C. 758–7 to 741, or 759 to 743: Mt. i. 9.\*

Ἰωάννα [Tr WH Ἰωάννα; cf. Tdf. Proleg. p. 79; WH. App. p. 159; s. v. N, ν], -ης, ἡ, (see Ἰωάννης), Joanna, the wife of Chuzas, Herod's steward, and a follower of Jesus: Lk. viii. 3; xxiv. 10.\*

Ἰωαννᾶς, -ᾶ, and (acc. to L T Tr WH) Ἰωανάν, indecl., (see Ἰωάννης), ὁ, Joannas [or Joanan], one of the ancestors of Christ: Lk. iii. 27.\*

Ἰωάννης and ([so WH uniformly, exc. in Acts iv. 6; xiii. 5; Rev. xxii. 8] Tr in the Gospels of Lk. and Jn., [in the Acts, exc. iv. 6] and the Rev. [exc. xxii. 8]) Ἰωάνης



[cf. *Tdf.* Proleg. p. 79; *WH.* App. p. 159; *Scrivener*, Intr. p. 562 (cf. s. v. N, ν), gen. -ου, dat. -ῃ and (in [Mt. xi. 4 *WH*; Rev. i. 1 *WH*]; Lk. vii. 18 T Tr *WH*, [22 T Tr *WH*] -ει [cf. *WH.* App. p. 158; B. 17 (16), 7]), acc. -ην, ὁ, (ἰ)ῆ and (ἰ)ῆ, to whom Jehovah is gracious, [al. whom Jehovah has graciously given], Germ. *Gotthold*; Sept. Ἰωαννάν [Tdf. Ἰωανάν], 1 Chr. iii. 24; Ἰωνά, 2 K. xxv. 23; Ἰωάνης, 2 Chr. xxviii. 12, [cf. B.D. Am. ed. s. v. *Johanan*], *John*; in the N. T. the men of this name are, 1. *John the Baptist*, the son of Zacharias the priest and Elisabeth, the forerunner of Christ. By order of Herod Antipas he was cast into prison and afterwards beheaded: Mt. iii. 1; xiv. 3, and often in the histor. bks. of the N. T.; Joseph. antt. 18, 5, 2, [B.D. Am. ed. s. v. *Machærus*]. 2. *John the apostle, the writer of the Fourth Gospel*, son of Zebedee and Salome, brother of James the elder: Mt. iv. 21; x. 2 (3); Mk. i. 19; ix. 2, 38; Lk. v. 10; vi. 14; Acts i. 13, and often; Gal. ii. 9. He is that disciple who (without mention by name) is spoken of in the Fourth Gospel as esp. dear to Jesus (Jn. xiii. 23; xix. 26; xxi. 7, 20), and acc. to the traditional opinion is the author of the Apocalypse, Rev. i. 1, 4, 9; xxi. 2 Rec.; xxii. 8. In the latter part of his life he had charge of the churches in Asia Minor, and died there at a very advanced age. That he never came into Asia Minor, but died in Palestine somewhat in years, the following writers among others have attempted to prove, though by considerations far from satisfactory: *Lützelberger*, Die kirchl. Tradition üb. d. Ap. Johannes u. s. Schriften. Lpz. 1840; *Keim*, i. p. 161 sqq. [Eng. trans. i. 218 sqq.]; *Holtzmann* in Schenkel iii. p. 332 sqq.; *Scholten*, Der Ap. Johannes in Kleinasien. Aus d. Holländ. deutsch v. Spiegel. Berl. 1872. On the other side cf., besides others, *Grimm* in Ersch u. Gruber's Encyklop. 2d sect. vol. xxii. p. 6 sqq.; *Steitz*, Die Tradition üb. die Wirksamkeit des Joh. in Ephesus, in the Theol. Stud. u. Krit. for 1868, 3d Heft; *Krenkel*, Der Apost. Johannes. Berl. 1868; *Hilgenfeld* in the Zeitschr. f. wissenschaft. Theol. for 1872, p. 372 sqq., and for 1877, p. 508 sqq.; [also Einl. in d. N. T. p. 394 sqq.]; *Luthardt*, Der johann. Ursprung des 4ten Evang. (Lpz. 1874) p. 93 sqq. [Eng. trans. p. 115 sqq.]; *Godet*, Commentaire etc. 3d ed. vol. i. Intr. l. i. § iv. p. 57 sqq.; *Bleek*, Einl. in d. N. T. (ed. *Mangold*) p. 167 sqq.; *Fisher*, The Beginnings of Christianity, p. 327 sqq.]. 3. the father of the apostle Peter: Tdf. in Jn. i. 42 (43) and xxi. 15 sqq. (in both pass. R G Ἰωάν, L Tr WH Ἰωάνου) [see Ἰωάν, 2]. 4. a certain man ἐκ γένους ἀρχιερατικοῦ, a member of the Sanhedrin [cf. ἀρχιερεῖς, 2]: Acts iv. 6. 5. *John* surnamed *Mark*, the companion of Barnabas and Paul: Acts xii. 12, 25; xiii. 5, 13; xv. 37, [Tr everywh. with one ν; so WH exc. in xiii. 5]; see *Μάρκος*. 6. *John*, acc. to the testimony of Papias in Euseb. h. e. 3, 39 [cf. *Westcott*, Canon, 5th ed. p. 79], a disciple of Christ and afterwards a Christian presbyter in Asia Minor, whom not a few at the present day, following the opinion of Dionysius of Alexandria [in Euseb. h. e. 7, 25] regard as the author of the Apocalypse, and accordingly esteem him as an eminent

prophet of the primitive Christians and as the person referred to in Rev. i. 1, 4, 9; xxi. 2 Rec.; xxii. 8. Full articles respecting him may be found — by *Grimm* in Ersch u. Gruber's Encyklop. 2d sect. vol. xxiv. p. 217 sq.; *Gass* in Herzog vi. p. 763 sqq.; *Holtzmann* in Schenkel iii. p. 352 sq.; [Salmon in Dict. of Chris. Biog. iii. 398 sqq.; cf. C. L. Leimbach, Das Papiasfragment (Gotha, 1875), esp. p. 114 sqq.].

Ἰάβ, ὁ, indecl., (יָבִיץ i. e. harassed, afflicted [but questioned; see *Gesenius*, Lex. (8th ed., by Mühlau and Volck) s. v.]), *Job*, the man commended in the didactic poem which bears his name in the canon of the O. T. (cf. Ezek. xiv. 14, 20) for his piety, and his constancy and fortitude in the endurance of trials: Jas. v. 11.\*

Ἰωβήδ, ὁ, indecl., *Jobed*: Mt. i. 5 and Lk. iii. 32 in L Tr [WH; (yet WH in Lk. l. c. -βήλ)] for R G Ὠβήδ, q. v.\*

[Ἰωβήλ, see the preceding word.]

Ἰωδά, ὁ, indecl., *Joda*: Lk. iii. 26 T Tr WH, for R G L Ἰούδα, see Ἰούδας, 2.\*

Ἰωήλ, ὁ, indecl., (יְהוֹיָדָה whose God is Jehovah, i. q. a worshipper of God, [al. 'Jehovah is God']), *Joel*, the eminent prophet who acc. to the opinion of very many recent writers prophesied in the reign of Uzziah [cf. B. D. s. v. *Joel*, 3]: Acts ii. 16.\*

Ἰωάν and (so T Tr WH) Ἰωάνμ, ὁ, indecl., (see Ἰωάννης), *Jonan* [or *Jonam*], one of the ancestors of Christ: Lk. iii. 30.\*

Ἰωνᾶς, -ᾱ [B. 20 (17 sq.)], ὁ, (יֹנָתָן a dove), *Jonah* (or *Jonas*); 1. *Jonah*, the O. T. prophet, a native of Gath-hepher in the tribe of Zebulun. He lived during the reign of Jeroboam II., king of Israel (2 K. xiv. 25). The narrative of his miraculous experiences, constructed for a didactic purpose, is given in the book which bears his name [on the historic character of which cf. B.D. (esp. Am. ed.) or McC. and S. s. v.; also *Ladd*, Doctr. of Sacr. Script. i. 65 sqq.]: Mt. xii. 39–41; xvi. 4; Lk. xi. 29 sq. 32. 2. *Jonah* (or *Jonas*), a fisherman, father of the apostle Peter: Mt. xvi. 17 [L T WH here Βαριωνᾶ, see Βαριωνᾶς]; Jn. i. 42 (43) [R G L mrg. Tr mrg., and R G in] xxi. 15, [16, 17], (see Ἰωάννης, 3).\*

Ἰωράμ, ὁ, indecl., (יְהוֹרָם i. e. whom Jehovah exalted), *Joram*, the son and successor of Jehoshaphat on the throne of Judah, fr. [c.] B. c. 891 to 884 (2 K. viii. 16 sqq.; 2 Chr. xxi. 2 sqq.): Mt. i. 8.\*

Ἰωρεμ, ὁ, indecl., *Jorim*, one of the ancestors of Christ: Lk. iii. 29.\*

Ἰωσαφάτ, ὁ, indecl., (יְהוֹשָׁפָט i. e. Jehovah judges), *Jehoshaphat*, king of Judah fr. [c.] B. c. 914 to 889 (1 K. xxii. 41 sqq.; 2 Chr. xvii.–xx.): Mt. i. 8.\*

[Ἰωσή (A. V. *Jose*, incorrectly), see Ἰωσῆς, init.]

Ἰωσῆς, gen. Ἰωσή [R G in Lk. iii. 29 Ἰωσή (which A. V. incorrectly takes as nom. *Jose*)] and (L T Tr WH in Mk. vi. 3; xv. 40, 47) Ἰωσήτος (cf. *Blum.* Ausf. Spr. i. p. 199; B. 19 (17) sq.; W. § 10, 1; [WH. App. p. 159]), ὁ, *Joses*; 1. one of the ancestors of Christ: Lk. iii. 29 ([see above]; L T Tr WH Ἰησοῦ, q. v. 2). 2. the own brother of Jesus: Mk. vi. 3, and R G in Mt. xiii.



55 (where L T Tr WH Ἰωσήφ, q. v. 6); see Ἰάκωβος, 3. 3. the son of Mary, the sister of the mother of Jesus [see Μαριάμ, 3]: Mt. xxvii. 56 (where T Tr mrg. WH txt. Ἰωσήφ [Ἰωσῆς and Ἰωσήφ seem to have been diff. forms of one and the same name; cf. *Renan* in the *Journ. Asiat.*, 1864, ser. vi. T. iv. p. 536; *Frankel*, *Hodeget* in *Misch.* p. 31 note; *Böhl*, *Volksbibel* u. s. w. p. 15]); Mk. xv. 40, 47. 4. a Levite, surnamed Βαρνάβας (q. v.): Acts iv. 36 (where L T Tr WH Ἰωσήφ).\*

Ἰωσήφ, indecl., (in *Joseph.* [e. g. c. Ap. 1, 14, 16; 32, 3; 33, 5] Ἰώσηπος), ὁ, (ἡρῖ, fr. ἡρῖ to add, Gen. xxx. 23 sq. [cf. B. D. s. v. *Joseph*]), *Joseph*; 1. the patriarch, the eleventh son of Jacob: Jn. iv. 5; Acts vii. 9, 13 sq. 18; Heb. xi. 21 sq.; φυλὴ Ἰωσήφ, i. e. the tribe of Ephraim, Rev. vii. 8. 2. the son of Jonan [or Jonam], one of Christ's ancestors: Lk. iii. 30. 3. the son of Judah [or Judas; better Joda] another ancestor of Jesus: Lk. iii. 26 (where L mrg. T Tr WH Ἰωσήφ, q. v.). 4. the son of Mattathias, another of the same: Lk. iii. 24. 5. the husband of Mary, the

mother of Jesus: Mt. i. 16, 18–20, 24; ii. 13, 19; Lk. i. 27; ii. 4, 16, 33 R L, 43 R G L mrg.; iii. 23; iv. 22; Jn. i. 45 (46); vi. 42. 6. an own brother of our Lord: Mt. xiii. 55 L T Tr WH (for R G Ἰωσῆς [q. v. 2]). 7. *Joseph of Arimathæa*, a member of the Sanhedrin, who favored Jesus: Mt. xxvii. 57, 59; Mk. xv. 43, 45; Lk. xxiii. 50; Jn. xix. 38. 8. *Joseph*, surnamed Βαρνάβας (q. v.): Acts iv. 36 L T Tr WH (for R G Ἰωσῆς [q. v. 4]). 9. *Joseph* called *Barsabas* [better *Barsab-*bas; see the word], and surnamed *Justus*: Acts i. 23. [See Ἰωσῆς, 3.]

Ἰωσήφ, *Josech*, see Ἰωσήφ, 3.

Ἰωσίας (L T Tr WH Ἰωσείας [see *WH.* App. p. 155; s. v. εἰ, ι]), -ου, ὁ, (יְהוֹשָׁפָאט i. e. whom 'Jehovah heals'), *Josiah*, king of Judah, who restored among the Jews the worship of the true God, and after a reign of thirty-one years was slain in battle c. B. C. 611 (2 K. xxii. sq.; 2 Chr. xxxiv. sq.): Mt. i. 10 sq.\*

ἰῶτα, τό, *iota* [A. V. *jot*], the Hebr. letter י, the smallest of them all; hence equiv. to the minutest part: Mt. v. 18. [Cf. I, ι.]\*

## K

καγὼ [so the recent edd. usually, (in opp. to the καὶ γὰρ etc. of Grsb. et al., cf. *Herm.* Vig. p. 526; W. § 5, 4 a.; *Lipsius*, *Gram. Untersuch.* p. 4; cf. I, ι)], (by crasis fr. καὶ ἐγὼ [retained e. g. in Mt. xxvi. 15 T; Lk. ii. 48 WH; xvi. 9 T Tr WH; Acts x. 26 T Tr WH; xxvi. 29 WH, etc.; cf. B. 10; W. § 5, 3; *WH.* App. p. 145; esp. *Tdf.* *Proleg.* p. 96 sq.], for the first time in Hom. Il. 21, 108 [var., cf. Od. 20, 296 var. (h. Merc. 17, 3); cf. *Ebeling*, *Lex. Hom.* p. 619]), dat. καμοί [καὶ ἐμοί Acts x. 28 R G], acc. καμέ; 1. and I, the καὶ simply connecting: Jn. x. 27, etc.; and I (together), Lk. ii. 48; distributively, and I (in like manner): Jn. vi. 56; xv. 4; xvii. 26; and I (on the other hand), Jas. ii. 18 (καγὼ ἔργα ἔχω); Lk. xxii. 29; Acts xxii. 19; and I (indeed), Jn. vi. 57; Ro. xi. 3. at the beginning of a period, Lat. *et equidem*, and I (to speak of myself): Jn. i. 31, 33 sq.; xii. 32; 1 Co. ii. 1; with the καὶ used consecutively (see under καί, I. 2 d.), cf. our *and so*: Mt. xi. 28; Jn. xx. 15; Acts xxii. 13; 2 Co. vi. 17; καγὼ . . . καί, both . . . and: καμὲ οἶδατε, καὶ οἶδατε πάθεν εἰμὶ, both me (my person) and my origin, Jn. vii. 28. 2. I also; I as well; I likewise; in like manner I: so that one puts himself on a level with others, Mt. ii. 8; x. 32; Lk. xi. 9; xvi. 9; Jn. xv. 9, [10 Tdf.]; xvii. 18; Acts x. 26; 1 Co. vii. 40; 2 Co. xi. 16, 18, 21 sq.; in the second member of a comparison, after ὅποιος, ὡς, καθὼς, Acts xxvi. 29; 1 Co. vii. 8; xi. 1; Rev.

ii. 28 (27); see under καί, II. 1 a. with a suppression of the mention of those with whom the writer compares himself: Eph. i. 15 (as well as others); 1 Th. iii. 5 (as well as my companions at Athens; cf. *Lünemann* ad loc.). καμοί: Lk. i. 3; Acts viii. 19; 1 Co. xv. 8; καμέ: 1 Co. xvi. 4. i. q. I in turn: Mt. xvi. 18; xxi. 24; Lk. xx. 3; Gal. vi. 14. 3. even I, this selfsame I, the καὶ pointing the statement: Ro. iii. 7; cf. *Herm.* ad Vig. p. 835.

καθά, adv. for καθ ὃ, according as, just as: Mt. xxvii. 10. (Xen., Polyb., Diod., al.; O. T. Apocr.; Sept. for קַדְמָה, Gen. vii. 9, 16, etc., and for ק, Gen. xix. 8; Ex. xii. 35, etc.)\*

καθ-αίρεισις, -εως, ἡ, (καθαίρειω, q. v.), a pulling down, destruction, demolition: ὀχυρωμάτων, [A. V. of strongholds], 2 Co. x. 4 (τῶν τευχῶν, Xen. Hell. 2, 2, 15; 5, 1, 35; Polyb. 23, 7, 6; Diod. excerpt. leg. 13; destructio murorum, Suet. Galba 12); εἰς οἰκοδ. . . καθαίρεισιν ὑμῶν, for building up (increasing) not for casting down (the extinction of) the godly, upright, blessed life you lead in fellowship with Christ (see οἰκοδομή, 1): 2 Co. x. 8; xiii. 10. [From Thuc. down.]\*

καθ-αίρειω, -ῶ; fut. καθελῶ (Lk. xii. 18 [see ἀφαιρέω, init.]); 2 aor. καθεῖλον, (fr. obsol. ἔλω); pres. pass. καθαιρούμαι; fr. Hom. down; Sept. for יוריד, to cause to go down; קָרַךְ, יָרַךְ, יָרַךְ; 1. to take down: with-



out the notion of violence, *τινά*, to detach from the cross one crucified, Mk. xv. 36, 46; Lk. xxiii. 53, (Polyb. 1, 86, 6; Philo in Flacc. § 10); *τινά ἀπὸ τοῦ ξύλου*, Acts xiii. 29 (Sept. Josh. viii. 29; x. 27); with the use of force, *to throw down, cast down*: *τινά ἀπὸ θρόνου*, Lk. i. 52. **2.** *to pull down, demolish*: *τὰς ἀποθήκας*, opp. *τοὺς οἰκοδομῆν*, Lk. xii. 18; *λογισμούς*, the (subtle) reasonings (of opponents) likened to fortresses, i. q. *to refute*, 2 Co. x. 4 (5); *to destroy*, *ἔθνη*, Acts xiii. 19 (Jer. xxiv. 6; Thuc. 1, 4; Ael. v. h. 2, 25); *τὴν μεγαλειότητά τινος*, Acts xix. 27, where if preference is given (with L T Tr WH) to the reading *τῆς μεγαλειότητος αὐτῆς*, it must be taken as a partitive gen. *somehow of her magnificence*; cf. B. 158 (138) note [so Meyer; cf. Xen. Hell. 4, 4, 13. Al. translate *that she should even be deposed from her magnificence*; cf. W. § 30, 6; B. § 132, 5].\*

**καθαίρω**; pf. pass. ptep. *κεκαθαρισμένος*; (*καθαρός*); *to cleanse*, prop. from filth, impurity, etc.; trees and vines (from useless shoots), *to prune*, Jn. xv. 2 (*δένδρα . . . ὑποτεμνόμενα καθαίρεται*, Philo de agric. § 2 [cf. de somniis ii. § 9 mid.]); metaph. from guilt, *to expiate*: pass. Heb. x. 2 R G [see *καθαρίζω*, init.], (Jer. xiii. 27; and so in Grk. writ. fr. Hdt. down). [COMP.: *δια-, ἐκ-καθαίρω*.]\*

**καθάπερ**, (*καθ' ὅσον*), according as, just as, even as, [*καθ' ὅ* marking the comparison, *πέρ* (akin to the prep. *περί*) the latitude of the application]: Ro. ix. 13 WH txt.; x. 15 WH txt.; also] xi. 8 and 1 Co. x. 10 in T Tr WH; 2 Co. iii. 13, 18 [here WH mrg. *καθ' ὅσον*]; 1 Th. ii. 11; *καθάπερ καί*, Ro. iv. 6; 2 Co. i. 14; 1 Th. iii. 6, 12; iv. 5; Heb. iv. 2, and R G in Heb. v. 4; *καθάπερ* foll. by *οὕτω* (or *οὕτως*), Ro. xii. 4; 1 Co. xii. 12; 2 Co. viii. 11. ([From Arstph. down]; Sept. for *וְכַדְכְּד*, Ex. vii. 6, 10.)\*

**καθ' ἄνω**: 1 aor. *καθῆγα*; **1.** *to fit or fasten to, bind on*. **2.** *to lay hold of, fasten on* (hostilely): *τῆς χειρὸς αὐτοῦ*, Acts xxviii. 3 [cf. W. 257 (241)]; *τοῦ τραχήλου*, Epict. diss. 3, 20, 10. [In Mid. fr. Hom. down, (w. gen. fr. Hdt. on).]\*

**καθαρίζω** (Hellenistic for *καθαίρω*, which classic writ. use); Attic fut. [cf. B. 37 (32); W. § 13, 1 c.]; WH. App. p. 163] *καθαρίζω* (Heb. ix. 14); 1 aor. *ἐκαθάρισα* [see below]; pres. pass. *καθαρίζομαι*; 1 aor. pass. *ἐκαθαρίσθην*; pf. pass. ptep. *κεκαθαρισμένος* (Heb. x. 2 T Tr WH; on the forms *ἐκαθ' ἑρίσθη*, T WH in Mt. viii. 3; Mk. i. 42, [*ἐκαθ' ἑρίσεν*, Tr in Acts x. 15; xi. 9] and *κεκαθ' ἑρισμένος* Lchm. in Heb. x. 2, cf. [Tdf. Proleg. p. 82; WH. App. p. 150]; Sturz, De dial. Maced. etc. p. 118; Delitzsch on Heb. x. 2; Krüger Pt. ii. § 2, 2, 6 p. 4; [B. 29 (25 sq.); W. 43]); (*καθαρός*); Sept. mostly for *קָדַשׁ*; **1.** *to make clean, to cleanse*; **a.** from physical stains and dirt: e. g. utensils, Mt. xxiii. 25, [fig. 26]; Lk. xi. 39; food, Mk. vii. 19; *τινά*, a leper, *to cleanse by curing*, Mt. viii. 2 sq.; x. 8; xi. 5; Mk. i. 40-42; Lk. iv. 27; v. 12 sq.; vii. 22; xvii. 14, 17, (Lev. xiv. 8); *to remove by cleansing*: *ἡ λέπρα ἐκαθαρίσθη*, Mt. viii. 3 (*καθαρίεις τὸ αἷμα τὸ ἀνάιτιον ἐξ Ἰσραὴλ*, Deut. xix. 13; *ἐκαθάριζε τὴν περὶ ταῦτα συνήθειαν*, the custom of marrying heathen women, Joseph. antt. 11, 5, 4; *καθαίρειν αἷμα*, Hom. Il. 16, 667; cf. *ἐκκαθαίρω*). **b.** in a moral sense; **a.** *to free from the defilement of sin*

and from faults; *to purify from wickedness*: *ἐάντων ἀπομολυσμοῦ σαρκός*, 2 Co. vii. 1; *τῇ πίστει τὰς καρδίας*, Acts xv. 9 (*καρδίαν ἀπὸ ἁμαρτίας*, Sir. xxxviii. 10); *τὰς χεῖρας*, to abstain in future from wrong-doing, Jas. iv. 8. **β.** *to free from the guilt of sin, to purify*: *τινά ἀπὸ πάσης ἁμαρτίας*, 1 Jn. i. 7; [*τ. ἀ. π. ἀδικίας*, ibid. 9]; *τὴν συνειδήσιν ἀπὸ νεκρῶν ἔργων*, Heb. ix. 14; *τὴν ἐκκλησίαν τῷ λουτρῷ τοῦ ὕδατος* (instrumental dat.), Eph. v. 26; *λαὸν ἐαυτῷ*, Tit. ii. 14. **γ.** *to consecrate by cleansing or purifying*: *τὶ ἐν τινι*, dat. of instr. [W. 388 (363)], Heb. ix. 22; i. q. *to consecrate, dedicate*, *τί τινι* (dat. of instr.), ibid. 23. **2.** *to pronounce clean in a levitical sense*: Acts x. 15; xi. 9, (Lev. xiii. 13, 17, 23, 28). [COMP.: *δια-καθαρίζω*.]\*

**καθαρισμός**, -οῦ, ὁ, (*καθαρίζω*), a cleansing, purification; a ritual purgation or washing, (Vulg. *purgatio, purificatio, emundatio*): used with a gen. of the subj., *τῶν Ἰουδαίων*, of the washings of the Jews before and after their meals, Jn. ii. 6; without a gen., of baptism (a symbol of moral cleansing), Jn. iii. 25; with a gen. of the obj., and that a person, — of the levitical purification of women after childbirth, Lk. ii. 22; and of lepers, Mk. i. 44; Lk. v. 14; with a gen. of the thing, *ἁμαρτιῶν* or *ἁμαρτημάτων*, a cleansing from the guilt of sins (see *καθαρίζω*, 1 b. β.): wrought now by baptism, 2 Pet. i. 9, now by the expiatory sacrifice of Christ, Heb. i. 3 on which cf. Kurtz, Com. p. 70; (Ex. xxx. 10; *τῆς ἁμαρτίας μου*, Job vii. 21; of an atonement, Lcian. asin. 22).\*

**καθαρός**, -ά, -όν; [akin to Lat. *castus*, in-custus, Eng. chaste, chasten; Curtius § 26; Vaníček p. 177]; fr. Hom. down; Sept. mostly for *קָדוֹשׁ*; *clean, pure*, (free from the admixture or adhesion of any thing that soils, adulterates, corrupts); **a.** physically: Mt. xxiii. 26; xxvii. 59; Heb. x. 22 (23); Rev. xv. 6; xix. 8, 14, and Rec. in xxii. 1; *χρυσῖον*, purified by fire, Rev. xxi. 18, 21; in a similitude, like a vine cleansed by pruning and so fitted to bear fruit, Jn. xv. 3; *ὁ λελουμ*. . . *καθαρός ὁλος* (where the idea which Christ expresses figuratively is as follows: 'he whose inmost nature has been renovated does not need radical renewal, but only to be cleansed from every several fault into which he may fall through intercourse with the unrenowned world'), Jn. xiii. 10. **b.** in a levitical sense; *clean*, i. e. the use of which is not forbidden, imparts no uncleanness: *πάντα καθάρᾳ*, Ro. xiv. 20; Tit. i. 15. **c.** ethically; *free from corrupt desire, from sin and guilt*: Tit. i. 15; *ὑμεῖς καθαροί*, Jn. xiii. 10, [11]; *οἱ κ. τῇ καρδίᾳ* (as respects heart [W. § 31, 6 a.]), Mt. v. 8 (*καθαρὸς χεῖρας*, Hdt. 1, 35; *κατὰ τὸ σῶμα κ. κατὰ τὴν ψυχὴν*, Plat. Crat. p. 405 b.); *free from every admixture of what is false, sincere*, *ἐκ καθαρᾶς καρδίας*, 1 Tim. i. 5; 2 Tim. ii. 22, and R G in 1 Pet. i. 22; *ἐν καθαρῷ συνειδήσει*, 1 Tim. iii. 9; 2 Tim. i. 3; *genuine* (joined with *ἀμύαντος*) *θρησκεία*, Jas. i. 27; *blameless, innocent*, Acts xviii. 6. Hebraistically with the addition of *ἀπὸ τινος*, pure from, i. e. unstained with the guilt of, any thing [W. § 30, 6 a.; B. 157 (137) sq.]: *ἀπὸ τ. αἵματος*, Acts xx. 26; Sus. 46 Alex., cf. Gen. xxiv. 8; Tob. iii. 14; *καθαρὸς ἔχειν τὰς χεῖρας ἀπὸ τοῦ φόνου*, Joseph. antt. 4, 8, 16; in class. Grk. with a simple gen., as *φόνου*, Plat. legg. 9 p. 864 e.; cf.



Passow s. v. p. 1528\*; [L. and S. s. v. 3]; Kühner § 421, 4 ii. p. 344. **δ.** in a levitical and ethical sense: *πάντα καθαρὰ ὑμῖν*, Lk. xi. 41, on which see *ἐνεμι*. [SYN. see *ἐλκρινής*; cf. Westcott on 1 Jn. iii. 3.]\*

**καθαρότης**, -ητος, ἡ, (καθαρός), *cleanness, purity*; in a levitical sense, *τινός*, Heb. ix. 13. (Xen. mem. 2, 1, 22; Plato, al.)\*

**καθ-έδρα**, -ας, ἡ, (κατά and ἔδρα), *a chair, seat*: Mt. xxi. 12; Mk. xi. 15, (Sir. xii. 12; Hdian. 2, 3, 17 [7 ed. Bekk.]); of the exalted seat occupied by men of eminent rank or influence, as teachers and judges: *ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν*, sit on the seat which Moses formerly occupied, i. e. bear themselves as Moses' successors in explaining and defending his law, Mt. xxiii. 2. (Sept. for כְּשֵׁי and כְּשֵׁי. [Xen., Aristot., al.]\*)

**καθ-έζομαι**; impf. *ἐκαθεζόμην*; [fr. Hom. down]; *to sit down, seat one's self, sit*: Jn. xx. 12; foll. by *ἐν* with dat. of place, Mt. xxvi. 55; Lk. ii. 46; Jn. xi. 20; Acts vi. 15; foll. by *ἐπὶ* with gen., Acts xx. 9 L T Tr WH; by *ἐν* with dat., Jn. iv. 6; *ἐκεῖ*, Jn. vi. 3 Tdf.; [οὐ where, Acts ii. 2 Lehm. Cf. Rutherford, New Phryn. p. 336 sq.; B. 56 (49); 60 (52). COMP.: παρα-καθεζομαι.]\*

**καθ-εἷς**, more correctly καθ' εἷς, see εἷς, 4 c. p. 187\*.

**καθ-εξῆς**, (κατά and ἐξῆς, q. v.), adv., *one after another, successively, in order*: Lk. i. 3; Acts xi. 4; xviii. 23; of *καθεξ.* those that follow after, Acts iii. 24 [cf. W. 633 (588)]; *ἐν τῷ καθ. sc. χρόνῳ* [R. V. *soon afterwards*], Lk. viii. 1. (Ael. v. h. 8, 7; Plut. symp. 1, 1, 5; in earlier Grk. ἐξῆς and ἐφεξῆς are more usual.)\*

**καθ-εὐδω**; impf. 3 pers. plur. *ἐκάθευδον*; fr. Hom. down; Sept. mostly for כָּשָׁ; **1.** *to fall asleep, to drop off to sleep*: Mt. xxv. 5. **2.** *to sleep*; **a.** prop.: Mt. viii. 24; ix. 24 [on this and its paral. cf. B. D. Am. ed. p. 1198\*]; xiii. 25; xxvi. 40, 43, 45; Mk. iv. 27, 38; v. 39; xiii. 36; xiv. 37, 40 sq.; Lk. viii. 52; xxii. 46; 1 Th. v. 7. **b.** euphemistically, *to be dead*: 1 Th. v. 10; (Ps. lxxxvii. (lxxxviii.) 6; Dan. xii. 2). **c.** metaph. *to yield to sloth and sin, and be indifferent to one's salvation*: Eph. v. 14; 1 Th. v. 6.\*

**καθηγητής**, -ου, ὁ, (καθηγέομαι to go before, lead); **a.** prop. *a guide*: Numen. ap. Ath. 7, p. 313 d. **b.** *a master, teacher*: Mt. xxiii. 8 R G, 10. (Dion. H. jud. de Thuc. 3, 4; several times in Plut. [cf. Wetst. on Mt. l.c.]\*)

**καθ-ήκω**; [fr. Aeschyl., Soph. down]; **1.** *to come down*.

**2.** *to come to, reach to*; impers. *καθήκει, it is becoming, it is fit* (cf. Germ. *zukommen*), Ezek. xxi. 27; οὐ *καθήκεν* (Rec. *καθήκον*), foll. by the acc. with inf., Acts xxii. 22 [W. 282 (265); B. 217 (187)]; τὰ μὴ *καθήκοντα*, things not fitting, i. e. forbidden, shameful, Ro. i. 28; 2 Macc. vi. 4. Cf. *ἀνήκω*.\*

**κάθ-ημαί**, 2 pers. sing. *κάθη* a later form for *κάθσαι* (Acts xxiii. 3), impv. *κάθου* for *κάθησο* [yet cf. Kühner as below] (cf. Lob. ad Phryn. p. 359; Krüger § 38, 6 sq. i. p. 147; Kühner § 301 i. p. 671; W. § 14, 4; [B. 49 (42)]), [subjunc. 2 pers. plur. *κάθησθε*, Lk. xxii. 30 Tr mrg.; but WH txt. *καθήσθε*; see Veitch s. v.; Krüger § 38, 6, 1 (cf. καθίζω), inf. *καθίσθαι*, ptp. *καθήμενος*]; impf. *ἐκαθήμην*; and once the rare [cf. Veitch p. 347] fut. *καθή-*

*σομαι*, Lk. xxii. 30 Tr txt. WH mrg. [so WH in Mt. xix. 28 also; cf. καθίζω, fin.]; (*ἡμαι*); a verb of which only the pres. and impf. are in use in class. Grk. [cf. B. 60 (52)]; Sept. for כָּשָׁ; **1.** *to sit down, seat one's self*: foll. by *ἐν* w. dat. of place [cf. W. § 52, 4, 9], Mk. iv. 1; Lk. xxii. 55 [here T Tr WH μέσος]; *εἰς*, Mk. xiii. 3 [B. § 147, 16]; *μετά* w. gen. of pers., Mt. xxvi. 58; *κάθου ἐκ δεξιῶν μου*, i. e. be a partner of my power, Mt. xxii. 44; Mk. xii. 36 [Tr txt. WH mrg. *κάθισον*]; Lk. xx. 42; Acts ii. 34; Heb. i. 13 (Ps. cix. (cx.) 1); *κάθου ὧδε ὑπό* with acc., Jas. ii. 3. *παρά* w. acc. of place, Mt. xiii. 1; *ἐπάνω* w. gen. of place, Mt. xxviii. 2; with *ἐκεῖ*, Mt. xv. 29; Jn. vi. 3 [Tdf. *ἐκαθέζετο*]; the place to be supplied fr. the context, Mt. xiii. 2.

**2.** *to sit, be seated*, of a place occupied: foll. by *ἐν* with dat. of place [W. as under 1], Mt. xi. 16; xxvi. 69; *ἐν τῇ δεξιᾷ τ. θεοῦ*, Col. iii. 1; *ἐν τοῖς δεξιῶς*, Mk. xvi. 5; *ἐπὶ τινος*, Mt. xxiv. 3; xxvii. 19; [Acts xx. 9 R G]; *ἐπὶ τοῦ θρόνου* [but also, esp. in the crit. edd., with the dat. and the acc. (see below); cf. Alford on the foll. pass.], Rev. iv. 2 etc.; *τῆς νεφέλης* [or w. the acc.], Rev. xiv. 15, and in other exx.; *ἐπὶ τινι*, Acts iii. 10; *ἐπὶ τι* [cf. B. 338 (291)], Mt. ix. 9; Mk. ii. 14; Lk. v. 27; Jn. xii. 15; Rev. iv. 4; vi. 2 [R dat. (as in foll.)] 4 sq.; xi. 16; xvii. 3; xix. 11; *παρά τὴν ὁδόν*, Mt. xx. 30; Mk. x. 46; Lk. xviii. 35; *πρὸς τὸ φῶς*, Lk. xxii. 56; *ἐπάνω τινός*, Mt. xxiii. 22; Rev. vi. 8; *περί τινα*, Mk. iii. 32, 34; *ἀπέναντι τινος*, Mt. xxvii. 61; *ἐκ δεξιῶν τινος*, Mt. xxvi. 64; Mk. xiv. 62; Lk. xxii. 69; *ἐκεῖ*, Mk. ii. 6; οὐ, where, Acts ii. 2 [L *καθεζόμενοι*]; Rev. xvii. 15; without specification of place, Mk. v. 15; Lk. v. 17; viii. 35; Jn. ii. 14; ix. 8; 1 Co. xiv. 80. *κάθμαι* as descriptive of a certain state or condition is used of those who sit in discharging their office, as judges, *κάθη κρίνων*, Acts xxiii. 3; of a queen, i. q. to occupy the throne, to reign [A. V. *I sit a queen*], Rev. xviii. 7; of money-changers, Jn. ii. 14; of mourners and penitents: *ἐν σάκκῳ*, clothed in sackcloth, *ἐν σποδῷ*, covered with ashes, Lk. x. 13; of those who, enveloped in darkness, cannot walk about, Mt. iv. 16; Lk. i. 79 (Is. xlii. 7); of a lame man, Acts xiv. 8. i. q. *to have a fixed abode, to dwell*: *ἐπὶ πρόσωπον τῆς γῆς*, Lk. xxi. 35; Rev. xiv. 6 (where Rec. *κατοικοῦντας*); *ἐπὶ θρόνον*, Rev. xx. 11 G T [WH mrg.; but see above]; *ἐν Ἱερουσαλὴμ*, Neh. xi. 6; [ἐν *δρε* *Σαμαρείας*, Sir. l. 26. COMP.: *συν-κάθμαι*].

**καθημέραν**, i. q. καθ' ἡμέραν, see ἡμέρα, 2 p. 278\*.

**καθημερινός**, -ή, -όν, (fr. καθ' ἡμέραν), *daily*: Acts vi. 1. (Judith xii. 15; Theophr., Athen., Plut., Alciph. epp. i. 5; Joseph. antt. 3, 10, 1; [11, 7, 1]; Polyae. 4, 2, 10.) Cf. Lob. ad Phryn. p. 53 [(yet see L. and S.); W. 25 (25 sq.)].\*

**καθ-ίζω**; fut. *καθίσω* [B. 37 (32)]; 1 aor. *ἐκάθισα* (impv. 2 sing. *κάθισον* once, Mk. xii. 36 Tr txt. WH mrg.); pf. *κεκάθικα* (Mk. xi. 2 [not WH Tr mrg.; Heb. xii. 2 L T Tr WH; a late form, see Veitch s. v.]); 1 aor. mid. subjunc. 2 pers. plur. *καθίσθησε* (Lk. xxii. 30 Rec.); fut. mid. *καθίσομαι*; fr. Hom. down; [cf. B. 60 (52)]; **1.** *trans. to make to sit down* (κατά; q. v. III. 1), *to set, appoint*; Sept. for כָּשָׁ: *τινὰ ἐπὶ θρόνον* [L T Tr WH τὸν



θρόνον], to confer the kingdom upon one, Acts ii. 30; *τινά* ἐν δεξιᾷ αὐτοῦ, Eph. i. 20; *τινά*, to appoint one to act as judge, 1 Co. vi. 4 (δικαστήν, Plat. legg. 9 p. 873 e.; Polyb. 40, 5, 3; συνέδριον κριτῶν, Joseph. antt. 20, 9, 1).

**2.** intrans.; Sept. for יָשָׁב; **a.** *to sit down*: univ., Mt. v. 1; xiii. 48; Mk. ix. 35; Lk. iv. 20; v. 3; xiv. 28, 31; xvi. 6; Jn. viii. 2; Acts xiii. 14; xvi. 13; with a telic inf. 1 Co. x. 7; with specification of the place or seat: ἐν δεξιᾷ τινος, Heb. i. 3; viii. 1; x. 12; xii. 2; ἐπὶ τινι, Mk. xi. 7 [Rec.]; εἰς τὸν ναόν, 2 Th. ii. 4 [B. § 147, 16; W. 415 (386)]; ἐπὶ with acc. [cf. B. 338 (290)], Rev. xx. 4; Jn. xii. 14; Mk. xi. 2, [7 L T Tr WH]; Lk. xix. 30; [add Acts ii. 3, see B. § 129, 17; W. 516 (481)]; ἐπὶ τοῦ βήματος, of a judge, Jn. xix. 13; Acts xii. 21; xxv. 6, 17; κατέναντι [or ἀπέναντι Tr etc.] τινος, Mk. xii. 41; with adverbs of place, Mk. xiv. 32; Mt. xxvi. 36. **b.** *to sit*: [absol. (of a dead man restored to life) ἐκάθισεν sat, sat up, Lk. vii. 15 L mrg. WH mrg.]; ἐν τῷ θρόνῳ, Rev. iii. 21; ἐπὶ w. gen. of the seat, Mt. xxiii. 2; xxv. 31; ἐκ δεξιῶν κ. ἐξ εὐων., Mt. xx. 21, 23; Mk. x. 37, 40. **i. q.** *to have fixed one's abode*, i. e. *to sojourn* [cf. our settle, settle down], Acts xviii. 11; foll. by ἐν with dat. of place, Lk. xxiv. 49 [here A.V. tarry], (Ex. xvi. 29; Jer. xxx. 11 (xlix. 33); [Neh. xi. 25]). Mid. [Pass.? cf. Rutherford, New Phryn. p. 336 sq.] *to sit*: ἐπὶ θρόνων, Lk. xxii. 30 [R G L; see κάθημαι]; ἐπὶ θρόνους, Mt. xix. 28 [WH καθήσεσθε; see κάθημαι. COMP.: ἀνα-, ἐπι-, παρα-, περι-, συγ-καθίζω.]

**καθ-ιμι**: 1 aor. καθῆκα; [fr. Hom. on]; *to send down, let down*: εἰς, Lk. v. 19; διὰ w. gen. of place, ibid. and Acts ix. 25; pres. pass. ptep. καθιμένος *let down*, ἐπὶ τῆς γῆς, Acts x. 11; ἐκ τοῦ οὐρανοῦ, Acts xi. 5.\*

**καθ-ίστημι** (also καθιστάω, whence the ptep. καθιστάν-τες Acts xvii. 15 R G; and καθιστάνω, whence καθιστάνοντες ibid. L T Tr WH; see ἵστημι, init.); fut. καταστήσω; 1 aor. κατέστησα; Pass., pres. καθίσταμαι; 1 aor. κατέστηθην; 1 fut. κατασταθήσομαι; Sept. for עָשָׂה, עָשָׂה, עָשָׂה, עָשָׂה; (prop. *to set down, put down*), *to set, place, put*:

**a.** *τινά ἐπὶ τινος*, to set one over a thing (in charge of it), Mt. xxiv. 45; xxv. 21, 23; Lk. xii. 42; Acts vi. 3; also ἐπὶ τινι, Mt. xxiv. 47; Lk. xii. 44; ἐπὶ τι, Heb. ii. 7 Rec. fr. Ps. viii. 7.

**b.** *τινά*, *to appoint one to administer an office* (cf. Germ. *bestellen*): πρεσβυτέρους, Tit. i. 5; *τινά εἰς τό* with inf., to appoint to do something, Heb. viii. 3; τὰ πρὸς τ. θεόν to conduct the worship of God, Heb. v. 1; foll. by ἵνα, ibid.; *τινά* with a pred. acc. indicating the office to be administered [*to make one so and so*; cf. W. § 32, 4 b.; B. § 131, 7], (so very often in Grk. writ. fr. Hdt. down), Lk. xii. 14; Acts vii. 10, 27, 35; Heb. vii. 28.

**c.** *to set down as, constitute* (Lat. *sisto*), i. q. *to declare, show to be*: pass. with ἀμαρτωλός, δίκαιος, Ro. v. 19 [cf. Prof. T. Dwight in New Englander for 1867, p. 590 sqq.; Dietzsch, Adam u. Christus (Bonn, 1871) p. 188].

**d.** *to constitute* (Lat. *sisto*) i. q. *to render, make, cause to be*: *τινά οὐκ ἀργόν, οὐδὲ ἄκαρπον*, i. e. (by litotes) laborious and fruitful, 2 Pet. i. 8.

**e.** *to conduct or bring to a certain place*: *τινά*, Acts xvii. 15 (2 Chr. xxviii. 15 for יָבִיחַ; Josh. vi. 23; 1 S. v. 3; Hom. Od. 13, 274; Xen. an. 4, 8, 8 and in

other prof. auth.). **f.** Mid. *to show or exhibit one's self; come forward as*: with a pred. nom., Jas. iv. 4; ἡ γλῶσσα . . . ἡ σπιλοῦσα, Jas. iii. 6. [COMP.: ἀντι-, ἀπο-καθίστημι.]\*

**καθό** (i. e. καθ' ὅ), adv., [fr. Lys. and Plat. down], *according to what*, i. e. **1.** *as*: Ro. viii. 26. **2.** *according as; in so far as, so far forth as*: 1 Pet. iv. 13 (Rec.<sup>elz</sup> καθώς); 2 Co. viii. 12 [W. 307 (288); cf. B. § 139, 30].\*

**καθολικός**, -ή, -όν, (καθόλου, q. v.), *general, universal* (occasionally in prof. auth. fr. [Aristot. and] Polyb. down, as καθ. καὶ κοινὴ ἱστορία, Polyb. 8, 4, 11; often in eccl. writ.; the title ἡ καθολικὴ ἐκκλησία first in Ignat. ad Smyrn. c. 8 and often in Polyc. martyr. [see ed. (Gebh. Harn.) Zahn, p. 133 note]; cf. καθολικὴ ἀνάστασις, [Justin c. Tryph. 81 sub fin.]; Theoph. ad Antol. [L. i. § 13] p. 40 ed. Otto); ἐπιστολαὶ καθολικαί, or simply καθολικαί, in the title of the Epp. of James, Peter, John, and Jude (R G L; cf. τῶν ἐπτὰ λεγομένων καθολικῶν sc. ἐπιστολῶν, Eus. h. e. 2, 23, 25), most prob. because they seemed to be written not to any one church alone, but to all the churches. [Cf. Dict. of Chris. Antiq. s. v. Catholic.]\*

**καθόλου** (i. e. καθ' ὅλου ["as it is written in auth. before Aristot." (L. and S.)]), *wholly, entirely, at all*: Acts iv. 18. ([Ex. xxii. 11]; Ezek. xiii. 3, 22; Am. iii. 3, 4; Xen., Plat., Dem., Aristot. and sqq.)\*

**καθ-οπλίζω**: pf. pass. ptep. καθωπλισμένος; *to arm* [fully (cf. κατά, III. 1 fin.)], *furnish with arms*: Lk. xi. 21. (Xen., Plut., al.; Sept.)\*

**καθ-οράω**, -ῶ: **1.** *to look down, see from above, view from on high*, (Hom., Hdt., Xen., Plat., al.). **2.** *to see thoroughly* [cf. κατά, III. 1 fin.], *perceive clearly, understand* (Germ. *erschauen*): pres. pass. 3 pers. sing. καθοράται, Ro. i. 20 (3 Macc. iii. 11, and often in class. Grk.). Cf. Fritzsche, Ep. ad Rom. i. p. 61.\*

**καθότι** (i. e. καθ' ὅ τι), *according to what*, i. e. **1.** *so far as, according as*: Acts ii. 45; iv. 35, (Polyb. 18, 19 (36), 5; for ὡς, Ex. i. 12, 17). **2.** *because that, because*, [cf. W. § 53, 8]; Lk. i. 7; xix. 9; Acts ii. 24, and L T Tr WH (for Rec. διότι) in Acts xvii. 31, (Tob. i. 12; xiii. 4; Polyb. 18, 21 (38), 6). **3.** *as, just as*: Bar. vi. (Ep. Jer.) 1; Judith ii. 13, 15; x. 9, and often in Thuc. et al.\*

**καθώς** (i. e. καθ' ὥς), a particle found occasionally in prof. auth. fr. Aristot. down for the Attic καθά and καθό, but emphatically censured by Phryn. and the Atticists; cf. Sturz, De dial. Maced. etc. p. 74 sqq.; Lob. ad Phryn. p. 425 sq.; [W. 26 (25)]; **1.** *according as, just as, even as*: in the first member of a comparison, Lk. vi. 31; 1 Jn. ii. 27; foll. by οὕτως in the second member [cf. W. § 53, 5], Lk. xi. 30; xvii. 26; Jn. iii. 14; 2 Co. i. 5; x. 7; Col. iii. 13; 1 Jn. ii. 6; foll. by καὶ also, Jn. xv. 9; xvii. 18; xx. 21; 1 Jn. ii. 18; iv. 17; 1 Co. xv. 49; it is annexed to preceding words after the demonstrative οὕτως, Lk. xxiv. 24; with οὕτως unexpressed, Mt. xxi. 6; xxviii. 6; Mk. xvi. 7; Lk. i. 2, 55, 70; xi. 1; Jn. i. 23; v. 23; Acts x. 47 [here L T Tr WH ὥς]; xv. 8; Ro. i. 13; xv. 7; 1 Co. viii. 2; x. 6; 2 Co. i. 14; ix. 3; xi. 12; Eph. iv. 17, and



often; καθὼς διδάσκω, agreeably to my method of teaching, 1 Co. iv. 17; καθὼς γέγραπται, Mt. xxvi. 24; Mk. ix. 13; Acts vii. 42; xv. 15; Ro. i. 17, and often in Paul; the apodosis wanting, and to be gathered fr. the context: καθὼς παρεκάλεσά σε . . . ἐν πίστει, sc. οὕτω καὶ νῦν παρακαλῶ, 1 Tim. i. 3, cf. W. 570 (530); [B. 386 (331)]; ἤρξατο αἰτεῖσθαι (sc. οὕτω ποιεῖν αὐτοῖς), καθὼς κτλ. Mk. xv. 8 [B. § 151, 23 b.; cf. W. 584 (543 sq.)]; in comparison by contrary we find the negligent use: ἀγαπῶμεν ἀλλήλους, οὐ καθὼς Καῖν κτλ. 1 Jn. iii. 11 sq., cf. De Wette ad loc. and W. 623 (579); οὐτὸς ἐστὶν ὁ ἄριτος . . . οὐ καθὼς etc., not such as they ate etc., Jn. vi. 58. with the verb εἰμί, equiv. to Lat. *qualis*, such as, 1 Jn. iii. 2; in a parenthesis, 1 Th. ii. 13 (as it is in truth). 2. according as i.e. in proportion as, in the degree that: Mk. iv. 33; Acts vii. 17 (cf. Meyer ad loc.); xi. 29; 1 Co. xii. 11, 18; 1 Pet. iv. 10. 3. since, seeing that, agreeably to the fact that, [cf. W. § 53, 8; 448 (417)]: Jn. xvii. 2; Ro. i. 28 [yet here al. regard καθ. as correlative rather than causal or explanatory]; 1 Co. i. 6; v. 7; Eph. i. 4; Phil. i. 7. 4. it is put for the simple ὡς, a. after verbs of speaking, in indir. disc., Acts xv. 14; it serves to add an epexegetis, 3 Jn. 3 (to σου τῇ ἀληθείᾳ). b. of time, when, after that, (cf. Lat. *ut*): 2 Macc. i. 31; [Neh. v. 6]; here many bring in Acts vii. 17; but see 2 above.

καθὼς-περ, [Tr καθὼς περ], just as, exactly as: Heb. v. 4 Tr WH [also 2 Co. iii. 18 WH mrg.]. (Himer., Psell., Tzetz.) \*

καί, a conj., and; the most freq. by far of all the particles in the N. T. [On its uses see W. § 53, 3 sqq.; B. 361 (310) sqq., and cf. Ellicott on Phil. iv. 12; on the difference between it and τέ see s. v. τέ ad init.]

I. It serves as a copulative i.e. to connect (Lat. *et*, *atque*, Germ. *und*); 1. it connects single words or terms: a. univ., as οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, Mt. xvi. 1; ὁ θεὸς καὶ πατὴρ, he who is God and Father (see θεός, 3); ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, Lk. viii. 15; πολυμερῶς καὶ πολυτρόπως, Heb. i. 1; it is repeated before single terms, to each of which its own force and weight is thus given: ἡ νιοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, Ro. ix. 4; ἀγία καὶ δικαία καὶ ἀγαθὴ, Ro. vii. 12; add, Mt. xxiii. 23; Lk. xiv. 21; Jn. xvi. 8; Acts xv. 20, 29; xxi. 25; Heb. ix. 10; Rev. v. 12; xviii. 12 sq.; cf. W. 519 sq. (484). b. it connects numerals; and so that (contrary to the more com. usage) the greater number precedes: δέκα κ. ὀκτώ, Lk. xiii. 4, 11, [but in both pass. L and Tr br. WH om. καί; Tdf. δεκαοκτώ], 16; τεσσαράκοντα κ. ἕξ, Jn. ii. 20; add, Jn. v. 5 G T; Acts xiii. 20; cf. W. § 37, 4; [Bp. Lghtft. on Gal. i. 18; noteworthy also is its use in 2 Co. xiii. 1 (cf. Deut. xix. 15 Sept.) ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν (in Mt. xviii. 16 ἡ τρ. cf. W. 440 (410) note) at the mouth of two witnesses and (should there be so many) of three; a similar use of καί, to lend a certain indefiniteness to the expression, occurs occasionally with other than numerical specifications, as Jas. iv. 13 σήμερον καὶ (R<sup>u</sup>G; but L T Tr WH ἡ) αὔριον; cf. Kühner § 521, 2;

Ebeling, Lex. Hom. s. v. p. 614\*]. c. it joins to participative words the general notion; so that it is equiv. to *and in general*, and *in a word*, *in short*: ὁ Πέτρος κ. οἱ ἀπόστολοι, Acts v. 29; οἱ ἄρχιερεῖς [καὶ οἱ πρεσβύτεροι Rec.] καὶ τὸ συνέδριον ὅλον, Mt. xxvi. 59; καὶ δικαιοῦσαι σαρκός, Heb. ix. 10 Rec. Tr br. WH mrg.; καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ, Gal. vi. 16, and often in Grk. writ.; cf. W. 437 sq. (407); 520 sq. (485); [B. 363 (311 sq.); 400 (343)]; with τέ preceding, ἡ τε . . . αὐτοῦ δύναμις καὶ θεϊότης, Ro. i. 20 [see τέ, 2 a.]; and, on the other hand, it joins to a general idea something particular, which is already comprised indeed in that general notion but by this form of expression is brought out more emphatically (which Strabo 8 (1) p. 340 calls *συγκαταλέγειν τὸ μέρος τῷ ὅλῳ*); so that it is equiv. to *and especially* [cf. W. u. s.]: τὰ πάντα καὶ τὰ τῶν δαιμονιζομένων, Mt. viii. 33; τοῖς μαθηταῖς αὐτοῦ κ. τῷ Πέτρῳ, Mk. xvi. 7; αἱ φωναὶ αὐτῶν κ. τῶν ἀρχιερέων, Lk. xxiii. 23 [RG]; σὺν γυναιξὶ καὶ Μαρίᾳ, Acts i. 14; ἐν Ἰούδα κ. Ἱερουσαλὴμ, 1 Macc. ii. 6; πᾶς Ἰούδα κ. Ἱερουσαλὴμ, 2 Chr. xxxv. 24, cf. xxxii. 33; often so in Grk. writ. also. 2. It connects clauses and sentences;

a. univ., as διακαθαριεῖ τὴν ἄλωνα αὐτοῦ κ. συναξει τὸν σίτον κτλ. Mt. iii. 12; εἰσῆλθον . . . καὶ ἐδίδασκον, Acts v. 21; and in innumerable other exx. b. In accordance with the simplicity of the ancient popular speech, and esp. of the Hebr. tongue, it links statement to statement, the logical relations of which the more cultivated language expresses either by more exact particles, or by the use of the participial or the relative construction (cf. W. § 60, 3; B. 288 (248) sqq.; 361 (310) sq.): e. g. that very freq. formula ἐγένετο . . . καί (see γίνομαι, 2 b.); καὶ εἶδον καὶ (equiv. to ὅτι) σεισμός ἐγένετο, Rev. vi. 12; τέτρεται νῦν κ. καλέσεις τὸ ὄνομα αὐτοῦ (equiv. to οὗ ὄνομα καλέσεις), Mt. i. 21; καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ (equiv. to ὅθεν) ποιήσωμεν σκηρὰς, Mk. ix. 5; clauses are thus connected together in clusters; as, Mt. vii. 25, 27 (an example of six clauses linked together by καί); Mt. xiv. 9 sqq.; Mk. i. 12-14; Lk. xviii. 32-34; Jn. ii. 13-16; x. 3; 1 Co. xii. 5-6; Rev. vi. 2, 8, 12-16; ix. 1-4 (where nine sentences are strung together by καί), etc. after a designation of time καί annexes what will be or was done at that time: ἤγγικεν ἡ ὥρα καὶ παραδίδοται κτλ. Mt. xxvi. 45; ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν, Mk. xv. 25; ἐγγὺς ἦν τὸ πάσχα . . . κ. ἀνέβη εἰς Ἱεροσ. ὁ Ἰησοῦς, Jn. ii. 13; ἡμέραι ἔρχονται καὶ συντελέσω, Heb. viii. 8; add, Lk. xxiii. 44; Jn. iv. 35; v. 1; xi. 55; Acts v. 7; and not infreq. so in Grk. writ., as ἦν δὲ ἦν ὁπὲ καὶ οἱ Κορίνθιοι ἐξαπίνης πρέμναν ἐκρούοντο, Thuc. 1, 50; cf. Matthiae § 620, 1 a. p. 1481; W. 436 (405 sq.); [B. 361 (310)]. c. it joins affirmative to negative sentences, as μὴ συγκοφανήσαστε καὶ ἀρκέισθε, Lk. iii. 14; οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶ βαθύ, Jn. iv. 11; οὔτε . . . ἐπιδέχεται καὶ . . . κωλύει, 3 Jn. 10, (rarely so in Grk. writ., as Eur. Iph. Taur. 578; cf. Klotz ad Devar. ii. 2 p. 714); much oftener it annexes a clause depending on the preceding negative: μήποτέ σε παραδῶ . . . καὶ ὁ κριτής σε παραδῶ . . . καὶ εἰς φυλακὴν βληθήσῃ, Mt. v. 25; add, Mt. vii. 6; x. 38; xiii. 15; xxvii. 64; Lk. xii. 58; xxi. 34; Jn. vi.



53; xii. 40; Acts xxviii. 27; 1 Th. iii. 5; 1 Tim. vi. 1; Heb. xii. 15; Rev. xvi. 15; [see B. 368 (315) d.; cf. W. § 56, 2 a.]. **d.** it annexes what follows from something said before (*καί* consecutive), so as to be equiv. to *and so*: Mt. v. 15 (*καί λάμψει*); Mt. xxiii. 32 (*καί πληρώσατε*); 2 Co. xi. 9 (*καί ἐν παντί*); Heb. iii. 19; 1 Jn. iii. 19 (*καί ἔμπροσθεν*); 2 Pet. i. 19 (*καί ἔχομεν*); so in statements after imperatives and words having the force of an imperative: *δεῦτε ὀπίσω μου, καί ποιήσω ὑμᾶς* etc. Mt. iv. 19; *εἰπέ λόγῳ, καί λαθήσεται ὁ παῖς μου*, Mt. viii. 8; Lk. vii. 7; *ἀντίστητε τῷ διαβόλῳ καί φεύξεται ἀφ' ὑμῶν*, Jas. iv. 7; add, Mt. vii. 7; Mk. vi. 22; Lk. x. 28; Jn. xiv. 16; Rev. iv. 1; cf. Fritzsche on Mt. pp. 187 (and 416), [cf. Sir. ii. 6; iii. 17].

**e.** with a certain rhetorical emphasis, it annexes something apparently at variance with what has been previously said; so that it is equiv. to *and yet* (cf. Stallbaum on Plat. apol. p. 29 b.); so the Lat. *atque* (cf. Beier on Cic. de off. 3, 11, 48): Mt. iii. 14 (*καί σὺ ἔρχῃ πρὸς μέ*); Mt. vi. 26; x. 29; Mk. xii. 12; Jn. i. 5 (*καί ἡ σκοτία κτλ.*), 10 (*καί ὁ κόσμος*); Jn. iii. 11, 32; v. 40 (*καί οὐ θέλετε*); Jn. vi. 70; vii. 28; viii. 49, 55 (*καί οὐκ ἐγνώκατε*); Jn. ix. 30; 1 Co. v. 2; 2 Co. vi. 9; Heb. iii. 9; Rev. iii. 1 (. . . *ζῆς, καί νεκρὸς εἶ*), etc. when a vain attempt is spoken of: Mt. xii. 43 (*ζητεῖ καί οὐχ εὕρισκει*); xiii. 17; xxvi. 60; Lk. xiii. 7; 1 Th. ii. 18.

**f.** like the Hebr. *ו* (see Gesenius, Thes. i. p. 396<sup>a</sup>), it begins an apodosis, which is thus connected with the protasis, cf. the Germ. *da* [or Eng. *then*], (in class. Grk. sometimes *δέ*; see *δέ*, 8) [cf. B. 362 (311) d.; W. § 53, 3 f.; Ellie. on Phil. i. 22]: with *ὅτε* or a temporal *ὥς* preceding in the protasis [as sometimes in Grk. prose (e. g. Thuc. 2, 93, where see Krüger)], Lk. ii. 21; Acts xiii. 18 sq. [here WH txt. om. *καί*; see *ὥς*, I. 7]; *ὥς . . . καί ἰδοὺ*, Lk. vii. 12; Acts i. 10; x. 17 [R G Tr mrg. br.]; *ἐὰν . . . καί εἰσελεύσ.* Rev. iii. 20 T WH mrg., although here *καί* may be rendered *also* (I also will come in, etc.), declaring that, if the first thing (expressed in the protasis) be done, the second (expressed in the apodosis) will be done also.

**g.** as in class. Grk., it begins a question thrown out with a certain impassioned abruptness and containing an urgent rejoinder to another's speech (cf. W. § 53, 3 a.; Matthiae § 620, 1 d.; Kühner § 521, 3 ii. p. 791 sq.): *καί τίς δύναται σωθῆναι*; Mk. x. 26; *καί τίς ἐστὶ μου πλησίον*; Lk. x. 29; *καί τίς ἐστὶν κτλ.* Jn. ix. 36 [G T Tr WH]; add, Jn. xiv. 22 [G T]. Peculiar is 2 Co. ii. 2: *εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καί τίς . . . ἐμοῦ* (a swarm of exx. of this form of speech occur in Clem. homil. 2, 43, e. g. *εἰ ὁ θεὸς ψεύδεται, καί τίς ἀληθεύει*); where the writer after the conditional protasis, interrupting himself as it were, utters the substance of the negative apodosis in a new question, where we render *who then is he that* etc., for *then there is no one who* etc.

**h.** it introduces parentheses [cf. W. § 62, 1]: *καί ἐκωλύθη ἄχρῃ τοῦ δεῦρο*, Ro. i. 13 (Dem. Lept. p. 488, 9; so the Lat. *et*, e. g. praeda — et aliquantum ejus fuit — militi concessa, Liv. 27, 1); cf. Fritzsche, Ep. ad Rom. i. p. 35 sq.

**3.** It annexes epexegetically both words and sentences (*καί* epexegetical or 'explicative'), so

that it is equiv. to *and indeed, namely*, [W. § 53, 3 c.; cf. § 66, 7 fin.]: *χάριν καί ἀποστολήν*, Ro. i. 5, where cf. Fritzsche; *περί ἐλπίδος καί ἀναστάσεως νεκρῶν*, Acts xxiii. 6; *πολλὰ . . . κ. ἕτερα*, Lk. iii. 18; *πολλὰ . . . καί ἄλλα σημεῖα*, Jn. xx. 30; *πολλὰ καί βαρέα αἰτιώματα*, Acts xxv. 7; *πολλοὶ κ. ἀνυπότακτοι*, Tit. i. 10 [R G; on the preceding use of *καί* cf. *πολύς*, d. a. fin.]; *καί* [L br. κ.] *ὅταν ἀπαρθῇ*, and indeed [i. e. viz.] when he shall be taken away etc. Lk. v. 35 [others find here an aposiopesis; cf. Meyer ad loc. (ed. Weiss)]; *καί χάριν ἀντὶ χάριτος*, Jn. i. 16; *καί περισσὸν ἔχωσιν*, Jn. x. 10, add 33 (where the words *καί ὅτι κτλ.* show what kind of blasphemy is meant); Acts v. 21 (on which see *γερονσία*); Ro. ii. 15 (where *καί μεταξὺ κτλ.* adds an explanation respecting the testimony of conscience); 1 Co. iii. 5; xv. 38, etc.; cf. Bornemann, Scholia, p. 38; Fritzsche, Quaest. Leian. p. 9 sqq.; so the Lat. *et* in Cic. Tusc. 3, 20, 48 laudat, et saepe, virtutem; pro Mil. 25 te enim jam appello et ea voce ut me exaudire possis; cf. Ramshorn, Lat. Gram. ii. p. 809; [Harpers' Lat. Dict. s. v. et, II. A.]; i. q. *and indeed*, to make a climax, for and besides: *καί ἀκατάκριτον*, Acts xxii. 25; *καὶ τούτων ἐσταυρωμένων*, 1 Co. ii. 2; *καὶ τούτο*, Lat. *idque* (Cic. off. 1, 1, 1 te . . . audientem Cratippum idque Athenis), our *and this, and that, and that too*, i. q. especially: Ro. xiii. 11; 1 Co. vi. 6, and LT Tr WH in 8, (4 Macc. xiv. 9); also *καί ταῦτα* (com. in Grk. writ.), 1 Co. vi. 8 Rec.; Heb. xi. 12; cf. Klotz, Devar. i. p. 108; ii. 2 p. 652 sq.; [cf. W. 162 (153)].

**4.** it connects whole narratives and expositions, and thus forms a transition to new matters: Mt. iv. 23; viii. 14, 23, 28; ix. 1, 9, 27, 35; x. 1; Mk. v. 1, 21; vi. 1, 6; Lk. viii. 26; Jn. i. 19 (cf. 15); 1 Jn. i. 4, etc.; esp. in the very com. *καί ἐγένετο*, Mt. vii. 28; Lk. vii. 11; viii. 1, etc. (see *γίνομαι*, 2 b.).

**5.** *καί . . . καί*, a repetition which indicates that of two things one takes place no less than the other: *both . . . and, as well . . . as, not only . . . but also*, [W. § 53, 4]: it serves to correlate — not only single terms, as *καί* [L br. κ.] *ψυχὴν καὶ σῶμα*, Mt. x. 28; add, Mk. iv. 41; Jn. iv. 36 [here Tr WH om. first κ.]; Ro. xi. 33; Phil. ii. 13; iv. 12, etc.; *καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ* [L T Tr WH *μεγάλῳ*] both with little effort and with great [but see *μέγας*, 1 a. γ. fin.], Acts xxvi. 29; but also clauses and sentences, as Mk. ix. 13; Jn. vii. 28; ix. 37; xii. 28; 1 Co. i. 22; and even things that are contrasted [cf. W. u. s.; B. § 149, 8 b.]: Jn. xv. 24; Acts xxiii. 3; *καί . . . καὶ οὐ*, Lk. v. 36; Jn. vi. 36; *now . . . now*, Mk. ix. 22; *καὶ οὐ . . . καί*, Jn. xvii. 25.

**6.** *τέ . . . καί*, see *τέ*, 2.

**II.** It marks something added to what has already been said, or that of which something already said holds good; accordingly it takes on the nature of an adverb, *also* (Lat. *etiam*, *quoque*, Germ. *auch* [cf. W. and B. as ad init. In this use it generally throws an emphasis upon the word which immediately follows it; cf. Klotz, Devar. ii. 2 p. 638.]); **1.** used simply, **a.** *also, likewise*: Mt. v. 39 sq.; xii. 45; Mk. ii. 28; Lk. iii. 14; Jn. viii. 19; Ro. viii. 17; 1 Co. vii. 29; xi. 6, etc.; very freq. with pronouns: *καὶ ὑμεῖς*, Mt. xx. 4, 7; Lk. xxi. 31; Jn. vii. 47, etc.; *καὶ ἐγώ*, see *καὶ ἐγώ*, 2; *καί*



αὐτός, see αὐτός, I. 1 a. preceded by an adverb of comparison in the former part of the sentence: καθὼς . . . καί, Lk. vi. 31 [WH txt. om., L Tr mrg. br., καὶ ὁμοίως]; Jn. vi. 57; xiii. 15, 33; 1 Jn. ii. 18; iv. 17; 1 Co. xv. 49; ὥσπερ . . . οὕτω καί, Ro. xi. 30 sq.; 1 Co. xv. 22; Gal. iv. 29; καθάπερ . . . οὕτω καί, 2 Co. viii. 11; ὡς . . . καί, Mt. vi. 10; Lk. xi. 2 R L br.; Acts vii. 51 [L καθὼς; 2 Co. xiii. 2 see ὡς, I. 1 fin.]; Gal. i. 9; Phil. i. 20, (Thuc. 8, 1; ὥσπερ . . . καί, Xen. mem. [2, 2, 2 (and Kühner ad loc.)]; 3, 1, 4; [4, 4, 7; cf. B. 362 (311) c.]); with εἰ preceding, Gal. iv. 7. sometimes καί stands in each member of the comparison: 1 Th. ii. 14; Ro. i. 13; Col. iii. 13, (2 Macc. ii. 10; vi. 14; also in Grk. writ., cf. Klotz ad Dev. ii. 2 p. 635; Kühner on Xen. mem. 1, 1, 6 [also in his Grk. Gram. § 524, 2 vol. ii. 799; cf. Ellic. on Eph. v. 23; W. § 53, 5]). b. i. q. even [A. V. sometimes yea], (Lat. *vel, adeo*; Germ. *sogar, selbst*): Mt. v. 46 sq.; x. 30; Mk. i. 27; Lk. x. 17; 1 Co. ii. 10; Gal. ii. 17; Eph. v. 12, etc. c. before a comparative it augments the gradation, *even, still*, (Germ. *noch*): Mt. xi. 9; [Jn. xiv. 12]; Heb. viii. 6 [B. 363 (311) g.; al. regard the καί in this pass. as corresponsive (*also*) rather than ascensive, and connect it with ὅσῳ]. d. with a ptep. i. q. *although* [cf. Krüger § 56, 13, 2]: Lk. xviii. 7 R G [see μακροθυμέω, 2]. 2. joined with pronouns and particles, *also*; a. with comparative adverbs: ὡς καί, Acts xi. 17; 1 Co. vii. 7; ix. 5, etc.; καθὼς καί, Ro. xv. 7; 1 Co. xiii. 12; 2 Co. i. 14; Eph. iv. 17, 32; v. 2, etc.; οὕτω καί, Ro. v. 15 [WH br. καί], 18 sq.; vi. 11; 1 Co. xi. 12, etc.; ὁμοίως καί, Jn. vi. 11; ὁσαύτως καί, Lk. xxii. 20 [R G L Tr mrg., T Tr txt. WH κ. ὡς. (but WH reject the pass.)]; 1 Co. xi. 25; καθάπερ καί (see καθάπερ). b. added to words designating the cause, it marks something which follows of necessity from what has been previously said: διὸ καί, Lk. i. 35; Acts x. 29; Ro. i. 24 Rec.; Heb. xiii. 12; [1 Pet. ii. 6 R]; διὰ τοῦτο καί, Lk. xi. 49; Jn. xii. 18 [here Tr txt. om. Tr mrg. br. καί]. c. after the interrog. τί καί (which belongs not to τί, but to the following word [to the whole sentence, rather; cf. *Bäumlein*, Partikeln, p. 152]) points the significance of the question, and may be rendered *besides, moreover*, (Germ. *noch*) [cf. W. § 53, 3 a. fin.; esp. Krüger § 69, 32, 16]: τί καὶ βαπτίζονται; [A. V. *why then* etc.], 1 Co. xv. 29; τί καὶ ἐλπίζει; (prop. *why doth he also or yet hope for, and not rest in the sight?*), Ro. viii. 24 [R G T]; ἵνα τί καί, Lk. xiii. 7. d. ἀλλὰ καί, *but also*: Lk. xxiv. 22; Jn. v. 18; Ro. i. 32; v. 3, 11; viii. 23; ix. 10; 2 Co. vii. 7; viii. 10, 19, 21; ix. 12; 1 Jn. ii. 2, etc.; i. q. Lat. *ad etiam* (in an apodosis after *ei*): Ro. vi. 5 [W. 442 (412)]. e. δὲ καί, and δὲ . . . καί, *but also, and also*: Mt. iii. 10 [R G]; xviii. 17; xxvii. 44; Mk. xiv. 31 [WH br. δέ]; Lk. ii. 4; ix. 61; xiv. 12, 26 [L txt. Tr WH ἐτι τε καί, see ἐτι, 2 fin.]; xviii. 1 [R G], 9 [L br. καί]; Jn. ii. 2; iii. 28; xviii. 2, 5; Acts v. 16; 1 Co. i. 16; iv. 7; xiv. 15; xv. 15; 2 Co. iv. 3, etc. καὶ . . . γάρ, *ἐὰν καί, εἰ καί, ἢ καί, καίγε, καί* . . . δέ, see γάρ II. 10, *ἐάν* I. 3, *εἰ* III. 6 sq., ἢ 4 c., γέ 3 e., δέ 9. The examples of crasis with καί in the N. T., viz. *καγὼ* (*καμοί, κάμε*), *κάκε*, *κάκειθεν, κάκεινος*,

*κᾶν*, are noticed each in its place; for references see especially *καγὼ*, init.

**Καϊάφας** [WH *Καϊάφας* (cf. I, i fin.)]; *Lehm.* in Lk. iii. 2 *Καϊφας*, -α [B. 20 (18); W. § 8, 1], *ὁ*, (supposed by many to be the same as *ἡφᾶ*, a stone, a rock; others more correctly i. q. *ἡφᾶ*, depression, Targ. on Prov. xvi. 26 [acc. to Delitzsch (Brief and d. Röm. ins Hebr. etc. p. 28) *ἡφᾶ*]), *Caiaphas*; acc. to Joseph. (antt. 18, 2, 2) *Ἰώσηπος, ὁ καὶ Καϊάφας* (*Ἰώσηπον, τὸν καὶ Καϊάφαν ἐπικαλούμενον*, antt. 18, 4, 3), high-priest of the Jews. He was appointed to that office by Valerius Gratus, governor of Judæa, after the removal of Simon, son of Camith, A.D. 18 [cf. *Schürer*, N. T. Zeitgesch. § 23 iv.], and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of the high-priest Ananus [i. e. Annas, father-in-law of Caiaphas, Jn. xviii. 13], his successor (Joseph. antt. 18, 4, 3): Mt. xxvi. 3, 57; Lk. iii. 2; Jn. xi. 49; xviii. 13 sq. 24, 28; Acts iv. 6. Cf. *Hausrath* in *Schenkel* iii. 463 sq.\*

*καίγε*, see γέ, 3 e.

**Καῖν** [WH *Καῖν* (cf. I, i fin.)], -*ος*, indecl., (in Joseph. with a Grk. ending, *Καῖς, -ιος*; Hebr. *קַיִן* i. e. a spear, although the author of Genesis, iv. 1, derives it fr. *הָנָה* to produce, beget, acquire, so that it is i. q. *קַיִן*, Ps. civ. 24 [cf. B.D. Am. ed. s. v.]), *Cain*, the fratricide, the first-born son of Adam: Heb. xi. 4; 1 Jn. iii. 12; Jude 11.\*

**Καινάν** [so R G L both 1 and 2; Tr *Καινάν* in 1 and Tr txt. in 2, but Tr mrg. *Καινάμ* in 2, WH *Καινάν* 1, *Καινάμ* 2; T *Καινάμ* both 1 and 2], *ὁ*, (Hebr. *קַיִן* a lance-maker [al. 'possessor' or 'possession']), *Cainan*; 1. son of Enos (Gen. v. 9 sq.): Lk. iii. 37. 2. son of Arphaxad, acc. to the Sept. of Gen. x. 24; xi. 12; [1 Chr. i. 18 Alex.], which Luke follows in iii. 36. [See B. D. s. v.]\*

**καινός**, -*ή, -όν*; [fr. Aeschyl. and Hdt. down]; Sept. for *שֶׁנֶּחָד*, *new*, i. e. a. as respects form; *recently made, fresh, recent, unused, unworn* (opp. to *παλαιός* old, antiquated): as *ἀσκός*, Mt. ix. 17; Mk. ii. 22 [T om. Tr WH br. the cl.]; Lk. v. 38; *ἱμάτιον*, Lk. v. 36; *πλήρωμα*, Mk. ii. 21; *μνημεῖον*, Mt. xxvii. 60; with *ἐν ᾧ οὐδέπω οὐδεὶς ἐπέθη* added, Jn. xix. 41; *καινὰ κ. παλαιά*, Mt. xiii. 52; *new, which as recently made is superior to what it succeeds*: *διαθήκη*, Mt. xxvi. 28 (T WH om. *καιν.*); Mk. xiv. 24 R L; Lk. xxii. 20 (WH reject the pass.); 1 Co. xi. 25; 2 Co. iii. 6; Heb. viii. 8, 13; ix. 15, (Jer. xxxviii. (xxxix.) 31); *καινοὶ οὐρανοὶ, καινὴ γῆ*, 2 Pet. iii. 13; Rev. xxi. 1, (Is. lxv. 17; lxvi. 22); *Ἱερουσαλὴμ* (see *Ἱεροσόλυμα*, fin.), Rev. iii. 12; xxi. 2; *ἄνθρωπος* (see the word, 1 f.), Eph. ii. 15; iv. 24, (*καρδία, πνεῦμα, Ezek. xviii. 31; xxxvi. 26*); *καινὰ πάντα ποιῶ*, I bring all things into a new and better condition, Rev. xxi. 5; *γέννημα τῆς ἀμπέλου*, Mt. xxvi. 29; Mk. xiv. 25. b. as respects substance; *of a new kind; unprecedented, novel, uncommon, unheard of*, (*ἔτερα καὶ καινὰ δαιμόνια*, Xen. mem. 1, 1, 1): *διδασχὴ*, Mk. i. 27; Acts xvii. 19; *ἐντολή*, given now for the first time, Jn. xiii. 34; 1 Jn. ii. 7 sq.; 2 Jn. 5; *ῥωμα*, with the added explanation *ὁ οὐδεὶς οἶδεν* (*ἔγνω* Rec.), Rev. ii. 17 (Is. lxii. 2; lxv. 15); *ὠδή*, Rev. v. 9; xiv. 3, (Ps. cxliii. (cxliv.) 9; *ὕμνος*,



Is. xlii. 10; ἄσμα, Ps. xxxii. (xxxiii.) 3; xxxix. (xl.) 4, etc.); λέγειν τι καὶ [ἡ L T Tr WH] ἀκούειν καινότερον, Acts xvii. 21 (*newer* sc. than that which is already; [cf. W. 244 (228 sq.)]); κτίσις, Gal. vi. 15; καινὰ τὰ πάντα, all things are new, previously non-existent, begin to be far different from what they were before, 2 Co. v. 17 [L T Tr WH om. τὰ πάντα]; μηκέτι οὐσης τῆς ἀνομίας, καινῶν δὲ γεγονότων πάντων ὑπὸ κυρίου, Barn. ep. 15, 7. γλῶσσαι (see γλῶσσα, 2): Mk. xvi. 17 [Tr txt. WH txt. om. Tr mrg. br. καιν.]\*

[Syn. καινός, νέος: ν. denotes the new primarily in reference to time, the young, recent; κ. denotes the new primarily in reference to quality, the fresh, unworn; 'νέος ad tempus refertur, καινός ad rem'; see Trench § lx.; Tittmann i. p. 59 sq.; Green, 'Crit. Note' on Mt. ix. 17 (where the words occur together). The same distinction, in the main, holds in classic usage; cf. Schmidt ii. ch. 47.]

καινότης, -ητος, ἡ, (καινός), *newness*: ἐν καινότητι πνεύματος, in the new state (of life) in which the Holy Spirit places us, Ro. vii. 6; ἐν καινότητι ζωῆς in a new condition or state of (moral) life, Ro. vi. 4 (ἐς καινότητα αἰδίου ζωῆς, so as to produce a new state which was eternal life, Ignat. ad Eph. 19; among prof. writ. it is used by Thuc. 3, 38; Isocr., Athen., al.; often by Plut., [applied to the 'novelties' of fashion (French *nouveauté*)]).\*

καίπερ [Treg. καὶ περ in Heb.; fr. Hom. Od. 7, 224 down], conjunct., [originally *even very much*, cf. Donaldson § 621; Bäumlein p. 200 sq.; Krüger § 56, 13, 2; B. § 144, 23; W. § 45, 2 fin.], *although*; it is joined to a ptep. (in Grk. writ. sometimes also to an adj., so that ὦν must be supplied): Phil. iii. 4; Heb. v. 8; vii. 5; xii. 17; 2 Pet. i. 12; contrary to ordinary usage [yet so occasionally in Grk. writ.] with a finite verb, καίπερ ἐστίν, Rev. xvii. 8 Rec.; but since Grsb. καὶ πάρεσται [correctly παρέσται (see in παρέμμι)] has been restored after the best codd.\*

καιρός, -οῦ, ὁ, (derived by some fr. κάρα or κάρη, τό, the head, summit, [al. al.; cf. Vaniček p. 118]); Sept. for ἤγ and ἤγιν; in Grk. writ. [fr. Hes. down] 1. *due measure*; nowhere so in the bibl. writ.

2. *a measure of time*; a larger or smaller portion of time; hence a. *univ. a fixed and definite time*: Ro. xiii. 11; 2 Co. vi. 2; ὅσπερ καιροί, 1 Tim. iv. 1; ἄχρι καιροῦ, up to a certain time, for a season, Lk. iv. 13 [but in ἄχρι, 1 b. referred apparently to b. below; cf. Fritzsche, Rom. i. p. 309 sq.]; Acts xiii. 11; πρὸς καιρόν, for a certain time only, for a season, Lk. viii. 13; 1 Co. vii. 5; πρὸς καιρόν ὥρας, for the season of an hour, i. e. for a short season, 1 Th. ii. 17; κατὰ καιρόν, at certain seasons, (*from time to time*), Jn. v. 4 [R G L]; at the (divinely) appointed time, Ro. v. 6 [al. bring this under b.]; before the time appointed, Mt. viii. 29; 1 Co. iv. 5; ἔσται καιρός, ὅτε etc. 2 Tim. iv. 3; ὀλίγον καιρόν ἔχει, a short time (in which to exercise his power) has been granted him, Rev. xii. 12; ἐν ἐκείνῳ τῷ καιρῷ, Mt. xi. 25; xii. 1; xiv. 1; Eph. ii. 12; κατ' ἐκείνον τ. κ., Acts xii. 1; xix. 23; κατὰ τ. κ. τοῦτον, Ro. ix. 9; ἐν αὐτῷ τῷ κ. Lk. xiii. 1; ἐν ᾧ κ. Acts vii. 20; ἐν τῷ νῦν κ., Ro. iii. 26; xi. 5; 2 Co. viii. 14 (13); ἐν παντὶ κ. always, at every season, [Aristot. top. 3, 2, 4 p. 117\*, 35], Lk. xxi. 36; Eph. vi. 18; εἰς τίνα καιρόν, 1 Pet. i. 11. with the gen. of a

thing, the time of etc. i. e. at which it will occur: τῆς ἐμῆς ἀναλύσεως, 2 Tim. iv. 6; τῆς ἐπισκοπῆς, 1 Pet. v. 6 Lchm.; Lk. xix. 44; πειρασμοῦ, Lk. viii. 13; τοῦ ἀρξασθαι τὸ κρίμα, for judgment to begin, 1 Pet. iv. 17; καιροὶ τῶν λόγων, of the time when they shall be proved by the event, Lk. i. 20; — or when a thing usually comes to pass: τοῦ θερисμοῦ, Mt. xiii. 30; τῶν καρπῶν, when the fruits ripen, Mt. xxi. 34, 41; σύκων, Mk. xi. 13. with the gen. of a pers.: καιροὶ ἐθνῶν, the time granted to the Gentiles, until God shall take vengeance on them, Lk. xxi. 24; ὁ ἑαυτοῦ (T Tr WH αὐτοῦ) κ. the time when antichrist shall show himself openly, 2 Th. ii. 6; ὁ καιρός μου, the time appointed for my death, Mt. xxvi. 18; τῶν νεκρῶν κριθῆναι, the time appointed for the dead to be recalled to life and judged, Rev. xi. 18 [B. 260 (224)]; ὁ ἐμός, ὁ ὑμέτερος, the time for appearing in public, appointed (by God) for me, for you, Jn. vii. 6, 8; καιρῷ ἰδίῳ, the time suited to the thing under consideration, at its proper time, Gal. vi. 9; plur., 1 Tim. ii. 6; vi. 15; Tit. i. 3. ὁ καιρός alone, the time when things are brought to a crisis, the decisive epoch waited for: so of the time when the Messiah will visibly return from heaven, Mk. xiii. 33; ὁ καιρός ἤγγικεν, Lk. xxi. 8; ἐγγύς ἐστίν, Rev. i. 3; xxii. 10. b. *opportune or seasonable time*: with verbs suggestive of the idea of advantage, καιρόν μεταλαμβάνειν, Acts xxiv. 25; ἔχειν, Gal. vi. 10 (Plut. Luc. 16); ἐξαγοράζεσθαι, Eph. v. 16; Col. iv. 5, see ἐξαγοράζω, 2; foll. by an inf., opportunity to do something, Heb. xi. 15; παρὰ καιρόν ἡλικίας, past the opportunity of life [A. V. *past age*], Heb. xi. 11 (simply παρὰ καιρόν, Pind. Ol. 8, 32; several times in Plato, cf. Ast, Lex. Plat. ii. p. 126). c. *the right time*: ἐν καιρῷ (often in class. Grk.), in due season, Mt. xxiv. 45; Lk. xii. 42; xx. 10 R G L [(ed. stereotyp. only)]; 1 Pet. v. 6; also καιρῷ, Lk. xx. 10 L T Tr WH; τῷ καιρῷ, Mk. xii. 2. d. *a (limited) period of time*: [1 Co. vii. 29]; plur. the periods prescribed by God to the nations, and bounded by their rise and fall, Acts xvii. 26; καιροὶ καρποφόροι, the seasons of the year in which the fruits grow and ripen, Acts xiv. 17 [cf. Gen. i. 14 Sept.]; καιρόν καὶ καιροὺς καὶ ἡμῖν καιροῦ, a year and two years and six months [A. V. *a time, and times, and half a time*; cf. W. § 27, 4], Rev. xii. 14 (cf. 6; fr. Dan. vii. 25; xii. 7); stated seasons of the year solemnly kept by the Jews, and comprising several days, as the passover, pentecost, feast of tabernacles, Gal. iv. 10 [2 Chr. viii. 13; cf. Bar. i. 14]. in the divine arrangement of time adjusted to the economy of salvation: ὁ καιρός (πεπλήρωται), the preappointed period which acc. to the purpose of God must elapse before the divine kingdom could be founded by Christ, Mk. i. 15; plur., the several parts of this period, Eph. i. 10; ὁ καιρός ὁ ἐνεστώς, the present period, i. q. ὁ αἰὼν οὗτος (see αἰών, 3), Heb. ix. 9, opp. to καιρός διορθώσεως, the time when the whole order of things will be reformed (i. q. αἰὼν μέλων), ib. 10; ὁ καιρός οὗτος, i. q. ὁ αἰὼν οὗτος (see αἰών, 3), Mk. x. 30; Lk. xviii. 30; ὁ νῦν καιρ., Ro. viii. 18; ἐν καιρῷ ἐσχάτῳ, the last period of the present age, the time just before the return of Christ from heaven (see ἐσχάτος,



1 sub fin., etc.), 1 Pet. i. 5; *καίροι ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου*, denotes the time from the return of Christ on, the times of the consummated divine kingdom, Acts iii. 20 (19). e. as often in Grk. writ., and like the Lat. *tempus*, *καίρος* is equiv. to *what time brings, the state of the times, the things and events of time*: Lk. xii. 56; *δουλεύειν τῷ καιρῷ*, Lat. *tempori servire* (see *δουλεύω*, 2 a.), Ro. xii. 11 Rec.<sup>a</sup>; *τὰ σημεῖα τῶν καιρῶν*, i. q. *ἃ οἱ καιροὶ σημαίνουνσι*, Mt. xvi. 3 [here T br. WH reject the pass.]; *καιροὶ χαλεποί*, 2 Tim. iii. 1; *χρόνοι ἢ καιροί* (*times or seasons*, Germ. *Zeitumstände*), Acts i. 7; *οἱ χρόν. καὶ οἱ καιρ.* 1 Th. v. 1; and in the opp. order, Dan. ii. 21 Sept.; Sap. viii. 8.\*

[SYN. *καιρός*, *χρόνος*: *χρ.* time, in general; *καιρ.* a definitely limited portion of time, with the added notion of suitability. Yet while, on the one hand, its meaning may be so sharply marked as to permit such a combination as *χρόνου καιρός* 'the nick of time,' on the other, its distinctive sense may so far recede as to allow it to be used as nearly equiv. to *χρόνος*; cf. Thom. Mag. ed. *Ritschl* p. 206, 15 sqq. (after Ammonius s. v.); p. 215, 10 sqq. *καιρός οὐ μόνον ἐπὶ χρόνου ἀπλῶς τίθεται, ἀλλὰ καὶ ἐπὶ τοῦ ἀρμολογίου καὶ πρέποντος*, κτλ.; Schmidt ch. 44; Trench § lvii.; Tittmann i. 41 sqq.; Cope on Aristot. rhet. 1, 7, 32. "In modern Grk. *καιρός* means *weather*, *χρόνος* *year*. In both words the kernel of meaning has remained unaltered; this in the case of *καιρ.* is changeableness, of *χρ.* duration." *Curtius*, Etym. p. 110 sq.]

**Καίσαρ**, -*αρος* [Bttm. 16 (15)], *δ*, *Cæsar* (prop. the surname of Julius Cæsar, which being adopted by Octavianus Augustus and his successors afterwards became an appellative, and was appropriated by the Roman emperors as a part of their title [cf. Dict. of Biogr. and Mythol. s. v. Cæsar]): Mt. xxii. 17, 21; Mk. xii. 14, 16 sq.; Lk. ii. 1; iii. 1; xx. 22; xxiii. 2; Jn. xix. 12; Acts xi. 28 [Rec.]; xvii. 7, etc.; Phil. iv. 22.\*

**Καϊσάρεια** [-*ια* Tdf. (cf. his note on Acts ix. 30), WH; see I, 1], -*ας*, ἡ, *Cæsarea*; there were two cities of this name in Palestine: 1. *Cæsarea Philippi* (*Καϊσάρεια ἡ Φιλιππου*), situated at the foot of Lebanon near the sources of the Jordan in Gaulanitis, and formerly called *Paneas* (*ἡ Πανεάδα Φοίνικες προσαγορεύουσιν*, Eus. h. e. 7, 17); but after being rebuilt by Philip the tetrarch, it was called by him *Cæsarea* in honor of Tiberius Caesar (Joseph. antt. 18, 2, 1 sq.); subsequently it was called *Neronias* by Agrippa II., in honor of Nero (Joseph. antt. 20, 9, 4); now *Bânîas*, a village of about 150 (?) "about 50" (*Bädeker*), "some forty" (*Murray*) houses: Mt. xvi. 13; Mk. viii. 27.

2. *Cæsarea* (more fully *Cæsarea of Palestine* [mod. *Kaisariyeh*]), built near the Mediterranean by Herod the Great on the site of Strato's Tower, between Joppa and Dora. It was provided with a magnificent harbor and had conferred upon it the name of *Cæsarea*, in honor of Augustus. It was the residence of the Roman procurators, and the majority of its inhabitants were Greeks (Joseph. antt. 13, 11, 2; 15, 9, 6; 19, 8, 2; b. j. 2, 9, 1): Acts viii. 40; ix. 30; x. 1, 24; xi. 11; xii. 19; xviii. 22; xxi. 8, 16; xxiii. 23, 33; xxv. 1, 4, 6, 13. Cf. *Win.* RWB. [and BB. DD.] s. v. *Cæsarea*; *Arnold* in Herzog ii. p. 486 sqq.;

*Overbeck* in Schenkel i. p. 499 sq. [and for other reff. cf. Mc. and S. s. v.].\*

**καίτοι**, (fr. *καί* and *τοί*), conjunction, with a ptep. [but in class. Grk. with a finite verb also (as in Acts below); Krüger § 56, 13, 2; cf. reff. s. v. *καίπερ*], and yet, although: Heb. iv. 3 (although the work of creation had been finished long ago, so that the rest spoken of cannot be understood to be that of God himself resting from that work [cf. Kurtz in loc.]); [Acts xiv. 17 L T Tr WH (but Tr *καί τοι*).]\*

**καίτοιγε**, see γέ, 3 f.

[**Καίφας**, see *Καϊάφας*.]

**καίω** [Vaniček p. 98]; Pass., pres. *καίμαι*; pf. ptep. *καυμένος*; 1 fut. *καυθήσομαι* (1 Co. xiii. 3 Tdf., where R G L Tr give the solecistic fut. subjunc. *καυθήσωμαι*, on which cf. *Lob.* ad Phryn. p. 720 sq.; W. § 13, 1 e.; B. 35 sq. (31)); [*Soph.* Lex., Intr. p. 40; WH. App. p. 172; Tdf. Proleg. p. 122. WH txt. Lehm. ed. ster. read *καυχίσωμαι* (with *ⲛ A B* etc.); on this reading see WH. App. ad loc.; A. W. Tyler in Bib. Sacr. for July 1873, p. 502 sq.; cf. *Scrivener*, Introd. etc. p. 629 sq.; *Tregelles*, Printed Text etc. p. 191 sq.; Tdf. ad loc.]; Sept. for *בָּעַר, הָשִׁיב* etc.; [fr. Hom. down]; 1. *to set fire to, light*: *λύχνον*, Mt. v. 15; pass. ptep. *καίόμενος*, burning, Lk. xii. 35; Rev. iv. 5; viii. 10; xix. 20; with *πυρί* added, Heb. xii. 18; Rev. viii. 8; xxi. 8; in fig. disc. *λύχνος καίόμενος*, a light showing the right way, Jn. v. 35 (a comparison pointed at the Jews, to whom John the Baptist had been as a torch lighted for a merry-making); metaph. *ἡ καρδιά ἦν καυμένη* was glowing, burning, i. e. was greatly moved, Lk. xxiv. 32 [W. § 45, 5; B. § 144, 28]. 2. *to burn, consume with fire*: pass., Jn. xv. 6; 1 Co. xiii. 3 [see above]; with *πυρί* added (cf. *igni cremare*, Caes. b. g. 1, 4), Mt. xiii. 40 G Tr for R L T WH *κατακαίεται*. [COMP.: *έκ*, *κατα-καίω*.]\*

**κάκει** [Grsb. *κᾰκῆ*; cf. *κᾰγώ* and reff.], (by crasis fr. *καί* and *έκει* [cf. W. § 5, 3; B. p. 10; esp. Tdf. Proleg. p. 96]); 1. *and there*: Mt. v. 23 [Tr mrg. *καὶ έκει*]; x. 11; xxviii. 10 [Tdf. *καὶ έκει*]; Mk. i. 35 (Lehm. *καὶ έκει*); Jn. xi. 54; Acts xiv. 7; xxii. 10; xxv. 20; xxvii. 6. 2. *there also*: Mk. i. 38 (G WH *καὶ έκει*); Acts xvii. 13.\*

**κάκειθεν** [Grsb. *κᾰκῆ*; see *κᾰγώ* and reff.], (by crasis fr. *καί* and *έκειθεν* [cf. W. § 5, 3; B. 10; esp. Tdf. Proleg. p. 96 sq.]); Lat. *et inde*; a. of place, and from thence, and thence: Mk. ix. 30 (R G *καὶ έκειθεν*); x. 1 [L T Tr WH *καὶ έκ*; Lk. xi. 53 T Tr txt. WH]; Acts vii. 4; xiv. 26; xvi. 12 [*έκειθεν τι* R G]; xx. 15; xxi. 1; xxvii. 4, 12 [L T Tr WH *έκειθεν*]; xxviii. 15. b. of time, and thereafter, and afterward [cf. *Bornem.* Scholia in Luc. p. 90 sq.]: Acts xiii. 21.\*

**κάκεινος** [Grsb. *κᾰκῆ*; see *κᾰγώ* and reff.], -*είνη*, -*εῖνο*, (by crasis fr. *καί* and *έκεινος* [cf. W. § 5, 3; esp. Tdf. Proleg. p. 97]); 1. *έκεινος* referring to the more remote subject; a. *and he* (Lat. *et ille*): Lk. xi. 7; xxii. 12; Acts xviii. 19; *ταῦτα . . . κάκεινα* [A. V. *the other*]; Mt. xxiii. 28; Lk. xi. 42. b. *he also*: Acts xv. 11; Ro. xi. 23 [Rec.<sup>a</sup> *καὶ έκ*.]; 1 Co. x. 6. 2. *έκεινος*



referring to the nearer subject [cf. *ἐκείνος*, 1 c.]; **a.** and he (Lat. *et is*, Germ. *und selbiger*): Mt. xv. 18; Jn. vii. 29; xix. 35 [L Tr WH καὶ ἐκ.]; **b.** he also (Germ. *auch selbiger*): Mt. xx. 4 [T WH καὶ ἐκ.]; Mk. xii. 4 sq.; xvi. 11, 13; Lk. xxii. 12; Jn. xiv. 12; xvii. 24.

**κακία**, -ας, ἡ, (*κακός*), [fr. Theognis down], Sept. chiefly for *עָרָא* and *עָרָרָא*; **1.** malignity, malice, ill-will, desire to injure: Ro. i. 29; Eph. iv. 31; Col. iii. 8; Tit. iii. 3; Jas. i. 21; 1 Pet. ii. 1. **2.** wickedness, depravity: 1 Co. v. 8 [cf. W. 120 (114)]; xiv. 20; Acts viii. 22 (cf. 21); wickedness that is not ashamed to break the laws, 1 Pet. ii. 16. **3.** Hellenistically, *evil, trouble*: Mt. vi. 34 (as Amos iii. 6; [S. vi. 9]; Eccl. vii. 15 (14); xii. 1; Sir. xix. 6; 1 Macc. vii. 23, etc.).\*

[Syn. *κακία, πονηρία*: associated Ro. i. 29; 1 Co. v. 8. Acc. to Trench, Syn. § xi., endorsed by Ellic. (on Eph. iv. 31) and Bp. Lightf. (on Col. iii. 8), *κακία* denotes rather the vicious disposition, *πονηρία* the active exercise of the same; cf. Xen. mem. 1, 2, 28 *εἰ μὲν αὐτὸς* (i. e. *Σωκράτης*) *ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δ' αὐτὸς σωφρονῶν διέτελει, πῶς ἂν δίκαιος τῆς οὐκ ἐνοῦσης αὐτῷ κακίας αἰτίαν ἔχοι*; But Fritzsche, Meyer (on Ro. i. c.; yet cf. Weiss in ed. 6), al. dissent,—seeming nearly to reverse this distinction; cf. Suidas s. v. *κακία*: *ἔστιν ἡ τοῦ κακῶσαι τὸν πέλας σπουδή, παρὰ τῷ ἀποστόλῃ*; see *πονηρὸς*, 2 b.]

**κακοήθεια** [-θία WH; see I, ε], -ας, ἡ, (fr. *κακόηθης*, and this fr. *κακός* and *ἥθος*), *bad character, depravity of heart and life*, Xen., Plat., Isocr., al.; 4 Macc. i. 4, where cf. Grimm p. 299; spec. used of *malignant subtlety, malicious craftiness*: Ro. i. 29 (3 Macc. iii. 22; Add. to Esth. viii. 1, 12; Clem. Rom. 1 Cor. 35, 5; Joseph. antt. 1, 1, 4; 16, 3, 1; [c. Ap. 1, 24, 4]; Polyb. 5, 50, 5, etc.). On the other hand, Aristot. rhet. 2, 13, [3 p. 81] defines it *τὸ ἐπὶ τῷ χεῖρον ὑπολαμβάνειν πάντα*, [taking all things in the evil part, Genevan N. T. Cf. Trench § xi.].\*

**κακολογίω**, -ῶ; 1 aor. inf. *κακολογήσῃ*; (*κακολόγος*); i. q. *κακῶς λέγω* (which the old grammarians prefer, see Lob. ad Phryn. p. 200); **1.** to speak ill of, revile, abuse, one; to calumniate, traduce: *τινά*, Mk. ix. 39; *τί*, Acts xix. 9; (2 Macc. iv. 1; Lys., Plut., al.). **2.** Hellenistically, to imprecate evil on, curse: *τινά*, Mt. xv. 4; Mk. vii. 10, (so for *ἕλῃ*, Prov. xx. 20; Ezek. xxii. 7; Ex. xxii. 28).\*

**κακοπάθεια** [-θία WH; see I, ε], -ας, ἡ, (*κακοπαθής* suffering evil, afflicted), prop. the suffering of evil, i. e. *trouble, distress, affliction*: Jas. v. 10 (Mal. i. 13; 2 Macc. ii. 26 sq.; [Antipho]; Thuc. 7, 77; Isocr., Polyb., Diod., al.).\*

**κακοπαθῆω**, -ῶ; 1 aor. impv. 2 sing. *κακοπάθησον*; (*κακοπαθής*); to suffer (endure) evils (hardship, troubles); to be afflicted: 2 Tim. ii. 9; Jas. v. 13 [W. § 41 a. 3 fin.; cf. § 60, 4 c.; B. § 139, 28], (Sept. Jon. iv. 10; Xen., Plut., al.); used freq. of the hardships of military service (Thuc. 4, 9; Polyb. 3, 72, 5; Joseph. antt. 10, 11, 1; b. j. 1, 7, 4); hence elegantly *κακοπάθησον* (L T Tr WH *συν*-[T WH *συν*- (q. v. fin.)] *κακοπάθησον*) *ὡς καλὸς στρατιώτης*, 2 Tim. ii. 3; ib. iv. 5. [Comp.: *συν-κακοπαθῆω*.]\*

**κακοποιῶ**, -ῶ; 1 aor. inf. *κακοποιήσῃ*; (*κακοποιός*); **1.** to do harm: Mk. iii. 4; Lk. vi. 9. **2.** to do evil, do

wrong: 1 Pet. iii. 17; 3 Jn. 11. ([Aeschyl., Arstph., Xen., Polyb., Antonin., Plut.; Sept.].\*)

**κακοποιός**, -όν, (*κακόν* and *ποιῶν*), *doing evil*; subst. *an evil-doer, malefactor*: Jn. xviii. 30 [but L mrg. T Tr WH *κακὸν ποιῶν*]; 1 Pet. ii. 12, 14; iii. 16 [T Tr mrg. WH om. the cl.]; iv. 15. (Prov. xii. 4; Pind., Aristot., Polyb., Plut.).\*

**κακός**, -ή, -όν, Sept. for *עָרָא*, [fr. Hom. down], *bad*, [A. V. (almost uniformly) *evil*]; **1.** univ. of a bad nature; not such as it ought to be. **2.** [morally, i. e.] of a mode of thinking, feeling, acting; *base, wrong, wicked*:

of persons, Mt. xxi. 41 [cf. W. 637 (592)]; also B. 143 (126)]; xxiv. 48; Phil. iii. 2; Rev. ii. 2. *διαλογισμοί*, Mk. vii. 21; *ὀμιλῖαι*, 1 Co. xv. 33; *ἐπιθυμία*, Col. iii. 5 (Prov. xii. 12); *ἔργα* [better *ἔργων*], Ro. xiii. 3. neut. *κακόν*, *τὸ κακόν*, *evil* i. e. what is contrary to law, either divine or human, *wrong, crime*: [Jn. xviii. 23]; Acts xxiii. 9; Ro. vii. 21; xiv. 20; xvi. 19; 1 Co. xiii. 5; Heb. v. 14; 1 Pet. iii. 10 sq.; 3 Jn. 11; plur. [*evil things*]: Ro. i. 30; 1 Co. x. 6; 1 Tim. vi. 10 [*πάντα τὰ κακά all kinds of evil*]; Jas. i. 13 [W. § 30, 4; B. § 132, 24]; *κακὸν ποιεῖν*, to do, commit evil: Mt. xxvii. 23; Mk. xv. 14; Lk. xxiii. 22; 2 Co. xiii. 7; 1 Pet. iii. 12; *τὸ κακόν*, Ro. xiii. 4; *τὰ κακά*, iii. 8; *κακόν*, *τὸ κακὸν πράσσειν*, Ro. vii. 19; ix. 11. [Rec.]; xiii. 4; [2 Co. v. 10 R G L Tr mrg.]; *τὸ κακὸν κατεργάεσθαι*, Ro. ii. 9. spec. of *wrongs inflicted*: Ro. xii. 21; *κακὸν ἐργάζομαι τινι* [to work ill to one], Ro. xiii. 10; *ἐνδύκνυμι*, 2 Tim. iv. 14; *ποιῶ*, Acts ix. 13; *ἀποδίδωμι κακὸν ἀντί κακοῦ*, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9. **3.** *troublesome, injurious, pernicious, destructive, baneful*: neut. *κακόν*, *an evil*, that which injures, Jas. iii. 8 [W. § 59, 8 b.; B. 79 (69)]; with the suggestion of wildness and ferocity, *θηρία*, Tit. i. 12; substantially i. q. *bad*, i. e. distressing, whether to mind or to body: *ἔλκος κακὸν κ. πονηρόν* [A. V. *a noisome and grievous sore*], Rev. xvi. 2; *κακὸν πράσσω ἐμαντῷ*, Lat. *vim mihi infero*, to do harm to one's self, Acts xvi. 28; *κακὸν τι πάσχω*, to suffer some harm, Acts xxviii. 5; *τὰ κακά*, evil things, the discomforts which plague one, Lk. xvi. 25 (opp. to *τὰ ἀγαθά*, the good things, from which pleasure is derived). [Syn. cf. *κακία*.]\*

**κακοῦργος**, -ον, (contr. from *κακόεργος*, fr. *κακόν* and *ΕΡΓΩ*; cf. *πανούργος*, and on the accent of both see Götting, Lehre v. Accent, p. 321; [Chandler § 445]), as subst. *a malefactor*: 2 Tim. ii. 9; of a robber, Lk. xxiii. 32 sq. [cf. W. 530 (493); B. § 150, 3], 39. (Prov. xxi. 15; in Grk. writ. fr. [Soph. and] Hdt. down.).\*

**κακοῦχέω**, -ῶ; (fr. obsol. *κακοῦχος*, fr. *κακόν* and *ἐχω*); to treat ill, oppress, plague: *τινά*; pres. pass. ptep. *κακουχόμενοι*, maltreated, tormented, Heb. xi. 37; xiii. 3. (1 K. ii. 26; xi. 39 Alex.; Diod. 3, 23; 19, 11; Dio C. 35 (86), 9 (11); Plut. mor. p. 114 e.) [Comp.: *συν-κακουχέω*.]\*

**κακῶ**, -ῶ; fut. *κακώσω*; 1 aor. *ἐκάκωσα*; (*κακός*); **1.** to oppress, afflict, harm, maltreat: *τινά*, Acts vii. 6, 19; xii. 1; xviii. 10; 1 Pet. iii. 13. (Ex. v. 22; xxiii. 9 Alex.; in Grk. writ. fr. Hom. down.). **2.** by a usage foreign

to the classics, to embitter (Vulg. *ad iracundiam concito*); render evil affected, (Ps. cv. (cvi.) 32; Joseph. antt. 16,



1, 2; 7, 3; 8, 6): τὴν ψυχὴν τινος κατὰ τινος, against one, Acts xiv. 2.\*

κακῶς, (κακός), adv., [fr. Hom. down], badly, ill, i. e. a. [in a physical sense] miserably: ἔχειν, to be ill, sick [see ἔχω, Π. a.], Mt. iv. 24; viii. 16; ix. 12; xiv. 35; [xvii. 15 L Tr txt. WH txt.]; Mk. [i. 32, 34]; ii. 17; [vi. 55]; Lk. v. 31; vii. 2, etc.; πάσχειν, Mt. xvii. 15 [R G T Tr mrg. WH mrg.]; δαιμονιζεσθαι, Mt. xv. 22; κακοῦς κακῶς ἀπολέσει, Mt. xxi. 41, on this combination of words with verbs of destroying, perishing, etc., which is freq. in Grk. writ. also, cf. Kuinoel ad loc.; W. § 68, 1. b. [morally] improperly, wrongly: Jn. xviii. 23; κακῶς εἰπεῖν τινα, to speak ill of, revile, one, Acts xxiii. 5; with bad intent, αἰρεῖσθαι, Jas. iv. 3.\*

κάκωσις, -εως, ἡ, (κακός), ill-treatment, ill-usage, (Vulg. afflictio): Acts vii. 34. (Ps. xvii. (xviii.) 19; Ex. iii. 7, 17; Job xxxi. 29 [Symm.]; Thuc., Xen., Plut., al.)\*

καλάμη, -ης, ἡ, a stalk of grain or of a reed, the stalk (left after the ears are cut off), stubble: 1 Co. iii. 12. (Ex. v. 12; xv. 7; Is. xvii. 6; Hom. et sqq.)\*

κάλαμος, -ου, ὁ, fr. Pind. down, Lat. calamus i. e. a. a reed: Mt. xi. 7; xii. 20 (fr. Is. xlii. 3); Lk. vii. 24. b. a staff made of a reed, a reed-staff, (as in 2 K. xviii. 21): Mt. xxvii. 29 sq. 48; Mk. xv. 19, 36. c. a measuring reed or rod: Rev. xi. 1; xxi. 15 sq., (Ezek. xl. 3-6; xlii. 16-19). d. a writer's reed, a pen: 3 Jn. 13; [see Gardthausen, Griech. Palaeogr. p. 71 sq.]\*

καλέω, -ῶ; impf. ἐκάλουν; fut. καλέσω (W. § 13, 3 c.); 1 aor. ἐκάλεσα; pf. κέκληκα; Pass., pres. καλούμαι; pf. 3 pers. sing. κέκληται (1 Co. vii. 18 L T Tr WH; [Rev. xix. 13 L T Tr WH]), ptep. κεκλημένος; 1 aor. ἐκλήθη; 1 fut. κληθήσομαι; [fr. Hom. down]; Hebr. קָרָא; Lat. voco; i. e.

1. to call (Germ. rufen [cf. βοάω, fin.]); a. to call aloud, utter in a loud voice: ἄχρις οὗ τὸ σήμερον καλεῖται, as long as the word 'to-day' is called out or proclaimed, Heb. iii. 13; τινά, to call one to approach or stand before one, Mt. xx. 8; xxii. 3 (where εἰς τοὺς γάμους seems to belong to τοὺς κεκλημένους); Mt. xxv. 14; [Mk. iii. 31 L T Tr WH]; Lk. xix. 13; τὰ ἴδια πρόβατα κατ' ὄνομα, his own sheep each by its name, Jn. x. 3 (where L T Tr WH φωνεῖ); used of Christ, calling certain persons to be his disciples and constant companions, Mt. iv. 21 (note what precedes in 19: δεῦτε ὁπίσω μου); Mk. i. 20; to order one to be summoned, Mt. ii. 15 [see just below]; before the judges, Acts iv. 18; xxiv. 2; foll. by ἐκ with gen. of place, i. q. to call out, call forth from: Mt. ii. 15, cf. Heb. xi. 8. metaph. to cause to pass from one state into another: τινὰ ἐκ σκότους εἰς τὸ φῶς, 1 Pet. ii. 9. b. like the Lat. voco i. q. to invite; a. prop.: εἰς τοὺς γάμους, Mt. xxii. 3, 9; Lk. xiv. 8 sq.; Jn. ii. 2; to a feast, Lk. xiv. 16; 1 Co. x. 27 [cf. W. 593 (552)]; Rev. xix. 9; ὁ καλέσας, Lk. vii. 39; xiv. 9; ὁ κεκληκώς τινα, ibid. 10, 12; οἱ κεκλημένοι, Mt. xxii. 8; Lk. xiv. 7, 17, 24; (2 Sam. xiii. 23; Esth. v. 12; and often so in Grk. writ. fr. Hom. Od. 4, 532; 11, 187 down). β. metaph.: to invite one, εἰς τι, to something i. e. to participate in it, enjoy it; used thus in the Epp. of Paul and Peter of God as inviting men by the preaching of

the gospel (διὰ τοῦ εὐαγγελίου, 2 Th. ii. 14) to the blessings of the heavenly kingdom: εἰς τὴν βασιλείαν τοῦ θεοῦ, 1 Th. ii. 12; εἰς ζωὴν αἰώνιον, 1 Tim. vi. 12; εἰς δόξαν αἰώνιον, 1 Pet. v. 10; εἰς τὴν κοινωνίαν τοῦ υἱοῦ αὐτοῦ, 1 Co. i. 9; so καλεῖν τινα used alone: Ro. viii. 30; ix. 24 sq.; 1 Co. vii. 17 sq. 20-22, 24; τινὰ καλεῖν κλήσει, 2 Tim. i. 9; ἐν ᾧ ἐκλήθημεν, in whom lies the reason why we were called, who is the ground of our having been invited, Eph. i. 11 Lehm.; ἄξιος τῆς κλήσεως, ἥς (by attraction for ἡ [or perh. ἦν; cf. W. § 24, 1; B. 287 (247); Ellicott in loc.]) ἐκλήθητε, Eph. iv. 1; God is styled ὁ καλῶν τινα (he that calleth one, the caller, cf. W. § 45, 7), Gal. v. 8; 1 Th. v. 24; and ὁ καλέσας τινά, Gal. i. 6; Col. i. 12 Lehm.; 1 Pet. i. 15; 2 Pet. i. 3. οἱ κεκλημένοι, Heb. ix. 15; καλεῖν and καλεῖσθαι are used with a specification of the mediate end (for the highest or final end of the calling is eternal salvation): ἐπ' ἐλευθερίᾳ, Gal. v. 13; οὐκ ἐπ' ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ, 1 Th. iv. 7; ἐν εἰρήνῃ, 1 Co. vii. 15; ἐν ἐνὶ ἐλπίδι, that ye might come into one hope, Eph. iv. 4 (see ἐν, I. 7 [yet cf. W. 417 (389); B. 329 (283); esp. Ellicott in loc.], and ἐπὶ, B. 2 a. ζ.); εἰς εἰρήνην τοῦ Χριστοῦ ἐν ἐνὶ σώματι, that ye may be in one body i. e. be members of one and the same body, Col. iii. 15; εἰς τοῦτο (which refers to what precedes) foll. by ἵνα, 1 Pet. ii. 21; iii. 9; (but everywhere in the N. T. Epp. only those are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christ—see Ro. viii. 30 and Rückert's Com. in loc. p. 464, cf. 1 Co. i. 24; those who have slighted the invitation are not reckoned among the called); Christ also is said καλεῖν τινα, sc. to embrace the offer of salvation by the Messiah, in Mt. ix. 13 and Mk. ii. 17 (in both which pass. Rec. adds εἰς μετάνοιαν). God is said to call those who are not yet born, viz. by promises of salvation which have respect to them, so that καλεῖν is for substance equiv. to to appoint one to salvation, Ro. ix. 12 (11); καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, Ro. iv. 17, where cf. Fritzsche, [al. al., cf. Meyer (esp. ed. Weiss) ad loc.]. to call (i. q. to select) to assume some office, τινά, of God appointing or committing an office to one, (Germ. berufen): Gal. i. 15; Heb. v. 4, (Is. xlii. 6; xlix. 1; li. 2). to invite i. q. to rouse, summon: to do something, εἰς μετάνοιαν, Lk. v. 32, added in Rec. also in Mt. ix. 13 and Mk. ii. 17.

2. to call i. e. to name, call by name; a. to give a name to; with two acc., one of the object the other of the name as a predicate [to call one (by) a name: Mt. x. 25 Rec.; cf. W. § 32, 4 b.; B. 151 (132) note]; pass. w. the nom. of the name, to receive the name of, receive as a name: Mt. ii. 23; xxvii. 8; Lk. i. 32, 60, 62; ii. 4, etc.; καλούμενος, called, whose name or surname is, Lk. vii. 11; ix. 10; x. 39; Acts vii. 58; xxvii. 8, 16; ὁ καλούμενος [on its position cf. B. § 144, 19]: Lk. vi. 15; viii. 2; [xxii. 3 T Tr WH]; xxiii. 33; Acts i. 23; x. 1; xiii. 1; [xv. 22 L T Tr WH]; xxvii. 14; Rev. xii. 9; xvi. 16; with ὀνόματι added, Lk. xix. 2; καλεῖσθαι ὀνόματι τινι, to be called by a name, Lk. i. 61; καλεῖν τινα ἐπὶ τῷ ὀνόματι τινος, Lk. i. 59 (see ἐπὶ, B. 2 a. η. p. 233<sup>b</sup>); after the Hebr. קָרָא



יְצַו-נָם, καλεῖν τὸ ὄνομά τινος, with the name in the acc., to give some name to one, call his name: Mt. i. 21, 23, 25; Lk. i. 13, 31; pass., Lk. ii. 21; Rev. xix. 13; Gen. xvii. 19; 1 S. i. 20, etc. (similarly sometimes in Grk. writ., cf. Fritzsche on Mt. p. 45 [B. 151 (132)]).

b. Pass. καλοῦμαι with predicate nom. to be called i. e. to bear a name or title (among men) [cf. W. § 65, 8]: Lk. i. 35; xxii. 25; Acts viii. 10 [Rec. om. καλ.]; 1 Co. xv. 9; to be said to be (i. q. to be acknowledged; pass as, the nominative expressing the judgment passed on one): Mt. v. 9, 19; Lk. i. 32, 35, 76; ii. 23; xv. 19; Ro. ix. 26; Jas. ii. 23; opp. to εἶναι, 1 Jn. iii. 1 L T Tr WH; Hebraistically (Gen. xxi. 12) ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, through [better in, cf. ἐν, I. 6 c. and Meyer (ed. Weiss) ad Ro. i. c.] Isaac shall a seed be called for thee, i. e. Isaac (not Ishmael) is the one whose posterity shall obtain the name and honor of thy descendants, Ro. ix. 7 and Heb. xi. 18.

c. καλῶ τινα, with an acc. of the predicate or a title of honor, to salute one by a name: Mt. xxiii. 9; Pass., ib. 7 sq. 10; Rev. xix. 11 [but Tr mrg. WH br. κ.]; to give a name to one and mention him at the same time, Mt. xxii. 43, 45; Lk. xx. 44. [Comp.: ἀντι-, ἐν-, εἰς-(-μαι), ἐπι-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συγ-καλέω.]

καλλι-έλαιος, -ον, ἡ, (fr. κάλλος and ελαία), the garden olive, [A. V. good olive tree], (opp. to ἀγριέλαιος the wild olive): Ro. xi. 24. Aristot. de plant. 1, 6 p. 820<sup>b</sup>, 40.\*

καλλίων, see καλός, fin.

καλο-διδάσκαλος, -ον, ὁ, ἡ, (διδάσκαλος and καλόν, cf. ἱεροδιδάσκαλος, νομοδιδάσκαλος, χοροδιδάσκαλος), teaching that which is good, a teacher of goodness: Tit. ii. 3. Nowhere else.\*

καλοὶ λιμένες (καλός and λιμήν), Fair Havens (Germ. Schönhafen; Luth. Gutfurt), a bay of Crete, near the city Lasæa; so called because of exceeding good anchorage; now *Limenæ kali* [BB.DD.]: Acts xxvii. 8.\*

καλο-ποιέω, -ῶ; (i. q. καλῶς ποιῶ, cf. Lob. ad Phryn. p. 199 sq. [W. 25]); to do well, act uprightly: 2 Th. iii. 13. (Etym. Magn. 189, 24; [Lev. v. 4 Ald. (as quoted in) Philo de somn. l. ii. § 44].)\*

καλός, -ή, -όν, [prob. primarily 'sound,' 'hale,' 'whole'; cf. Vaníček p. 140 sq.; Curtius § 31], Sept. for יָפִי beautiful, but much oftener for יָדִי good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i. q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;

a. beautiful to look at, shapely, magnificent: λίθοις καλοῖς κεκόσμηται [A. V. goodly], Lk. xxi. 5.

b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: joined to the names of material objects, univ. 1 Tim. iv. 4 (i. q. pure); esp. of things so constituted as to answer the purpose for which that class of things was created; good of its kind: τὰ καλά, of fish, opp. to such as are thrown away (τὰ σαπρά), Mt. xiii. 48; σπέρμα, Mt. xiii. 24, 27, 37 sq.; καρπός, Mt. iii. 10; vii. 17-19; xii. 33; Lk. iii. 9 [L WH br. καλ.]; vi. 43; δένδρον, opp. to σαπρόν, Mt. xii. 33; Lk. vi. 43; γῆ, Mt. xiii. 8, 23; Mk. iv. 8, 20; Lk. viii. 15;

καλὸν τὸ ἅλῃς (is an excellent thing), Mk. ix. 50; Lk. xiv. 34; so too ὁ νόμος, good in its substance and nature, and fitted to beget good, Ro. vii. 16; 1 Tim. i. 8; διδασκαλία, true and approved teaching, 1 Tim. iv. 6; καρδία καλὴ κ. ἀγαθή, Lk. viii. 15; παραθήκη [q. v.] (containing [rather, consisting of] καλά), 2 Tim. i. 14; μέτρον, ample measure (rabbin. מִדָּה טוֹבָה; Eng. good measure), Lk. vi. 38; βαθμός (firm [but see βαθμός]), 1 Tim. iii. 13; also θεμέλιος, 1 Tim. vi. 19; i. q. genuine, approved, πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, 1 Th. v. 21; i. q. precious [A. V. goodly], μαργαρίται, Mt. xiii. 45; i. q. superior to other kinds, οἶνος, Jn. ii. 10; joined to names of men designated by their office, competent, able, such as one ought to be: ποιμήν, Jn. x. 11, 14; διάκονος, 1 Tim. iv. 6; οικονόμος, 1 Pet. iv. 10; στρατιώτης, 2 Tim. ii. 3; joined to nouns denoting an effect estimated by the power it involves, or by its constancy, or by the end aimed at by its author, i. q. praiseworthy, noble: στρατεία, 1 Tim. i. 18; ἀγών, 1 Tim. vi. 12; 2 Tim. iv. 7; ὁμολογία, 1 Tim. vi. 12 sq.; ἔργον, Mt. xxvi. 10; Mk. xiv. 6; Jn. x. 33; 1 Tim. iii. 1; plur. Jn. x. 32. καλὸν ἔστιν, it is expedient, profitable, wholesome: foll. by an inf. as subject, 1 Co. vii. 1; w. τιῶν added [so in 1 Co. i. c. also], Mt. xviii. 8 sq. [cf. W. 241 (226); B. § 149, 7]; Mk. ix. 43, 45, 47, R G [also L Tr mrg. in 47]; 1 Co. vii. 26; ix. 15; κ. ἔστιν foll. by the acc. and inf., Mk. ix. 43, 45, 47, L (but see above) T Tr (but not mrg., see above) WH; Heb. xiii. 9; foll. by εἰ [cf. B. 217 (187 sq.); W. 282 (265)], Mt. xxvi. 24; Mk. ix. 42; xiv. 21; foll. by ἐάν [B. and W. u. s.], 1 Co. vii. 8; it is pleasant, delightful, foll. by acc. with inf.: Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33.

c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble, (Lat. honestus; [cf. Aristot. τὸ καθ' αὐτὸ καλόν]): διάκρισις καλοῦ τε καὶ κακοῦ, Heb. v. 14; ἔργα, Mt. v. 16; 1 Tim. v. 10, 25; vi. 18; Tit. ii. 7, 14; iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12, and Lchm. in 2 Pet. i. 10; ἀναστροφὴ, Jas. iii. 13; 1 Pet. ii. 12; καλὴ συνειδήσις, consciousness of good deeds, [A. V. a good conscience], Heb. xiii. 18; καλά, καλὸν ἐνώπιόν τινος, in one's judgment, Ro. xii. 17; 2 Co. viii. 21; 1 Tim. ii. 3 and Rec. in v. 4; ζηλοῦσθαι ἐν καλῷ, Gal. iv. 18; τὸ καλὸν κατεργάζεσθαι, Ro. vii. 18; ποιεῖν, ib. 21; 2 Co. xiii. 7; Gal. vi. 9; Jas. iv. 17; καλὸν ἔστιν, it is right, proper, becoming, foll. by an inf.: Mt. xv. 26 (L T ἔξεστιν); [Mk. vii. 27]; Gal. iv. 18 [here Tr mrg. imprv.]; Ro. xiv. 21. d. honorable, conferring honor: μαρτυρία, 1 Tim. iii. 7; ὄνομα, Jas. ii. 7; οὐ καλὸν τὸ καύχημα ὑμῶν, 1 Co. v. 6. e. affecting the mind agreeably, comforting and confirming: θεοῦ βῆμα (Sept. for יָדִי יָדִי, which is spoken of the divine promises, Josh. xxi. 45; Zech. i. 13), the gospel and its promises full of consolation, Heb. vi. 5. Compar. καλλίων, -ον, better: neut. adverbially, οὐ καλλίον ἐπιγινώσκεις, i. e. better than by thy question thou seemest to know, Acts xxv. 10 [W. 242 (227)]. The word is not found in the Apocalypse. [Cf. Trench § cvi. fin.; Zezschwütz, Profangrécitât u. s. w. p. 60 sq. (cf. ἀγαθός, fin.); Westcott on Jn. x. 11].\*

κάλυμμα, -τος, τὸ, (καλύπτω), a veil, a covering: 2 Co. iii. 13 (Ex. xxxiv. 33); [κάλυμμα, or its equiv., is suggested



to the reader by the context in 1 Co. xi. 4 *κατὰ κεφαλῆς ἔχων*; see *ἔχω*, I. 1 b.]; metaph., 2 Co. iii. 14–16, of that which prevents a thing from being understood. (Hom., Tragg., Arstph., al.; Sept.)\*

**καλύπτω**; fut. *καλύψω*; 1 aor. *ἐκάλυψα*; Pass., pres. inf. *καλύπτεσθαι*; pf. ptep. *κεκαλυμμένος*; [allied with *κρύπτω*; Vaniček p. 1091; *Curtius*, Das Verbum, i. 242;] Sept. for *κρύβω*; often in Hom., Tragg. and other poets, more rarely in prose; *to cover, cover up*; prop.: *τινά*, Lk. xxiii. 30; *τί τινα*, a thing with anything, Lk. viii. 16; pass. Mt. viii. 24; trop. *to hide, veil*, i. e. *to hinder the knowledge of a thing*: pf. pass., Mt. x. 26; 2 Co. iv. 3; *πλήθος ἀμαρτιῶν*, not to regard or impute them, i. e. *to pardon them*, 1 Pet. iv. 8; *to procure pardon of them from God*, Jas. v. 20; cf. Ps. lxxxiv. (lxxxv.) 3 (2); xxxi. (xxxii.) 1 sq. [COMP.: *ἄνα, ἀπο, ἐπι, κατα, παρα, περι, συγ-καλύπτω*.]\*

**καλῶς**, (*καλός*), adv., [fr. Hom. down], *beautifully, finely, excellently, well*: [univ. *διὰ τὸ καλῶς οἰκοδομῆσθαι* (Tr-*μεῖσθαι*, q. v.), Lk. vi. 48 T Tr WH]; spec. **a.** *rightly, so that there shall be no room for blame*: joined to verbs of speaking (*ἀποκρίνεσθαι, λαλεῖν, λέγειν, προφητεύειν*, etc.), *well, truly*, Mt. xv. 7; Mk. vii. 6; Lk. xx. 39; Jn. iv. 17; viii. 48; xiii. 13; [xviii. 23]; Acts xxviii. 25; *fully*, i. e. *agreeably to the facts and words of the case*, Mk. xii. 28; *καλῶς right! well!* an expression of approval: Mk. xii. 32; Ro. xi. 20; of deeds: **κ. ποιεῖν**, *to do well, act uprightly*, Jas. ii. 19; 1 Co. vii. 37 sq. (where the teaching is, that one can do *καλῶς*, but another *κρείσσον*); *καλῶς ποιεῖν* with ptep. *to do well that*, etc. [B. § 144, 15 a.; W. 345 (323)], Acts x. 33; Phil. iv. 14; 2 Pet. i. 19; 3 Jn. 6, (1 Macc. xii. 18, 22; 2 Macc. ii. 16, etc.); with verbs denoting a duty or office which one fulfils well: 1 Tim. iii. 4, 12 sq.; v. 17; spec. *honestly, uprightly*: Gal. iv. 17; *ἀναστρέφεσθαι*, Heb. xiii. 18; *ποιεῖν*, Jas. ii. 8. **b.** *excellently, nobly, commendably*: 1 Co. xiv. 17; Gal. v. 7; *καλῶς πάντα πεποιήκε*, Mk. vii. 37; with bitter irony, Mk. vii. 9 (where cf. Fritzsche p. 271 sq.); 2 Co. xi. 4. **c.** *honorably, in honor*: Jas. ii. 3 [al. give it here an outward reference, i. q. in a good place, comfortably]. **d.** *καλῶς εἰπεῖν τινα*, *to speak well of one*, Lk. vi. 26; **κ. ποιεῖν τινα**, *to do good to, benefit one*, Mt. v. 44 Rec.; *τινί* [W. § 32, 1 β.; B. 146 (128)], Lk. vi. 27; *καλῶς ποιεῖν*, simply, *to do good*: Mt. xii. 12. **e.** *καλῶς ἔχειν*, *to be well (of those recovering health)*: Mk. xvi. 18.\*

[*κάμει*, see *κἀγώ*.]

**κάμηλος**, -ον, ὁ, ἡ, Hebr. *לָמָה*, [fr. Hdt. down], *a camel* [BB.DD. s. v.; *Tristram*, Nat. Hist. etc. p. 58 sqq.]: Mt. iii. 4; Mk. i. 6; in proverbs, Mt. xix. 24; Mk. x. 25; Lk. xviii. 25, (meaning, 'something almost or altogether impossible' [cf. *Farrar* in *The Expositor* for 1876 i. p. 369 sqq.; esp. *Wetzstein* in the *Sitzungsberichte d. Akad.* d. Wissensch. zu München, 1873, pp. 581–596]); Mt. xxiii. 24 (of one who is careful not to sin in trivial matters, but pays no heed to the more important matters).\*

**κάμιλος**, -ον, ὁ, *a cable*; the reading of certain Mss. in Mt. xix. 24 and Lk. xviii. 25, [see Tdf.'s notes]. The word is found only in *Suidas* [1967 c.] and the Schol. on *Arstph.* vesp. [1030]: "*κάμιλος τὸ παχὺ σχοινίον διὰ τοῦ*

*l.*" Cf. *Passow* [or L. and S.] s. v.; [WH. App. p. 151<sup>b</sup>].

**κάμνος**, -ου, ὁ, ἡ, [Hom. ep. 14, 2 etc., Hdt. on], *a furnace* (either for smelting, Xen. vectig. 4, 49, or for burning earthen ware, or baking bread, Gen. xix. 28; Ex. xix. 18; Jer. xi. 4; Dan. iii. 6): Mt. xiii. 42, 50; Rev. i. 15; ix. 2.\*

**καμνών**, a form which passed over from the Epic (cf. Hom. batrach. 191) and com. language [Apoll. Dyse. synt. 323, 22; 326, 9] into the Alexandrian and decaying Greek; condemned by Phryn. [as below]; derived by syncope and assimilation from *καταμνών* (which the earlier and more elegant Greeks use), (cf. *καμμέν, καμμονή, κάμμορος*, fr. *κατὰ μέν, καταμονή, κατάμορος*, cf. *Bitm.* Gram. § 117, 2 Anm. 2; *Ausf.* Gram. ii. p. 373; *Fischer*, *De vitiis lexx.* N. T. p. 678 sq.; *Sturz*, *De dial. Maced.* etc. p. 173 sq.; *Lob.* ad Phryn. p. 339 sq.; *Schäfer* ad Lamb. Bos p. 368; [cf. B. 62 (55); W. 24, 46]): 1 aor. *ἐκάμνωσα*; *to shut the eyes, close the eyes*: often w. τοὺς ὀφθαλμούς added; so Mt. xiii. 15 and Acts xxviii. 27, (fr. Sept. Is. vi. 10, for *γῶγῃ*, i. e. *to besmear*), in both which pass. the phrase designates the inflexible pertinacity and obstinacy of the Jews in their opposition to the gospel. (Is. xxix. 10; Lam. iii. 48; *καμνύειν τὸ τῆς ψυχῆς ὄμμα*, Philo de somn. i. § 26.)\*

**κάμνω**; 2 aor. *ἔκαμον*; pf. *κέκμηκα*; **1.** *to grow weary, be weary*, (so fr. Hom. down): Rev. ii. 3 Rec.; Heb. xii. 3. **2.** *to be sick*: Jas. v. 15 (Soph., [Hdt.], *Arstph.*, Eur., Xen., Plat., *Aristot.*, *Diod.*, *Lucian.* al.).\*

[*κάμοι*, see *κἀγώ*.]

**κάμπτω**; fut. *κάμψω*; 1 aor. *ἔκαμψα*; **a.** *to bend, bow*: τὸ γόνυ (and τὰ γούνατα), *the knee (the knees)*, used by Hom. of those taking a seat or sitting down to rest (Il. 7, 118; 19, 72); in bibl. Grk. with dat. of pers. *to one* i. e. *in honor of one*, in religious veneration; used of worshippers: Ro. xi. 4 and 1 K. xix. 18 (where for *γῶγῃ* foll. by *ῃ*); *πρὸς τινα*, towards (*unto*) one, Eph. iii. 14. **b.** reflexively, *to bow one's self*: *κάμψει πᾶν γόνυ ἐμοί*, shall bow to me (in honor), i. e. every one shall worship me, Ro. xiv. 11 (fr. Is. xlv. 23); *ἐν τῷ ὀνόματι Ἰησοῦ*, in devout recognition of the name (of κύριος) which Jesus received from God, Phil. ii. 10 [cf. W. 390 (365); Bp. Lightft., Meyer, in loc.; also ὄνομα, esp. sub fin. COMP.: *ἄνα, συγ-κάμπτω*.]\*

**κᾶν** [Grsb. *kān*; see *κἀγώ*, init.], by crasis for *καὶ ἐάν* [cf. W. § 5, 3; B. p. 10; Tdf. Proleg. p. 97; WH. App. p. 145<sup>b</sup>]; hence joined with the subjunctive; **1.** *and if*: Mt. x. 23 GL; Mk. xvi. 18; [Lk. xii. 38 (bis) T Tr txt. WH; Jn. viii. 55 L T Tr WH; 1 Co. xiii. 2<sup>a</sup> L WH, 2<sup>b</sup> Tr txt. WH, 3<sup>a</sup> L Tr WH, 3<sup>b</sup> L WH]; Jas. v. 15; by aposiopesis with the suppression of the apodosis, *κᾶν μὲν ποιῇ καρπὸν*, sc. *εὖ ἔχει it is well* (or some such phrase), Lk. xiii. 9; cf. W. 600 (558); [B. § 151, 26]. **2.** *also or even if*; **a.** *if only, at least*, in abridged discourse: *κᾶν τῶν ἱματίων αὐτοῦ*, sc. *ἄφωμαι*, Mk. v. 28; also *ἵνα* (sc. *ἄφωνται αὐτοῦ*) *κᾶν τοῦ κρασπέδου* . . . *ἄφωνται*, Mk. vi. 56; *ἵνα ἐρχομένου Πέτρον* (sc. *τὸ αὐτοῦ ἐπισκίαση αὐτῶν*) *κᾶν ἡ σκιά* etc. Acts v. 15; *κᾶν ὡς*



ἄφρονα sc. *δέξισθέ με*, 2 Co. xi. 16; (Sap. xiv. 4; xv. 2). Cf. B. § 149, 6; [W. 584 (543); Green, Gram. of the N. T. p. 230; Klotz ad Devar. ii. 1 p. 139 sq.; L. and S. s. v.; Soph. Lex. s. v.]. **b.** *even if*: Mt. xxi. 21; xxvi. 35; Jn. viii. 14; x. 38; [xi. 25]; Heb. xii. 20.\*

**Κανᾶ** [νᾶ WH; cf. Tdf. Proleg. p. 103; W. § 6, 1 m.], ἡ [B. 21 (19)], *Cana*, indecl. [W. 61 (60); but dat. νᾶ Rec.<sup>a</sup> in Jn. ii. 1, 11], prop. name of a village of Galilee about three hours distant from Nazareth towards the northwest, surviving at present in a place (partly uninhabited and partly ruinous) called *Kana el-Jelil*; cf. Robinson, Bibl. Researches, ii. 346 sq.; also his Later Bibl. Researches, p. 108; cf. Ewald, Gesch. Christus u. s. w. p. 147 (ed. 1); Rütschi in Herzog vii. 234; [Porter in Alex.'s Kitto s. v. Several recent writers are inclined to reopen the question of the identification of Cana; see e. g. B. D. Am. ed. s. v.; Zeller, in Quart. Statem. of Palest. Expl. Fund, No. iii. p. 71 sq.; Arnaud, Palestine p. 412 sq.; Conder, Tent Work etc. i. 150 sq.; Jn. ii. 1, 11; iv. 46; xxi. 2.\*

**Καναναῖος** L T Tr WH in Mt. x. 4 and Mk. iii. 18 (for R G Κανανίτης, q. v.); acc. to the interp. of Bleek (Erklär. d. drei ersten Evv. i. p. 417) et al. a native of Cana (see Κανᾶ); but then it ought to be written Καναῖος. The reading Καναναῖος seems to be a clerical error occasioned by the preceding Θαδδαῖος [or Λεββαῖος]; cf. Fritzsche on Mt. x. 4. [But -αῖος is a common ending of the Grecized form of names of sects (cf. Ἀσσιδαῖος, Φαρισαῖος, Σαδδουκαῖος, Ἑσσαιῖος). Hence the word is prob. derived fr. the Aramaic קננאי (see next word) and corresponds to ζηλωτής, q. v. (cf. Lk. vi. 15; Acts i. 13). See Bp. Lightf. Fresh Revision etc. p. 138 sq.]\*

**Κανανίτης**, -ου, ὁ, (fr. Chald. קננאי, Hebr. קננאי), i. q. ὁ ζηλωτής (acc. to the interpr. of Luke in vi. 15; Acts i. 13), q. v., the Zealot, a surname of the apostle Simon: R G (the latter with small κ) in Mt. x. 4 and Mk. iii. 18.\*

**Κανδάκη**, -ης, ἡ, *Can'dace*, a name common to the queens of a region of Ethiopia whose capital was Napata; just as the proper name *Ptolemy* was common to the Egyptian kings, and *Henry* to the Reuss princes (Strabo 17, 1, 54 p. 820; Plin. h. n. 6, 35; Dio Cass. 54, 5); Acts viii. 27; cf. Laurent, Die Königin Kandake, in the Zeitschr. f. d. luth. Theol. for 1862, p. 632 sqq. [reprinted in his N. T. Studien p. 140 sq.; cf. esp. B. D. Am. ed. s. v.].\*

**κανών**, -όνος, ὁ, (κάννα, Hebr. קנה a cane, reed; Arab. قنّاة a reed, and a spear, and a straight stick or staff [cf. Vaníček, Fremdwörter etc. p. 21]), prop. a rod or straight piece of rounded wood to which any thing is fastened to keep it straight; used for various purposes (see Passow [or L. and S.] s. v.); a measuring rod, rule; a carpenter's line or measuring tape, Schol. on Eur. Hippol. 468; hence i. q. τὸ μέτρον τοῦ πηδήματος (Pollux, Onom. 3, 30, 151), the measure of a leap, as in the Olympic games; accordingly in the N. T. **1.** a definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned one; one's sphere of activity: 2 Co. x. 13, 15 sq. **2.**

Metaph. any rule or standard, a principle or law of investigating, judging, living, acting, (often so in class. Grk., as τοῦ καλοῦ, Eur. Hec. 602; ὅροι τῶν ἀγαθῶν κ. κανόνες, Dem. pro cor. p. 324, 27): Gal. vi. 16; Phil. iii. 16 Rec. Cf. Credner, Zur Gesch. des Kanons (Hal. 1847), p. 6 sqq.; [esp. Westcott, The Canon of the N. T., App. A; briefly in B. D. s. v. Canon of Scripture; for exx. of later usage see Soph. Lex. s. v.].\*

**Καπερναοὺμ** or more correctly (with L T Tr WH [cf. WH. App. p. 160; Scrivener, Introd. p. 561]) Καφαρναοὺμ, (קנרת a village, and נחם consolation; hence 'the village of consolation,' [al. 'village of Nachum' (a prop. name)]; Καπαρναοὺμ, Ptol. 5, 16, 4), ἡ, *Capernaum* or *Capharnaum*, a flourishing city of Galilee (Mt. xi. 23; Lk. x. 15), situated on the western shore of the Sea of Galilee or Lake of Gennesaret (Jn. vi. 17, 24; hence ἡ παραθαλασσία, Mt. iv. 13), near the place where the Jordan flows into the lake. Being nowhere mentioned in the O. T. it seems to have been built after the exile [cf. also B. D. s. v. Caphar]. Josephus mentions (b. j. 3, 10, 8) a fountain in Galilee called by the neighboring residents Καφαρναοὺμ, and (vita 72) 'κόμην Κεφαρνώμην', and it is quite probable that he meant the town we are speaking of. It is mentioned in the N. T. (besides the pass. already cited) in Mt. viii. 5; xvii. 24; Mk. i. 21; ii. 1; ix. 33; Lk. iv. 23, 31; vii. 1; Jn. ii. 12; iv. 46; vi. 59. Cf. Win. RWB. s. v.; Vaihinger in Herzog vii. 369; Furrer in Schenkel iii. 493 sq.; [the last named writ. gives at length (see also Zeitschr. d. Deutsch. Palaest.-Vereins for 1879, p. 63 sqq.) his reasons for preferring (contra Robinson, Sepp, etc.) to identify C. with Tell Hum; so (after earlier writ.; cf. Arnaud p. 414), Winer u. s., Dr. Wilson, Lynch, Ritter, Delitzsch, Tristram (Land of Israel, ed. 3, p. 428 sqq.) and more recently Capt. Wilson ('Our Work in Palestine' p. 186 sq. and 'Recovery of Jerusalem' p. 266 sq. (292 sqq.)). But Conder (Tent Work in Palestine ii. 182 sqq.) argues fr. Jewish author. in favor of Khan Minyeh; see B. D. Am. ed. s. v.].\*

**καπηλεύω**; (κάπηλος, i. e. a. an inn-keeper, esp. a vintner; b. a petty retailer, a huckster, pedler; cf. Sir. xxvi. 29 οὐ δικαιοῦσεται κάπηλος ἀπὸ ἀμαρτίας); **a.** to be a retailer, to peddle; **b.** with acc. of the thing, to make money by selling anything; to get sordid gain by dealing in anything, to do a thing for base gain (οἱ τὰ μαθήματα περιάγοντες κατὰ πόλεις καὶ πωλοῦντες κ. καπηλεύοντες, Plat. Prot. p. 313 d.; μάχην, Aeschyl. Sept. 551 (545); Lat. *cauponari bellum*, i. e. to fight for gain, trade in war, Enn. ap. Cic. offic. 1, 12, 38; ἐταίραν τὸ τῆς ὥρας ἄνθος καπηλεύουσιν, Philo de caritat. § 14, cf. leg. ad Gaum § 30, and many other exx. in other auth.). Hence some suppose that καπηλεύειν τ. λόγον τοῦ θεοῦ in 2 Co. ii. 17 is equiv. to to trade in the word of God, i. e. to try to get base gain by teaching divine truth. But as pedlers were in the habit of adulterating their commodities for the sake of gain (οἱ κάπηλοι σου μίσγουσι τὸν οἶνον ὕδατι, Is. i. 22 Sept.; κάπηλοι, οἱ τὸν οἶνον κεραυνύντες, Pollux, onomast. 7, 193; οἱ φιλόσοφοι ἀποδίδονται τὰ μα-



θήματα, ὥσπερ οἱ κάπηλοι, κερασάμενοί γε οἱ πολλοὶ καὶ δολώσαντες καὶ κακομετροῦντες, Lucian. Hermot. 59), *καπηλεύειν* *τε* was also used as synonymous with *to corrupt*, *to adulterate* (Themist. or. 21 p. 247 ed. Hard. says that the false philosophers τὸ θεϊώτατον τῶν ἀνθρωπίνων ἀγαθῶν κισθληύειν *τε* καὶ αἰσχύνειν *κ. καπηλεύειν*); and most interp. rightly decide in favor of this meaning (on account of the context) in 2 Co. ii. 17, cf. δολοῦν τὸν λόγον τοῦ θεοῦ, ib. iv. 2. [Cf. Trench § lxii.]\*

**καπνός**, -οῦ, ὁ, [fr Hom. down], *smoke*: Rev. viii. 4; ix. 2 sq. 17, 18; xiv. 11; xv. 8; xviii. 9, 18; xix. 3; ἀτμίς καπνοῦ, A. V. *vapor of smoke*, Acts ii. 19 after Joel ii. 30 (iii. 3).\*

**Καππαδοκία**, -ας, ἡ, *Cappadocia*, a region of Asia Minor, bounded under the Roman empire on the N. by Pontus, on the E. by Armenia Minor, on the S. by Cilicia and Commagene, on the W. by Lycaonia and Galatia [BB. DD. s. v.]: Acts ii. 9; 1 Pet. i. 1.\*

**καρδία**, -ας, ἡ, poetic *κραδία* and *καρδίη* (in the latter form almost always in Hom. [only at the beginning of a line in three places; everywhere else by metathesis *κραδίη*; *Ebeling*, Lex. Hom. s. v.]), [fr. a root signifying to quiver or palpitate; cf. Curtius § 39; Vaniček p. 1097 (Etym. Magn. 491, 56 παρὰ τὸ κραδαίνω, τὸ σείω· ἀεικίνητος γὰρ ἡ καρδία); allied with Lat. *cor*; Eng. *heart*]; Sept. for כֶּלֶב and כֶּלֶף; the heart; 1. prop. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life: 2 S. xviii. 14; 2 K. ix. 24; Tob. vi. 5 (4), 7 (6) sq., 17 (16). Hence 2. univ. *καρδία* denotes the seat and centre of all physical and spiritual life; and a. the vigor and sense of physical life (Ps. ci. (cii.) 5; στήρισον τὴν καρδίαν σου ψωμῷ ἄρτον, Judg. xix. 5; to which add Ps. ciii. (civ.) 15): τρέφειν τὰς καρδίας, Jas. v. 5; ἐμπιπλῶν τὰς καρδίας τροφῆς, Acts xv. 17; βαρεῖν τ. καρδίας κραυγῇ καὶ μέθῃ, Lk. xxi. 34; [but see b. δ. below]; b. the centre and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors [so in Eng. *heart*, *inner man*, etc.]; a. univ.: Mt. v. 8; vi. 21; Mk. vii. 19; Lk. i. 51; ii. 51; viii. 12, 15; Acts v. 3; Ro. x. 9 sq.; 1 Co. xiv. 25; 2 Co. vi. 11; Eph. vi. 5; Col. iii. 22; 1 Pet. iii. 4, etc.; Plur.: Mt. ix. 4; Mk. ii. 6, 8; iv. 15 [R L txt. Tr mrg.]; Lk. i. 17; ii. 35; v. 22; [xxiv. 38 R G L mrg.]; Acts vii. 51 L T Tr WH txt.; Ro. ii. 15; xvi. 18; 2 Co. iii. 2; Gal. iv. 6; Phil. iv. 7; Eph. v. 19 Lchm.; Heb. viii. 10 [T WH mrg. sing.]; x. 16, etc. ἡ καρδία is distinguished fr. τὸ στόμα or fr. τὰ χεῖλεα: Mt. xv. 8, 18 sq.; Mk. vii. 6; 2 Co. vi. 11; Ro. x. 8 sq.; fr. τὸ πρόσωπον: 2 Co. v. 12; 1 Th. ii. 17; περιτομή καρδίας, Ro. ii. 29; ἀπερίτμητοι τῇ καρδίᾳ, Acts vii. 51 [L T Tr WH txt. -δίας, WH mrg. gen. -δίας, cf. B. 170 (148)]. of things done from the heart i. e. cordially or sincerely, truly (without simulation or pretence) the foll. phrases are used: ἐκ καρδίας (Arstph. nub. 86), Ro. vi. 17; and L T Tr WH in 1 Pet. i. 22, where R G ἐκ καθαρᾶς καρδίας, as in 1 Tim. i. 5; 2 Tim. ii. 22· ἀπὸ τῶν καρδιῶν, Mt. xviii. 35 (ἀπὸ καρδίας εὐχάριστος τοῖς θεοῖς, Antonin. 2,

3); ἐν ὄλῃ τ. κ. and ἐξ ὄλης τ. κ., Mt. xxii. 37; Mk. xii. 30, 33; Lk. x. 27, and Rec. in Acts viii. 37, (Deut. vi. 5; xxvi. 16; Ps. cxviii. (cxix.) 34); μετ' ἀληθινῆς καρδίας, Heb. x. 22. ἐρευνᾶν τὰς καρδίας, Ro. viii. 27; Rev. ii. 23; δοκιμάζειν, 1 Th. ii. 4; γινώσκειν, Lk. xvi. 15, (ἐτάζειν, Jer. xvii. 10; Ps. vii. 10); διανοίγειν τὴν κ. (see διανοίγω, 2), Acts xvi. 14; ἦν ἡ καρδία κ. ἡ ψυχὴ μία, there was perfect unanimity, agreement of heart and soul, Acts iv. 32; τιθέναι τι ἐν τῇ κ. (בָּרַךְ and בָּרַךְ לֵב, 1 S. xxi. 12; Mal. ii. 2; Dan. i. 8; τιθέναι ἐν στήθεσσι, ἐν φρεσίν, etc., in Hom.), to lay a thing up in the heart to be considered more carefully and pondered, Lk. i. 66; to fix in the heart i. e. to purpose, plan, to do something, Acts v. 4 [A. V. *conceived in thy heart*]; also εἰς τ. καρδίαν [L T Tr WH ἐν τ. κ.] foll. by the inf., Lk. xxi. 14; βάλλειν εἰς τὴν κ. τινός, foll. by ὥνα, to put into one's mind the design of doing a thing, Jn. xiii. 2; also διδόναι foll. by an inf., Rev. xvii. 17; ἀναβαίνει ἐπὶ τὴν κ. τινός, foll. by an inf., the purpose to do a thing comes into the mind, Acts vii. 23; ἐν τῇ καρδίᾳ joined to verbs of thinking, reflecting upon, doubting, etc.: ἐνθυμεῖσθαι, διαλογίσεσθαι, Mt. ix. 4; Mk. ii. 6, 8; Lk. iii. 15; v. 22; λέγειν, εἰπεῖν (בִּלְבָבְךָ דִּבַּרְתָּ), to think, consider with one's self, Mt. xxiv. 48; Lk. xii. 45; Ro. x. 6; Rev. xviii. 7, (Deut. viii. 17; ix. 4); συμβάλλειν, to revolve in mind, Lk. ii. 19; διακρίνεσθαι, to doubt, Mk. xi. 23; διαλογισμοὶ ἀναβαίνουνσι, of persons in doubt, Lk. xxiv. 38 [R G L mrg. plur.]; ἀναβαίνει τι ἐπὶ καρδίαν, the thought of a thing enters the mind, 1 Co. ii. 9. β. spec. of the understanding, the faculty and seat of intelligence (often so in Hom. also [cf. Nägelsbach, Homer. Theol. p. 319 sq.; Zezschwitz, Profangrécitität u. s. w. pp. 25 sq. 50]; "cor domicilium sapientiae," Laet. de opif. dei c. 10, cf. Cic. Tusc. 1, 9; בָּרַךְ, 1 K. x. 2; Job xii. 3; xvii. 4, etc.; [cf. Meyer on Eph. i. 18 and reff.]: Ro. i. 21; 2 Co. iv. 6; Eph. i. 18 [Rec. διανοίας]; 2 Pet. i. 19; συνιέναι τῇ καρδίᾳ, Mt. xiii. 15; Acts xxviii. 27; νοεῖν τῇ κ. Jn. xii. 40. of the dulness of a mind incapable of perceiving and understanding divine things the foll. expressions occur: ἐπαχύνθη ἡ κ. Mt. xiii. 15; Acts xxviii. 27, (fr. Is. vi. 10); ποροῦν τὴν καρδίαν, Jn. xii. 40; πεπωρωμένη καρδία, Mk. vi. 52; viii. 17; ἡ πώρωσις τῆς κ. Mk. iii. 5; Eph. iv. 18; βραδὺς τῇ κ. slow of heart, Lk. xxiv. 25; κάλυμμα ἐπὶ τὴν κ. κείται, 2 Co. iii. 15. γ. of the will and character: ἀγρίζειν καρδίας, Jas. iv. 8; καθαρίζειν τὰς κ. Acts xv. 9 ῥεπραντισμένους τὰς κ. Heb. x. 22; καρδία εὐθεία [cf. W. 32], Acts viii. 21; πονηρά, Heb. iii. 12 [cf. B. § 132, 24; W. 194 (183)]; ἀμετανόητος, Ro. ii. 5; γεγυμνασμένη πλεονεξίας, 2 Pet. ii. 14; σπινθίζειν τὰς κ. 1 Th. iii. 13; βεβαιοῦν, in pass., Heb. xiii. 9; σκληρύνειν, Heb. iii. 8; ἡ ἐπίνοια τῆς κ. Acts viii. 22; αἱ βουλαὶ τῶν κ. 1 Co. iv. 5; προαιρεῖσθαι τῇ κ. 2 Co. ix. 7; κρίνειν (to determine) and ἐδραῖος ἐν τῇ κ. 1 Co. vii. 37. δ. of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions: ἡ καρδία καιομένη ἦν, of the soul as greatly and peculiarly moved, Lk. xxiv. 32; αἱ ἐπιθυμίαι τῶν καρδιῶν, Ro. i. 24; σπινθίζειν τὰς κ. of the cultivation of constancy



and endurance, Jas. v. 8. in ref. to good-will and love: ἔχειν τινα ἐν τῇ κ. to have one in one's heart, of constant remembrance and steadfast affection, Phil. i. 7 ('te tamen in toto pectore semper habet' Ovid. trist. 5, 4, 24); εἶναι ἐν τῇ κ. τινός, to be cherished in one's heart, to be loved by one perpetually and unalterably, 2 Co. vii. 3; εὐδοκία τῆς κ. Ro. x. 1. in ref. to joy and pleasure: ἡφράνθη ἡ κ. Acts ii. 26 (fr. Ps. xv. (xvi.) 9); χαρήσεται ἡ κ. Jn. xvi. 22; ἀνὴρ κατὰ τὴν κ. τοῦ θεοῦ, i. e. in whom God delights, Acts xiii. 22; of the pleasure given by food, Acts xiv. 17 ([W. 156 (148) note] see 2 a. above). in ref. to grief, pain, anguish, etc.: ἡ λύπη πεπλήρωκε τὴν κ. Jn. xvi. 6; δόνην τῇ καρδίᾳ μου, Ro. ix. 2; ἡ κ. παράσσεται, Jn. xiv. 1, 27; συνοχή καρδίας, 2 Co. ii. 4; βαρεῖν τ. καρδίας μεριμναῖς βιωτικαῖς, Lk. xxi. 34 [cf. 2 a. above]; διαπρίομαι τῇ κ. Acts vii. 54; συντετριμμένος τὴν κ. Lk. iv. 18 R L br.; κατενύγησαν τῇ κ. Acts ii. 37 [L T Tr WH τὴν κ.]; συνθρύπτειν τὴν κ. Acts xxi. 13. ε. of a soul conscious of good or bad deeds (our conscience): 1 Jn. iii. 20 sq. (Eccl. vii. 22; so בָּזָל, Job xxvii. 6; ἡ καρδία πατάσσει τινά, 1 S. xxiv. 6; 2 S. xxiv. 10).

3. used of the middle or central or inmost part of any thing, even though inanimate: τῆς γῆς (which some understand of Hades, others of the sepulchre), Mt. xii. 40 (τῆς θαλάσσης, Jon. ii. 4 for בָּל; and for the same ἐν μέσῳ θαλάσσης, Ex. xv. 8, 19; add Bar. vi. [Ep. Jer.] 19; τῆς κλεψύδρας, Aristot. probl. 16, 8 [al. κωδία]). Cf. Beck, Bibl. Seelenlehre, ch. iii. § 20 sqq. p. 64 sqq.; De-litzsch, Bibl. Psychologie (Leipz. 1861) iv. § 12 p. 248 sqq. [also in Herzog 2, vi. 57 sqq.]; Oehler in Herzog v. p. 15 sqq. [also in his O. T. Theol. (ed. Day) § 71]; Witten in Schenkel iii. 71 sq.

καρδιο-γνώστης, -ου, ὁ, (καρδία, γνώστης), knower of hearts: Acts i. 24; xv. 8. (Eccl. writ. [W. 100 (94)].)\*

Κάρπος [cf. W. p. 51], -ου, ὁ, Carpus, the name of an unknown man: 2 Tim. iv. 13.\*

καρπός, -ου, ὁ, [cf. Lat. carpo; A-S. hearf-est (harvest i. e. the ingathering of crops); Curtius § 42]; Hebr. קָרַב; fr. Hom. down; fruit; 1. prop.: the fruit of trees, Mt. xii. 33; xxi. 19; Mk. xi. 14; Lk. vi. 44; xiii. 6 sq.; of vines, Mt. xxi. 34; Mk. xii. 2; Lk. xx. 10; 1 Co. ix. 7; of the fields, Lk. xii. 17; Mk. iv. 29; 2 Tim. ii. 6; [Jas. v. 7]; βλαστάνειν, Jas. v. 18; ποιεῖν, to bear fruit (after the Hebr. קָרַב הָפַח [see ποιέω, I. 1 e.]), Mt. iii. 10; vii. 17-19; xiii. 26; Lk. iii. 9; vi. 43; viii. 8; xiii. 9; Rev. xxii. 2; διδόναι, Mt. xiii. 8; Mk. iv. 7 sq.; φέρειν, Mt. vii. 18 T WH; Jn. xii. 24; xv. 2, 4 sq.; (trop. xv. 8, 16); ἀποδιδόναι, to yield fruit, Rev. xxii. 2; to render (pay) the fruit, Mt. xxi. 41; by a Hebraism, ὁ καρπὸς τῆς κοιλίας, i. e. the unborn child, Lk. i. 42 (יֶלֶד קִרְבִּי, Deut. xxviii. 4, where Sept. τὰ ἔκγονα τῆς κοιλίας); τῆς οσφύος the fruit of one's loins, i. e. his progeny, his posterity, Acts ii. 30 (Gen. xxx. 2; Ps. cxuvi. (cxvii.) 3; cxxxii. (cxxxiii.) 11; Mic. vi. 7); cf. W. 33 (32). 2. Metaph. that which originates or comes from something; an effect, result; a. i. q. ἔργον, work, act, deed: with gen. of the author, τοῦ πνεύματος, Gal. v. 22; τοῦ φωτός, Eph. v. 9 (Rec. τ. πνιύματος); τῆς δικαιοσύνης, Phil. i. 11 [cf. b. below]; of Christian charity, i. e. benefit, Ro. xv. 28;

καρπὸν πολὺν φέρειν, to accomplish much (for the propagation of Christianity and its furtherance in the souls of men), Jn. xv. 8, 16; used of men's deeds as exponents of their hearts [cf. W. 372 (348)], Mt. vii. 16, 20; ἀγαθοί, Jas. iii. 17; καρποὶ τῆς βασ. τοῦ θεοῦ, deeds required for the attainment of salvation in the kingdom of God, Mt. xxi. 43; ποιεῖν καρποὺς ἀξίους τῆς μετανοίας, to exhibit deeds agreeing with a change of heart, Mt. iii. 8; Lk. iii. 8, (cf. ἀξία τῆς μετανοίας ἔργα πράσσειν, Acts xxvi. 20). b. advantage, profit, utility: Phil. i. 22; iv. 17; ἔχειν καρπὸν, to get fruit, Ro. i. 13; vi. 21 sq.; τῆς δικαιοσύνης, benefit arising from righteousness [al. make it gen. of apposition, W. § 59, 8 a.], Heb. xii. 11; which consists in righteousness (gen. of appos.), Jas. iii. 18 [cf. Phil. i. 11 in a. above, and Meyer ad loc.]; Prov. xi. 30; Amos vi. 12]. c. by a Hebraism οἱ καρποὶ τῶν χειλέων, praises, which are presented to God as a thank-offering: Heb. xiii. 15 (Hos. xiv. 2; Prov. xii. 14; xxix. 49 (xxx. 31)). Cf. W. 33 (32) note 1. d. συνάγειν καρπὸν εἰς ζωὴν αἰώνιον, to gather fruit (i. e. a reaped harvest) into life eternal (as into a granary), is used in fig. discourse of those who by their labors have fitted souls to obtain eternal life, Jn. iv. 36.\*

καρπο-φορέω, -ῶ; 1 aor. ἐκαρποφόρησα; pres. pass. ptep. καρποφορούμενος; (καρποφόρος, q. v.); to bear fruit; (Vulg. fructifico; Colum., Tertull.); a. prop. ([Xen., Aristot.], Theophr. de hist. plant. 3, 3, 7; Diod. 2, 49): χόρον, Mk. iv. 28 (φύτᾱ, Sap. x. 7). b. metaph. to bear, bring forth, deeds: thus of men who show their knowledge of religion by their conduct, Mt. xiii. 23; Mk. iv. 20; Lk. viii. 15; ἐν (for R G L Tr mrg. WH mrg. ἐν [cf. B. 103 (90), see εἰς, 4 a.]) τριάκοντα etc. sc. καρποῖς, Mk. iv. 20 T Tr txt. WH txt. [see ἐν, I. 5 f.]; ἐν παντὶ ἔργῳ ἀγαθῷ, Col. i. 10; τινί (dat. commodi) to one who reaps the fruit, i. e. fruit acceptable to him, τῷ θεῷ, Ro. vii. 4; τῷ θανάτῳ, i. e. (without the fig.) to produce works rewarded with death, Ro. vii. 5; in mid. to bear fruit of one's self, Col. i. 6 [cf. Bp. Lightf. ad loc.].\*

καρπο-φόρος, -ον, (καρπός and φέρω), fruit-bearing, fruitful, productive: Acts xiv. 17. (Pind., Xen., Theophr., Diod., Sept.)\*

καρτερέω, -ῶ; 1 aor. ἐκαρτέρησα; (καρτερός [fr. κάρτος i. e. κράτος, 'strong']; to be steadfast: Heb. xi. 27 [A. V. endured]. (Job ii. 9; Sir. ii. 2; xii. 15; often in Grk. writ. fr. Soph. and Thuc. down.) [Comp.: προσκαρτερώ.]\*

κάρφος, -εος (-ους), τό, (fr. κάρφω to contract, dry up, wither), a dry stalk or twig, a straw; chaff, [A. V. mote]: Mt. vii. 3-5; Lk. vi. 41 sq., where it figuratively denotes a smaller fault. (Gen. viii. 11; in Grk. writ. fr. Aeschyl. and Hdt. down.)\*

κατά, [on its neglect of elision before a vowel see Tdf. Proleg. p. 95; cf. W. § 5, 1 a.; B. 10; WH. App. p. 146\*], a preposition denoting motion or diffusion or direction from the higher to the lower; as in class. Grk., joined with the gen. and the acc.

I. With the GENITIVE (W. § 47, k. p. 381 (357); [B. § 147, 20]); 1. prop. a. down from, down: κατά



τοῦ κρηνοῦ, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; κατέχευεν κατὰ τῆς κεφαλῆς (so that it flowed down from his head [cf. W. 381 (357) note]; but it is more correct here to omit κατὰ with L T Tr WH; see καταχέω), Mk. xiv. 3; hence κατὰ κεφαλῆς (a veil hanging down from his head) ἔχων, 1 Co. xi. 4 ([A. V. *having his head covered*] cf. καταπέτασμα [or rather κάλυμμα (q. v.), but see ἔχω, I. 1 b.]). b. down upon (down into) anything: Acts xxvii. 14 [W. 381 (357) note<sup>1</sup>; cf. B.D. Am. ed. s. v. Crete]; trop. ἡ κατὰ βάθος πτωχεία reaching down into the depth, i. e. deep or extreme poverty, 2 Co. viii. 2 (cf. Strabo 9, 5 p. 419 ἐστὶ τὸ μαντεῖον ἄντρον κοῖλον κατὰ βάθος). c. used of motion or extension through a space from top to bottom; hence through, throughout: in the N. T. [and in Luke's writ.; B. § 147, 20] everywh. with the adj. ὅλος, as καθ' ὅλης τῆς περιχώρου τῆς Ἰουδαίας, τῆς Ἰόππης, Lk. iv. 14; xxiii. 5; Acts ix. 31; x. 37, (διεσπάρησαν κατὰ τῆς ἡσους, Polyb. 3, 19, 7; ἐσκεδασμένοι κατὰ τῆς χώρας, 1, 17, 10; 3, 76, 10; μὴ παραβαίνειν τὰς ἀρματοτροχίας, ἀλλὰ κατ' αὐτῶν ἰέναι, Ael. v. h. 2, 27). 2. metaph. a. after verbs of swearing, adjuring, (the hand being, as it were, placed down upon the thing sworn by [cf. Bnhdy. p. 238; Kühner § 433 fin.]), by: Mt. xxvi. 63; Heb. vi. 13, 16, (Is. xlv. 23; 2 Chr. xxxvi. 13; Judith i. 12; Dem. 553, 17; 554, 23). b. against (prop. down upon [W. 382 (358)]; Hebr. חַי: opp. to ὑπέρ, Mk. ix. 40; 2 Co. xiii. 8; Ro. viii. 31; opp. to μετά, Mt. xii. 30; Lk. xi. 23; after ἐπιθυμῶν, Gal. v. 17; εἰπὲν ποιητὸν (ῥῆμα), Mt. v. 11; λαλεῖν, Acts vi. 13; Jude 15; μαρτυρία, Mk. xiv. 55; Mt. xxvi. 59; μαρτυρεῖν, 1 Co. xv. 15 [here many take κ. i. q. with regard to, of; cf. De Wette ad loc.; Lob. ad Phryn. p. 272]; ψευδομαρτυρεῖν, Mk. xiv. 56 sq.; γογγύζειν, Mt. xx. 11 (Ex. xv. 24 Alex.); διδάσκειν, Acts xxi. 28; ψεύδεσθαι, Jas. iii. 14 (Xen. apol. 13); συμβούλιον λαβεῖν or ποιεῖν, Mt. xxvii. 1; Mk. iii. 6; αἰτεῖσθαι τι, Acts xxv. 3, 15; after verbs of accusing, etc.: ἔχειν τι, Mt. v. 23; Mk. xi. 25; Rev. ii. 4, 14, 20; κατηγορεῖν, Lk. xxiii. 14; κατηγορία, Jn. xviii. 29 [Tdf. om. κατὰ]; ἐγκαλεῖν, Ro. viii. 33; ἐντυγχάνειν τινί, Ro. xi. 2; add, Acts xxiv. 1; xxv. 2; Jas. v. 9; τὸ χειρόγραφον, Col. ii. 14; κρίσιν ποιεῖν, Jude 15; after verbs of rebelling, fighting, prevailing: Mt. x. 35; xii. 25; Acts xiv. 2; 1 Co. iv. 6; 2 Co. x. 5; 1 Pet. ii. 11; [Rev. xii. 7 Rec.]; ἰσχύειν, Acts xix. 16; ἐξουσίαν ἔχειν, Jn. xix. 11.

II. With the ACCUSATIVE; cf. W. § 49 d.; Bnhdy. p. 239 sqq.

1. of Place; a. of the place through which anything is done or is extended (prop. down through; opp. to ἀνά, up through): καθ' ὅλην τὴν πόλιν κηρύσσειν, Lk. viii. 39; ἐκφέρειν κατὰ τὰς πλατείας, Acts v. 15 [R G]; add, Lk. ix. 6; xiii. 22; xv. 14; Acts viii. 1; xi. 1; xv. 23; xxi. 21; xxiv. 5, 12; xxvii. 2; τοὺς κατὰ τὰ ἔθνη (throughout Gentile lands) πάντας Ἰουδαίους, Acts xxi. 21, cf. Grimm on 2 Macc. i. 1; κατὰ τὴν ὁδόν, along the way i. e. on the journey [W. 400 (374) note<sup>1</sup>], Lk. x. 4; Acts viii. 36; xxv. 3; xxvi. 13; along (Lat. *secundum* or *praeter* [R. V. *off*]), πῆλαγος τὸ κατὰ τὴν Κελικίαν, Acts xxvii. 5. b. of the place to which one is brought (down): γεγόμενος [Tr WH om. γ.] κατὰ τὸν τόπον [ἐλ-

θὼν etc.], Lk. x. 32 [cf. *Field*, Otium Norv. Pars iii. ad loc.]; ἐλθόντες κατὰ τὴν Μυσίαν, Acts xvi. 7; κατὰ τὴν Κνίδον, Acts xxvii. 7; κατ' αὐτόν, (came) to him, i. e. to the place where he was lying, Lk. x. 33. c. of direction; towards: Λιβύη ἡ κατὰ Κυρήνην, that Libya which lay towards Cyrene, i. e. Libya of Cyrene (i. e. the chief city of which was Cyrene), Acts ii. 10; βλέπειν, to look, lie towards (see βλέπω, 3), Acts xxvii. 12; πορεύεσθαι κατὰ μεσημβρίαν, Acts viii. 26; κατὰ σκοπὸν, towards the goal, my eye on the goal, Phil. ii. 14. against (Lat. *adversus* w. the acc.); over against, opposite: κατὰ πρόσωπον, to the face, Gal. ii. 11 (see πρόσωπον, 1 a.); i. q. present, Acts xxv. 16 [A. V. *face to face*]; 2 Co. x. 1; w. gen. of pers. added, before the face of, in the presence of, one: Lk. ii. 31; Acts iii. 13; τὰ κατὰ πρόσωπον, the things that are open to view, known to all, 2 Co. x. 7; κατ' ὀφθαλμούς, before the eyes, Gal. iii. 1; here, too, acc. to some [cf. W. 400 (374) note<sup>3</sup>] belongs κατὰ θεόν, Ro. viii. 27, but it is more correctly referred to 3 c. a. below.

d. of the place where: κατ' οἶκον (opp. to ἐν τῷ ἱερῷ), at home, privately [W. 400 (374) note<sup>1</sup>], Acts ii. 46; v. 42. e. of that which so joins itself to one thing as to separate itself from another; our for, by: κατ' ἰδίαν, apart, see ἴδιος, 2; καθ' ἑαυτόν, alone (by himself), Acts xxviii. 16; Jas. ii. 17 [R. V. *in itself*], (2 Macc. xiii. 13; οἱ καθ' αὐτοὺς Ἕλληνες, Thuc. 1, 138; οἱ Βοιωτοὶ καθ' αὐτούς, Diod. 13, 72; other exx. are given by *Alberti*, *Observ.* etc. p. 293; *Loesner*, *Observ.* e. Philone p. 460 sq.); ἔχειν τι καθ' ἑαυτόν, to have a thing by and to one's self, i. e. to keep it hidden in one's mind, Ro. xiv. 22 (Joseph. antt. 2, 11, 1; Heliod. 7, 16; [cf. W. 401 (375) note<sup>1</sup>]); hence, of that which belongs to some pers. or thing: κατὰ τὴν οὖσαν ἐκκλησίαν, belonging to [A. V. *in*] the church that was there, Acts xiii. 1; ἡ ἐκκλησία κατ' οἶκόν τινος, belonging to one's household (see ἐκκλησία, 4 b. aa.); hence it forms a periphrasis — now for the gen., as τὰ κατὰ Ἰουδαίους ἔθνη (i. q. τῶν Ἰουδαίων), Acts xxvi. 3; now for the possessive pron., οἱ καθ' ὑμᾶς ποιηταί, your own poets, Acts xvii. 28 [here WH mrg. καθ' ἡμᾶς, see their Intr. § 404]; νόμου τοῦ καθ' ὑμᾶς, [a law of your own], Acts xviii. 15; τὸ κατ' ἐμὲ πρόθυμον, my inclination, Ro. i. 15 [see πρόθυμος]; ἡ καθ' ὑμᾶς πίστις, Eph. i. 15, (ἡ κατὰ τὸν τύραννον ὁμότης τε καὶ δύναμις, Diod. 14, 12; μέχρι τῶν καθ' ἡμᾶς χρόνων, Dion. Hal. antt. 2, 1; cf. Grimm on 2 Macc. iv. 21 p. 88; a throng of exx. fr. Polyb. may be seen in *Schweighaeuser*, *Lex.* Polyb. p. 323 sq.; [cf. W. 154 (146); 400 (374) note<sup>2</sup>; esp. B. § 132, 2]). 2. of Time [cf. W. 401 (374)]; during, about; Lat. *tempore*: κατ' ἐκείνον or τοῦτον τὸν καιρὸν, Acts xii. 1; xix. 23; Ro. ix. 9; Heb. ix. 9 [R G]; κατὰ τὸ αὐτό, at the same time, together, Acts xiv. 1 (see αὐτός, III. 1); κατὰ τὸ μεσονύκτιον, Acts xvii. 25; κατὰ μέσον τῆς νυκτός, Acts xxvii. 27; [possibly also κατὰ μεσημβρίαν, at noon, Acts viii. 26 (see μεσημβρία, b.)]; κατὰ καιρὸν, see καιρός, 2 a.; κατ' ἀρχάς (Hdt. 3, 153), in the beginning (of things), Heb. i. 10; κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ, Heb. iii. 8 [as the Sept. in this pass. have rendered the prep. ᾧ in the context by ὡς (ἐν τῷ παρακρυ-



σμφ., Ps. xciv. (xcv.) 8), some would take it and *κατά* here i. q. *like as* in the day etc.; Vulg. *secundum*]; *κατά* πᾶν σάββατον, Acts xiii. 27; xv. 21; xviii. 4; καθ' ἐκάστην ἡμέραν, Heb. iii. 13; *κατά* μῆνα (ένα) ἑκαστον, Rev. xxii. 2; *κατ' ὄναρ*, during a dream, see ὄναρ. 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another [W. 401 (374); B. § 147, 20]; a. in ref. to place: *κατά πόλιν*, in every city, (*city by city*, from *city* to *city*), Lk. viii. 1, 4; Acts xv. 21; xx. 23; Tit. i. 5, (Thuc. 1, 122); *κατ' ἐκκλησίαν*, in every church, Acts xiv. 23; w. the plur., *κατά πόλεις*, Lk. xiii. 22; *κατά τὰς κώμας*, Lk. ix. 6 (Hdt. 1, 96); *κατά τόπους*, Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 11; *κατά τὰς συναγωγάς*, in every synagogue, Acts xxii. 19; [cf. *κατά τ. οἴκους* ἐισπορευόμενος, Acts viii. 3]. β. in ref. to time: *κατ' ἔτος*, yearly, year by year, Lk. ii. 41; also *κατ' ἐνιαυτόν* (see ἐνιαυτός); *καθ' ἡμέραν* etc., see ἡμέρα, 2 p. 278\*; *κατά μίαν σαββάτου* [R G -των], on the first day of every week, 1 Co. xvi. 2; *κατά ἑορτήν*, at any and every feast, Mt. xxvii. 15; Mk. xv. 6; Lk. xxiii. 17 [Rec.; cf. B. § 133, 26]. Others understand the phrase in these pass. (contextually) at or during (see 2 above) *the feast*, viz. the Passover; cf. W. 401 (374)]. γ. univ.: *καθ' ἓνα πάντες*, all one by one, successively, 1 Co. xiv. 31, see more fully in εἰς, 4 c.; *κατά δύο*, by two, 1 Co. xiv. 27; *κατά ἑκατὸν κ. κατά πενήκοντα*, by hundreds and by fifties, Mk. vi. 40 L T Tr WH; *κατά μέρος*, severally, singly, part by part, Heb. ix. 5 (Hdt. 9, 25; Xen. anab. 3, 4, 22); *κατ' ὄνομα*, by name i. e. each by its own name (Vulg. *nominatim* [or *per nomen*]): Jn. x. 3; 3 Jn. 15 (14); cf. *Herm.* ad Vig. p. 858 sq. b. equiv. to the Lat. *ratione habita alicuius rei vel personae*; as respects; with regard to; in reference to; so far as relates to; as concerning; [W. 401 (375)]: *κατά σάρκα* or *κατά τὴν σ.*, as to the flesh (see σάρξ [esp. 2 b.]), Ro. i. 3; ix. 3, 5; 1 Co. i. 26; x. 18; 2 Co. xi. 18; οἱ κύριοι *κατά σ.* (Luther well, *die leiblichen Herren*), in earthly relations, acc. to the arrangements of society, Eph. vi. 5; *κατά τὸ εὐαγγ.*, *κατά τὴν ἐκλογὴν*, Ro. xi. 28; add. Ro. i. 4; vii. 22; Phil. iii. 5 sq.; Heb. ix. 9; *τὰ κατά τινα*, one's affairs, one's case, Acts xxiv. 22; xxv. 14; Eph. vi. 21; Phil. i. 12; Col. iv. 7, (and very often in class. Grk.); *κατά πάντα τρόπον*, in every way, in every respect, Ro. iii. 2; the opp. *κατά μηδένα τρόπον*, in no wise, 2 Th. ii. 3; *κατά πάντα*, in all respects, in all things, Acts xvii. 22; Col. iii. 20, 22; Heb. ii. 17; iv. 15, (Thuc. 4, 81). c. according to, agreeably to, in reference to agreement or conformity to a standard, in various ways [W. 401 (375)]; a. according to anything as a standard, agreeably to: *περιπατεῖν κατά τι*, Mk. vii. 5; Ro. viii. 1 [Rec.], 4; xiv. 15; 2 Th. iii. 6; Eph. ii. 2; *ζῆν κατά*, Acts xxvi. 5; Ro. viii. 12 sq.; *πορεύεσθαι*, 2 Pet. iii. 3; *ἀποδιδόναι τι*, Mt. xvi. 27, etc. (see ἀποδίδωμι, [esp. 4]); *λαμβάνειν*, 1 Co. iii. 8; so with many other verbs a thing is said to be done or to occur *κατά*, as in Lk. ii. 27, 29; Jn. vii. 24; Col. ii. 8; iii. 10; 1 Tim. i. 18; Heb. vii. 15; viii. 5, 9; 1 Jn. v. 14, etc.; (on the phrase *κατ' ἀνθρώπων*, see ἀνθρώπος, esp. 1 c.; [cf. e. below; W. 402 (376)]);

*κατά τὴν γραφήν*, τὰς γραφάς, Jas. ii. 8; 1 Co. xv. 3 sq.; *κατά τὸ γεγραμμένον*, 2 Co. iv. 13; *κατά τὸ εἰρημένον*, Ro. iv. 18; *κατά τὸν νόμον*, Lk. ii. 39; Jn. xviii. 31; xix. 7; Heb. ix. 22; *κατά τὸ εὐαγγ. μου*, Ro. ii. 16; xvi. 25; 2 Tim. ii. 8, cf. 1 Tim. i. 11; *κατά τὸ ὠρισμένον*, Lk. xxii. 22; *καθ' ὁμοίωσιν θεοῦ*, Jas. iii. 9; *κατὰ λόγον* rightly, justly, [A. V. *reason would* etc.], Acts xviii. 14; *κατά τινα*, agreeably to the will of any one, as pleases him, [W. 401 sq. (375)]: so *κατὰ θεόν*, Ro. viii. 27 [cf. 1 c. above]; 2 Co. vii. 9, 11; *κατὰ Χριστὸν Ἰησοῦν*, Ro. xv. 5; *κατὰ κύριον*, 2 Co. xi. 17; *κατὰ τὸν καθαρισμόν*, after the manner of purifying, as the rite of purification prescribed, Jn. ii. 6; οἱ *κατὰ σάρκα ὄντες*, who bear, reflect, the nature of the flesh, i. q. οἱ *σαρκικοί*, and οἱ *κατὰ πνεῦμα ὄντες* i. q. οἱ *πνευματικοί*, Ro. viii. 5; *κατὰ τί γινώσκωμαι*; in accordance with what criterion i. e. by what sign shall I know? Lk. i. 18. Here belongs the use of the preposition in the titles of the records of the life of Christ: *εὐαγγ.* (which word codd. Sin. and Vat. omit) *κατὰ Ματθαῖον*, Μάρκον, etc., as *Matthew* etc. composed or wrote (it). This use of the prep. was not primarily a mere periphrasis for the gen. (*Ματθαῖον*, etc., see II. 1 e. above), but indicated that the same subject had been otherwise handled by others, cf. *ἡ παλαιὰ διαθήκη κατὰ τοὺς ἑβδομήκοντα* (in tacit contrast not only to the Hebrew text, but also to the Greek translations made by others); οἱ ὑπομνηματισμοὶ οἱ *κατὰ Νεεμίαν*, 2 Macc. ii. 13 [see Grimm ad loc.]. Subsequently *κατά* with an acc. of the writer came to take the place of the gen., as *ἡ κατὰ Μωϋσέα πεντάτευχος* in Epiphanius [haer. 8, 4. Cf. W. 402 (375); B. 3; 157 (137); and see, further, *Soph.* Lex. s. v. *εὐαγγέλιον*, *Jas. Morison*, Com. on Mt., Intr. § 4]. β. in proportion to, according to the measure of: *χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα*, Ro. xii. 6; *κατὰ τὸ μέτρον*, 2 Co. x. 13; Eph. iv. 7; *κατὰ τὴν σκληρότητά σου*, Ro. ii. 5; *κατὰ τὸν χρόνον*, Mt. ii. 16; *ἐκάστω κατὰ τὴν ἰδίαν δύναμιν*, Mt. xxv. 15; without the art. *κατὰ δύναμιν*, 2 Co. viii. 3 (opp. *τὸ ὑπὲρ δύναμιν*, as Hom. Il. 3, 59 *κατ' αἶσαν*, οὐδ' ὑπὲρ αἶσαν); *καθ' ὅσον*, by so much as, inasmuch as, Heb. iii. 3; vii. 20; ix. 27; *κατὰ τοσοῦτο*, by so much, Heb. vii. 22. γ. used of the cause; through, on account of, from, owing to, (in accordance with i. e. in consequence of, by virtue of) [W. 402 (376)]: *κατὰ πᾶσαν αἰτίαν*, [for every cause], Mt. xix. 3; *κατὰ τὴν χάριν τοῦ θεοῦ*, 1 Co. iii. 10; 2 Th. i. 12; 2 Tim. i. 9, (*κατὰ τὴν τοῦ θεοῦ πρόνοιαν*, Joseph. antt. 20, 8, 6); *κατὰ χάριν*, Ro. iv. 16; also opp. to *κατὰ ὀφείλημα* [R. V. *as of* . . . *as of*], Ro. iv. 4; οἱ *κατὰ φύσιν κλάδοι*, the natural branches, Ro. xi. 21 [cf. B. 162 (141)]; *ἡ κατὰ φύσιν ἀγριέλαιος*, the natural wild olive tree, ib. 24; *ἡ κατὰ πίστιν δικαιοσύνη*, righteousness proceeding from faith, Heb. xi. 7; add. Ro. viii. 28; ix. 11; xi. 5; xvi. 25 sq.; 1 Co. xii. 8; 2 Co. xiii. 10; Gal. ii. 2; iii. 29; Eph. i. 5, 7, 9, 11, 19; iii. 7, 11, 16, 20; Col. i. 11, 29; Phil. i. 20; iii. 21; iv. 11, 19; 2 Th. i. 12; ii. 9; 2 Tim. i. 8 sq.; Heb. ii. 4; vii. 16; Tit. i. 3; 1 Pet. i. 3; 2 Pet. iii. 15. adverbial phrases [W. § 51, 2 g.]: *κατ' ἐξουσίαν* [with authority], Mk. i. 27; *κατ' ἀνάγκην*, *κατὰ ἐκούσιον* (q. v), [of necessity, of free will], Philem. 14; *κατὰ*



γνώσιν, 1 Pet. iii. 7; κατ' ἐπίγνωσιν, Ro. x. 2 [cf. W. 403 (376)]; κατὰ ἄγνοιαν, [in ignorance], Acts iii. 17. **δ.** of likeness; as, like as: συντελέσω... διαθήκην καὶ νῆν, οὐ κατὰ τὴν διαθήκην κτλ. Heb. viii. 8 sq. (1 K. xi. 10); so with the acc. of a pers. [cf. under *a.* above], Gal. iv. 28; 1 Pet. i. 15; κατὰ θεόν, after the image of God, Eph. iv. 24; κρίνεσθαι κατὰ ἀνθρώπους, ζῆν κατὰ θεόν, to be judged as it is fit men should be judged, to live as God lives, 1 Pet. iv. 6. Hence it is used **α.** of the mode in which a thing is done; of the quality: ἄνδρες οἱ κατ' ἐξοχὴν τῆς πόλεως, the principal men of the city, Acts xxv. 23; καθ' ὑπομενὴν ἔργου ἀγαθοῦ, i. q. ὑπομένοντες ἐν ἔργῳ ἀγαθῷ, [by constancy in well-doing], Ro. ii. 7; esp. in adverbial phrases: κατὰ ταῦτα in [or after] the same [or this] manner, Lk. vi. 23 (L txt. T Tr WH κ. τὰ αὐτά, L mrg. κ. ταῦτά), [26 (edd. as before)]; Lk. xvii. 30 (T Tr WH κ. τὰ αὐτά, G L κ. ταῦτά); καθ' ὑπερβολήν, Ro. vii. 13; 1 Co. xii. 31, etc., [cf. W. 466 (434); B. 96 (84)]; κατὰ πίστιν i. q. πιστεύοντες [A. V. in faith; cf. W. 403 (376)], Heb. xi. 13; κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν, by way of concession, not by way of commandment, 1 Co. vii. 6, cf. 2 Co. viii. 8; κατὰ κράτος, Acts xix. 20; καθ' ὁμοίότητα, Heb. iv. 15; on the phrase κατὰ ἀνθρώπων see *ἀνθρώπος*, 1 c. [cf. *a.* above]. **δ.** of the end aimed at; the goal to which anything tends; (Lat. *ad* [W. 402 sq. (376)]): κατ' ἐπαγγελίαν ζωῆς, to proclaim life, 2 Tim. i. 1 [but see *ἐπαγγελία*, 1]; κατ' εὐσέβειαν, tending to godliness, [1 Tim. vi. 3; Tit. i. 1] (see *εὐσέβεια*; [yet *al.* refer these exx., and that which follows, to the use set forth above, in c.]); κατὰ πίστιν, to awaken, produce faith, Tit. i. 1, (exx. of this use of κατὰ fr. Hom., Hdt., Thuc., Xen., may be seen in Passow s. v. Π. 3 p. 1598\*; [L. and S. s. v. B. III. 1]; cf. *Herm.* ad Vig. p. 632; Kühner ii. p. 412); many refer to this head also κατ' ἀτιμίαν (to my dishonor [W. 402 sq. (376)]) λέγων, 2 Co. xi. 21 (κατὰ τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιῶν, to the honor of God, Joseph. antt. 3, 11, 4); but see *ἀτιμία*.

**III.** In COMPOSITION κατὰ denotes, **1.** *from, down from, from a higher to a lower place*: with special ref. to the terminus from which, as καταβαίνω, καταβιβάζω, etc. [cf. W. 431 (401 sq.)]; with more prominent ref. to the lower terminus (*down*), as καταβάλλω, καταπατέω, etc. [cf. W. u. s.]; also of the situation or local position, as κατέκειμαι, καθεῖδω, κατατίθημι, καθίζω, etc. *from top to bottom*, metaph. of things done with care, thoroughly, as καταμανθάνω, καθοράω, etc. **2.** *in succession, in course*: καθεξῆς; one part after another, καταρτίζω, κατενθύνω, etc. **3.** *under, underneath*: καταχθόνιος; the idea of putting under resides in verbs denoting victory, rule, etc., over others, as καταδυναστεύω, κατακυριεύω, κατεξουσιάζω, καταδουλόω; likewise in verbs naming that with which anything is covered, concealed, overwhelmed, etc., as κατακαλύπτω, καταλιθίζω, κατασφραγίζω, κατασκιάζω, καταισχύνω, (where the Germ. uses the prefix *über* [Eng. *over*], as *überschatten*, *überdecken*, or the syllable *be*, as *beschatten*, *besiegeln*); also in adj. denoting an abundance of that with which a thing is filled up or as it were covered up; see below in *κατείδωλος*. **4.**

like the Germ. *ver-*, *zer-*, it denotes separation, dissolution, in verbs of wasting, dissolving, etc., as κατακόπτω, κατάγνυμι, κατακαίω, κατακλάω, καταλύνω, κατακλύζω, καταναλίσκω, καταφθείρω, etc. **5.** i. q. *after, behind*: καταδιώκω, καταλείπω, κατακολουθέω, etc. **6.** used of proportion and distribution, as κατακληροδοτέω, κατακληρονομέω, etc. **7.** of hostility, *against* etc.: καταδικάζω, κατακρίνω, καταλαλέω, καταγωνίσκω, etc. Cf. *Herm.* ad Vig. p. 637 sqq. [On the constr. of verbs compounded w. κατὰ, see W. u. s.; cf. B. 165 (143 sq.).]

**κατα-βαίνω**; impf. 3 pers. plur. κατέβαινον; fut. καταβήσομαι; 2 aor. κατέβην, impv. κατάβηθι (Mt. xxvii. 40; Lk. xix. 5; Jn. iv. 49; Acts x. 20) and κατάβα (Mk. xv. 30 [R G (where L T Tr WH ptep. καταβάς)], see *ἀναβαίνω*); pf. καταβέβηκα; [fr. Hom. on]; Sept. for *יָרַד*; to go down, come down, descend; **1.** of persons; **a.** prop.: absol., the place from which one has come down being evident from the context, καταβάς ἔστη, Lk. vi. 17 (cf. 12); xvii. 31 [foll. here by inf., so Mt. xxiv. 17]; Lk. xix. 5 sq.; Jn. v. 7; Acts xx. 10; Eph. iv. 10; foll. by ἀπό w. gen. of the place, Mt. viii. 1; xiv. 29; xvii. 9 Rec.; xxvii. 40, 42; Mk. ix. 9 [L Tr mrg. WH txt. ἐκ]; xv. 30, 32; by ἐκ w. gen. of place, Mt. viii. 1; Jn. 9 L T Tr WH [see ἐκ, I. 3]; by εἰς w. acc. of place, Mk. xiii. 15 [R G L br. Tr; al. om. εἰς etc.]; Acts viii. 38; [Ro. x. 7]; Eph. iv. 9. **b.** to come down, as fr. the temple at Jerusalem, fr. the city of Jerusalem; also of celestial beings coming down to earth: absol., Mt. iii. 16; Lk. ii. 51; x. 31; Jn. iv. 47, 49, 51; Acts [vii. 34]; viii. 15; x. 20; [xxiii. 10]; xxiv. 1, 22; foll. by ἀπό w. gen. of the place, Mk. iii. 22; Lk. x. 30; Acts xxv. 7; 1 Th. iv. 16; ἐκ τοῦ οὐρανοῦ, Mt. xxviii. 2; Jn. i. 32; iii. 13; vi. 33, 38 [R G; al. ἀπό], 41 sq. 50 sq. 58, [on these pass. cf. B. 297 (255)]; Rev. x. 1; xviii. 1; xx. 1. foll. by εἰς w. acc. of place, Lk. x. 30; xviii. 14; Jn. ii. 12; Acts vii. 15; xiv. 25; xvi. 8; xviii. 22; xxv. 6; by ἐπὶ w. acc. of place, Jn. vi. 16; w. acc. of the pers., Mk. i. 10 [R G L mrg.]; Lk. iii. 22; Jn. i. 33, 51 (52); by ἐν w. dat. of place, Jn. v. 4 [R L] (see ἐν, I. 7); by πρὸς w. acc. of pers., Acts x. 21; xiv. 11; contextually i. q. to be cast down, of the devil, Rev. xii. 12. **2.** of things, to come (i. e. be sent) down: Acts x. 11 (Rec. adds ἐπ' αὐτόν); xi. 5; foll. by ἀπό w. a gen. of pers., Jas. i. 17; ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, Rev. iii. 12; xxi. 2, 10; to come (i. e. fall) down: fr. the upper regions of the air; as βροχή, Mt. vii. 25, 27; λαίλαψ, Lk. viii. 23; πύρ ἀπὸ [Lehm. ἐκ] τοῦ οὐρ. Lk. ix. 54; ἐκ τοῦ οὐρ. εἰς τ. γῆν, Rev. xiii. 13; ἐκ τοῦ οὐρ. ἀπὸ τ. θεοῦ, Rev. xx. 9 [R G Tr]; χάλασα ἐκ τοῦ οὐρ. ἐπὶ τινα, Rev. xvi. 21; θρόμβοι ἐπὶ τὴν γῆν, Lk. xxii. 44 [L Tr WH reject the pass.]; of a way leading downwards, Acts viii. 26. **3.** figuratively, καταβ. ἔως ᾄδου, to (go i. e.) be cast down to the lowest state of wretchedness and shame: Mt. xi. 23 L Tr WH; [Lk. x. 15 WH txt. Tr mrg. COMP.: συγκαταβαίνω.]\*

**κατα-βάλλω**: Pass. and Mid. pres. ptep. καταβαλλόμενος; 1 aor. pass. κατέβληθην; [fr. Hom. down]; Sept. for *יָרַק*; **1.** to cast down: τινά, pass., Rev. xii. 10 Rec.; to throw to the ground, prostrate: pass., 2 Co. iv. 9



(where the metaph. is taken from an athlete or combatant). 2. *to put in a lower place*: in the phrase *θεμέλιον καταβάλλομαι*, *to lay (down) a foundation* (Joseph. antt. 11, 4, 4; 15, 11, 3; Dion. H. antt. 3, 69; al.), Heb. vi. 1.\*

**κατα-βαρέω**, -ῶ: 1 aor. *κατεβάρησα*; prop. *to press down by an imposed weight*; *to weigh down*; metaph. *to burden*: *τινά*, any one, 2 Co. xii. 16. (Polyb., Diod., App., Lcian.)\*

**κατα-βαρύνω**: i. q. *καταβαρέω* (q. v.); pres. pass. ptc. *καταβαρυνόμενος*, Mk. xiv. 40 L T Tr WH; see *βαρέω*. (Sept.; Theophr. et al.)\*

**κατά-βασις**, -εως, ἡ, (*καταβαίνω*), [fr. Hdt. down], *descent*; a. *the act of descending*. b. *the place of descent*: *τοῦ ὄρους*, i. e. that part of the mountain where the descent is made, Lk. xix. 37; so Josh. x. 11 Sept.; Diod. 4, 21; opp. to *ἀνάβασις*, the place of ascent, way up, 1 Macc. iii. 16, 24; Xen. Cyr. 7, 2, 3. So Lat. *descensus*; cf. Herzog on Sall. Cat. 57, 3.\*

**κατα-βιβάζω**: 1 fut. pass. *καταβιβασθήσομαι*; *to cause to go down* (Hdt. 1, 87; Xen. Cyr. 7, 5, 18; Sept. several times for *ῥῖπῃ*; *to bring down*, Bar. iii. 29); *to cast down, thrust down*: pass., *ἔως ᾧδου* (see *ᾧδης*, 2), Mt. xi. 23 R G T; Lk. x. 15 [Tr mrg. WH txt. *καταβήσῃ* (q. v. 3)]; *eis ᾧδου*, Ezek. xxxi. 16.\*

**κατα-βολή**, -ῆς, ἡ, (*καταβάλλω*, q. v.); 1. *a throwing or laying down*: *τοῦ σπέρματος* (sc. *eis tēn mētran*), the injection or depositing of the virile semen in the womb, Lcian. amor. 19; Galen, aphorism. iv. § 1; of the seed of animals and plants, Philo de opif. mund. §§ 22, 45; *σπέρματα τὰ eis γῆν ἢ μήτραν καταβαλλόμενα*, Antonin. 4, 36; accordingly many interpret the words *Σάρρα δύναμιν eis καταβολὴν σπέρματος ἔλαβε* in Heb. xi. 11, she received power to conceive seed. But since it belongs to the male *καταβάλλειν τὸ σπέρμα*, not to the female, this interpretation cannot stand [(acc. to the reading of WH mrg. *αὐτῇ Σάρρα*, Abr. remains the subj. of *ἔλαβεν*; but see 2 below)]; cf. Bleek [and, on the other side, Kurtz] ad loc.

2. *a founding (laying down a foundation)*: *eis kataβ. σπέρματος*, to found a posterity, Heb. xi. 11 [but cf. above] (*τυραννίδος*, Polyb. 13, 6, 2; *ἄμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων*, Plut. aquae et ignis comp. c. 2). *ἀπὸ καταβολῆς κόσμου*, from the foundation of the world: Mt. xiii. 35 [L T Tr WH om. *κόσμου*]; xxv. 34; Lk. xi. 50; Heb. iv. 3; ix. 26; Rev. xiii. 8; xvii. 8; *πρὸ καταβολῆς κόσμου*, Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20.\*

**κατα-βραβεύω**, impv. 3 pers. sing. *καταβραβευέτω*; (prop. *βραβεύω* to be an umpire in a contest, *κατά sc. τινός*, against one); *to decide as umpire against one*, *to declare him unworthy of the prize*; *to defraud of the prize of victory*: *τινά*, metaph., *to deprive of salvation*, Col. ii. 18, where cf. Meyer, [Bp. Lightft., esp. *Field*, Otium Norv. Pars iii.]. (Eustath. ad Il. 1, 98, 33 (vss. 402 sq.) *καταβραβεύει αὐτόν, ὡς φασιν οἱ παλαιοί*; but in the earlier Grk. writ. that have come down to us, it is found only in [pseudo-] Dem. adv. Mid. p. 544 end, where it is used of one who by bribing the judges causes another to be condemned.)\*

**καταγγελεύς**, -έως, ὁ, (*καταγγέλλω*, q. v.), *announcer* (Vulg. *annuntiator*), *proclaimer*: with gen. of the obj., Acts xvii. 18. (Eccles. writ.)\*

**κατ-αγγέλλω**; impf. *κατήγγελλον*; 1 aor. *κατήγγειλα*; Pass., pres. *καταγγέλλομαι*; 2 aor. *κατηγγέλην*; *to announce, declare, promulgate, make known*; *to proclaim publicly, publish*: *τὸν λόγον τοῦ θεοῦ*, Acts xiii. 5; xv. 36; pass. Acts xvii. 13; *ἔθῃ*, Acts xvi. 21; *τὸ εὐαγγέλιον*, 1 Co. ix. 14; *τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*, Acts iv. 2; *τὰς ἡμέρας ταύτας*, Acts iii. 24 G L T Tr WH; *θεόν* [al. *δ*], Acts xvii. 23; *Ἰησοῦν*, ib. 3; Christ, Phil. i. 16 (17), 18; Col. i. 28; *τινὶ τι*, Acts xiii. 38; xvi. 17; 1 Co. ii. 1; with the included idea of celebrating, commending, openly praising (Lat. *praedicare*): *τί*, Ro. i. 8 [A. V. *is spoken of*]; 1 Co. xi. 26. (Occasionally in Grk. writ. fr. Xen. an. 2, 5, 38 where it means *to denounce, report, betray*; twice in the O. T. viz. 2 Macc. viii. 36; ix. 17. [Cf. Westcott on 1 Jn. i. 5.]) [COMP.: *προ-καταγγέλλω*.]\*

**κατα-γελᾶω**, -ῶ: impf. 3 pers. plur. *κατεγέλων*; *to deride*, [A. V. *laugh to scorn*]: *τινός*, any one [cf. B. § 132, 15], Mt. ix. 24; Mk. v. 40; Lk. viii. 53. (From [Aeschyl. and] Hdt. down; Sept.)\*

**κατα-γινώσκω**; pf. pass. ptc. *κατεγνωσμένος*; *to find fault with, blame*: *κατεγνωσμένος ἦν*, he had incurred the censure of the Gentile Christians; Luther rightly, *es war Klage über ihn kommen* [i. e. *a charge had been laid against him*; but al. *he stood condemned*, see Meyer or Ellie. in loc.; cf. Bttm. § 134, 4, 8], Gal. ii. 11; *to accuse, condemn*: *τινός*, any one, 1 Jn. iii. 20 sq., with which cf. Sir. xiv. 2 *μακάριος, οὐ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ*. (In these and other signif. in Grk. writ. fr. [Aeschyl. and] Hdt. down; [see Ellicott u. s.])\*

**κατ-άγνυμι**: fut. *κατέαξω*; 1 aor. *κατέαξα* (impv. *κάαξον*, Deut. xxxiii. 11); Pass., 2 aor. *κατέαγην*, whence subjunc. 3 pers. plur. *καταεγῶσιν*; 1 aor. *κατέαχην* in Sept. Jer. xxxi. (xlvi.) 25; (on the syllabic augment of these forms cf. Bttm. Ausf. Spr. ii. p. 97 sq., cf. i. p. 323 sq.; Matthiae i. p. 520 sq.; W. § 12, 2; [Curtius, Das Verbum, i. p. 118; Veitch s. v.; Kuenen and Cobet, N. T., Praef. p. lxxix.]); fr. Hom. down; *to break*: *τί*, Mt. xii. 20; Jn. xxi. 31-33. [SYN. see Schmidt ch. 115, 5 and cf. *ρήγνυμι*.]\*

**κατα-γράφω**: impf. 3 pers. sing. *κατέγραφεν*; *to draw (forms or figures)*, *to delineate*: Jn. viii. 6 cod. D etc. which T Tr WH (txt.) would substitute for R G *ἔγραψεν*. (Pausan. 1, 28, 2. Differently in other Grk. writ.) [Perh. it may be taken in Jn. l. c. in a more general sense: *to mark* (cf. Pollux 9, 7, 104, etc.).]\*

**κατ-άγω**: 2 aor. *κατήγαγον*; 1 aor. pass. *κατήχθην*; Sept. for *ῥῖπῃ*, *to make to descend*; *to lead down, bring down*: *τινά*, Acts xxii. 30; Ro. x. 6; *τινά* foll. by *eis w. acc. of place*, Acts ix. 30; xxiii. [15 L T Tr WH], 20, 28; *τινά* foll. by *πρός w. acc. of pers.*, Acts xxiii. 15 [R G]; *τὸ πλοῖον ἐπὶ τὴν γῆν* *to bring the vessel (down from deep water) to the land*, Lk. v. 11; *κατάγεσθαι*, *to be brought (down) in a ship, to land, touch at*: foll. by *eis w. acc. of place*, Acts xxi. 3 [L T Tr WH *κατήλθομεν*]; xxvii. 3; xxviii. 12; often so in Grk. writ.\*

**κατ-αγωνίζομαι**: deponent mid.; 1 aor. *κατηγωνισά-*



μῦν; 1. to struggle against (Polyb. 2, 42, 3, etc.). 2. to overcome (cf. Germ. *niederkämpfen*): Heb. xi. 33. (Polyb., Joseph., Leian., Plut., Aelian.)\*

κατα-δέω, -ῶ: 1 aor. κατέδρα; fr. Hom. down; to bind up: τὰ τραύματα, Lk. x. 34. (Sir. xxvii. 21 acc. to the true reading τραύμα.)\*

κατά-δηλος, -ον, (δηλος), thoroughly clear, plain, evident: Heb. vii. 15. ([Soph.], Hdt., Xen., Plat., al.) [Cf. δηλος, fin.]\*

κατα-δικάζω; 1 aor. κατεδικασα; 1 aor. pass. κατεδικάσθην; 1 fut. pass. καταδικασθήσομαι; to give judgment against (one), to pronounce guilty; to condemn; in class. Grk. [where it differs fr. κρίνειν in giving prominence to the formal and official as distinguished from the inward and logical judging (cf. Schmidt, Syn. ch. 18, 6)] it is foll. by the gen. of the pers., in the N. T. by the acc. [B. § 132, 16]: Mt. xii. 7; Lk. vi. 37 [here Tr mrg. the simple verb]; Jas. v. 6; pass., Mt. xii. 37; [Lk. vi. 37<sup>b</sup> (not Tr mrg.)]. (Sept. Lam. iii. 35; Joseph. antt. 7, 11, 3.)\*

κατα-δίκη, -ης, ῆ; 1. *damnable sentence, condemnation*: Acts xxv. 15 L T Tr WH; ([Epicharm. in Ath. 2, 3 p. 36 d.], Polyb., Plut., Iren. 1, 16, 3). 2. *penalty*, esp. *a fine*; (Thuc., Dem., Leian.)\*

κατα-διώκω; 1 aor. κατεδίωξα; Sept. often for ἡῖ; to follow after, follow up, (esp. of enemies [Thuc. et al.]); in a good sense, of those in search of any one: τινά, Mk. i. 36. (τὸ ἐλεός σου καταδιώκεται με, Ps. xxii. (xxiii.) 6; οὐ κατεδίωξαν μεθ' ἡμῶν, 1 S. xxx. 22; ὅπισω τινός, to follow after one in order to gain his favor, Sir. xxvii. 17.)\*

κατα-δουλόω, -ῶ; fut. καταδουλώσω; 1 aor. mid. κατεδουλώσασθην; (κατά under [see κατά, III. 3]); [fr. Hdt. down]; to bring into bondage, enslave: τινά, Gal. ii. 4 L T Tr WH; 2 Co. xi. 20 [cf. W. 255 sq. (240)]; mid. to enslave to one's self, bring into bondage to one's self: Gal. ii. 4 R G.\*

κατα-δυναστεύω; pres. pass. ptep. καταδυναστευόμενος; Sept. for ἡῖ, ῖ, etc.; with gen. of pers. [W. 206 (193); B. 169 (147)], to exercise harsh control over one, to use one's power against one: Jas. ii. 6 [not Tdf. (see below)] (Diod. 13, 73); τινά, to oppress one (Xen. conv. 5, 8; often in Sept.): Jas. ii. 6 Tdf.; pass. Acts x. 38.\*

κατά-θεμα, -τος, τό, i. q. κατανάθεμα (q. v.), of which it seems to be a vulgar corruption by syncope [cf. Κουμανοῦδες, Συναγωγὴ λέξεων ἀθησαύρ. κτλ. s. v. κατὰς]; a curse; by meton. worthy of execration, an accursed thing: Rev. xxii. 3 [Rec. κατανάθεμα; cf. Just. M. quaest. et resp. 121 fin.]. Not found in prof. auth.\*

κατα-θεματίζω; (κατάθεμα, q. v.); to call down direst evils on, to curse vehemently: Mt. xxvi. 74 (Rec. καταναθεματίζω). (Iren. adv. haer. 1, 13, 4 and 16, 3.)\*

κατα-αισχύνω; Pass., impf. κατασχυνόμεν; 1 aor. κατασχύνην; fut. κατασχυνθήσομαι; Sept. chiefly for שָׁחַח and שָׁחַח; as in Grk. writ. fr. Hom. down; 1. to dishonor, disgrace: τὴν κεφαλὴν, 1 Co. xi. 4 sq. (σποδῶ τὴν κεφαλὴν, Joseph. antt. 20, 4, 2). 2. to put to shame, make ashamed: τινά, 1 Co. i. 27; xi. 22; pass. to be ashamed, blush with shame: Lk. xiii. 17; 2 Co. vii. 14; ix. 4; 1 Pet.

iii. 16; by a Hebr. usage one is said to be put to shame who suffers a repulse, or whom some hope has deceived; hence ἐλπίς οὐ κατασχύνει, does not disappoint: Ro. v. 5 (cf. Ps. xxi. (xxii.) 6; xxiv. (xxv.) 2 sq.; cxviii. (cxix.) 116); pass., Ro. ix. 33; x. 11; 1 Pet. ii. 6, (Is. xxviii. 16; Sir. ii. 10).\*

κατα-καίω; impf. 3 pers. plur. κατέκαιον; fut. κατακάσω; 1 aor. inf. κατακαῖσαι; Pass., pres. κατακαίομαι; 2 aor. κατεκάην; 2 fut. κατακαήσομαι [cf. Tdf. Proleg. p. 123; WH App. p. 170<sup>a</sup>]; 1 fut. κατακαυθήσομαι (Kühner i. 841; [Veitch s. v. καίω; B. 60 (53); W. 87 (83)]); Sept. chiefly for ἡῖ; fr. Hom. down; to burn up [see κατά, III. 4], consume by fire: τί, Mt. xiii. 30; Acts xix. 19; pass., 1 Co. iii. 15; Heb. xiii. 11; 2 Pet. iii. 10 [Tr WH εὔρεθήσεται, see εὔρισκω, 1 a. fin.]; Rev. viii. 7; with πυρὶ added, Mt. iii. 12; xiii. 40 R L T WH, but G Tr καίω; Lk. iii. 17, (Ex. xxix. 14; xxxii. 20 Alex., etc.; see καίω); ἐν πυρὶ (often so in Sept.), Rev. xvii. 16; xviii. 8. (καίω and κατακαίω are distinguished in Ex. iii. 2.)\*

κατα-καλύπτω; Sept. for כָּפַר; fr. Hom. down; to cover up [see κατά, III. 3]; Mid. pres. κατακαλύπτομαι, to veil or cover one's self: 1 Co. xi. 6; τὴν κεφαλὴν, one's head, ib. 7.\*

κατα-καυχάομαι, -ῶμαι, 2 pers. sing. κατακαυχᾶσαι (contr. fr. κατακαυχάσαι) for the Attic κατακαυχᾶ (Ro. xi. 18; cf. W. § 13, 2 b.; [B. 42 (37); Soph. Lex., Introd. p. 40 sq.; Tdf. Proleg. p. 123 sq.]; Lob. ad Phryn. p. 360), impv. 2 pers. sing. κατακαυχῶ (Ro. xi. 18); (κατά against [cf. κατά, III. 7]); prop. to glory against, to exult over, to boast one's self to the injury of (a person or a thing): τινός, Ro. xi. 18; Tdf. in Jas. iii. 14; κατά τινος, ibid. R G L Tr WH [B. 185 (160); W. § 30, 9 b. (cf. 432 (402))]; ἡλεός (i. q. ὁ ἐλεῶν) κατακαυχᾶται κρίσεως, mercy boasts itself superior to judgment, i. e. full of glad confidence has no fear of judgment, Jas. ii. 13. (Zech. x. 12; Jer. xxvii. (l.) 10, 38; not found in prof. auth.)\*

κατά-κειμαι; impf. 3 pers. sing. κατέκειτο; (κείμει, to lie [see κατά, III. 1]); to have lain down i. e. to lie prostrate; a. of the sick [cf. colloq. 'down sick'] (Hdt. 7, 229; Leian. Icarom. 31; [Plut. vit. Cic. 43, 3]); Mk. i. 30; Jn. v. 6; Acts xxviii. 8; foll. by ἐπὶ w. dat. of the couch or pallet, Mk. ii. 4 R G L mrg.; [Acts ix. 33 R G]; Lk. v. 25 R L; ἐπὶ τινος, Acts ix. 33 [L T Tr WH]; ἐπὶ τι, Lk. v. 25 T Tr WH [B. § 147, 24 note; W. 408 (381) note]; ἐν w. dat. of place, Jn. v. 3. b. of those at meals, to recline (Athen. 1, 42 p. 23 c.; Xen. an. 6, 1, 4; conv. 1, 14; Plat. conv. p. 177 d.; rep. ii. p. 372 d., etc.; Diog. Laërt. 7, 1, 19; see ἀνάκειμαι); absol., Mk. xiv. 3; Lk. v. 29; foll. by ἐν w. dat. of place, Mk. ii. 15; 1 Co. viii. 10; Lk. vii. 37 L T Tr WH.\*

κατα-κλάω, -ῶ; 1 aor. κατέκλασα; fr. Hom. down; to break in pieces (cf. Germ. zerbrechen [see κατά, III. 4]); τοὺς ἄρτους, Mk. vi. 41; Lk. ix. 16.\*

κατα-κλείω; 1 aor. κατέκλεισα; fr. [Hdt.], Thuc. and Xen. down; to shut up, confine: τινά ἐν τῇ φυλακῇ, Lk. iii. 20; ἐν (which Rec. om.) φυλακαῖς, Acts xxvi. 10 (Jer. xxxix. (xxxii.) 3).\*

κατα-κληροδοτέω, -ῶ (see κατά, III. 6): 1 aor. κατεκληρο-



**δότῃσα**; *to distribute by lot; to distribute as an inheritance*: **τινί τι**, Acts xiii. 19 Rec.; see the foll. word. (Deut. i. 38; xxi. 16; Josh. xix. 51 Ald., Compl.; 1 Macc. iii. 36, —in all with the var. κατακληρονομείν. Not found in prof. auth.)\*

**κατα-κληρονομέω**, -ῶ [see κατά, III. 6]: 1 aor. **κατεκληρονόμησα**; *to distribute by lot, to distribute as an inheritance*: **τινί τι**, Acts xiii. 19 G L T Tr WH. (Num. xxxiv. 18; Deut. iii. 28; Josh. xiv. 1; Judg. xi. 24 Alex.; 1 S. ii. 8; 1 Esr. viii. 32. Also often intrans. *to receive, obtain, acquire as an inheritance*; as, Deut. i. 8 var., 38; ii. 21. Not found in prof. auth.)\*

**κατα-κλίνω**: 1 aor. **κατέκλινα**; 1 aor. pass. **κατεκλήθην**; fr. Hom. down; in the N. T. in ref. to eating, *to make to recline*: **τινά**, Lk. ix. 14, [also 15 T Tr WH], (ἐπὶ τὸ δεῖπνον, Xen. Cyr. 2, 3, 21); mid., with 1 aor. pass., *to recline (at table)*: Lk. vii. 36 L T Tr WH; xxiv. 30; **εἰς τὴν πρωτοκλισίαν**, Lk. xiv. 8, (εἰς τὸ ἐσθίειν, Judith xii. 15; εἰς τὸ δεῖπνον, Joseph. antt. 6, 8, 1 [var.]).\*

**κατα-κλύω**: 1 aor. pass. ptep. **κατακλυσθεῖς**; fr. [Pind., Hdt.], Aeschyl. down; *to overwhelm with water, to submerge, deluge*, [cf. κατά, III. 4]: 2 Pet. iii. 6. (Sept. several times for ἡρῶν).\*

**κατα-κλυσμός**, -οῦ, ὁ, (κατακλύω), *inundation, deluge*: of Noah's deluge, Mt. xxiv. 38 sq.; Lk. xvii. 27; 2 Pet. ii. 5. (Sept. for ἡρῶν; Plato, Diod., Philo, Joseph., Plut.)\*

**κατ-ακολουθεῖω**, -ῶ; 1 aor. ptep. **κατακολουθήσας**; *to follow after* [see κατά, III. 5]: Lk. xxiii. 55; **τινί**, Acts xvi. 17. [Sept., Polyb., Plut., Joseph., al.]\*

**κατα-κόπτω**; 1. *to cut up, cut to pieces*, [see κατά, III. 4]; *to slay*: Is. xxvii. 9; 2 Chr. xxxiv. 7, etc.; Hdt. et sqq. 2. *to beat, bruise*: **ἐάντων λίθοις**, Mk. v. 5; [al. retain here the primary meaning, *to cut, gash, mangle*].\*

**κατα-κρηννύω**: 1 aor. inf. **κατακρηννύσαι**; *to cast down a precipice, to throw down headlong*: Lk. iv. 29. (2 Chr. xxv. 12; 2 Macc. xiv. 43; 4 Macc. iv. 25; Xen. Cyr. 1, 4, 7; 8, 3, 41; Dem. 446, 11; Diod. 4, 31; [Philo de agric. Noë § 15]; Joseph. antt. 6, 6, 2; 9, 9, 1.)\*

**κατά-κριμα**, -τος, τό, (κατακρίνω), *damnable sentence, condemnation*: Ro. v. 16 (on which see κρίμα, 2), ib. 18; viii. 1. (κατακριμάτων ἀφέσεις, Dion. Hal. 6, 61.)\*

**κατα-κρίνω**; fut. **κατακρινῶ**; 1 aor. **κατέκρινα**; Pass., pf. **κατακέκριμαι**; 1 aor. **κατεκρίθην**; 1 fut. **κατακριθήσομαι**; *to give judgment against (one [see κατά, III. 7]), to judge worthy of punishment, to condemn*; a. prop.: Ro. viii. 34; **τινά**, Jn. viii. 10 sq.; Ro. ii. 1, where it is distinguishing. fr. **κρίνειν**, as in 1 Co. xi. 32; pass., Mt. xxvii. 3; Ro. xiv. 23; **τινά θανάτῳ**, to adjudge one to death, condemn to death, Mt. xx. 18 [Tdf. *εἰς θάνατον*]; Mk. x. 33, (*κεκριμμένοι θανάτῳ*, to eternal death, Barn. ep. 10, 5); **τῇ καταστροφῇ**, 2 Pet. ii. 6 [WH om. Tr mrg. br. *καταστροφῇ*], (the Greeks say *κατακρ. τινά θανάτου* or *θανάτου*; cf. W. 210 (197 sq.); B. § 132, 16; Grimm on Sap. ii. 20); w. the acc. and inf., **τινά ἔνοχον εἶναι θανάτου**, Mk. xiv. 64; simply, of God condemning one to eternal misery: pass., Mk. xvi. 16; 1 Co. xi. 32; Jas. v. 9 Rec. b. improp. i. e. *by one's good example to render another's*

wickedness the more evident and censurable: Mt. xii. 41 sq.; Lk. xi. 31 sq.; Heb. xi. 7. In a peculiar use of the word, occasioned by the employment of the term **κατάκριμα** (in vs. 1), Paul says, Ro. viii. 3, **ὁ θεὸς κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί**, i. e. through his Son, who partook of human nature but was without sin, God deprived sin (which is the ground of the **κατάκριμα**) of its power in human nature (looked at in the general), broke its deadly sway, (just as the condemnation and punishment of wicked men puts an end to their power to injure or do harm). [(From Pind. and Hdt. down.)]\*

**κατά-κρισις**, -εως, ἡ, (κατακρίνω), *condemnation*: 2 Co. iii. 9 (see διακονία, 2 a.); **πρὸς κατάκρισιν**, in order to condemn, 2 Co. vii. 3. (Not found in prof. auth.)\*

**κατα-κυριεύω**; 1 aor. ptep. **κατακυριεύσας**; (κατά [q. v. III. 3] under); a. *to bring under one's power, to subject to one's self, to subdue, master*: **τινός**, Acts xix. 16 (Diod. 14, 64; for ὡς Gen. i. 28; Sir. xvii. 4). b. *to hold in subjection, to be master of, exercise lordship over*: **τινός**, Mt. xx. 25; Mk. x. 42; 1 Pet. v. 3; (of the benign government of God, Jer. iii. 14).\*

**κατα-λαλέω**, -ῶ; *to speak against one, to criminate, traduce*: **τινός** (in class. Grk. mostly w. the acc.; in the Sept. chiefly foll. by **κατά τινος**), Jas. iv. 11; 1 Pet. ii. 12; iii. 16 [here T Tr mrg. WH **ἐν ᾧ καταλαλεῖσθε**, wherein ye are spoken against].\*

**κατα-λαλιά**, -ᾱς, ἡ, (κατάλαλος, q. v.), *defamation, evil-speaking*: 2 Co. xii. 20; 1 Pet. ii. 1, [on the plur. cf. W. 176 (166); B. 77 (67)]. (Sap. i. 11; Clem. Rom. 1 Cor. 30, 1; 35, 5, and eccl. writ.; not found in class. Grk.)\*

**κατά-λαλος**, -ου, ὁ, *a defamer, evil speaker*, [A. V. *backbiters*]: Ro. i. 30. (Found nowhere else [Herm. sim. 6, 5, 5; also as adj. 8, 7, 2; 9, 26, 7].)\*

**κατα-λαμβάνω**: 2 aor. **κατέλαβον**; pf. inf. **κατειληφέναι**; Pass., pf. 3 pers. sing. **κατειληπται** (Jn. viii. 4 as given in L T Tr WH txt.), pf. ptep. **κατειλημμένος**; 1 aor. **κατειλήφθην** (Jn. viii. 4 R<sup>ab</sup> bes<sup>els</sup> G) [on the augm. cf. W. § 12, 6], and **κατελήφθην** (Phil. iii. 12 R G), and **κατελήμφθην** (ibid. L T Tr WH; on the μ see s. v. M, μ); Mid., pres. **καταλαμβάνομαι**; 2 aor. **κατελάβόμην**; cf. Kühner i. p. 856; [Veitch, s. v. *λαμβάνω*]; Sept. for **ἔλαβον**, **ἔλαβον**, also for **ἔλαβον**, etc.; [fr. Hom. down]; *to lay hold of*; i. e. 1. *to lay hold of so as to make one's own, to obtain, attain to*: w. the acc. of the thing; the prize of victory, 1 Co. ix. 24; Phil. iii. 12 sq.; **τὴν δικαιοσύνην**, Ro. ix. 30; i. q. *to make one's own, to take into one's self, appropriate*: **ἡ σκοτία αὐτὸ** (i. e. τὸ φῶς) **οὐ κατέλαβεν**, Jn. i. 5. 2. *to seize upon, take possession of*, (Lat. *occupare*); a. of evils overtaking one (so in Grk. writ. fr. Hom. down): **τινά, σκοτία**, Jn. xii. 35; [so physically, Jn. vi. 17 Tdf.]; of the last day overtaking the wicked with destruction, 1 Th. v. 4; of a demon about to torment one, Mk. ix. 18. b. in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it, Phil. iii. 12. 3. *to detect, catch*: **τινά ἐν τινι**, in pass. Jn. viii. 3 [WH **ἐπὶ τ.**]; with a ptep. indicating the crime, ib. 4. 4. *to lay hold of with the mind*;



to understand, perceive, learn, comprehend, (Plat. Phaedr. p. 250 d.; Axioch. p. 370 a.; Polyb. 8, 4, 6; Philo, vita contempl. § 10; Dion. Hal. antt. 5, 46); Mid. (Dion. Hal. antt. 2, 66; [cf. W. 253 (238)]), foll. by ὅτι, Acts iv. 13; x. 34; foll. by the acc. w. inf., Acts xxv. 25; foll. by indir. disc., Eph. iii. 18.\*

κατα-λέγω: pres. pass. impv. καταλεγέσθω; 1. prop. to lay down; mid. to lie down (Hom.). 2. to narrate at length, recount, set forth, [fr. Hom. on]. 3. to set down in a list or register, to enroll, (esp. soldiers; see Passow s. v. 5; [L. and S. s. v. Π. 2 (yet the latter connect this use with the signif. to choose)]): of those widows who held a prominent place in the church and exercised a certain superintendence over the rest of the women, and had charge of the widows and orphans supported at public expense, 1 Tim. v. 9 [W. 590 (549)]; cf. De Wette [or Ellicott] ad loc.\*

κατά-λειμμα, -τος, τό, (καταλείπω), a remnant, remains: Ro. ix. 27 R G, where it is equiv. to a few, a small part; see ὑπόλειμμα. (Sept., Galen.)\*

κατα-λείπω; fut. καταλείψω; 1 aor. κατέλειψα (in later auth.; cf. Lob. ad Phryn. p. 713 sqq.; [Veitch s. v. λείπω; WH. App. p. 169 sq.]); 2 aor. κατέλειπον; Pass., pres. καταλείπομαι; pf. pter. καταλελειμμένος [WH -λιμμένος, see (their App. p. 154<sup>b</sup>, and) s. v. I, ε]; 1 aor. κατέλειφθην; (see κατά, III. 5); Sept. for ῥῆγῃ, ῥῆψῃ, ῥῆγ; [fr. Hom. down]; to leave behind; with acc. of place or pers.; a. i. q. to depart from, leave, a pers. or thing: Mt. iv. 13; xvi. 4; xxi. 17; Heb. xi. 27; metaph. εἰδείαν ὁδόν, to forsake true religion, 2 Pet. ii. 15. pass. to be left: Jn. viii. 9; i. q. to remain, foll. by ἐν with dat. of place, 1 Th. iii. 1. b. i. q. to bid (one) to remain: τινά in a place, Acts xviii. 19; Tit. i. 5 [R G; al. ἀπολείπω]. c. to forsake, leave to one's self a pers. or thing, by ceasing to care for it, to abandon, leave in the lurch: τὸν πατέρα κ. τὴν μητέρα, Mt. xix. 5; Mk. x. 7; Eph. v. 31, fr. Gen. ii. 24; pass. to be abandoned, forsaken: εἰς ἄδου [or ἄδην (q. v. 2)], Acts ii. 31 Rec. (see ἐγκαταλείπω, 1); w. acc. of the thing, Mk. ix. 52; Lk. [v. 28]; xv. 4; τὸν λόγον, to neglect the office of instruction, Acts vi. 2. d. to cause to be left over, to reserve, to leave remaining: ἐμὰντῷ, Ro. xi. 4 (1 K. xix. 18); καταλείπεται, there still remains, ἐπαγγελία, a promise (to be made good by the event), Heb. iv. 1 (μάχη, Xen. Cyr. 2, 3, 11; σωτηρίας ἐλπίς, Joseph. b. j. 4, 5, 4); τινά with inf. (to leave any business to be done by one alone), Lk. x. 40. e. like our leave behind, it is used of one who on being called away cannot take another with him: Acts xxiv. 27; xxv. 14; spec. of the dying (to leave behind), Mk. xii. 19, [21 L mrg. T Tr WH]; Lk. xx. 31, (Deut. xxviii. 54; Prov. xx. 7; and often in Grk. writ. fr. Hom. Il. 24, 726; Od. 21, 33 on). f. like our leave i. q. leave alone, disregard: of those who sail past a place without stopping, Acts xxi. 3. [COMP.: ἐγκαταλείπω.]\*

κατα-λιθάζω: fut. καταλιθάσω; (see κατά, III. 3 [cf. W. 102 (97)]); to overwhelm with stones, to stone: Lk. xx. 6. (Eccles. writ.)\*

κατα-λλαγή, -ῆς, ἡ, (καταλλάσσω, q. v.); 1. ex-

change; of the business of money-changers, exchanging equiv. values [(Aristot., al.)]. Hence 2. adjustment of a difference, reconciliation, restoration to favor, [fr. Aeschyl. on]; in the N. T., of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ: 2 Co. v. 18 sq.; w. the gen. of the one received into favor, τοῦ κόσμου (opp. to ἀποβολή), Ro. xi. 15; καταλλαγὴν ἐλάβομεν, we received the blessing of the recovered favor of God, Ro. v. 11; w. the gen. of him whose favor is recovered, 2 Macc. v. 20. [Cf. Trench § lxxvii.]\*

κατα-λλάσσω; 1 aor. pter. καταλλάξας; 2 aor. pass. καταλλάγην; prop. to change, exchange, as coins for others of equal value; hence to reconcile (those who are at variance): τινάς, as τοὺς Θηβαίους καὶ τοὺς Πλαταιάς, Hdt. 6, 108; κατήλλαξάν σφέας οἱ Πάριοι, 5, 29; Aristot. oecon. 2, 15, 9 [p. 1348<sup>b</sup>, 9] κατήλλαξεν αὐτοὺς πρὸς ἀλλήλους; pass. τινί, to return into favor with, be reconciled to, one, Eur. Iph. Aul. 1157; Plat. rep. 8 p. 566 e.; πρὸς ἀλλήλους, Thuc. 4, 59; but the Pass. is used also where only one ceases to be angry with another and receives him into favor; thus καταλλαγείς, received by Cyrus into favor, Xen. an. 1, 6, 1; καταλλάττεται πρὸς αὐτήν, regained her favor, Joseph. antt. 5, 2, 8; and, on the other hand, God is said καταλλαγῆναι τινί, with whom he ceases to be offended, to whom he grants his favor anew, whose sins he pardons, 2 Macc. i. 5; vii. 33; viii. 29; Joseph. antt. 6, 7, 4 cf. 7, 8, 4, (so ἐπικαταλλάττεσθαι τινί, Clem. Rom. 1 Cor. 48, 1). In the N. T. God is said καταλλάσσειν ἐαυτῷ τινά, to receive one into his favor, [A. V. reconcile one to himself], 2 Co. v. 18 sq. (where in the added pteps. two arguments are adduced which prove that God has done this: first, that he does not impute to men their trespasses; second, that he has deposited the doctrine of reconciliation in the souls of the preachers of the gospel); καταλλαγῆναι τῷ θεῷ, to be restored to the favor of God, to recover God's favor, Ro. v. 10 [but see ἐχθρός, 2]; καταλλάγητε τῷ θεῷ, allow yourselves to be reconciled to God; do not oppose your return into his favor, but lay hold of that favor now offered you, 2 Co. v. 20. of a woman: καταλλαγίτω τῷ ἀνδρί, let her return into harmony with [A. V. be reconciled to] her husband, 1 Co. vii. 11. Cf. Fritzsche on Rom. vol. i. p. 276 sqq. [who shows (in opp. to Tittmann, N. T. Syn. i. 102, et al.) that καταλλάσσω and διαλλάσσω are used promiscuously; the prepp. merely intensify (in slightly different modes) the meaning of the simple verb, and there is no evidence that one compound is stronger than the other; διαλλ. and its derivatives are more common in Attic, καταλλ. and its derivatives in later writers. COMP.: ἀποκαταλλάσσω.]\*

κατά-λοιπος, -ον, (λοιπός), left remaining: [οἱ κατάλοιποι τ. ἀνθρώπων A. V. the residue of men], Acts xv. 17. (Plat., Aristot., Polyb.; Sept.)\*

κατά-λυμα, -τος, τό, (fr. καταλύω, c; q. v.), an inn, lodging-place: Lk. ii. 7 (for ἱστῖον, Ex. iv. 24); an eating-room, dining-room, [A. V. guest-chamber]: Mk. xiv. 14; Lk. xxii. 11; in the same sense for ἡστῖον, 1 S. ix. 22. (Polyb. 2,



36, 1 [plur.]; 32, 19, 2; Diod. 14, 93, 5; [al.; cf. W. 25, 93 (89)].\*

**κατα-λύω**; fut. καταλύσω; 1 aor. κατέλυσα; 1 aor. pass. κατελύθην; 1 fut. pass. 3 pers. sing. καταλυθήσεται; to dissolve, disunite, [see κατά, III. 4]; a. (what has been joined together) i. q. to destroy, demolish: λίθους [A. V. throw down], Mt. xxiv. 2; Mk. xiii. 2; Lk. xxi. 6; τὸν ναόν, Mt. xxvi. 61; xxvii. 40; Mk. xiv. 58; xv. 29; Acts vi. 14; οἰκίαν, 2 Co. v. 1; univ. opp. to οἰκοδομεῖν, Gal. ii. 18 (2 Esdr. v. 12; Hom. II. 9, 24 sq.; 2, 117; τεύχη, Eur. Tro. 819; γέφυραν, Hdtian. 8, 4, 4 [2 ed. Bekk.]). b. metaph. to overthrow i. e. render vain, deprive of success, bring to naught: τὴν βουλὴν ἣ τὸ ἔργον, Acts v. 38 (τὰς ἀπειλὰς, 4 Macc. iv. 16); τινά, to render fruitless one's desires, endeavors, etc. ibid. 39 G L T Tr WH (Plat. legg. 4 p. 714 c.); to subvert, overthrow: τὸ ἔργον τοῦ θεοῦ (see ἀγαθός, 2), Ro. xiv. 20. As in class. Grk. fr. Hdt. down, of institutions, forms of government, laws, etc., to deprive of force, annul, abrogate, discard: τὸν νόμον, Mt. v. 17 (2 Macc. ii. 22; Xen. mem. 4, 4, 14; Isocr. paneg. § 55; Philost. v. Apoll. 4, 40). c. of travellers, to halt on a journey, to put up, lodge, (the fig. expression originating in the circumstance that, to put up for the night, the straps and packs of the beasts of burden are unbound and taken off; or, perh. more correctly, fr. the fact that the traveller's garments, tied up when he is on the journey, are unloosed at its end; cf. ἀναλύω, 2): Lk. ix. 12; xix. 7; so in Grk. writ. fr. Thuc., Xen., Plat. down; Sept. for יָלַח, Gen. xix. 2; xxiv. 23, 25, etc.; Sir. xiv. 25, 27; xxxvi. 31; [cf. B. 145 (127)].\*

**κατα-μανθάνω**: 2 aor. κατέμαθον; met with fr. Hdt. down; esp. freq. in Xen. and Plat.; to learn thoroughly [see κατά, III. 1], examine carefully; to consider well: τί foll. by πῶς, Mt. vi. 28. (Gen. xxiv. 21; Job xxxv. 5, etc.; παρθένον, Sir. ix. 5; κάλλος ἀλλότριον, ibid. 8.)\*

**κατα-μαρτυρέω**, -ῶ; to bear witness against: τί τινος, testify a thing against one [B. 165 (144), cf. 178 (154)], Mt. xxvi. 62; xxvii. 13; Mk. xiv. 60, and R G in xv. 4. (1 K. xx. (xxi.) 10, 13; Job xv. 6; among Grk. writ. esp. by the Attic orators.)\*

**κατα-μένω**; to remain permanently, to abide: Acts i. 13. (Num. xxii. 8; Judith xvi. 20; Arstph., Xen., Philo de gigant. § 5.)\*

**καταμόνας**, and (as it is now usually written [so L T Tr WH]) separately, κατὰ μόνας (sc. χώρας), apart, alone: Mk. iv. 10; Lk. ix. 18. (Thuc. 1, 32. 37; Xen. mem. 3, 7, 4; Joseph. antt. 18, 3, 4; Sept. for דָּבָר and דָּבָר, Ps. iv. 9; Jer. xv. 17, etc.)\*

**κατ-ανά-θεμα**, -τος, τό, once in Rev. xxii. 3 Rec.; see ἀνάθεμα and κατάθεμα. Not found in prof. auth.\*

**κατ-ανα-θεματίζω**; (κατανάθεμα, q. v.); i. q. καταθεματίζω (q. v.): Mt. xxvi. 74 Rec. (Just. M. dial. c. Tr. c. 47, and other eccl. writ.)\*

**κατ-αν-αλίσκω**; (see ἀνολίσκω, and κατά, III. 4); to consume: of fire, Heb. xii. 29 after Deut. iv. 24; ix. 3. (In Grk. writ. fr. Xen. and Plat. down; Sept. several times for לָקַח.)\*

**κατα-ναρκάω**, -ῶ; fut. καταναρκήσω; 1 aor. κατενάρκησα;

(ναρκάω to become numb, torpid; in Sept. trans. to affect with numbness, make torpid, Gen. xxxii. 25, 32; Job xxxiii. 19; fr. νάρκη torpor); prop. to cause to grow numb or torpid; intrans. to be torpid, inactive, to the detriment of one; to weigh heavily upon, be burdensome to: τινός (gen. of pers.), 2 Co. xi. 9 (8); xii. 13 sq. (Hesych. κατενάρκησα· κατεβάρησα [al. ἐβάρυνα]); Jerome, ad Algas. 10 [(iv. 204 ed. Benedict.)], discovers a Cilicium in this use of the word [cf. W. 27]. Among prof. auth. used by Hippocr. alone, and in a pass. sense, to be quite numb or stiff.\*

**κατα-νεύω**: 1 aor. κατένευσα; fr. Hom. down; to nod to, make a sign to: τινί, foll. by τοῦ w. aor. inf., to indicate to another by a nod or sign what one wishes him to do [A. V. beckoned to . . . that they should come, etc.], Lk. v. 7.\*

**κατα-νοέω**, -ῶ; impf. κατενόουν; 1 aor. κατενόησα; fr. Hdt. down; Sept. here and there for נִבְיָה, שָׂפָה, נֶאֱמָר; 1. to perceive, remark, observe, understand: τί, Mt. vii. 3; Lk. vi. 41; xx. 23; Acts xxvii. 39. 2. to consider attentively, fix one's eyes or mind upon: τί, Lk. xii. 24, 27; Acts xi. 6; Ro. iv. 19; w. the acc. of the thing omitted, as being understood fr. the context, Acts vii. 31 sq.; τινά, Heb. iii. 1; x. 24; Jas. i. 23 sq.\*

**κατ-αντάω**, -ῶ; 1 aor. κατήντησα; pf. κατήντηκα (1 Co. x. 11 L T Tr WH); to come to, arrive at; a. prop.: foll. by εἰς w. acc. of place, Acts xvi. 1; xviii. 19, 24; xxi. 7; xxv. 13; xxvii. 12; xxviii. 13, (2 Macc. iv. 44); ἀντικρύ τινος, to a place over against, opposite another, Acts xx. 15; εἰς τινα τὰ τέλη τῶν αἰώνων κατήντηκεν, i. e. whose lifetime occurs at the ends of the ages, 1 Co. x. 11. b. metaph. εἰς τι, like the Lat. ad aliquid pervenio, i. e. to attain to a thing: Acts xxvi. 7; Eph. iv. 13; Phil. iii. 11; καταντᾷ τι εἰς τινα, to one, that he may become partaker of it, 1 Co. xiv. 36. (Polyb., Diod.; eccl. writ.)\*

**κατά-νυξις**, -εως, ἡ, (κατανύσσω, q. v.); 1. a pricking, piercing, (Vulg. compunctio). 2. severe sorrow, extreme grief. 3. insensibility or torpor of mind, such as extreme grief easily produces; hence πνεῦμα κατανύξεως, a spirit of stupor, which renders their souls torpid, i. e. so insensible that they are not affected at all by the offer made them of salvation through the Messiah, Ro. xi. 8 fr. Is. xxix. 10 Sept. (where the Hebr. רִיחַ תְּרִדָּה, a spirit of deep sleep, is somewhat loosely so rendered; οἶνος κατανύξεως for לֶחֱמַיִם, wine which produces dizziness, reeling, Germ. Taumelwein, Ps. lix. (lx.) 5). Not found in prof. auth. Cf. Fritzsche's full discussion of the word in his Com. on Rom. vol. ii. p. 558 sqq.; [cf. W. 94 (90); Bp. Lghtf. 'Fresh Revision' etc. p. 139 note].\*

**κατα-νύσσω**: 2 aor. pass. κατενύγην [B. 63 (55)]; to prick, pierce; metaph. to pain the mind sharply, agitate it vehemently: used esp. of the emotion of sorrow; κατενύγησαν τῇ καρδίᾳ (τὴν καρδίαν L T Tr WH), they were smitten in heart with poignant sorrow [A. V. lit. pricked], Acts ii. 37 (κατανευγμένον τῇ καρδίᾳ, Ps. cviii. (cix.) 16; add, Gen. xxxiv. 7; Sir. xii. 12; xiv. 1, etc.; of lust, Sus.



10; of violent pity, Joann. Malal. chronogr. 1, 18, ed. Bonn. p. 460). Cf. Fritzsche on Rom. ii. p. 558 sqq.\*

**κατ-αξιόω**, -ω: 1 aor. pass. *κατηξιόθην*; to account worthy, judge worthy: *τινά τινος*, one of a thing, 2 Th. i. 5 (Polyb. 1, 23, 3, etc.; Diod. 2, 60; Joseph. antt. 15, 3, 8); foll. by an inf., Lk. xx. 35; xxi. 36 [T Tr txt. WH *κατισχύσῃ*]; Acts v. 41, (Dem. 1383, 11 [cf. Plat. Tim. 30 c.]).\*

**κατα-πατέω**, -ω; fut. *καταπατήσω* (Mt. vii. 6 L T Tr WH); 1 aor. *κατεπάτησα*; Pass., pres. *καταπατοῦμαι*; 1 aor. *κατεπατήθην*; to tread down [see *κατά*, III. 1], *trample under foot*: *τί* and *τινά*, Mt. v. 13; vii. 6; Lk. viii. 5; xii. 1, (Hdt. et sqq.; Sept.); metaph., like the Lat. *conculco*, to trample on i. q. to treat with rudeness and insult, 2 Macc. viii. 2, etc.; cf. Grimm on 1 Macc. p. 61 [where its use to denote desecration is illustrated]; to spurn, treat with insulting neglect: *τὸν υἱὸν τοῦ θεοῦ*, Heb. x. 29; ὄρκια, Hom. Il. 4, 157; *τοὺς νόμους*, Plat. legg. 4, 714 a.; *τὰ γράμματα*, Gorg. p. 484 a.; *τοὺς λόγους*, Epict. 1, 8, 10; *τὰ ῥήματά μου*, Job vi. 8 Aq.\*

**κατά-πανσις**, -εως, ἡ, (*καταπαύω*, q. v.); 1. actively, a putting to rest: *τῶν πνευμάτων*, a calming of the winds, Theophr. de ventis 18; *τυράννων*, removal from office, Hdt. 5, 38.

2. In the Grk. Scriptures (Sept. several times for *קָנַח*) intrans. a resting, rest: *ἡμέρα τῆς καταπ.* the day of rest, the sabbath, 2 Macc. xv. 1; *τόπος τῆς καταπ. μου*, where I may rest, Acts vii. 49. Metaph. ἡ *κατάπ. τοῦ θεοῦ*, the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended: Heb. iii. 11, 18; iv. 1, 3, 5, 10 sq., (after Ps. xciv. (xcv.) 11, where the expression denotes the fixed and tranquil abode promised to the Israelites in the land of Palestine).\*

**κατα-παύω**: 1 aor. *κατέπαυσα*; (*κατά*, like the Germ. *nieder*, down); 1. trans. (Sept. for *קָנַח*, *נִשְׁכַּח*) to make quiet, to cause to be at rest, to grant rest; i. e. a. to lead to a quiet abode: *τινά*, Heb. iv. 8 (Ex. xxxiii. 14; Deut. iii. 20; v. 33; xii. 10; Josh. i. 13, 15; 2 Chr. xiv. 7; xxxii. 22; Sir. xxiv. 11). b. to still, restrain, to cause (one striving to do something) to desist: foll. by *τοῦ μή* and an inf., Acts xiv. 18 [cf. B. § 140, 16 β.; W. 325 (305)]. 2. intrans. to rest, take rest (Hebr. *קָנַח*, *נִשְׁכַּח*): *ἀπό τινος*, Heb. iv. 4, 10, (Gen. ii. 2). In the same and other senses in Grk. writ. fr. Hom. down.\*

**κατα-πέτασμα**, -τος, τό, (*καταπετάννυμι* to spread out over, to cover), an Alex. Grk. word for *παραπετάσμα*, which the other Greeks use fr. Hdt. down; a veil spread out, a curtain, — the name given in the Grk. Scriptures, as well as in the writings of Philo and Josephus, to the two curtains in the temple at Jerusalem (*τὰ καταπετάσματα*, 1 Macc. iv. 51; [yet cf. *Edersheim*, Jesus the Messiah, ii. 611]): one of them (Hebr. *קִכְרִית*) at the entrance of the temple separated the Holy place from the outer court (Ex. xxvi. 37; xxxviii. 18; Num. iii. 26; Joseph. b. j. 5, 5, 4; it is called also *τὸ κάλυμμα* by the Sept. and Philo, Ex. xxvii. 16; Num. iii. 25; Philo, vit. Moys. iii. §§ 5 and 9), the other veiled the Holy of holies from the Holy place (in Hebr. the *פָּרֹכֶת*; *ἐνδότερον κα-*

*ταπέτασμα*, Joseph. antt. 8, 3, 3; *τὸ ἐσώτατον καταπέτασμα* Philo de gig. § 12; by the Sept. and Philo this is called pre-eminently *τὸ καταπέτασμα*, Ex. xxvi. 31 sqq.; Lev. xxi. 23; xxiv. 3; Philo, vit. Moys. u. s.). This latter *καταπέτασμα* is the only one mentioned in the N. T.: *τὸ καταπέτασμα τοῦ ναοῦ*, Mt. xxvii. 51; Mk. xv. 38; Lk. xxiii. 45; *τὸ δεύτερον καταπέτασμα*, Heb. ix. 3; *τὸ ἐσώτερον τοῦ καταπετάσματος* (cf. Lev. xvi. 2, 12, 15; Ex. xxvi. 33) the space more inward than the veil, equiv. to 'the space within the veil,' i. e. the Holy of holies, figuratively used of heaven, as the true abode of God, Heb. vi. 19; in a similar figurative way the body of Christ is called *καταπέτασμα*, in (Heb.) x. 20, because, as the veil had to be removed in order that the high-priest might enter the most holy part of the earthly temple, so the body of Christ had to be removed by his death on the cross, that an entrance might be opened into the fellowship of God in heaven.\*

**κατα-πίνω**; 2 aor. *κατέπινον*; 1 aor. pass. *κατεπόθην*; [fr. Hes. and Hdt. down]; prop. to drink down, swallow down: Mt. xxiii. 24; Rev. xii. 16; to devour, 1 Pet. v. 8 [here Tr *-πῖεν* by mistake; (see *πίνω*, init.)]; to swallow up, destroy, pass., 1 Co. xv. 54; 2 Co. v. 4; Heb. xi. 29; trop. *λύπη καταποθῆναι*, to be consumed with grief, 2 Co. ii. 7.\*

**κατα-πίπτω**; 2 aor. *κατέπεσον*; [fr. Hom. down]; to fall down: Acts xxviii. 6; *εἰς τὴν γῆν*, Acts xxvi. 14; *ἐπὶ τὴν πέτραν*, Lk. viii. 6 T Tr WH.\*

**κατα-πλέω**: 1 aor. *κατέπλευσα*; [fr. Hom. on]; to sail down from the deep sea to land; to put in: *εἰς τὴν χώραν*, Lk. viii. 26.\*

**κατα-πονέω**, -ω; pres. pass. ptc. *καταποννούμενος*; prop. to tire down with toil, exhaust with labor; hence to afflict or oppress with evils; to make trouble for; to treat roughly: *τινά*, in pass., Acts vii. 24; 2 Pet. ii. 7 [R. V. *sore distressed*]. (3 Macc. ii. 2, 13; Hippocr., Theophr., Polyb., Diod., Joseph., Aelian., al.)\*

**κατα-ποντίζω**: Pass., pres. *καταποντίζομαι*; 1 aor. *κατεποντίσθην*; to plunge or sink in the sea; Pass. in the intrans. sense, to sink, to go down: Mt. xiv. 30; a grievous offender for the purpose of killing him, to drown: pass. Mt. xviii. 6. (Lys., Dem., Polyb., Diod., Plut., [Joseph. antt. 10, 7, 5; 14, 15, 10; c. Apion. 2, 34, 3], al.; Sept.; [cf. W. 24; Lob. Phryn. p. 361 note].)\*

**κατ-άρα**, -ας, ἡ, (*κατά* and *ἀρά*, cf. Germ. *Verfluchung*, *Verwünschung*, [cf. *κατά*, III. 4]); Sept. chiefly for *קָלָלָה*; an execration, imprecation, curse: opp. to *εὐλογία* (q. v.), Jas. iii. 10; *γῆ κατάρας ἐγγύς*, near to being cursed by God i. e. to being given up to barrenness (the allusion is to Gen. iii. 17 sq.), Heb. vi. 8; *ὑπὸ κατάραν εἶναι*, to be under a curse i. e. liable to the appointed penalty of being cursed, Gal. iii. 10; *ἐξαγοράζειν τινα ἐκ τῆς κ.* to redeem one exposed to the threatened penalty of a curse, ib. 13; *τέκνα κατάρας*, men worthy of execration, 2 Pet. ii. 14; abstract for the concrete, one in whom the curse is exhibited, i. e. undergoing the appointed penalty of cursing, Gal. iii. 13; *ἐγὼ κατάρα ἐγενήθην*, Protev. Jac. c. 3. (Aeschyl., Eur., Plat., al.)\*



κατ-αράομαι, -ᾶμαι; (dep. mid. fr. *κατάρα*); 1 aor. 2 pers. sing. *κατηράσω*; [pf. pass. ptep. *κατηραμένος* (see below)]; fr. Hom. down; Sept. mostly for *לרר* and *לרר*; to curse, doom, imprecate evil on: (opp. to *εὐλογεῖν*) absol. Ro. xii. 14; w. dat. of the obj. (as in the earlier Grk. writ.), Lk. vi. 28 Rec. (Bar. vi. [Ep. Jer. 65] 66; [Joseph. c. Ap. 1, 22, 16]); w. acc. of the obj. (as often in the later Grk. writ., as Plut. Cat. min. 32, 1 var. [B. § 133, 9; W. 222 (208)]), Mt. v. 44 Rec.; Lk. vi. 28 G L txt. T Tr WH; Jas. iii. 9; a tree, i. e. to wither it by cursing, Mk. xi. 21 (see Heb. vi. 8 in *κατάρα*). pf. pass. ptep. *κατηραμένος* in a pass. sense, *accursed* (Sap. xii. 11; [2 K. ix. 34]; Plut. Luc. 18; and *κεκατηραμ.* Deut. xxi. 23; [Sir. iii. 16]): Mt. xxv. 41 (also occasionally *κεκατάρανται*, Num. xxii. 6; xxiv. 9; [but Tdf. etc. *-τήρ-*; see Veitch s. v. *ἀράομαι*]).\*

κατ-αργέω, -ᾶ; fut. *καταργήσω*; 1 aor. *κατήργησα*; pf. *κατήργηκα*; Pass., pres. *καταργούμαι*; pf. *κατήργημαι*; 1 aor. *κατηργήθην*; 1 fut. *καταργηθήσομαι*; causative of the verb *ἀργέω*, equiv. to *ἀργόν* (i. e. *ἀεργον* [on the accent cf. Chandler § 444]) *ποιῶ*; freq. with Paul, who uses it 25 times [elsewhere in N. T. only twice (Lk., Heb.), in Sept. 4 times (2 Esdr., see below)]; 1. to render idle, unemployed, inactive, inoperative: *τὴν γῆν*, to deprive of its strength, make barren [A. V. *cumber*], Lk. xiii. 7; to cause a pers. or a thing to have no further efficiency; to deprive of force, influence, power, [A. V. *bring to nought*, *make of none effect*]: *τί*, Ro. iii. 3; 1 Co. i. 28; *τινά*, 1 Co. ii. 6 [but in pass.]; diabolic powers, 1 Co. xv. 24 (Justin, apol. 2, 6); Antichrist, 2 Th. ii. 8; *τὸν θάνατον*, 2 Tim. i. 10 (Barnab. ep. 5, 6); *τὸν διάβολον*, Heb. ii. 14; pass. 1 Co. xv. 26; to make void, *τὴν ἐπαγγελίαν*, Gal. iii. 17; pass. Ro. iv. 14. 2. to cause to cease, put an end to, do away with, annul, abolish: *τί*, 1 Co. vi. 13; xiii. 11; *τὸν νόμον*, Ro. iii. 31; Eph. ii. 15; *τὸν καιρὸν τοῦ ἀνόμου*, Barnab. ep. 15, 5; pass. *πόλεμος καταργεῖται ἐπουρανίον καὶ ἐπιγείων*, Ignat. ad Eph. 13, 2; *ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας*, that the body of sin might be done away, i. e. not the material of the body, but the body so far forth as it is an instrument of sin; accordingly, that the body may cease to be an instrument of sin, Ro. vi. 6. Pass. to cease, pass away, be done away: of things, Gal. v. 11; 1 Co. xiii. 8, 10; 2 Co. iii. 7, 11, 13 sq.; of persons, foll. by *ἀπὸ τινος*, to be severed from, separated from, discharged from, loosed from, any one; to terminate all intercourse with one [a pregn. constr., cf. W. 621 (577); B. 322 (277)]: *ἀπὸ τοῦ Χριστοῦ*, Gal. v. 4 [on the aor. cf. W. § 40, 5 b.]; *ἀπὸ τοῦ νόμου*, Ro. vii. 2 (R<sup>4</sup> om. τ. v.), 6. The word is rarely met with in prof. auth., as Eur. Phoen. 753 *καταργ. χεῖρα*, to make idle, i. e. to leave the hand unemployed; Polyb. ap. Suid. [s. v. *κατηργηκέναι*] *τοὺς καιροὺς*, in the sense of to let slip, leave unused; in Sept. four times for Chald. *לרר*, to make to cease, i. e. restrain, check, hinder, 2 Esdr. iv. 21, 23; v. 5; vi. 8.\*

κατ-αριθμέω, -ᾶ; to number with: pf. pass. ptep. *κατηριθμημένος ἐν* (for Rec. *σὺν*) *ἡμῖν*, was numbered among us, Acts i. 17; cf. 2 Chr. xxxi. 19; [Plat. politicians 266 a. etc.].\*

κατ-αρτίζω; fut. *καταρτίσω* (1 Pet. v. 10 L T Tr WH [B. 37 (32)]; but Rec. *καταρτίσαι*, 1 aor. optat. 3 pers. sing.); 1 aor. inf. *καταρτίσαι*; Pass., pres. *καταρτίζομαι*; pf. *κατήρτισμαι*; 1 aor. mid. 2 pers. sing. *κατηρτίσω*; prop. to render *ἄρτιος* i. e. *fit, sound, complete*, [see *κατά*, III. 2]; hence a. to mend (what has been broken or rent), to repair: *τὰ δίκτυα*, Mt. iv. 21; Mk. i. 19, [al. ref. these exx. to next head]; i. q. to complete, *τὰ ὑστερήματα*, 1 Th. iii. 10. b. to fit out, equip, put in order, arrange, adjust: *τοὺς αἰῶνας*, the worlds, pass. Heb. xi. 3 (so, for *ἱκανῶς*, *ἡλιον*, Ps. lxxiii. (lxxiv.) 16; *σελήνην*, lxxxviii. (lxxxix.) 38); *σκεύη κατηρτισμένη εἰς ἀπώλειαν*, of men whose souls God has so constituted that they cannot escape destruction [but see Mey. (ed. Weiss) in loc.], Ro. ix. 22 (*πλοῖα*, Polyb. 5, 46, 10, and the like); of the mind: *κατηρτισμένος ὡς* etc. so instructed, equipped, as etc. [cf. B. 311 (267)]; but al. take *κατηρ.* as a circumstantial ptep. when perfected shall be as (not 'above') his master (see Mey. in loc.); on this view the passage may be referred to the next head], Lk. vi. 40; mid. to fit or frame for one's self, prepare: *αἶνον*, Mt. xxi. 16 (fr. Ps. viii. 3; Sept. for *ῥῶ*); *σῶμα*, Heb. x. 5. c. ethically, to strengthen, perfect, complete, make one what he ought to be: *τινά*, [1 Pet. v. 10 (see above)]; Gal. vi. 1 (of one who by correction may be brought back into the right way); pass., 2 Co. xiii. 11; *τινά ἐν παντὶ ἔργῳ* [(T WH om.)] *ἀγαθῷ*, Heb. xiii. 21; *κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ κτλ.* of those who have been restored to harmony [so πάντα εἰς ταῦτά, Hdt. 5, 106; *ἵνα καταρτισθῇ ἡ στασιάζουσα πόλις*, Dion. Hal. antt. 3, 10], 1 Co. i. 10. [Comp.: *προ-καταρτίζω*].\*

κατ-ἀρτισις, -εως, ἡ, (*καταρτίζω*, q. v.), a strengthening, perfecting, of the soul, (Vulg. *consummatio*): 2 Co. xiii. 9. (a training, disciplining, instructing, Plut. Them. 2, 7 [var.]; Alex. 7, 1).\*

καταρτισμός, -οῦ, δ, i. q. *κατάρτισις*, q. v.: *τινὸς εἰς τι*, Eph. iv. 12. [(Galen, al.)].\*

κατα-σειώ; 1 aor. *κατέσεισα*; 1. to shake down, throw down, [cf. *κατά*, III. 1; (fr. Thuc. on)]. 2. to shake: *τὴν χεῖρα*, to make a sign by shaking (i. e. rapidly waving) the hand (Philo, leg. ad Gaium § 28; *τὰς χεῖρας*, ib. de Josepho § 36); of one about to speak who signals for silence, Acts xix. 33; hence simply *κατασειεύω τινί*, to make a sign, to signal with the hand to one, Xen. Cyr. 5, 4, 4; Joseph. antt. 8, 11, 2; then, with a disregard of the origin of the phrase, the instrument. dat. *τῇ χειρὶ* was added, Polyb. 1, 78, 3; Joseph. antt. 4, 8, 48; so of one about to make an address: Acts xii. 17; xiii. 16; xxi. 40; Joseph. antt. 8, 11, 2.\*

κατα-σκάπτω; 1 aor. *κατέσκαψα*; pf. pass. ptep. *κατεσκαμμένος*; to dig under, dig down, demolish, destroy: *τί*, Ro. xi. 3, fr. 1 K. xix. 10; pass. Acts xv. 16 [R G L], fr. Amos ix. 11 [(but see *καταστρέφω*)]. (Tragg., Thuc., Xen., sqq.).\*

κατα-σκευάζω; fut. *κατασκευάσω*; 1 aor. *κατεσκεύασα*; Pass., pres. *κατασκευάζομαι*; pf. ptep. *κατεσκευασμένος*; 1 aor. *κατεσκευάσθην*; to furnish, equip, prepare, make ready; a. of one who makes any thing ready for a



pers. or thing: τὴν δόδον, Mt. xi. 10; Mk. i. 2; Lk. vii. 27; pf. pass. ptep. prepared in spirit, Lk. i. 17 (Xen. Cyr. 5, 5, 10). b. of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary, (often so in Grk. auth.; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 398 sq.): οἶκον, Heb. iii. 3 sq.; κτιστόν, Heb. xi. 7; 1 Pet. iii. 20; σκηνήν, Heb. ix. 2, 6; Sept. for אָרַב, Is. xl. 28; xliii. 7.\*

κατα-σκηνώ, -ῶ, inf. -σκηνοῦν (Mt. xiii. 32 L T Tr WH, Mk. iv. 32 WH, see ἀποδεκατώ; [but also -σκηνοῦν, Mt. l. c. RG; Mk. l. c. RGLT Tr; cf. Tdf. Proleg. p. 123]); fut. κατασκηνώσω; 1 aor. κατασκήνωσα; prop. to pitch one's tent, to fix one's abode, to dwell: ἐφ' ἑλπίδι, Acts ii. 26 fr. Ps. xv. (xvi.) 9; foll. by ἐν w. dat. of place, Mt. xiii. 32; Lk. xiii. 19; ὑπὸ w. acc. of place, Mk. iv. 32. (Xen., Polyb., Diod., al.; κατασκήνωσεν ὁ θεὸς τῷ ναφ' τούτῳ, Joseph. antt. 3, 8, 5; add, Sir. xxiv. 4, 8; Sept. mostly for יָרַשׁ).\*

κατα-σκήνωσις, -εως, ἡ, (κατασκηνώ, q. v.), prop. the pitching of tents, encamping; place of tarrying, encampment, abode: of the haunts of birds, Mt. viii. 20; Lk. ix. 58; (for יָרַשׁ, Ezek. xxxvii. 27; cf. Sap. ix. 8; Tob. i. 4; Polyb. 11, 26, 5; Diod. 17, 95).\*

κατα-σκιάζω; to overshadow, cover with shade, [see κατά, III. 3]: τί, Heb. ix. 5. (Hes., Eur., Plato, al.; κατασκιάζω, Hom. Od. 12, 436).\*

κατα-σκοπέω, -ῶ: 1 aor. inf. κατασκοπῆσαι; to inspect, view closely, in order to spy out and plot against: τί, Gal. ii. 4; (of a reconnoitre or treacherous examination, 2 S. x. 3; Josh. ii. 2 sq.; 1 Chr. xix. 3; Eur. Hel. 1607 (1623); so used, esp. in mid., in the other Grk. writ. fr. Xen. down).\*

κατά-σκοπος, -ου, ὁ, (κατασκέπτομαι [i. q. κατασκοπέω]), an inspector, a spy: Heb. xi. 31. (Gen. xlii. 9, 11; 1 S. xxvi. 4; 1 Macc. xii. 26; in prof. auth. fr. Hdt. down).\*

κατα-σοφίζομαι: 1 aor. ptep. κατασοφισάμενος; (σοφίζω); dep. mid., in prof. auth. sometimes also pass.; to circumvent by artifice or fraud, conquer by subtle devices; to outwit, overreach; to deal craftily with: τινά, Acts vii. 19 fr. Ex. i. 10. (Judith v. 11; x. 19; Diod., Philo, Joseph., Leian., al.)\*

κατα-στέλλω, -τος, τό, (καθίστημι), (Lat. status, habitus), [demeanor, deportment, bearing]: Tit. ii. 3. (3 Macc. v. 45; Joseph. b. j. 1, 1, 4 [of a city; cf. ἀτρεμαίῳ τῷ καταστήματι πρὸς τ. θάνατον ἀπῆκε, Joseph. antt. 15, 7, 5; Plut. Marcell. 23, 6; cf. Tib. Gracch. 2, 2. See Wetst. on Tit. l. c.; cf. Ignat. ad Trall. 3, 2 (and Jacobson or Zahn in loc.)].)\*

κατα-στολή, -ῆς, ἡ, (καταστέλλω, q. v.); 1. prop. a lowering, letting down; hence 2. in bibl. Grk. twice, a garment let down, dress, attire: 1 Tim. ii. 9, Vulg. habitus, which the translator, acc. to later Lat. usage, seems to understand of clothing (cf. the French l'habit); [cf. Joseph. b. j. 2, 8, 4]; for חֲצִצְרָה, Is. lxi. 3, with which in mind Hesych. says καταστολήν· περιβολήν [cf. W. 23, but esp. Ellicott on 1 Tim. i. c.].\*

κατα-στρέφω: 1 aor. κατέστρεψα; pf. pass. ptep. κατεστραμμένος (Acts xv. 16 T [WH, but Tr -στρεμμένος; cf. WH. App. p. 170 sq.]); 1. to turn over, turn under: the soil with a plow, Xen. oec. 17, 10. 2. to overturn, overthrow, throw down: τί, Mt. xxi. 12; Mk. xi. 15; [τὰ κατεστρ. ruins], Acts xv. 16 T Tr WH [cf. κατασκάπτω]; so Hag. ii. 22; Job ix. 5; Joseph. antt. 8, 7, 6; Anthol. 11, 163, 6; Diog. L. 5, 82.\*

κατα-στηνιάω: 1 aor. subjunc. καταστηνιάσω [(fut. 1 Tim. v. 11 Lehm. mrg.)]; (see στερνιάω); to feel the impulses of sexual desire, [A. V. to grow wanton]; (Vulg. luxurior): τινός, to one's loss [A. V. against], 1 Tim. v. 11; Ignat. ad Antioch. c. 11.\*

κατα-στροφή, -ῆς, ἡ, (καταστρέφω), (Vulg. subversio, [eversio]), overthrow, destruction: of cities, 2 Pet. ii. 6 [WH om. Tr mrg. br. καταστρ.] (Gen. xix. 29); metaph. of the extinction of a spirit of consecration to Christ, [A. V. the subverting]: 2 Tim. ii. 14. (Aeschyl. Eum. 490).\*

κατα-στρώννυμι: 1 aor. pass. κατεστρώθη; to strew over (the ground); to prostrate, slay, [cf. our to lay low]: 1 Co. x. 5 [A. V. overthrown]. (Num. xiv. 16; Judith vii. 14; xiv. 4; 2 Macc. v. 26, etc.; Hdt. 8, 53; 9, 76; Xen. Cyr. 3, 3, 64).\*

κατα-σύρω; [fr. Hdt. down]; 1. prop. to draw down, pull down, [see κατά, III. 1]. 2. to draw along, drag forcibly, (τινά διὰ μέσης ἀγορᾶς, Philo in Flacc. § 20; leg. ad Gaium § 19): τινά πρὸς τὸν κριτήν, Lk. xii. 58. (Cic. pro Mil. c. 14, 38 quom in judicium detrahi non posset).\*

κατα-σφάζω [or -σφάπτω]: 1 aor. κατέσφαξα; to kill off [cf. κατά, III. 1], to slaughter: Lk. xix. 27. (Sept.; Hdt., Tragg., Xen., Joseph. antt. 6, 6, 4; Ael. v. h. 13, 2; Hdtan. 5, 5, 16 [8 ed. Bekk.]).\*

κατα-σφραγίζω: pf. pass. ptep. κατεσφραγισμένος; to cover with a seal [see κατά, III. 3], to seal up, close with a seal: βιβλίον σφραγίσιν, Rev. v. 1. (Job ix. 7; Sap. ii. 5; Aeschyl., Eur., Plat., Plut., Leian., al.)\*

κατά-σχισις, -εως, ἡ, (κατέχω), Sept. often for חֲזָקָה, possession; 1. a holding back, hindering: anonym. in Walz, Rhetor. i. p. 616, 20. 2. a holding fast, possession: γῆν δοῦναι εἰς κατάσχ. to give in possession the land, Acts vii. 5, as in Gen. xvii. 8; Deut. xxxii. 49 Alex.; Ezek. xxxiii. 24; xxxvi. 2 sq. 5; Joseph. antt. 9, 1, 2; [Test. xii. Patr., test. Benj. § 10]; w. gen. of the subj. τῶν ἐθνῶν, of the territory possessed by [the possession of] the nations, Acts vii. 45; (a portion given to keep, Philo, rer. div. haer. § 40 [cf. Ps. ii. 8]).\*

κατα-τίθημι: 1 aor. κατέθηκα; 2 aor. mid. inf. καταθέσθαι; [fr. Hom. down]; to lay down [see κατά, III. 1], deposit, lay up: act. prop. τινά ἐν μνημείῳ, Mk. xv. 46 [L Tr WH ἔθηκεν]; mid. to lay by or lay up for one's self, for future use: τινί, with any one; χάριν [better -τα; see χάρις, init.] and χάριτας κατατ. τινί, to lay up favor



for one's self with any one, to gain favor with (to do something for one which may win favor), Acts xxiv. 27; xxv. 9; so Hdt. 6, 41; Thuc. 1, 33; Xen. Cyr. 8, 3, 26; Dem. 193, 22 (20); *φιλίαν τινί*, 1 Macc. x. 23; *εὐεργεσίαν τινί*, Joseph. antt. 11, 6, 5; [cf. Dem. u. s.]. [COMP.: *συν-κατατίθημι*.]

**κατα-τομή**, -ῆς, ἡ, (fr. *κατατέμνω* [cf. *κατά*, III. 4] to cut up, mutilate), *mutilation* (Lat. *concisio*): Phil. iii. 2, where Paul sarcastically alludes to the word *περιτομή* which follows in vs. 3; as though he would say, Keep your eye on that boasted circumcision, or to call it by its true name 'concision' or 'mutilation.' Cf. the similar passage, Gal. v. 12; see *ἀποκόπτω*.\*

**κατα-τοξεύω**: 1 fut. pass. *κατατοξευθήσομαι*; to shoot down or thrust through with an arrow: *τινὰ βολιδί*, Heb. xii. 20 Rec. fr. Ex. xix. 13. (Num. xxiv. 8; Ps. x. (xi.) 2; Hdt., Thuc., Xen., al.)\*

**κατα-τρέχω**: 2 aor. *κατέδραμον*; to run down, hasten down: *ἐπὶ τινος*, to quell a tumult, Acts xxi. 32. [Hdt. on.]\*

**[κατα-αυγάζω]**: 1 aor. inf. *καταναγάσαι*; to beam down upon; to shine forth, shine brightly: 2 Co. iv. 4 L mrg. Tr mrg., where al. *αὐγάσαι* q. v.; cf. *φωτισμός*, b.; (trans. Sap. xvii. 5, etc.; intrans. 1 Macc. vi. 39; Heliod. 5, 31.)\*

**κατατάγω**, see *κατεσθίω*.

**κατα-φέρω**; 1 aor. *κατήνεγκα*; Pass., pres. *καταφέρομαι*; 1 aor. *κατήνέχθην*; [fr. Hom. down]; to bear down, bring down, cast down: *ψῆφον*, prop. to cast a pebble or calculus sc. into the urn, i. e. to give one's vote, to approve, Acts xxvi. 10; *αἰτώματα κατά τινος* (see *κατά*, I. 2 b. [but the crit. edd. reject *κατά κτλ.*]), Acts xxv. 7 L T Tr WH. Pass. *to be borne down, to sink*, (from the window to the pavement), *ἀπὸ τοῦ ὕπνου*, from sleep (from the effect of his deep sleep [cf. B. 322 (277); W. 371 (348)]), Acts xx. 9<sup>a</sup>; metaph. *to be weighed down by, overcome, carried away*, *καταφερόμενος ὕπνῳ βαθεῖ*, sunk in a deep sleep, Acts xx. 9<sup>a</sup>; of a different sort [contra W. 431 (401)] is the expression in prof. auth. *καταφέρομαι εἰς ὕπνον*, to sink into sleep, drop asleep, Joseph. antt. 2, 5, 5; Hdtian. 2, 1, 3 [2]; 9, 6 [5]; *τοῖσιν ὑπνοῖσιν*, Hipp. p. 1137 c. [(Kühn iii. p. 539)], and in the same sense simply *καταφέρομαι*; cf. [L and S. s. v. I. 2 d.]; *Steph. Thes.* iv. col. 1286 [where the pass. fr. Acts is fully discussed].\*

**κατα-φεύγω**: 2 aor. *κατέφυγον*; [fr. Hdt. down]; to flee away, flee for refuge: foll. by *εἰς* w. acc. of place, Acts xiv. 6; *οἱ καταφυγόντες*, we who [cf. B. § 144, 9 c.] have fled from sc. the irreligious mass of mankind, foll. by an infin. of purpose, Heb. vi. 18; cf. *Delitzsch ad loc.*.\*

**κατα-φθείρω**: pf. pass. ptep. *κατεφθαρμένος*; 2 fut. pass. *καταφθαρήσομαι*; [see *κατά*, III. 4]; 1. to corrupt, deprave; *κατεφθαρμένοι τὸν νοῦν*, corrupted in mind, 2 Tim. iii. 8. 2. to destroy; pass. *to be destroyed*, to perish: foll. by *ἐν* w. dat. indicating the state, 2 Pet. ii. 12 R.G. [From Aeschyl. down].\*

**κατα-φιλῶ**, -ῶ; impf. *κατεφίλου*; 1 aor. *κατεφίλησα*; to kiss much, kiss again and again, kiss tenderly, (Lat. *de-oscular*, etc.): *τινά*, Mt. xxvi. 49; Mk. xiv. 45; Lk. vii. 38, 45; xv. 20; Acts xx. 37. (Tob. vii. 6; 3 Macc. v. 49; Xen. Cyr. 6, 4, 10; 7, 5, 32; Polyb. 15, 1, 7; Joseph. antt.

7, 11, 7; Ael. v. h. 13, 4; Plut. Brut. 16; Leian. dial. deor. 4, 5; 5, 3; *φιλεῖν* and *καταφιλεῖν* are distinguished in Xen. mem. 2, 6, 33; Plut. Alex. c. 67. Sept. for *ῥῥῃ*, prop. to join mouth to mouth.) Cf. Fritzsche on Mt. p. 780; Win. De verb. comp. etc. Pt. ii. p. 18, note 21.\*

**κατα-φρονέω**, -ῶ; fut. *καταφρονήσω*; 1 aor. *κατεφρόνησα*; [fr. Hdt. down]; to condemn, despise, disdain, think little or nothing of: w. gen. of the obj. [B. § 132, 15], Mt. vi. 24; xviii. 10; Lk. xvi. 13; Ro. ii. 4; 1 Co. xi. 22; 1 Tim. iv. 12; vi. 2; 2 Pet. ii. 10; Heb. xii. 2.\*

**καταφρονήτης**, -οῦ, ὁ, (*καταφρονέω*), a despiser: Acts. xiii. 41. (Hab. i. 5; ii. 5; Zeph. iii. 4; Philo, leg. ad Gaium § 41; Joseph. antt. 6, 14, 4; b. j. 2, 8, 3; Plut. Brut. 12, and in eccl. writ.)\*

**κατα-χέω**: 1 aor. 3 pers. sing. *κατέχεεν* (see *ἐκχέω*); to pour down upon; pour over, pour upon: *ἐπὶ τὴν κεφαλὴν* (L T Tr WH *ἐπὶ τῆς κεφαλῆς*), Mt. xxvi. 7; *κατὰ τῆς κεφαλῆς* (Plat. rep. 3 p. 398 a.; Epict. diss. 2, 20, 29), Mk. xiv. 3 (where L T Tr WH om. *κατὰ* [cf. W. 381 (357) sq.]; Hdt. 4, 62; Plat. legg. 7 p. 814 b.; Joseph. c. Ap. 2, 36, 2. Cf. *Rutherford*, New Phryn. p. 66 sq.).\*

**κατα-χθόνιος**, -ον, (*κατά* [see *κατά*, III. 3], *χθών* [the earth]), *subterranean*, *Vulg. infernus*: plur., of those who dwell in the world below, i. e. departed souls [cf. W. § 34, 2; but al. make the adj. a neut. used indefinitely; see Bp. Lightf. in loc.], Phil. ii. 10. (Hom., Dion. H., Anthol., etc., *Inscr.*)\*

**κατα-χράσμαι**, -ῶμαι; 1 aor. mid. inf. *καταχρήσασθαι*; in class. Grk. 1. to use much or excessively or ill. 2. to use up, consume by use, (Germ. *verbrauchen*). 3. to use fully, the *κατά* intensifying the force of the simple verb (Germ. *gebrauchen*), (Plato, Dem., Diod., Joseph., al.): 1 Co. vii. 31 [cf. B. § 133, 18; W. 209 sq. (197)]; τινί, ib. ix. 18.\*

**κατα-ψύχω**: 1 aor. *κατέψυξα*; to cool off, (make) cool: Lk. xvi. 24. (Gen. xviii. 4; Hippocr., Aristot., Theophr., Plut., al.)\*

**κατεῖδωλος**, -ον, (*κατά* and *εἶδωλον*; after the analogy of *κατάμπελος*, *κατάγομος*, *κατάχρυσος*, *κατάδενδρος*, etc., [see *κατά*, III. 3, and cf. *Herm.* ad Vig. p. 638]), *full of idols*: Acts xvii. 16. (Not found in prof. auth. [cf. W. § 34, 3].)\*

**κατέναντι**, adv.; not found in prof. auth. [W. 102 (97)]; in Sept. mostly for *ἔναντι*, *ἔναντι*, *ἔναντι*, (see *ἐναντι* and *ἀπέναντι*); prop. *over against, opposite, before*: foll. by the gen. [B. 319 (273); cf. W. § 54, 6], Mk. xi. 2; xii. 41 [Tr txt. WH mrg. *ἀπέναντι*]; xiii. 3, and L T Tr WH in Mt. xxi. 2; L Tr WH txt. also in xxvii. 24; ἡ *κατέναντι κώμη*, the village opposite, Lk. xix. 30. Metaph., w. gen. of pers., *before one* i. e. *he being judge* (see *ἐνώπιον* [esp. 2 e. and 1 c.]); *τοῦ θεοῦ*, Ro. iv. 17 (which, by a kind of attraction somewhat rare, is to be resolved *κατέναντι θεοῦ*, ὃ *ἐπίστευσε*, who is the father of us all acc. to the judgment and appointment of God, whom he believed,—the words *καθὼς . . . τέθεικα* forming a parenthesis; cf. Fritzsche ad loc.; [B. 287 (247)]; but al. resolve it, *κατέναντι τ. θεοῦ κατέν. οὐ ἐπίστ.*, cf. Meyer (per contra ed. *Weiss*) ad loc.; W. 164 (155)]; or, *he being witness*



[in the sight of]: τοῦ θεοῦ, L T Tr WH in 2 Co. ii. 17 and xii. 19.\*

κατ-ἐνώπιον, adv., not met with in prof. auth. ([W. 102 (97)] see ἐνώπιον), over against, opposite, before the face of, before the presence of, in the sight of, before: foll. by the gen. [B. 319 (273 sq.); cf. W. § 54, 6]; a. prop. of place, Jude 24 (Lev. iv. 17; Josh. i. 5; iii. 7; xxiii. 9). b. metaph. having one as it were before the eyes, before one as witness: τοῦ θεοῦ, Rec. in 2 Co. ii. 17; xii. 19, (see κατέναντι); before God as judge, Eph. i. 4; Col. i. 22 [cf. Bp. Lghtft. in loc.; also B. 173, 180, 188].\*

κατ-ἐξουσιάζω; not found in prof. auth.; to exercise authority, wield power, [see κατά, III. 3]: τινός, over one, Mt. xx. 25; Mk. x. 42.\*

κατ-εργάζομαι; pf. inf. κατειργάσθαι (1 Pet. iv. 3 L T Tr WH); 1 aor. mid. κατειργασάμην, and κατηργασάμην (Ro. vii. 8 T Tr.; [2 Co. vii. 11 T]); 1 aor. pass. κατειργάσθην, and κατηργάσθην (2 Co. xii. 12 Tdf.); see ἐργάζομαι, init.; a depon. mid. verb; [acc. to Fritzsche, Rom. i. p. 107 the κατά is either intensive (Lat. *perficere*) or descensive (Lat. *perpetrare*)]; a. to perform, accomplish, achieve, [R. V. often work]: Ro. vii. 15, 17 sq. 20; τί διά τίνος (gen. of pers.), Ro. xv. 18; ἅπαντα κατειργασάμενοι having gone through every struggle of the fight, Eph. vi. 13 [cf. Meyer in loc.]; σημεία, pass. 2 Co. xii. 12; of disgraceful actions, i. q. to perpetrate, Ro. i. 27; ii. 9; 1 Co. v. 3; 1 Pet. iv. 3. b. to work out (Lat. *efficere*), i. e. to do that from which something results; of man: τὴν σωτηρίαν, make every effort to obtain salvation, Phil. ii. 12; of things: bring about, result in, Ro. iv. 15; v. 3; vii. 8; 2 Co. vii. 10 (where L T Tr WH ἐργάζ.); Jas. i. 3, and R G in 20; τί τινα, Ro. vii. 13; 2 Co. iv. 17; vii. 11; ix. 11. c. κατεργ. τινα εἰς τι, to fashion, i. e. render one fit for a thing: 2 Co. v. 5. (Often in Grk. writ. fr. Soph. and Hdt. down; several times in Sept.)\*

κατ-έρχομαι; 2 aor. κατήλθον, 1 pers. plur. κατήλθαμεν (Acts xxvii. 5 T Tr WH; on which form see ἀπέρχομαι, init.); [fr. Hom. down]; to come down, go down; prop. of one who goes from a higher to a lower locality: foll. by εἰς w. acc. of place, Lk. iv. 31; Acts viii. 5; xiii. 4; [xix. 1 T Tr mrg.]; and L T Tr WH in xv. 30; foll. by ἀπό w. gen. of place, Lk. ix. 37; Acts xv. 1; xviii. 5; xxi. 10; foll. by ἀπό and εἰς, Acts xi. 27; xii. 19; of those who come to a place by ship [Eustath. (ad Hom.) 1408, 29 (Od. 1, 183) κατελθεῖν, οὐ μόνον τὸ ἀπλῶς κάτω πονεῖν, ἀλλὰ καὶ τὸ εἰς λιμένα ἐλθεῖν, ὥσπερ καὶ καταβῆναι κ. καταπλεῦσαι κ. καταχθῆναι κ. κατάραι, τὸ ἐλλιμενίσαι λέγεται; also 1956, 35 (Od. 24, 115) κατήλθον ἢ ἀντὶ τοῦ ἐνελλιμενίσθην, ὡς πολλαχοῦ ἐρρήθη, ἢ ἀντὶ τοῦ ἀπλῶς ἦλθον; cf. Ebeling, Lex. Hom. s. v.]: foll. by εἰς, Acts xviii. 22; xxi. 3 L T Tr WH; xxvii. 5; πρὸς τινα, Acts ix. 32. Metaph. of things sent down from heaven by God: Jas. iii. 15.\*

κατ-εσθίω, ptep. plur. κατέσθοντες (Mk. xii. 40 Tr WH; see ἐσθίω and ἔσθω; cf. Fritzsche, Hdbch. z. d. Apokryphen, i. p. 150 [who says, 'The shorter form occurs frequently in the Sept., Lev. xix. 26; Sir. xx. 15, (16), elsewh. almost

exclusively poetic; see Bttm. Ausf. Sprachl. ii. p. 185\* (cf. Veitch s. v. ἐσθίω)]; fut. καταφάγομαι (Jn. ii. 17 G L T Tr WH; see ἐσθίω); 2 aor. κατέφαγον; Sept. for לָכֵס;

1. prop. to consume by eating, to eat up, devour: τί, of birds, Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5; of a dragon, Rev. xii. 4; of a man, eating up the little book, i. e. eagerly taking its entire contents into his inmost soul, and, as we say, digesting it (borrowed fr. the fig. in Ezek. ii. 10; iii. 1-3, cf. Jer. xv. 16): Rev. x. 9 sq. 2. Metaph. in various uses; a. to devour i. e. squander, waste, substance: Lk. xv. 30 (often so in Grk. writ. fr. Hom. Od. 3, 315; 15, 12 down; devorare patrimonium, Catull. 29, 23). b. to devour i. e. forcibly appropriate: τὰς οἰκίας τῶν χηρῶν, widows' property, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40 [cf. B. 79 (69); W. § 29, 2]; Lk. xx. 47. c. with an acc. of the pers. a. to strip one of his goods: 2 Co. xi. 20. β. to ruin (by the infliction of injuries): Gal. v. 15. d. of fire, to devour i. e. utterly consume, destroy: τινά, Rev. xi. 5; xx. 9. e. of the consumption of the strength of body and mind by strong emotions: τινά, Jn. ii. 17 (Ps. lxxviii. (lxix.) 10; Joseph. antt. 7, 8, 1).\*

κατ-εuthύνω: 1 aor. inf. κατεuthύναι; 3 pers. sing. opt. κατεuthύναι; (see κατά, III. 2); Sept. mostly for נָשַׁךְ and נָשַׁךְ, to make straight, guide, direct: τοὺς πόδας εἰς ὁδὸν εἰρ. Lk. i. 79; τὴν ὁδὸν πρὸς τινα, of the removal of the hindrances to coming to one, 1 Th. iii. 11; τὰς καρδίας (1 Chr. xxix. 18; 2 Chr. xix. 3) εἰς τὴν ἀγάπην τοῦ θεοῦ, 2 Th. iii. 5. (Plat., Aristot., Plut., al.)\*

κατ-ευλογέω: impf. 3 pers. sing. κατευλόγει (T WH) and κατηυλόγει (Tr), [cf. εὐδοκίω, init.]; to call down blessings on: τινά, Mk. x. 16 T Tr WH. (Tob. [x. 13]; xi. 16; Plut. amator. 4.)\*

κατ-ἐφ-ίστημι: to set up against; [2 aor. act. 3 pers. plur.] κατεπέστησαν τῷ Παύλῳ, they rose up against Paul, i. e. with hostile intent, Acts xviii. 12. Found nowhere else.\*

κατ-έχω; impf. κατείχον; 2 aor. subjunc. κατάσχω; impf. pass. κατειχόμεν; 1. to hold back, detain, retain; a. τινά, from going away, foll. by τοῦ μή w. inf., Lk. iv. 42 [B. § 140, 16 β.; cf. W. 604 (561)]; τινά πρὸς ἐμμαντόν, Philem. 13. Pass. (as often in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1677\*; [L. and S. s. v. II. 6]), of some troublesome condition or circumstance by which one is held as it were bound: νοσήματι, Jn. v. 4 [G T Tr WH om. the passage]; ἔν τινι, Ro. vii. 6. b. to restrain, hinder (the course or progress of): τ. ἀλήθειαν ἐν ἀδικίᾳ, Ro. i. 18; absol. τὸ κατέχον, that which hinders, sc. Antichrist from making his appearance (see ἀντίχριστος); the power of the Roman empire is meant; ὁ κατέχων he that hinders, checks, sc. the advent of Antichrist, denotes the one in whom that power is lodged, the Roman emperor: 2 Th. ii. 6 sq. (cf., besides De Wette and Lünemann ad loc., [Bp. Lghtft. in B.D. s. v. Thess. Second Ep. to the], esp. Schneckenburger in the Jahrbücher f. deutsche Theol. for 1859 p. 421 sq.). κατέχω (sc. τὴν ναῦν) εἰς τὴν αἰγυάλον, to check the ship's headway [better (cf. the preceding context) to hold or head



the ship, cf. Hdt. 7, 59. 188 etc.; *Bos*, Ellips. (ed. Schaefer) p. 318; see, too, Od. 11, 455 sq. (cf. Eustath. 1629, 18; Thom. Mag. ed. Ritschl p. 310, 7 sqq.); but Passow as below) et al. take the verb as intrans. in such a connection, viz. *to make for*; cf. *Kypke*, Observv. ii. 144] in order to land, Acts xxvii. 40 (Xen. Hell. 2, 1, 29 κατασχών ἐπὶ τὴν Ἀβερνίδα; many other exx. are given in Passow s. v. II. 3; [L. and S. s. v. B. 2]).

**c. to hold fast, keep secure, keep firm possession of:** with acc. of the thing, τὸν λόγον, Lk. viii. 15; foll. by the orat. obliq., 1 Co. xv. 2 [B. §§ 139, 58; 150, 20; W. 561 (522)]; τὰς παραδόσεις, 1 Co. xi. 2; τὸ καλόν, 1 Th. v. 21; τὴν παρησίαν [τ. ἀρχήν etc.] μέχρι τέλους βεβαίαν κατασχεῖν, Heb. iii. 6, 14; τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλιῆ, Heb. x. 23.

**2. equiv. to Lat. *obtinere*, i. e. a. to get possession of, take:** Mt. xxi. 38 R G; Lk. xiv. 9. **b. to possess:** 1 Co. vii. 30; 2 Co. vi. 10.\*

**κατηγορίω, -ῶ; impf. κατηγοροῦν; fut. κατηγορήσω; 1 aor. ἐκατηγόρησα; pres. pass. κατηγορούμαι; (κατά and ἀγορεύω, prop. to speak against [cf. κατά, III. 7] in court, in the assembly of the people), to accuse; a. before a judge: absol. [to make accusation], Acts xxiv. 2, 19; τινός, to accuse one, Mt. xii. 10; Mk. iii. 2; Lk. vi. 7 T Tr txt. WH; xi. 54 R L Tr br.; xxiii. 2, 10; Jn. viii. 6; Acts xxv. 5; xxviii. 19; with the addition of a gen. of the thing of which one is accused (as Dem. 515 fin.): Acts xxiv. 8; xxv. 11, (unless it be thought preferable to regard the relative in these instances as in the gen. by attraction [so B. § 132, 16 fin.], since the com. constr. in Grk. authors is *κατὰ τινος*, cf. Matthiae § 370 Anm. 2 p. 849 sq., and § 378 p. 859; cf. W. § 30, 9 a.); τινὸς περὶ τινος, Acts xxiv. 13 (Thuc. 8, 85; Xen. Hell. 1, 7, 2); w. gen. of pers. and acc. of the thing, Mk. xv. 3 (unless πολλά should be taken adverbially: *much, vehemently*); πόσα, ib. 4 L T Tr WH (Eur. Or. 28); foll. by κατά w. gen. of pers., Lk. xxiii. 14 (Xen. Hell. 1, 7, 9 [cf. W. § 28, 1; p. 431 (402)]; B. § 132, 16]); pass. *to be accused* (as 2 Macc. x. 13; Xen. Hell. 3, 5, 25; cf. B. § 134, 4): ὑπό τινος, Mt. xxvii. 12; Acts xxii. 30 L T Tr WH for Rec. παρά (τὸ τί κτλ. *why* [A. V. *wherefore*] *he was accused*; unless it is to be explained, *what accusation was brought forward* etc.); ὁ κατηγορούμενος, Acts xxv. 16. **b. of an extra-judicial accusation** (Xen. mem. 1, 3, 4): absol. Ro. ii. 15; τινός, Jn. v. 45 [cf. B. 295 (254)]; Rev. xii. 10 R G Tr; solecistically τινά, Rev. xii. 10 L T WH [cf. B. § 132, 16].\***

[ΣΥΝ. αἰτιάσθαι, διαβάλλειν, ἐγκαλεῖν, ἐπικαλεῖν, κατηγορεῖν: αἰτιάσθαι to accuse with primary reference to the ground of accusation (αἰτία), the crime; κατηγορεῖν to accuse formally and before a tribunal, bring a charge against (κατὰ suggestive of animosity) publicly; ἐγκαλεῖν to accuse with publicity (καλεῖν), but not necessarily formally or before a tribunal; ἐπικαλεῖν 'to cry out upon', suggestive of publicity and hostility; διαβάλλειν prop. to make a verbal assault which reaches its goal (διδ); in distinction from the words which allude to authorship (αἰτιόμαι), to judicial procedure (κατηγορεῖν), or to open averment (ἐγκαλέω, ἐπικαλέω), διαβάλλω expresses the giving currency to a damaging insinuation. δίδολος a secret and calumnious, in distinction from κατηγορος an open and formal, accuser. Schmidt ch. 5.]

**κατηγορία, -ας, ἡ, (κατήγορος), [fr. Hdt. down], accusation, charge:** w. gen. of the pers. accused, Lk. vi. 7 R G L Tr mrg.; [Jn. xviii. 29 T WH]; κατά τινος, Jn. xviii. 29 [R G L Tr]; 1 Tim. v. 19; w. gen. of the crime, Tit. i. 6.\*

**κατήγορος, -ου, ὁ, (κατηγόρεω [q. v. ad fin.]), an accuser:** Jn. viii. 10; Acts xxiii. 30, 35; xxiv. 8 [R]; xxv. 16, 18; Rev. xii. 10 R Tr. [(Fr. Soph. and Hdt. down.)]\*

**κατήγωρ, ὁ, an accuser:** Rev. xii. 10 G L T WH. It is a form unknown to Grk. writ., a literal transcription of the Hebr. קַטְיָוֶר, a name given to the devil by the Rabbins; cf. *Buxtorf*, Lex. Chald. talm. et rabb. p. 2009 (p. 997 ed. Fischer); [Schöttgen, Horae Hebr. i. p. 1121 sq.; cf. B. 25 (22)].\*

**κατήφεια, -ας, ἡ, (fr. κατήφης, of a downcast look; and this fr. κατά, and τὰ φάη the eyes; Etym. Magn. [496, 53] κατήφεια· ἀπὸ τοῦ κάτω τὰ φάη βάλλειν τοὺς ὀνειδίζομένους ἡ λυπουμένους; because, as Plut. de dysopia [al. de vitioso pudore (528 e.)] c. 1 says, it is λύπη κάτω βλέπειν ποιοῦσα), prop. a downcast look expressive of sorrow; hence shame, dejection, gloom, [A. V. *heaviness*]: Jas. iv. 9. (Hom. II. 3, 51; 16, 498 etc.; Thuc. 7, 75; Joseph. antt. 13, 16, 1; Plut. Cor. 20; [Pelop. 33, 3, and often; Dion. Hal., Char., etc.]; often in Philo.)\***

**κατήχέω, -ῶ: 1 aor. κατήχησα; Pass., pres. κατηχούμαι; pf. κατήχημαι; 1 aor. κατηχήθη; nowhere met with in the O. T.; very rare in prof. auth.; 1. prop. to sound towards, sound down upon, resound: ἀρμονία κατηχεῖ τῆς θαλάττης, Philostr. p. 791 [icon. 1, 19]; to charm with resounding sound, to fascinate, τινὰ μύθοις, Lcian. Jup. trag. 39. 2. to teach orally, to instruct: Lcian. asin. § 48; Philopatr. 17. In the N. T. only used by Luke and Paul: τινά, 1 Co. xiv. 19; pass. ἐκ τοῦ νόμου, by hearing the law, wont to be publicly read in the synagogues, Ro. ii. 18; w. acc. of the thing, αὐτός σε πολλὰ κατήχῃσιν τῶν ἀγνοουμένων, Joseph. de vita sua § 65 fin.; w. acc. of a thing and of a pers., τοῦ ἀληθοῦς λόγου βραχεία κατηχήσας με, Clem. hom. 1, 13; pass. w. acc. of the thing: τὴν ὁδὸν τοῦ κυρίου, Acts xviii. 25; τὸν λόγον, Gal. vi. 6; hence some [(see Meyer in loc.)] resolve Lk. i. 4 thus: περὶ τῶν λόγων, οὓς κατηχήθης (see below). 3. to inform by word of mouth; pass. to be orally informed: foll. by ὅτι, Philo de leg. ad Gaium § 30; περὶ τινος (gen. of pers.), foll. by ὅτι, Acts xxi. 21; w. acc. of the thing, ὧν κατήχονται περὶ σοῦ i. e. τούτων, ἀ κτλ. ibid. 24 (κατηχηθεῖς περὶ τῶν συμβεβηκότων, [pseudo-] Plut. de fluviis [7, 2]; 8, 1; 7, 1). To this construction the majority refer Lk. i. 4, construing it thus: τὴν ἀσφάλ. τῶν λόγων, περὶ ὧν κατηχήθης [W. 165 (156); B. § 143, 7; (see above)]. Cf. Gilbert, Dissertatio de christianae catecheseos historia (Lips. 1836) Pt. i. p. 1 sqq.; Zezschwitz, System der christl. Katechetik (Leipz. 1863) i. p. 17 sqq.; [and for eccl. usage, Suicer, Thes. ii. 69 sqq.; Soph. Lex. s. v.].\***

**κατ' ἰδίαν, see ἴδιος, 2.**  
**κατ' ἰόν, -ῶ: pf. pass. κατίωμαι; (see ἰός, 2); to rust over** [cf. κατά, III. 3], cover with rust: Jas. v. 3. (Epictet. diss. 4, 6, 14; [Sir. xii. 11].)\*

**κατ' ἰσχύν: impf. κατίσχυον; fut. κατισχύσω; 1 aor.**



subjunc. 2 pers. plur. **κατισχύσῃτε** (Lk. xxi. 36 T Tr txt. WH); Sept. mostly for **πίη**; among Grk. writ. esp. by Polyb., Diod., Dion. H.; prop. *to be strong to another's detriment, to prevail against; to be superior in strength; to overpower*: foll. by an inf., Lk. xxi. 36 T Tr txt. WH [*prevail* (i. e. have full strength) *to escape* etc.]; *to overcome, τινός* (Jer. xv. 18), Mt. xvi. 18 (meaning, 'not even the gates of Hades — than which nothing was supposed to be stronger — shall surpass the church in strength'); *absol. to prevail* (i. e. succeed, accomplish one's desire): Lk. xxiii. 23.\*

**κατ-οικέω**, -ῶ; 1 aor. **κατάκησα**; [fr. Soph. and Hdt. down]; Sept. times uncounted for **כָּשׂ**, more rarely for **כָּשַׁע**; 1. intrans. *to dwell, settle*; a. prop.: foll. by **ἐν** w. dat. of place, Lk. xiii. 4 [Tr WHom. **ἐν**]; Acts i. 20; 5 [T WHmrg. **εἰς** (see below)]; vii. 2, 4, 48; ix. 22; xi. 29; xiii. 27; xvii. 24; Heb. xi. 9; Rev. xiii. 12; foll. by **εἰς** (a pregnant construction; see **εἰς**, C. 2 p. 186\*), Mt. ii. 23; iv. 13; Acts vii. 4; **ἐπὶ τῆς γῆς**, Rev. iii. 10; vi. 10; viii. 13; xi. 10; xiii. 8, 14; xiv. 6 Rec.; xvii. 8, (Num. xiii. 33; xiv. 14; xxxv. 32, 34); **ἐπὶ πάντων τῶν προσώπων** [παντὸς προσώπου L T Tr WH (cf. **ἐπὶ**, C. I. 1 a.)] **τῆς γῆς**, Acts xvii. 26; **ὑποῦ**, Rev. ii. 13; so that **ἐκεῖ** must be added mentally, Acts xxii. 12; demons taking possession of the bodies of men are said **κατοικεῖν ἐκεῖ**, Mt. xii. 45; Lk. xi. 26. b. metaph., divine powers, influences, etc., are said **κατοικεῖν ἐν τινι** (dat. of pers.), or **ἐν τῇ καρδίᾳ τινός**, *to dwell in his soul, to pervade, prompt, govern it*: **ὁ θεὸς ἐν ἡμῖν**, Barn. ep. 16, 8; **ὁ Χριστὸς**, Eph. iii. 17; the Holy Spirit, Jas. iv. 5 R G (Herm. past., mand. 5, 2; [sim. 5, 5 etc.; cf. Harnack's reff. on mand. 3, 1]); **τὸ πλῆρωμα τῆς θεότητος** in Christ, Col. ii. 9, cf. i. 19; **ἡ σοφία ἐν σώματι**, Sap. i. 4; **δικαιοσύνη** is said *to dwell* where righteousness prevails, is practised, 2 Pet. iii. 13. 2. trans. *to dwell in, inhabit*: with acc. of place, Acts i. 19; ii. 9, 14; iv. 16; ix. 32, 35; xix. 10, 17; Rev. xii. 12 Rec.; xvii. 2; God is said *to dwell in the temple*, i. e. to be always present for worshippers: Mt. xxiii. 21. [COMP.: **ἐγκατοικέω**.]\*

[Syn. **κατοικεῖν**, in the Sept. the ordinary rendering of **כָּשׂ**, *to settle, dwell*, differs from **παροικεῖν**, the common representative of **גָּר** *to sojourn*, as the permanent differs from the transitory; e.g. Gen. xxxvii. 1 **κατόκει δὲ Ἰακώβ ἐν τῇ γῇ** οὐ παρέφησεν ὁ πατὴρ αὐτοῦ, ἐν γῇ Χαναάν; Philo de sacrif. Ab. et Cain. § 10 **ὁ γὰρ τοῖς ἐγκυκλίους μόνοις ἐπ' ἀνέχων παροικεῖ σοφία, οὐ κατοικεῖ**. Cf. Bp. Lightf. on Col. i. 19 and on Clem. Rom. 1 Cor. 1.]

**κατ-οίκισις**, -εως, ἡ, (κατοικέω), *dwelling, abode*: Mk. v. 3. (Gen. x. 30; Num. xv. 2, etc.; Thuc., Plat., Plut.)\*

**κατ-οικητήριον**, -ον, τό, (κατοικέω), *an abode, a habitation*: Eph. ii. 22; Rev. xviii. 2. (Sept.; Barn. ep. [6, 15]; 16, 7, 8, and other eccl. writ.)\*

**κατ-οικία**, -ας, ἡ, (κατοικέω), *dwelling, habitation*: Acts xvii. 26. (Sept.; Polyb. 2, 32, 4; Strab., Plut., al.)\*

**κατ-οικίζω**; 1 aor. **κατόκισα**; fr. Hdt. down; Sept. for **כָּשַׁע**; *to cause to dwell, to send or bring into an abode; to give a dwelling to*: metaph. **τὸ πνεῦμα, ὁ κατόκισεν ἐν ἡμῖν**, i. e. the Spirit which he placed within us, to pervade and prompt us (see **κατοικέω**, 1 b.), Jas. iv. 5 L T Tr WH.\*

**κατοπτρίζω**: (**κάτοπτρον** a mirror), *to show in a mirror, to make to reflect, to mirror*: **κατοπτρίζων ὁ ἥλιος τὴν ἑρμηνείαν**, Plut. mor. p. 894 f. [i. e. de plac. philos. 3, 5, 11]. Mid. pres. **κατοπτρίζομαι**; *to look at one's self in a mirror* (Artem. oneir. 2, 7; Athen. 15 p. 687 c.; Diog. Laërt. 2, 33; [7, 17]); *to behold for one's self as in a mirror* [W. 254 (238); B. 193 sq. (167)]: **τὴν δόξαν τοῦ κυρίου**, the glory of Christ (which we behold in the gospel as in a mirror from which it is reflected), 2 Co. iii. 18. Plainly so in Philo, alleg. leg. iii. § 33 **μηδὲ κατοπτρῖσαι μὴ ἐν ἀλλῇ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ**.\*

**κατόρθωμα**, -τος, τό, (κατορθόω *to make upright, erect*), *a right action, a successful achievement*: plur. of wholesome public measures or institutions, Acts xxiv. 2 (3) [R G; see **διόρθωμα**]; (3 Macc. iii. 23; Polyb., Diod., Strab., Joseph., Plut., Leian.). Cf. Lob. ad Phryn. p. 251; [Win. 25].\*

**κάτω** (fr. **κατά**), adv., [fr. Hom. down], compar. **κάτωτέρω**; [cf. W. 472 (440)]; 1. down, downwards: Mt. iv. 6; Lk. iv. 9; Jn. viii. 6, 8; Acts xx. 9. 2. below, beneath, [cf. W. u. s.]; a. of place: Mk. xiv. 66; Acts ii. 19; **ἔως κάτω** [A. V. *to the bottom*], Mt. xxvii. 51; Mk. xv. 38, (Ezek. i. 27; viii. 2); **τὰ κάτω**, the parts or regions that lie beneath (opp. to **τὰ ἄνω**, heaven), i. e. the earth, Jn. viii. 23. b. of temporal succession: **ἀπὸ διετούς καὶ κατωτέρω**, from a child of two years and those that were of a lower age [cf. W. 370 (347)], Mt. ii. 16; **ἀπὸ εἰκοσαετούς καὶ κάτω**, 1 Chr. xxvii. 23.\*

**κατώτερος**, -έρα, -ερον, (compar. of **κάτω**, see **ἀνώτερος**), [Hippocr., Theophr., Athen., al.], lower: (**ὁ Χριστὸς**) **κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς**, Eph. iv. 9, which many understand of Christ's descent into Hades (**τὸν τόπον τὸν κάτω καλούμενον**, Plat. Phaedop. 112 c.), taking **τῆς γῆς** as a partit. gen. (see **ἄδης**, 2). But the mention of this fact is at variance with the connection. Paul is endeavoring to show that the passage he has just before quoted, Ps. lxviii. (lxviii.) 19, must be understood of Christ, not of God, because 'an ascent into heaven' necessarily presupposes a descent to earth (which was made by Christ in the incarnation), whereas God does not leave his abode in heaven. Accordingly **τὰ κατώτ. τῆς γῆς** denotes *the lower parts of the universe*, which the earth constitutes, — **τῆς γῆς** being a gen. of apposition; cf. W. § 59, 8 a.; Grimm, Institutio theol. dogmat. ed. 2, p. 355 sqq.\*

**κατωτέρω**, see **κάτω**, esp. 2 b.

**Καῦδα**, see **Κλαύδη**.

**καῦμα**, -τος, τό, (**καίω**), *heat*: of painful and burning heat, Rev. vii. 16; xvi. 9. (Sept.; in Grk. writ. fr. Hom. down.)\*

**καυματίζω**: 1 aor. inf. **καυματίσαι**; 1 aor. pass. **ἐκαυματήσθην**; (**καῦμα**); *to burn with heat, to scorch*: **τινά, with ἐν πυρὶ** added, Rev. xvi. 8; pass., Mt. xiii. 6; Mk. iv. 6; w. addition of **καῦμα μέγα** (see **ἀγαπάω** sub fin. for exx. and reff.), *to be tortured with intense heat*, Rev. xvi. 9. (Antonin. 7, 64; Epict. diss. 1, 6, 26; 3, 22, 52; of the heat of fever, Plut. mor. p. 100 d. [de virt. et vit. 1], 691 e. [quaest. conviv. vi. 2, 6].)\*

**καῦσις**, -εως, ἡ, (**καίω**), *burning, burning up*: **ἡς τὸ τέλος**



εἰς καῦσιν, the fate of which land (appointed it by God) is, to be burned up (by fire and brimstone from heaven; cf. Dent. xxix. 23), Heb. vi. 8; cf. Bleek ad loc. (Hdt., Plat., Isocr., Plut., al.; Sept.)\*

καυσώ, -ω: (καῦσος); to burn up, set fire to; pres. ptep. pass. καυσούμενος, 2 Pet. iii. 10, 12, [A. V. with fervent heat]. (Elsewhere only [chiefly; see Soph. Lex. s. v.] in Diosc. and Galen: to suffer from feverish burning, be parched with fever.)\*

καυστηριάζω: pf. pass. ptep. κεκαυστηριασμένος, to burn in with a branding iron (τὰς ἵππους λύκον, a figure of a wolf, Strab. 5, 1, 9 p. 215): 1 Tim. iv. 2 L ed. ster. T Tr WH, on which pass. see καυτηριάζω. (Not found elsewhere.)\*

καύσων, -ωνος, ὁ; 1. burning heat of the sun: Mt. xx. 12; Lk. xii. 55; Jas. i. 11, [al. refer all these pass. to the next head]; (Is. xlix. 10; [Gen. xxxi. 40 Alex.; cf. Judith viii. 3]; Sir. xviii. 16; Athen. 3 p. 73 b.). 2.

Eurus, a very dry, hot, east wind, scorching and drying up everything; for ὁ ἄνεμος, Job xxvii. 21; Hos. xii. 1; ἄνεμος καύσων, Jer. xviii. 17; Ezek. xvii. 10; Hos. xiii. 15; πνεῦμα καύσων, Jon. iv. 8, [cf. Hos. xii. 1]; (on this wind cf. Schleusner, Thes. ad Sept. iii. p. 297; Win. RWB. [also BB. DD.] s. v. Wind). Many suppose it to be referred to in Jas. i. 11; yet the evils there mentioned are ascribed not to the καύσων, but to the ἥλιος.\*

καυτηριάζω: (καυτήριον [(cf. καίω)] a branding-iron); to mark by branding, to brand: [pf. pass. ptep.] κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν, i. e. κεκαυτηριασμένην ἔχοντες τὴν ἰδ. συν. [cf. W. 230 (216)] (cf. καταφθείρω), [branded in their own conscience i. e.] whose souls are branded with the marks of sin, i. e. who carry about with them the perpetual consciousness of sin, 1 Tim. iv. 2 R G L ed. maj., see καυστηριάζω; [some (cf. R. V. mrg.) would give it here the sense of seared, cf. Eph. iv. 19]. (In Hippocr. in a medical sense, to cauterize, remove by cautery.)\*

καυχάμαι, -ώμαι, 2 pers. sing. καυχάσαι (Ro. ii. 17, 23; 1 Co. iv. 7; see κατακαυχώμαι); fut. καυχήσομαι; 1 aor. ἐκαυχήσαμην; pf. κεκαύχamai; (καύχῃ a boast); [fr. Pind. and Hdt. down]; Sept. mostly for לָלַחַח; in the N. T. often used by Paul [some 35 times; by Jas. twice]; to glory (whether with reason or without): absol., 1 Co. i. 31\*; iv. 7; xiii. 3 L [ed. ster. WH (see καίω)]; 2 Co. x. [13], 17\*; xi. 16, 18; xii. 1, 6, 11 Rec.; Eph. ii. 9; Jas. iv. 16; τί (acc. of the thing [cf. W. 222 (209)]), to glory (on account) of a thing: 2 Co. ix. 2 (ἢν καυχώμαι ὑπὲρ ὑμῶν Μακεδόσι, which I boast of on your behalf unto the Macedonians [B. § 133, 1]; cf. vii. 14, [and see below]); 2 Co. xi. 30, (Prov. xxvii. 1; Lcian. oecyp. 120); foll. by ἐν w. dat. of the obj. [W. § 33 d.; B. § 133, 23], to glory in a thing, (by a usage foreign to class. Grk.; but the Lat. says glorior in aliquo): Ro. ii. 23; v. 3; 1 Co. iii. 21; 2 Co. v. 12; x. 15; xi. 12 [cf. B. 105 (92)]; xii. 5, 9; Gal. vi. 13 sq.; 2 Th. i. 4 R G; Jas. i. 9, (Jer. ix. 23 sq.; 1 Chr. xvi. 35); ἐν θεῷ, ἐν τῷ θεῷ, in God, i. e. the knowledge of God, intimacy with him, his favors, etc. Ro. ii. 17; v. 11, (ἐν τοῖς θεοῖς, Theoph. ad Autol. 1, 1, 1); ἐν κυρίῳ, 1 Co. i. 31\*; 2 Co. x. 17\*; ἐν Χριστῷ Ἰησοῦ, Phil. iii. 3; foll. by ἐπὶ w. dat. of the obj. [cf. W. § 33 d.;

B. § 133, 23], Ro. v. 2 (Prov. xxv. 14; Sir. xxx. 2; Diod. xvi. 70); περὶ τινος, 2 Co. x. 8; εἰς τι, in regard of, in reference to, 2 Co. x. 16 (Aristot. pol. 5, 10 p. 1311, 4). ὑπὲρ w. gen. of pers., to one's advantage, to the praise of one, [on one's behalf]: 2 Co. vii. 14; xii. 5. ἐνώπιον τοῦ θεοῦ, as though standing in his presence, 1 Co. i. 29 [cf. B. 173 (150). COMP.: ἐν-, κατα-καυχάμαι.]\*

καύχημα, -τος, τό, (καυχάμαι), very rare in prof. auth.; Sept. for הַלְלָה praise, and הַלְלָה ornament, beauty; several times in Sir.

1. that of which one glories or can glory, matter or ground of glorying: Ro. iv. 2; 1 Co. ix. 15 sq.; 2 Co. i. 14; Phil. ii. 16; τὸ καύχημα ἔχειν εἰς ἑαυτὸν μόνον, his glorying confined to himself [R. V. in regard of himself alone], Gal. vi. 4; τὸ κ. τῆς ἐλπίδος, the matter for glorying which hope gives, i. e. the hope, of which we glory, Heb. iii. 6.

2. As γέννημα, δῶγμα, θέλημα, ἴαμα, κήρυγμα (2 Tim. iv. 17), κλαῦμα, πλήρωμα, φρόνημα, etc., are used for γέννησις, δῶξις, θέλησις, κτλ. [cf. Ellicott on Phil. iv. 6], so also (which H. A. W. Meyer persists in denying [as respects the New Testament (see his note on Ro. iv. 2); so Ellicott and Bp. Lightfoot on Gal. vi. 4; Lünem. on Heb. u. s.]) is καύχημα used for καύχσις (Pind. Isthm. 5, 65 [cf. Meyer on Phil. i. 26 note; on the apparent use of nouns in μα in an active sense see Bp. Lightfoot on Col. p. 257 sq.]), a glorying, boasting: 1 Co. v. 6; Phil. i. 26; ὑπὲρ τινος (see καυχάμαι, sub fin.), 2 Co. v. 12; ix. 3.\*

καύχσις, -ως, ἡ, (καυχάμαι), the act of glorying: Ro. iii. 27; 2 Co. ix. 4 Rec.; 2 Co. xi. 10, 17; Jas. iv. 16; στέφανος καυχήσεως, crown of which we can boast, 1 Th. ii. 19; Ezek. xvi. 12; Prov. xvi. 31; ὑπὲρ τινος, (on behalf) of one [cf. καυχάμαι, sub fin.], 2 Co. vii. 4; viii. 24; ἐπὶ τινος, before one, 2 Co. vii. 14; ἔχω [τὴν crit. edd.] καύχσιν ἐν Χριστῷ Ἰησοῦ, the glorying which I have I ascribe to Christ, or I owe it to Christ that I am permitted to glory (see ἐν, I. 6 b. p. 211\*), Ro. xv. 17; 1 Co. xv. 31; that of which one glories, cause of glorying, 2 Co. i. 12. (Sept. several times for הַלְלָה; [Diog. Laërt. 10, 7 fin.]; Philod. in Vol. Hercul. Oxford. i. p. 16.)\*

Καφαρναούμ, see Καπερναούμ.

Κεγχρεά [T WH Κερχρ. (cf. WH. App. p. 150)], -ῶν, αἱ, Cenchreae or Kenchreae, a port of Corinth, about 60 [70; Strabo (as below)] stadia from the city, on the eastern side of the isthmus, the emporium of its trade with Asia (Strabo 8 p. 380): Acts xviii. 18; Ro. xvi. 1. [It still retains the ancient name; cf. B. D. Am. ed. s. v.; Lewin, St. Paul, i. 299 sq.]\*

κέδρος, -ου, ἡ, [fr. Hom. down], a cedar, a well-known tree, the wood of which is fragrant: χεῖμαρρος τῶν κέδρων, Jn. xviii. 1 R Tr txt. WH (so also 2 S. xv. 23; 1 K. xv. 13, [cf. ii. 37]); τοῦ (sic!) κέδρου, ibid. Tdf.; but see the foll. word.\*

Κεδρών, ὁ [B. 21 (19)], indecl. (in Joseph. Κεδρών, -ῶνος [see below]), Cedron [or Kidron], (Hebr. קִדְרֹן i. e. dark, turbid), the name of a [winter-] torrent, rising near Jerusalem and flowing down through a valley of the same name (having the Mt. of Olives on the E.) into the Dead Sea: χεῖμαρρος τοῦ Κεδρών, Jn. xviii. 1 G L Tr



mr̄g., acc. to the more correct reading [but see *WH*. App. ad loc.]; (χειμάρρος Κεδρώνος, Joseph. antt. 8, 1, 5; φάραγξ Κεδρώνος, ib. 9, 7, 3; b. j. 5, 6, 1; φάραγγι βαθεία . . . ἡ Κεδρὸν ὀνόμασται, ib. 5, 2, 3). [B. D. s. v. Kidron, cf. Cedron, \* Robinson, Phys. Geogr. of the Holy Land, p. 96 sq.]\*

κεῖμαι; impf. 3 pers. sing. ἔκειτο; to lie; 1. prop.: of an infant, foll. by ἐν w. dat. of place, Lk. ii. 12 [Tdf. om. κεῖμ., 16; of one buried: σπου or οὐ, Mt. xxviii. 6; Lk. xxiii. 53; Jn. xi. 41 Rec.; xx. 12; of things that quietly cover some spot, Lk. xxiv. 12 [R G L br.]; Jn. xx. 5-7; xxi. 9; with ἐπὶ τι added, 2 Co. iii. 15; ἐπάνω τινός (of a city situated on a hill), Mt. v. 14; also of things put or set in any place, in ref. to which we often use to stand: thus of vessels, Jn. ii. 6; xix. 29, (χύτρας κεϊμένας, Xen. oec. 8, 19); of a throne, Rev. iv. 2 (Jer. xxiv. 1; Hom. Il. 2, 777; Od. 17, 331); κείσθαι πρὸς τι, to be brought near to a thing [see πρὸς, I. 2 a.], Mt. iii. 10; Lk. iii. 9; absol., of the site of a city, τετράγωνος κείται, Rev. xxi. 16; of grain and other things laid up, gathered together, Lk. xii. 19; of a foundation, 1 Co. iii. 11.

2. metaph. a. to be (by God's intent) set, i. e. destined, appointed: foll. by εἰς w. acc. indicating the purpose, Lk. ii. 34; Phil. i. 17 (16); 1 Th. iii. 3. b. as very often in prop. auth. (cf. Passow s. v. p. 1694; [L. and S. s. v. IV. 2]), of laws, to be made, laid down: τινί, 1 Tim. i. 9. c. ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται, lies in the power of the evil one, i. e. is held in subjection by the devil, 1 Jn. v. 19. [COMP.: ἀνά, συν-ανά, ἀντί, ἀπό-, ἐπί-, κατά-, παρά-, περί-, πρό-κεῖμαι.]\*

κεῖρια, -ας, ἡ, a band, either for a bed-girth (Schol. ad Arstph. av. 817 κεῖρια· εἶδος ζώνης ἐκ σχοινίων, παρειοῦς ἱμάτι, ἡ δεσμοῦσι τὰς κλινὰς, cf. Prov. vii. 16; [Plut. Alcib. 16, 1]), or for tying up a corpse after it has been swathed in linen: in the latter sense in Jn. xi. 44; [al. take it here of the swathings themselves].\*

κεῖρω; [1 aor. ἔκειρα (Acts viii. 32 T WH mrg.); 1 aor. mid. ἐκεῖράμην; fr. Hom. down; to shear: a sheep, Acts viii. 32 [cf. above] fr. Is. liii. 7). Mid. to get or let be shorn [W. § 38, 2 b.; B. § 135, 4]: τὴν κεφαλὴν, Acts xviii. 18; absol. of shearing or cutting short the hair of the head, 1 Co. xi. 6 [cf. W. § 43, 1].\*

Κεῖς, see Κίς.

κελεύσμα, -τος, τό, (κελεύω), fr. Aeschyl. and Hdt. down, an order, command, spec. a stimulating cry, either that by which animals are roused and urged on by man, as horses by charioteers, hounds by hunters, etc., or that by which a signal is given to men, e. g. to rowers by the master of a ship (Leian. tyr. or catapl. c. 19), to soldiers by a commander (Thuc. 2, 92; Prov. xxiv. 62 (xxx. 27)): ἐν κελεύσματι, with a loud summons, a trumpet-call, 1 Th. iv. 16.\*

κελεύω; impf. ἐκέλευον; 1 aor. ἐκέλευσα; to command, order: τινά, foll. by an aor. inf., Mt. xiv. 19, 28; Acts iv. 15; by the acc. with aor. inf., Mt. xviii. 25; xxvii. 58 [R G L], 64; Lk. xviii. 40; Acts v. 34; viii. 38; xxii. 30; xxiii. 10; xxv. 6, 17; the acc. is wanting because evident fr. the context, Mt. viii. 18; xiv. 9; [xxvii. 58 T WH

(Tr in br.)]; Acts xii. 19; xxi. 33; foll. by acc. with pres. inf., Acts xxi. 34; xxii. 24; xxiii. 3, 35; xxiv. 8 R G; xxv. 21; xxvii. 43; the acc. is wanting because easily discernible fr. the context, Acts xvi. 22 [cf. B. 201 (174); W. § 40, 3 d.]; by a use not infreq. in Hom., but somewhat rare in prose writ., with the dat. of a pers. (Plat. rep. 3 p. 396 a.; Thuc. 1, 44; Diod. 19, 17; Joseph. antt. 20, 6, 2; Tob. viii. 18; cf. Poppo on Xen. Cyr. 1, 3, 9 var.), foll. by an inf., Mt. xv. 35 R G; cf. B. 275 (236). κελεύσαντός τινος, at one's command, Acts xxv. 23. [On the constr. of κελ., esp. with the pass. inf. and acc., see B. § 141, 5 cf. p. 237 (204) note; also W. 336 (315), 332 (311).]\*

[SYN.: κελεύειν, παραγγέλλειν, ἐντέλλεσθαι, τάσσειν (and its comp.): κελ. to command, designates verbal orders, emanating (usually) from a superior; παραγγέλλω to charge, etc., is used esp. of the order of a military commander which is passed along the line by his subordinates, (Xen. Cyr. 2, 4, 2); ἐντέλλεσθαι to enjoin, is employed esp. of those whose office or position invests them with claims, and points rather to the contents of the command, cf. our "instructions"; τάσσω lit. assign a post to, with a suggestion of duties as connected therewith; often used of a military appointment (cf. τάξις); its compounds ἐπιτάσσειν and προστάσσειν differ from ἐντ. in denoting fixed and abiding obligations rather than specific or occasional instructions, duties arising from the office rather than emanating from the personal will of a superior. Schmidt ch. 8.]

κενοδοξία, -ας, ἡ, (κενόδοξος, q. v.), vain-glory, groundless self-esteem, empty pride: Phil. ii. 3. (4 Macc. ii. 15; viii. 18; Polyb., Plut., Leian.; [Philo de mut. nom. § 15; leg. ad Gaium § 16; etc.]; eccl. writ.; univ. a vain opinion, error, Sap. xiv. 14.)\*

κενόδοξος, -ον, (κενός, δόξα), glorying without reason, conceited, vain-glorious, eager for empty glory: Gal. v. 26. (Polyb., Diod.; Antonin. 5, 1; [cf. Philo de trib. virt. § 2 fin.]; eccl. writ.)\*

κενός, -ή, -όν, [fr. Hom. down], Sept. for קֵנִי, קֵרִי, קֵרִי, etc., empty; 1. prop. of places, vessels, etc., which contain nothing (Judg. vii. 16; Gen. xxxvii. 24); metaph. empty, vain; devoid of truth: λόγος, Eph. v. 6 (Ex. v. 9); ἀπάτη, Col. ii. 8; κήρυγμα, πίστις, 1 Co. xv. 14. 2. of men, empty-handed; without a gift: ἀποστέλλειν and ἐξαποστέλλειν τινὰ κενόν (Gen. xxxi. 42; Deut. xv. 13; xvi. 16), Mk. xii. 3; Lk. i. 53; xx. 10 sq.; metaph. destitute of spiritual wealth, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith, Jas. ii. 20. 3. metaph. of endeavors, labors, acts, which result in nothing, vain, fruitless, without effect: ἡ χάρις, 1 Co. xv. 10; κόπος, ib. 58; ἡ εἰσόδος, 1 Th. ii. 1; neut. plur. κενά, things that will not succeed, Acts iv. 25 (fr. Ps. ii. 1); εἰς κενόν, in vain, to no purpose, [cf. W. 592 (551)]: 2 Co. vi. 1; Gal. ii. 2; Phil. ii. 16; 1 Th. iii. 5, (Is. lxx. 23; Jer. vi. 29, etc.; Diod. 19, 9; Heliod. 10, 30). [Cf. Trench, Syn. § xlix.]\*

κενοφωνία, -ας, ἡ, (κενόφωνος uttering emptiness), (vaniloquium, Vulg. [ed. Clem. (in 2 Tim. ii. 16)]), empty discussion, discussion of vain and useless matters, [A. V. babbling]: 1 Tim. vi. 20; 2 Tim. ii. 16. ([Dioscor. 1 prooem. p. 3, 1]; eccles. writ.)\*



κενώω, -ῶ: [fut. κενώσω, 1 Co. ix. 15 L.txt. T Tr WH]; 1 aor. ἐκένωσα; Pass., pf. κεκένωμαι; 1 aor. ἐκένωθην; (κενός);

1. to empty, make empty: ἐαυτὸν ἐκένωσε, sc. τοῦ εἶναι ἴσα θεῷ or τῆς μορφῆς τοῦ θεοῦ, i. e. he laid aside equality with or the form of God (said of Christ), Phil. ii. 7 (see a fuller exposition of this passage in μορφῇ).

2. to make void i. e. deprive of force, render vain, useless, of no effect: pass., Ro. iv. 14; 1 Co. i. 17.

3. to make void i. e. cause a thing to be seen to be empty, hollow, false: τὸ καύχημα, 1 Co. ix. 15; pass. 2 Co. ix. 3. (Twice in Sept. viz. Jer. xiv. 2; xv. 9; often in Attic writ.)\*

κέντρον, -ον, τό, (κεντέω to prick); 1. a sting, as that of bees (4 Macc. xiv. 19), scorpions, locusts, Rev. ix. 10. Since animals wound by their sting and even cause death, Paul in 1 Co. xv. 55 (after Hos. xiii. 14 Sept.) attributes to death, personified, a κέντρον, i. e. a deadly weapon, and that κέντρον is said to be ἡ ἀμαρτία [56], because sin is death's cause and punishment [?] (Ro. v. 12).

2. as in the Grk. writ. an iron goad, for urging on oxen, horses and other beasts of burden; hence the proverb πρὸς κέντρα λακτίζειν, to kick against the goad, i. e. to offer vain and perilous or ruinous resistance: Acts ix. 5 Rec.; xxvi. 14; cf. Pind. Pyth. 2, 173; Aeschyl. [Ag. 1624, cf.] Prom. 323; Eurip. Bacch. 795; Terent. Phorm. 1, 2, 28; Ammian. 18, 5.\*

κεντυρίων, -ωνος, ὁ, a Lat. word, a centurion: Mk. xv. 39, 44 sq. [Polyb. 6, 24, 5.]\*

[Κενχερεά, see Κερχερεά.]

κενώω, adv., vainly, in vain, [W. 463 (431); Aristot. on]: Jas. iv. 5.\*

κεράλα [WH κερέα (see their App. p. 151)], -ας, ἡ, (κέρας), a little horn; extremity, apex, point; used by the Grk. grammarians of the accents and diacritical points. In Mt. v. 18 [(where see Wetstein; cf. also Edersheim, Jesus the Messiah, i. 537 sq.); Lk. xvi. 17 of the little lines, or projections, by which the Hebr. letters in other respects similar differ from each other, as כ and ך, ך and ך, ך and ך, [A.V. title]; the meaning is, 'not even the minutest part of the law shall perish.' [(Aeschyl., Thuc., al.)]\*

κεραμεύς, -έως, ὁ, (κεράννυμι), a potter: Mt. xxvii. 7, 10; Ro. ix. 21. (Hom., Hes., Arstph., Plat., Plut., al.; Sept. several times for כרםי.)\*

κεραμικός, -ή, -όν, (κέραμος); 1. in class. Grk. of or belonging to a potter: hence κ. γῆ, such as a potter uses, Hippocr.; τέχνη, Plat. polit. p. 288 a. 2. in the Bible made of clay, earthen: Rev. ii. 27 (Dan. ii. 41), for which the Greeks use κεραμεύς, -ῶ, -όν, and κεράμιος [al. -μειος], cf. Lob. ad Phryn. p. 147; [W. 99 (94)].\*

κεράμιον, -ον, τό, (neut. of the adj. κέραμος, see the preceding word [al. make it a dimin. fr. κέραμος]), an earthen vessel, a pot, jar; a jug or pitcher: with ὕδατος added, a water-pitcher, Mk. xiv. 13; Lk. xxii. 10. (Theophr. caus. plant. 8, 4, 3; οἶνον, Jer. xlii. (xxxv.) 5; Xen. anab. 6, 1, 15; Dem. p. 934, 26; Polyb. 4, 56, 3; Δαίον, Joseph. antt. 8, 13, 2.)\*

κέραμος, -ου, ὁ, (κεράννυμι); 1. clay, potter's earth. 2. anything made of clay, earthen ware. 3. spec. a

(roofing) tile (Thuc., Athen., Hdian., al.); the roof itself (Arstph. fr. 129 d.): so διὰ τῶν κεράμων, through the roof, i. e. through the door in the roof to which a ladder or stairway led up from the street (accordingly the Rabbins distinguish two ways of entering a house, 'the way through the door' and 'the way through the roof' [Lightf. Horae Hebr. p. 601]; cf. Win. RWB. s. v. Dach; Keim ii. p. 176 sq. [Eng. trans. iii. 215; Edersheim, Jesus the Messiah, i. 501 sq.; Jewish Social Life, p. 98 sqq.]), Lk. v. 19. Mark (ii. 4) describes the occurrence differently (see ἀποστεγάω), evidently led into error by misapprehending the words of Luke. [But, to say nothing of the improbability of assuming Mark's narrative to be dependent on Luke's, the alleged discrepancy disappears if Luke's language is taken literally, "through the tiles" (see διὰ, A. I. 1); he says nothing of "the door in the roof." On the various views that have been taken of the details of the occurrence, see B. D. (esp. Am. ed.) s. v. House; Dr. Jas. Morison, Com. on Mk. i. c.]\*

κεράννυμι (κεραννώω): 1 aor. ἐκέρασα; pf. pass. κεκέρασμαι (for the more com. κέκραμαι, cf. Lob. ad Phryn. p. 582; Btm. Ausf. Sprehl. ii. p. 214; Krüger § 40 s. v. i. p. 175; [Veitch s. v.]); [fr. Hom. down]; 1. to mix, mingle. 2. to mix wine and water. 3. to pour out for drinking: τινί τι, Rev. xviii. 6 [R.V. mingle]; pass., Rev. xiv. 10; (so Bel and the Dragon 11; Anthol. 11, 137, 12). [COMP. συγ-κεράννυμι.]\*

[Syn. κεράννυμι, μίγνυμι: in strict usage κερ. denotes such a mixing as combines the ingredients into a new compound, chemical mixture; μίγν. such a mixing as merely blends or intermingles them promiscuously, mechanical mixture.]

κέρας, -ατος, plur. κέρατα, gen. -άτων (W. 65 (63); B. 15 (13)), τό, [fr. Hom. down], Hebr. קֶרֶן, a horn; a. prop.: of animals, Rev. v. 6; xii. 3; xiii. 1, 11; xvii. 3, 7, 12, 16. b. Since animals (esp. bulls) defend themselves with their horns, the horn with the Hebrews (and other nations) is a symbol of strength and courage, and is used as such in a variety of phrases (Ps. lxxxviii. (lxxxix.) 18; cxxx. (cxxxii.) 17; cxlviii. 14; 1 S. ii. 10; Sir. xlvii. 5, 7, 11; 1 Macc. ii. 48, etc.; cf. Gesenius, Thes. iii. p. 1238; [B. D. s. v. Horn]); hence κέρας σωτηρίας (of God, Ps. xvii. (xviii.) 3; 2 S. xxii. 3), i. q. a mighty and valiant helper, the author of deliverance, of the Messiah, Lk. i. 69. c. trop. a projecting extremity in shape like a horn, a point, apex: as, of an altar, Rev. ix. 13; (Ex. xxix. 12; Lev. iv. 7, 18; xvi. 18; Am. iii. 14; Ps. cxvii. (cxviii.) 27).\*

κεράτιον, -ον, τό, (dimin. of κέρας); 1. a little horn.

2. the name of the fruit of the κεράτεια or κεράτεια [or -τία], the Ceratonia siliqua (Linn.) or carob-tree (called also St. John's Bread, [from the notion that its pods, which resemble those of the 'locust', constituted the food of the Baptist]). This fruit is shaped like a horn and has a sweet taste; it was [and is] used not only in fattening swine, but as an article of food by the lower classes: Lk. xv. 16 [A. V. husks]; cf. Win. RWB. s. v. Johannisbrodbaum; [B. D. (esp. Am. ed.) s. v. Husks].\*



**κερδαίνω**: [fut. κερδήσω, Jas. iv. 13 Rec.<sup>bes als</sup> L T Tr WH; see also below]; 1 aor. ἐκέρδησα (an Ionic form fr. κερδάω, which later writ. use for the earlier ἐκέρδανα, see Lob. ad Phryn. p. 740; Bttm. Ausf. Sprchl. ii. p. 215; W. 87 (83); [Veitch s. v.]), once 1 aor. subj. κερδάνω (1 Co. ix. 21 L T Tr [but WH (cf. also Grsb. note) read the fut. κερδανῶ, cf. B. 60 (53); § 139, 38]); 1 fut. pass. κερδηθήσομαι (the subjunc. κερδηθήσονται, 1 Pet. iii. 1 R G is a clerical error [cf. reff. s. v. καίω, init.], for which L T Tr WH have restored κερδηθήσονται [cf. B. § 139, 38]); [fr. Hes. down]; (fr. κέρδος); to gain, acquire; (Vulg. passim *lucrifacio* [also *lucro*, etc.]); a. prop.: τὸν κόσμον, Mt. xvi. 26; Mk. viii. 36; Lk. ix. 25; money, Mt. xxv. 16 [L T WH], 17, 20, 22; absol. to get gain, Jas. iv. 13. b. metaph. a. with nouns signifying loss, damage, injury, it is used of the gain arising from shunning or escaping from the evil (where we say to spare one's self, be spared): τὴν ὕβριν ταύτην κ. ζημίαν, Acts xxvii. 21; τό γε μανθῆναι τὰς χεῖρας κερδαίνειν, to avoid the crime of fratricide, Joseph. antt. 2, 3, 2; ζημίαν, to escape a loss, Eur. Cycl. 312; other exx. in *Kypke*, Observv. ii. p. 139 sq. β. τινά, to gain any one i. e. to win him over to the kingdom of God, which none but the placable enter, Mt. xviii. 15; to gain one to faith in Christ, 1 Pet. iii. 1; 1 Co. ix. 19–22; Χριστόν, to gain Christ's favor and fellowship, Phil. iii. 8. Not found in the O. T.\*

**κέρδος**, -τος (-ους), τό, gain, advantage: Phil. i. 21 (with which cf. Ael. v. h. 4, 7 τοῖς κακοῖς οὐδὲ τὸ ἀποθανεῖν κέρδος); Tit. i. 11; plur. Phil. iii. 7. [From Hom. down.]\* [κερία, see κεραία.]

**κέρμα**, -τος, τό, (κεῖρω to cut into bits), small pieces of money, small coin, change; generally and collectively, τὰ κέρματα money: Jn. ii. 15, where L mrg. Tr WH τὰ κέρματα; (Arstph., Dem., Joseph., al.). Cf. the full exhibition of the use of the word given by Fischer, De vitis lexicorum N. T. etc. p. 264 sqq.\*

**κερματιστής**, -οῦ, ὁ, (κερματίζω [to cut into small pieces, to make small change]), a money-changer, money-broker: Jn. ii. 14. In the court of the Gentiles [(see ἱερόν, and Edersheim, Jesus the Messiah, i. 244 sq.)] in the temple at Jerusalem were the seats of those who sold such animals for sacrifice as had been selected, examined, and approved, together with incense, oil, and other things needed in making offerings and in worship; and the magnitude of this traffic had introduced the banker's or broker's business; [cf. BB.DD. s. v. Money-changers; esp. Edersheim u. s. p. 367 sqq.]. (Nicet. annal. 7, 2 p. 266 ed. Bekk.; Max. Tyr. diss. 2 p. 15 ed. Markland.)\*

**κεφάλαιον**, -ου, τό, (neut. of the adj. κεφάλαιος, belonging to the head); 1. the chief or main point, the principal thing, (Vulg. *capitulum*): Heb. viii. 1 [cf. B. 154 (134)]; (freq. so in Grk. writ. fr. Pind., Thuc. and Plat. down). 2. the pecuniary sum total of a reckoning, amount, (Plut. Fab. 4); the principal, capital, as distinguished fr. the interest (Plat. legg. 5, 742 c.); univ. a sum of money, sum, (Vulg. *summa*): Acts xxii. 28; so Lev. vi. 5; Num. v. 7; xxxi. 26; Joseph. antt. 12, 2, 3;

Artem. oneir. 1, 17; see other exx. in *Kypke*, Observv. ii. p. 116; [L. and S. s. v. 5 b.]\*

**κεφαλαῖω**, -ῶ: 1 aor. ἐκεφαλαίωσα [T WH ἐκεφαλῖωσα (see below)]; (κεφάλαιον); 1. to bring under heads, to sum up, to summarize, (Thuc., Aristot., al.). 2. in an unusual sense, to smite or wound in the head: Mk. xii. 4. It is of no use to appeal to the analogy of the verb γνάθω, which means εἰς γνάθους τύπτω to smite on the cheek, since κεφάλαιον is nowhere used of the head of the body. Tdf. [WH] (after codd. ~~κ~~ B L) have adopted ἐκεφαλῖωσαν (fr. κεφάλαιον, i. q. κεφαλῖς, q. v.). But neither κεφαλῖω nor κεφαλίζω has yet been noted in any Greek author. Cf. Lob. ad Phryn. p. 95. [Comp.: ἀνα-κεφαλαῖω.]\*

**κεφαλῇ**, -ῆς, ἡ, Sept. for ψᾱך; the head, both of men: Mt. v. 36; Mk. vi. 24; Lk. vii. 38, 44 [Rec.], 46; Jn. xiii. 9; Acts xviii. 18; 1 Co. xi. 4; Rev. i. 14; iv. 4, and often; and of animals: Rev. ix. 7, 17, 19, etc.; on the phrases κλίνειν τὴν κ., ἐπαίρειν τὴν κ., see κλίνω, 1 and ἐπαίρω; on the saying in Ro. xii. 20, see under ἀνθραξ. Since the loss of the head destroys the life, κεφαλῇ is used in phrases relating to capital and extreme punishments: so in τὸ αἷμα ὑμῶν ἐπὶ τὴν κ. ὑμῶν (see αἷμα, 2 a. p. 15<sup>b</sup>), Acts xviii. 6, and similar phrases in class. Grk.; see Passow s. v. p. 1717<sup>a</sup>; Pape s. v. 3; [L. and S. s. v. I. 3 and 4]. Metaph. anything supreme, chief, prominent; of persons, master, lord: τινός, of a husband in relation to his wife, 1 Co. xi. 3; Eph. v. 23; of Christ, the lord of the husband, 1 Co. xi. 3 [cf. B. 124 sq. (109)]; of the church, Eph. iv. 15; v. 23; Col. ii. 19 [cf. B. § 143, 4 c.]; τοῦ σώματος τῆς ἐκκλ. Col. i. 18; πάσης ἀρχῆς καὶ ἐξουσίας, Col. ii. 10; so Judg. xi. 11; 2 S. xxii. 44, and in Byzant. writ. of things: κεφ. γωνίας, the corner-stone, see γωνία, a. [(From Hom. down.)\*]

**κεφαλῖω**: Mk. xii. 4 T WH (approved also by Weiss, Volkmar, al.), for κεφαλαῖω, q. v.

**κεφαλῖς**, -ιδος, ἡ, (dimin. of κεφαλῇ, formed after the analogy of ἀμαξίς, πινακίς, etc.; cf. Bttm. Ausf. Spr. ii. p. 443; Kühn. § 330 Anm. 5, i. p. 708); 1. a little head (Lat. *capitellum*, *capitulum*). 2. the highest part, extremity or end of anything; as the capital of a column, 1 K. vii. 9, 31 etc.; Geop. 14, 6, 6; hence the tips or knobs (the umbilici of the Romans [or rather the cornua; see Gardthausen, Griech. Palaeogr. p. 52 sq.; Rich., Diet. s. v. umbilicus]) of the wooden rod around which parchments were rolled seem to have been called κεφαλίδες, because they resembled little heads; so that 3. the Alexand. writ. transferred the name κεφαλῖς to the roll or volume itself: ἐν κεφαλίδι βιβλίου, Heb. x. 7 (fr. Sept. of Ps. xxxix. (xl.) 8 for רִגְלִי בְּרִגְלִי, as in Ezek. ii. 9, and without βιβλίου, iii. 1–3; 2 Esdr. vi. 2 [cf. Birt, Antikes Buchwesen, (Berl. 1882), p. 116]), Itala: in volumine libri, in the roll of the book [cf. W. 23 (22)]. The different opinions are noticed by Bleek ad loc.\*

**κημῶ**, -ῶ: fut. κημῶσω; (κημῶς a muzzle); to stop the mouth by a muzzle, to muzzle: βοῦν, 1 Co. ix. 9 T Tr WH mrg. (Xen. r. eq. 5, 3); see φιδῶν.\*

**κῆνσος**, -ου, ὁ, the Lat. word census (among the Ro-



mans, denoting a register and valuation of property in accordance with which taxes were paid), in the N. T. (as in Cod. Just. 4, 47) *the tax or tribute levied on individuals and to be paid yearly* (Hesych. κήπος· εἶδος νομίματος, ἐπικεφάλαιον, our *capitation or poll tax*): Mt. xvii. 25; xxii. 17; Mk. xii. 14; τὸ νόμισμα τοῦ κήσου, the coin with which the tax is paid, *tribute money*, Mt. xxii. 19.\*

κήπος, -ου, ὁ, [thought to be allied with σκάπτω, Lat. *campus*, etc.], fr. Hom. down, Sept. for קֶנֶס, קֶנֶס, קֶנֶס; a garden: Lk. xiii. 19; Jn. xviii. 1, 26; xix. 41. [BB. DD. s. v. Garden.]\*

κηπουρός, -ου, ὁ, (κήπος and οὖρος), a keeper of a garden, a gardener: Jn. xx. 15 [BB. DD. s. v. Garden]. (Plat., Theophr., Polyb., Diod., Epictet., al.)\*

κήριον, -ου, τό, (κήρος wax), fr. Hes. and Hdt. down, *honeycomb*: κήριον μελίσσιον, a honeycomb (still containing the honey), Lk. xxiv. 42 R G Tr br. (1 S. xiv. 27; Prov. xvi. 24; xxiv. 13).\*

κήρυγμα, -τος, τό, (κηρύσσω), in Grk. writ. esp. Attic, *that which is promulgated by a herald or public crier, a proclamation by herald*; in the N. T. *the message or proclamation by the herald of God or Christ*: thus the proclamation of the necessity of repentance and reformation made by the prophet Jonah [A. V. *preaching*], τὸ κήρυγμα Ἰωάν, Mt. xii. 41; Lk. xi. 32, (Jon. iii. 4); the announcement of salvation procured by Christ and to be had through him: absol., 1 Co. i. 21; Tit. i. 3; w. gen. of the subj., *made by one*, 1 Co. ii. 4; xv. 14; w. gen. of the obj. Ἰησοῦ Χριστοῦ, *concerning Jesus Christ*, Ro. xvi. 25, cf. Philippi ad loc.; [τῆς αἰωνίου σωτηρίας, Mk. xvi. WH in (rejected) 'Shorter Conclusion']; the act of publishing, absol. 2 Tim. iv. 17 [but R. V. *that the message might be fully proclaimed*; see πληροφορέω, a.]\*

κήρυξ, less correctly [yet so L WH] κήρυξ (on the accent see W. § 6, 1 c.; [B. 13 (12)]; Lipsius, Gramm. Untersuch. p. 36; [Chandler § 622; Götting p. 254 sq.; Lob. Paralip. p. 411; W. Dindorf in Steph. Thes. s. v.; Tdf. Proleg. p. 101]), -υκος, ὁ, (akin to γήρυς a voice, a sound, γηρύω to utter a sound, to speak; [yet cf. Vaníček p. 140]); com. in Grk. writ. fr. Hom. down; a herald, a messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties. In the O. T., Gen. xli. 43; Dan. iii. 4; Sir. xx. 15. In the N. T. *God's ambassador, and the herald or proclaimer of the divine word*: δικαιοσύνης, one who summoned to righteousness, of Noah, 2 Pet. ii. 5; used of the apostles, as the divine messengers of the salvation procured by Christ and to be embraced through him, 1 Tim. ii. 7; 2 Tim. i. 11.\*

κηρύσσω; impf. ἐκήρυσσον; fut. κηρύξω; 1 aor. ἐκήρυξα, [inf. κηρύξαι R G Tr WH, κηρύξαι L T; cf. Lipsius, Gramm. Untersuch. p. 32 sqq.; Tdf. Proleg. p. 101; W. § 6, 1 f. (see ref. s. v. κήρυξ)]; Pass., pres. κηρύσσομαι; 1 aor. ἐκήρυχθην; 1 fut. κηρυχθήσομαι; (κήρυξ, q. v.); fr. Hom. down; Sept. for קֶרַךְ; to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority

which must be listened to and obeyed; a. univ. to publish, proclaim openly: something which has been done, Mk. vii. 36; τὸν λόγον, Mk. i. 45 (here joined with διαφημίξειν); foll. by indir. disc., Mk. v. 20; Lk. viii. 39; something which ought to be done, foll. by the inf. (cf. W. 322 (302); [B. § 141, 2]), Ro. ii. 21; Μωϋσῆν, the authority and precepts of Moses, Acts xv. 21; περιτομήν, the necessity of circumcision, Gal. v. 11. b. spec. used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absol., Mt. xi. 1; Mk. i. 38; iii. 14; xvi. 20; Ro. x. 15; w. dat. of the pers. to whom the proclamation is made, 1 Co. ix. 27; 1 Pet. iii. 19; εἰς [R. ἐν w. dat.] τὰς συναγωγὰς (see εἰς, A. I. 5 b.; cf. W. 213 (200)), Mk. i. 39; [Lk. iv. 44 T Tr txt. WH]; (ὁ) κηρύσσων, Ro. x. 14; κηρύσσειν w. acc. of the thing, Mt. x. 27; Lk. [iv. 19]; xii. 3; τινί τι, Lk. iv. 18 (19); τὸ εὐαγγέλιον τῆς βασιλ., Mt. iv. 23; ix. 35; Mk. i. 14 (where G L br. T Tr WH τὸ εὐ. τοῦ θεοῦ); τὸ εὐαγγ. simply, Mk. xvi. 15; Gal. ii. 2; τὸ εὐαγγ. τοῦ θεοῦ εἰς τινας (see above), 1 Th. ii. 9; pass., Mt. xxiv. 14; xxvi. 13; Col. i. 23; with εἰς πάντα τὰ ἔθνη or εἰς ὅλον τ. κόσμον added, Mk. xiii. 10; xiv. 9; τὸν λόγον, 2 Tim. iv. 2; τὸ ῥῆμα τῆς πίστεως, Ro. x. 8; τὴν βασιλ. τοῦ θεοῦ, Lk. viii. 1; ix. 2; Acts xx. 25 [here G L T Tr WH om. τοῦ θεοῦ]; xxviii. 31; βάπτισμα, the necessity of baptism, Mk. i. 4; Lk. iii. 3; Acts x. 37; μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν, by public proclamation to exhort to repentance and promise the pardon of sins, Lk. xxiv. 47; ἵνα μετανοώσιν [R G μετανοήσωσι] (see ἵνα, II. 2 b.; [B. 237 (204)]), Mk. vi. 12. τινά τισι, to proclaim to persons one whom they are to become acquainted with in order to learn what they ought to do: Χριστόν, or τὸν Ἰησοῦν, Acts viii. 5; xix. 13; Phil. i. 15; 1 Co. i. 23; 2 Co. iv. 5 (where it is opp. to ἐαυτὸν κηρ. to proclaim one's own excellence and authority); 2 Co. xi. 4; pass., ὁ κηρυχθεὶς, 1 Tim. iii. 16; with διά and gen. of pers. added, 2 Co. i. 19; with the exegetical addition, ὅτι οὗτός ἐστιν ὁ υἱὸς τ. θεοῦ, Acts ix. 20; ὅτι ἐκ νεκρῶν ἐγήγερται, 1 Co. xv. 12; τινί foll. by ὅτι, Acts x. 42; κηρ. foll. by λέγων with direct disc., Mt. [iii. 1 L T WH]; x. 7; Mk. i. 7; κηρύσσειν κ. λέγειν foll. by direct disc., Mt. iii. 1 [R G Tr br.]; iv. 17; κηρ. ἐν (omitted in Rec.) φωνῇ μεγάλῃ, foll. by direct disc. (of an angel as God's herald), Rev. v. 2; κηρ. with οὕτως added, 1 Co. xv. 11. On this word see Zetzschwitz, Petri apost. de Christi ad inferos descensu sententia. (Lips. 1857) p. 31 sqq.; [Campbell, Dissert. on the Gospels, diss. vi. pt. v. COMP.: προκηρύσσω.]\*

κήτος, -εος (-ους), τό, a sea-monster, whale, huge fish, (Hom., Aristot., al.): Mt. xii. 40, fr. Jon. ii. 1 where Sept. κήτε μεγάλη for קֶרַךְ נָח.\*

Κηφᾶς, -ᾱ [B. 20 (18)], ὁ, (Chald. קֶפֶס a rock), Cephas (i. q. Πέτρος [cf. B. D. (Am. ed.) p. 2459]), the surname of Simon the apostle: Jn. i. 42 (43); 1 Co. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9; and L T Tr WH also in Gal. i. 18; ii. 11, 14.\*

κιβωτός, -ου, ἡ, (κίβος [cf. Suidas 2094 c.]), a wooden chest, box, ([Hecataei. 368 (Müller's Frag. i. p. 30), Si-



mon.], Arstph., Lysias, Athen., Ael., al.): in the N. T., the ark of the covenant, in the temple at Jerusalem, Heb. ix. 4 (Philo, Joseph.; Sept. very often for  $\text{קַנְיָה}$ ); in the heavenly temple, Rev. xi. 19; of Noah's vessel, built in the form of an ark, Mt. xxiv. 38; Lk. xvii. 27; Heb. xi. 7; 1 Pet. iii. 20, (4 Macc. xv. 31; Sept. for  $\text{קַנְיָה}$ ).\*

**κithára**, -ας, ἡ, a harp [cf. *Stainer*, Music of the Bible, ch. iv.; B.D. s. v. Harp]: 1 Co. xiv. 7; Rev. v. 8; xiv. 2; τοῦ θεοῦ, to which the praises of God are sung in heaven, Rev. xv. 2; cf. W. § 36, 3 b. [From Hom. h. Merc., Hdt. on.]\*

**κitharízō**; pres. pass. ptep. **κitharízómenos**; to play upon the harp [(see the preceding word)]: with ἐν ταῖς κithárais added, [A.V. harping with their harps], Rev. xiv. 2; τὸ κitharízóμενον, what is harped, 1 Co. xiv. 7. (Is. xxiii. 16; in the Grk. writ. fr. Hom. Il. 18, 570 down.)\*

**κithar-φῶδός**, -οῦ, ὁ, (κithára [q. v.], and φῶδός, contr. fr. αἰοῖδός, a singer), a harper, one who plays on the harp and accompanies it with his voice: Rev. xiv. 2; xviii. 22. [Hdt., Plat., al.], Diphil. in Athen. 6 p. 247 d.; Plut. mor. 166 a.; Ael. v. h. 4, 2; superl. (extended form) **κithararoídōtatos**, Arstph. vesp. 1278. Varro de r. r. 2, 1, 3 "non omnes, qui habent citharam, sunt citharoedi.")\*

**Κιλίκια**, -ας, ἡ, Cilicia, a province of Asia Minor, bounded on the N. by Cappadocia, Lycaonia and Isauria, on the S. by the Mediterranean, on the E. by Syria, and on the W. by Pamphylia. Its capital, Tarsus, was the birthplace of Paul: Acts vi. 9; xv. 23, 41; xxi. 39; xxii. 3; xxiii. 34; xxvii. 5; Gal. i. 21. [Cf. *Conybeare and Howson*, St. Paul, i. 19 sqq.; *Lewin*, St. Paul, i. 78 sq.]\*

**κινάμωμον**, more correctly [so L T Tr WH] **κιννάμωμον**, -ου, τό, Hebr.  $\text{קִינָמֹן}$ , [(see L. and S. s. v.)], cinnamon: Rev. xviii. 13. (Ildt., Theophr., Strab., Diod., Joseph., al.; Sept.) Cf. *Win. RWB.* s. v. Zimmt; [B.D. s. v. Cinnamon; Alex.'s Kitto s. v. Kinnamon].\*

**κινδυνεύω**; impf. **ἐκινδύνεον**; (κίνδυνος); to be in jeopardy, to be in danger, to be put in peril: Lk. viii. 23; 1 Co. xv. 30; τοῦτο τὸ μέρος κινδυνεύει εἰς ἀπελεγμὸν ἔλθεῖν, this trade is in danger of coming into disrepute, Acts xix. 27; κινδ. ἐγκαλεῖσθαι, we are in danger of being accused, ib. 40. (From [Pind.] and Hdt. down; Sept.)\*

**κίνδυνος**, -ου, ὁ, danger, peril: Ro. viii. 35; ἕκ τινος, prepared by one, [from one], 2 Co. xi. 26; ibid. with a gen. of the source from which the peril comes, [of, cf. W. § 30, 2 a.]; so τῆς θαλάσσης, Plat. Enthyd. p. 279 e.; de rep. i. p. 332 e.; ὁ θαλασσῶν, Heliod. 2, 4, 65.\*

**κινέω**, -ᾶ; fut. **κινήσω**; 1 aor. inf. **κινήσαι**; Pass., pres. **κινούμαι**; 1 aor. **ἐκινήθην**; (fr. **κίω**, poetic for **ἰῶ**, **εἶμι**, Curtius § 57; hence) 1. prop. to cause to go, i. e. to move, set in motion, [fr. Hom. down]; a. prop. in pass. [cf. W. 252 (237)] to be moved, move: of that motion which is evidence of life, Acts xvii. 28 (Gen. vii. 21); **κινεῖν δακτύλῳ φορτία**, to move burdens with a finger, Mt. xxiii. 4; **τὴν κεφαλὴν**, to move to and fro [A.V. wag], (expressive of derision), Mt. xxvii. 39; Mk. xv. 29, (Sept. for  $\text{שָׁרַף גִּנְיָה}$ , Ps. xxi. (xxii.) 8; Job xvi. 4; Sir. xii. 18, etc.); b. to move from a place, to remove: **τὶ ἐκ τοῦ τόπου**, Rev. ii. 5; **ἐκ τῶν τόπων**, pass., Rev. vi. 14. 2.

Metaph. to move i. e. excite: **στάσις**, a riot, disturbance, Acts xxiv. 5 ([see στάσις, 2]; **ταραχὴν**, Joseph. b. j. 2, 9, 4); **τὴν πόλιν**, to throw into commotion, pass., Acts xxi. 30. [COMP.: **μετα**-, **συγ**-κινέω.]\*

**κίνησις**, -εως, ἡ, (κινέω), [fr. Plato on], a moving, agitation: τοῦ ὕδατος, Jn. v. 3 [R L].\*

**Κίς** (L T Tr WH **Κεῖς** [cf. WH. App. p. 155; Tdf. Proleg. p. 84; B. 6 note<sup>1</sup>, and see εἰ, εἶ]), ὁ, indecl., (שֶׁר [perh. 'a bow' (Gesén.)] fr. שֶׁר to lay snares), **Κίση**, the father of Saul, the first king of Israel: Acts xiii. 21.\*

**κίχρημι**: 1 aor. act. impv. **χρήσον**; to lend: **τινὶ τι**, Lk. xi. 5. (From Hdt. down.) [SYN. see δανείζω, fin.]\*

**κλάδος**, -ου, ὁ, (κλάω), a. prop. a young, tender shoot, broken off for grafting. b. univ. a branch: Mt. xiii. 32; xxi. 8; xxiv. 32; Mk. iv. 32; xiii. 28; Lk. xiii. 19; as the Jewish patriarchs are likened to a root, so their posterity are likened to branches, Ro. xi. 16–19, 21; cf. Sir. xxiii. 25; xl. 15; Menand. frag. ed. Meineke p. 247 [frag. 182, vol. iv. 274 (Ber. 1841)]. (Tragg., Arstph., Theophr., Geop., al.)\*

**κλαίω**; impf. **ἐκλαον**; fut. **κλαύσω** (Lk. vi. 25; Jn. xvi. 20; and Tr WHtxt. in Rev. xviii. 9, for **κλαύσομαι**, more com. in Grk. writ., esp. the earlier, and found in Lev. x. 6; Joel ii. 17, and acc. to most edd. in Rev. xviii. 9; cf. Krüger § 40 s. v., i. p. 175 sq.; Kühner § 343 s. v., i. p. 847; [Veitch s. v.]; B. 60 (59); [W. 87 (83)]); 1 aor. **ἐκλαυσα**; Sept. freq. for  $\text{קָרַב}$ ; [from Hom. down]; to mourn, weep, lament; a. intrans.: Mk. xiv. 72; xvi. 10; Lk. vii. 13, 38; Jn. xi. 31, 33; xx. 11, 13, 15; Acts ix. 39; xxi. 13; Rev. [v. 5]; xviii. 15, 19; **πολλά**, for which L T Tr WH **πολύ**, Rev. v. 4; **πικρῶς**, Mt. xxvi. 75; Lk. xxii. 62; weeping as the sign of pain and grief for the thing signified (i. e. for pain and grief), Lk. vi. 21, 25, (opp. to **γελᾶν**); Jn. xvi. 20; Ro. xii. 15, (opp. to **χαίρειν**); Phil. iii. 18; 1 Co. vii. 30; Jas. iv. 9; v. 1; of those who mourn the dead: Mk. v. 38 sq.; Lk. vii. 32; viii. 52; **ἐπὶ τινι**, over any one, Lk. xix. 41 R G (Sir. xxii. 11); also joined with **πενθεῖν**, Rev. xviii. 11 R G L; **κλ. ἐπὶ τινα**, Lk. xix. 41 L T Tr WH; xxiii. 28; joined with **κόπτεσθαι** foll. by **ἐπὶ τινα**, Rev. xviii. 9 T Tr WH. b. trans. **τινά**, to weep for, mourn for, bewail, one [cf. B. § 131, 4; W. 32, 1 γ.]: Mt. ii. 18, and Rec. in Rev. xviii. 9.\*

[SYN. **δακρύω**, **κλαίω**, **ὀδύρομαι**, **θρηνέω**, **ἐλαλάζω** (**ὀλολύζω**), **στεινάζω**: strictly, **δ.** denotes to shed tears, weep silently; **κλ.** to weep audibly, to cry as a child; **ὀδ.** to give verbal expression to grief, to lament; **θρ.** to give formal expression to grief, to sing a dirge; **ἀλ.** to wail in oriental style, to howl in a consecrated, semi-liturgical fashion; **στεν.** to express grief by inarticulate or semi-articulate sounds, to groan. Cf. Schmidt chh. 26, 126.]

**κλάσις**, -εως, ἡ, (κλάω, q. v.), a breaking: τοῦ ἄρτου, Lk. xxiv. 35; Acts ii. 42. (Plat., Theophr., al.)\*

**κλάσμα**, -τος, τό, (κλάω), a fragment, broken piece: plur., of remnants of food, Mt. xiv. 20; xv. 37; Mk. vi. 43; viii. 8, 19 sq.; Lk. ix. 17; Jn. vi. 12 sq. (Xen. cyn. 10, 5; Diod. 17, 13; Plut. Tib. Gr. 19; Anthol.; Sept.)\*

**Κλαύδη** (L T Tr WH **Καῦδα** [see WH. App. p. 160], T **Κλαῦδα**), -ης, ἡ, **Clauda** or **Cauda** the name of a small island lying near Crete on the south, called by Ptolem.



3, 17, 11 Κλαῦδος, by Pomp. Mela 2, 7 and Plin. h. n. 4, 20 (12), 61 *Gaudos*, [(now *Gaudo-nesi* or *Clauda-nesa*): Acts xxvii. 16.\*

Κλαυδία, -ας, ἡ, *Claudia*, a Christian woman: 2 Tim. iv. 21. [Cf. B. D. (esp. Am. ed.) s. v., also reff. s. v. Πούδης.]\*

Κλαύδιος, -ου, ὁ, *Claudius*. 1. *Tiberius Claudius Drusus Nero Germanicus*, the Roman emperor, who came into power A.D. 41, and was poisoned by his wife Agrippina in the year 54: Acts xi. 28; xviii. 2. 2. *Claudius Lysias*, a Roman military tribune: Acts xxiii. 26 [see B. D. Am. ed. s. v. *Lysias*].\*

κλαυθμός, -οῦ, ὁ, (κλαίω); fr. Hom. down; Sept. for כָּלַם; weeping, lamentation: Mt. ii. 18; [viii. 12]; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Lk. xiii. 28; Acts xx. 37.\*

κλάω; 1 aor. ἐκλασα; Pass., [pres. ptep. κλώμενος, 1 Co. xi. 24 RG (see below)]; 1 aor. ἐκλάσθην (Ro. xi. 20 L Tr); [fr. Hom. down]; to break: used in the N. T. of the breaking of bread (see ἄρτος, 1), Mt. xiv. 19; xv. 36; xxvi. 26; Mk. viii. 6; xiv. 22; Lk. xxii. 19; [xxiv. 30]; Acts ii. 46; xx. 7, 11; xxvii. 35; 1 Co. x. 16; xi. 24; with εἷς τινας added, a pregnant constr., equiv. to 'to break and distribute among' etc. (see εἷς, C. 1), Mk. viii. 19; metaph. τὸ σῶμα, shattered, as it were, by a violent death, 1 Co. xi. 24 RG. [COMP.: ἐκ-, κατα-κλάω.]\*

κλείς, -δός, acc. κλείδα and κλείν (Lk. xi. 52; Rev. iii. 7), acc. plur. κλείδας and κλείς (Mt. xvi. 19; Rev. i. 18; cf. Kühner § 130, i. p. 357; W. 65 (63), cf. B. 24 (22); [WH. App. p. 157]), ἡ, [fr. Hom. down]; a key. Since the keeper of the keys has the power to open and to shut, the word κλείς is fig. used in the N. T. to denote power and authority of various kinds [cf. B. D. s. v. Key], viz. τοῦ φρέατος, to open or unlock the pit, Rev. ix. 1, cf. 2; τῆς ἀβύσσου, to shut, Rev. xx. 1, cf. 3; τοῦ θανάτου καὶ τοῦ ᾄδου, the power to bring back into life from Hades and to leave there, Rev. i. 18; τῆς γνώσεως, the ability and opportunity to obtain knowledge, Lk. xi. 52; τῆς βασιλείας τῶν οὐρανῶν (see βασιλεία, 3 e. p. 97<sup>b</sup> sub fin.), Mt. xvi. 19; τοῦ Δαυὶδ, the power of David (who is a type of the Messiah, the second David), i. e. of receiving into the Messiah's kingdom and of excluding from it, Rev. iii. 7 (apparently after Is. xxii. 22, where ἡ κλ. οἴκου Δαυὶδ is given to the steward of the royal palace).\*

κλείω; fut. κλείσω, Rev. iii. 7 L T Tr WH; 1 aor. ἔκλεισα; Pass., pf. κέκλειμαι, ptep. κεκλεισμένος; 1 aor. ἐκλείσθην; Hebr. קָלַף; [fr. Hom. down]; to shut, shut up; prop.: τὴν θύραν, Mt. vi. 6; pass., Mt. xxv. 10; Lk. xi. 7; plur., Jn. xx. 19, 26; Acts xxi. 30; a prison, pass. Acts v. 23; πυλῶνας, pass. Rev. xxi. 25; τὴν ἀβυσσον, Rev. xx. 3 G L T Tr WH. metaph.: τὸν οὐρανόν, i. e. to cause the heavens to withhold rain, Lk. iv. 25; Rev. xi. 6; τὰ σπλάγχνα αὐτοῦ ἀπὸ τινος, to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one [W. § 66, 2 d., cf. B. 322 (277)], 1 Jn. iii. 17; τὴν βασιλ. τῶν οὐρανῶν, to obstruct the entrance into the kingdom of heaven, Mt. xxiii. 13 (14); so used that τὴν βασ. τοῦ θεοῦ must be understood, Rev. iii. 7; τ.

θύραν, sc. τῆς βασ. τ. θεοῦ, ibid. 8; cf. Bleek ad loc. [COMP.: ἀπο-, ἐκ-, κατα-, συγ-κλείω.]\*

κλέμμα, -τος, τό, (κλέπτω); a. thing stolen [Aristot.]. b. i. q. κλοπή theft, i. e. the act committed [Eur., Arstph., al.]: plur. Rev. ix. 21.\*

Κλέπας [on the decl. cf. B. 20 (18)], (apparently contr. fr. Κλεόπατρος, see Ἀντίπας [cf. Letronne in the Revue Archéologique, 1844-45, i. p. 485 sqq.]), ὁ, Cleopas, one of Christ's disciples: Lk. xxiv. 18. [Cf. Bp. Lightf. Com. on Gal. p. 267; B. D. s. v.]\*

κλέος, -ους, τό, (κλέω equiv. to καλέω); 1. rumor, report. 2. glory, praise: 1 Pet. ii. 20. (In both senses com. in Grk. writ. fr. Hom. down; for γῆρ, Job xxviii. 22.)\*

κλέπτῃς, -ου, ὁ, (κλέπτω), [fr. Hom. down], Sept. for כָּלַם, a thief: Mt. vi. 19 sq.; xxiv. 43; Lk. xii. 33, 39; Jn. x. 1, 10; 1 Co. vi. 10; 1 Pet. iv. 15; an embezzler, pilferer, Jn. xii. 6; ἐρχεσθαι ὃν ἦκεν ὡς κλ. ἐν νυκτί, i. q. to come unexpectedly, 1 Th. v. 2, 4; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15; the name is transferred to false teachers, who do not care to instruct men, but abuse their confidence for their own gain, Jn. x. 8. [SYN. see ληστής, fin.]\*

κλέπτω; fut. κλέψω (Sept. also in Ex. xx. 14; Lev. xix. 11; Deut. v. 19, for κλέψομαι more com. [(?) cf. Veitch s. v.; Kühner § 343 s. v., i. 848] in prof. auth.); 1 aor. ἔκλεψα; [fr. Hom. down]; Sept. for כָּלַם; a. to steal; absol. to commit a theft: Mt. vi. 19 sq.; xix. 18; Mk. x. 19; Lk. xviii. 20; Jn. x. 10; Ro. ii. 21; xiii. 9; Eph. iv. 28. b. trans. to steal i. e. take away by stealth: τινά, the dead body of one, Mt. xxvii. 64; xxviii. 13.\*

κλήμα, -ατος, τό, (fr. κλάω, q. v.), i. q. κλάδος, a tender and flexible branch; spec. the shoot or branch of a vine, a vine-sprout: Jn. xv. 2-6 (so Arstph. eccles. 1031; Aeschin. in Ctes. p. 77, 27; Theophr. h. pl. 4, 13, 5; ἀμπέλου κλήμα, Plat. rep. i. p. 353 a.; Sept., Ezek. xv. 2; xvii. 6 sq.; Joel i. 7).\*

Κλήμης [cf. B. 16 sq. (15)], -εντος, ὁ, Clement, a companion of Paul and apparently a member of the church at Philippi: Phil. iv. 3. Acc. to the rather improbable tradition of the catholic church, he is identical with that Clement who was bishop of Rome towards the close of the first century; [but see Bp. Lightf. Com. on Phil. i. c. 'Detached Note'; Salmon in Dict. of Chris. Biogr. i. 555 sq.].\*

κληρονομία, -ῶ, fut. κληρονομήσω; 1 aor. ἐκληρονόμησα; pf. κεκληρονόμηκα; (κληρονόμος, q. v.; cf. οἰκονόμος); Sept. for ἡρῖ and much oftener for שָׂרָה; 1. to receive a lot, receive by lot; esp. to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; so, particularly in the Attic orators, w. a gen. of the thing; in later writ. not infreq. w. an acc. of the thing (cf. Lob. ad Phryn. p. 129; Sturz, De dial. Maced. etc. p. 140; W. 200 (188); [B. § 132, 8]); absol. to be an heir, to inherit: Gal. iv. 30 fr. Gen. xxi. 10. 2. univ. to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain [cf. Eng. "inherit"], (as φήμην, Polyb. 18, 38



(55), 8; τὴν ἐπ' εὐσεβείᾳ δόξαν, 15, 22, 3); in bibl. Grk. everywh. w. the acc. of the thing; so very freq. in the O. T. in the phrase κληρ. γῆν and τὴν γῆν, of the occupation of the land of Canaan by the Israelites, as Lev. xx. 24; Deut. iv. 22, 26; vi. 1, etc. But as the Israelites after taking possession of the land were harassed almost perpetually by their hostile neighbors, and even driven out of the country for a considerable period, it came to pass that the phrase was transferred to denote the tranquil and stable possession of the holy land crowned with all divine blessings, an experience which pious Israelites were to expect under the Messiah: Ps. xxiv. (xxv.) 13; xxxvi. (xxxvii.) 9, 11, 22, 29, 34 Alex.; Is. lx. 21; Tob. iv. 12; ἐκ δευτέρας κληρονομήσουσι τὴν γῆν, Is. lxi. 7; hence it became a formula denoting to partake of eternal salvation in the Messiah's kingdom: Mt. v. 5 (4) (fr. Ps. xxxvi. (xxxvii.) 11), where see Bleek. ζῶντων αἰώνιον, Mt. xix. 29; Mk. x. 17; Lk. x. 25; xviii. 18; τὴν βασιλείαν, Mt. xxv. 34; βασιλείαν θεοῦ, 1 Co. vi. 9 sq.; xv. 50; Gal. v. 21; σωτηρίαν, Heb. i. 14; τὰς ἐπαγγελίας, Heb. vi. 12; ἀφθαρσίαν, 1 Co. xv. 50; ταῦτα [Rec. πάντα], Rev. xxi. 7; ὄνομα, Heb. i. 4; τὴν εὐλογίαν, Heb. xii. 17; 1 Pet. iii. 9. [COMP. : κατα-κληρονομέω.]\*

κληρονομία, -ας, ἡ, (κληρονόμος), Sept. time and again for לְחֵן, several times for נָחַץ, נָחַץ, etc.; 1. an inheritance, property received (or to be received) by inheritance, (Isocr., Dem., Aristot.): Mt. xxi. 38; Mk. xii. 7; Lk. xii. 13; xx. 14. 2. what is given to one as a possession ([cf. Eng. "inheritance"]; see κληρονομέω, 2): διδόναι τί τινι κληρονομίαν, Acts vii. 5; λαμβάνειν τι εἰς κληρ. Heb. xi. 8 [(cf. Aristot. eth. Nic. 7, 14 p. 1153<sup>b</sup>, 33)]. Agreeably to the O. T. usage, which employs לְחֵן now of the portion of the holy land allotted to each of the several tribes (Josh. xiii. 23, 28, etc.), now of the whole territory given to Israel for a possession (Deut. iv. 38; xv. 4, etc. — and nothing appeared to the Israelites more desirable than the quiet, prosperous, permanent possession of this land, see κληρονομέω, 2), the noun κληρονομία, lifted to a loftier sense in the N. T., is used to denote a. the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ: Gal. iii. 18; Col. iii. 24 (τῆς κληρ. gen. of appos. [W. § 59, 8 a.]); Heb. ix. 15; 1 Pet. i. 4; ἡμῶν, destined for us, Eph. i. 14; τοῦ θεοῦ, given by God, 18. b. the share which an individual will have in that eternal blessedness: Acts xx. 32; Eph. v. 5.\*

κληρο-νόμος, -ου, ὁ, (κλήρος, and νέμωμαι to possess), prop. one who receives by lot; hence 1. an heir (in Grk. writ. fr. Plat. down); a. prop.: Mt. xxi. 38; Mk. xii. 7; Lk. xx. 14; Gal. iv. 1. b. in Messianic usage, one who receives his allotted possession by right of sonship: so of Christ, as κληρονόμος πάντων, all things being subjected to his sway, Heb. i. 2; of Christians, as exalted by faith to the dignity of sons of Abraham and so of sons of God, and hence to receive the blessings of God's kingdom promised to Abraham: absol., Ro. viii. 17; Gal. iii. 29; with τοῦ θεοῦ added, i. e. of God's possessions, equiv. to τῆς δόξης (see δόξα, III. 4 b.), Ro. viii. 17; θεοῦ

διὰ Χριστοῦ, by the favor of Christ (inasmuch as through him we have obtained ἡ νίθησεία), Gal. iv. 7 Rec., for which L T Tr WH read διὰ θεοῦ [see διά, A. III. 1] (cf. C. F. A. Fritzsche in Fritzscheorum opuscul. p. 148 [who advocates the Rec. as that reading in which the others prob. originated (but cf. Meyer in loc.; WH in loc.)]); τοῦ κόσμου, of government over the world, Ro. iv. 13 sq.; ζωῆς αἰώνιου, Tit. iii. 7; τῆς βασιλείας, Jas. ii. 5. 2. the idea of inheritance having disappeared, one who has acquired or obtained the portion allotted him: w. gen. of the thing, Heb. vi. 17; xi. 7; τοῦ σκότους, used of the devil, Ev. Nicod. c. 20 [or Descens. Chr. ad Inferos 4, 1]. (Sept. four times for שָׂרִי: Judg. xviii. 7; 2 S. xiv. 7; Jer. viii. 10; Mic. i. 15.)\*

κλήρος, -ου, ὁ, fr. Hom. down; Sept. mostly for לְחֵן and לְחֵן; a lot; i. e. 1. an object used in casting or drawing lots, which was either a pebble, or a potsherd, or a bit of wood, (hence κλήρος is to be derived fr. κλάω [cf. Ellicott on Col. i. 12]): Acts i. 26 (see below); βάλλειν κληρ., Mt. xxvii. 35; Mk. xv. 24; Lk. xxiii. 34; Jn. xix. 24, (Ps. xxi. (xxii.) 19; Jon. i. 7, etc.); the lots of the several persons concerned, inscribed with their names, were thrown together into a vase, which was then shaken, and he whose lot first fell out upon the ground was the one chosen (Hom. Il. 3, 316, 325; 7, 175, etc.; Liv. 23, 3 [but cf. B. D. Am. ed. s. v. Lot]); hence ὁ κλήρος πίπτει ἐπὶ τινά, Acts i. 26 (Ezek. xxiv. 6; Jon. i. 7). 2. what is obtained by lot, allotted portion: λαγχάνειν and λαμβάνειν τὸν κληρὸν τῆς διακονίας, a portion in the ministry common to the apostles, Acts i. 17, 25 R G; ἔστι μοι κλήρος ἐν τινι, dat. of the thing, Acts viii. 21; like κληρονομία (q. v.) it is used of the part which one will have in eternal salvation, λαβεῖν τὸν κλ. ἐν τοῖς ἡγιασμένοις, among the sanctified, Acts xxvi. 18 (Sap. v. 5); of eternal salvation itself, κλήρος τῶν ἁγίων, i. e. the eternal salvation which God has assigned to the saints, Col. i. 12 [where cf. Bp. Lightft.]. of persons, οἱ κλήροι, those whose care and oversight has been assigned to one [allotted charge], used of Christian churches, the administration of which falls to the lot of the presbyters: 1 Pet. v. 3, cf. Acts xvii. 4; [for patristic usage see Soph. Lex. s. v., cf. Bp. Lightft. on Phil. p. 246 sq.]\*

κληρώω, -ῶ : 1 aor. pass. ἐκληρώθην; (κλήρος); in class. Grk. 1. to cast lots, determine by lot. 2. to choose by lot: τινά [Hdt. 1, 94; al.]. 3. to allot, assign by lot: τινά τινι, one to another as a possession, Pind. Ol. 8, 19. 4. once in the N. T., to make a κλήρος i. e. a heritage, private possession: τινά, pass. ἐν ᾧ ἐκληρώθημεν [but Lchm. ἐκλήθημεν] in whom lies the reason why we were made the κλήρος τοῦ θεοῦ (a designation transferred from the Jews in the O. T. to Christians, cf. Add. to Esth. iii. 10 [iv. line 12 sq. (Tdf.)] and Fritzsche in loc.; [cf. Deut. iv. 20; ix. 29]), the heritage of God Eph. i. 11 [see Ellicott in loc.]. (In eccles. writ. it signifies to become a clergyman [see reff. s. v. κλήρος, fin.]) [COMP. : προσ-κληρώω.]\*

κλήσις, -εως, ἡ, (καλέω); 1. a calling, calling to, [(Xen., Plat., al.)]. 2. a call, invitation: to a feast



(3 Macc. v. 14; Xen. symp. 1, 7); in the N. T. everywhere in a technical sense, *the divine invitation to embrace salvation in the kingdom of God*, which is made esp. through the preaching of the gospel: with gen. of the author, τοῦ θεοῦ, Eph. i. 18; ἀμεταμέλ. . . ἡ κλ. τοῦ θεοῦ, God does not repent of the invitation to salvation, which he decided of old to give to the people of Israel, and which he promised their fathers (i. e. the patriarchs), Ro. xi. 29; ἡ ἄνω [q. v. (a.)] κλήσις τοῦ θεοῦ ἐν Χριστῷ, which was made in heaven by God on the ground of Christ, Phil. iii. 14; also ἡ ἐπουράνιος κλήσις, Heb. iii. 1; καλεῖν τινα κλήσει, 2 Tim. i. 9; pass. Eph. iv. 1; ἀξιοῦν τινα κλήσεως is used of one whom God declares worthy of the calling which he has commanded to be given him, and therefore fit to obtain the blessings promised in the call, 2 Th. i. 11; w. gen. of the obj., ὕμῶν, which ye have shared in, Eph. iv. 4; 2 Pet. i. 10; what its characteristics have been in your case, as having no regard to learning, riches, station, etc. 1 Co. i. 26; used somewhat peculiarly, of the condition in which the calling finds one, whether circumcised or uncircumcised, slave or freeman, 1 Co. vii. 20.\*

κλητός, -ή, -όν, (καλέω), [fr. Hom. down], called, invited, (to a banquet, [1 K. i. 41, 49]; 3 Macc. v. 14; Aeschin. 50, 1); in the N. T.

a. invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ (see καλέω, 1 b. β. [cf. W. 35 (34)]): Ro. viii. 28; 1 Co. i. 24; Jude 1; κλητοὶ κ. ἐκλεκτοὶ κ. πιστοί, Rev. xvii. 14; κλητοὶ and ἐκλεκτοὶ are distinguished (see ἐκλεκτός, 1 a.) in Mt. xx. 16 [T WHom. Tr br. the cl.]; xxii. 14, a distinction which does not agree with Paul's view (see καλέω, u. s.; [Weiss, Bibl. Theol. § 88; Bp. Lightf. Com. on Col. iii. 12]); κλητοὶ Ἰησοῦ Χριστοῦ, gen. of possessor [W. 195 (183); B. § 132, 23], devoted to Christ and united to him, Ro. i. 6; κλητοὶ ἁγίοι, holy (or 'saints') by the calling of God, Ro. i. 7; 1 Co. i. 2.

b. called to (the discharge of) some office: κλητός ἀπόστολος, i. e. divinely selected and appointed (see καλέω, u. s.), Ro. i. 1; 1 Co. i. 1 [L br. κλ.]; cf. Gal. i. 15.\*

κλίβανος, -ον, ὁ, (for κρίβανος, more com. in earlier [yet κλίβ. in Hdt. 2, 92 (cf. Athen. 3 p. 110 c.)] and Attic Grk.; see Lob. ad Phryn. p. 179; Passow s. v. κρίβανος; [W. 22]);

1. a *clibanus*, an earthen vessel for baking bread (Hebr. כִּלְבַּן, Ex. viii. 3 (vii. 29 Hebr.); Lev. ii. 4; xxvi. 26; Hos. vii. 4). It was broader at the bottom than above at the orifice, and when sufficiently heated by a fire kindled within, the dough was baked by being spread upon the outside [but acc. to others, the dough was placed inside and the fire or coals outside, the vessel being often perforated with small holes that the heat might the better penetrate; cf. Rich, Dict. of Grk. and Rom. Antiq. s. v. clibanus; see Schol. on Arstph. Acharn. 86 (iv. 2 p. 339, 20 sq. Dind.)]. 2. i. q. ἱνός, a *furnace, an oven*: so Mt. vi. 30; Lk. xii. 28.\*

κλίμα or κλίμα (on the accent cf. reff. s. v. κρίμα), -τος, τό, (κλίνω); 1. *an inclination, slope, declivity*: τῶν ὀρῶν, Polyb. 2, 16, 3; [al.] spec. 2. *the [supposed]*

*sloping of the earth fr. the equator towards the poles, a zone*: Aristot., Dion. H., Plut., al.; Joseph. b. j. 5, 12, 2.

3. *a tract of land, a region*: Ro. xv. 23; 2 Co. xi. 10; Gal. i. 21; (Polyb. 5, 44, 6; 7, 6, 1; Hdtian. 2, 11, 8 [4 ed. Bekk.]; al.).\*

κλινάριον, -ου, τό, (dimin. of κλίνη; see γυναικάριον), a *small bed, a couch*: Acts v. 15 L T Tr WH. (Arstph. frag. 33 d.; Epict. diss. 3, 5, 13; Artem. oneir. 2, 57; [cf. κλινίδιον, and Pollux as there referred to].)\*

κλίνη, -ης, ἡ, (κλίνω); fr. Hdt. down; Sept. for נִשְׁרָה, also for שָׁרַי; a *bed*: univ., Mk. vii. 30; Lk. xvii. 34; a *couch* to recline on at meals, Mk. iv. 21; vii. 4 [T WHom.]; Lk. viii. 16; a *couch* on which a sick man is carried, Mt. ix. 2, 6; Lk. v. 18; plur. Acts v. 15 R G; βάλλειν εἰς κλίνην, to cast into a bed, i. e. to afflict with disease, Rev. ii. 22.\*

κλινίδιον, -ον, τό, (κλίνη), a *small bed, a couch*: Lk. v. 19, 24. (Dion. H. antt. 7, 68; Artem. oneir. 1, 2; Antonin. 10, 28; several times in Plut.; [cf. Pollux 10, 7].)\*

κλίνω; 1 aor. ἐκλίνα; pf. κέκλικα; 1. trans. a. *to incline, bow*: τὴν κεφαλὴν, of one dying, Jn. xix. 30; τὸ πρόσωπον εἰς τ. γῆν, of the terrified, Lk. xxiv. 5. b. i. q. *to cause to fall back*: παρεμβολάς, Lat. *inclinare acies*, i. e. to turn to flight, Heb. xi. 34 (μάχην, Hom. Π. 14, 510; Τρώας, 5, 37; Ἀχαιοὺς, Od. 9, 59). c. *to recline*: τὴν κεφαλὴν, in a place for repose [A. V. *lay one's head*], Mt. viii. 20; Lk. ix. 58. 2. intrans. *to incline one's self* [cf. B. 145 (127); W. § 38, 1]: of the declining day [A. V. *wear away, be far spent*], Lk. ix. 12; xxiv. 29; Jer. vi. 4; ἅμα τῷ κλίνειν τὸ τρίτον μέρος τῆς νυκτός, Polyb. 3, 98, 7; ἐγκλιναντος τοῦ ἡλίου ἐς ἐσπέραν, Arr. anab. 3, 4, 2. [COMP.: ἀνα-, ἐκ-, κατα-, προσ-κλίνω].\*

κλισία, -ας, ἡ, (κλίνω); fr. Hom. down; prop. a place for lying down or reclining; hence 1. *a hut*, erected to pass the night in. 2. *a tent*. 3. *any thing* to recline on; a chair in which to lean back the head, *reclining-chair*. 4. *a company reclining*; a row or party of persons reclining at meal: so in plur., Lk. ix. 14, on which cf. W. 229 (214); likewise in Joseph. antt. 12, 2, 12; Plut. Sert. 26.\*

κλοπή, -ης, ἡ, (κλέπτω), *theft*: plur. [cf. B. 77 (67); W. 176 (166)], Mt. xv. 19; Mk. vii. 21 (22). [From Aeschyl. down].\*

κλύδων, -ωνος, ὁ, (κλύζω, to wash against); fr. Hom. down; a *dashing or surging wave, a surge, a violent agitation of the sea*: τοῦ ὕδατος, Lk. viii. 24; τῆς θαλάσσης, Jas. i. 6 (Jon. i. 4, 12; Sap. xiv. 5).\*

[ΣΥΝ. κλύδων, κῦμα: κῦμα a *wave*, suggesting uninterrupted succession; κλύδων a *billow, surge*, suggesting size and extension. So too in the fig. application of the words. Schmidt ch. 56.]

κλυδωνίζομαι, ptep. κλυδωνιζόμενος; (κλύδων); *to be tossed by the waves*; metaph. *to be agitated* (like the waves) *mentally* [A. V. *tossed to and fro*]: with dat. of instrum. παντὶ ἀνέμῳ τῆς διδασκαλίας, Eph. iv. 14 (cf. Jas. i. 6; οἱ ἄδικοι κλυδωνισθήσονται καὶ ἀναπαύσασθαι οὐ δυνήσονται, Is. lvii. 20; ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος ἀχθήσεται φεύγων, Joseph. antt. 9, 11, 3; κλυδωνιζόμενος



ἐκ τοῦ πόθου, Aristaenet. epp. 1, 26, p. 121 ed. Boissonade [ep. 27, 14 ed. Abresch]].\*

**Κλωπᾶς**, -ᾱ [B 20 (18); W. § 8, 1], ὁ, (κλῶη; appar. identical with Alphæus, see Ἀλφαῖος, 2 [cf. Heinichen's note on Euseb. h. e. 3, 11, 2]), *Clopas* (Vulg. [Cleopas and] Cleophas), the father of the apostle James the less, and husband of Mary the sister of the mother of Jesus: Jn. xix. 25 (ἡ τοῦ Κλωπᾶ sc. γυνή [cf. W. 131 (125) note]).\*

**κνήθω**: pres. pass. κνήθωμαι; (fr. κνάω, inf. κνᾶν and Attic κνήν); to scratch, tickle, make to itch; pass. to itch: κνηθόμενοι τὴν ἀκοήν (on the acc. cf. W. § 32, 5), i. e. desirous of hearing something pleasant (Hesych. κνήθ. τ. ἀκοήν· ζητοῦντές τι ἀκοῦσαι καθ' ἡδονήν), 2 Tim. iv. 3. (Mid. τὸν ὄνον κνήθεσθαι εἰς τὰς ἀκάνθας τὰ ἔλκη, its sores, Aristot. h. a. 9, 1 p. 609<sup>a</sup>, 32; κνήν Ἀττικοὶ, κνήθειν Ἑλληγες, Moeris p. 234; [cf. Veitch s. v. κνάω]).\*

**Κνίδος**, -ον, ἡ, *Cnidus* or *Gnidus*, a peninsula [now Cape Crio] and a city of the same name, on the coast of Caria: Acts xxvii. 7 (1 Macc. xv. 23). [B. D. s. v. Cnidus; Lewin, St. Paul, ii. 190.]\*

**κοδράντης**, -ον [B. 17 (16)], ὁ; a Lat. word, *quadrans* (i. e. the fourth part of an *as*); in the N. T. a coin equal to one half the Attic chalcos or to two λεπτά (see λεπτόν): Mk. xii. 42; Mt. v. 26. The word is fully discussed by Fischer, De vitii lex. N. T. p. 447 sqq. [A. V. farthing; see BB. DD. s. v.]\*

**κοιλία**, -ας, ἡ, (κοῖλος hollow); Sept. for בֶּטֶן the belly, עֲקָרָה the bowels, כִּרְכָר the interior, the midst of a thing, עֲקָרָה the womb; the belly: and 1. the whole belly, the entire cavity; hence ἡ ἄνω and ἡ κάτω κοιλία, the upper [i. e. the stomach] and the lower belly are distinguished; very often so in Grk. writ. fr. Hdt. down. 2. the lower belly, the alvine region, the receptacle of the excrement (Plut. symp. 7, 1, 3 sub fin. εἴπερ εἰς κοιλίαν ἐχώρει διὰ στομάχου πᾶν τὸ πινόμενον): Mt. xv. 17; Mk. vii. 19.

3. the gullet (Lat. *stomachus*): Mt. xii. 40; Lk. xv. 16 [WH Tr mrg. χορτασθῆναι ἐκ etc.]; 1 Co. vi. 13; Rev. x. 9 sq.; δουλεύειν τῇ κοιλίᾳ, to be given up to the pleasures of the palate, to gluttony, (see δουλεύω, 2 b.), Ro. xvi. 18; also ὃν ὁ θεὸς ἡ κοιλία, Phil. iii. 19; κοιλίας ὄρεξις, Sir. xxiii. 6. 4. the womb, the place where the foetus is conceived and nourished till birth: Lk. i. 41 sq. 44; ii. 21; xi. 27; xxiii. 29; Jn. iii. 4, (very often so in Sept.; very rarely in prof. auth.; Epict. diss. 3, 22, 74; of the uterus of animals, ibid. 2, 16, 43); ἐκ (beginning from [see ἐκ, IV. 1]) κοιλίας μητρός, Mt. xix. 12; Lk. i. 15; Acts iii. 2; xiv. 8; Gal. i. 15, (for δὲ βῆθη, Ps. xxi. (xxii.) 11; lxx. (lxxi.) 6; Job i. 21; Is. xlix. 1; Judg. xvi. 17 [Vat. ἀπὸ κ. μ.; cf. W. 33 (32)]).

5. in imitation of the Hebr. בֶּטֶן, tropically, the innermost part of a man, the soul, heart, as the seat of thought, feeling, choice, (Job xv. 35; xxxii. 18 [Sept. γαστήρ]; Prov. xviii. 8 [Sept. ψυχὴ]; xx. 27, 30; xxvi. 22 [Sept. σπλάγχνα]; Hab. iii. 16; Sir. xix. 12; li. 21); Jn. vii. 38.\*

**κοιμάμαι**, -ῶ: Pass., pres. κοιμάομαι, κοιῶμαι; pf. κοιμήμαι [cf. W. 274 (257)]; 1 aor. ἐκοιμήθην; 1 fut. κοιμηθήσομαι; (akin to κείμαι; Curtius § 45); to cause

to sleep, put to sleep, (Hom. et al.); metaph. to still, calm, quiet, (Hom., Aeschyl., Plat.); Pass. to sleep, fall asleep: prop., Mt. xxviii. 13; Lk. xxii. 45; Jn. xi. 12; Acts xii. 6; Sept. for κοιμή. metaph. and euphemistically i. q. to die [cf. Eng. to fall asleep]: Jn. xi. 11; Acts vii. 60; xiii. 36; 1 Co. vii. 39; xi. 30; xv. 6, 51 [cf. W. 555 (517); B. 121 (106) note]; 2 Pet. iii. 4; οἱ κοιμώμενοι, κοιμηθέντες, i. q. the dead: Mt. xxvii. 52; 1 Co. xv. 20; 1 Th. iv. 13–15; with ἐν Χριστῷ added (see ἐν, I. 6 b. p. 211<sup>b</sup>), 1 Co. xv. 18; in the same sense Is. xiv. 8; xliii. 17; 1 K. xi. 43; 2 Macc. xii. 45; Hom. Il. 11, 241; Soph. Electr. 509.\*

**κοιμήσις**, -εως, ἡ, a *reposing, taking rest*: Jn. xi. 13 [cf. W. § 59, 8 a.]; of death, Sir. xlv. 19; xlviii. 13; a *lying, reclining*, Plat. conv. p. 183 a.\*

**κοινός**, -ή, -όν, (fr. ξύν, σύν, with; hence esp. in Epic ξυνός for κοινός, whence the Lat. *cena* [?]; see Vaniček p. 1065]); 1. as in Grk. writ. fr. Hesiod. (opp. 721) down (opp. to ἴδιος) *common* (i. e. belonging to several, Lat. *communis*): Acts ii. 44; iv. 32; κοινὴ πίστις, Tit. i. 4; σωτηρία, Jude 3. 2. by a usage foreign to class. Grk., *common* i. e. ordinary, belonging to the generality (Lat. *vulgaris*); by the Jews opp. to ἅγιος, ἡγιασμένος, καθάρος; hence unhallowed, Lat. *profanus*, leuitically *unclean*, (in class. Grk. βέβηλος, q. v. 2): Mk. vii. 2, 5 (where R L mrg. ἀνίπτοις); Ro. xiv. 14; Heb. x. 29; Rev. xxi. 27 [Rec. κοινῶν], (1 Macc. i. 47; φαγεῖν κοινά, ib. 62; κοινοὶ ἄνθρωποι, common people, *profanum vulgus*, Joseph. antt. 12, 2, 14; οἱ τὸν κοινὸν βίον προσηρημένοι, i. e. a life repugnant to the holy law, ibid. 13, 1, 1; οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ ὡς κοινὸν πόμα ταῦτα (i. e. the bread and wine of the sacred supper) λαμβάνομεν, Justin Mart. apol. 1, 66; (οἱ Χριστιανοὶ) τράπεζαν κοινὴν παρατίθενται, ἀλλ' οὐ κοινὴν, a table *communis* but not *profanus*, Ep. ad Diogn. 5, on which cf. Otto's note); κοινὸν καὶ [R G ἡ] ἀκάθαρτον, Acts x. 14; κοιν. ἡ ἀκάθ., ib. x. 28; xi. 8, (κοινὰ ἡ ἀκάθαρτα οὐκ ἐσθίωμεν, Justin Mart. dial. c. Tr. c. 20). [Cf. Trench § ci.]\*

**κοινῶ**, -ῶ; 1 aor. inf. κοινῶσαι [cf. W. 91 (86)]; pf. κεκοινῶκα; pf. pass. ptep. κεκοινῶμένος; (κοινός); 1. in class. Grk. to make common. 2. in bibl. use (see κοινός, 2), a. to make (levitically) *unclean, render unhallowed, defile, profane* (which the Grks. express by βεβηλώω, cf. Win. De verb. comp. etc. Pt. ii. p. 24 note 33 [where he calls attention to Luke's accuracy in putting κοινῶν into the mouth of Jews speaking to Jews (Acts xxi. 28) and βεβηλοῦν when they address Felix (xxiv. 6)]) Rev. xxi. 27 Rec.; Mt. xv. 11, 18, 20; Mk. vii. 15, 18, 20, 23; pass. Heb. ix. 13; τί, Acts xxi. 28; μαροφάγια, 4 Macc. vii. 6. b. to declare or count *unclean*: Acts x. 15 (cf. 28); xi. 9; see δικαίω, 3.\*

**κοινωνέω**, -ῶ; 1 aor. ἐκοινωνήσα; pf. κεκοινωνήκα; (κοινωνός); a. to come into communion or fellowship, to become a sharer, be made a partner: as in Grk. writ. w. gen. of the thing, Heb. ii. 14 [(so Prov. i. 11; 2 Macc. xiv. 25)]; w. dat. of the thing (rarely so in Grk. writ.), Ro. xv. 27; [1 Pet. iv. 13]. b. to enter into fellowship, join one's self as an associate, make one's self a sharer



or partner: as in Grk. writ., w. dat. of the thing, 1 Tim. v. 22; 2 Jn. 11; ταῖς χρεῖαις τινός, so to make another's necessities one's own as to relieve them [A. V. *communicating to the necessities* etc.], Ro. xii. 13; w. dat. of pers. foll. by εἰς τι (as in Plat. rep. 5 p. 453 a.), Phil. iv. 15; foll. by ἐν w. dat. of the thing which one shares with another, Gal. vi. 6 (κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου καὶ οὐκ ἐρεῖς ἴδια εἶναι, Barnab. ep. 19, 8); cf. W. § 30, 8 a.; [B. § 132, 8; Bp. Lghtft. or Ellicott on Gal. i. c. COMP.: *συγκοινωνέω*.]\*

κοινωνία, -ας, ἡ, (κοινωνός), *fellowship, association, community, communion, joint participation, intercourse*; in the N. T. as in class. Grk.

1. *the share which one has in anything, participation*; w. gen. of the thing in which he shares: πνεύματος, Phil. ii. 1; τοῦ ἁγίου πνεύματος, 2 Co. xiii. 13 (14); τῶν παθημάτων τοῦ Χριστοῦ, Phil. iii. 10; τῆς πίστεως, Philem. 6 [cf. Bp. Lghtft.]; τοῦ αἵματος τοῦ Χριστοῦ, i. e. in the benefits of Christ's death, 1 Co. x. 16 [cf. Meyer ad loc.]; τοῦ σώματος τοῦ Χρ. in the (mystical) body of Christ or the church, ibid.; τῆς διακονίας, 2 Co. viii. 4; τοῦ μυστηρίου, Eph. iii. 9 Rec. εἰς κοινωνίαν τοῦ νιού τοῦ θεοῦ, to obtain fellowship in the dignity and blessings of the Son of God, 1 Co. i. 9, where cf. Meyer.

2. *intercourse, fellowship, intimacy*: δεξιὰ κοινωνίας, the right hand as the sign and pledge of fellowship (in fulfilling the apostolic office), Gal. ii. 9 [where see Bp. Lghtft.]; τίς κοιν. φωτὶ πρὸς σκότος; what in common has light with darkness? 2 Co. vi. 14 (τίς οὖν κοινωνία πρὸς Ἀπόλλωνα τῷ μηδὲν οἰκεῖον ἐπιτετηδευκότε, Philo, leg. ad Gaium § 14 fin.; εἰ δέ τις ἔστι κοινωνία πρὸς θεοὺς ἡμῖν, Stob. serm. 28 [i. p. 87 ed. Gaisf.]); used of the intimate bond of fellowship which unites Christians: absol. Acts ii. 42; with εἰς τὸ εὐαγγέλιον added, Phil. i. 5; κοινωνίαν ἔχειν μεθ' ἡμῶν, μετ' ἀλλήλων, 1 Jn. i. 3, 7; of the fellowship of Christians with God and Christ, μετὰ τοῦ πατρὸς κ. μετὰ τοῦ νιού αὐτοῦ, 1 Jn. i. 3, 6, (which fellowship, acc. to John's teaching, consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom). By a use unknown to prof. auth. κοινωνία in the N. T. denotes

3. *a benefaction jointly contributed, a collection, a contribution*, as exhibiting an embodiment and proof of fellowship (cf. Grimm, Exeget. Hdbch. on Wisd. viii. 18, p. 176): 2 Co. viii. 4; εἰς τινα, for the benefit of one, 2 Co. ix. 13; ποιείσθαι κοιν. (to make a contribution) εἰς τινα, Ro. xv. 26; joined with εὐπορία, Heb. xiii. 16. [Cf. B. § 132, 8.]\*

κοινωνικός, -ή, -όν, (κοινωνία); 1. *social, sociable, ready and apt to form and maintain communion and fellowship*: Plat. def. p. 411 e.; Aristot. pol. 3, 13 [p. 1283<sup>a</sup>, 38; eth. Eudem. 8, 10 p. 1242<sup>a</sup>, 26 κοινωνικὸν ἄνθρωπος ζῆλον]; Polyb. 2, 44, 1; Antonin. 7, 52. 55; often in Plut.; πράξεις κοιν. actions having reference to human society, Antonin. 4, 33; 5, 1. 2. *inclined to make others sharers in one's possessions, inclined to impart, free in giving, liberal*, (Aristot. rhet. 2, 24, 2 [where, however, see Cope]; Leian. Tim. 56): 1 Tim. vi. 18.\*

κοινωνός, -ή, -όν, (κοινός), [as adj. Eur. Iph. Taur. 1173;

commonly as subst.]; a. *a partner, associate, comrade, companion*: 2 Co. viii. 23; ἔχειν τινὰ κοινωνόν, Philem. 17; εἰμι κοινωνός τινι, to be one's partner, Lk. v. 10; τινός (gen. of pers.), to be the partner of one doing something, Heb. x. 33; τινὸς ἐν τῷ αἵματι, to be one's partner in shedding the blood etc. Mt. xxiii. 30.

b. *a partaker, sharer*, in any thing; w. gen. of the thing: τῶν παθημάτων, 2 Co. i. 7; τῆς δόξης, 1 Pet. v. 1; θείας φύσεως, 2 Pet. i. 4; τοῦ θυσιαστηρίου, of the altar (at Jerusalem) on which sacrifices are offered, i. e. sharing in the worship of the Jews, 1 Co. x. 18; τῶν δαιμονίων, partakers of (or with) demons, i. e. brought into fellowship with them, because they are the authors of the heathen worship, ibid. 20; (ἐν τῷ ἀφθάρτῳ κοινωνοὶ . . ἐν τοῖς φθαρτοῖς, joint partakers in that which is imperishable . . in the blessings which perish, Barnab. ep. 19, 8; see κοινωνιῶν, fin.)\*

κοίτη, -ης, ἡ, (ΚΕΩ, ΚΕΙΩ, κείμεν, akin to κοιμάω); fr. Hom. Od. 19, 341 down; Sept. chiefly for בִּרְצִי, also for הִרְצִי etc.;

a. *a place for lying down, resting, sleeping in; a bed, couch*: εἰς τὴν κοίτην (see εἰμί, V. 2 a.) εἰσίν, Lk. xi. 7.

b. *spec. the marriage-bed*, as in the Tragg.: τ. κοίτην μιναίνε, of adultery (Joseph. antt. 2, 4, 5; Plut. de fluv. 8, 3), Heb. xiii. 4.

c. *cohabitation*, whether lawful or unlawful (Lev. xv. 4 sq. 21-25, etc.; Sap. iii. 13, 16; Eur. Med. 152; Alc. 249): plur. *sexual intercourse* (see περιπατέω, b. a.), Ro. xiii. 13 [A. V. *chambering*]; by meton. of the cause for the effect we have the peculiar expression κοίτην ἔχειν ἕκ τινος, to have conceived by a man, Ro. ix. 10; κοίτη σπέρματος, Lev. xv. 16; xxii. 4; xviii. 20, 23 [here κ. εἰς σπερματισμόν]; on these phrases cf. Fritzsch, Com. on Rom. ii. p. 291 sq.\*

κοιτών, -ωνος, ὁ, (fr. κοίτη; cf. νυμφών etc.), *a sleeping-room, bed-chamber*: ὁ ἐπὶ τοῦ κοιτ. the officer who is over the bed-chamber, the chamberlain, Acts xii. 20 (2 S. iv. 7; Ex. viii. 3; 1 Esdr. iii. 3; the Atticists censure the word, for which Attic writ. generally used δωμάτιον; cf. Lob. ad Phryn. p. 252 sq.).\*

κόκκινος, -η, -ον, (fr. κόκκος a kernel, the grain or berry of the ilex coccifera; these berries are the clusters of eggs of a female insect, the kermes [(cf. Eng. *carmine, crimson*)], and when collected and pulverized produce a red which was used in dyeing, Plin. h. n. 9, 41, 65; 16, 8, 12; 24, 4), *crimson, scarlet-colored*: Mt. xxvii. 28; Heb. ix. 19; Rev. xvii. 3. neut. as a subst. i. q. *scarlet cloth or clothing*: Rev. xvii. 4; xviii. 12, 16, (Gen. xxxviii. 28; Ex. xxv. 4; Lev. xiv. 4, 6; Josh. ii. 18; 2 S. i. 24; 2 Chr. ii. 7, 14; Plut. Fab. 15; φορεῖν κόκκινα, scarlet robes, Epict. diss. 4, 11, 34; ἐν κοκκίνοις περιπατεῖν, 3, 22, 10). Cf. Win. RWB. s. v. *Carmesin*; Roskoff in Schenkel i. p. 501 sq.; Kamphausen in Riehm p. 220; [B. D. s. v. *Colors*, II. 3].\*

κόκκος, -ου, ὁ, [cf. Vaniček, Fremdwörter etc. p. 26], *a grain*: Mt. xiii. 31; xvii. 20; Mk. iv. 31; Lk. xiii. 19; xvii. 6; Jn. xii. 24; 1 Co. xv. 37. [Hom. h. Cer. Hdt., down].\*

κολάζω: pres. pass. ptep. κολαζόμενος; 1 aor. mid. subjunc. 3 pers. plur. κολάζονται; (κόλος lopped); in Grk.



writ. 1. prop. to *lop, prune*, as trees, wings. 2. to *check, curb, restrain*. 3. to *chastise, correct, punish*: so in the N. T.; pass. 2 Pet. ii. 9, and Lehm. in 4; mid. to *cause to be punished* (3 Macc. vii. 3): Acts iv. 21.\*

κολακεία (T WH -κία [see I, ε]), -ας, ἡ, (κολακεύω), flattery: λόγος κολακείας, flattering discourse, 1 Th. ii. 5. (Plat., Dem., Theophr., Joseph., Hdian., al.)\*

κόλασις, -εως, ἡ, (κολάζω), correction, punishment, penalty: Mt. xxv. 46; κόλασιν ἔχει, brings with it or has connected with it the thought of punishment, 1 Jn. iv. 18. (Ezek. xiv. 3 sq., etc.; 2 Macc. iv. 38; 4 Macc. viii. 8; Sap. xi. 14; xvi. 24, etc.; Plat., Aristot., Diod. 1, 77, (9); 4, 44, (8); Ael. v. h. 15; al.)\*

[Syn. κόλασις, τιμωρία: the noted definition of Aristotle which distinguishes κόλασις from τιμωρία as that which (is disciplinary and) has reference to him who suffers, while the latter (is penal and) has reference to the satisfaction of him who inflicts, may be found in his rhet. 1, 10, 17; cf. Cope, Intr. to Arist. Rhet. p. 232. To much the same effect, Plato, Protag. 324 a. sq., also Deff. 416. But, as in other cases, usage (see the philo) does not always recognize the distinction: esp. e. g. Plato de legat. ad Gaium § 1 fin.; frag. ex Euseb. prep. evang. 8, 13 (Mang. ii. 641); de vita Moys. i. 16 fin.; Plut. de sera num. vind. §§ 9, 11, etc. Plutarch (ibid. § 25 sub fin.) uses κολάζομαι of those undergoing the penalties of the other world (cf. Just. Mart. 1 apol. 8; Clem. Rom. 2 Cor. 6, 7; Just. Mart. 1 apol. 43; 2 apol. 8; Test. xii. Patr., test. Reub. 5; test. Levi 4, etc.; Mart. Polyc. 2, 3; 11, 2; Ign. ad Rom. 5, 3; Mart. Ign. vat. 5 etc.). See Trench, Syn. § vii.; McClellan, New Test. vol. i. marg. reff. on Mt. u. s.; Bartlett, Life and Death Eternal. Note G.; C. F. Hudson, Debt and Grace, p. 188 sqq.]

Κολασσαεύς, see Κολοσσαεύς.

Κολασσαί, see Κολοσσαί.

κολαφίζω; 1 aor. ἐκολάφισα; pres. pass. κολαφίζομαι; (κόλαφος a fist, and this fr. κολάπτω to peck, strike); to *strike with the fist, give one a blow with the fist* (Terence, *colaphum infringo*, Quintil. col. duco), [A. V. to *buffet*]: τινά, Mt. xxvi. 67; Mk. xiv. 65; as a specific term for a general, i. q. to *maltreat, treat with violence and contumely*, 2 Co. xii. 7; pres. pass., 1 Co. iv. 11; 1 Pet. ii. 20. (Elsewhere only in eccl. writ.) The word is fully discussed by Fischer, De vitii lex. N. T. etc. p. 67 sqq.; cf. Lob. ad Phryn. p. 175 sq.\*

κολλάω, -ω: Pass., pres. κολλῶμαι; 1 aor. ἐκολλήθην; 1 fut. κολληθήσομαι (Mt. xix. 5 L T Tr WH); (κόλλα gluten, glue); prop. to *glue, glue to, glue together, cement, fasten together*; hence univ. to *join or fasten firmly together*; in the N. T. only the pass. is found, with reflexive force, to *join one's self to, cleave to*; Sept. for רָצַח: ὁ κοινοῦτος ὁ κολληθεὶς ἡμῖν, Lk. x. 11; ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, her sins were such a heap as to reach even unto heaven (that is, came to the knowledge of heaven), Rev. xviii. 5 G L T Tr WH (ἐκόλλ. ἡ ψυχὴ μου ὀπίσω σου, Ps. lxii. (lxiii.) 9; αἱ ἀγνοίαι ἡμῶν ἐπερήνεγκαν ἕως τοῦ οὐρανοῦ, 1 Esdr. viii. 72 (74); ὕβρις τε βίη τε οὐρανὸν ἵκει, Hom. Od. 15, 329; 17, 565). of persons, w. dat. of the thing, κολληθήτη τῷ ἄρματι join thyself to etc. Acts viii. 29; w. dat. of pers., to form an intimate connection with, enter into the closest relations

with, unite one's self to, (so Barn. ep. c. 10, 3 sq. 5. 8; also with μετά and gen. of pers., ibid. 10, 11; 19, 2. 6; Clem. Rom. 1 Cor. 15, 1; 30, 3; 46, 2 [cf. Bp. Lightf.'s note], 4): τῇ γυναικί, Mt. xix. 5 L T Tr WH; τῇ πόρῃ, 1 Co. vi. 16 (Sir. xix. 2); τῷ κυρίῳ, 1 Co. vi. 17 (2 K. xviii. 6; Sir. ii. 3); to join one's self to one as an associate, keep company with, Acts v. 13; ix. 26; x. 28; to follow one, be on his side, Acts xvii. 34 (2 S. xx. 2; 1 Macc. iii. 2; vi. 21); to join or attach one's self to a master or patron, Lk. xv. 15; w. dat. of the thing, to *give one's self steadfastly to, labor for*, [A. V. *cleave to*]: τῷ ἀγαθῷ, Ro. xii. 9, ἀγαθῷ, κρίσει δικαίᾳ, Barn. ep. 20, 2; τῇ εὐλογίᾳ, so cleave to as to share, Clem. Rom. 1 Cor. 31, 1. (Aeschyl. Ag. 1566; Plat., Diod., Plut., al.) [Comp.: προσκολλάω.]\*

κολλούριον (T Tr κολλύριον, the more common form in prof. auth. [cf. Lob. Pathol. proleg. p. 461; WH. App. p. 152]), -ου, τό, (dimin. of κολλύρα, coarse bread of a cylindrical shape, like that known in Westphalia as *Pumpernickel*), Lat. *collyrium* [A. V. *eye-salve*], a preparation shaped like a κολλύρα, composed of various materials and used as a remedy for tender eyelids (Hor. sat. 1, 5, 30; Epict. diss. 2, 21, 20; 3, 21, 21; Cels. 6, 6, 7): Rev. iii. 18.\*

κολλυβιστής, -οῦ, ὁ, (fr. κόλλυβος i. q. a. a small coin, cf. κολοβός clipped; b. rate of exchange, premium), a *money-changer, banker*: Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15. Menand., Lys. in Poll. 7, 33, 170; ὁ μὲν κόλλυβος δόκιμον, τὸ δὲ κολλυβιστῆς ἀδόκιμον, Phryn. ed. Lob. p. 440. Cf. what was said under *κερματιστής*.\*

κολλύριον, see κολλούριον.

κολοβῶω, -ω: 1 aor. ἐκολόβωσα; Pass., 1 aor. ἐκολοβώθην; 1 fut. κολοβωθήσομαι; (fr. κολοβός lopped, mutilated); to *cut off* (τὰς χεῖρας, 2 S. iv. 12; τοὺς πόδας, Aristot. h. a. 1, 1 [p. 487, 24]; τὴν ῥίνα, Diod. 1, 78); to *mutilate* (Polyb. 1, 80, 13); hence in the N. T. of time, (Vulg. *brevis*) to *shorten, abridge, curtail*: Mt. xxiv. 22; Mk. xiii. 20.\*

Κολοσσαεύς, and (so L Tr WH) Κολασσαεύς (see the foll. word; in Strabo and in Inserr. Κολοσσηνός), -έως, ὁ, Vulg. *Colossensis*, Pliny *Colossinus*; *Colossian*, a *Colossian*; in the heading [and the subscription (R Tr)] of the Ep. to the Col.\*

Κολοσσαί (R T WH, the classical form), and Κολασσαί (R<sup>a</sup> L Tr, apparently the later popular form; [see WH. Intr. § 423, and esp. Bp. Lightf. Com. on Col. p. 16 sq.]; cf. W. p. 44; and on the plur. W. § 27, 3), -ῶν, αἱ, *Colossae*, anciently a large and flourishing city, but in Strabo's time a πόλισμα [i. e. "*small town*" (Bp. Lightf.)] of Phrygia Major situated on the Lycus, not far from its junction with the Mæander, and in the neighborhood of Laodicea and Hierapolis (Hdt. 7, 30; Xen. an. 1, 2, 6; Strab. 12, 8, 13 p. 576; Plin. h. n. 5, 41), together with which cities it was destroyed by an earthquake [about] A. D. 66 ([Euseb. chron. Ol. 210]; Oros. 7, 7 [see esp. Bp. Lightf. u. s. p. 38]): Col. i. 2. [See the full description, with copious reff., by Bp. Lightf. u. s. pp. 1-72.]\*

κόλπος, -ου, ὁ, (apparently akin to κύλος hollow, [yet



cf. Vaniček p. 179; L. and S. s. v.]), Hebr.  $\text{רִיחַ}$ ; the *bosom* (Lat. *sinus*), i. e. as in the Grk. writ. fr. Hom. down

1. the front of the body between the arms: hence ἀνακείσθαι ἐν τῷ κόλπῳ τινός, of the one who so reclines at table that his head covers the bosom as it were, the chest, of the one next him [cf. B. D. s. v. Meals], Jn. xiii. 23. Hence the figurative expressions, ἐν τοῖς κόλποις (on the plur., which occurs as early as Hom. II. 9, 570, cf. W. § 27, 3; [B. 24 (21)]) τοῦ Ἀβραάμ εἶναι, to obtain the seat next to Abraham, i. e. to be partaker of the same blessedness as Abraham in paradise, Lk. xvi. 23; ἀποφύρεσθαι εἰς τὸν κ. Ἀβρ. to be borne away to the enjoyment of the same felicity with Abraham, ibid. 22 (οὕτω γὰρ παθόντας — acc. to another reading θανόντας — Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν, 4 Macc. xiii. 16; [see B. D. s. v. Abraham's bosom, and] on the rabbin. phrase אברהם של בחיקו, in Abraham's bosom, to designate bliss in paradise, cf. *Lightfoot*, Hor. Hebr. et Talmud. p. 851 sqq.); ὁ ὢν εἰς τὸν κ. τοῦ πατρός, lying (turned) unto the bosom of his father (God), i. e. in the closest and most intimate relation to the Father, Jn. i. 18 [W. 415 (387)]; cf. Cic. ad div. 14, 4 iste vero sit in sinu semper et complexu meo.

2. the bosom of a garment, i. e. the hollow formed by the upper forepart of a rather loose garment bound by a girdle, used for keeping and carrying things [the fold or pocket; cf. B. D. s. v. Dress], (Ex. iv. 6 sq.; Prov. vi. 27); so, figuratively, μέτρον καλὸν διδόναι εἰς τ. κ. τινός, to repay one liberally, Lk. vi. 38 (ἀποδιδόναι εἰς τ. κ. Is. lxx. 6; Jer. xxxix. (xxxii.) 18).

3. a bay of the sea (cf. Ital. *golfo* [Eng. *gulf*, — which may be only the mod. representatives of the Grk. word]): Acts xxvii. 39.\*

κολυμβάω, -ῶ; to dive, to swim: Acts xxvii. 43. (Plat. Prot. p. 350 a.; Lach. p. 193 c., and in later writ.) [COMP.: ἐκ-κολυμβάω.]\*

κολυμβήθρα, -ας, ἡ; (κολυμβάω), a place for diving, a swimming-pool [A. V. simply *pool*]: Jn. ix. 7, and Rec. in 11; a reservoir or pool used for bathing, Jn. v. 2, 4 [(acc. to txt. of R L), 7]. (Plat. rep. 5 p. 453 d.; Diod., Joseph., al.; Sept., 2 K. xviii. 17; Neh. ii. 14; Nah. ii. 8.)\*

κολώνια (R G Tr), κολωνία (L T WH KC [cf. Chandler § 95]), [Tdf. edd. 2, 7 -veia; see his note on Acts as below, and cf. ei, i], -ας, ἡ; (a Lat. word), a colony: in Acts xvi. 12 the city of Philippi is so called, where Octavianus had planted a Roman colony (cf. Dio Cass. 51, 4; Digest. 50, tit. 15, 8). The exegetical difficulties of this pass. are best removed, as Meyer shows, by connecting κολωνία closely with πρώτη πόλις, the chief city, a [Roman] colony (a colonial city); [but cf. Bp. *Lightf.* Com. on Philip. p. 50 sq.].\*

κομάω, -ῶ; (κόμη); to let the hair grow, have long hair, [cf. κόμη fin.]: 1 Co. xi. 14 sq. (In Grk. writ. fr. Hom. down.)\*

κόμη, -ης, ἡ; [fr. Hom. down], hair, head of hair: 1 Co. xi. 15. [Acc. to Schmidt (21, 2) it differs fr. θρίξ (the anatomical or physical term) by designating the hair as an ornament (the notion of length being only secondary and suggested).]\*

κομίζω: 1 aor. ptp. fem. κομίσασα; Mid., pres. ptp. κομίζομενος; 1 fut. κομίσομαι (Eph. vi. 8 L T Tr WH; Col. iii. 25 L txt. WH) and Attic κομοῦμαι (Col. iii. 25 R. G L mrg. T Tr; [Eph. vi. 8 R G]; 1 Pet. v. 4; cf. [W. H. App. p. 163 sq.]; B. 37 (33); [W. § 13, 1 c.; Veitch s. v.]), ptp. κομοῦμενος (2 Pet. ii. 13 [here WH T mrg. ἀδικούμενοι; see ἀδικέω, 2 b.]); 1 aor. ἐκομίσάμην [B. § 135, 1]; rare in Sept., but in Grk. writ. fr. Hom. down freq. in various senses; 1. to care for, take care of, provide for.

2. to take up or carry away in order to care for and preserve. 3. univ. to carry away, bear off.

4. to carry, bear, bring to: once so in the N. T., viz. ἀλάβαστρον, Lk. vii. 37. Mid. (as often in prof. auth.) to carry away for one's self; to carry off what is one's own, to bring back; i. e. a. to receive, obtain: τὴν ἐπαγγελίαν, the promised blessing, Heb. x. 36; xi. 39 [τὰς ἐπαγγ. L; so T Tr WH in xi. 13]; σωτηρίαν ψυχῶν, 1 Pet. i. 9; τῆς δόξης στέφανον, 1 Pet. v. 4; μισθὸν ἀδικίας, 2 Pet. ii. 13 [see above], (τὸν ἄξιον τῆς δυσεσβείας μισθόν, 2 Macc. viii. 33; δόξαν ἐσθλὴν [al. καρπίζεται], Eur. Hipp. 432; τὴν ἀξίαν παρὰ θεῶν, Plat. legg. 4 p. 718 a., and other exx. elsewh.). b. to receive what was previously one's own, to get back, receive back, recover: τὸ ἐμὸν σὺν τόκῳ, Mt. xxv. 27; his son (of Abraham after he had consented to sacrifice Isaac), Heb. xi. 19 (2 Macc. vii. 29; τὸν ἀδελφὸν ἀνύβριστον, Philo de Josepho § 35; οἱ δὲ παρ' ἐλπίδας ἑαυτοὺς κεκομισμένοι, having received each other back, been restored to each other, contrary to their expectations, of Abraham and Isaac after the sacrifice of the latter had been prevented by God, Joseph. antt. 1, 13, 4; τὴν ἀδελφὴν, Eur. Iph. T. 1362; used of the recovery of hostages, captives, etc., Thuc. 1, 113; Polyb. 1, 83, 8; 3, 51, 12; 3, 40, 10; the city and temple, 2 Macc. x. 1; a citadel, a city, often in Polyb.; τὴν βασιλείαν, Arstph. av. 549; τὴν πατρῴαν ἀρχήν, Joseph. antt. 13, 4, 1).

Since in the rewards and punishments of deeds, the deeds themselves are as it were required and so given back to their authors, the meaning is obvious when one is said κομίζεσθαι that which he has done, i. e. either the reward or the punishment of the deed [W. 620 sq. (576)]: 2 Co. v. 10; Col. iii. 25; with παρὰ κυρίου added, Eph. vi. 8; ([ἀμαρτίαν, Lev. xx. 17]; ἕκαστος, καθὼς ἐποίησε, κομείται, Barn. ep. 4, 12). [COMP.: ἐκ-, συγ-κομίζω.]\*

κομψότερον, neut. compar. of the adj. κομψός (fr. κομέω to take care of, tend) neat, elegant, nice, fine; used adverbially, more finely, better: κομψότ. ἔχω to be better, of a convalescent, Jn. iv. 52 (ὅταν ὁ ἱατρὸς εἴπῃ· κόμψως ἔχεις, Epict. diss. 3, 10, 13; so in Latin *belle habere*, Cic. epp. ad div. 16, 15; [cf. Eng. 'he's doing nicely,' 'he's getting on finely'; and] Germ. *er befindet sich hübsch; es geht hübsch mit ihm*). The gloss. of Hesych. refers to this pass.: κομψότερον· βελτιώτερον, ἐλαφρότερον.\*

κονιάω, -ῶ: pf. pass. ptp. κεκονιαμένος; (fr. κονία, which signifies not only 'dust' but also 'lime'); to cover with lime, plaster over, whitewash: τάφοι κεκονιαμένοι (the Jews were accustomed to whitewash the entrances to their sepulchres, as a warning against defilement by



touching them [B. D. s. v. Burial, 1 fin.; cf. *Edersheim*, Jesus the Messiah, ii. 316 sqq.], Mt. xxiii. 27; τοῖχος κεκον. is applied to a hypocrite who conceals his malice under an outward assumption of piety, Acts xxiii. 3. (Dem., Aristot., Plut., al.; for τῷ, Deut. xxvii. 2, 4.)\*

κοινορτός, -οῦ, ὁ, (fr. κοῖνα, and ὄρνυμι to stir up); 1. prop. raised dust, flying dust, (Hdt., Plat., Polyb., al.).

2. univ. dust: Mt. x. 14; Lk. ix. 5; x. 11; Acts xiii. 51; xxii. 23. (For ρῆξ, Ex. ix. 9; Nah. i. 3; for ρῆξ, Deut. ix. 21.)\*

κοπᾶω: 1 aor. ἐκόπασα; (κόπος); prop. to grow weary or tired; hence to cease from violence, cease raging: ὁ ἀνεμος (Hdt. 7, 191), Mt. xiv. 32; Mk. iv. 39; vi. 51. (Gen. viii. 1; Jon. i. 11 sq.; [cf. esp. Philo, somn. ii. 35].)\*

κοπετός, -οῦ, ὁ, (fr. κόπτομαι, see κόπτω). Sept. for ρῆξ; Lat. planctus, i. e. lamentation with beating of the breast as a sign of grief: κοπετόν ποιῆσθαι ἐπὶ τινι, Acts viii. 2; ἐπὶ τινι, Zech. xii. 10. (Eupolis in Bekker's annot. ad Etym. Magn. p. 776; Dion. H. antt. 11, 31; Plut. Fab. 17.)\*

κοπή, -ῆς, ἡ, (κόπτω); 1. prop. several times in Grk. writ. the act of cutting, a cut. 2. in bibl. Grk. a cutting in pieces, slaughter: Heb. vii. 1; Gen. xiv. 17; Deut. xxviii. 25; Josh. x. 20; Judith xv. 7.\*

κοπιᾶω, -ῶ, [3 pers. plur. κοπιουσιν (for -ῶσω), Mt. vi. 28 Tr.; cf. ἐρωτάω, init.]; 1 aor. ἐκοπίασα; pf. κεκοπίακα (2 pers. sing. κεκοπιάκες, Rev. ii. 3 L T Tr WH, cf. [W. § 13, 2 c.]; B. 43 (38) [and his trans. of Apollon. Dysk. p. 54 n.; Tdf. Proleg. p. 123; WH. App. p. 166; Soph. Lex. p. 39]); (κόπος, q. v.); 1. as in Arstph., Joseph., Plut., al., to grow weary, tired, exhausted, (with toil or burdens or grief): Mt. xi. 28; Rev. ii. 3; κεκοπιακῶς ἐκ τῆς ὁδοπορίας, Jn. iv. 6 (ὑπὸ τῆς ὁδοπορίας, Joseph. antt. 2, 15, 3; δραμοῦνται καὶ οὐ κοπιᾶσουσι, Is. xl. 31).

2. in bibl. Grk. alone, to labor with wearisome effort, to toil (Sept. for γῆ); of bodily labor: absol., Mt. vi. 28; Lk. v. 5; xii. 27 [not Tdf.]; Jn. iv. 38; Acts xx. 35; 1 Co. iv. 12; Eph. iv. 28; 2 Tim. ii. 6 [cf. W. 556 (517); B. 390 (334)]; τῇ, upon a thing, Jn. iv. 38. of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ: 1 Co. xv. 10; xvi. 16, (cf. Jn. iv. 38); foll. by ἐν w. dat. of the thing in which one labors, ἐν λόγῳ κ. διδασκαλίᾳ, 1 Tim. v. 17; ἐν ὑμῖν, among you, 1 Th. v. 12; ἐν κυρίῳ (see ἐν, I. 6 b. p. 211<sup>b</sup> mid. [I. br. the cl.]), Ro. xvi. 12; εἰς τινα, for one, for his benefit, Ro. xvi. 6; Gal. iv. 11 [cf. B. 242 (209); W. 503 (469)]; εἰς τοῦτο, looking to this (viz. that piety has the promise of life), 1 Tim. iv. 10; εἰς ὃ, to which end, Col. i. 29; εἰς κενόν, in vain, Phil. ii. 16 (κενῶς ἐκοπίασα, of the frustrated labor of the prophets, Is. xlix. 4).\*

κόπος, -ου, ὁ, (κόπτω); 1. i. q. τὸ κόπτειν, a beating.

2. i. q. κοπετός, a beating of the breast in grief, sorrow, (Jer. li. 33 (xlv. 3)).

3. labor (so Sept. often for ἡγῆ), i. e. a. trouble (Aeschyl., Soph.): κόπους παρέχειν τινί, to cause one trouble, make work for him, Mt. xxvi. 10; Mk. xiv. 6; Lk. xi. 7; Gal. vi. 17; κόπον παρέχ. τινί, Lk. xviii. 5. b. intense labor united with trouble, toil, (Eur., Arstph., al.): univ., plur., 2 Co. vi. 5;

xi. 23; of manual labor, joined with μόχθος [(see below)], 1 Th. ii. 9; ἐν κόπῳ κ. μόχθῳ, [toil and travail], 2 Co. xi. 27 (where L T Tr WH om. ἐν); 2 Th. iii. 8; of the laborious efforts of Christian virtue, 1 Co. xv. 58; Rev. ii. 2; plur. Rev. xiv. 13; ὁ κόπος τῆς ἀγάπης, the labor to which love prompts, and which voluntarily assumes and endures trouble and pains for the salvation of others, 1 Th. i. 3; Heb. vi. 10 Rec.; of toil in teaching, Jn. iv. 38 (on which see εἰς, B. I. 3); 1 Th. iii. 5; of that which such toil in teaching accomplishes, 1 Co. iii. 8; plur. 2 Co. x. 15 (cf. Sir. xiv. 15).\*

[Syn. κόςος, μόχθος, πόνος: primarily and in general classic usage, πόνος gives prominence to the effort (work as requiring force), κόπος to the fatigue, μόχθος (chiefly poetic) to the hardship. But in the N. T. πόνος has passed over (in three instances out of four) to the meaning pain (hence it has no place in the 'new Jerusalem', Rev. xxi. 4); cf. the deterioration in the case of the allied πονηρός, πένης. Schmidt, ch. 85; cf. Trench § cii. (who would trans. π. 'toil', κ. 'weariness', μ. 'labor').]

κοπρία [Chandler § 96], -ας, ἡ, i. q. ἡ κόπρος, dung: Lk. xiii. 8 Rec.<sup>a</sup>; xiv. 35 (34). (Job ii. 8; 1 S. ii. 8; Neh. ii. 13; 1 Macc. ii. 62; [Strab., Poll., al.].)\*

κόπριον, -ου, τό, i. q. ἡ κόπρος, dung, manure: plur. Lk. xiii. 8 [Rec.<sup>a</sup> κοπρίαν]. (Heraclit. in Plut. mor. p. 669 [quaest. conviv. lib. iv. quaest. iv. § 3, 6]; Strab. 16, § 26 p. 784; Epict. diss. 2, 4, 5; Plut. Pomp. c. 48; [Is. v. 25; Jer. xxxii. 19 (xxv. 33); Sir. xxii. 2], and other later writ.)\*

κόπτω: impf. 3 pers. plur. ἔκοπτον; 1 aor. pter. κόψας (Mk. xi. 8 T Tr txt. WH); Mid., impf. ἐκοπτόμην; fut. κόψομαι; 1 aor. ἐκοψάμην; [fr. Hom. down]; to cut, strike, smile, (Sept. for ἔβη, ἔβη, etc.): τὸ ἀπό or ἔκ τινος, to cut from, cut off, Mt. xxi. 8; Mk. xi. 8. Mid. to beat one's breast for grief, Lat. plango [R. V. mourn]: Mt. xi. 17; xxiv. 30, (Aeschyl. Pers. 683; Plat., al.; Sept. often so for ρῆξ); τινά, to mourn or bewail one [cf. W. § 32, 1 γ.]: Lk. viii. 52; xxiii. 27, (Gen. xxiii. 2; 1 S. xxv. 1, etc.; Arstph. Lys. 396; Anthol. 11, 135, 1); ἐπὶ τινα, Rev. i. 7; [xviii. 9 T Tr WH]; (2 S. xi. 26); ἐπὶ τινι, Rev. xviii. 9 [RGL], cf. Zech. xii. 10. [Comp.: ἀνα-, ἀπο-, ἐκ-, ἐν-, κατα-, προ-, προσκόπτω. Syn. cf. θρηνέω.]\*

κόραξ, -ακος, ὁ, a raven: Lk. xii. 24. [Fr. Hom. down.]\*

κορᾶσιον, -ου, τό, (dimin. of κόρη), prop. a colloq. word used disparagingly (like the Germ. *Mädel*), a little girl (in the epigr. attributed to Plato in Diog. Laërt. 3, 33; Leian. as. 6); used by later writ. without disparagement [W. 24 (23)], a girl, damsel, maiden: Mt. ix. 24 sq.; xiv. 11; Mk. v. 41 sq.; vi. 22, 28; (occasionally, as in Epictet. diss. 2, 1, 28; 3, 2, 8; 4, 10, 33; Sept. for נַעֲרָה, twice also for נַעֲרָה, Joel iii. 3 (iv. 3); Zech. viii. 5; [Tob. vi. 12; Judith xvi. 12; Esth. ii. 2]). The form and use of the word are fully discussed in *Lobeck* ad Phryn. p. 73 sq., cf. *Sturz*, De dial. Maced. etc. p. 42 sq.\*

κορβάν [-βάν WH; but see Tdf. Proleg. p. 102], indecl., and κορβανᾶς, acc. -ᾶν [B. 20 (18)], ὁ, (Hebr. קָרְבָּן i. e. an offering, Sept. everywh. δῶρον, a term which comprehends all kinds of sacrifices, the bloody as well as the bloodless); 1. κορβάν, a gift offered (or to be of-



ferred) to God: Mk. vii. 11 (Joseph. antt. 4, 4, 4, of the Nazirites, οἱ κορβᾶν αὐτοὺς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλώτταν; cf. contr. Apion. 1, 22, 4; [BB.DD. s. v. Corban; Ginsburg in the Bible Educator, i. 155]).

2. κορβανᾶς, -ᾶ [see B. u. s.], the sacred treasury: Mt. xxvii. 6 [L mrg. Tr mrg. κορβᾶν] (τὸν ἱερὸν θησαυρόν, καλεῖται δὲ κορβανᾶς, Joseph. b. j. 2, 9, 4).\*

Κορέ (in Joseph. antt. 4, 2, 2 sqq. with the Grk. terminations -έου, ῆ-, ῆν), δ, (Hebr. כֹּרֶי i. e. ice, hail), Κοραή (Vulg. Core), a man who, with others, rebelled against Moses (Num. xvi.): Jude 11.\*

κορέννυμι; (kóros satiety); to satiate, sate, satisfy: 1 aor. pass. ptep. κορεσθέντες, as in Grk. writ. fr. Hom. down, w. gen. of the thing with which one is filled [B. § 132, 19], τροφῆς, Acts xxvii. 38; trop. (pf.) κεκορεσμένοι ἐστέ, every wish is satisfied in the enjoyment of the consummate Messianic blessedness, 1 Co. iv. 8.\*

Κορίνθιος, -ου, δ, a Corinthian, an inhabitant of Corinth: Acts xviii. 8; 2 Co. vi. 11. [(Hdt., Xen., al.)]\*

Κόρινθος, -ου, ῆ, Corinth, the metropolis of Achaia proper, situated on the isthmus of the Peloponnesus between the Ægean and Ionian Seas (hence called bimaris, Hor. car. 1, 7, 2; Ovid. metam. 5, 407), and having two harbors, one of which called Cenchreæ (see Κεγχρεαί) was the roadstead for ships from Asia, the other, called Lechæon or Lechæum, for ships from Italy. It was utterly destroyed by L. Mummius, the Roman consul, in the Achaean war, B. C. 146; but after the lapse of a century it was rebuilt by Julius Caesar [B. C. 44]. It was eminent in commerce and wealth, in literature and the arts, especially the study of rhetoric and philosophy; but it was notorious also for luxury and moral corruption, particularly the foul worship of Venus. Paul came to the city in his second missionary journey, [c.] A. D. 53 or 54, and founded there a Christian church: Acts xviii. 1; xix. 1; 1 Co. i. 2; 2 Co. i. 1, 23; 2 Tim. iv. 20. [BB. DD. s. v.; Dict. of Geogr. s. v.; Lewin, St. Paul, i. 269 sqq.]\*

Κορνήλιος, -ου, δ, a Lat. name, Cornelius, a Roman centurion living at Cæsarea, converted to Christianity by Peter: Acts x. 1 sqq.\*

κόρος, -ου, δ, (Hebr. כֹּרֶס), a corus or cor [cf. Ezek. xlv. 14], the largest Hebrew dry measure (i. e. for wheat, meal, etc.); acc. to Josephus (antt. 15, 9, 2) equal to ten Attic medimni, [but cf. B. D. s. v. Weights and Measures sub fin.; F. R. Conder in the Bible Educator, iii. 10 sq.]: Lk. xvi. 7 [A. V. measure]. (Sept. [Lev. xxvii. 16; Num. xi. 32]; 1 K. iv. 22; v. 11; 2 Chr. ii. 10; [xxvii. 5].)\*

κοσμήν, -ῶ; 3 pers. plur. impf. ἐκόσμου; 1 aor. ἐκόσμησα; pf. pass. κεκόσμημαι; (κόσμος); 1. to put in order, arrange, make ready, prepare: τὰς λαμπάδας, put in order [A. V. trim], Mt. xxv. 7 (δόρπον, Hom. Od. 7, 13; τράπεζαν, Xen. Cyr. 8, 2, 6; 6, 11; Sept. Ezek. xxiii. 41 for ἡγῆ; Sir. xxix. 26; προσφοράν, Sir. 1. 14, and other exx. elsewhere). 2. to ornament, adorn, (so in Grk. writ. fr. Hesiod down; Sept. several times for

ἡγῆ); prop.: οἶκον, in pass., Mt. xii. 44; Lk. xi. 25; τὰ μνημεῖα, to decorate [A. V. garnish], Mt. xxiii. 29 (τάφους, Xen. mem. 2, 2, 18); τὸ ἱερὸν λίθοις καὶ ἀναθέμασι, in pass. Lk. xxi. 5; τοὺς θεμελίους τοῦ τείχους λίθῳ τιμίῳ, Rev. xxi. 19; τινά (with garments), νύμφην, pass. Rev. xxi. 2; ἐαυτὰς ἐν τινι, 1 Tim. ii. 9 (on this pass. see καταστολή, 2). metaph. i. q. to embellish with honor, gain honor, (Pind. nem. 6, 78; Thuc. 2, 42; κεκοσμητῇ ἀρετῇ, Xen. Cyr. 8, 1, 21): ἐαυτὰς, foll. by a ptep. designating the act by which the honor is gained, 1 Pet. iii. 5; τὴν διδασκαλίαν ἐν πᾶσιν, in all things, Tit. ii. 10.\*

κοσμικός, -ή, -όν, (κόσμος), of or belonging to the world (Vulg. saecularis); i. e.

1. relating to the universe: τοῦρανοῦ τοῦδε καὶ τῶν κοσμικῶν πάντων, Aristot. phys. 2, 4 p. 196<sup>a</sup>, 25; opp. to ἀνθρώπινος, Leian. paras. 11; κοσμικὴ διάταξις, Plut. consol. ad Apoll. c. 34 p. 119 e. 2. earthly: τὸ ἅγιον κοσμικόν, [its] earthly sanctuary [R. V. of this world], Heb. ix. 1. 3. worldly, i. e. having the character of this (present) corrupt age: αἱ κοσμικαὶ ἐπιθυμίαι, Tit. ii. 12; (so also in eccles. writ.).\*

κόσμος, -ον, of three term. in class. Grk., cf. WH. App. p. 157; W. § 11, 1; [B. 25 (22 sq.)], (κόσμος), well-arranged, seemly, modest: 1 Tim. ii. 9 [WH mrg. -μίως]; of a man living with decorum, a well-ordered life, 1 Tim. iii. 2. (Arstph., Xen., Plat., Isoer., Lys., al.) [Cf. Trench § xcii.]\*

[κοσμίως, adv. (decently), fr. κόσμος, q. v.: 1 Tim. ii. 9 WH mrg. (Arstph., Isoer., al.)]\*

κοσμοκράτωρ, -ορος, δ, (κόσμος and κρατέω), lord of the world, prince of this age: the devil and demons are called in plur. οἱ κοσμοκράτορες τοῦ σκότους τοῦ αἰῶνος [but crit. edd. om. τ. αἰῶν.] τούτου [R. V. the world-rulers of this darkness], Eph. vi. 12; cf. 11; Jn. xii. 31; 2 Co. iv. 4; see ἀρχων. (The word occurs in Orph. 8, 11; 11, 11; in eccl. writ. of Satan; in rabbin. writ. קְרִיבְרִיבִּי is used both of human rulers and of the angel of death; cf. Buxtorf, Lex. talm. et rabb. p. 2006 [p. 996 ed. Fischer].)\*

κόσμος, -ον, δ; 1. in Grk. writ. fr. Hom. down, an apt and harmonious arrangement or constitution, order.

2. as in Grk. writ. fr. Hom. down, ornament, decoration, adornment: ἐνδύσεως ἱματίων, 1 Pet. iii. 3 (Sir. vi. 30; xxi. 21; 2 Macc. ii. 2; Sept. for עֲרֵךְ of the arrangement of the stars, 'the heavenly hosts,' as the ornament of the heavens, Gen. ii. 1; Deut. iv. 19; xvii. 3; Is. xxiv. 21; xl. 26; besides occasionally for עֲרֵךְ; twice for תְּבַאֲרֵת, Prov. xx. 29; Is. iii. 19).

3. the world, i. e. the universe (quem κόσμον Graeci nomine ornamenti appellarunt, eum nos a perfecta absolute elegantia mundum, Plin. h. n. 2, 3; in which sense Pythagoras is said to have been the first to use the word, Plut. de plac. philos. 2, 1, 1 p. 886 c.; but acc. to other accounts he used it of the heavens, Diog. L. 8, 48, of which it is used several times also by other Grk. writ. [see Menag. on Diog. Laërt. l. c.; Bentley, Epp. of Phalar. vol. i. 391 (Lond. 1836); M. Anton. 4, 27 and Gataker's notes; cf. L. and S. s. v. IV.]): Acts xvii. 24; Ro. iv. 13 (where cf. Meyer, Tholuck, Philippi); 1 Co. iii. 22; viii. 4; Phil. ii. 15; with a predominant notion of space, in



hyperbole, Jn. xxi. 25 (Sap. vii. 17; ix. 3; 2 Macc. viii. 18; κτίζειν τ. κόσμον, Sap. xi. 18; ὁ τοῦ κόσμου κτίστης, 2 Macc. vii. 23; 4 Macc. v. 25 (24); — a sense in which it does not occur in the other O. T. books, although there is something akin to it in Prov. xvii. 6, on which see 8 below); in the phrases πρὸ τοῦ τὸν κόσμον εἶναι, Jn. xvii. 5; ἀπὸ καταβολῆς κόσμου [Mt. xiii. 35 R G; xxv. 34; Lk. xi. 50; Heb. iv. 3; ix. 26; Rev. xiii. 8; xvii. 8] and πρὸ κατ. κόσμον [Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20], (on which see καταβολή, 2); ἀπὸ κτίσεως κόσμου, Ro. i. 20; ἀπ' ἀρχῆς κ. Mt. xxiv. 21; (on the om. of the art. cf. W. p. 123 (117); B. § 124, 8 b.; [cf. Ellicott on Gal. vi. 14]).

4. the circle of the earth, the earth, (very rarely so in Grk. writ. until after the age of the Ptolemies; so in Boeckh, Corp. inserr. i. pp. 413 and 643, nos. 334 and 1306): Mk. xvi. 15; [Jn. xii. 25]; 1 Tim. vi. 7; βασιλεία τοῦ κόσμου, Rev. xi. 15; βασιλείαι (plur.) τ. κόσμου, Mt. iv. 8 (for which Lk. iv. 5 τῆς οἰκουμένης); τὸ φῶς τοῦ κόσμου τούτου, of the sun, Jn. xi. 9; ἐν ὅλῳ τῷ κ., properly, Mt. xxvi. 13; hyperbolically, i. q. far and wide, in widely separated places, Ro. i. 8; [so ἐν παντὶ τῷ κόσμῳ, Col. i. 6]; ὁ τότε κόσμος, 2 Pet. iii. 6; the earth with its inhabitants: ζῆν ἐν κόσμῳ, opp. to the dead, Col. ii. 20 (ληστῆς ἦν καὶ κλέπτῆς ἐν τῷ κόσμῳ, i. e. among those living on earth, Ev. Nicod. 26). By a usage foreign to prof. auth.

5. the inhabitants of the world: θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις κ. ἀνθρώποις, 1 Co. iv. 9 [W. 127 (121)]; particularly the inhabitants of the earth, men, the human race (first so in Sap. [e.g. x. 1]): Mt. xiii. 38; xviii. 7; Mk. xiv. 9; Jn. i. 10, 29, [36 L in br.]; iii. 16 sq.; vi. 33, 51; viii. 26; xii. 47; xiii. 1; xiv. 31; xvi. 28; xvii. 6, 21, 23; Ro. iii. 6, 19; 1 Co. i. 27 sq. [cf. W. 189 (178)]; iv. 13; v. 10; xiv. 10; 2 Co. v. 19; Jas. ii. 5 [cf. W. u. s.]; 1 Jn. ii. 2 [cf. W. 577 (536)]; ἀρχαῖος κόσμος, of the antediluvians, 2 Pet. ii. 5; γενῆσθαι εἰς τ. κ. Jn. xvi. 21; ἔρχεσθαι εἰς τὸν κόσμον (Jn. ix. 39) and εἰς τ. κ. τούτου, to make its appearance or come into existence among men, spoken of the light which in Christ shone upon men, Jn. i. 9; iii. 19, cf. xii. 46; of the Messiah, Jn. vi. 14; xi. 27; of Jesus as the Messiah, Jn. ix. 39; xvi. 28; xviii. 37; 1 Tim. i. 15; also εἰσέρχεσθαι εἰς τ. κ. Heb. x. 5; of false teachers, 2 Jn. 7 (yet here L T Tr WH ἐξέρχ. εἰς τ. κ.; [so all texts in 1 Jn. iv. 1]); to invade, of evils coming into existence among men and beginning to exert their power: of sin and death, Ro. v. 12 (of death, Sap. ii. 24; Clem. Rom. 1 Cor. 3, 4; of idolatry, Sap. xiv. 14). ἀποστέλλειν τινὰ εἰς τ. κ., Jn. iii. 17; x. 36; xvii. 18; 1 Jn. iv. 9; φῶς τ. κ., Mt. v. 14; Jn. viii. 12; ix. 5; σωτὴρ τ. κ., Jn. iv. 42; 1 Jn. iv. 14, (σωτηρία τοῦ κ. Sap. vi. 26 (25)); ἐλπίς τ. κ. Sap. xiv. 6; πρωτόπλαστος πατήρ τοῦ κ., of Adam, Sap. x. 1); στοιχεῖα τοῦ κ. (see στοιχεῖον, 3 and 4); ἐν τῷ κόσμῳ, among men, Jn. xvi. 33; xvii. 13; Eph. ii. 12; ἐν κόσμῳ (see W. 123 (117)), 1 Tim. iii. 16; εἶναι ἐν τῷ κ., to dwell among men, Jn. i. 10; ix. 5; xvii. 11, 12 R G; 1 Jn. iv. 3; εἶναι ἐν κόσμῳ, to be present, Ro. v. 13; ἐξελεθῆναι ἐκ τοῦ κόσμου, to withdraw from human society and seek an abode outside of it, 1 Co. v. 10; ἀναστρέφεισθαι ἐν τῷ κ., to behave one's self, 2 Co. i. 12; likewise εἶναι ἐν τῷ

κ. τούτῳ, 1 Jn. iv. 17. used spec. of the Gentiles collectively, Ro. xi. 12 (where it alternates with τὰ ἔθνη), 15; [the two in combination: τὰ ἔθνη τοῦ κόσμου, Lk. xii. 30]. hyperbolically or loosely i. q. the majority of men in a place, the multitude or mass (as we say the public): Jn. vii. 4; xii. 19 [here Tr mrg. adds ὅλος in br.]; xiv. 19, 22; xviii. 20. i. q. the entire number, ἀπεβῶν, 2 Pet. ii. 5.

6. the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ [cf. W. 26]: Jn. vii. 7; xiv. [17], 27; xv. 18 sq.; xvi. 8, 20, 33; xvii. 9, 14 sq. 25; 1 Co. i. 21; vi. 2; xi. 32; 2 Co. vii. 10; Jas. i. 27; 1 Pet. v. 9; 2 Pet. i. 4; ii. 20; 1 Jn. iii. 1, 13; iv. 5; v. 19; of the aggregate of ungodly and wicked men in O. T. times, Heb. xi. 38; in Noah's time, ibid. 7; with οὗτος added, Eph. ii. 2 (on which see αἰών, 3); εἶναι ἐκ τοῦ κ. and ἐκ τοῦ κ. τούτου (see εἰμί, V. 3 d.), Jn. viii. 23; xv. 19; xvii. 14, 16; 1 Jn. iv. 5; λαλεῖν ἐκ τοῦ κόσμου, to speak in accordance with the world's character and mode of thinking, 1 Jn. iv. 5; ὁ ἄρχων τοῦ κ. τούτου, i. e. the devil, Jn. xii. 31; xiv. 30; xvi. 11; ὁ ἐν τῷ κ. he that is operative in the world (also of the devil), 1 Jn. iv. 4; τὸ πνεῦμα τοῦ κ. 1 Co. ii. 12; ἡ σοφία τοῦ κ. τούτου, ibid. i. 20 [here G L T Tr WH om. τούτ.]; iii. 19. [τὰ στοιχεῖα τοῦ κόσμου, Gal. iv. 3; Col. ii. 8, 20, (see 5 above, and στοιχεῖον, 3 and 4).]

7. worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ: Gal. vi. 14; 1 Jn. ii. 16 sq.; iii. 17; εἶναι ἐκ τοῦ κ., to be of earthly origin and nature, Jn. xviii. 36; somewhat differently in 1 Jn. ii. 16 (on which see εἰμί, V. 3 d.); κερδαίνειν τὸν κ. δλον, Mt. xvi. 26; Mk. viii. 36; Lk. ix. 25; οἱ χρώμενοι τῷ κ. τούτῳ [crit. txt. τὸν κόσμον; see χράμαι, 2], 1 Co. vii. 31; μεριμνᾶν τὰ τοῦ κ. 33 sq.; φίλος and φιλία τοῦ κ. Jas. iv. 4; ἀγαπᾶν τὸν κ. 1 Jn. ii. 15; νικᾶν τὸν κ., the incentives to sin proceeding from him, 1 Jn. v. 4 sq.; the obstacles to God's cause, Jn. xvi. 33; [cf. ἐλθέτω χάρις κ. παρελθέτω ὁ κόσμος οὗτος, Teaching of the Twelve Apostles, c. 10].

8. any aggregate or general collection of particulars of any sort [cf. Eng. "a world of curses" (Shakspeare), etc.]: ὁ κόσμος τῆς ἀδικίας, the sum of all iniquities, Jas. iii. 6; τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός (a statement due to the Alex. translator), Prov. xvii. 6. Among the N. T. writers no one uses κόσμος oftener than John; it occurs in Mark three times, in Luke's writings four times, and in the Apocalypse three times. Cf. Kreiss, Sur le sens du mot κόσμος dans le N. T. (Strasb. 1837); Düsterrädieck on 1 Jn. ii. 15, pp. 247–259; Zezschwitz, Profangrädicität u. bibl. Sprachgeist, p. 21 sqq.; Diestel in Herzog xvii. p. 676 sqq.; [Trench, Syn. § lix.]; on John's use of the word cf. Reuss, Histoire de la théologie chrétienne au siècle apostolique, ii. p. 463 sqq. [i. e. livre vii. ch. viii.]; cf. his Johanneische Theologie, in the Beiträge zu den theol. Wissenschaften, Fasc. i. p. 29 sqq.; [Westcott on Jn. i. 10, 'Additional Note'].\*



**Κούαρτος**, -ου, ὁ, (a Lat. name), *Quartus*, an unknown Christian: Ro. xvi. 23.\*

**κούμ**, Tr txt. **κούμ**, T WH **κούμ**, (the Hebr. קֹוּם [impv. fem.; the other (masc.) form must be regarded as having become an interjection]), *arise*: Mk. v. 41.\*

**κουστωδία**, -ας [B. 17 (16)], ἡ, (a Lat. word), *guard*: used of the Roman soldiers guarding the sepulchre of Christ, Mt. xxvii. 65 sq.; xxviii. 11. (Ev. Nic. c. 13.)\*

**κουφίζω**: impf. 3 pers. plur. **ἐκουφίζον**; (**κουφος** light); 1. intrans. *to be light* (Hes., Eur., Dio C.). 2. fr. Hippocr. down generally trans. *to lighten*: a ship, by throwing the cargo overboard, Acts xxvii. 38. (Sept. Jonah i. 5, and often in Polyb.)\*

**κόφινος**, -ου, ὁ, a basket, wicker basket, [cf. B. D. s. v. Basket]: Mt. xiv. 20; [xvi. 9]; Mk. vi. 43; [viii. 19]; Lk. ix. 17; Jn. vi. 13. (Judg. vi. 19; Ps. lxxx. (lxxxi.) 7; Arstph. av. 1310; Xen. mem. 3, 8, 6; al.)\*

**κράββατος** (L T Tr WH **κράβατος**; cod. Sin. **κράβατος** [exc. in Acts v. 15; cf. KC. Nov. Test. ad fid. cod. Vat. praef. p. lxxxi. sq.; Tdf. Proleg. p. 80]), -ου, ὁ, (Lat. *grabatus*), a pallet, camp bed, (a rather mean bed, holding only one person, called by the Greeks *σκιμπίους*, *σκιμπόδιον*): Mk. ii. 4, 9, 11 sq.; vi. 55; Jn. v. 8–12 [in 12 T WH om. Tr br. the cl.]; Acts v. 15; ix. 33. Cf. Sturz, De dial. Maced. etc. p. 175 sq.; Lob. ad Phryn. p. 62; Volkmar, Marcus u. d. Synopse u.s.w. p. 131; [McClellan, New Testament etc. p. 106; W. 25].\*

**κράζω** (with a long; hence ptep. **κράζον**, Gal. iv. 6 L T Tr WH [where R G **κράζον**]; cf. B. 61 (53)); impf. **ἔκραζον**; fut. **κεκράξομαι** (Lk. xix. 40 R G L Tr mrg.), and **κράξω** (ibid. T WH Tr txt.), the former being more com. in Grk. writ. and used by the Sept. (cf. Mic. iii. 4; Job xxxv. 12, etc. [but *ἀνα-κράξομαι*, Joel iii. 16 Alex.; cf. W. 279 (262); esp. B. as below]); 1 aor. **ἔκραξα** (once viz. Acts xxiv. 21 T Tr WH **ἐκέκραξα**, a reduplicated form freq. in Sept. [e. g. Ps. xxi. (xxii.) 6; Judg. iii. 15; 1 Macc. xi. 49, etc.; see Veitch s. v.]; more com. in native Grk. writ. is 2 aor. **ἔκραγον** ["the simple **ἔκραγον** seems not to occur in good Attic" (Veitch s. v.)]; pf. **κέκραγα**, with pres. force [W. 274 (258)] (Jn. i. 15); cf. *Blum.* Ausf. Spr. ii. p. 223; B. 61 (53); Kühner i. p. 851; [esp. Veitch s. v.]; Sept. for קָרַע, קָרַע, קָרַע, קָרַע; [fr. Aeschyl. down]; 1. prop. [onomatopoetic] *to croak* (Germ. *krächzen*), of the cry of the raven (Theophr.); hence univ. *to cry out, cry aloud, vociferate*: particularly of inarticulate cries, Mk. v. 5; ix. 26; xv. 39 [here T WH om. Tr br. **κρ.**]; Lk. ix. 39; Rev. xii. 2; ἀπὸ τοῦ φόβου, Mt. xiv. 26; with **φωνῇ μεγάλη** added, Mt. xxvii. 50; Mk. i. 26 [here T Tr WH **φωνήσαν**]; Acts vii. 57; Rev. x. 3; **ἑπισθὲν τινος**, *to cry after one, follow him up with outcries*, Mt. xv. 23; like קָרַע and קָרַע (Gen. iv. 10; xviii. 20), i. q. *to cry or pray for vengeance*, Jas. v. 4. 2. *to cry i. e. call out aloud, speak with a loud voice*, [Germ. *laut rufen*]: τί, Acts xix. 32; xxiv. 21; foll. by direct discourse, Mk. x. 48; xv. 14; Lk. xviii. 39; Jn. xii. 13 R G; Acts xix. 34; xxi. 28, 36; xxiii. 6; with the addition **φωνῇ μεγάλῃ** foll. by direct disc., Mk. v. 7; Acts vii. 60; ἐν **φωνῇ μεγ.** Rev. xiv. 15; **κράζω λέγων**, *to*

*cry out saying, etc.*, Mt. viii. 29; xiv. 30; [xv. 22 (where R G **ἐκραύγασεν**)]; xx. 30 sq.; xxi. 9; xxvii. 23; Mk. iii. 11; xi. 9 [T Tr WH om. L br. **λέγ.**]; Jn. xix. 12 [here L T Tr WH **ἐκραύγ.**]; Acts xvi. 17; xix. 28; Rev. xviii. 18; **κράζω φωνῇ μεγάλῃ λέγων**, Rev. vi. 10; vii. 10; xix. 17 [here T WH br. add ἐν]; **κράξας ἔλεγε**, Mk. ix. 24; **κράξεν κ. λέγειν**, Mt. ix. 27; xxi. 15; Mk. x. 47; Lk. iv. 41 R G Tr txt. WH; Acts xiv. 14; of those who utter or teach a thing publicly and solemnly, Ro. ix. 27; **κέκραγε** and **ἔκραξε λέγων**, foll. by direct disc., Jn. i. 15; vii. 37; **ἔκραξε διδάσκων κ. λέγων**, Jn. vii. 28; **ἔκραξε κ. εἶπεν**, Jn. xii. 44; of those who offer earnest, importunate, prayers to God, foll. by direct disc., Ro. viii. 15; Gal. iv. 6, (often so in O. T., as Job xxxv. 12; Ps. xxxiii. (xxxiv.) 7; commonly with **πρὸς κύριον, πρὸς τὸν θεόν** added, Judg. x. 12 [Alex.]; Ps. iii. 5; cvi. (cvii.) 13, etc.). **τινὶ, to cry or call to**: Rev. vii. 2; xiv. 15, (cf. Ps. cxviii. (cxix.) 145; ἕτερος πρὸς ἕτερον, Is. vi. 3). [COMP.: **ἀνα-κράζω**. SYN. see **βοάω**, fin.]\*

**κρανιάλη** [WH **κρεπάλη**, see their App. p. 151], -ης, ἡ, (fr. ΚΡΑΣ the head, and **πάλλω** to toss about; so explained by Galen and Clem. Alex. Paedag. 2, 2, 26 and Phryn. in *Bekker*, Anecd. p. 45, 13 [cf. Vaníček p. 148]), Lat. *crapula* (i. e. the giddiness and headache caused by drinking wine to excess): Lk. xxi. 34 [A. V. *surfeiting*; cf. Trench § lxi.]. (Arstph. Acharn. 277; Alciph. 3, 24; Plut. mor. p. 127 f. [de sanitate 11]; Leian., Hdian. 2, 5, 1.)\*

**κρανίον**, -ου, τό, (dimin. of the noun **κράν** [i. e. **κάρα**; Curtius § 38]), a skull (Vulg. *calvaria*): Mt. xxvii. 33; Mk. xv. 22; Lk. xxiii. 33; Jn. xix. 17; see Γολγοθά. (Judg. ix. 53; 2 K. ix. 35; Hom. Il. 8, 84; Pind., Eur., Plat., Leian., Hdian.)\*

**κράσπεδον**, -ου, τό, in class. Grk. *the extremity or prominent part of a thing, edge, skirt, margin; the fringe of a garment*; in the N. T. for Hebr. קָרַע, i. e. a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool; a tassel, tuft: Mt. ix. 20; xiv. 36; xxiii. 5; Mk. vi. 56; Lk. viii. 44. The Jews had such appendages attached to their mantles to remind them of the law, acc. to Num. xv. 37 sq. Cf. *Win. RWB.* s. v. *Saum*; [B. D. s. v. Hem of Garment; *Edersheim*, Jesus the Messiah, i. 624; esp. Ginsburg in Alex.'s Kitto s. v. *Fringes*].\*

**κραταίος**, -ά, -όν, (**κράτος**), Sept. mostly for קָרַע, *mighty*: ἡ **κρ. χεὶρ τοῦ θεοῦ**, i. e. the power of God, 1 Pet. v. 6; τοῦ κυρίου, Bar. ii. 11; 1 Esdr. viii. 46 (47), 60 (61), and often in Sept. (In earlier Grk. only poetic [Hom., al.] for the more com. **κρατερός**; but later, used in prose also [Plut., al.].)\*

**κραταιώω**, -ω: Pass., pres. impv. 2 pers. plur. **κραταιοῦσθε** impf. 3 pers. sing. **ἐκραταιοῦτο**; 1 aor. inf. **κραταιωθῆναι**; (**κράτος**); only bibl. and eccles., for the classic **κρατύω**; Sept. mostly for קָרַע; in pass. several times for קָרַע; *to strengthen, make strong*, (Vulg. *conforto* [and in Eph. iii. 16 *conrobore*]); Pass. *to be made strong, to increase in strength, to grow strong*: pass. with dat. of respect, **πνεύματι**, Lk. i. 80; ii. 40 [here G L T Tr WH om. **πνεύ-**



ματι]; *δυνάμει*, Eph. iii. 16, (cf. *ισχύειν τοῖς σώμασι*, Xen. mem. 2, 7, 7); *ἀνδρίζεσθε, κραταιούσθε*, i. e. show yourselves brave [A. V. *be strong*], 1 Co. xvi. 13 (*ἀνδρίζεσθε κ. κραταιούσθε ἡ καρδία ὑμῶν*, Ps. xxx. (xxxi.) 25; *κραταιούσθε κ. γίνεσθε εἰς ἄνδρας*, 1 S. iv. 9; *ἀνδρίζον κ. κραταιωθῶμεν*, 2 S. x. 12).\*

**κρατέω**; impf. 2 pers. plur. *ἐκρατεῖτε*, Mk. xiv. 49 Tr mrg. WH mrg.; fut. *κρατήσω*; 1 aor. *ἐκράτησα*; pf. inf. *κεκρατηκέναι*; Pass., pres. *κρατούμαι*; impf. *ἐκρατούμην*; pf. 3 pers. plur. *ἐκράτηνται*; (*κράτος* [q. v.]); Sept. chiefly for *רָיָה*, also for *רָיָה* (to seize), etc.; fr. Hom. down; **1.** *to have power, be powerful; to be chief, be master of, to rule*: absol. for *רָיָה*, Esth. i. 1; 1 Esdr. iv. 38; *ὁ κρατῶν*, Sap. xiv. 19; *οἱ κρατοῦντες*, 2 Macc. iv. 50; *τινός*, to be ruler of one, Prov. xvi. 32; xvii. 2, (for *ῥῥῥ*); Sap. iii. 8; never so in the N. T. **2.** *to get possession of*; i. e. **a.** *to become master of, to obtain*: *τῆς προθέσεως*, Acts xxvii. 13 [(Diod. Sic. 16, 20; al.) cf. B. 161 (140); on the tense, W. 334 (313)]. **b.** *to take hold of*: *τῆς χειρός τινος* [cf. W. § 30, 8 d.; B. u. s.], Mt. ix. 25; Mk. i. 31; v. 41; ix. 27 L T Tr WH; Lk. viii. 54; *τινὰ τῆς χειρός*, to take one by the hand, Mk. ix. 27 R G, cf. Matthiae § 331; *τινὰ*, to hold one fast in order not to be sent away, Acts iii. 11, cf. Meyer ad loc.; *τοὺς πόδας τινός*, to embrace one's knees, Mt. xxviii. 9; trop. *τὸν λόγον*, to lay hold of mentally [cf. our 'catch at'; but al. refer this ex. to 3 b. below], Mk. ix. 10 (join *πρὸς ἑαυτοὺς* with *συζητοῦντες*). **c.** *to lay hold of, take, seize*: *τινὰ*, to lay hands on one in order to get him into one's power, Mt. xiv. 3; xviii. 28; xxi. 46; xxii. 6; xxvi. 4, 48, 50, 55, 57; Mk. iii. 21; vi. 17; xii. 12; xiv. 1, 44, 46, 49, 51; Acts xxiv. 6; Rev. xx. 2, (2 S. vi. 6; Ps. cxxxvi. (cxxxvii.) 9); *τί*, Mt. xii. 11. **3.** *to hold*; i. e. **a.** *to hold in the hand*: *τὴν ἐν τῇ δεξιᾷ*, Rev. ii. 1 (*τῇ ἁριστερᾷ τὸν ἄρτον*, Plut. mor. p. 99 d.). **b.** *to hold fast, i. e. trop. not to discard or let go, to keep carefully and faithfully*: *ὃ ἔχετε, ἔχετε*, Rev. ii. 25; iii. 11; *τὸ θυνόμα μου*, Rev. ii. 13; one's authority, *τὴν κεφαλὴν*, i. e. *ἐκεῖνον ὃς ἐστὶν ἡ κεφαλὴ*, Christ, Col. ii. 19; *τὴν παράδοσιν*, Mk. vii. 3 sq. 8; *τὰς παραδόσεις*, 2 Th. ii. 15; *τὴν διδαχὴν*, Rev. ii. 14 sq.; also with a gen. of the thing, of blessings in which different individuals are participants: *τῆς ὁμολογίας*, Heb. iv. 14; *τῆς ἐλπίδος*, Heb. vi. 18 [al. refer this ex. to 2 above], (cf. 2 S. iii. 6). **c.** *to continue to hold, to retain*: of death continuing to hold one, pass. Acts ii. 24; *τὰς ἁμαρτίας* (opp. to *ἀφίημι*), to retain sins, i. e. not to remit, Jn. xx. 23; *to hold in check, restrain*: foll. by *ἵνα μή*, Rev. vii. 1; by *τοῦ μή* [W. 325 (305); B. § 140, 16 β.], Lk. xxiv. 16. On the constr. of this verb with gen. and acc. cf. Matthiae § 359 sq.; W. § 30, 8 d.; B. 161 (140).\*

**κράτιστος**, -η, -ον, superl. of the adj. *κρατός*, (*κράτος*), [fr. (Hom.) Pind. down], *mightiest, strongest, noblest, most illustrious, best, most excellent*: voc. *κράτιστε* used in addressing men of conspicuous rank or office, Acts xxiii. 26; xxiv. 3; xxvi. 25, (*Otto*, De ep. ad Diognetum etc. Jena 1845, p. 79 sqq., and in his Epist. ad Diognet. Leips. ed. p. 53 sq., has brought together exx. fr. later

writ.). Perhaps also it served simply to express friendship in Lk. i. 3 (as in Theophr. char. 5; Dion. Hal. de orat. 1; Joseph. antt. 4, 6, 8), because in Acts i. 1 it is omitted in addressing the same person. Cf. *Grimm* in Jahrb. f. deutsche Theol. for 1871, p. 50 sq.\*

**κράτος**, -εος (-ους), [fr. a root meaning 'to perfect, complete' (Curtius § 72); fr. Hom. down], *τό*, Hebr. *יָד*; **1.** *force, strength*. **2.** *power, might*: *τὸ κράτος τῆς ἰσχύος αὐτοῦ*, the might of his strength, Eph. i. 19; vi. 10; *τῆς δόξης αὐτοῦ*, Col. i. 11; *κατὰ κράτος*, mightily, with great power, *ἠῤῥῥῥ*, Acts xix. 20; meton. a mighty deed, a work of power: *ποιεῖν κρ.* (cf. *ποιεῖν δυνάμεις*), Lk. i. 51. **3.** *dominion*: in the doxologies, 1 Tim. vi. 16; 1 Pet. iv. 11; v. 11; Jude 25; Rev. i. 6; v. 13; *τινός* (gen. of obj.), Heb. ii. 14 (*τὸ Περσέων κράτος ἔχοντα*, Hdt. 3, 69). [*ΣΥΝ*. see *δύναμις*, fin.]\*

**κραυγάζω**; impf. 3 pers. plur. *ἐκραυγάζον*; fut. *κραυγάσω*; 1 aor. *ἐκραύγασα*; (*κραυγή*); *to cry out, cry aloud*, (i. q. *κράζω* [see *βοάω*, fin., and below]): Mt. xii. 19; Acts xxii. 23; *to shout*, foll. by direct disc., Jn. xix. 15 and L T Tr WH in xii. 13; with *λέγων* added, to cry out in these words, foll. by direct disc.: Jn. xviii. 40; xix. 6 (where T om. *λέγοντες*), and L T Tr WH also in 12; *κραυγάζειν κ. λέγειν*, Lk. iv. 41 L T Tr mrg.; *κραυγάζειν φωνῇ μεγάλῃ*, foll. by direct disc., Jn. xi. 43. *τινὶ*, to cry out to, call to, one (see *κράζω*, 2 and fin.), foll. by direct disc. Mt. xv. 22 R G. The word is rare in Grk. writ.: Dem. p. 1258, 26; of the shouts in the theatres, Epict. diss. 3, 4, 4; of a raven, ib. 3, 1, 37; Galen, al.; first in a poetic fragm. in Plat. rep. 10 p. 607 b.; once in the O. T. viz. 2 Esdr. iii. 13. Cf. *Lob.* ad Phryn. p. 337.\*

**κραυγή**, -ῆς, ἡ, [cf. *κράζω*; on its class. use see *Schmidt*, Syn. i. ch. 3 § 4; fr. Eur. down], Sept. for *קָרָעַ*, *קָרָעַ*, *קָרָעַ*, etc.; a crying, outcry, clamor: Mt. xxv. 6; Lk. i. 42 T Tr WH Tr txt.; Acts xxiii. 9; Eph. iv. 31, and R G in Rev. xiv. 18; of the wailing of those in distress, Heb. v. 7; Rev. xxi. 4.\*

**κρέας**, *τό*, [cf. Lat. *caro, cruor*; Curtius § 74], plur. *κρέα* (cf. W. 65 (63); [B. 15 (13)]); [fr. Hom. down]; Sept. very often for *בָּשָׂר*; (the) *flesh* (of a sacrificed animal): Ro. xiv. 21; 1 Co. viii. 13.\*

**κρείττων** and (1 Co. vii. 38; Phil. i. 23; in other places the reading varies between the two forms, esp. in 1 Co. vii. 9 [here T Tr WH L txt. -ττ-]; xi. 17; Heb. vi. 9 [here and in the preced. pass. L T Tr WH -σσ-; see *WH*. App. p. 148 sq.; cf. Σ, σ, ς]) *κρείσσων*, -ονος, neut. -ον, (compar. of *κρατός*, see *κράτιστος*, cf. Kühner i. p. 436; [B. 27 (24)]), [fr. Hom. down], *better*; i. e. **a.** *more useful, more serviceable*: 1 Co. xi. 17; xii. 31 R G; Heb. xi. 40; xii. 24; with *πολλῶ* *μᾶλλον* added, Phil. i. 23 [cf. *μᾶλλον*, 1 b.]; *κρείσσον* (adv.) *ποιεῖν*, 1 Co. vii. 38; *κρείττον ἐστίν*, it is more advantageous, foll. by an inf., 1 Co. vii. 9; 2 Pet. ii. 21, [cf. B. 217 (188); W. § 41 a. 2 a]. **b.** *more excellent*: Heb. i. 4; vi. 9; vii. 7, 19, 22; viii. 6; ix. 23; x. 34; xi. 16, 35; *κρ. ἐστί*, foll. by an inf., 1 Pet. iii. 17.\*

**κρέμαμαι**, see the foll. word.

**κρεμάννυμι**, also *κρεμαννύω* ["scarcely classic" (Veitch



s. v.), κρεμάω -ω ["still later" (ibid.)], and (Sept. Job xxvi. 7 and Byzant. writ.) κρεμάω, (in the N. T. the pres. does not occur): 1 aor. ἐκρέμασα; 1 aor. pass. ἐκρεμάσθην; fr. Hom. down; Sept. for ἤλῃ; to hang up, suspend: τὶ ἐπὶ τι (Rec.), περὶ τι (L T Tr WH), [εἰς τι, Tdf. edd. 2, 7], Mt. xviii. 6; τινὰ ἐπὶ ξύλου, Acts v. 30; x. 39, (Gen. xl. 19, 22; Deut. xxi. 22; Esth. vi. 4, etc.); simply κρεμασθεῖς, of one crucified, Lk. xxiii. 39. Mid. κρέμαμαι (for κρεμάννυμαι, cf. Bttm. Ausf. Spr. ii. p. 224); intrans. to be suspended, to hang: foll. by ἐκ with gen. of the thing, Acts xxviii. 4 (see ἐκ, I. 3); ἐπὶ ξύλου, of one hanging on a cross, Gal. iii. 13; trop. ἐν τινι, Mt. xxii. 40, where the meaning is, all the Law and the Prophets (i. e. the teaching of the O. T. on morality) is summed up in these two precepts. [Comp.: ἐκ-κρέμαμαι.]\*

[κρεπάλη, see κραιπάλη.]

κρημνός, -ου, ὁ, (fr. κρεμάννυμι), a steep (place), a precipice: Mt. viii. 32; Mk. v. 13; Lk. viii. 33. (2 Chr. xxv. 12; Grk. writ. fr. Hom. down.)\*

Κρής, ὁ, plur. Κρήτες, a Cretan, an inhabitant of the island of Crete: Acts ii. 11; Tit. i. 12 [cf. Farrar, St. Paul, ii. 534].\*

Κρήσκης [cf. B. 17 (15)], ὁ, Lat. Crescens, an unknown man: 2 Tim. iv. 10.\*

Κρήτη, -ης, ἡ, Crete, the largest and most fertile island of the Mediterranean archipelago or Aegean Sea, now called Candia: Acts xxvii. 7, 12 sq. 21; Tit. i. 5. [Dict. of Geog. or McC. and S. s. v.]\*

κριθῆ, -ης, ἡ, (in Grk. writ. [fr. Hom. down] only in plur. αἱ κριθαί), Sept. for ἡ ῥῖγυ, barley: Rev. vi. 6 κριθῆς R G, κριθῶν L T Tr WH.\*

κριθίνος, -η, -ον, (κριθή), of barley, made of barley: ἄπροι (2 K. iv. 42, cf. Judg. vii. 13), Jn. vi. 9, 13. [(Hippon., al.)]\*

κρίμα [G T WH] or κρίμα [L Tr (more commonly)] (on the accent cf. W. p. 50; Lipsius, Grammat. Untersuch. p. 40 sq. [who gives the preference to κρίμα, as do Bttm. 73 (64); Cobet (N. T. ad fid. etc. p. 49 sq.); Fritzsche (Rom. vol. i. 96, 107); al.; "videtur i antiquitati Graecae, i Alexandrinae aetati placuisse," Tdf. Proleg. to Sept. ed. 4 p. xxx.; on the accent in extant codd. see Tdf. Proleg. p. 101; cf. esp. Lobbeck, Paralip. p. 418]), -τος, τό, (fr. κρίνω, q. v.; as κλίμα fr. κλίνω), [Aeschyl. down], Sept. very often for ὑψῆς; 1. a decree: plur., τοῦ θεοῦ, Ro. xi. 33 [al. here (with A. V.) judgments; cf. Weiss in Meyer ad loc.] (Ps. cxviii. (cxix.) 75). 2.

judgment; i. e. condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others: κρίματί τιμιν κρίνεις, Mt. vii. 2. In a forensic sense, the sentence of a judge: with a gen. of the punishment to which one is sentenced, θανάτου, Lk. xxiv. 20; esp. the sentence of God as judge: τὸ κρίμα . . . εἰς κατάκριμα, the judgment (in which God declared sin to be punishable with death) issued in condemnation, i. e. was condemnation to all who sinned and therefore paid the penalty of death Ro. v. 16; esp. where the justice of God in punishing is to be shown, κρίμα denotes condemnatory sentence, penal judgment, sentence, 2 Pet. ii. 3; Jude 4; with gen. of the one who pronounces

judgment, τοῦ θεοῦ, Ro. ii. 2 sq.; λαμβάνεσθαι κρίμα, Mt. xxiii. 13 (14) Rec.; Mk. xii. 40; Lk. xx. 47; Ro. xiii. 2; Jas. iii. 1; the one on whom God passes judgment is said ἔχειν κρίμα, 1 Tim. v. 12; βαστάζειν τὸ κρίμα, to bear the force of the condemnatory judgment in suffering punishment (see βαστάζω, 2), Gal. v. 10; κρίμα ἐσθίειν ἐαυτῷ, so to eat as to incur the judgment or punishment of God, 1 Co. xi. 29; εἰς κρίμα συνέρχεσθαι, to incur the condemnation of God, 34; εἶναι ἐν τῷ αὐτῷ κρίματι, to lie under the same condemnation, pay the same penalty, Lk. xxiii. 40; with gen. of the one on whom condemnation is passed, Ro. iii. 8; 1 Tim. iii. 6; Rev. xvii. 1. the judgment which is formed or passed: by God, through what Christ accomplished on earth, εἰς κρίμα ἐγὼ εἰς τ. κόσμον τοῦτον ἤλθον, where by way of explanation is added ἵνα κτλ. to this end, that etc. Jn. ix. 39; τὸ κρίμα ἄρχεται, the execution of judgment as displayed in the infliction of punishment, 1 Pet. iv. 17; the last or final judgment is called τὸ κρ. τὸ μέλλον, Acts xxiv. 25; κρ. αἰώνιον, eternally in force, Heb. vi. 2; the vindication of one's right, κρίνεις τὸ κρίμα τινὸς ἐκ τινος, to vindicate one's right by taking vengeance or inflicting punishment on another, Rev. xviii. 20 ([R. V. God hath judged your judgment on her], see ἐκ, I. 7); i. q. the power and business of judging: κρ. δίδόναι τινί, Rev. xx. 4. 3. a matter to be judicially decided, a lawsuit, a case in court: κρίματα ἔχειν μετὰ τινος, 1 Co. vi. 7.\*

κρίνον, -ου, τό, a lily: Mt. vi. 28; Lk. xii. 27. [From Hdt. down.]\*

κρίνω; fut. κρινῶ; 1 aor. ἔκρινα; pf. κέκρικα; 3 pers. sing. plupf., without augm. (W. § 12, 9; [B. 33 (29)]), κε-κρίκει (Acts xx. 16 G L T Tr WH); Pass., pres. κρίνομαι; impf. ἐκρινόμην; pf. κέκριμαι; 1 aor. ἐκρίθην [cf. B. 52 (45)]; 1 fut. κριθήσομαι; Sept. for ὑψῆς, and also for ἡγ and ὕψ; Lat. cerno, i. e. 1. to separate, put asunder; to pick out, select, choose, (Hom., Hdt., Aeschyl., Soph., Xen., Plat., al.; μετὰ νεανίσκων ἀρίστων κεκριμένον [chosen, picked], 2 Macc. xiii. 15; κεκριμένοι ἄρχοντες, Joseph. antt. 11, 3, 10); hence 2. to approve, esteem: ἡμέραν παρ' ἡμέραν, one day above another, i. e. to prefer [see παρά, III. 2 b.], Ro. xiv. 5 (so τὶ πρό τινος, Plat. Phil. p. 57 e.; τὸν Ἀπόλλω πρό Μαρσύου, rep. 3 p. 399 e.); πᾶσαν ἡμ. to esteem every day, i. e. hold it sacred, ibid. 3. to be of opinion, deem, think: ὁρθῶς ἔκρινας, thou hast decided (judged) correctly, Lk. vii. 43; foll. by an inf. Acts xv. 19; foll. by a direct quest. 1 Co. xi. 13; τοῦτο, ὅτι etc. to be of opinion etc. 2 Co. v. 14; foll. by the acc. with inf. Acts xvi. 15; τινὰ or τί foll. by a predicate acc., κρίνεις τινὰ ἀξίον τινος, to judge one (to be) worthy of a thing, Acts xiii. 46; ἄπιστον κρίνεται, Acts xxvi. 8. 4. to determine, resolve, decree: τί, 1 Co. vii. 37 (κρίναι τι καὶ προθέσθαι, Polyb. 3, 6, 7; τὸ κριθέν, which one has determined on, one's resolve, 5, 52, 6; 9, 13, 7; τοῖς κριθέσι ἐμμένειν δεῖ, Epict. diss. 2, 15, 7 sqq.); δόγματα, pass. [the decrees that had been ordained (cf. A. V.)], Acts xvi. 4; τοῦτο κρίνατε, foll. by an inf. preceded by the art. τό, Ro. xiv. 13; also with ἐμαυτῷ added, for myself i. e. for my own benefit



(lest I should prepare grief for myself by being compelled to grieve you), 2 Co. ii. 1; foll. by an inf., Acts xx. 16; xxv. 25; 1 Co. ii. 2 GLT Tr WH [(see below)]; v. 3; Tit. iii. 12, (1 Macc. xi. 33; 3 Macc. i. 6; vi. 30; Judith xi. 13; Sap. viii. 9; Diod. 17, 95; Joseph. antt. 7, 1, 5; 12, 10, 4; 13, 6, 1); with τοῦ prefixed, 1 Co. ii. 2 Rec. [(see above)]; foll. by the acc. with inf. Acts xxi. 25 (2 Macc. xi. 36); with τοῦ prefixed, Acts xxvii. 1 [cf. B. § 140, 16 δ.]; (κρίνεται τινι, it is one's pleasure, it seems good to one, 1 Esdr. vi. 20 (21) sq.; viii. 90 (92)).

**5.** *to judge; a. to pronounce an opinion concerning right and wrong; α. in a forensic sense [(differing from δικάζειν, the official term, in giving prominence to the intellectual process, the sifting and weighing of evidence)], of a human judge: τινά, to give a decision respecting one, Jn. vii. 51; κατὰ τὸν νόμον, Jn. xviii. 31; Acts xxiii. 3; xxiv. 6 Rec.; the substance of the decision is added in an inf., Acts iii. 13; pass. to be judged, i. e. summoned to trial that one's case may be examined and judgment passed upon it, Acts xxv. 10; xxvi. 6; Ro. iii. 4 (fr. Ps. l. (li.) 6 (4)); περί w. gen. of the thing, Acts xxiii. 6; xxiv. 21; [xxv. 20]; with addition of ἐπί and the gen. of the judge, before one, Acts xxv. 9. Where the context requires, used of a condemnatory judgment, i. q. to condemn: simply, Acts xiii. 27.*

**β.** of the judgment of God or of Jesus the Messiah, deciding between the righteousness and the unrighteousness of men: absol., Jn. v. 30; viii. 50; δικάως, 1 Pet. ii. 23; ἐν δικαιοσύνῃ, Rev. xix. 11; τινά, 1 Co. v. 13; pass. Jas. ii. 12; ζῶντας κ. νεκρούς, 2 Tim. iv. 1; 1 Pet. iv. 5; νεκρούς, pass., Rev. xi. 18 [B. 260 (224)]; τὴν οἰκουμένην, the inhabitants of the world, Acts xvii. 31 [cf. W. 389 (364)]; τὸν κόσμον, Ro. iii. 6; τὰ κρυπτά τῶν ἀνθρώπων, Ro. ii. 16; κρίνειν τὸ κρίμα τινὸς ἐκ τινος (see κρίμα, 2 sub fin.), Rev. xviii. 20, cf. vi. 10; κρίνειν κατὰ τὸ ἐκάστου ἔργον, 1 Pet. i. 17; τοὺς νεκροὺς ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν, pass., Rev. xx. 12 sq.; with acc. of the substance of the judgment, thou didst pronounce this judgment, ταῦτα ἔκρινας, Rev. xvi. 5; contextually, used specifically of the act of condemning and decreeing (or inflicting) penalty on one: τινά, Jn. iii. 18; v. 22; xii. 47 sq.; Acts vii. 7; Ro. ii. 12; 1 Co. xi. 31 sq.; 2 Th. ii. 12; Heb. x. 30; xiii. 4; 1 Pet. iv. 6 [cf. W. 630 (585)]; Jas. v. 9 (where Rec. κατακρ.); Rev. xviii. 8; xix. 2, (Sap. xii. 10, 22); τὸν κόσμον, opp. to σώζειν, Jn. iii. 17; xii. 47; of the devil it is said ὁ ἄρχων τοῦ κόσμου τούτου κέκριται, because the victorious cause of Christ has rendered the supreme wickedness of Satan evident to all, and put an end to his power to dominate and destroy, Jn. xvi. 11.

**γ.** of Christians as hereafter to sit with Christ at the judgment: τὸν κόσμον, 1 Co. vi. 2; ἀγγέλους, ib. 3 [cf. ἀγγελος, 2 sub fin.; yet see Meyer ed. Heinrici ad ll. cc.]. **δ.** to pronounce judgment; to subject to censure; of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others: univ. and without case, Jn. viii. 16, 26; κατὰ τι, Jn. viii. 15; κατ' ὄψιν, Jn. vii. 24; ἐν κρίματι τινι κρίνειν, Mt. vii. 2; τινά, pass. [with nom.

of pers.], Rom. iii. 7; ἐκ τοῦ στόματός σου κρινῶ σε, out of thine own mouth (i. e. from what thou hast just said) will I take the judgment that must be passed on thee, Lk. xix. 22; τί, 1 Co. x. 15; pass. ib. 29; τὸ δίκαιον, Lk. xii. 57; foll. by εἰ, whether, Acts iv. 19; with acc. of the substance of the judgment: τί i. e. κρίσιν τινά, 1 Co. iv. 5; κρίσιν κρίνειν (Plat. rep. 2 p. 360 d.) δικάιαν [cf. B. § 131, 5], Jn. vii. 24 (ἀληθινήν κ. δικάιαν, Tob. iii. 2; κρίσεις ἀδίκους, Sus. 53); of the disciplinary judgment to which Christians subject the conduct of their fellows, passing censure upon them as the facts require, 1 Co. v. 12; of those who judge severely (unfairly), finding fault with this or that in others, Mt. vii. 1; Lk. vi. 37; Ro. ii. 1; τινά, Ro. ii. 1, 3; xiv. 8 sq. 10, 13; foll. by ἐν with dat. of the thing, Col. ii. 16; Ro. xiv. 22; hence i. q. to condemn: Ro. ii. 27; Jas. iv. 11 sq.

**6.** Hebraistically i. q. to rule, govern; to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment: Mt. xix. 28; Lk. xxii. 30, (τὸν λαόν, 2 K. xv. 5; 1 Macc. ix. 73; Joseph. antt. 5, 3, 3; οἱ κρίνοντες τ. γῆν, Ps. ii. 10; Sap. i. 1; cf. Gesenius, Thes. iii. p. 1463 sq.). **7.** Pass. and mid. to contend together, of warriors and combatants (Hom., Diod., al.); to dispute (Hdt. 3, 120; Arstph. nub. 66); in a forensic sense, to go to law, have a suit at law: with dat. of the pers. with whom [W. § 31, 1 g.], Mt. v. 40 (Job ix. 3; xiii. 19; Eur. Med. 609); foll. by μετά with gen. of the pers. with whom one goes to law, and ἐπί with gen. of the judge, 1 Co. vi. (1), 6. [COMP.: ἀνα-, ἀπο-, ἀνταπο-(-μαι), δια-, ἐν-, ἐπι-, κατα-, συν-, ὑπο-(-μαι), συν-υπο-(-μαι)].

**κρίσις**, -εως, ἡ, Sept. for כְּרִי, כְּרִי (a suit), but chiefly for כְּרִיָּה; in Grk. writ. [(fr. Aeschyl. and Hdt. down)]

**1.** a separating, sundering, separation; a trial, contest.

**2.** selection.

**3.** judgment; i. e. opinion or decision given concerning anything, esp. concerning justice and injustice, right and wrong; **a.** univ.: Jn. viii. 16; 1 Tim. v. 24 (on which see ἐπακολούθew); Jude 9; 2 Pet. ii. 11; κρίσιν κρίνειν (see κρίνω, 5 b.), Jn. vii. 24. **b.** in a forensic sense, of the judgment of God or of Jesus the Messiah: univ., Jas. ii. 13; 2 Th. i. 5; Heb. x. 27; plur., Rev. xvi. 7; xix. 2; of the last judgment: Heb. ix. 27; ἡ ἡμέρα κρίσεως [Mt. x. 15; xi. 22, 24; xii. 36; Mk. vi. 11 R L in br.; 2 Pet. ii. 9; iii. 7] or τῆς κρίσεως [1 Jn. iv. 17], the day appointed for the judgment, see ἡμέρα, 3; εἰς κρίσιν μεγάλης ἡμέρας, Jude 6; ἡ ὥρα τῆς κρίσεως αὐτοῦ, i. e. τοῦ θεοῦ, Rev. xiv. 7; ἐν τῇ κρίσει, at the time of the judgment, when the judgment shall take place, Mt. xii. 41 sq.; Lk. x. 14; xi. 31 sq.; κρίσιν ποιεῖν κατὰ πάντων, to execute judgment against (i. e. to the destruction of) all, Jude 15. spec. sentence of condemnation, damnatory judgment, condemnation and punishment: Heb. x. 27; 2 Pet. ii. 4; with gen. of the pers. condemned and punished, Rev. xviii. 10; ἡ κρίσις αὐτοῦ ἤρθη, the punishment appointed him was taken away, i. e. was ended, Acts viii. 33 fr. Is. liii. 8 Sept.; πίπτειν εἰς κρίσιν [R<sup>a</sup> εἰς ὑπόκρισιν], to become liable to condemnation, Jas. v. 12; αἰώνιος κρίσις, eternal



damnation, Mk. iii. 29 [Rec.]; ἡ κρίσις τῆς γενένης, the judgment condemning one to Gehenna, the penalty of Gehenna, i. e. to be suffered in hell, Mt. xxiii. 33. In John's usage κρίσις denotes - α. that judgment which Christ occasioned, in that wicked men rejected the salvation he offered, and so of their own accord brought upon themselves misery and punishment: αὕτη ἐστὶν ἡ κρίσις, ὅτι etc. judgment takes place by the entrance of the light into the world and the hatred which men have for this light, iii. 19; κρίσιν ποιεῖν, to execute judgment, v. 27; ἐρχεσθαι εἰς κρ. to come into the state of one condemned, ib. 24; κρ. τοῦ κόσμου τούτου, the condemnatory sentence passed upon this world, in that it is convicted of wickedness and its power broken, xii. 31; περὶ κρίσεως, of judgment passed (see κρίνω, 5 a. β. fin.), xvi. 8, 11. β. the last judgment, the damnation of the wicked: ἀνίστασις κρίσεως, followed by condemnation, v. 29 [cf. W. § 30, 2 β.]. γ. both the preceding notions are combined in v. 30; ἡ κρίσις πάντα, the whole business of judging [cf. W. 548 (510)], ib. 22. Cf. Groos, Der Begriff der κρίσις bei Johannes (in the Stud. u. Krit. for 1868, pp. 244-273). 4. Like the Chald. 𐩦𐩣𐩪 (Dan. vii. 10, 26; cf. Germ. Gericht) i. q. the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem [cf. Schürer, Neutest. Zeitgesch. § 23, ii.; Edersheim, Jesus the Messiah, ii. 287]); Mt. v. 21 sq. (cf. Deut. xvi. 18; 2 Chr. xix. 6; Joseph. antt. 4, 8; 14; b. j. 2, 20, 5). 5. Like the Hebr. 𐤒𐤓𐤕 (cf. Gesenius, Thes. iii. p. 1464<sup>b</sup> [also Sept. in Gen. xviii. 19, 25; Is. v. 7; lvi. 1; lix. 8; Jer. xvii. 11; 1 Macc. vii. 18; and other pass. referred to in Gesenius l. c.]), right, justice: Mt. xxiii. 23; Lk. xi. 42; what shall have the force of right, ἀπαγγέλλειν τινί, Mt. xii. 18; a just cause, Mt. xii. 20 (on which see ἐκβάλλω, 1 g.).\*

Κρίσπος, -ου, ὁ, Crispus, the ruler of a synagogue at Corinth, Acts xviii. 8; baptized by Paul, 1 Co. i. 14.\*

κριτήριον, -ου, τό, (fr. κριτήρ, i. q. κριτής); 1. prop. the instrument or means of trying or judging anything; the rule by which one judges, (Plat., Plut., al.). 2. the place where judgment is given; the tribunal of a judge; a bench of judges: plur., 1 Co. vi. 2; Jas. ii. 6, (Sept.; Plat., Polyb., Plut., al.). 3. in an exceptional usage, the matter judged, thing to be decided, suit, case: plur. 1 Co. vi. 4 [this sense is denied by many; cf. e. g. Meyer on vs. 2].\*

κριτής, -ου, ὁ, (κρίνω), [fr. Aeschyl. and Hdt. down], Sept. chiefly for 𐤒𐤓𐤕; a judge; 1. univ. one who passes, or arrogates to himself, judgment on anything: w. gen. of the object, Jas. iv. 11; w. gen. of quality (see διαλογισμός, 1), Jas. ii. 4; in a forensic sense, of the one who tries and decides a case [cf. δικαστής, fin.]: Mt. v. 25; Lk. xii. 14 L T Tr WH, 58; [xviii. 2]; w. gen. of quality [cf. B. § 132, 10; W. § 34, 3 b.], τῆς ἀδικίας, Lk. xviii. 6; w. gen. of the object (a thing), an arbiter, Acts xviii. 15; of a Roman procurator administering justice, Acts xxiv. 10; of God passing judgment on the charac-

ter and deeds of men, and rewarding accordingly, Heb. xii. 23; Jas. iv. 12; also of Christ returning to sit in judgment, Acts x. 42; 2 Tim. iv. 8; Jas. v. 9; in a peculiar sense, of a person whose conduct is made the standard for judging another and convicting him of wrong: w. gen. of the object (a pers.), Mt. xii. 27; Lk. xi. 19. 2. like the Hebr. 𐤒𐤓𐤕, of the leaders or rulers of the Israelites: Acts xiii. 20 (Judg. ii. 16, 18 sq.; Ruth i. 1; Sir. x. 1 sq. 24, etc.).\*

κριτικός, -ή, -όν, (κρίνω), relating to judging, fit for judging, skilled in judging, (Plat., Plut., Leian., al.): with gen. of the obj., ἐνθυμήσεων κ. ἐννοιῶν καρδίας, tracing out and passing judgment on the thoughts of the mind, Heb. iv. 12.\*

κρούω; 1 aor. ptep. κρούσας; to knock: τὴν θύραν, to knock at the door, Lk. xiii. 25; Acts xii. 13, (Aristoph. eccles. 317, 990; Xen. symp. 1, 11; Plat. Prot. p. 310 a.; 314 d.; symp. 212 c.; but κόπτειν τὴν θύραν is better, acc. to Phryn. with whom Lobeck agrees, p. 177 [cf. Schmidt (ch. 113, 9), who makes κόπτειν to knock with a heavy blow, κρούειν to knock with the knuckles]); without τὴν θύραν [cf. W. 593 (552)], Mt. vii. 7 sq.; Lk. xi. 9, 10; xii. 36; Acts xii. 16; Rev. iii. 20 (on which see θύρα, c. ε.).\*

κρυπτή [so R<sup>18</sup> G L T Tr KC], (but some prefer to write it κρύπτη [so WH, Meyer, Bleek, etc., Chandler § 183; cf. Tdf. on Lk. as below]), -ῆς, ἡ, a crypt, covered way, vault, cellar: εἰς κρυπτήν, Lk. xi. 33 (Athen. 5 (4), 205 a. equiv. to κρυπτός περίπατος p. 206; [Joseph. b. j. 5, 7, 4 fin.; Strab. 17, 1, 37]; Sueton. Calig. 58; Juvenal 5, 106; Vitruv. 6, 8 (5); al.). Cf. Meyer ad l. c.; W. 298 (223).\*

κρυπτός, -ή, -όν, (κρύπτω), [fr. Hom. down], hidden, concealed, secret: Mt. x. 26; Mk. iv. 22; Lk. viii. 17; xii. 2 [cf. W. 441 (410)]; ὁ κρυπτός τῆς καρδίας ἄνθρωπος, the inner part of man, the soul, 1 Pet. iii. 4; neut., ἐν τῷ κρυπτῷ, in secret, Mt. vi. 4, 6, 18 Rec.; ἐν κρυπτῷ, privately, in secret, Jn. vii. 4, 10; xviii. 20; ὁ ἐν κρυπτῷ Ἰουδαῖος, he who is a Jew inwardly, in soul and not in circumcision alone, Ro. ii. 29; τὰ κρυπτὰ τοῦ σκότους, [the hidden things of darkness i. e.] things covered by darkness, 1 Co. iv. 5; τὰ κρ. τῶν ἀνθρ. the things which men conceal, Ro. ii. 16; τὰ κρ. τῆς καρδίας, his secret thoughts, feelings, desires, 1 Co. xiv. 25; τὰ κρ. τῆς αἰσχύνης (see αἰσχύνη, 1), 2 Co. iv. 2; εἰς κρυπτόν into a secret place, Lk. xi. 33 in some edd. of Rec., but see κρυπτή.\*

κρύπτω; 1 aor. ἐκρυψα; Pass., pf. 3 pers. sing. κέκρυπται, ptep. κεκρυμμένος; 2 aor. ἐκρύβην (so also in Sept., for the earlier ἐκρύφην, cf. Bttm. Ausf. Spr. i. p. 377; Fritzsche on Mt. p. 212; [Veitch s. v.]); [cf. καλύπτω; fr. Hom. down]; Sept. for 𐤒𐤓𐤕, 𐤒𐤓𐤕, 𐤒𐤓𐤕, 𐤒𐤓𐤕, 𐤒𐤓𐤕, 𐤒𐤓𐤕; to hide, conceal; a. prop.: τί, Mt. xiii. 44 and L T Tr WH in xxv. 18; pass., Heb. xi. 23; Rev. ii. 17; κρυβήναι i. q. to be hid, escape notice, Mt. v. 14; 1 Tim. v. 25; ἐκρύβη (quietly withdrew [cf. W. § 38, 2 a.]) κ. ἐξῆλθεν, i. e. departed secretly, Jn. viii. 59 [cf. W. 469 (437)]; κρύπτω τι ἐν with dat. of place, Mt. xxv. 25; pass. xiii. 44; κεκρ. ἐν τῷ θεῷ, is kept laid up with God in heaven,



Col. iii. 3; *τὶ εἰς τι*, Lk. xiii. 21 [R G L ἐνέκρυσεν]; *ἐαυτὸν εἰς* with acc. of place, Rev. vi. 15; *τινὰ ἀπὸ προσώπου τινός* to cover (and remove [cf. W. § 30, 6 b.; 66, 2 d.]) from the view of any one, i. e. to take away, rescue, from the sight, Rev. vi. 16; *ἐκρύβη ἀπ' αὐτῶν*, withdrew from them, Jn. xii. 36 (in Grk. auth. generally *κρ. τινα τι*; cf. ἀποκρύπτω, b.). **b.** metaph. to conceal (that it may not become known): *κεκρυμμένος*, clandestine, Jn. xix. 38; *τὶ ἀπὸ τινος* (gen. of pers.), Mt. xi. 25 L T Tr WH; [Lk. xviii. 34]; *κεκρυμμένα* things hidden i. e. unknown, used of God's saving counsels, Mt. xiii. 35; *ἀπ' ὀφθαλμῶν τινος*, Lk. xix. 42 [cf. B. § 146, 1 fin. COMP.: ἀπο-, ἐν-, περι-κρύπτω.]\*

**κρυσταλλίζω**; (*κρύσταλλος*, q. v.); to be of crystalline brightness and transparency; to shine like crystal: Rev. xxi. 11. (Not found elsewhere.)\*

**κρύσταλλος**, -ου, ὁ, (fr. *κρύος* ice; hence prop. anything congealed (cf. Lat. *crusta*) and transparent), [fr. Hom. down], *crystal*: a kind of precious stone, Rev. iv. 6; xxi. 1; [cf. B. D. s. v. Crystal. On its gen. cf. L. and S. s. v. II.]\*

**κρυφαίος**, -αία, -αίον, (*κρύφα*), hidden, secret: twice in Mt. vi. 18 L T Tr WH. (Jer. xxiii. 24; Sap. xvii. 3; in Grk. writ. fr. Aeschyl. and Pind. down.)\*

**κρυφή** [L WH -φή; cf. *εἰκῇ*, init.], adv., (*κρύπτω*), *secretly*, in secret: Eph. v. 12. (Pind., Soph., Xen.; Sept.)\*

**κτάομαι**, -ῶμαι; fut. *κτήσομαι* (Lk. xxi. 19 L Tr WH); 1 aor. *ἐκτησάμην*; [fr. Hom. down]; Sept. for *קָנָה*; to acquire, get or procure a thing for one's self [cf. W. 260 (244)]; (pf. *κέκτημαι*, to possess [cf. W. 274 (257) note]; not found in the N. T.): *τί*, Mt. x. 9; Acts viii. 20; *ὅσα κτῶμαι*, all my income, Lk. xviii. 12; with gen. of price added [W. 206 (194)], πολλοῦ, Acts xxii. 28; with *ἐκ* and gen. of price (see *ἐκ*, II. 4), Acts i. 18; *τὸ ἐαυτοῦ σκεῦος ἐν ἀγιασμῷ κ. τιμῇ*, to procure for himself his own vessel (i. e. for the satisfaction of the sexual passion; see *σκεῦος*, 1) in sanctification and honor, i. e. to marry a wife (opp. to the use of a harlot; the words *ἐν ἀγ. κ. τιμῇ* are added to express completely the idea of marrying in contrast with the baseness of procuring a harlot as his 'vessel'; cf. *κτᾶσθαι γυναῖκα*, of marrying a wife, Ruth iv. 10; Sir. xxxvi. 29 (xxxiii. 26); Xen. symp. 2, 10), 1 Th. iv. 4; *τὰς ψυχὰς ὑμῶν*, the true life of your souls, your true lives, i. e. eternal life (cf. the opp. *ζημιουῖσθαι τὴν ψ. αὐτοῦ* under *ζημιῶ*), Lk. xxi. 19; cf. Meyer ad loc. and W. p. 274 (257).\*

**κτῆμα**, -τος, τό, (fr. *κτάομαι*, as *χρῆμα* fr. *χράομαι*), a possession: as in Grk. writers, of property, lands, estates, etc. Mt. xix. 22; Mk. x. 22; Acts ii. 45; v. 1.\*

**κτῆνος**, -ους, τό, (fr. *κτάομαι*; hence prop. a possession, property, esp. in cattle); a beast, esp. a beast of burden: Lk. x. 34; plur., Acts xxiii. 24; Rev. xviii. 13; it seems to be used for *quadrupeds* as opp. to fishes and birds in 1 Co. xv. 39; so for *קַדְמָה*, Gen. i. 25 sq.; ii. 20. [Cf. Hom. hymn. 30, 10; of swine in Polyb. 12, 4, 14.]\*

**κτήτωρ**, -ορος, ὁ, (*κτάομαι*), a possessor: Acts iv. 34. (Diod. except p. 599, 17; Clem. Alex.; Byzant. writ.)\*

**κτίζω**: 1 aor. *ἔκτισα*; pf. pass. *ἔκτισμαι*; 1 aor. pass. *ἐκτίσθην*; Sept. chiefly for *בָּנָה*; prop. to make habitable,

to people, a place, region, island, (Hom., Hdt., Thuc., Diod., al.); hence to found, a city, colony, state, etc. (Pind. et sqq.; 1 Esdr. iv. 53). In the Bible, to create: of God creating the world, man, etc., Mk. xiii. 19; 1 Co. xi. 9; Col. i. 16 [cf. W. 272 (255)]; iii. 10; Eph. iii. 9; 1 Tim. iv. 3; Rev. iv. 11; x. 6, (Deut. iv. 32; Eccl. xii. 1; often in O. T. Apocr., as Judith xiii. 18; Sap. ii. 23; xi. 18 (17); 3 Macc. ii. 9; [Joseph. antt. 1, 1, 1; Philo de decal. § 20]); absol. ὁ *κτίσας*, the creator, Ro. i. 25; [Mt. xix. 4 Tr WH]; i. q. to form, shape, i. e. (for substance) completely to change, to transform (of the moral or new creation of the soul, as it is called), *κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς*, in intimate fellowship with Christ constituted to do good works [see *ἐπί*, B. 2 a. ζ.], Eph. ii. 10; *τοὺς δύο εἰς ἓνα καὶνὸν ἄνθρωπον*, ibid. 15; *τὸν κτισθέντα κατὰ θεόν*, formed after God's likeness [see *κατά*, II. 3 c. δ.], Eph. iv. 24, (*καρδίαν καθάραν κτίσον ἐν ἐμοί*, Ps. l. (li.) 12).\*

**κτίσις**, -εως, ἡ, (*κρίζω*), in Grk. writ. the act of founding, establishing, building, etc.; in the N. T. (Vulg. everywhere *creatura* [yet Heb. ix. 11 *creatio*])

1. the act of creating, creation: τοῦ κόσμου, Ro. i. 20. 2. i. q. **κτίσμα**, creation i. e. thing created, [cf. W. 32]; used a. of individual things and beings, a creature, a creation: Ro. i. 25; Heb. iv. 13; any created thing, Ro. viii. 39; after a rabbin. usage (by which a man converted from idolatry to Judaism was called *בְּרִיתָהּ בְּרִיתָהּ* [cf. *Schöttgen*, Horae Hebr. i. 328, 704 sq.]), *καὶνὴ κτίσις* is used of a man regenerated through Christ, Gal. vi. 15; 2 Co. v. 17. b. collectively, the sum or aggregate of created things: Rev. iii. 14 (on which see *ἀρχή*, 3; [ἡ *κτίσις* τ. ἀνθρώπων, Teaching of the Twelve etc. c. 16]); ὅλη ἡ *κτίσις*, Sap. xix. 6; *πάντα ἡ κτίσις*, Judith xvi. 14; and without the art. (cf. Grimm on 3 Macc. [ii. 2] p. 235; [Bp. Lightf. on Col. as below]), *πάντα κτίσις*, Col. i. 15; 3 Macc. ii. 2; Judith ix. 12; *σωτήρ πάσης κτίσεως*, Acta Thomae p. 19 ed. Thilo [cf. § 10 p. 198 ed. Tdf.], (see *πᾶς*, I. 1 c.); *ἀπ' ἀρχῆς κτίσεως*, Mk. x. 6; xiii. 19; 2 Pet. iii. 4; οὐ ταύτης τῆς κτίσεως, not of this order of created things, Heb. ix. 11; acc. to the demands of the context, of some particular kind or class of created things or beings: thus of the human race, *πάση τῇ κτ.* Mk. xvi. 15; *ἐν πάση* (Rec. adds *τῇ*) *κτίσει τῇ ὑπὸ τὸν οὐρ.*, among men of every race, Col. i. 23; the aggregate of irrational creatures, both animate and inanimate, (what we call *nature*), Ro. viii. 19–21 (Sap. v. 17 (18); xvi. 24); *πάντα ἡ κτ.* ibid. 22; where cf. Reiche, Philippi, Meyer, Rückert, al., [Arnold in Bapt. Quart. for Apr. 1867, pp. 143–153]. 3. an institution, ordinance: 1 Pet. ii. 13; cf. Huther ad loc. [(Pind., al.)]\*

**κτίσμα**, -τος, τό, (*κρίζω*); thing founded; created thing; (Vulg. *creatura*) [A. V. *creature*]: 1 Tim. iv. 4; Rev. v. 13; viii. 9, (Sap. ix. 2; xiii. 5); contextually and metaph. *κτ. θεοῦ*, transformed by divine power to a moral newness of soul, spoken of true Christians as created anew by regeneration [al. take it here unrestrictedly], Jas. i. 18 (see *ἀπαρχή*, metaph. a.; also *κρίζω* sub fin., *κτίσις*, 2 a.); *τὰ ἐν ἀρχῇ κτίσματα θεοῦ*, of the Israelites, Sir. xxxvi. 20 (15). [(Strab., Dion. H.)]\*



**κτίστης** (on the accent cf. W. § 6, 1 h. [cf. 94 (89)]; esp. Chandler §§ 35, 36]), -ου, ὁ, (κτίω), a founder; a creator [Aristot., Plut., al.]: of God, 1 Pet. iv. 19 [cf. W. 122 (116)]; (Judith ix. 12; Sir. xxiv. 8; 2 Macc. i. 24, etc.).\*

**κυβεία** [-βία T WH; see I, ε], -ας, ἡ, (fr. κυβεύω, and this fr. κύβος a cube, a die), dice-playing (Xen., Plat., Aristot., al.); trop. ἡ κ. τῶν ἀνθρ. the deception [A. V. sleight] of men, Eph. iv. 14, because dice-players sometimes cheated and defrauded their fellow-players.\*

**κυβέρνησις**, -εως, ἡ, (κυβερνάω [Lat. gubernare, to govern]), a governing, government: 1 Co. xii. 28 [al. would take it tropically here, and render it *wise counsels* (R. V. mrg.); so Hesych.: κυβερνήσεις· προνοητικαὶ ἐπιστήμαι καὶ φρονήσεις; cf. Schleusner, Thesaur. in Sept. s. v., and to the reff. below add Prov. xi. 14; Job xxxvii. 12 Symm.]; (Prov. i. 5; xxiv. 6; Pind., Plat., Plut., al.).\*

**κυβερνήτης**, -ου, ὁ, (κυβερνάω ['to steer'; see the preceding word]); fr. Hom. down; steersman, helmsman, sailing-master; [A. V. master, ship-master]: Acts xxvii. 11; Rev. xviii. 17. (Ezek. xxvii. 8, 27 sq.).\*

**κυκλεύω**: 1 aor. ἐκύκλευσα; to go round (Strabo and other later writ.); to encircle, encompass, surround: τὴν παρεμβολήν, Rev. xx. 9 (where R G Tr ἐκύκλωσαν); [τινά, Jn. x. 24 Tr mrg. WH mrg.; (see WH. App. p. 171)].\*

**κυκλόθεν**, (κύκλος [see κύκλω]), adv. round about, from all sides, all round: Rev. iv. 8; κυκλ. τινός, Rev. iv. 3 sq., and Rec. in v. 11. (Lys. p. 110, 40 [olea sacr. 28]; Qu. Smyrn. 5, 16; Nonn. Dion. 36, 325; Sept. often for כִּבְּרִי, כִּבְּרִי, and simply כִּבְּרִי; many exx. fr. the Apocr. are given in Wahl, Clavis Apocryphorum etc. s. v.).\*

**κυκλώω**, -ῶ: 1 aor. ἐκύκλωσα; Pass., pres. ptep. κυκλοῦμενος; 1 aor. ptep. κυκλωθεῖς; (κύκλος); Sept. chiefly for כִּבְּרִי; 1. to go round, lead round, (Pind., Eur., Polyb., al.).

2. to surround, encircle, encompass: of persons standing round, τινά, Jn. x. 24 [Tr mrg. WH mrg. ἐκύκλευσαν (q. v.)]; Acts xiv. 20; of besiegers (often so in prof. auth. and in Sept.), Lk. xxi. 20; Heb. xi. 30, and R G Tr in Rev. xx. 9. [COMP.: περι-κυκλώω.]\*

**κύκλω** (dat. of the subst. κύκλος, a ring, circle [cf. Eng. cycle]); fr. Hom. down; Sept. times without number for כִּבְּרִי, also for כִּבְּרִי and כִּבְּרִי; in a circle, around, round about, on all sides: Mk. iii. 34; vi. 6; οἱ κύκλω ἄγροί, the circumjacent country [see ἄγρος, c.], Mk. vi. 36 [here WH (rejected) mrg. gives ἔγγιστα]; Lk. ix. 12; ἀπὸ Ἱερουσ. καὶ κύκλω, and in the region around, Ro. xv. 19; τινός, around anything (Xen. Cyr. 4, 5, 5; Polyb. 4, 21, 9, al.; Gen. xxxv. 5; Ex. vii. 24, etc.): Rev. iv. 6; v. 11 [here R κυκλόθεν]; vii. 11.\*

**κύλισμα**, -τος, τό, (κυλίω, q. v.), thing rolled: with epexeget. gen. βορβόρου, rolled (wallowed) mud or mire, 2 Pet. ii. 22 [R G L Tr mrg.]. The great majority take the word to mean 'wallowing-place', as if it were the same as κυλιστρα, (Vulg. in volutabro luti). But just as τὸ ἐξέραμα signifies the vomit, thing vomited, and not the place of vomiting; so τὸ κύλισμα denotes nothing else than the thing rolled or wallowed. But see [the foll. word, and] βορβόρος.\*

**κυλισμός**, -οῦ, ὁ, i. q. κύλισις, a rolling, wallowing, (Hippiatr. p. 204, 4; [cf. Prov. ii. 18 Theod.]): εἰς κυλισμ. βορβόρου, to a rolling of itself in mud, [to wallowing in the mire], 2 Pet. ii. 22 T Tr txt. WH. See the preceding word.\*

**κυλίω**: (for κυλίνδω more com. in earlier writ.), to roll; Pass. impf. 3 pers. sing. ἐκυλίετο; to be rolled, to wallow: Mk. ix. 20. ([Aristot. h. a. 5, 19, 18, etc.; Dion. Hal.; Sept.]; Polyb. 26, 10, 16; Ael. n. a. 7, 33; Epict. diss. 4, 11, 29.) [COMP.: ἀνα-, ἀπο-, προσκυλίω.]\*

**κυλλός**, -ή, -όν, [akin to κύκλος, κυλίω, Lat. circus, curvus, etc.; Curtius § 81]; 1. crooked; of the members of the body (Hippocr., Arstph. av. 1379): as distinguished fr. χυλός, it seems to be injured or disabled in the hands [but doubted by many], Mt. xv. 30, 31 [but here Tr mrg. br. κυλ. and WH read it in mrg. only].

2. maimed, mutilated, (οὖς, Hippocr. p. 805 [iii. p. 186 ed. Kühn]); Mt. xviii. 8; Mk. ix. 43.\*

**κύμα**, -τος, τό, [fr. κυέω to swell; Curtius § 79; fr. Hom. down], a wave [cf. Eng. swell], esp. of the sea or of a lake: Mt. viii. 24; xiv. 24; Mk. iv. 37; Acts xxvii. 41 [R G Tr txt. br.]; κύματα ἄγρια, prop., Sap. xiv. 1; with θαλάσσης added, of impulsive and restless men, tossed to and fro by their raging passions, Jude 13. [Syn. cf. κλύδων.]\*

**κύμβαλον**, -ου, τό, (fr. κύμβος, ὁ, a hollow [cf. cup, cupola, etc.; Vaniček p. 164]), a cymbal, i. e. a hollow basin of brass, producing (when two are struck together) a musical sound [see B. D. s. v. Cymbal; Stainer, Music of the Bible, ch. ix.]: 1 Co. xiii. 1. (1 Chr. xiii. 8; xv. 16, 19, 28; Ps. cl. 5. Pind., Xen., Diod., Joseph., al.).\*

**κύμινον**, -ου, τό, cumin (or cummin), Germ. Kümmel, (for יִצְרִי, Is. xxviii. 25, 27): Mt. xxiii. 23. (Theophr., Diosc., Plut., al.) [Tristram, Nat. Hist. etc. p. 443.]\*

**κυνάριον**, -ου, τό, (dimin. of κύων, i. q. κυνίδιον, which Phryn. prefers; see Lob. ad Phryn. p. 180; cf. γυναικάριον), a little dog: Mt. xv. 26 sq.; Mk. vii. 27 sq. (Xen., Plat., Theophr., Plut., al.).\*

**Κύπριος**, -ου, ὁ, a Cyprian or Cypriote, i. e. a native or an inhabitant of Cyprus: Acts iv. 36; xi. 20; xxi. 16, (2 Macc. iv. 29). [Hdt., al.]\*

**Κύπρος**, -ου, ἡ, Cyprus, a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria: Acts xi. 19; xiii. 4; xv. 39; xxi. 3; xxvii. 4, (1 Macc. xv. 23; 2 Macc. x. 18). [BB. DD. s. v.; Levin, St. Paul, i. 120 sqq.]\*

**κύπτω**: 1 aor. ptep. κύψας; (fr. κύβη the head [cf. Vaniček p. 164; esp. Curtius, index s. v.]); fr. Hom. down; Sept. chiefly for χῆρ; to bow the head, bend forward, stoop down: Mk. i. 7; with κάτω added (Arstph. vesp. 279), Jn. viii. 6, 8. [COMP.: ἀνα-, παρα-, συγκύπτω.]\*

**Κυρηναίος**, -ου, ὁ, (Κυρήνη, q. v.), a Cyrenæan [A. V. (R. V. Acts vi. 9) Cyrenian], a native of Cyrene: Mt. xxvii. 32; Mk. xv. 21; Lk. xxiii. 26; Acts vi. 9; xi. 20; xiii. 1. [Hdt., al.]\*

**Κυρήνη**, -ης, ἡ, Cyrene, a large and very flourishing city of Libya Cyrenaica or Pentapolitana, about 11 Roman miles from the sea. Among its inhabitants were great



numbers of Jews, whom Ptolemy I. had brought thither, and invested with the rights of citizens: Acts ii. 10. [BB. DD. s. v.]\*

**Κυρήνιος** (Lehm. *Kyrīnos* [-*peīnos* Tr mrg. WH mrg. (see *ετ, ι*)], -*ου, ό*, *Quirin[-i]-us* (in full, *Publius Sulpicius Quirinus* [correctly *Quirinius*; see *Woolsey* in *Bib. Sacr.* for 1878, pp. 499-513]), a Roman consul A. U. C. 742; afterwards (not before the year 759) governor of Syria (where perhaps he may previously have been in command, 751-752). While filling that office after Archelaus had been banished and Judæa had been reduced to a province of Syria, he made the enrolment mentioned in Acts v. 37 (cf. *Joseph. antt.* 18, 1, 1). Therefore Luke in his Gospel ii. 2 has made a mistake [yet see added *reff.* below] in defining the time of this enrolment. For in the last years of Herod the Great, not Quirinus but Sentius Saturninus was governor of Syria. His successor, A. U. C. 750, was Quintilius Varus; and Quirinus (who died in the year 774) succeeded Varus. Cf. *Win. RW B. s. vv.* Quirinius and Schatzung; *Strauss, Die Halben u. die Ganzen* (Berl. 1865) p. 70 sqq.; *Hilgenfeld* in the *Zeitschr. f. wissensch. Theologie* for 1865, p. 480 sqq.; *Keim i.* 399 sq. [Eng. trans. ii. 115]; *Schürer, Neutest. Zeitgeschichte*, p. 161 sq.; *Weizsäcker* in *Schenkel v.* p. 23 sqq.; [*Keil, Com. üb. Mark. u. Luk.* p. 213 sqq.; *McClellan, New Testament etc.*, i. p. 392 sqq.; and *Woolsey* in *B. D. Am. ed. s. v.* Cyrenius, and at length in *Bib. Sacr.* for Apr. 1870, p. 291 sqq.]\*

**Κυρία**, -*ας, ή*, *Cyria*, a Christian woman to whom the second Ep. of John is addressed: 2 Jn. 1, 5, [G L T K C (and WH mrg. in vs. 1)]. This prop. name is not uncommon in other writers also; cf. *Lücke, Comm. üb. die Brr. des Joh.* 3d ed. p. 444. [But R Tr al. *κυρία*, regarding the word as an appellative, *lady*; (*αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαι καλοῦνται*, *Epiet. enchir.* 40). Cf. *Westcott* on 2 Jn. u. s.]\*

**κυριακός**, -*ή, -όν*, a bibl. and eccles. word [cf. *W. §* 34, 3 and *Soph. Lex. s. v.*], *of or belonging to the Lord*; 1. i. q. the gen. of the author τοῦ κυρίου, thus *κυριακὸν δεῖπνον*, the supper instituted by the Lord, 1 Co. xi. 20; *λόγια κυριακά*, the Lord's sayings, *Papias ap. Eus. h. e.* 3, 39, 1.

2. *relating to the Lord*, *ή κυριακή ἡμέρα*, the day devoted to the Lord, sacred to the memory of Christ's resurrection, *Rev. i.* 10 [cf. '*κυριακή κυρίου*', *Teaching* 14, 1 (where see *Harnack*); cf. *B. D. s. v.* Lord's Day; *Bp. Lightf. Ign. ad Magn.* p. 129; *Müller on Barn.* ep. 15, 9]; *γραφαὶ κυρ.* the writings concerning the Lord, i. e. the Gospels, *Clem. Alex., al.* [Cf. *Soph. Lex. s. v.*]\*

**κυριεύω**; fut. *κυριεύσω*; 1 aor. subjunc. 3 pers. sing. *κυριεύσῃ*; (*κύριος*); *to be lord of, to rule over, have dominion over*: with gen. of the obj. [cf. *B. 169* (147)], *Lk. xxii. 25*; *Ro. xiv. 9*; 2 Co. i. 24; absol. *οἱ κυριεύοντες*, supreme rulers, kings, 1 Tim. vi. 15; of things and forces i. q. *to exercise influence upon, to have power over*: with gen. of the obj., *ὁ θάνατος*, *Ro. vi. 9*; *ἡ ἁμαρτία*, 14; *ὁ νόμος*, *Ro. vii. 1*. (*Xen., Aristot., Polyb., sqq.*; *Sept.* for *לְשִׁיר* [etc.]) [COMP.: *κατα-κυριεύω*.]\*

**κύριος**, -*ου, ό*, (prop. an adj. *κύριος*, -*α, -ον*, also of two

term.; prop. i. q. *ὁ ἔχων κύρος*, having power or authority), [fr. *Pind.* down], *he to whom a person or thing belongs, about which he has the power of deciding; master, lord*; used

a. *univ. of the possessor and disposer of a thing, the owner*, (*Sept.* for *יָרֵךְ, לַעֲרֵךְ*): with gen. of the thing, as τοῦ ἀμπελῶνος, *Mt. xx. 8*; *xxi. 40*; *Mk. xii. 9*; *Lk. xx. 15*; τοῦ θεισμοῦ, *Mt. ix. 38*; *Lk. x. 2*; τῆς οἰκίας, the master, *Mk. xiii. 35* (*Judg. xix. 12*); τοῦ πᾶλου, *Lk. xix. 33*; τοῦ σαββάτου, possessed of the power to determine what is suitable to the sabbath, and of releasing himself and others from its obligations, *Mt. xii. 8*; *Mk. ii. 28*; *Lk. vi. 5*. with gen. of a pers., *one who has control of the person, the master* [A. V. *lord*]; in the household: δούλου, παιδίσκης, οἰκονόμου, *Mt. x. 24*; *Lk. xii. 46 sq.*; *xiv. 21*; *xvi. 3, 5*; *Acts xvi. 16, 19, etc.*; absol., opp. to οἱ δούλοι, *Eph. vi. 5, 9*; *Col. iv. 1, etc.*; in the state, the sovereign, prince, chief: the Roman emperor [(on this use of κύριος see at length *Woolsey* in *Bib. Sacr.* for July 1861, pp. 595-608)], *Acts xxv. 26*; once angels are called κύριοι, as those to whom, in the administration of the universe, departments are intrusted by God (see ἄγγελος, 2): 1 Co. viii. 5.

b. κύριος is a title of honor, expressive of respect and reverence, with which servants salute their master, *Mt. xiii. 27*; *xxv. 20, 22*; *Lk. xiii. 8*; *xiv. 22, etc.*; the disciples salute Jesus their teacher and master, *Mt. viii. 25*; *xvi. 22*; *Lk. ix. 54*; *x. 17, 40*; *xi. 1*; *xxii. 33, 38*; *Jn. xi. 12*; *xiii. 6, 9, 13*; *xxi. 15-17, 20 sq., etc.*, cf. *xx. 13*; *Lk. xxiv. 34*; his followers salute Jesus as the Messiah, whose authority they acknowledge (by its repetition showing their earnestness [cf. *W. §* 65, 5 a.]), κύριε, κύριε, *Mt. vii. 21*; and R G in *Lk. xiii. 25*; employed, too, by a son in addressing his father, *Mt. xxi. 30*; by citizens towards magistrates, *Mt. xxvii. 63*; by any one who wishes to honor a man of distinction, *Mt. viii. 2, 6, 8*; *xv. 27*; *Mk. vii. 28*; *Lk. v. 12*; *xiii. 25*; *Jn. iv. 11, 15, 19*; *v. 7*; *xii. 21*; *x. 15*; *Acts ix. 5*; *xvi. 30*; *xxii. 8*.

c. this title is given a. to God, the ruler of the universe (so the *Sept.* for *אֱלֹהִים, אֱלֹהִים, אֱלֹהִים, אֱלֹהִים* and *ה'*; [the term κύριος is used of the gods from *Pind.* and *Soph.* down, but "the address κύριε, used in prayer to God, though freq. in *Epiet.* does not occur (so far as I am aware) in any heathen writing, before the apostolic times; sometimes we find κύριε ὁ θεός, and once (2, 7, 12) he writes κύριε ἐλέησον" (*Bp. Lightf. on Philip.* p. 314 note <sup>8</sup>)],—both with the art., ὁ κύριος: *Mt. i. 22* [R G]; *v. 33*; *Mk. v. 19*; *Lk. i. 6, 9, 28, 46*; *Acts vii. 33*; *viii. 24*; *xi. 21*; 2 Tim. i. 16, 18, [but see *ἐλεος*, 3]; *Heb. viii. 2*; *Jas. iv. 15*; *v. 15*; *Jude 5* [R G], etc.; and without the art. (cf. *W. 124* (118); *B. 88* (77) sq.): *Mt. xxi. 9*; *xxvii. 10*; *Mk. xiii. 20*; *Lk. i. 17, 38, 58, 66*; *ii. 9, 23, 26, 39*; *Acts vii. 49*; *Heb. vii. 21*; *xii. 6*; 1 Pet. i. 25; 2 Pet. ii. 9; *Jude* [5 T Tr txt. WH txt.], 9; κύριος τοῦ οὐρανοῦ κ. τῆς γῆς, *Mt. xi. 25*; *Lk. x. 21*; *Acts xvii. 24*; κύριος τῶν κυριούντων, 1 Tim. vi. 15; κύριος ὁ θεός, see θεός, 3 p. 288; [and below]; κύριος ὁ θεὸς ὁ παντοκράτωρ, *Rev. iv. 8*; κύριος σαβαώθ, *Ro. ix. 29*; ἄγγελος and ὁ ἄγγελος κυρίου, *Mt. i. 20*; *ii. 13, 19*; *xxviii. 2*; *Lk. i. 11*; *ii. 9*;



Acts v. 19; viii. 26; xii. 7; πνεῦμα κυρίου, Lk. iv. 18; Acts viii. 39; with prepositions: ὑπὸ (R G add the art.) κυρίου, Mt. i. 22; ii. 15; παρὰ κυρίου, Mt. xxi. 42 and Mk. xii. 11, fr. Ps. cxvii. (cxviii.) 23; παρὰ κυρίῳ, 2 Pet. iii. 8. β. to the MESSIAH; and that αα. to the Messiah regarded univ.: Lk. i. 43; ii. 11; Mt. xxi. 3; xxii. 45; Mk. xi. 3; xii. 36; Lk. xix. 34; xx. 44. ββ. to JESUS as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears esp. in Acts x. 36; Ro. xiv. 8; 1 Co. vii. 22; viii. 6; Phil. ii. 9-11): Eph. iv. 5; with the art. ὁ κύρ., Mk. xvi. 19 sq.; Acts ix. 1; Ro. xiv. 8; 1 Co. iv. 5; vi. 13 sq.; vii. 10, 12, 34 sq.; ix. 5, 14; x. 22; xi. 26; [xvi. 22 G L T Tr WH]; Phil. iv. 5; [2 Tim. iv. 22 T Tr WH]; Heb. ii. 3 (cf. 7 sq.); Jas. v. 7, etc. after his resurrection Jesus is addressed by the title ὁ κύριός μου καὶ ὁ θεός μου, Jn. xx. 28. ἀπὸ τοῦ κυρ., 1 Co. xi. 23; 2 Co. v. 6; πρὸς τὸν κ. 2 Co. v. 8; ὁ κύριος Ἰησοῦς, Acts i. 21; iv. 33; xvi. 31; xx. 35; 1 Co. xi. 23; [xvi. 23 T Tr WH]; 2 Co. i. 14; [2 Tim. iv. 22 Lchm.]; Rev. xxii. 20; ὁ κύρ. Ἰησ. Χριστός, 1 Co. xvi. 22 [R; 23 R G L]; 2 Co. xiii. 13 (14) [WH br. Χρ.]; Eph. i. 2; 2 Tim. iv. 22 [R G], etc.; ὁ κύριος ἡμῶν, 1 Tim. i. 14; 2 Tim. i. 8; Heb. vii. 14; 2 Pet. iii. 15; Rev. xi. 15, etc.; with Ἰησοῦς added, [L T Tr WH in 1 Th. iii. 11 and 13]; Heb. xiii. 20; Rev. xxii. 21 [L T Tr (yet without ἡμ.)]; so with Χριστός, Ro. xvi. 18 [G L T Tr WH]; and Ἰησοῦς Χριστός, 1 Th. i. 3 [cf. B. 155 (136)]; iii. 11 [R G], 13 [Rec.]; v. 23; 2 Th. ii. 1, 14, 16; iii. 6 [(ἡμῶν)]; 1 Co. i. 2; 2 Co. i. 3; Gal. vi. 18 [WH br. ἡμῶν]; Eph. i. 3; vi. 24; Ro. xvi. 24 [R G]; 1 Tim. vi. 3, 14; Philem. 25 [T WH om. ἡμῶν]; Phil. iv. 23 [G L T Tr WH om. ἡμ.], etc.; Ἰησοῦς Χριστός ὁ κύριος ἡμῶν, Ro. i. 4; and Χρ. Ἰησ. ὁ κύρ. (ἡμῶν), Col. ii. 6; Eph. iii. 11; 1 Tim. i. 2; 2 Tim. i. 2; ὁ κύρ. καὶ ὁ σωτήρ, 2 Pet. iii. 2 [cf. B. 155 (136)]; with Ἰησοῦς Χριστός added, 2 Pet. iii. 18; without the art., simply κύριος: 1 Co. vii. 22, 25; x. 21; xvi. 10; 2 Co. iii. 17; xii. 1; 2 Tim. ii. 24; Jas. v. 11; 2 Pet. iii. 10; κύριος κυρίων i. e. Supreme Lord (cf. W. § 36, 2; [B. § 123, 12]): Rev. xix. 16 (cf. in a. above; of God, Deut. x. 17); with prepositions: ἀπὸ κυρίου, Col. iii. 24; κατὰ κύριον, 2 Co. xi. 17; πρὸς κύριον, 2 Co. iii. 16; σὺν κυρ. 1 Th. iv. 17; ὑπὸ κυρ. 2 Th. ii. 13; on the phrase ἐν κυρίῳ, freq. in Paul, and except in his writings found only in Rev. xiv. 13, see ἐν, I. 6 b. p. 211<sup>b</sup>. The appellation ὁ κύριος, applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Lk. vii. 18; x. 1; xi. 39; xii. 42; xiii. 15; xvii. 5 sq.; xxii. 31 [R G L Tr br.]; Jn. iv. 1 [here T Tr mrg. Ἰησοῦς]; vi. 23; xi. 2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Lk. xxiv. 34; Jn. xx. 2, 18, 20, 25; xxi. 7, 12. δ. There are some who hold that Paul (except in his quotations from the O. T. viz. Ro. iv. 8; ix. 28 sq.; xi. 34; 1 Co. i. 31; ii. 16; iii. 20; x. 26; 2 Co. vi. 17 sq.; x. 17; 2 Tim. ii. 19) uses the title κύριος

everywhere not of God, but of Christ. But, to omit instances where the interpretation is doubtful, as 1 Co. vii. 25; 2 Co. viii. 21; 1 Th. iv. 6; 2 Th. iii. 16 (ὁ κύριος τῆς εἰρήνης, cf. ὁ θεὸς τῆς εἰρήνης, 1 Th. v. 23; but most of the blessings of Christianity are derived alike from God and from Christ), it is better at least in the words ἐκάστω ὡς ὁ κύριος ἔδωκεν, 1 Co. iii. 5, to understand God as referred to on account of what follows, esp. on account of the words κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι in vs. 10. On the other hand, κρινόμενοι ὑπὸ τοῦ κυρ. in 1 Co. xi. 32 must certainly, I think, be taken of Christ, on account of x. 22, cf. 21. Cf. *Gabler*, *Kleinere theol. Schriften*, Bd. i. p. 186 sqq.; *Winer*, *De sensu vocum κύριος et ὁ κύριος in actis et epistolis apostolorum*. Erlang. 1828; *Wesselus Scheffer*, *diss. theol. exhibens disquisitionem de vocis κύριος absolute positae in N. T. usu*. Lugd. 1846 (a monograph I have not seen); [*Stuart* in the *Bib. Repos.* for Oct. 1831 pp. 733-776; cf. *Weiss*, *Bibl. Theol. d. N. T.* § 76; *Cremer*, *Bibl.-theol. Lex. s. v.*; *Abbot* in the *Journ. Soc. Bib. Lit. and Exeg.* for June and Dec. 1881 p. 126 sqq., June and Dec. 1883 p. 101 sq. On the use of a capital initial, see *WH*. Intr. § 414]. The word does not occur in the [Ep. to Tit. (crit. edd.), the] 1 Ep. of John, [nor in the Second or the Third; for in 2 Jn. 3 κυρίου is dropped by the critical editors. *SYN.* see δεσπότης, fin.].

κυριότης, -ητος; ἡ, (ὁ κύριος), *dominion, power, lordship*; in the N. T. *one who possesses dominion* (see ἐξουσία, 4 c. β.; cf. Germ. *Herrschaft*, [or Milton's "dominations"]); in Tac. ann. 13, 1 *dominationes* is equiv. to *dominantes*, so used of angels (κύριοι, 1 Co. viii. 5; see κύριος, a. fin.): Eph. i. 21; 2 Pet. ii. 10; Jude 8; plur. Col. i. 16. (*Eccles.* [e. g. 'Teaching' c. 4] and Byzant. writ.)\*

κυρώω, -ω: 1 aor. inf. κυρώσαι; pf. pass. ptep. κεκυρωμένος; (κύρος the head, that which is supreme, power, influence, authority); fr. Aeschyl. and Hdt. down; *to make valid; to confirm publicly or solemnly, to ratify: διαθήκην*, pass. Gal. iii. 15; ἀγάπην εἰς τινα, *to make a public decision that love be shown to a transgressor by granting him pardon*, 2 Co. ii. 8. [COMP.: *προ-κυρώω*.]\*

κύνων, κυνός; in prof. auth. of the com. gend., in the N. T. masc.; Hebr. כֶּלֶב; a *dog*; prop.: Lk. xvi. 21; 2 Pet. ii. 22; metaph. (in various [but always reproachful] senses; often so even in Hom.) *a man of impure mind, an impudent man*, [cf. Bp. Lightf. on Phil. i. s.]; Mt. vii. 6; Phil. iii. 2; Rev. xxii. 15, in which last pass. others less probably understand *sodomites* (like סֹדֹמִיִּם in Deut. xxiii. 18 (19)) [cf. B. D. s. v. *Dog*].\*

κάλων, -ον, τό; in Grk. writ. fr. Aeschyl. down; *a member of the body*, particularly the more external and prominent members, esp. the feet; in Sept. (Lev. xxvi. 30; Num. xiv. 29, 32 sq.; 1 S. xvii. 46; Is. lxvi. 24) for גֵּזֶל and בֶּזֶק, *a dead body, carcase*, inasmuch as the members of a corpse are loose and fall apart: so the plur. in Heb. iii. 17 fr. Num. xiv. 29, 32, [A. V. *carcases*].\*

καλύω; impf. 1 pers. plur. ἐκωλύομεν (Mk. ix. 38 T Tr txt. WH); 1 aor. ἐκάλυψα; Pass., pres. καλύομαι; 1 aor. ἐκάλυθην; (fr. *κόλος*, lopped, clipped; prop. *to cut off, cut*



short, hence) to hinder, prevent, forbid; [fr. Pind. down]; Sept. for ἡλῶ, twice (viz. 1 S. xxv. 26; 2 S. xiii. 13) for ἡλῶ: τινά foll. by an inf. [W. § 65, 2 β.; cf. B. § 148, 13], Mt. xix. 14; Lk. xxiii. 2; Acts xvi. 6; xxiv. 23; 1 Th. ii. 16; Heb. vii. 23; τί κωλύει με βαπτισθῆναι; what doth hinder me from being (to be) baptized? Acts viii. 36; the inf. is omitted, as being evident from what has gone before, Mk. ix. 38 sq.; x. 14; Lk. ix. 49; xi. 52; xviii. 16; Acts xi. 17; Ro. i. 13; 3 Jn. 10; αὐτόν is wanting, because it has preceded, Lk. ix. 50; the acc. is wanting, because easily supplied from the context, 1 Tim. iv. 3; as often in Grk. writ., constr. w. τινος, to keep one from a thing, Acts xxvii. 43; with acc. of the thing, τὴν παραφρονίαν, to restrain, check, 2 Pet. ii. 16; τὸ λαλεῖν γλώσσαις, 1 Co. xiv. 39; τί, foll. by τοῦ μή, can any one hinder the water (which offers itself), that these should not be baptized? Acts x. 47; in imitation of the Hebr. ἡλῶ foll. by ין of the pers. and the acc. of the thing, to withhold a thing from any one, i. e. to deny or refuse one a thing: Lk. vi. 29 [B. § 132, 5] (τὸ μνημεῖον ἀπὸ σοῦ, Gen. xxiii. 6). [COMP.: διακωλύω.]\*

κῶμη, -ης, ἡ, (akin to κείμαι, κοιμάω, prop. the common sleeping-place to which laborers in the fields return; Curtius § 45 [related is Eng. home]), [fr. Hes., Hdt. down], a village: Mt. ix. 35; x. 11; Mk. xi. 2; Lk. v. 17; ix. 52 [here Tdf. πόλιν], and often in the Synopt. Gospels; Jn. xi. 1, 30; with the name of the city near which the villages lie and to whose municipality they belong: Κασαρίας, Mk. viii. 27 (often so in Sept. for כְּנַת with the name of a city; cf. Gesenius, Thes. i. p. 220<sup>b</sup> [B. D. s. v. Daughter, 7]; also for כְּנַת and כְּנַת with the name of a city); by meton. the inhabitants of villages, Acts viii. 25; used also of a small town, as Bethsaida, Mk. viii. 23, 26, cf. 22; Jn. i. 45; of Bethlehem, Jn. vii. 42; for כְּנַת, Josh. x. 39; xv. 9 [Compl.]; Is. xlii. 11. [B. D. s. v. Villages.]

κωμό-πολις, -εως, ἡ, a village approximating in size and number of inhabitants to a city, a village-city, a town (Germ. Marktflecken): Mk. i. 38. (Strabo; [Josh. xviii. 28 Aq., Theod. (Field)]); often in the Byzant. writ. of the middle ages.)\*

κῶμος, -ου, ὁ, (fr. κείμαι; accordingly i. q. Germ. Gelag; cf. Curtius § 45); fr. [Hom. h. Merc., Theogn.]. Hdt. down; a revel, carousal, i. e. in the Grk. writ. prop. a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally, of feasts and drinking-parties that are protracted till late at night and indulge in revelry; plur. [revellings]: Ro. xiii. 13; Gal. v. 21; 1 Pet. iv. 3. (Sap. xiv. 23; 2 Macc. vi. 4.) [Trench § lxi.]\*

κῶνωψ, -ωπος, ὁ, a gnat ([Aeschyl., Hdt., Hippocr., al.); of the wine-gnat or midge that is bred in (fermenting and) evaporating wine (Aristot. h. an. 5, 19 [p. 552<sup>b</sup>, 5; cf. Bochart, Hierozoicon, iii. 444; Buxtorf, Lex. talm. etc. 927 (474<sup>a</sup> ed. Fischer)]): Mt. xxiii. 24.\*

Κῶς, gen. Κῶ, ἡ, Cos [A. V. Coos] (now Stanco or Stanchio [which has arisen from a slurred pronunciation of ἐς τὰν Κῶ (mod. Grk.) like Stambul fr. ἐς τὰν πόλιν. (Hackett)]), a small island of the Aegean Sea, over against the cities of Cnidus and Halicarnassus, celebrated for its fertility and esp. for its abundance of wine and corn: Acts xxi. 1, where for the Rec. Κῶν Grsb. [foll. by subsequent editors] has restored Κῶ, as in 1 Macc. xv. 23; see Matthiae § 70 note 3; W. § 8, 2 a.; [B. 21 (19); WH. App. p. 157]. Cf. Kuester, De Co insula, Hal. 1833; ["but the best description is in Ross, Reisen nach Kos u. s. w. (Halle 1852)"] (Howson); cf. Lewin, St. Paul, ii. 96].\*

Κωσάμ, ὁ, (fr. כֹּסֶם to divine, [but cf. B. D.]), Cosam, one of Christ's ancestors: Lk. iii. 28.\*

κωφός, -ή, -όν, (κόπτω to beat, pound), blunted, dull; prop. βέλος, Hom. Il. 11, 390; hence a. blunted (or lamed) in tongue; dumb: Mt. ix. 32 sq.; xii. 22; xv. 30 sq.; Lk. i. 22; xi. 14, (Hdt. et sqq.; Sept. for כֹּחַ Hab. ii. 18). b. blunted, dull, in hearing; deaf: Mt. xi. 5; Mk. vii. 32, 37; ix. 25; Lk. vii. 22, (Hom. h. Merc. 92; Aeschyl., Xen., Plat., sqq.; Sept. for כֹּחַ, Ex. iv. 11; Is. xliii. 8; Ps. xxxvii. (xxxviii.) 14, etc.).\*

## Λ

λαγχάνω: 2 aor. ἔλαχον; 1. to obtain by lot (fr. Hom. down): with gen. of the thing, Lk. i. 9 [cf. B. 269 (231); W. 319 (299)]; to receive by divine allotment, obtain: τί, Acts i. 17; 2 Pet. i. 1; on the constr. of this verb w. gen. and acc. of the thing, see Matthiae § 328; W. 200 (188); [cf. B. § 132, 8]. 2. to cast lots, determine by lot, (Isocr. p. 144 b.; Diod. 4, 63, [cf. ps.-Dem. in Mid. p. 510, 26]): περί τινος, Jn. xix. 24.\*

Λάζαρος, -ου, ὁ, (rabb. לָאָזָרִי, apparently the same as לָאָזָרִי, whom God helps [cf. Philo, quis haeres § 12]; acc. to others, i. q. לָאָזָרִי without help), Lazarus; 1. an inhabitant of Bethany, beloved by Christ and raised from the dead by him: Jn. xi. 1 sqq. 43; xii. 1 sq. 9 sq. 17. 2. an imaginary person, extremely poor and wretched: Lk. xvi. 20, 23-25.\*

λάβρα [so R G T Tr] (in Hom. λάβρη, fr. λανθάνω,



λαθεῖν), and L [WHKC (see the latter's Praef. p. xii. and s. v. εἰκῇ)] λάθρα (fr. λάθρος, -α, -ον, cf. Passow [esp. L. and S.] s. v.; W. 47; B. 69 (61)), adv. *secretly*: Mt. i. 19; ii. 7; Jn. xi. 28; Acts xvi. 37. (From Hom. down; Sept.) \*

λαῖλαψ ([L T Tr WH] not λαῖλαψ [Grsb.], cf. W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 37 sq.; [Chandler § 620; Tdf. Proleg. p. 101]), -απος, ἡ [masc. in κ\* Mk. iv. 37; cf. Thom. Mag. ed. Ritschl p. 226, 4], a *whirlwind*, *tempestuous wind*: 2 Pet. ii. 17; λαῖλαψ ἀνέμου (cf. Germ. *Sturmwind*; ἀνεμος σὺν λαίλαπι πολλῇ, Hom. Il. 17, 57), a violent attack of wind [A. V. a *storm of wind*], a squall [(see below)], Mk. iv. 37; Lk. viii. 23. (Sept. Job xxi. 18; xxxviii. 1; Sap. v. 15, 24; Sir. xlviii. 9.) [Acc. to Schmidt (ch. 55 § 13), λ. is never a single gust, nor a steadily blowing wind, however violent; but a storm breaking forth from black thunder-clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy; acc. to Aristot. de mund. 4 p. 395<sup>a</sup>, 7 it is 'a whirlwind revolving from below upwards.'] \*

ΔΑΚΩ and λακίω, see λάσκω.

λακτιζω; (fr. adv. λάξ, with the heel); [fr. Hom. down]; *to kick, strike with the heel*: Acts xxvi. 14, and Rec. in ix. 5; see κέντρον, 2.\*

λαλέω, -ω; impf. 3 pers. sing. ἐλάλει, plur. ἐλάλουν; fut. λαλήσω; 1 aor. ἐλάλησα; pf. λελάηκα; Pass., pres. λαλούμαι; pf. λελάημαι; 1 aor. ἐλαλήθην; 1 fut. λαλήθῃσμαι; [fr. Soph. down]; found in bibl. Grk. much more freq. than in prof. auth., in Sept. times without number for לָבַח or לָבַח, more rarely for לָבַח; prop. *to utter a sound* (cf. [onomatop. *la-la*, etc.] Germ. *lallen*), *to emit a voice, make one's self heard*; hence *to utter or form words with the mouth, to speak*, having reference to the sound and pronunciation of the words and in general the form of what is uttered, while λέγω refers to the meaning and substance of what is spoken; hence λαλεῖν is employed not only of men, esp. when *chatting* and *prattling*, but also of animals (of birds, Mosch. 3, 47; of locusts, Theocr. 5, 34; λαλοῦσι μέν, οὐ φράζουσι δέ, of dogs and apes, Plut. mor. ii. p. 909 a.), and so of inanimate things (as trees, Theocr. 27, 56 (57); of an echo, Dio C. 74, 21, 14). Accordingly, everything λεγόμενον is also λαλούμενον, but not everything λαλούμενον is also λεγόμενον (Eupolis in Plut. Alc. 13 λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν); [the difference between the words is evident where they occur in proximity, e. g. Ro. iii. 19 ὅσα ὁ νόμος λέγει, τοῖς ἐν τῇ νόμῳ λαλεῖ, and the very com. ἐλάλησεν . . . λέγων, Mt. xiii. 3, etc.]. Moreover, the primary meaning of λαλεῖν, *to utter one's self*, enables us easily to understand its very frequent use in the sacred writers to denote the utterances by which God indicates or gives proof of his mind and will, whether immediately or through the instrumentality of his messengers and heralds. [Perhaps this use may account in part for the fact that, though in classic Grk. λαλ. is the term for light and familiar speech, and so assumes readily a disparaging notion, in bibl. Grk. it is nearly if not quite free from any such suggestion.] Cf. Dav. Schulz die Geis-

tesgaben der ersten Christen, p. 94 sqq.; Tittmann de Synonymis N. T. p. 79 sq.; Trench, Syn. § lxxvi.; [and on class. usage Schmidt, Syn. i. ch. 1]. But let us look at the N. T. usage in detail:

1. *to utter a voice, emit a sound*: of things inanimate, as βρονταί, Rev. x. 4; with τὰς ἐαυτῶν φωνάς added, each thunder uttered its particular voice (the force and meaning of which the prophet understood, cf. Jn. xii. 28 sq.), ib. 3; σάλπιγγος λαλοῦσης μετ' ἐμοῦ, λέγων (Rec. λέγουσα) foll. by direct disc. Rev. iv. 1; of the expiatory blood of Christ, metaph. *to crave the pardon of sins*, Heb. xii. 24; of the murdered Abel, long since dead, i. q. *to call for vengeance* (see Gen. iv. 10, and cf. κράζω, 1 fin.), Heb. xi. 4 acc. to the true reading λαλεῖ [G L T Tr WH; the Rec. λαλεῖται must be taken as pass., in the exceptional sense *to be talked of, lauded*; see below, 5 fin. (πράγμα κατ' ἀγοράν λαλούμενον, Arstph. Thesm. 578, cf. πάντες αὐτὴν λαλοῦσιν, Alciphro frag. 5, ii. p. 222, 10 ed. Wagner)].

2. *to speak, i. e. to use the tongue or the faculty of speech; to utter articulate sounds*: absol. 1 Co. xiv. 11; of the dumb, receiving the power of speech, Mt. ix. 33; xii. 22; xv. 31; Lk. xi. 14; Rev. xiii. 15; (τοὺς [T Tr WH om.] ἀλάλους λαλεῖν, Mk. vii. 37; ἐλάλει ὁρθῶς, ib. 35; of a dumb man, μὴ δυνάμενος λαλήσαι, Lk. i. 20 (of idols, στόμα ἔχουσι κ. οὐ λαλήσουσι, Ps. cxiii. 13 (cxv. 5); cxxxiv. 16; cf. 3 Macc. iv. 16); *to speak, i. e. not to be silent*, opp. to holding one's peace, λάλει κ. μὴ σιωπήσης, Acts xviii. 9; opp. to hearing, Jas. i. 19; opp. to the soul's inner experiences, 2 Co. iv. 13 fr. Ps. cxv. 1 (cxvi. 10); opp. to ποιεῖν (as λόγος *to ἔργον* q. v. 3), Jas. ii. 12.

3. *to talk*; of the sound and outward form of speech: τῇ ἰδίᾳ διαλέκτῳ, Acts ii. 6; ἐτέρας καιναῖς γλώσσαις, ib. 4; Mk. xvi. 17 [here Tr txt. WH txt. om. καιν.], from which the simple γλώσσαις λαλεῖν, and the like, are to be distinguished, see γλώσσα, 2.

4. *to utter, tell*: with acc. of the thing, 2 Co. xii. 4.

5. *to use words in order to declare one's mind and disclose one's thoughts; to speak*: absol., ἔτι αὐτοῦ λαλοῦντος, Mt. xii. 46; xvii. 5; xxvi. 47; Mk. v. 35; xiv. 43; Lk. viii. 49; xxii. 47, 60; with the advs. κακῶς, καλῶς, Jn. xviii. 23; ὡς νήπιος ἐλάλουν, 1 Co. xiii. 11; ὡς δράκων, Rev. xiii. 11; στόμα πρὸς στόμα, face to face (Germ. *mündlich*), 2 Jn. 12 (after the Hebr. of Num. xii. 8); εἰς ἄερα λαλεῖν, 1 Co. xiv. 9; ἐκ τοῦ περισσέματος τῆς καρδίας τὸ στόμα λαλεῖ, out of the abundance of the heart the mouth speaketh, sc. so that it expresses the soul's thoughts, Mt. xii. 34; Lk. vi. 45; ἐκ τῶν ἰδίων λαλεῖν, to utter words in accordance with one's inner character, Jn. xviii. 44. with acc. of the thing: τί λαλήσω, λαλήσητε, etc., what I shall utter in speech, etc., Jn. xii. 50; Mt. x. 19; Mk. ix. 6 [here T Tr WH ἀποκριθῇ]; xiii. 11; τί, anything, Mk. xi. 23 L T Tr txt. WH; Ro. xv. 18; 1 Th. i. 8; οὐκ οἶδαμεν τί λαλεῖ, what he says, i. e. what the words uttered by him mean [WH br. τί λαλ.], Jn. xvi. 18; ταῦτα, these words, Lk. xxiv. 36; Jn. viii. 30; xvii. 1, 13; 1 Co. ix. 8; τὸ λαλούμενον, 1 Co. xiv. 9; plur. Acts xvi. 14 (of the words of a teacher); τὸν λόγον λαλούμενον, Mk. v. 36 [see B. 302 (259) note]; λόγους, 1 Co. xiv. 19; ῥήματα, Jn. viii. 20; Acts x. 44;



παραβολήν, Mt. xiii. 33; βλασφημίας, Mk. ii. 7 [L T Tr WH βλασφημεί]; Lk. v. 21; ῥήματα βλάσφημα εἰς τινα, Acts vi. 11; ῥήματα (Rec. adds βλάσφημα) κατὰ τινος, Acts vi. 13; σκληρὰ κατὰ τινος, Jude 15; ὑπερόργκα, ib. 16 (Dan. [Theodot.] xi. 36); τὰ μὴ δέοντα, 1 Tim. v. 13 (ἀ μὴ θέμις, 2 Macc. xii. 14; εἰς τινὰ τὰ μὴ καθήκοντα, 3 Macc. iv. 16; [cf. W. 480 (448)]); διεστραμμένα, Acts xx. 30; τὸ ψεύδος, Jn. viii. 44; δόλον, 1 Pet. iii. 10 fr. Ps. xxxiii. (xxxiv.) 14; ἀγαθὰ, Mt. xii. 34; σοφίαν, 1 Co. ii. 6 sq.; μυστήρια, ib. xiv. 2; foll. by ὅτι (equiv. to περὶ τούτου, ὅτι etc. to speak of this, viz. that they knew him [see ὅτι, I. 2 sub fin.]), Mk. i. 34; Lk. iv. 41; contrary to classic usage, foll. by direct disc., Mk. xiv. 31 L txt. T Tr WH; Heb. v. 5; xi. 18, (but in these last two pass. of the utterances of God); more correctly elsewhere ἐλάλησε λέγων (in imitation of Hebr. רָחַץ רַבִּי [cf. above (init.)]), foll. by direct disc.: Mt. xiv. 27; xxiii. 1; xxviii. 18; Jn. viii. 12; Acts viii. 26; xxvi. 31; xxviii. 25; Rev. xvii. 1; xxi. 9; λαλοῦσα κ. λέγουσα, Rev. x. 8. λαλῶ with dat. of pers. to speak to ρηε, address him (esp. of teachers): Mt. xii. 46; xxiii. 1; Lk. xxiv. 6; Jn. ix. 29; xv. 22; Acts vii. 38, 44; ix. 27; xvi. 13; xxii. 9; xxiii. 9; Ro. vii. 1; 1 Co. iii. 1; xiv. 21, 28; 1 Th. ii. 16; Heb. i. 2 (1); of one commanding, Mt. xxviii. 18; Mk. xvi. 19; to speak to, i. e. converse with, one [cf. B. § 133, 1]: Mt. xii. 46, [47 but WH mrg. only]; Lk. i. 22; xxiv. 32; Jn. iv. 26; xii. 29; ἑαυτοῖς (dat. of pers.) ψαλμοῖς κ. ὕμνοις (dat. of instrument), Eph. v. 19; οὐ λαλεῖν τινι is used of one who does not answer, Jn. xix. 10; to accost one, Mt. xiv. 27; λαλῶ τί τινι, to speak anything to any one, to speak to one about a thing (of teaching): Mt. ix. 18; Jn. viii. 25 (on which see ἀρχή, 1 b.); x. 6; xiv. 25; xv. 11; xviii. 20 sq.; 2 Co. vii. 14; ῥήματα, Jn. vi. 63; xiv. 10; Acts xiii. 42; οἰκοδομῆν κ. παράκλησιν, things which tend to edify and comfort the soul, 1 Co. xiv. 3; of one promulgating a thing to one, τὸν νόμον, pass. Heb. ix. 19; λαλῶ πρὸς τινὰ, to speak unto one: Lk. i. 19; [ii. 15 L mrg. TWH]; Acts iv. 1; viii. 26; ix. 29; xxi. 39; xxvi. 14 [RG], 26, 31; Heb. v. 5, (אֶל רַבִּי, Gen. xxvii. 6; Ex. xxx. 11, 17, 22); λόγους πρὸς τινὰ, Lk. xxiv. 44; ἐλάλησαν πρὸς αὐτοὺς εὐαγγελιζόμενοι . . . Ἰησοῦν, Acts xi. 20; ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς, Acts iii. 22; σοφίαν ἔν τισιν, wisdom among etc. 1 Co. ii. 6; λαλ. μετὰ τινος, to speak, converse, with one [cf. B. § 133, 3]: Mk. vi. 50; Jn. iv. 27; ix. 37; xiv. 30; Rev. i. 12; x. 8; xvii. 1; xxi. 9, 15; λαλεῖν ἀλῆθειαν μετὰ etc. to show one's self a lover of truth in conversation with others, Eph. iv. 25 [cf. Ellicott]; λαλεῖν περὶ τινος, concerning a person or thing: Lk. ii. 33; ix. 11; Jn. vii. 13; viii. 26; xii. 41; Acts ii. 31; Heb. ii. 5; iv. 8; with τινί, dat. of pers., added, Lk. ii. 38; Acts xxii. 10; τί περὶ τινος, Acts xxviii. 21; Lk. ii. 17; εἰς τινὰ περὶ τινος (gen. of the thing), to speak something as respects a person concerning a thing, Heb. vii. 14 RG; εἰς τινὰ περὶ w. gen. of pers., ibid. L T Tr WH. Many of the exx. already cited show that λαλεῖν is freq. used in the N. T. of teachers, — of Jesus, the apostles, and others. To those pass. may be added, Lk. v. 4; Jn.

i. 37; vii. 46; viii. 30, 38; xii. 50; Acts vi. 10; xi. 15; xiv. 1, 9; xvi. 14; 1 Co. xiv. 34 sq.; 2 Co. ii. 17; Col. iv. 3; 1 Th. ii. 4; 1 Pet. iv. 11; with παρρησία added, Jn. vii. 26; xvi. 29; ἐπὶ ὀνόματι Ἰησοῦ, Acts v. 40, cf. iv. 17, see ἐπί, B. 2 a. β.; τῷ ὀνόματι κυρίου [where L T Tr WH prefix ἐν], of the prophets, Jas. v. 10 (see ὄνομα, 2 f.); τινὶ (to one) ἐν παραβολαῖς, Mt. xiii. 3, 10, 13, 34; ἐν παροιμίαις, Jn. xvi. 25; ἐξ ἑμαντοῦ, to speak from myself (i. e. utter what I myself have thought out), Jn. xii. 49; ἀπ' ἑμαντοῦ (see ἀπό, II. 2 d. aa. p. 59\*), Jn. vii. 17 sq.; xiv. 10; xvi. 13; ἐκ τῆς γῆς (see ἐκ, II. 2 sub fin.), Jn. iii. 31; ἐκ τοῦ κόσμου, 1 Jn. iv. 5 (see κόσμος, 6); ἐκ θεοῦ, prompted by divine influence, 2 Co. ii. 17; λαλεῖν πὺν λόγον, to announce or preach the word of God or the doctrine of salvation: Mk. viii. 32; Acts xiv. 25 [here in T WH mrg. foll. by εἰς τὴν Πέργην; see εἰς, A. I. 5 b.]; xvi. 6; Phil. i. 14, etc.; τὸν λόγ. τοῦ θεοῦ, Acts iv. 29, 31; τινὶ τ. λόγον, Mk. ii. 2; Acts xi. 19; with παραβολαῖς added, Mk. iv. 33; τινὶ τὸν λόγ. τοῦ κυρίου [WH txt. θεοῦ], Acts xvi. 32 (Barn. ep. 19, 9); τινὶ τ. λόγ. τοῦ θεοῦ, Acts xiii. 46; Heb. xiii. 7; τὰ ῥήματα τοῦ θεοῦ, Jn. iii. 34; τὰ ῥήμ. τῆς ζωῆς, Acts v. 20; πρὸς τινὰ τὸ εὐαγγ. τοῦ θεοῦ, 1 Th. ii. 2; λαλεῖν κ. διδάσκειν τὰ περὶ τοῦ Ἰησοῦ [RG κυρίου], Acts xviii. 25; τὸ μυστήριον τοῦ Χριστοῦ, Col. iv. 3. λαλεῖν is used of the O. T. prophets uttering their predictions: Lk. xxiv. 25; Acts iii. 24; xxvi. 22 [cf. B. § 144, 20, and p. 301 (258)]; 2 Pet. i. 21; Jas. v. 10; of the declarations and prophetic announcements of God: Lk. i. 45, 55; Jn. ix. 29; Acts vii. 6; esp. in the Ep. to the Heb.: i. 1, 2 (1); iii. 5; iv. 8; xi. 18; xii. 25; God, the Holy Spirit, Christ, are said λαλεῖν ἐν τινι: Heb. i. 1, 2 (1); Mt. x. 20; 2 Co. xiii. 3; διὰ στόματός τινος, Lk. i. 70; Acts iii. 21; διὰ Ἰησαίου, Acts xxviii. 25; of the sayings of angels: Lk. ii. 17, 20; Jn. xii. 29; Acts x. 7; xxiii. 9; xxvii. 25; the Holy Spirit is said λαλεῖν what it will teach the apostles, Jn. xvi. 13; ὁ νόμος as a manifestation of God is said λαλεῖν τινι what it commands, Ro. iii. 19; finally, even voices are said λαλεῖν, Acts xxvi. 14 [RG]; Rev. i. 12; x. 8. i. q. to make known by speaking, to speak of, relate, with the implied idea of extolling: Mt. xxvi. 13; Mk. xiv. 9; Lk. xxiv. 36; Acts iv. 20; [cf. Heb. xi. 4 Rec. (see 1 fin. above)].

6. Since λαλεῖν strictly denotes the act of one who utters words with the living voice, when writers speak of themselves or are spoken of by others as λαλοῦντες, they are conceived of as present and addressing their readers with the living voice, Ro. vii. 1; 1 Co. ix. 8; 2 Co. xi. 17, 23; xii. 19; Heb. ii. 5; vi. 9; 2 Pet. iii. 16, or λαλεῖν is used in the sense of commanding, Heb. vii. 14. The verb λαλεῖν is not found in the Epp. to Gal. and 2 Thess. [COMP.: δια-, ἐκ-, κατα-, προσ-, συλ-λαλέω; cf. the catalogue of comp. in Schmidt, Syn. ch. 1 § 60.]

λαλιά, -ās, ἡ, (λάλος, cf. Bttm. Ausf. Sprchl. § 119 Anm. 21), in prof. auth. [fer. Arstph. down] loquacity, talkativeness, talk (Germ. Gerede) [see λαλέω, init.]; in a good sense conversation; in the N. T. 1. speech, i. q. story: Jn. iv. 42. 2. dialect, mode of speech, pro-



nunciation, [W. 23]: Mk. xiv. 70 Rec.; Mt. xxvi. 73; speech which discloses the speaker's native country: hence of the speech by which Christ may be recognized as having come from heaven, Jn. viii. 43 [where cf. Meyer].\*

λαμά [R G (on the accent see Tdf. Proleg. 102)] in Mt. xxvii. 46 and λαμμά [R G] Mk. xv. 34, (the Hebr. word לָמָה fr. Ps. xxi. (xxii.) 1), *why*; in the former pass. Lchm. reads λημά, in the latter λεμά, Tdf. λεμά in both, Tr WH λεμά in Mt. but λαμά in Mk.; the form in η or ε reproduces the Chald. ܠܡܐ or ܠܡܝ; on the remarkable diversity of spelling in the codd. cf. Tdf. on each pass., [WH on Mt. l. c.], and Fritzsche on Mk. p. 693.\*

λαμβάνω; impf. ἐλάμβανον; fut. λήψομαι, (L T Tr WH λήψομαι, an Alexandrian form; see s. v. Μ, μ); 2 aor. ἔλαβον (2 pers. plur. once [in Tdf. 7 after B\*] ἐλάβετε, 1 Jn. ii. 27; see reff. s. v. ἀπέρχομαι, init.), impv. λάβε (Rev. x. 8 sq.), not λαβέ (W. § 6, 1 a.; B. 62 (54)); pf. εἴληφα, 2 pers. εἴληφας [and εἴληφές (Rev. xi. 17 WH; see κοπιάω); on the use of the pf. interchangeably with an aor. (Rev. v. 7; viii. 5, etc.) cf. B. 197 (170); W. 272 (255); *Jebb* in Vincent and Dickson's Mod. Grk. 2d ed. App. §§ 67, 68], ptp. εἰληφώς; [Pass., pres. ptp. λαμβανόμενος; pf. 3 pers. sing. εἴληπται, Jn. viii. 4 WH mrg. (rejected section)]; Sept. hundreds of times for ܠܡܐ, very often for ܠܡܝ, also for ܠܡܝ and several times for ܠܡܝ; [fr. Hom. down];

**I. to take, i. e.** **1. to take with the hand, lay hold of**, any pers. or thing in order to use it: absol., where the context shows what is taken, Mt. xxvi. 26; Mk. xiv. 22; (τὸν ἄρτον, Mt. xxvi. 26; Acts xxvii. 35; τὸ βιβλίον, Rev. v. 7-9, [see B. and W. u. s.]; μάχαιραν (grasp, lay hand to), Mt. xxvi. 52, and in many other exx. After a circumstantial style of description (see ἀνίστημι, II. 1 c.) in use from Hom. down (cf. Passow s. v. C.; [L. and S. s. v. I. 11]; Matthiae § 558, Ann. 2; [W. § 65, 4 c.]), the ptp. λαβών with acc. of the object is placed before an act. verb where it does not always seem to us necessary to mention the act of taking (as λαβὼν κύσε χεῖρα [cf. our 'he took and kissed'], Hom. Od. 24, 398): Mt. xiii. 31, 33; xvii. 27; Mk. ix. 36; Lk. xiii. 19, 21; Jn. xii. 3; Acts ii. 23 Rec.; ix. 25; xvi. 3; λαβὼν τὸ αἶμα . . . τὸν λαὸν ἐρράντισε (equiv. to τῷ αἵματι . . . τὸν λ. ἐρρ.), Heb. ix. 19; or the verb λαβεῖν in a finite form foll. by καὶ precedes, as ἔλαβε τὸν Ἰησοῦν καὶ ἐμαστίγωνσεν, Jn. xix. 1; add, ib. 40; xxi. 13; Rev. viii. 5; also λαβεῖν τὸν ἄρτον . . . καὶ βαλεῖν etc., Mt. xv. 26; Mk. vii. 27; ἔλαβον . . . καὶ ἐποίησαν, Jn. xix. 23. metaph., ἀφορμὴν (see the word, 2), Ro. vii. 8, 11; ὑποδείγμα τινός (gen. of the thing) τινα, to take one as an example of a thing, for imitation, Jas. v. 10; to take in order to wear, τὰ ἱμάτια, i. e. to put on: Jn. xiii. 12 (ἐσθῆτα, ὑποδήματα, Hdt. 2, 37; 4, 78); μορφήν δούλου, Phil. ii. 7. to take in the mouth: something to eat, Jn. xiii. 30; Acts ix. 19; 1 Tim. iv. 4, (cf. Lat. cibum capio, to take food); to take anything to drink, i. e. drink, swallow, ὕδωρ, Rev. xxii. 17; to drink, τὸ ὄξος, Jn. xix. 30; οὐκ ἔλαβε, he did not take it, i. e. refused to drink it, Mk. xv. 23. to take

up a thing to be carried; to take upon one's self: τὸν σταυρὸν αὐτοῦ, Mt. x. 38 [L mrg. ἄρπ]; to take with one for future use: ἄρτους, Mt. xvi. 5, 7; λαμπάδας, Mt. xxv. 1; ἔλαβον μεθ' ἐαυτῶν, ibid. 3. **2. to take in order to carry away**: without the notion of violence, τὰς ἀσθενείας, i. e. to remove, take away, Mt. viii. 17; with the notion of violence, to seize, take away forcibly: Mt. v. 40; Rev. iii. 11; τὴν εἰρήνην ἐκ [Rec. ἀπό, (WH br. ἐκ)] τῆς γῆς, Rev. vi. 4. **3. to take what is one's own, to take to one's self, to make one's own**; **a. to claim, procure, for one's self**: τί, Jn. iii. 27 (opp. to what is given); ἐαυτῷ βασιλείαν, Lk. xix. 12; with acc. of the pers. to associate with one's self as companion, attendant, etc.: λαβὼν τ. σπείραν ἔρχεται, taking with him the band of soldiers (whose aid he might use) he comes, Jn. xviii. 3 (στρατὸν λαβὼν ἔρχεται, Soph. Trach. 259); λαμβ. γυναῖκα, to take i. e. marry a wife, Mk. xii. 19-22; Lk. xx. 28-31, (Gen. iv. 19, etc.; Xen. Cyr. 8, 4, 16; Eur. Alc. 324; with ἐαυτῷ added, Gen. iv. 19; vi. 2, and often). **b. of that which when taken is not let go, like the Lat. capio, i. q. to seize, lay hold of, apprehend**: τινά, Mt. xxi. 35, 39; Mk. xii. 3, 8, and very often in Grk. writ. fr. Hom. down; trop. τί, i. e. to get possession of, obtain, a thing, Phil. iii. 12 [cf. W. 276 (259)]; metaph., of affections or evils seizing on a man (Lat. capio, occupo): τινά ἔλαβεν ἔκστασις, Lk. v. 26; φόβος, Lk. vii. 16 (very often so even in Hom., as τρόμος ἔλλαβε γυνίκα, Il. 3, 34; μέ ἱμερος αἰρεῖ, 3, 446; χόλος, 4, 23; Sept. Ex. xv. 15; Sap. xi. 13 (12)); πνεῦμα (i. e. a demon), Lk. ix. 39; πειρασμός, 1 Co. x. 13. **c. to take by craft (our catch, used of hunters, fishermen, etc.)**: οὐδέν, Lk. v. 5; trop. τινά, to circumvent one by fraud, 2 Co. xi. 20; with δόλω added, ib. xii. 16. **d. to take to one's self, lay hold upon, take possession of, i. e. to appropriate to one's self**: ἐαυτῷ τὴν τιμήν, Heb. v. 4. **e. Lat. capto, catch at, reach after, strive to obtain**: τὴν παρά τινας (gen. of pers.), Jn. v. 34, 41; alternating with ζητεῖν, ib. 44. **f. to take a thing due acc. to agreement or law, to collect, gather (tribute)**: τὰ διδραχμα, Mt. xvii. 24; τέλη ἀπὸ τινας, ib. 25; δεκάτας, Heb. vii. 8 sq.; καρπούς, Mt. xxi. 34; παρά τῶν γεωργῶν ἀπὸ τοῦ καρποῦ, Mk. xii. 2. **4. to take i. e. to admit, receive**: τινά βαπτίσμασιν, Mk. xiv. 65 L T Tr WH [cf. Lat. verberibus aliquem accipere], but see βάλλω, 1; τινά εἰς τὰ ἴδια, unto his own home [see ἴδιος, 1 b.], Jn. xix. 27; εἰς οἰκίαν, 2 Jn. 10; εἰς τὸ πλοῖον, Jn. vi. 21. to receive what is offered; not to refuse or reject: τινά, one, in order to obey him, Jn. i. 12; v. 43; xiii. 20; τί, prop., to receive, Mt. xxvii. 6; trop.: τὸν λόγον, to admit or receive into the mind, Mt. xxi. 20; Mk. iv. 16, (for which in Lk. viii. 13 δέχονται); τὴν μαρτυρίαν, to believe the testimony, Jn. iii. 11, 32 sq.; τὰ ῥήματά τινας, Jn. xii. 48; xvii. 8. In imitation of the Hebr. ܠܡܝ ܠܡܝ (on the various senses of which in the O. T. cf. Gesenius, Thes. ii. p. 915 sq.), πρόσωπον λαμβάνω, to receive a person, give him access to one's self, i. e. to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something: used of partiality [A. V. to accept the person], Lk. xx. 21; with ἀνθρώπου added, Gal.



ii. 6, (Lev. xix. 15; Mal. ii. 9, etc.; θανατίζειν τὸ πρόσωπ., Deut. x. 17; Job xxxii. 22); [cf. Bp. Lghtft. on Gal. i. c.].

5. *to take*, i. q. *to choose, select*: τινὰ ἐκ τινῶν, pass. Heb. v. 1.

6. To the signification *to take* may be referred that use, freq. in Grk. auth. also (cf. Passow s. v. B. d. fin.; [L. and S. II. 3]), by which λαμβάνειν joined to a subst. forms a periphrasis of the verb whose idea is expressed by the subst.: λαμβ. ἀρχήν *to take beginning*, i. q. ἀρχομαι *to begin*, Heb. ii. 3 (Polyb. 1, 12, 9, and often; Ael. v. h. 2, 28; 12, 53, and in other auth.); λήθην τινός, *to forget*, 2 Pet. i. 9 (Joseph. antt. 2, 6, 10; 9, 1; 4, 8, 44; Ael. v. h. 3, 18 sub fin.; h. anim. 4, 35); ἐπίμνησίν τινος, *to be reminded of a thing*, 2 Tim. i. 5; πείραν τινος, *to prove anything*, i. e. *either to make trial of*: ἥς sc. θαλάσσης, which they attempted to pass through, Heb. xi. 29; or *to have trial of, to experience*: also with gen. of the thing, ib. 36, (in both senses often also in class. Grk.; see πείρα, and Bleek, Br. a. d. Heb. ii. 2 p. 811); συμβούλιον λαμβ. *to take counsel*, i. q. συμβουλευέσθαι, *to deliberate* (a combination in imitation apparently of the Lat. phrase *consilium capere*, although that signifies *to form a plan, to resolve*): Mt. xii. 14; xxii. 15; xxvii. 1, 7; xxviii. 12; θάρασος, *to take, receive, courage*, Acts xxviii. 15; τὸ χάραγμα τινος, i. q. χαράσσομαι τῷ, *to receive the mark of, i. e. let one's self be marked or stamped with*: Rev. xiv. 9, 11; xix. 20; xx. 4.

II. *to receive* (what is given); *to gain, get, obtain*: absol., opp. to αἰτεῖν, Mt. vii. 8; Lk. xi. 10; Jn. xvi. 24; opp. to δίδοναι, Acts xx. 35; Mt. x. 8; with acc. of the thing, Mt. xx. 9 sq.; Mk. x. 30; [Lk. xviii. 30 L txt. WH txt. Tr mrg.]; Jn. vii. 39; Acts ii. 38; x. 43; Ro. i. 5; v. 11; 1 Co. ii. 12; ix. 24 sq.; 2 Co. xi. 4; Gal. iii. 14; Heb. ix. 15; [xi. 13 R G, see ἐπαγγελία, 2 b.; cf. W. 237 (222)]; Jas. i. 12; v. 7; 1 Pet. iv. 10; Rev. iv. 11; v. 12, and many other exx.; μισθόν, Mt. x. 41; Jn. iv. 36; 1 Co. iii. 8, 14; ἐλεημοσύνην, Acts iii. 3; ἔλεος, Heb. iv. 16; τόπον ἀπολογίας, Acts xxv. 16; τὴν ἐπισκοπὴν, Acts i. 20; διάδοχον, Acts xxiv. 27 (*successorem accipio*, Plin. ep. 9, 13); τὸ ἱκανὸν παρά τινος (gen. of pers.), Acts xvii. 9 (see ἱκανός, a. fin.); of punishments: κρίμα, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40 [cf. W. 183 (172)]; Lk. xx. 47; Jas. iii. 1; with dat. incommodi added, ἐαντῷ, Ro. xii. 2 (δίκην, Hdt. 1, 115; Eur. Bacch. 1312; ποινας, Eur. Tro. 360). οἰκοδομήν, *to receive edifying*, i. q. οἰκοδομῶμαι, 1 Co. xiv. 5; περιτομήν, i. q. περιτέμνομαι, Jn. vii. 23; τὸ ἐκ τινος, Jn. i. 16; ἐξ ἀναστάσεως τοὺς νεκρούς, substantially i. q. *to receive, get back*, Heb. xi. 35 [see ἐκ, II. 6]; ἐκ, a part of a thing [see ἐκ, II. 9], Rev. xviii. 4; τὴν παρά τινος (gen. of pers.), [Lk. vi. 34 T Tr txt. WH]; Jn. x. 18; Acts ii. 33; iii. 5; xx. 24; xxvi. 10; Jas. i. 7; 1 Jn. iii. 22 R G; 2 Jn. 4; Rev. ii. 28 (27); ἀπὸ τινος (gen. of pers.), 1 Jn. ii. 27; [iii. 22 L T Tr WH]; on the difference betw. παρά and ἀπὸ τινος λαμβ. cf. W. 370 (347) note; [B. § 147, 5; yet see Bp. Lghtft. on Gal. i. 12]; ὑπὸ τινος, 2 Co. xi. 24; πῶς εἴληφας, *how thou hast received* by instruction in the gospel, i. e. *hast learned*, Rev. iii. 3. The verb λαμβάνω does not occur in the Epp. to the Thess., Philem., Titus, nor in the Ep. of Jude.

[COMP.: ἀνα-, ἀντι-, συν-αντι- (-μαι), ἀπο-, ἐπι-, κατα-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συν-, συν-περι-, ὑπο-λαμβάνω. SYN. see δέχομαι, fin.]

Δάμεχ, ὁ, (Hebr. דָּמֶחַ), Lamech, the father of Noah (Gen. v. 25 sqq.): Lk. iii. 36.\*

λαμμά, see λαμά.

λαμπάς, -άδος, ἡ, (λάμπω, cf. our *lamp*), [fr. Aeschyl. and Thuc. down], Sept. for ἥψῃ; 1. *a torch*: Rev. iv. 5 [where A. V. *lamps*]; viii. 10.

2. *a lamp*, the flame of which is fed with oil: Mt. xxv. 1, 3 sq. 7 sq.; Jn. xviii. 3; Acts xx. 8. [Cf. Trench, Syn. § xlii.; Edersheim, Jesus the Messiah, ii. 455 sqq.; Becker, Charicles, Sc. ix. (Eng. trans. p. 153).]\*

λαμπρός, -ά, -όν, (λάμπω); a. *shining; brilliant*: ἀστὴρ, Rev. xxii. 16 (Hom. II. 4, 77, etc.); *clear, transparent*, Rev. xxii. 1.

b. *splendid, magnificent*, [A. V. *gorgeous, bright* (see below)]: ἐσθής, Lk. xxiii. 11; Acts x. 30; Jas. ii. 2 sq.; λίνον [L Tr WH λίθον], Rev. xv. 6; βύσσινος, xix. 8; neut. plur. *splendid* [(R. V. *sumptuous*)] things, i. e. *elegancies or luxuries in dress and style*, Rev. xviii. 14. The word is sometimes used of brilliant and glistening whiteness (hence λαμπρά τήβεννα, *toga candida*, Polyb. 10, 4, 8; 10, 5, 1); accordingly the Vulg. in Acts x. 30; Jas. ii. 2; Rev. xv. 6 renders it by *candidus*; and some interpreters, following the Vulg. ("indutum veste alba"), understand "*white apparel*" to be spoken of in Lk. xxiii. 11 [A. V. *gorgeous*; (see above)]; cf. Keim iii. p. 380 note [Eng. trans. vi. 104].\*

λαμπρότης, -ητος, ἡ, *brightness, brilliancy*: τοῦ ἡλίου, Acts xxvi. 13. [From Hdt. (metaph.) down].\*

λαμπρῶς, adv., *splendidly, magnificently*: of sumptuous living, Lk. xvi. 19. [From Aeschyl. down].\*

λάμπω; fut. λάμψω (2 Co. iv. 6 L txt. T Tr WH); 1 aor. ἔλαμψα; [fr. Hom. down]; *to shine*: Mt. v. 15 sq.; xvii. 2; Lk. xvii. 24; Acts xii. 7; 2 Co. iv. 6. [COMP.: ἐκ-, περι-λάμπω].\*

λανθάνω (lengthened form of λήθω); 2 aor. ἔλαθον, (whence Lat. *latere*); Sept. several times for λήγῃ, etc.; [fr. Hom. down]; *to be hidden*: Mk. vii. 24; Lk. viii. 47; τινὰ, *to be hidden from one*, Acts xxvi. 26; 2 Pet. iii. 5 (on which see θέλω, 1 sub fin.), 8; acc. to the well-known classic usage, joined in a finite form to a ptep. i. q. *secretly, unawares, without knowing*, (cf. Matthiae § 552 β.; Passow s. v. ii. p. 18<sup>b</sup>; [L. and S. s. v. A. 2]; W. § 54, 4; [B. § 144, 14]): ἔλαθον ξενίστατες, have unawares entertained, Heb. xiii. 2. [COMP.: ἐκ-, ἐπι-(-μαι).]\*

λαξευτός, -ή, -όν, (fr. λαξεύω, and this fr. λᾶς a stone, and ξέω to polish, hew), *cut out of stone*: μνημα, Lk. xxiii. 53, and thence in Evang. Nicod. c. 11 fin.; (once in Sept., Deut. iv. 49; Aquila in Num. xxi. 20; xxiii. 14; Deut. xxxiv. 1; [Josh. xiii. 20]; nowhere in Grk. auth.).\*

Λαοδικεία [-κία TWH (see I, ι); R G L Tr accent -δίκηια, cf. Chandler § 104], -ας, ἡ, *Laodicea*, a city of Phrygia, situated on the river Lycus not far from Colossæ. After having been successively called Diospolis and Rhoads, it was named Laodicea in honor of Laodice, the wife of Antiochus II. [B. c. 261-246]. It was de-



stroyed by an earthquake, A. D. 66 [or earlier, see Bp. *Lghtft.* Com. on Col. and Philem. p. 38 sq.], together with Colossæ and Hierapolis (see *Κολοσσαί*); and afterwards rebuilt by Marcus Aurelius. It was the seat of a Christian church: Col. ii. 1; iv. 13, 15 sq. [(on the 'Ep. to (or 'from') the Laodiceans' see Bp. *Lghtft.* Com. u. s. pp. 274–300)]; Rev. i. 11; iii. 14, and in the [Rec.] subscription of the 1 Ep. to Tim. [See Bp. *Lghtft.* Com. on Col. and Philem. Intr. § 1; *Forbiger*, *Hndbch.* d. alten Geogr. 2te Ausg. ii. 347 sq.]\*

**Λαοδικεύς, -έως, ὁ, a Laodicean, inhabitant of Laodicea:** Col. iv. 16, and Rec. in Rev. iii. 14.\*

**λαός, -οῦ, ὁ, [(Curtius § 535)];** Sept. more than fifteen hundred times for **אֱל**; rarely for **יִל** and **אֱלִי**; [fr. Hom. down]; *people*; **1.** *a people, tribe, nation, all those who are of the same stock and language:* univ. of any people; joined with **γλῶσσα, φυλή, ἔθνος**, Rev. v. 9; vii. 9; x. 11; xi. 9; xiii. 7 [Rec. om.]; xiv. 6; xvii. 15, (see **γλῶσσα**, 2); **πάντες οἱ λαοί**, Lk. ii. 31; Ro. xv. 11; esp. of the people of Israel: Mt. iv. 23; xiii. 15; Mk. vii. 6; Lk. ii. 10; Jn. xi. 50 (where it alternates with **ἔθνος**); xviii. 14; Acts iii. 23; Heb. ii. 17; vii. 11, etc.; with **Ἰσραὴλ** added, Acts iv. 10; distinguished fr. **τοῖς ἔθνεσιν**, Acts xxvi. 17, 23; Ro. xv. 10; the plur. **λαοί Ἰσραὴλ** [R. V. *the peoples of Is.*] seems to be used of the tribes of the people (like **עַמִּי**, Gen. xlix. 10; Deut. xxxii. 8; Is. iii. 13, etc.) in Acts iv. 27 (where the plur. was apparently occasioned by Ps. ii. 1 in its reference to Christ, cf. 25); **οἱ πρεσβύτεροι τοῦ λαοῦ**, Mt. xxi. 23; xxvi. 3, 47; xxvii. 1; **οἱ γραμματεῖς τοῦ λαοῦ**, Mt. ii. 4; **οἱ πῶτοι τοῦ λαοῦ**, Lk. xix. 47; **τὸ πρεσβυτέριον τοῦ λαοῦ**, Lk. xxi. 66; **ἀρχόντες τοῦ λαοῦ**, Acts iv. 8. with a gen. of the possessor, **τοῦ θεοῦ, αὐτοῦ, μου** (i. e. **τοῦ θεοῦ**, Hebr. **הָעָם, עַם הָאֱלֹהִים, עַם הָאֱלֹהִים**), *the people whom God has chosen for himself, selected as peculiarly his own*: Heb. xi. 25; Mt. ii. 6; Lk. i. 68; vii. 16; without the art. Jude 5 (Sir. xlv. 7; Sap. xviii. 13); cf. W. § 19, 1; the name is transferred to the community of Christians, as that which by the blessing of Christ has come to take the place of the theocratic people of Israel, Heb. iv. 9; Rev. xviii. 4; particularly to a church of Christians gathered from among the Gentiles, Acts xv. 14; Ro. ix. 25 sq.; 1 Pet. ii. 10; with **εἰς περιποίησιν** added, 1 Pet. ii. 9; **περιούσιος**, Tit. ii. 14, cf. Acts xviii. 10; Lk. i. 17. **ὁ λαός** the people (of Israel) is distinguished from its princes and rulers [(1 Esdr. i. 10; v. 45; Judith viii. 9, 11; etc.)], Mt. xxvi. 5; Mk. xi. 32 [here WH Tr mrg. read **ἄλλος**]; xiv. 2; Lk. xx. 19; xxii. 2; xxiii. 5; Acts v. 26, etc.; from the priests, Heb. v. 3; vii. 5, 27. **2.** indefinitely, *of a great part of the population gathered together anywhere*: Mt. xxvii. 25; Lk. i. 21; iii. 15; vii. 1, 29; viii. 47; ix. 13; xviii. 43, etc.; **τὸ πλῆθος τοῦ λαοῦ**, Lk. i. 10. [The Gospels of Mk. and Jn. use the word but three times each. SYN. see **δῆμος**, fin.]

**λάρυγξ, -γος, ὁ, the throat** (Etym. Magn. [557, 16]: **λάρυγξ μὲν δὲ οὐ λαλοῦμεν . . . φάρυγξ δὲ δὲ οὐ ἐσθίμεν κ. πίνομεν**) of the instrument or organ of speech (as Ps. v. 10; Prov. viii. 7; Sir. vi. 5 (4)), Ro. iii. 13, where

the meaning is, their speech threatens and imprecates destruction to others. (Arstph., Eur., Aristot., Galen, al.); Sept. several times for **לָרַג**; oftener for **אֲרַג**, the palate.)\*

**Λασαία, -ας, ἡ, (Lchm. \*Αλασσα, Tr WH Λασαία [see WH. App. p. 160]. Vulg. Thalassa), Lasæa**, Acts xxvii. 8, a city of Crete not mentioned by any ancient geographical or other writer. But this need not excite surprise, since probably it was one of the smaller and less important among the ninety or a hundred cities of the island; cf. Kuinoel ad loc. [Its site was discovered in 1856, some five miles to the E. of Fair Havens and close to Cape Leonda; see *Smith*, *Voyage and Shipwr. of St. Paul*, (3d ed. p. 259 sq.) 4th ed. p. 262 sq.; *Alford*, *Grk. Test.* vol. ii. Proleg. p. 27 sq.]\*

**λάσσω:** 1 aor. **ἐλάκησα**; (cf. *Bttm.* Ausf. Sprchl. ii. p. 233; *Kriiger* ii. 1, p. 134; *Kühner* § 348, i. p. 858; [Veitch s. v.]; W. 88 (84)); **1.** *to crack, crackle, crash*: Hom., Hes., Tragg., Arstph. **2.** *to burst asunder with a crack, crack open*: Acts i. 18; **ὁ δράκων φυσθῆς** (after having sucked up the poison) **ἐλάκησε καὶ ἀπέθανε καὶ ἐξεχύθη ὁ ἰὸς αὐτοῦ καὶ ἡ χολή**, Act. Thomae § 33, p. 219 ed. Tdf.\*

**λατομέω, -ῶ:** 1 aor. **ἐλατόμησα**; pf. pass. ptep. **λελατομημένος**; (fr. **λατόμος** a stone-cutter, and this fr. **lās** a stone, and **τέμνω**) *to cut stones, to hew out stones*: Mt. xxvii. 60; Mk. xv. 46. (Sept. several times for **אֲרַג**; once for **לָרַג**, Ex. xxi. 33 sqq.; *Diod.*, [Dion. H., Strab., al. (cf. *Soph.* Lex. s. v.)], Justin Mart.)\*

**λατρεία, -ας, ἡ, (λατρεύω, q. v.); 1.** in Grk. auth. *service rendered for hire*; then *any service or ministrations* (Tragg., Plut., Lcian.); *the service of God*: **τοῦ θεοῦ**, Plat. apol. 23 b.; **καταφυγεῖν πρὸς θεὸν εὐχάς τε καὶ λατρείας**, ibid. Phaedr. p. 244 e.; *servitus religionis, quam λατρείαν Graeci vocant*, August. civ. dei 5, 15. **2.** in the Grk. Bible, *the service or worship of God acc. to the requirements of the levitical law* (Hebr. **עֲבֹדָה**, Ex. xii. 25 sq., etc.): Ro. ix. 4; Heb. ix. 1, (1 Macc. ii. 19, 22); **λατρείαν προσφέρειν τῷ θεῷ** [to offer service to God] i. q. **θυσίαν προσφέρειν εἰς λατρείαν** [to offer a sacrifice in service], Jn. xvi. 2; **ἐπιτελεῖν τὰς λατρείας**, *to perform the sacred services* (see **ἐπιτελέω**, 1), spoken of the priests, Heb. ix. 6; univ. of any worship of God, **ἡ λογικὴ λ.** Ro. xii. 1 [cf. W. § 59, 9 a.]; (of the worship of idols, 1 Macc. i. 48).\*

**λατρεύω;** fut. **λατρεύσω**; 1 aor. **ἐλάτρευσα**; (**λάτρις** a hireling, Lat. *latro* in Enn. and Plaut.; **λάτρον** hire); in Grk. writ. **a.** *to serve for hire*; **b.** univ. *to serve, minister to*, either gods or men, and used alike of slaves and of freemen; in the N. T. *to render religious service or homage, to worship*, (Hebr. **עֲבָד**, Deut. vi. 18; x. 12; Josh. xxiv. 15); in a broad sense, **λατρ. θεῷ**: Mt. iv. 10 and Lk. iv. 8, (after Deut. vi. 13); Acts vii. 7; xxiv. 14; xxvii. 23; Heb. ix. 14; Rev. vii. 15; xxii. 3; of the worship of idols, Acts vii. 42; Ro. i. 25, (Ex. xx. 5; xxiii. 24; Ezek. xx. 32). Phrases relating to the *manner of worshipping* are these: **θεῷ** [so R G] **λατρεύειν πνεύματι** (dat. of instr.), with the spirit or soul, Phil. iii. 3,



but L T Tr WH have correctly restored πνεύματι θεοῦ, i. e. prompted by, filled with, the Spirit of God, so that the dat. of the pers. (τῷ θεῷ) is suppressed; ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγ., in my spirit in delivering the glad tidings, Ro. i. 9; τῷ θεῷ ἐν καθαρᾷ συνειδήσει, 2 Tim. i. 3; μετὰ αἰδοῦς καὶ εὐλαβείας or [so L T Tr WH] μετ' εὐλαβ. κ. δέους, Heb. xii. 28; ἐν ὁσιότητι κ. δικαιοσύνη, Lk. i. 74; (without the dat. θεῷ) ὑποτίνας κ. δέσεις, Lk. ii. 37; λατρεύειν, absol., to worship God [cf. W. 593 (552)], Acts xxvi. 7. in the strict sense; to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship: absol., Heb. ix. 9; x. 2; spec. of the priests, to officiate, to discharge the sacred office: with a dat. of the sacred thing to which the service is rendered, Heb. viii. 5; xiii. 10. [(Eur., al.)]\*

λάχανον, -ον, τό, (fr. λαχαίνω to dig; hence herbs grown on land cultivated by digging; garden-herbs, as opp. to wild plants); any potherb, vegetables: Mt. xiii. 32; Mk. iv. 32; Lk. xi. 42; Ro. xiv. 2. (1 K. xx. (xxi.) 2; Gen. ix. 3; Ps. xxxvi. (xxxvii.) 2, etc.; Arstph., Plat., Plut., al.)\*

Δεσβαῖος, see Θαδδαῖος.

λεγεών and (so T, Tr [but not in Mt. xxvi. 53], WH [see fin.], also Lchm. in Mk. v. 9, 15) λεγμών (cf. Tdf. ed. 7 Proleg. p. 1.; [esp. ed. 8 p. 83; B. 16 (15)]; so, too, in inscr. in Boeckh; [Diod., Plut., al.]), -ῶνος, ἡ, (a Lat. word), a legion (a body of soldiers whose number differed at different times, and in the time of Augustus seems to have consisted of 6826 men [i. e. 6100 foot, and 726 horse]): Mt. xxvi. 53; Mk. v. 9, 15; Lk. viii. 30 [here WH (ex errore?) λεγίων (cf. Chandler § 593)].\*

λέγω (in the N. T. only the pres. and impf. act. and pres. pass. are in use; 3 pers. plur. impf. ἔλεγον, Jn. xi. 56 Tdf. [cf. ἔχω, init.]); I. in its earliest use in Hom. to lay (like Lat. lego, Germ. legen; cf. J. G. Müller in Theol. Stud. u. Krit. for 1835, p. 127 sqq.; Curtius § 588); to cause to lie down, put to sleep; 1. to collect, gather; to pick out. 2. to lay with, count with; to enumerate, recount, narrate, describe; [cf. Eng. tale, Germ. zählen].

II. to put word to word in speaking, join words together, i. e. to say (how it differs fr. λαλεῖν, see under that word ad init.); once so by Hom. in Il. 2, 222 [yet cf. Schmidt, Syn. i. ch. 1, §§ 20; 48, 2; L. and S. s. v. B. II. 2]; often in Pind., and by far the most com. use in Attic; Sept. more than thirteen hundred times for אָמַר; often also for דִּבֶּר (saying, dictum); very rarely for דִּבְרָה; and so in N. T. 1. univ. a. absol. to speak: Acts xiii. 15; xxiv. 10; to say, foll. by direct disc., Mt. ix. 34; xii. 44; xvi. 2 [here T br. WH reject the pass.]; Mk. xiii. 30; Lk. v. 39 [WH br. the cl.]; Jn. i. 29, 38; [1 Co. xii. 3 L T Tr WH]; Jas. iv. 13, and very often; the direct discourse is preceded by ὅτι recitative, Mt. ix. 18 [T om. ὅτι]; Mk. i. 15 [T om. WH br. λέγ.]; ii. 12 [L and WH br. λέγ.]; iii. 21 sq.; v. 28; vi. 14 sq. 35; vii. 20; Lk. i. 24; iv. 41; xvii. 10; Jn. vi. 14; vii. 12; viii. 33; ix. 9, 41; xvi. 17; Acts ii. 13; xi. 3; Heb. x. 8; Rev. iii. 17, etc.; foll. by acc. with inf., Lk. xi. 18; xxiv. 23; Jn. xii. 29; Acts iv. 32; xxviii. 6, etc.; foll. by ὅτι, Lk. xxii. 70;

Jn. viii. 48; xviii. 37; 1 Tim. iv. 1, (for other exx. see 2 a. below); foll. by an indir. question, Mt. xxi. 27; Mk. xi. 33; Lk. xx. 8. b. The N. T. writers, particularly the historical, are accustomed to add the verb λέγων foll. by direct disc. to another verb which already contains the idea of speaking, or which states an opinion concerning some person or thing; as τὸ ῥηθὲν . . . προφήτου λέγοντος, Mt. ii. 17; viii. 17; xii. 17; xiii. 35; κηρύσσω κ. [L T WH om. Tr br. καὶ] λέγων, Mt. iii. 2; κρᾶζειν καὶ λέγειν, Mt. ix. 27; xxi. 15; Mk. x. 47; Lk. iv. 41 [here L T Tr mrg. κραυγάζειν]; Acts xiv. 15; προσφωνεῖν κ. λέγειν, Mt. xi. 17; Lk. vii. 32; ἀπεκρίθη καὶ λέγει, Mk. vii. 28; αἰνεῖν τ. θεὸν κ. λέγειν, Lk. ii. 13; γογγύζειν κ. λέγειν, Jn. vi. 42. to verbs of speaking, judging, etc., and those which denote in general the nature or the substance of the discourse reported, the ptep. λέγων is added (often so in Sept. for רִמָּה [W. 535 sq. (499), cf. 602 (560)]) foll. by direct disc.: ἀπεκρίθη λέγων, Mt. xxv. 9, 44 sq.; Mk. ix. 38 [T WH om. λέγων]; Acts xv. 13; Rev. vii. 13, etc. (see ἀποκρίνομαι, 1 c.); εἶπε λ., Mk. [viii. 28 T WH Tr mrg.]; xii. 26; Lk. xx. 2, (in Grk. writ. ἔφη λέγων); ἐλάλησε λέγων (see λαλῶ, 5); ἐμαρτύρησε, Jn. i. 32; κέκραγε λ. ib. 15; ἐδίδασκε λ. Mt. v. 2; [ἐβόησε or] ἀνεβόησε λ., Mt. xxvii. 46; Lk. ix. 38; ἀνέκραξε λ., Mk. i. 24; Lk. iv. 34 [T WH om. Tr br. λέγ.]; also after ἄδεν, Rev. v. 9; xv. 3; αἶρειν [or ἐπαίρ.] φωνήν, Lk. xvii. 13; Acts xiv. 11; θαυμάζειν, Mt. viii. 27; ix. 33; xxi. 20; after προφητεῖαν, Mt. xv. 7; γογγύζειν, Mt. xx. 12; εἶπεν ἐν παραβολαῖς, Mt. xxii. 1; παρέθηκε παραβολήν, Mt. xiii. 24; διεμαρτύρατο, Heb. ii. 6; ἐπηγγέλται, Heb. xii. 26, and a great many other exx. It is likewise added to verbs of every kind which denote an act conjoined with speech; as ἐφάνη, φαίνεται λέγων, Mt. i. 20; ii. 13; προσκύνει λέγων, Mt. viii. 2; ix. 18; xiv. 33; xv. 25; add, Mt. viii. 3; ix. 29; xiv. 15; Mk. v. 35; Lk. i. 66; v. 8; viii. 38; x. 17; xv. 9; xviii. 3; xix. 18; Acts viii. 10, 18 sq.; xii. 7; xxvii. 23 sq.; 1 Co. xi. 25, etc. On the other hand, the verb λέγω in its finite forms is added to the participles of other verbs: Mt. xxvii. 41; Mk. viii. 12; xiv. 45, 63, 67; xv. 35; Lk. vi. 20; Jn. i. 36; ix. 8; Acts ii. 13; Heb. viii. 8; ἀποκριθεὶς λέγει, Mk. viii. 29; ix. 5, 19; x. 24, 51; xi. 22, 33 [L Tr mrg. br. T Tr WH om. ἀπ.]; Lk. iii. 11; xi. 45; xiii. 8, (nowhere so in Acts, nor in Mt. nor in Jn.); κράζας λέγει, Mk. v. 7 [Rec. εἶπε]; ix. 24. ἔγραψε λέγων (רִמָּה בְּחֵתֶךְ, 2 K. x. 6; 2 S. xi. 15, etc.), he wrote in these words, or he wrote these words [A. V. retains the idiom, he wrote saying (cf. e. below)]: Lk. i. 63; 1 Macc. viii. 31; xi. 57; Joseph. antt. 11, 2, 2; 13, 4, 1; exx. fr. the Syriac are given by Gesenius in Rosenmüller's Repertor. i. p. 135. ἐπεμψε or ἀπέστειλε λέγων, i. e. he ordered it to be said by a messenger: Mt. xxii. 16; xxvii. 19; Lk. vii. 19 sq.; xix. 14; Jn. xi. 3; Acts xiii. 15; xvi. 35, (see in εἶπον, 3 b.); otherwise in Mt. xxi. 37; Mk. xii. 6. c. ἡ φωνὴ λέγουσα: Mt. iii. 17; xvii. 5; Lk. iii. 22 [G L T Tr WH om. λέγ.]; Rev. vi. 6; x. 4, 8; xii. 10; xiv. 13, etc. λέγειν φωνὴ μεγάλη, Rev. v. 12; viii. 13; ἐν φωνῇ μ., ib. xiv. 7, 9. d. In



accordance with the Hebr. conception which regards thought as internal speech (see *εἶπον*, 5), we find λέγειν *ἐν ἑαυτῷ*, to say within one's self, i. e. to think with one's self: Mt. iii. 9; ix. 21; Lk. iii. 8; *ἐν τῇ καρδίᾳ αὐτοῦ*, Rev. xviii. 7.

**e.** One is said to *speaking*, λέγειν, not only when he uses language orally, but also when he expresses himself in writing [(cf. b. sub fin.)]: 2 Co. vii. 3; viii. 8; ix. 3, 4; xi. 16, 21; Phil. iv. 11, and often in Paul; so of the writers of the O. T.: Ro. x. 16, 20; xi. 9; xv. 12; λέγει ἡ γραφή, Ro. iv. 3; x. 11; xi. 2; Jas. ii. 23, etc.; and simply λέγει, sc. ἡ λέγουσα, i. e. ἡ γραφή (our *it is said*): Ro. xv. 10, [11 L Tr mrg.]; Gal. iii. 16; Eph. iv. 8; v. 14; cf. W. 522 (486 sq.) and 588 (547); B. § 129, 16; λέγει, sc. ὁ θεός, 2 Co. vi. 2; λέγει Δαυὶδ ἐν ψαλμῷ, Acts xiii. 35; λέγει ὁ θεός, Heb. v. 6; ἐν τῷ Ὁσηέ, Ro. ix. 25; ἐν Ἠλίᾳ, Ro. xi. 2; ἐν Δαυὶδ, Heb. iv. 7; λέγει τὸ πνεῦμα τὸ ἅγιον, Heb. iii. 7; ὁ νόμος λέγει, 1 Co. xiv. 34; τί, 1 Co. ix. 8; Ro. iii. 19.

**f.** λέγειν is used of every variety of speaking: as of inquiry, Mt. ix. 14; xv. 1; xvii. 25; xviii. 1; Mk. ii. 18; v. 30 sq.; Lk. iv. 22; vii. 20; Jn. vii. 11; ix. 10; xix. 10; Ro. x. 18 sq.; xi. 1, 11, etc.; foll. by *εἰ* interrog. [see *εἰ*, II. 2], Acts xxi. 37; λέγει τις, i. q. one bids the question be asked, Mk. xiv. 14; Lk. xxii. 11; of reply, Mt. xvii. 25; xx. 7; Mk. viii. 24 [L mrg. *εἶπεν*]; Jn. i. 21; xviii. 17; of acclaim, Rev. iv. 8, 10; of exclamation, Rev. xviii. 10, 16; of entreaty, Mt. xxv. 11; Lk. xiii. 25; i. q. to set forth in language, make plain, Heb. v. 11.

**g.** λέγω w. acc. of the thing, to say a thing: *ὃ*, Lk. ix. 33 (i. e. not knowing whether what he said was appropriate or not); Lk. xxii. 60; to express in words, Philem. 21; τοῦτο, Jn. viii. 6; xii. 33; τοιαῦτα, Heb. xi. 14; ταῦτα, Lk. viii. 8; xi. 27, 45; xiii. 17; Jn. v. 34; Acts xiv. 18; 1 Co. ix. 8; τάδε (referring to what follows), Acts xxi. 11; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14; τί, what? Ro. x. 8; xi. 4; Gal. iv. 30; 1 Co. xiv. 16; πολλά, Jn. xvi. 12; τὰ λεγόμενα, Lk. xviii. 34; Acts xxviii. 24; Heb. viii. 1; ὑπό τινος, Acts viii. 6; xiii. 45 [L T Tr WH λαλουμένοις]; xxvii. 11; λέγω ἀληθεῖαν, Jn. viii. 45 sq.; Ro. ix. 1; 1 Tim. ii. 7; ἀληθῆ, Jn. xix. 35; ἀνθρώπινον, Ro. vi. 19; σὺ λέγεις, sc. αὐτό, prop. thou sayest, i. e. thou grantest what thou askest, equiv. to *it is just as thou sayest*; to be sure, certainly, [see *εἶπον*, 1 c.]: Mt. xxvii. 11; Mk. xv. 2; Lk. xxiii. 3, cf. xxii. 70; Jn. xviii. 37, [(all these pass. WH mrg. punctuate interrogatively)]; παραβολήν, to put forth, Lk. xiv. 7; τὸ αὐτό, to profess one and the same thing, 1 Co. i. 10 cf. 12.

**h.** with dat. of the pers. to whom anything is said: foll. by direct discourse, Mt. viii. 20; xiv. 4; xviii. 32; xix. 10; Mk. ii. 17, 27; vii. 9; viii. 1; Jn. i. 43 (44); ii. 10, and scores of other exx.; λέγειν τινί· κύριε, κύριε, to salute any one as lord, Mt. vii. 21; impv. λέγε μοι, Acts xxii. 27 (generally *εἰπέ μοι, ἡμῖν*); plur. Lk. x. 9; ἀμήν λέγω ὑμῖν, I solemnly declare to you, (in the Gospels of Mt. Mk. and Lk.); for which the Greek said *ἐπ' ἀληθείας λέγω ὑμῖν*, Lk. iv. 25, and λέγω ὑμῖν ἀληθῶς, ib. ix. 27; in Jn. everywhere [twenty-five times, and always uttered by Christ] ἀμήν ἀμήν λέγω σοι (ὑμῖν), I most solemnly declare to thee

(you), i. 51 (52); iii. 11, etc.; with the force of an asseveration λέγω τινί, without ἀμήν: Mt. xi. 22; xii. 36; xxiii. 39; Lk. vii. 9, 28; x. 12; xii. 8; xvii. 34; xviii. 8, 14; καὶ λέγω ὑμῖν, Mt. xi. 9; Lk. vii. 26; xi. 51; xii. 5; λέγω σοι, Lk. xii. 59. with a dat. of the thing, in the sense of commanding (see 2 c. below), Mt. xxi. 19; Lk. xvii. 6; in the sense of asking, imploring, Lk. xxiii. 30; Rev. vi. 16. λέγω τινί τι, to tell a thing to one: Mt. x. 27; 2 Th. ii. 5; τὴν ἀλήθειαν, Jn. xvi. 7; μυστήριον, 1 Co. xv. 51; παραβολήν, Lk. xviii. 1; of a promise, Rev. ii. 7, 11, 17, 29; iii. 6; i. q. to unfold, explain, Mk. x. 32; foll. by indirect disc., Mt. xxi. 27; Mk. xi. 33; Lk. xx. 8; τινί τινα, to speak to one about one, Jn. viii. 27; Phil. iii. 18.

**i.** λέγω foll. by prepositions: πρὸς τινα, which denotes — either to one (equiv. to the dat.): foll. by direct disc., Mk. iv. 41; x. 26; Lk. viii. 25; ix. 23; xvi. 1; Jn. ii. 3; iii. 4; iv. 15; vi. 5; viii. 31; Acts ii. 7 [R G], 12; xxviii. 4, 17; foll. by ὅτι recitative, Lk. iv. 21; πρὸς τινὰ τι, Lk. xi. 53 R G L Tr mrg.; xxiv. 10; — or as respects one, in reference to one [cf. B. § 133, 3; W. § 31, 5; 405 (378); Krüger § 48, 7, 13; Bleek on Heb. i. 7: Meyer on Ro. x. 21]: Lk. xii. 41; Heb. i. 7, [al. add 8, 13; vii. 21]; μετὰ τινος, to speak with one, Jn. xi. 56; περὶ τινος, of, concerning one [cf. W. § 47, 4], Mt. xxi. 45; Jn. i. 47 (48); ii. 21; xi. 13; xiii. 18, 22; Heb. ix. 5; περὶ τινος, ὅτι, Lk. xxi. 5; τὴν περὶ τινος, Jn. i. 22; ix. 17; Acts viii. 34; Tit. ii. 8; τινὶ περὶ τινος, Mt. xi. 7; Mk. i. 30; viii. 30 [Lchm. *εἰπωσιν*]; πρὸς τινα περὶ τινος, Lk. vii. 24; ὑπὲρ τινος, to speak for, on behalf of, one, to defend one; Acts xxvi. 1 [L T Tr WH mrg. *περί*]; ἐπὶ τινα, to speak in reference to, of [see *ἐπὶ*, C. I. 2 g. γγ.; B. § 147, 23], one, Heb. vii. 13; εἰς τινα (τὶ βλασφημῶν), against one, Lk. xxii. 65; in speaking to have reference to one, speak with respect to one, Acts ii. 25 [cf. W. 397 (371)]; in speaking to refer (a thing) to one, with regard to, Eph. v. 32; εἰς τὸν κόσμον, to the world (see *εἰς*, A. I. 5 b.), Jn. viii. 26 [L T Tr WH λαλῶ].

**k.** with adverbs, or with phrases having adverbial force: καλῶς, rightly, Jn. viii. 48; xiii. 13; ὡσαύτως, Mk. xiv. 31; τὴν κατὰ συγγνώμην, ἐπιταγήν, by way of advice [concession (see *συγγνώμη*)], by way of command, 1 Co. vii. 6; 2 Co. viii. 8; κατὰ ἄνθρωπον [see *ἄνθρωπος*, 1 c.], Ro. iii. 5; Gal. iii. 15; 1 Co. ix. 8; Λυκαονιστί, Acts xiv. 11. In conformity with the several contexts where it is used, λέγω, like the Lat. *dico*, is

**2.** specifically **a.** i. q. to asseverate, affirm, aver, maintain: foll. by an acc. with inf., Mt. xxii. 23; Mk. xii. 18; Lk. xx. 41; xxiii. 2; xxiv. 23; Acts v. 36; viii. 9; xvii. 7; xxviii. 6; Ro. xv. 8; 2 Tim. ii. 18; Rev. ii. 9; iii. 9; with the included idea of *insisting on*, *περιμένεσθαι* (that you must be [cf. W. § 44, 3 b.; B. § 141, 2]), Acts xv. 24 Rec.; with the simple inf. without a subject-acc., Lk. xxiv. 23; Jas. ii. 14; 1 Jn. ii. 6, 9; foll. by ὅτι (where the acc. with inf. might have been used), Mt. xvii. 10; Mk. ix. 11; xii. 35; Lk. ix. 7; Jn. iv. 20; xii. 34; 1 Co. xv. 12; λέγω τινί ὅτι etc. to declare to one that etc. [cf. B. § 141, 1]: Mt. iii. 9; v. 20, 22; xii. 36; xiii. 17; xvii. 12; xxi. 43 [WH mrg. om. *ὅτι*]; xxvi. 21; Mk. ix. 13; xiv. 48,



25, 30; Lk. iii. 8; x. 12; xiii. 35 [Tr WH om. L br. *ἔτι*]; xiv. 24; xviii. 8; xix. 26, 40 [WH txt. om. Tr br. *ἔτι*]; xxi. 3; xxii. 16, 37, etc.; Jn. iii. 11; v. 24 sq.; viii. 34; x. 7 [Tr WH om. L br. *ἔτι*]; xvi. 20; Gal. v. 2; λέγω *τινά, ὅτι*, by familiar attraction [cf. W. § 66, 5 a.; B. § 151, 1] for λέγω, *ὅτι τις*: Jn. viii. 54; ix. 19; x. 36 (where for *ὑμεῖς λέγετε, ὅτι οὗτος, ὃν . . . ἀπέστειλε, βλασφημεῖ*; the indirect discourse passes into the direct, and βλασφημεῖς is put for βλασφημεῖ [B. § 141, 1]).

**b.** i. q. to teach: with dat. of pers. foll. by direct disc., 1 Co. vii. 8, 12; *τί τιμι*, Jn. xvi. 12; Acts i. 3; τοῦτο foll. by *ἔτι*, 1 Th. iv. 15.

**c.** to exhort, advise; to command, direct: with an acc. of the thing, Lk. vi. 46; λέγουσι (sc. *αὐτά*) κ. οὐ ποιοῦσιν, Mt. xxiii. 3; *τί τιμι*, Mk. xiii. 37; Jn. ii. 5; *τινί* foll. by an imperative, Mt. v. 44; Mk. ii. 11; Lk. vii. 14; xi. 9; xii. 4; xvi. 9; Jn. ii. 8; xiii. 29; 1 Co. vii. 12; λέγω with an inf. of the thing to be done or to be avoided [cf. W. § 44, 3 b.; B. § 141, 2]: Mt. v. 34, 39; Acts xxi. 4, 21; Ro. ii. 22; xii. 3; foll. by *ἵνα*, Acts xix. 4; *περί τινος* (gen. of the thing) foll. by *ἵνα*, 1 Jn. v. 16, (see *ἵνα*, II. 2 b.); foll. by *μή* with subjunc. 2 Co. xi. 16. in the sense of asking, seeking, entreating: with dat. of pers. foll. by an impv., 1 Co. x. 15; 2 Co. vi. 13; foll. by an inf. [W. 316 (296 sq.); B. u. s.], Rev. x. 9 [Rec. impv.]. *χαίρειν τινί λέγω*, to give one a greeting, bid him welcome, salute him, 2 Jn. 10 sq. (see *χαίρω*, fin.).

**d.** to point out with words, intend, mean, mean to say, (often so in Grk. writ.; cf. Passow s. v. p. 30; [L. and S. s. v. C. 10]): *τινά*, Mk. xiv. 71; Jn. vi. 71; *τί*, 1 Co. x. 29; τοῦτο foll. by direct disc., Gal. iii. 17; τοῦτο foll. by *ἔτι*, 1 Co. i. 12.

**e.** to call by a name, to call, name; i. q. *καλῶ τινα* with acc. of pred.: *τί με λέγεις ἀγαθόν*; Mk. x. 18; Lk. xviii. 19; add, Mk. xii. 37; Jn. v. 18; xv. 15; Acts x. 28; [1 Co. xii. 3 RG]; Rev. ii. 20; pass. with predicate nom.: Mt. xiii. 55; 1 Co. viii. 5; Eph. ii. 11; 2 Th. ii. 4; Heb. xi. 24; *ὁ λεγόμενος*, with pred. nom. *he that is surnamed*, Mt. i. 16 (so xxvii. 17); x. 2; Jn. xx. 24; Col. iv. 11; *he that is named*: Mt. ix. 9; xxvi. 3, 14; xxvii. 16; Mk. xv. 7; Lk. xxii. 47; Jn. ix. 11; cf. Fritzsche on Mt. p. 31 sq.; of things, places, cities, etc.: *τὸ ὄνομα λέγεται*, Rev. viii. 11; ptep. *called*, Mt. ii. 23; xxvi. 36; xxvii. 33; Jn. iv. 5; xi. 54; xix. 13; Acts iii. 2; vi. 9; Heb. ix. 3; with *ἐβραϊστί* added, Jn. xix. 13, 17; [cf. v. 2 Tdf.]; applied to foreign words translated into Greek, in the sense *that is*: Mt. xxvii. 33; Jn. iv. 25; xi. 16; xxi. 2; also *δ λέγεται*, Jn. xx. 16; *ὃ λέγεται ἐρμηνεύμενον* [L Tr WH μεθερμ.], Jn. i. 38 (39); *διερμην. λέγεται*, Acts ix. 36.

**f.** to speak out, speak of, mention: *τί*, Eph. v. 12 (with which cf. *ὁκνῶ καὶ λέγειν*, Plat. rep. 5 p. 465 c.); [Mk. vii. 36 T Tr txt. WH. On the apparent ellipsis of λέγω in 2 Co. ix. 6, cf. W. 596 sq. (555); B. 394 (338). COMP.: *ἀντι-, δια-, (-μαι), ἐκ-, ἐπι-, κατα-, παρα-, (-μαι), προ-, συλ-λέγω*; cf. the catalogue of comp. in Schmidt, Syn. ch. 1, 60.]

λείμμα [WH λίμμα, see their App. p. 154 and cf. I, ε], *πτος, τό*, (λείπω), a remnant: Ro. xi. 5. (Hdt. 1, 119; Plut. de profect. in virtut. c. 5; for *πῆλξ*, 2 K. xix. 4.)\*

λειος, -εία, -εῖον, [(cf. Lat. *levis*)], smooth, level: opp.

to *τραχύς*, of ways, Lk. iii. 5. (Is. xl. 4 Alex.; Prov. ii. 20; 1 S. xvii. 40; in Grk. writ. fr. Hom. down.)\*

λείπω; [2 aor. subj. 3 pers. sing. *λίπη*, Tit. iii. 13 T WH mrg.; pres. pass. *λείπομαι*; fr. Hom. down]; **1.** trans. to leave, leave behind, forsake; pass. to be left behind (prop. by one's rival in a race, hence), **a.** to lag, be inferior: *ἐν μηδενί*, Jas. i. 4 (Hdt. 7, 8, 1); [al. associate this ex. with the two under b.]. **b.** to be destitute of, to lack: with gen. of the thing, Jas. i. 5; ii. 15, (Soph., Plat., al.). **2.** intrans. to be wanting or absent, to fail: *λείπει τί τιμι*, Lk. xviii. 22; Tit. iii. 13, (Polyb. 10, 18, 8; al.); *τὰ λείποντα*, the things that remain [so Justin Mart. apol. 1, 52, cf. 32; but al. are wanting], Tit. i. 5. [COMP.: *ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, ἐν-κατα-, περι-, ὑπο-λείπω*.]\*

λειτουργίω, ptep. *λειτουργῶν*; 1 aor. inf. *λειτουργήσαι*; (fr. *λειτουργός*, q. v.);

**1.** in Attic, esp. the orators, to serve the state at one's own cost; to assume an office which must be administered at one's own expense; to discharge a public office at one's own cost; to render public service to the state, (cf. Melancthon in Apol. Confes. August. p. 270 sq. [Corpus Reformat. ed. Bindseil (post Bretschn.) vol. xxvii. p. 623, and F. Francke, Conf. Luth., Pt. i. p. 271 note (Lips. 1846)]; Wolf, Dem. Lept. p. lxxv. sqq.; Böckh, Athen. Staatshaus. i. p. 480 sqq.; Lübker, Reallex. des class. Alterth. [or Smith, Dict. of Grk. and Rom. Antiq.] s. v. *λειτουργία*).

**2.** univ. to do a service, perform a work; Vulg. *ministro*, [A. V. to minister]; **a.** of the priests and Levites who were busied with the sacred rites in the tabernacle or the temple (so Sept. often for *שָׁרַף*; as Num. xviii. 2; Ex. xxviii. 31, 39; xxix. 30; Joel i. 9, etc.; several times for *רָבַךְ*, Num. iv. 37, 39; xvi. 9; xviii. 6 sq.; add, Sir. iv. 14 [xlv. 15; l. 14; Judith iv. 14]; 1 Macc. x. 42; [Philo, vit. Moys. iii. 18; cf. *ὑμῶν λειτουργοῦσι κ. αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν κ. διδασκάλων* (of bishops and deacons), Teaching of the Twelve Apost. c. 15 (cf. Clem. Rom. 1 Cor. 44, 2 etc.)); Heb. x. 11. **b.** λ. τῷ κυρίῳ, of Christians serving Christ, whether by prayer, or by instructing others concerning the way of salvation, or in some other way: Acts xiii. 2; cf. De Wette ad loc.

**c.** of those who aid others with their resources, and relieve their poverty: *τινὶ ἔν τιμι*, Ro. xv. 27, cf. Sir. x. 25.\*

λειτουργία, -ας, ἡ, (fr. *λειτουργέω*, q. v.); **1.** prop. a public office which a citizen undertakes to administer at his own expense: Plat. legg. 12 p. 949 c.; Lys. p. 163, 22; Isocr. p. 391 d.; Theophr. Char. 20 (23), 5; 23 (29), 4, and others.

**2.** univ. any service: of military service, Polyb.; Diod. 1, 63. 73; of the service of workmen, c. 21; of that done to nature in the cohabitation of man and wife, Aristot. oec. 1, 3 p. 1343<sup>b</sup>, 20.

**3.** in biblical Greek **a.** the service or ministry of the priests relative to the prayers and sacrifices offered to God: Lk. i. 23; Heb. viii. 6; ix. 21, (for *ἱερῶν*, Num. viii. 22; xvi. 9; xviii. 4; 2 Chr. xxxi. 2; Diod. 1, 21; Joseph.; [Philo de caritat. § 1 sub fin.; al.; see Soph. Lex. s. v.]); hence the phrase in Phil. ii. 17, explained s. v. *θυσία*, b. fin. [(cf. Bp. Lightf. on Clem. Rom. 1 Cor. 44)]. **b.** a



*gift or benefaction*, for the relief of the needy (see *λειτουργία*, 2 c.): 2 Co. ix. 12; Phil. ii. 30.\*

**Λειτουργικός**, -ή, -όν, (*λειτουργία*), *relating to the performance of service, employed in ministering*: *σκεύη*, Num. iv. [12], 26, etc.; *στολαί*, Ex. xxxi. 10, etc.; *πνεύματα*, of angels executing God's behests, Heb. i. 14; also αἱ *λειτουργοὶ θεοῦ* *δυνάμεις*, Ignat. ad Philad. 9 (longer recension); τὸ πᾶν πλήθος τῶν ἀγγέλων αὐτοῦ, πῶς τῷ θελήματι αὐτοῦ λειτουργοῦσι παρεστώτες, Clem. Rom. 1 Cor. 34, 5, cf. Dan. (Theodot.) vii. 10. (Not found in prof. auth.)\*

**Λειτουργός**, -οῦ, ὁ, (fr. ΕΡΓΩ i. e. ἐργάζομαι, and unused λείτος i. q. λήϊτος equiv. to δημόσιος public, belonging to the state (Hesych.), and this from λείος Attic for λαός), Sept. for לִיָּוִץ (Piel ptep. of לָוָה); 1. *a public minister; a servant of the state*: τῆς πόλεως, Inscr.; of the lictors, Plut. Rom. 26; (it has not yet been found in its primary and proper sense, of one who at Athens assumes a public office to be administered at his own expense [cf. L. and S. s. v. I.]; see *λειτουργέω*). 2. *univ. a minister, servant*: so of military laborers, often in Polyb.; of the servants of a king, 1 K. x. 5; Sir. x. 2; [of Joshua, Josh. i. 1 Alex.; univ. 2 S. xiii. 18 (cf. 17)]; of the servants of the priests, joined with ὑπηρεταί, Dion. Hal. antt. 2, 73; τῶν ἁγίων, of the temple, i. e. *one busied with holy things*, of a priest, Heb. viii. 2, cf. [Philo, alleg. leg. iii. § 46]; Neh. x. 39; Sir. vii. 30; τῶν θεῶν, of heathen priests, Dion. H. 2, 22 cf. 73; Plut. mor. p. 417 a.; Ἰησοῦ Χριστοῦ, of Paul likening himself to a priest, Ro. xv. 16; plur. τοῦ θεοῦ, those by whom God administers his affairs and executes his decrees; so of magistrates, Ro. xiii. 6; of angels, Heb. i. 7 fr. Ps. ciii. (civ.) 4 [cf. Philo de caritat. § 3]; τῆς χάριτος τοῦ θεοῦ, those whose ministry the grace of God made use of for proclaiming to men the necessity of repentance, as Noah, Jonah: Clem. Rom. 1 Cor. 8, 1 cf. c. 7; τὸν ἀπόστολον καὶ λειτουργὸν ἡμῶν τῆς χρείας μου, by whom ye have sent to me those things which may minister to my needs, Phil. ii. 25.\*

[*λεμά*, see *λαμά*.]

**Λίντιον**, -ου, τό, (a Lat. word, *linteum*), *a linen cloth, towel* (Arr. peripl. mar. rubr. 4): of the *towel* or *apron*, which servants put on when about to work (Suet. Calig. 26), Jn. xiii. 4 sq.; with which it was supposed the nakedness of persons undergoing crucifixion was covered, Ev. Nicod. c. 10; cf. *Thilo*, Cod. Apocr. p. 582 sq.\*

**Λέπις**, -ιδος, ἡ, (*λέπω* to strip off the rind or husk, to peel, to scale), *a scale*: Acts ix. 18. (Sept.; Aristot. al. [cf. Hdt. 7, 61].)\*

**Λέπρα**, -ας, ἡ, (fr. the adj. *λεπρός*, q. v.), Hebr. לֵצְרָע, *leprosy* [lit. morbid scaliness], a most offensive, annoying, dangerous, cutaneous disease, the virus of which generally pervades the whole body; common in Egypt and the East (Lev. xiii. sq.): Mt. viii. 3; Mk. i. 42; Lk. v. 12 sq. (Hdt., Theophr., Joseph., Plut., al.) [Cf. Orelli in Herzog 2 s. v. Aussatz; *Greenhill* in Bible Educator iv. 76 sq. 174 sq.; *Ginsburg* in Alex.'s Kitto s. v.; *Edersheim*, Jesus the Messiah, i. 492 sq.; McCl. and S. s. v.]\*

**Λεπρός**, -οῦ, ὁ, (as if for *λεπερός*, fr. *λεπίς*, *λέπος* -εος,

τό, a scale, husk, bark); 1. in Grk. writ. *scaly, rough*.

2. specifically, *leprous, affected with leprosy*, (Sept. several times for לֵצְרָע and לֵצְרָע; [Theophr. c. p. 2, 6, 4] see *λέπρα*): Mt. viii. 2; x. 8; xi. 5; Mk. i. 40; Lk. iv. 27; vii. 22; xvii. 12; of one [(Simon)] who had formerly been a leper, Mt. xxvi. 6; Mk. xiv. 3.\*

**Λεπτός**, -ή, -όν, (*λέπω* to strip off the bark, to peel), *thin; small*; τὸ λεπτόν, a very small brass coin, equiv. to the eighth part of an as, [A. V. a *mite*; cf. Alex.'s Kitto and B.D. s. v.; cf. F. R. Conder in the Bible Educator, iii. 179]; Mk. xii. 42; Lk. xii. 59; xxi. 2; (Alciph. epp. i. 9 adds *κέρμα*; Pollux, onom. 9, 6, sect. 92, supplies νόμισμα).\*

**Λευί** and **Λευίς** (T Tr (yet see below) WH *Λευείς* [but Lchm. -ίς; see *ει*, *ι*], gen. *Λευί* (T Tr WH *Λευεί*), acc. *Λευίν* (T WH *Λευείν*, so Tr exc. in Mk. ii. 14), [B. 21 (19); W. § 10, 1], ὁ, (Hebr. לֵוִי a joining, fr. לָוָה, cf. Gen. xxix. 34), *Levi*; 1. the third son of the patriarch Jacob by his wife Leah, the founder of the tribe of Israelites which bears his name: Heb. vii. 5, 9; [Rev. vii. 7]. 2. the son of Melchi, one of Christ's ancestors: Lk. iii. 24. 3. the son of Simeon, also an ancestor of Christ: Lk. iii. 29. 4. the son of Alphæus, a collector of customs [(A. V. *publican*)]: Mk. ii. 14 [here WH (rejected) mrg. Ἰάκωβον (see their note ad loc., cf. Weiss in Mey. on Mt. 7te Aufl. p. 2)]; Lk. v. 27, 29; acc. to com. opinion he is the same as *Matthew* the apostle (Mt. ix. 9); but cf. Grimm in the Theol. Stud. u. Krit. for 1870 p. 727 sqq.; [their identity is denied also by Nicholson on Matt. ix. 9; yet see *Patritius*, De Evangeliiis, l. i. c. i. quaest. 1; *Venables* in Alex.'s Kitto, s. v. Matthew; Meyer, Com. on Matt., Intr. § 1].\*

**Λευίτης** (T WH *Λευείτης* [so Tr exc. in Acts iv. 36; see *ει*, *ι*]), -ου, ὁ, *a Levite*; a. one of Levi's posterity. b. in a narrower sense those were called Levites (Hebr. לֵוִיִּים, לֵוִיִּים) who, not being of the race of Aaron, for whom alone the priesthood was reserved, served as assistants of the priests. It was their duty to keep the sacred utensils and the temple clean, to provide the sacred loaves, to open and shut the gates of the temple, to sing sacred hymns in the temple, and do many other things; so Lk. x. 32; Jn. i. 19; Acts iv. 36; [Plut. quaest. conv. l. iv. quaest. 6, 5; Philo de vit. Moys. i. § 58]. See BB.DD. s. v. Levites; *Edersheim*, The Temple, 2d ed. p. 68 sqq.]\*

**Λευϊτικός** [T WH *Λευεϊτ.*; see *ει*, *ι*], -ή, -όν, *Levitical, pertaining to the Levites*: Heb. vii. 11. [Philo de vit. Moys. iii. § 20.]\*

**Λευκαίνω**: 1 aor. *ελεύκανα* [cf. W. § 13, 1 d.; B. 41 (35)]; (*λευκός*); fr. Hom. down; Sept. for לָבֵן; to *whiten, make white*: τί, Mk. ix. 3; Rev. vii. 14.\*

[*Λευκοβύσσινον*: Rev. xix. 14 WH mrg., al. *βύσσινον* *λευκ.* see in *βύσσινος*.]

**Λευκός**, -ή, -όν, (*λεύσσω* to see, behold, look at; akin to Lat. *luceo*, Germ. *leuchten*; cf. Curtius p. 113 and § 87; [Vaniček p. 817]), Sept. for לָבֵן; 1. *light, bright, brilliant*: τὰ ἱμάτια . . . λευκά ὡς τὸ φῶς, Mt. xvii. 2; esp. *bright or brilliant from whiteness, (dazzling) white*:



spoken of the garments of angels, and of those exalted to the splendor of the heavenly state, Mk. xvi. 5; Lk. ix. 29; Acts i. 10; Rev. iii. 5; iv. 4; vi. 11; vii. 9, 13; xix. 14, (shining or white garments were worn on festive and state occasions, Eccles. ix. 8; cf. Heindorf on Hor. sat. 2, 2, 61); with *ὡσεὶ* or *ὡς ὁ χιών* added: Mk. ix. 3 R L; Mt. xxviii. 3, (*ἱπποὶ λευκότεροι χιώνος*, Hom. Il. 10, 437); *ἐν λευκοῖς* sc. *ἱματίοις* (added in Rev. iii. 5; iv. 4), Jn. xx. 12; Rev. iii. 4; cf. W. 591 (550); [B. 82 (72)]; used of white garments as the sign of innocence and purity of soul, Rev. iii. 18; of the heavenly throne, Rev. xx. 11.

**2.** (dead) *white*: Mt. v. 36 (opp. to *μέλας*); Rev. i. 14; ii. 17; iv. 4; vi. 2; xiv. 14; xix. 11; spoken of the whitening color of ripening grain, Jn. iv. 35.\*

**λέων**, -οντος, ὁ, [fr. Hom. down], Sept. for *לֵוֹן*, *לֵוֹן*, *לֵוֹן* (a young lion), etc.; *alion*; a. prop.: Heb. xi. 33; 1 Pet. v. 8; Rev. iv. 7; ix. 8, 17; x. 3; xiii. 2. **b.** metaph. *ἐρρύσθην ἐκ στόματος λέοντος*, I was rescued out of the most imminent peril of death, 2 Tim. iv. 17 (the fig. does not lie in the word lion alone, but in the whole phrase); equiv. to a brave and mighty hero: Rev. v. 5, where there is allusion to Gen. xlix. 9; cf. Nah. ii. 13.\*

**λήθη**, -ης, ἡ, (λήθω to escape notice, *λήθωμαι* to forget), [fr. Hom. down], forgetfulness: *λήθην τινὸς λαβεῖν* (see *λαμβάνω*, I. 6), 2 Pet. i. 9.\*

[*λημά*, see *λημά*.]

**ληνός**, -οῦ, ὁ, (also ὁ, Gen. xxx. 38, 41 [cf. below]), [Theocr., Diod., al.]; **1.** a tub- or trough-shaped receptacle, vat, in which grapes are trodden [A. V. wine-press] (Hebr. *תַּב*): Rev. xiv. 20; xix. 15; *τὴν ληνὸν . . . τὸν μέγαν* (for R Tr mrg. *τὴν μεγάλην*), Rev. xiv. 19—a variation in gender which (though not rare in Hebrew, see *Gesenius*, *Lehrgeb.* p. 717) can hardly be matched in Grk. writ.; cf. W. 526 (490) and his *Exeget. Studd.* i. p. 153 sq.; B. 81 (71). **2.** i. q. *ἐπολῆμιον* (Is. xvi. 10; Mk. xii. 1) or *προλήμιον* (Is. v. 2), Hebr. *בִּרְךְ*, the lower vat, dug in the ground, into which the must or new wine flowed from the press: Mt. xxi. 33. Cf. *Win. RWB.* s. v. Kelter; *Roskoff* in *Schenkel* iii. 513; [BB.DD. s. v. Wine-press].\*

**λήπος**, -ου, ὁ, idle talk, nonsense: Lk. xxiv. 11. (4 Macc. v. 10; Xen. an. 7, 7, 41; Arstph., al.; plur. joined with *παῖδιαί*, Plat. Protag. p. 347 d.; with *φλυναρίαί*, ib. Hipp. maj. p. 304 b.)\*

**ληστῆς**, -οῦ, ὁ, (for *ληϊστής* fr. *ληΐζομαι*, to plunder, and this fr. Ion. and Epic *ληΐς*, for which the Attics use *λεΐα*, booty), [fr. Soph. and Hdt. down], a robber; a plunderer, freebooter, brigand: Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; Jn. x. 1; xviii. 40; plur., Mt. xxi. 13; xxvii. 38, 44; Mk. xi. 17; xv. 27; Lk. x. 30, 36; xix. 46; Jn. x. 8; 2 Co. xi. 26. [Not to be confounded with *κλέπτης* thief, one who takes property by stealth, (although the distinction is obscured in A. V.); cf. Trench § xlii.]\*

**λήψις** (L T Tr WH *λημψις*, see M, μ), -εως, ἡ, (*λαμβάνω*, *λήψομαι*), [fr. Soph. and Thuc. down], a receiving: Phil. iv. 15, on which pass. see *δόσις*, 1.\*

**λίαν** (in Hom. and Ion. *λίην*), [for *λι-λαν*, *λάω* to desire; cf. Curtius § 532], adv., greatly, exceedingly: Mt. ii. 16;

iv. 8; viii. 28; xxvii. 14; Mk. i. 35; ix. 3; xvi. 2; Lk. xxiii. 8; 2 Tim. iv. 15; 2 Jn. 4; 3 Jn. 3; (2 Macc. xi. 1; 4 Macc. viii. 16; Tob. ix. 4, etc.); for *לִיָּא*, Gen. i. 31; iv. 5; 1 S. xi. 15); *λίαν ἐκ περισσοῦ*, exceedingly beyond measure, Mk. vi. 51 [WH om. Tr br. *ἐκπερισσ.*]. See *ὑπερ-λίαν*.\*

**λίβανος**, -ου, ὁ, (more rarely ἡ [cf. Lob. u. i.]); **1.** the frankincense-tree (Pind., Hdt., Soph., Eur., Theophr., al.). **2.** frankincense (Hebr. *לְבָנָה*; Lev. ii. 1 sq.; 16; Is. lx. 6, etc.): Mt. ii. 11; Rev. xviii. 19; (Soph., Theophr., al.). Cf. Lob. ad Phryn. p. 187; [Vanček, *Fremdwörter*, s. v. On frankincense see esp. *Birdwood* in the Bible Educator, i. 328 sqq. 374 sqq.]\*

**λίβανωτός**, -οῦ, ὁ, (*λίβανος*); **1.** in prof. auth. frankincense, the gum exuding *ἐκ τοῦ λίβανου*, (1 Chr. ix. 29; Hdt., Menand., Eur., Plat., Diod., Hdtian., al.). **2.** a censer (which in prof. auth. is ἡ *λίβανωτίς* [or rather *τρίς*, cf. Lob. ad Phryn. p. 255]): Rev. viii. 3, 5.\*

**λιβερτίνος**, -ου, ὁ, a Lat. word, *libertinus*, i. e. either one who has been liberated from slavery, a freedman, or the son of a freedman (as distinguished fr. *ingenuus*, i. e. the son of a free man): ἡ συναγωγὴ ἡ λεγομένη (or τῶν λεγομένων Tdf.) *λιβερτίνων*, Acts vi. 9. Some suppose these libertini [A. V. *Libertines*] to have been manumitted Roman slaves, who having embraced Judaism had their synagogue at Jerusalem; and they gather as much from Tac. Ann. 2, 85, where it is related that four thousand libertini, infected with the Jewish superstition, were sent into Sardinia. Others, owing to the names *Κυρηναίων καὶ Ἀλεξανδρέων* that follow, think that a geographical meaning is demanded for *λιβερτ.*, and suppose that Jews are spoken of, the dwellers in *Libertum*, a city or region of proconsular Africa. But the existence of a city or region called *Libertum* is a conjecture which has nothing to rest on but the mention of a bishop with the prefix "*libertinensis*" at the synod of Carthage A. D. 411. Others with far greater probability appeal to Philo, leg. ad Gaum § 23, and understand the word as denoting Jews who had been made captives by the Romans under Pompey but were afterwards set free; and who, although they had fixed their abode at Rome, had built at their own expense a synagogue at Jerusalem which they frequented when in that city. The name *Libertines* adhered to them to distinguish them from the free-born Jews who had subsequently taken up their residence at Rome. Cf. *Win. RWB.* s. v. *Libertiner*; *Hausrath* in *Schenkel* iv. 38 sq.; [B. D. s. v. *Libertines*. Evidence seems to have been discovered of the existence of a "synagogue of the libertines" at Pompeii; cf. *De Rossi*, *Bullet. di Arch. Christ.* for 1864, pp. 70, 92 sq.]\*

**Λιβύη**, -ης, ἡ, *Libya*, a large region of northern Africa, bordering on Egypt. In that portion of it which had Cyrene for its capital and was thence called *Libya Cyrenaica* (ἡ πρὸς Κυρήνην *Λιβύη*, Joseph. antt. 16, 6, 1; ἡ *Λ. ἡ κατὰ Κυρήνην* [q. v.], Acts ii. 10) dwelt many Jews (Joseph. antt. 14, 7, 2; 16, 6, 1; b. j. 7, 11; c. Apion. 2, 4 [where cf. Müller's notes]): Acts ii. 10.\*

**λιθάζω**; 1 aor. *ἐλίθασα*; 1 aor. pass. *ἐλιθάσθην*; (*λίθος*);



to stone; i. e. a. to overwhelm or bury with stones, (*lapidibus cooperio*, Cic.): τινά, of stoning, which was a Jewish mode of punishment, (cf. *Win.* RWB. s. v. Steiningung; [B. D. s. v. Punishment, III. a. 1]): Jn. x. 31-33 (where λιθάζετε and λιθάζομεν are used of the act of beginning; [cf. W. § 40, 2 a.; B. 205 (178)]; Jn. xi. 8; Heb. xi. 37. b. to pelt one with stones, in order either to wound or to kill him: Acts xiv. 19; pass., Acts v. 26 [cf. W. 505 (471); B. 242 (208)]; 2 Co. xi. 25. (Aristot., Polyb., Strab.; λιθάζειν ἐν λίθοις, 2 S. xvi. 6.) [COMP.: κατα-λιθάζω.]\*

λίθινος, -η, -ον, (λίθος); fr. Pind. down; of stone: Jn. ii. 6; 2 Co. iii. 3; Rev. ix. 20.\*

λιθοβολέω, -ω; impf. 3 pers. plur. ἐλιθοβολοῦν; 1 aor. ἐλιθοβόλησα; Pass., pres. λιθοβολοῦμαι; 1 fut. λιθοβολήσομαι; (λιθοβόλος, and this fr. λίθος and βάλλω [cf. W. 102 (96); 25, 26]); Sept. for לָרֶבֶר and בָּרַךְ; i. q. λιθάζω (q. v.), to stone; i. e. a. to kill by stoning, to stone (of a species of punishment, see λιθάζω): τινά, Mt. xxi. 35; xxiii. 37; Lk. xiii. 34; Acts vii. 58 sq.; pass., Jn. viii. 5; Heb. xii. 20. b. to pelt with stones: τινά, Mk. xii. 4 [Rec.]; Acts xiv. 5. ([Diod. 17, 41, 8]; Plut. mor. p. 1011 e.)\*

λίθος, -ου, ὁ, Sept. for לִישָׁה, [fr. Hom. down]; a stone: of small stones, Mt. iv. 6; vii. 9; Lk. iii. 8; iv. [3], 11; xi. 11; xxii. 41; Jn. viii. 7; plur., Mt. iii. 9; iv. 3; Mk. v. 5; Lk. iii. 8; xix. 40; Jn. viii. 59; x. 31; of a large stone, Mt. xxvii. 60, 66; xxviii. 2; Mk. xv. 46; xvi. 3 sq.; Lk. xxiv. 2; Jn. xi. 38 sq. 41; xx. 1; of building stones, Mt. xxi. 42, 44 [T om. L WH Tr mrg. br. the vs.]; xxiv. 2; Mk. xii. 10; xiii. 1 sq.; Lk. xix. 44; xx. 17 sq.; xxi. 5 sq.; Acts iv. 11; 1 Pet. ii. 7; metaph. of Christ: λίθος ἀκρογωνιαίος (q. v.), ἐκλεκτός (cf. 2 Esdr. v. 8), ἔντιμος, 1 Pet. ii. 6 (Is. xxviii. 16); ζῶν (see ζάω, II. b.), 1 Pet. ii. 4; λίθος προσκόμματος, one whose words, acts, end, men (so stumble at) take such offence at, that they reject him and thus bring upon themselves ruin, *ibid.* 8 (7); Ro. ix. 33; of Christians: λίθοι ζῶντες, living stones (see ζάω, u. s.), of which the temple of God is built, 1 Pet. ii. 5; of the truths with which, as with building materials, a teacher builds Christians up in wisdom, λίθοι τίμοι, costly stones, 1 Co. iii. 12. λίθος μυλικός, Mk. ix. 42 R G; Lk. xvii. 2 L T Tr WH, cf. Rev. xviii. 21. of precious stones, gems: λίθ. τίμιος, Rev. xvii. 4; xviii. 12, 16; xxi. 11, 19, (2 S. xii. 30; 1 K. x. 2, 11); ἱασπις, Rev. iv. 3; ἐνδεδυμένοι λίθον (for RG T λίνον) καθαρόν, Rev. xv. 6 L Tr txt. WH (Ezek. xxviii. 13 πάντα [or πᾶν] λίθον χρηστὸν ἐνδύδουσαι; [see WH. Intr. ad l. c.]); but (against the reading λίθον) [cf. *Scrivener*, Plain Introduction etc. p. 658]. spec. stones cut in a certain form: stone tablets (engraved with letters), 2 Co. iii. 7; statues of idols, Acts xvii. 29 (Deut. iv. 28; Ezek. xx. 32).\*

λιθόστρωτος, -ον, (fr. λίθος and the verbal adj. στρωτός fr. στρώννμι), spread (paved) with stones (νυμφεῖον, Soph. Antig. 1204-5); τὸ λιθ., substantively, a mosaic or tessellated pavement: so of a place near the praetorium or palace at Jerusalem, Jn. xix. 13 (see Γαββαθᾶ); of places in the outer courts of the temple, 2 Chr. vii. 3; Joseph.

b. j. 6, 1, 8 and 3, 2; of an apartment whose pavement consists of tessellated work, Epict. diss. 4, 7, 37, cf. Esth. i. 6; Suet. Jul. Caes. 46; Plin. h. n. 36, 60 cf. 64.\*

λικμάω, -ω; fut. λικμήσω; (λικμός a winnowing-van); 1. to winnow, cleanse away the chaff from grain by winnowing, (Hom., Xen., Plut., al.; Sept.). 2. in a sense unknown to prof. auth., to scatter (opp. to συνάγω, Jer. xxxi. (or xxxviii.) 10; add, Is. xvii. 13; Am. ix. 9). 3. to crush to pieces, grind to powder: τινά, Mt. xxi. 44 [R G L br. WH br.]; Lk. xx. 18; cf. Dan. ii. 44 [Theodot.]; Sap. xi. 19 (18). [But in Dan. l. c. it represents the Aphel of הִיבֵן finem facere, and on Sap. l. c. see Grimm. Many decline to follow the rendering of the Vulg. (conterere, comminuere), but refer the exx. under this head to the preceding.]\*

λιμά, so Tdf. ed. 7, for λαμά, q. v.

λίμνη, -ένος, ὁ, [allied with λίμνη, q. v.; fr. Hom. down], a harbor, haven: Acts xxvii. 8, 12; see καλοὶ λιμένες, p. 322.\*

λίμνη, -ης, ἡ, (fr. λείβω to pour, pour out [cf. Curtius § 541]), [fr. Hom. down], a lake: λ. Γεννησαρέτ [q. v.], Lk. v. 1; absol., of the same, Lk. v. 2; viii. 22 sq. 33; τοῦ πυρός, Rev. xix. 20; xx. 10, 14 sq.; καιομένη πυρί, Rev. xxi. 8.\*

λιμός, -οῦ, ὁ, (and ἡ in Doric and later writ.; so L T Tr WH in Lk. xv. 14; Acts xi. 28; so, too, in Is. viii. 21; 1 K. xviii. 2; cf. *Lob.* ad Phryn. p. 188; [L. and S. s. v. init.; WH. App. p. 157\*]; B. 12 (11); W. 63 (62) [cf. 36], and 526 (490)); Sept. very often for בָּרַךְ; hunger: Lk. xv. 17; Ro. viii. 35; ἐν λιμῷ κ. δίψει, 2 Co. xi. 27; Xen. mem. 1, 4, 13; i. q. scarcity of harvest, famine: Lk. iv. 25; xv. 14; Acts vii. 11; xi. 28 [cf. B. 81 (71)]; Rev. vi. 8; xviii. 8; λιμοί, famines in divers lands, Mk. xiii. 8; λιμοὶ κ. λοιμοί, Mt. xxiv. 7 [L T Tr txt. WH om. κ. λοιμ.]; Lk. xxi. 11; Theoph. ad Autol. 2, 9; the two are joined in the sing. in Hes. opp. 226; Hdt. 7, 171; Philo, vit. Moys. i. § 19; Plut. de Is. et Osir. 47.\*

λίνον (Treg. λινον [so R G in Mt. as below], incorrectly, for ι is short; [cf. *Lipsius*, Gramm. Untersuch. p. 42]), -ου, τό, Sept. several times for לִנְשָׁה, in Grk. writ. fr. Hom. down, flax: Ex. ix. 31; linen, as clothing, Rev. xv. 6 R G T Tr mrg.; the wick of a lamp, Mt. xii. 20, after Is. xlii. 3.\*

λίνος (not λίνος [with R G Tr]; see Passow [or L. and S.] s. v.; cf. *Lipsius*, Gramm. Untersuch. p. 42), -ου, ὁ, Linus, one of Paul's Christian associates; acc. to eccl. tradition bishop of the church at Rome (cf. *Hase*, Polemik, ed. 3 p. 131; *Lipsius*, Chronologie d. röm. Bischöfe, p. 146; [Dict. of Chris. Biog. s. v.]); 2 Tim. iv. 21.\*

λιπαρός, -ά, -όν, (λίπα [or rather, λίπος grease, akin to ἀλείφω]); fr. Hom. down; fat: τὰ λιπαρά (joined with τὰ λαμπρά, q. v.) things which pertain to a sumptuous and delicate style of living [A. V. *daintily*], Rev. xviii. 14.\*

λίτρα, -ας, ἡ, a pound, a weight of twelve ounces: Jn. xii. 8; xix. 39. [Polyb. 22, 26, 19; Diod. 14, 116, 7; Plut. Tib. et G. Grac. 2, 3; Joseph. antt. 14, 7, 1; al.]\*

λίψ, λιβός, ὁ, (fr. λείβω [to pour forth], because it



brings moisture); **1.** the SW. wind: Hdt. 2, 25; Polyb. 10, 10, 3; al. **2.** the quarter of the heavens whence the SW. wind blows: Acts xxvii. 12 [on which see βλέπω, 3 and κατά, II. 1 c.] (Gen. xiii. 14; xx. 1; Num. ii. 10; Deut. xxxiii. 23).\*

λογία, -ας, ἡ, (fr. λέγω to collect), a collection: of money gathered for the relief of the poor, 1 Co. xvi. 1 sq. (Not found in prof. auth. [cf. W. 25].)\*

λογίζομαι; impf. ἐλογιζόμην; 1 aor. ἐλογισάμην; a depon. verb with 1 aor. pass. ἐλογίσθην and 1 fut. pass. λογισθήσομαι; in bibl. Grk. also the pres. is used passively (in prof. auth. the pres. ptep. is once used so, in Hdt. 3, 95; [cf. Veitch s. v.; W. 259 (243); B. 52 (46)]); (λόγος); Sept. for רַחֵם; [a favorite word with the apostle Paul, being used (exclusive of quotations) some 27 times in his Epp., and only four times in the rest of the N. T.]; **1.** (rationes conferre) to reckon, count, compute, calculate, count over; hence **a.** to take into account, to make account of: τί τιμῇ, Ro. iv. 3, [4]; metaph. to pass to one's account, to impute, [A. V. reckon]: τί, 1 Co. xiii. 5; τινί τι, 2 Tim. iv. 16 [A. V. lay to one's charge]; τινὶ δικαιοσύνην, ἀμαρτίαν, Ro. iv. 6, [8 (yet here L mrg. T Tr WH txt. read οὐ)]; τὰ παραπτώματα, 2 Co. v. 19; in imitation of the Hebr. לָחַשׁ, λογίζεται (or τις) εἰς τι (equiv. to εἰς τὸ or ὥστε εἶναι τι), a thing is reckoned as or to be something, i. e. as availing for or equivalent to something, as having the like force and weight, (cf. Fritzsche on Rom. vol. i. p. 137; [cf. W. § 29, 3 Note a.; 228 (214); B. § 131, 7 Rem.]); Ro. ii. 26; ix. 8; εἰς οὐδέν, Acts xix. 27; Is. xl. 17; Dan. [(Theodot. ὡς)] iv. 32; Sap. iii. 17; ix. 6; ἡ πίστις εἰς δικαιοσύνην, Ro. iv. 3, 5, 9–11, 22 sq. 24; Gal. iii. 6; Jas. ii. 23; Gen. xv. 6; Ps. cv. (cvi.) 31; 1 Macc. ii. 52. **b.** i. q. to number among, reckon with: τινὰ μετὰ τινων, Mk. xv. 28 [yet G T WH om. Tr br. the vs.] and Lk. xxii. 37, after Is. liii. 12, where Sept. ἐν τοῖς ἀνόμοις. **c.** to reckon or account, and treat accordingly: τινὰ ὡς τι, Ro. viii. 36 fr. Ps. xliii. (xliv.) 23; cf. B. 151 (132); [W. 602 (560)]; [Ro. vi. 11 foll. by acc. v. inf., but G L om. Tr br. the inf.; cf. W. 321 (302)]. **2.** (in animo rationes conferre) to reckon inwardly, count up or weigh the reasons, to deliberate, [A. V. reason]: πρὸς ἑαυτοῦς, one addressing himself to another, Mk. xi. 31 R G (πρὸς ἑμάντόν, with myself, in my mind, Plat. apol. p. 21 d.). **3.** by reckoning up all the reasons to gather or infer; i. e. **a.** to consider, take account, weigh, meditate on: τί, a thing, with a view to obtaining it, Phil. iv. 8; foll. by ὅτι, Heb. xi. 19; [Jn. xi. 50 (Rec. διαλογ.)]; τοῦτο foll. by ὅτι, 2 Co. x. 11. **b.** to suppose, deem, judge: absol. 1 Co. xiii. 11; ὡς λογίζομαι, 1 Pet. v. 12; τί, anything relative to the promotion of the gospel, 2 Co. iii. 5; τί εἰς τινα (as respects one) ὑπὲρ (τοῦτο) ὃ etc. to think better of one than agrees with what etc. ['account of one above that which' etc.], 2 Co. xii. 6; foll. by ὅτι, Ro. viii. 18; τοῦτο foll. by ὅτι, Ro. ii. 3; 2 Co. x. 7; foll. by an inf. belonging to the subject, 2 Co. xi. 5; foll. by an acc. with inf., Ro. iii. 28; xiv. 14; Phil. iii. 18 [cf. W. 321 (302)]; τινὰ ὡς τινα, to hold [A. V. 'count'] one as, 2 Co. x. 2 [cf. W. 602 (560)];

with a preparatory οὕτως preceding, 1 Co. iv. 1. **c.** to determine, purpose, decide, [cf. American 'calculate'], foll. by an inf. (Eur. Or. 555): 2 Co. x. 2. [COMP.: ἀνα-, δια-, παρα-, συν-λογίζομαι.]\*

λογικός, -ή, -όν, (fr. λόγος reason), [Tim. Locr., Dem., al.], rational (Vulg. rationalis); agreeable to reason, following reason, reasonable: λατρεία λογική, the worship which is rendered by the reason or soul, ['spiritual'], Ro. xii. 1 (λογική καὶ ἀναιμάκτος προσφορά, of the offering which angels present to God, Test. xii. Patr. [test. Levi § 3] p. 547 ed. Fabric.; [cf. Athenag. suppl. pro Christ. § 13 fin.]); τὸ λογικὸν γάλα, the milk which nourishes the soul (see γάλα), 1 Pet. ii. 2 (λογικὴ τροφή, Eus. h. e. 4, 23 fin.)\*

λόγιον, -ου, τό, (dimin. of λόγος [so Bleek (on Heb. v. 12) et al.; al. neut. of λόγιος (Mey. on Ro. iii. 2)]), prop. a little word (so Schol. ad Arstph. ran. 969 (973)), a brief utterance, in prof. auth. a divine oracle (doubtless because oracles were generally brief); Hdt., Thuc., Arstph., Eur.; Polyb. 3, 112, 8; 8, 30, 6; Diod. 2, 14; Ael. v. h. 2, 41; of the Sibylline oracles, Diod. p. 602 [fr. l. 34]; Plut. Fab. 4; in Sept. for רַחֵם the breast-plate of the high priest, which he wore when he consulted Jehovah, Ex. xxviii. 15; xxix. 5, etc.; [once for רַחֵם, of the words of a man, Ps. xviii. (xix.) 15]; but chiefly for הרַחֵם of any utterance of God, whether precept or promise; [cf. Philo de congr. erud. grat. § 24; de profug. § 11 sub fin.]; of the prophecies of God in the O. T., Joseph. b. j. 6, 5, 4; νόμους καὶ λόγια θεοπισθέντα διὰ προφητῶν καὶ ὕμνων, Philo vit. contempl. § 3; τὸ λόγιον τοῦ προφήτου (Moses), vit. Moys. iii. 35, cf. [23, and] de praem. et poen. § 1 init.; τὰ δέκα λόγια, the ten commandments of God or the decalogue, in Philo, who wrote a special treatise concerning them (Opp. ed. Mang. ii. p. 180 sqq. [ed. Richter iv. p. 246 sqq.]); [Constit. Apost. 2, 36 (p. 63, 7 ed. Lagarde)]; Euseb. h. e. 2, 18. In the N. T. spoken of the words or utterances of God: of the contents of the Mosaic law, Acts vii. 38; with τοῦ θεοῦ or θεοῦ added, of his commands in the Mosaic law and his Messianic promises, Ro. iii. 2, cf. Philippi and Umbreit ad loc.; of the substance of the Christian religion, Heb. v. 12; of the utterances of God through Christian teachers, 1 Pet. iv. 11. (In eccl. writ. λόγια τοῦ κυρίου is used of Christ's precepts, by Polyc. ad Philipp. 7, 1; κυριακὰ λόγια of the sayings and discourses of Christ which are recorded in the Gospels, by Papias in Euseb. h. e. 3, 39; Phot. c. 228 p. 248 [18 ed. Bekk.]; [τὰ λόγια τ. θεοῦ] of the words and admonitions of God in the sacred Scriptures, Clem. Rom. 1 Cor. 53, 1 [where parallel with αἱ ἱερὰ γραφαί], cf. 62, 3; [and τὰ λόγ. simply, like αἱ γραφαί, of the New T. in the interpol. ep. of Ign. ad Smyrn. 3]. Cf. Schwegler [(also Heinichen)], Index iv. ad Euseb. h. e. s. v. λόγιον; [esp. Soph. Lex. s. v. and Lghtft. in the Contemp. Rev. for Aug. 1875, p. 399 sqq. On the general use of the word cf. Bleek, Br. a. d. Hebr. iii. pp. 114–117.])\*

λόγιος, -ον, (λόγος), in class. Grk. **1.** learned, a man of letters, skilled in literature and the arts; esp. versed



in history and antiquities. 2. skilled in speech, eloquent: so Acts xviii. 24 [which, however, al. refer to 1 (finding its explanation in the foll. *δυνατός κτλ.*)]. The use of the word is fully exhibited by Lobeck ad Phryn. p. 198. [(Hdt., Eur., al.)]\*

λογισμός, -ου, ὁ, (λογίζομαι); 1. a reckoning, computation. 2. a reasoning: such as is hostile to the Christian faith, 2 Co. x. 4 (5) [A. V. *imaginations*]. 3. a judgment, decision: such as conscience passes, Ro. ii. 15 [A. V. *thoughts*]. (Thuc., Xen., Plat., Dem., al.; Sept. for *הַחֲשָׁבָה*, as Prov. vi. 18; Jer. xi. 19; Ps. xxxii. (xxxiii.) 10.)\*

λογομαχέω, -ω; (fr. *λογομάχος*, and this fr. *λόγος* and *μάχος*); to contend about words; contextually, to wrangle about empty and trifling matters: 2 Tim. ii. 14. (Not found in prof. auth.)\*

λογομαχία, -ας, ἡ, (λογομαχέω), dispute about words, war of words, or about trivial and empty things: plur. 1 Tim. vi. 4. (Not found in prof. auth.)\*

λόγος, -ου, ὁ, (λέγω), [fr. Hom. down], Sept. esp. for *דָּבָר*, also for *אָקָר* and *קָלָה*; prop. a collecting, collection, (see *λέγω*), — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

I. As respects SPEECH: 1. a word, yet not in the grammatical sense (i. q. *vocabulum*, the mere name of an object), but language, *vox*, i. e. a word which, uttered by the living voice, embodies a conception or idea; (hence it differs from *ῥῆμα* and *ἔπος* [q. v.; cf. also *λαλέω*, ad init.]): Heb. xii. 19; *ἀποκριθῆναι λόγον*, Mt. xxii. 46; *εἰπεῖν λόγον*, Mt. viii. 8 [Rec. *λόγον* (cf. *εἶπον*, 3 a. fin.)]; Lk. vii. 7; *λαλήσαι πέντε, μυρίου, λόγους*, 1 Co. xiv. 19; *διδόναι λόγον εὐσημον*, to utter a distinct word, intelligible speech, 1 Co. xiv. 9; *εἰπεῖν λόγον κατὰ τινος*, to speak a word against, to the injury of, one, Mt. xii. 32; also *εἰς τινα*, Lk. xii. 10; to drive out demons *λόγῳ*, Mt. viii. 16; *ἐπερωτᾶν τινα ἐν λόγοις ἱκανοῖς*, Lk. xxiii. 9; of the words of a conversation, *ἀντιβάλλειν λόγους*, Lk. xxiv. 17. 2. what some one has said; a saying; a. univ.: Mt. xix. 22 [Tom.]; Mk. v. 36 [cf. B. 302 (259) note]; vii. 29; Lk. i. 29; xx. 20; xxii. 61 [Tr mrg. WH *ῥήματος*]; Jn. ii. 22; iv. 39, 50; vi. 60; vii. 36; xv. 20; xviii. 9; xix. 8; Acts vii. 29; ὁ λόγος οὗτος, this (twofold) saying (of the people), Lk. vii. 17, cf. 16; τὸν αὐτὸν λόγον εἰπὼν, Mt. xxvi. 44; [Mk. xiv. 39]; *παγιδεύειν τινα ἐν λόγῳ*, in a word or saying which they might elicit from him and turn into an accusation, Mt. xxii. 15; *ἀγρεύειν τινα λόγῳ*, i. e. by propounding a question, Mk. xii. 13; plur., Lk. i. 20; Acts v. 5, 24; with gen. of the contents: ὁ λ. *ἐπαγγελίας*, Ro. ix. 9; ὁ λ. *τῆς ὁρκωμοσίας*, Heb. vii. 28; λ. *παρακλήσεως*, Acts xiii. 15; ὁ λ. *τῆς μαρτυρίας*, Rev. xii. 11; οἱ λ. *τῆς προφητείας*, Rev. i. 3 [Tdf. τὸν λ.]; xxii. 6 sq. 10, 18; ὁ *προφητικὸς λόγος*, the prophetic promise, collectively of the sum of the O. T. prophecies, particularly the Messianic,

2 Pet. i. 19; of the sayings and statements of teachers: οἱ *λόγοι οὗτοι*, the sayings previously related, Mt. vii. 24 [here L Tr WH br. *τούτ.*], 26; Lk. ix. 28; οἱ *λόγοι τινός*, the words, commands, counsels, promises, etc., of any teacher, Mt. x. 14; xxiv. 35; Mk. viii. 38; Lk. ix. 44; Jn. xiv. 24; Acts xx. 35; *λόγοι ἀληθινοί*, Rev. xix. 9; xxi. 5; *πιστοί*, Rev. xxii. 6; *κενοί*, Eph. v. 6: *πλαστοί*, 2 Pet. ii. 3 [cf. W. 217 (204)]; b. of the sayings of God; a. i. q. *decree, mandate, order*: Ro. ix. 28; with *τοῦ θεοῦ* added, 2 Pet. iii. 5, 7 [R<sup>a</sup> G Tr txt.]; ὁ λ. *τοῦ θεοῦ ἐγένετο πρὸς τινα* (a phrase freq. in the O. T.), Jn. x. 35. β. of the moral precepts given by God in the O. T.: Mk. vii. 13; [Mt. xv. 6 L Tr WH txt.]; Ro. xiii. 9; Gal. v. 14, (cf. οἱ *δέκα λόγοι*, [Ex. xxxiv. 28; Deut. x. 4 (cf. *ῥήματα*, iv. 13)]; Philo, *quis rer. div. her.* § 35; de decalog. § 9]; Joseph. *antt.* 3, 6, 5 [cf. 5, 5]. γ. i. q. *promise*: ὁ λ. *τῆς ἀκοῆς* (equiv. to ὁ *ἀκουσθεῖς*), Heb. iv. 2; ὁ λ. *τοῦ θεοῦ*, Ro. ix. 6; plur. Ro. iii. 4; univ. a divine declaration recorded in the O. T., Jn. xii. 38; xv. 25; 1 Co. xv. 54. δ. διὰ λόγον θεοῦ etc. through prayer in which the language of the O. T. is employed: 1 Tim. iv. 5; cf. De Wette and Huther ad loc. ε. ὁ λόγος τοῦ θεοῦ, as *הַיְיָ דָּבָר* often in the O. T. prophets, an oracle or utterance by which God discloses, to the prophets or through the prophets, future events: used collectively of the sum of such utterances, Rev. i. 2, 9; cf. Düsterdieck and Bleek ad ll. cc. c. what is declared, a thought, declaration, aphorism, (Lat. *sententia*): τὸν λόγον τοῦτον (reference is made to what follows, so that γάρ in vs. 12 is explicative), Mt. xix. 11; a *dictum, maxim or weighty saying*: 1 Tim. i. 15; iii. 1; 2 Tim. ii. 11; Tit. iii. 8; i. q. *proverb*, Jn. iv. 37 (as sometimes in class. Grk., e. g. [Aeschyl. Sept. adv. Theb. 218]; ὁ *παιδαῖος λόγος*, Plat. Phaedr. p. 240 c.; conviv. p. 195 b.; legg. 6 p. 757 a.; Gorg. p. 499 c.; verum est verbum quod memoratur, *ubi amici, ibi opes*, Plaut. Truc. 4, 4, 32; add, Ter. Andr. 2, 5, 15; al.). 3. discourse (Lat. *oratio*): a. the act of speaking, speech: Acts xiv. 12; 2 Co. x. 10; Jas. iii. 2; διὰ λόγον, by word of mouth, Acts xv. 27; opp. to διὰ ἐπιστολῶν, 2 Th. ii. 15; διὰ λόγον πολλοῦ, Acts xv. 32; λόγῳ πολλῷ, Acts xx. 2; περὶ οὐ πολλὰς ἡμῖν ὁ λόγος, of whom we have many things to say, Heb. v. 11; ὁ λόγος ὑμῶν, Mt. v. 37; Col. iv. 6; λ. *κολακείας*, 1 Th. ii. 5. λόγος is distinguished from σοφία in 1 Co. ii. 1; fr. *ἀναστροφή*, 1 Tim. iv. 12; fr. *δύναμις*, 1 Co. iv. 19 sq.; 1 Th. i. 5; fr. *ἔργον*, Ro. xv. 18; 2 Co. x. 11; Col. iii. 17; fr. *ἔργον κ. ἀλήθεια*, 1 Jn. iii. 18 (see *ἔργον*, 3 p. 248<sup>a</sup> bot.); οὐδενὸς λόγου τίμιον, not worth mentioning (*λόγου ἀξίον*, Hdt. 4, 28; cf. Germ. *der Rede werth*), i. e. a thing of no value, Acts xx. 24 T Tr WH (see II. 2 below).

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ing, discourse, such as in the N. T. is characteristic of teachers: Lk. iv. 32, 36; Jn. iv. 41; Acts iv. 4 (cf. iii. 12-26); xx. 7; 1 Co. i. 17; ii. 4; plur., Mt. vii. 28; xix. 1; xxvi. 1; Lk. ix. 26; Acts ii. 40; *δυνατὸς ἐν λόγοις κ. ἔργοις αὐτοῦ*, Acts vii. 22. Hence, the thought of the subject being uppermost, **e. instruction**: Col. iv. 3; Tit. ii. 8; 1 Pet. iii. 1; joined with *διδασκαλία*, 1 Tim. v. 17; with a gen. of the teacher, Jn. v. 24; viii. 52; xv. 20; xvii. 20; Acts ii. 41; 1 Co. ii. 4; 2 Co. i. 18 (cf. 19); *ὁ λόγος ὁ ἐμός*, Jn. viii. 31, 37, 48, 51; xiv. 23; *τίνι λόγῳ*, with what instruction, 1 Co. xv. 2 (where construe, *εἰ κατέχευε, τίνι λόγῳ* etc.; cf. B. §§ 139, 58; 151, 20); i. q. *κήρυγμα*, preaching, with gen. of the obj.: λ. ἀληθείας, 2 Co. vi. 7; Jas. i. 18; δ λ. τῆς ἀληθείας, Col. i. 5; Eph. i. 13; 2 Tim. ii. 15; τῆς καταλλαγῆς, 2 Co. v. 19; δ λ. τῆς σωτηρίας ταύτης, concerning this salvation (i. e. the salvation obtained through Christ) [cf. W. 237 (223); B. 162 (141)], Acts xiii. 26; *ὁ λόγος τῆς βασιλείας (τοῦ θεοῦ)*, Mt. xiii. 19; τοῦ σταυροῦ, 1 Co. i. 18; *ὁ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος*, the first instruction concerning Christ [cf. B. 155 (136); W. 188 (177)], Heb. vi. 1. Hence **4.** in an objective sense, what is communicated by instruction, *doctrine*: univ. Acts xviii. 15; *ὁ λόγ. αὐτῶν*, 2 Tim. ii. 17; plur. *ἡμέτεροι λόγοι*, 2 Tim. iv. 15; *ὑγιαίνοντες λόγοι*, 2 Tim. i. 13; with a gen. of obj. added, τοῦ κυρίου, 1 Tim. vi. 3; *τῆς πίστεως*, the doctrines of faith [see *πίστις*, 1 c. β.], 1 Tim. iv. 6. specifically, *the doctrine concerning the attainment through Christ of salvation in the kingdom of God*: simply, Mt. xiii. 20-23; Mk. iv. 14-20; viii. 32; xvi. 20; Lk. i. 2; viii. 12; Acts viii. 4; x. 44; xi. 19; xiv. 25; xvii. 11; Gal. vi. 6; Phil. i. 14; 1 Th. i. 6; 2 Tim. iv. 2; 1 Pet. ii. 8; *τὸν λόγον, ὃν ἀπέστειλε τοῖς* etc. the doctrine which he commanded to be delivered to etc. Acts x. 36 [but L WH txt. om. Tr br. ὃν; cf. W. § 62, 3 fin.; B. § 131, 13]; *τὸν λόγον ἀκούειν*, Lk. viii. 15; Jn. xiv. 24; Acts iv. 4; 1 Jn. ii. 7; *λαλεῖν*, Jn. xv. 3 (see other exx. s. v. *λαλέω*, 5 sub fin.); *ἀπειθεῖν τῷ λ.*, 1 Pet. ii. 8; iii. 1; *διδάχῃ πιστοῦ λόγον*, Tit. i. 9; with gen. of the teacher: δ λ. αὐτῶν, Acts ii. 41; with gen. of the author: τοῦ θεοῦ, Lk. v. 1; viii. 11, 21; xi. 28; Jn. xvii. 6, 14; 1 Co. xiv. 36; 2 Co. iv. 2; Col. i. 25; 2 Tim. ii. 9; Tit. i. 3; ii. 5; Heb. xiii. 7; 1 Jn. i. 10; ii. 5, 14; Rev. vi. 9; xx. 4; very often in the Acts: iv. 29, 31; vi. 2, 7; viii. 14; xi. 1, 19; xii. 24; xiii. 5, 7, 44, 46; xvii. 13; xviii. 11; opp. to λ. ἀνθρώπων [B. § 151, 14], 1 Th. ii. 13; *λόγος ὧν θεοῦ*, 1 Pet. i. 23; δ λ. τοῦ κυρίου, Acts viii. 25; xiii. 48 [(WH txt. Tr mrg. θεοῦ)] sq.; xv. 35 sq.; xix. 10, 20; 1 Th. i. 8; 2 Th. iii. 1; τοῦ Χριστοῦ, Col. iii. 16; Rev. iii. 8; with gen. of apposition, τοῦ εὐαγγελίου, Acts xv. 7; with gen. of the obj., τῆς χάριτος τοῦ θεοῦ, Acts xiv. 3; xx. 32; *δικαιοσύνης* (see *δικαιοσύνη*, 1 a.), Heb. v. 13; with gen. of quality, τῆς ζωῆς, containing in itself the true life and imparting it to men, Phil. ii. 16. **5.** anything reported in speech; a narration, narrative: of a written narrative, a continuous account of things done, Acts i. 1 (often so in Grk. writ. fr. Hdt. down [cf. L. and S. s. v. A. IV.]); a fictitious narrative, a story, Mt. xxviii. 15, cf. 13. report (in a good sense): δ λόγ.

the news concerning the success of the Christian cause, Acts xi. 22; *περί τινος*, Lk. v. 15; *rumor*, i. e. current story, Jn. xxi. 23; *λόγον ἔχειν τινός*, to have the (unmerited) reputation of any excellence, Col. ii. 23 (so *λόγον ἔχει τις* foll. by an inf., Hdt. 5, 66; Plat. epin. p. 987 b.; [see esp. Bp. Lghtft. on Col. i. c. (cf. L. and S. s. v. A. III. 3)]). **6.** matter under discussion, thing spoken of, affair: Mt. xxi. 24; Mk. xi. 29; Lk. xx. 3; Acts viii. 21; xv. 6, and often in Grk. writ. [L. and S. s. v. A. VIII.]; a matter in dispute, case, suit at law, (as רִבְּרָ in Exod. xviii. 16; xxii. 8): *ἔχειν λόγον πρὸς τινα*, to have a ground of action against any one, Acts xix. 38, cf. Kypke ad loc.; *παρεκτός λόγου πορνείας* [cf. II. 6 below] וְנִינְיָ רִבְּרָ [-עֲלֵי תְּבִלָּה or] מְלִכָּר, Delitzsch), Mt. v. 32; [xix. 9 L WH mrg.]. **7.** thing spoken of or talked about; event; deed, (often so in Grk. writ. fr. Hdt. down): *διαφημίζειν τὸν λόγον*, to blaze abroad the occurrence, Mk. i. 45; plur. Lk. i. 4 (as often in the O. T.; μετὰ τοὺς λόγους τούτους, 1 Macc. vii. 33).

**II.** Its use as respects the MIND alone, Lat. *ratio*; i. e. **1.** reason, the mental faculty of thinking, meditating, reasoning, calculating, etc.: once so in the phrase *ὁ λόγος τοῦ θεοῦ*, of the divine mind, pervading and noting all things by its proper force, Heb. iv. 12. **2.** account, i. e. regard, consideration: *λόγον ποιεῖσθαι τινος*, to have regard for, make account of a thing, care for a thing, Acts xx. 24 R G (Job xxii. 4; Hdt. 1, 4. 13 etc.; Aeschyl. Prom. 231; Theocr. 3, 33; Dem., Joseph., Dion. H., Plut., al. [cf. L. and S. s. v. B. II. 1]); also *λόγον ἔχειν τινός*, Acts i. c. Lchm. (Tob. vi. 16 (15)) [cf. I. 3 a. above]. **3.** account, i. e. reckoning, score: *δόσεως κ. λήψεως* (see *δόσις*, 1), Phil. iv. 15 [where cf. Bp. Lghtft.]; *εἰς λόγον ὑμῶν*, to your account, i. e. trop. to your advantage, ib. 17; *συναίρειν λόγον* (an expression not found in Grk. auth.), to make a reckoning, settle accounts, Mt. xviii. 23; xxv. 19. **4.** account, i. e. answer or explanation in reference to judgment: *λόγον διδόναι* (as often in Grk. auth.), to give or render an account, Ro. xiv. 12 R G T WH L mrg. Tr mrg.; also *ἀποδιδόναι*, Heb. xiii. 17; 1 Pet. iv. 5; with gen. of the thing, Lk. xvi. 2; Acts xix. 40 [R G]; *περί τινος*, Mt. xii. 36; [Acts xix. 40 L T Tr WH]; *τινὲς περὶ ἑαυτοῦ*, Ro. xiv. 12 L txt. br. Tr txt.; *αἰτεῖν τινα λόγον περὶ τινος*, 1 Pet. iii. 15 (Plat. polit. p. 285 e.). **5.** relation: *πρὸς ὃν ἡμῖν ὁ λόγος*, with whom as judge we stand in relation [A. V. have to do], Heb. iv. 13; *κατὰ λόγον*, as is right, justly, Acts xviii. 14 [A. V. reason would (cf. Polyb. 1, 62, 4. 5; 5, 110, 10)], (παρὰ λόγον, unjustly, 2 Macc. iv. 36; 8 Macc. vii. 8). **6.** reason, cause, ground: *τίνι λόγῳ*, for what reason? why? Acts x. 29 (ἐκ τίνος λόγου; Aeschyl. Choeph. 515; ἐξ οὐδενὸς λόγου, Soph. Phil. 730; *τίνι δικαίῳ λόγῳ κτλ.*; Plat. Gorg. p. 512 c.); *παρεκτός λόγου πορνείας* (Vulg. *exceptā fornicationis causā*) is generally referred to this head, Mt. v. 32; [xix. 9 L WH mrg.]; but since where *λόγος* is used in this sense the gen. is not added, it has seemed best to include this passage among those mentioned in I. 6 above.

**III.** In several passages in the writings of John *ὁ λόγος*



denotes the essential WORD of God, i. e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: Jn. i. 1, 14; (1 Jn. v. 7 Rec.); with τῆς ζωῆς added (see ζωή, 2 a.), 1 Jn. i. 1; τοῦ θεοῦ, Rev. xix. 13 (although the interpretation which refers this passage to the hypostatic λόγος is disputed by some, as by Baur, Neutest. Theologie p. 216 sq.). Respecting the combined Hebrew and Greek elements out of which this conception originated among the Alexandrian Jews, see esp. Lücke, Com. üb. d. Evang. des Johan. ed. 3, i. pp. 249–294; [cf. esp. B. D. Am. ed. s. v. Word (and for works which have appeared subsequently, see Weiss in Meyer on Jn. ed. 6; Schürer, Neutest. Zeitgesch. § 34 II.); Bp. Lghtft. on Col. i. 15 p. 143 sq.; and for reff. to the use of the term in heathen, Jewish, and Christian writ., see Soph. Lex. s. v. 10].

λόγχη, -ης, ἡ; 1. the iron point or head of a spear: Hdt. 1, 52; Xen. an. 4, 7, 16, etc. 2. a lance, spear, (shaft armed with iron): Jn. xix. 34. (Sept.; Pind., Tragg., sqq.) \*

λοιδορέω, -ῶ; 1 aor. ἐλοιδόρησα; pres. pass. ptp. λοιδορούμενος; (λοιδορός); to reproach, rail at, revile, heap abuse upon: τινά, Jn. ix. 28; Acts xxiii. 4; pass., 1 Co. iv. 12; 1 Pet. ii. 23. (From Pind. and Aeschyl. down; Sept. several times for λῆγ.) [COMP.: ἀντι-λοιδορέω.] \*

λοιδορία, -ας, ἡ, (λοιδορέω), railing, reviling: 1 Tim. v. 14; 1 Pet. iii. 9. (Sept.; Arstph., Thuc., Xen., sqq.) \*

λοιδορός, -ου, ὁ, a railer, reviler: 1 Co. v. 11; vi. 10. (Prov. xxv. 24; Sir. xxiii. 8; Eur. [as adj.], Plut., al.) \*

λοιμός, -ου, ὁ, [fr. Hom. down], pestilence; plur. a pestilence in divers regions (see λιμός), Mt. xxiv. 7 [R G Tr mrg. br.]; Lk. xxi. 11; metaph., like the Lat. *pestis* (Ter. Adelph. 2, 1, 35; Cic. Cat. 2, 1), a pestilent fellow, pest, plague: Acts xxiv. 5 (so Dem. p. 794, 5; Ael. v. h. 14, 11; Prov. xxi. 24; plur., Ps. i. 1; 1 Macc. xv. 21; ἄνδρες λοιμοί, 1 Macc. x. 61, cf. 1 S. x. 27; xxv. 17, etc.) \*

λοιμός, -ῆς, -όν, (λείπω, λείλοιπα), [fr. Pind. and Hdt. down], Sept. for λῆγ, λῆγῃ, λῆγῃ, left; plur. the remaining, the rest: with substantives, as οἱ λοιποὶ ἀπόστολοι, Acts ii. 37; 1 Co. ix. 5; add, Mt. xxv. 11; Ro. i. 13; 2 Co. xii. 13; Gal. ii. 13; Phil. iv. 3; 2 Pet. iii. 16; Rev. viii. 13; absol. the rest of any number or class under consideration: simply, Mt. xxii. 6; xxvii. 49; Mk. xvi. 13; Lk. xxiv. 10; Acts xvii. 9; xxvii. 44; with a description added: οἱ λοιποὶ οἱ etc., Acts xxviii. 9; 1 Th. iv. 13; Rev. ii. 24; οἱ λοιποὶ πάντες, 2 Co. xiii. 2; Phil. i. 13; πᾶσι τοῖς λ. Lk. xxiv. 9; with a gen.: οἱ λοιποὶ τῶν ἀνθρώπων, Rev. ix. 20; τοῦ σπέρματος, ib. xii. 17; τῶν νεκρῶν, ib. xx. 5; with a certain distinction and contrast, the rest, who are not of the specified class or number: Lk. viii. 10; xviii. 9; Acts v. 13; Ro. xi. 7; 1 Co. vii. 12; 1 Th. v. 6; 1 Tim. v. 20; Rev. xi. 13; xix. 21; τὰ λοιπά, the rest, the things that remain: Mk. iv. 19; Lk. xii. 26; 1 Co. xi. 34; Rev. iii. 2. Neut. sing. adverbially, τὸ

λοιπόν what remains (Lat. *quod superest*), i. e. a. hereafter, for the future, henceforth, (often so in Grk. writ. fr. Pind. down): Mk. xiv. 41 R T WH (but τό in br.); Mt. xxvi. 45 [WH om. Tr br. τό]; 1 Co. vii. 29; Heb. x. 13; and without the article, Mk. xiv. 41 G L Tr [WH (but see above)]; 2 Tim. iv. 8; cf. Herm. ad Vig. p. 706. τοῦ λοιποῦ, henceforth, in the future, Eph. vi. 10 L T Tr WH; Gal. vi. 17; Hdt. 2, 109; Arstph. pax 1084; Xen. Cyr. 4, 4, 10; oec. 10, 9; al; cf. Herm. ad Vig. p. 706; often also in full τοῦ λ. χρόνου. [Strictly, τὸ λ. is 'for the fut.' τοῦ λ. 'in (the) fut.'; τὸ λ. may be used for τοῦ λ., but not τοῦ λ. for τὸ λ.; cf. Meyer and Ellicott on Gal. u. s.; B. §§ 128, 2; 132, 26; W. 463 (432).] b. at last; already: Acts xxvii. 20 (so in later usage, see Passow or L. and S. s. v.). c. τὸ λοιπόν, dropping the notion of time, signifies for the rest, besides, moreover, [A. V. often finally], forming a transition to other things, to which the attention of the hearer or reader is directed: Eph. vi. 10 R G; Phil. iii. 1; iv. 8; 1 Th. iv. 1 Rec.; 2 Th. iii. 1; δὲ δὲ λοιπόν has the same force in 1 Co. iv. 2 R G; λοιπόν in 1 Co. i. 16; iv. 2 L T Tr WH; 1 Th. iv. 1 G L T Tr WH.

Δουκάς, -ᾱ, ὁ, (contr. fr. Δουκανός; [cf. Bp. Lghtft. on Col. iv. 14], W. 103 (97) [cf. B. 20 (18)]; on the diverse origin of contr. or abbrev. prop. names in ᾱs cf. Lobeck, Patholog. Proleg. p. 506; Bp. Lghtft. on Col. iv. 15]), Luke, a Christian of Gentile origin, the companion of the apostle Paul in preaching the gospel and on many of his journeys (Acts xvi. 10–17; xx. 5–15; xxi. 1–18; xxviii. 10–16); he was a physician, and acc. to the tradition of the church from Irenæus [3, 14, 1 sq.] down, which has been recently assailed with little success, the author of the third canonical Gospel and of the Acts of the Apostles: Col. iv. 14; 2 Tim. iv. 11; Philem. 24.\*

Δούκιος, -ου, ὁ, (a Lat. name), Lucius, of Cyrene, a prophet and teacher of the church at Antioch: Acts xiii. 1; perhaps the same Lucius that is mentioned in Ro. xvi. 21.\*

λουτρόν, -ου, τό, (λούω), fr. Hom. down (who uses λουτρόν fr. the uncontr. form λούω), a bathing, bath, i. e. as well the act of bathing [a sense disputed by some (cf. Ellicott on Eph. v. 26)], as the place; used in the N. T. and in eccles. writ. of baptism [for exx. see Soph. Lex. s. v.]: with τοῦ ὕδατος added, Eph. v. 26; τῆς παλινγενεσίας, Tit. iii. 5.\*

λούω: 1 aor. ἔλουσα; pf. pass. ptp. λελουμένος and (in Heb. x. 23 T WH) λελουμένος, a later Greek form (cf. Lobeck on Soph. Aj. p. 324; Steph. Thesaur. v. 397 c.; cf. Kühner § 343 s. v.; [Veitch s. v., who cites Cant. v. 12 Vat.]); 1 aor. mid. ptp. λουσάμενος; fr. Hom. down; Sept. for λῆγ; to bathe, wash: prop. τινά, a dead person, Acts ix. 37; τινά ἀπὸ τῶν πληγῶν, by washing to cleanse from the blood of the wounds, Acts xvi. 33 [W. 372 (348), cf. § 30, 6 a.; B. 322 (277)]; ὁ λελουμένος, absol., he that has bathed, Jn. xiii. 10 (on the meaning of the passage see καθαρός, a. [and cf. Syn. below]); λελ. τὸ σώμα, with dat. of the instr., ὕδατι, Heb. x. 22 (23); mid. to wash one's self [cf. W. § 88, 2 a.]: 2 Pet. ii. 22; trop.



Christ is described as ὁ λούσας ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν, i. e. who by suffering the bloody death of a vicarious sacrifice cleansed us from the guilt of our sins, Rev. i. 5 R G [al. λύσας (q. v. 2 fin.). COMP.: ἀπο-λούω.]\*

[SYN. λούω, νίπτω, πλύνω: πλ. is used of things, esp. garments; λ. and ν. of persons,—ν. of a part of the body (hands, feet, face, eyes), λ. of the whole. All three words occur in Lev. xv. 11. Cf. Trench, N. T. Syn. § xlv.]

Λύδδα, -ης, ἡ, [Acts ix. 38 R G L, but -as T Tr WH; see WH. App. p. 156], ἡ, and Λύδδα, -ων, τά ([L T Tr WH in] Acts ix. 32, 35; cf. Tdf. Proleg. p. 116; B. 18 (16) sq. [cf. W. 61 (60)]); Hebr. 𐤠𐤣𐤁 (1 Chr. viii. 12; Ezra ii. 33; Neh. xi. 35); *Lydda*, a large Benjamite [cf. 1 Chr. i. c.] town (Λύδδα κώμη, πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα, Joseph. antt. 20, 6, 2), called also *Diospolis* under the Roman empire, about nine ['eleven' (Ordnance Survey p. 21)] miles distant from the Mediterranean; now *Ludd*: Acts ix. 32, 35, 38. Cf. Robinson, Palestine ii. pp. 244–248; Arnold in Herzog viii. p. 627 sq.; [BB. DD. s. v.].\*

Λύδια, -ας, ἡ, *Lydia*, a woman of Thyatira, a seller of purple, converted by Paul to the Christian faith: Acts vi. 14, 40. The name was borne by other women also, Horat. carm. 1, 8; 3, 9.\*

Λυκαονία, -ας, ἡ, *Lycæonia*, a region of Asia Minor, situated between Pisidia, Cilicia, Cappadocia, Galatia and Phrygia, whose chief cities were Lystra, Derbe and Iconium [cf. reff. in Bp. Lghtft. on Col. p. 1]. Its inhabitants spoke a peculiar and strange tongue the character of which cannot be determined: Acts xiv. 6. Cf. Win. RWB. s. v.; Lassen, Zeitschr. d. deutsch. morgenl. Gesellsch. x. ('56) p. 378; [Wright, Hittites ('84) p. 56].\*

Λυκαονιστί, (λυκαονίζω, to use the language of Lycæonia), adv., in the speech of Lycæonia: Acts xiv. 11 (see Λυκαονία).\*

Λυκία, -ας, ἡ, *Lycia*, a mountainous region of Asia Minor, bounded by Pamphylia, Phrygia, Caria and the Mediterranean: Acts xxvii. 5 (1 Macc. xv. 23). [B. D. s. v.; Dict. of Geogr. s. v.; reff. in Bp. Lghtft. on Col. p. 1.].\*

λύκος, -ου, ὁ, Hebr. 𐤠𐤊𐤍, a wolf: Mt. x. 16; Lk. x. 3; Jn. x. 12; applied figuratively to cruel, greedy, rapacious, destructive men: Mt. vii. 15; Acts xx. 29; (used trop. even in Hom. Il. 4, 471; 16, 156; in the O. T., Ezek. xxii. 27; Zeph. iii. 3; Jer. v. 6).\*

λυμαίνομαι: impf. ἐλυμαίνομην; dep. mid.; (λύμη injury, ruin, contumely); fr. Aeschyl. and Hdt. down; 1. to affix a stigma to, to dishonor, spot, defile, (Ezek. xvi. 25; Prov. xxiii. 8; 4 Macc. xviii. 8). 2. to treat shamefully or with injury, to ravage, devastate, ruin: ἐλυμάνετο τὴν ἐκκλησίαν, said of Saul as the cruel and violent persecutor, [A. V. made havock of], Acts viii. 3.\*

λυπέω, -ω; 1 aor. ἐλύπησα; pf. λελύπηκα; Pass., pres. λυποῦμαι; 1 aor. ἐλυπήθην; fut. λυπηθήσομαι; (λύπη); [fr. Hes. down]; to make sorrowful; to affect with sadness, cause grief; to throw into sorrow: τινά, 2 Co. ii. 2, 5; vii. 8; pass., Mt. xiv. 9; xvii. 23; xviii. 31; xix. 22; xxvi. 22; Mk. x. 22; xiv. 19; Jn. xvi. 20; xxi. 17; 2 Co.

ii. 4; 1 Th. iv. 13; 1 Pet. i. 6; joined with ἀθρομεῖν, Mt. xxvi. 37; opp. to χαίρειν, 2 Co. vi. 10; κατὰ θεόν, in a manner acceptable to God [cf. W. 402 (375)], 2 Co. vii. 9, 11; in a wider sense, to grieve, offend: τὸ πνεῦμα τὸ ἄγιον, Eph. iv. 30 (see πνεῦμα, 4 a. fin.); to make one uneasy, cause him a scruple, Ro. xiv. 15. [COMP.: σὺλ-λυπέω. Syn. see θρηνέω, fin.].\*

λύπη, -ης, ἡ, [fr. Aeschyl. and Hdt. down], sorrow, pain, grief: of persons mourning, Jn. xvi. 6; 2 Co. ii. 7; opp. to χαρά, Jn. xvi. 20; Heb. xii. 11; λύπην ἔχω (see ἔχω, I. 2 g. p. 267\*), Jn. xvi. 21 sq.; Phil. ii. 27; with addition of ἀπό and gen. of pers., 2 Co. ii. 3; λ. μοί ἐστι, Ro. ix. 2; ἐν λύπῃ ἔρχεσθαι, of one who on coming both saddens and is made sad, 2 Co. ii. 1 (cf. λυπῶ ὑμᾶς, vs. 2; and λύπην ἔχω, vs. 3); ἀπὸ τῆς λύπης, for sorrow, Lk. xxii. 45; ἐκ λύπης, with a sour, reluctant mind [A. V. grudgingly], (opp. to ἡλαρός), 2 Co. ix. 7; ἡ κατὰ θεὸν λύπη, sorrow acceptable to God, 2 Co. vii. 10 (see λυπέω), and ἡ τοῦ κόσμου λύπη, the usual sorrow of men at the loss of their earthly possessions, ibid.; objectively, annoyance, affliction, (Hdt. 7, 152): λύπας ὑποφέρειν [R. V. griefs], 1 Pet. ii. 19.\*

Λυσανίας, -ου, ὁ, *Lysanias*; 1. the son of Ptolemy, who from B. C. 40 on was governor of Chalcis at the foot of Mount Lebanon, and was put to death B. C. 34 at the instance of Cleopatra: Joseph. antt. 14, 7, 4 and 13, 3; 15, 4, 1; b. j. 1, 13, 1, cf. b. j. 1, 9, 2. 2. a tetrarch of Abilene (see Ἀβιληνή), in the days of John the Baptist and Jesus: Lk. iii. 1. Among the regions assigned by the emperors Caligula and Claudius to Herod Agrippa I. and Herod Agrippa II., Josephus mentions ἡ Λυσανίου τετραρχία (antt. 18, 6, 10, cf. 20, 7, 1), βασιλεία ἡ τοῦ Λυσανίου καλουμένη (b. j. 2, 11, 5), Ἀβίλα ἡ Λυσανίου (antt. 19, 5, 1); accordingly, some have supposed that in these passages Lysanias the son of Ptolemy must be meant, and that the region which he governed continued to bear his name even after his death. Others (as Credner, Strauss, Gfrörer, Weisse), denying that there ever was a second Lysanias, contend that Luke was led into error by that designation of Abilene (derived from Lysanias and retained for a long time afterwards), so that he imagined that Lysanias was tetrarch in the time of Christ. This opinion, however, is directly opposed by the fact that Josephus, in antt. 20, 7, 1 and b. j. 2, 12, 8, expressly distinguishes Chalcis from the tetrarchy of Lysanias; nor is it probable that the region which Lysanias the son of Ptolemy governed for only six years took its name from him ever after. Therefore it is more correct to conclude that in the passages of Josephus where the tetrarchy of Lysanias is mentioned a second Lysanias, perhaps the grandson of the former, must be meant; and that he is identical with the one spoken of by Luke. Cf. Winer, RWB. s. v. Abilene; Wieseler in Herzog i. p. 64 sqq., [esp. in Beiträge zur richtig. Würdigung d. Evang. u. s. w. pp. 196–204]; Bleek, Synopt. Erklärung u. s. w. i. p. 154 sq.; Kneucker in Schenkel i. p. 26 sq.; Schürer, Neutest. Zeitgesch. § 19 Anh. 1 p. 313 [also in Riehm s. v.; Robinson in Bib. Sacra for 1848, pp. 79 sqq.;



Renan, La Dynastie des Lysanias d'Abilène (in the Mémoires de l'Acad. des inscrip. et belles-lettres for 1870, Tom. xxvi. P. 2, pp. 49–84); BB.DD. s. v.]\*

Λυσίας, -ου, ὁ, (Claudius) Lysias, a Roman chiliarch [A. V. 'chief captain']: Acts xxiii. 26; xxiv. 7 [Rec.], 22. [B. D. Am. ed. s. v.]\*

λύσις, -εως, ἡ, (λύω), [fr. Hom. down], a loosing of any bond, as that of marriage; hence once in the N. T. of divorce, 1 Co. vii. 27.\*

λυσitelíw, -ῶ, (fr. λυσιτελής, and this fr. λύω to pay, and τὰ τέλη [cf. τέλος, 2]); [fr. Hdt. down]; prop. to pay the taxes; to return expenses, hence to be useful, advantageous; impers. λυσιτελεῖ, it profits; foll. by ἥ (see ἥ, 3 f.), it is better: τινί foll. by εἰ, Lk. xvii. 2.\*

Λύστρα, -ας, ἡ, and [in Acts xiv. 8; xvi. 2; 2 Tim. iii. 11] -ων, τά, (see Λύδδα), Lystra, a city of Lycaonia: Acts xiv. 6, 8, 21; xvi. 1 sq.; 2 Tim. iii. 11. [Cf. reff. in Bp. Lightf. on Col. p. 1.]\*

λύτρον, -ου, τό, (λύω), Sept. passim for לָבֶן, לְהָאֵן, לִיָּן, etc.; the price for redeeming, ransom (paid for slaves, Lev. xix. 20; for captives, Is. xlv. 13; for the ransom of a life, Ex. xxi. 30; Num. xxxv. 31 sq.): ἀντὶ πολλῶν, to liberate many from the misery and penalty of their sins, Mt. xx. 28; Mk. x. 45. (Pind., Aeschyl., Xen., Plat., al.)\*

λυτρώω, -ῶ: Pass., 1 aor. ἐλυτρώθην; Mid., pres. inf. λυτρούσθαι; 1 aor. subj. 3 pers. sing. λυτρώσεται; (λύτρον, q. v.); Sept. often for לָבֶן and לְהָאֵן; 1. to release on receipt of ransom: Plut. Theaet. p. 165 e.; Diod. 19, 73; Sept., Num. xviii. 15, 17. 2. to redeem, liberate by payment of ransom, [(Dem., al.)], generally expressed by the mid.; univ. to liberate: τινὰ ἀργυρίῳ, and likewise ἐκ with the gen. of the thing; pass. ἐκ τῆς ματαίας ἀναστροφῆς, 1 Pet. i. 18; Mid. to cause to be released to one's self [cf. W. 254 (238)] by payment of the ransom, i. e. to redeem; univ. to deliver: in the Jewish theocratic sense, τὸν Ἰσραὴλ, viz. from evils of every kind, external and internal, Lk. xxiv. 21; ἀπὸ πάσης ἀνομίας, Tit. ii. 14 [cf. W. § 30, 6 a.]; τινὰ ἐκ, spoken of God, Deut. xiii. 5; 2 S. vii. 23; Hos. xiii. 14.\*

λύτρωσις, -εως, ἡ, (λυτρώω), a ransoming, redemption: prop. αἰχμαλώτων, Plut. Arat. 11; for לְהָאֵן, Lev. xxv. [29], 48; univ. deliverance, redemption, in the theocratic sense (see λυτρώω, 2 [cf. Graec. Ven. Lev. xxv. 10, etc.; Ps. xlviii. (xlix.) 9]): Lk. i. 68; ii. 38; specifically, redemption from the penalty of sin: Heb. ix. 12. [(Clem. Rom. 1 Cor. 12, 7; 'Teaching' 4, 6; etc.)]\*

λυτρωτής, -ου, ὁ, (λυτρώω), redeemer; deliverer, liberator: Acts vii. 35; [Sept. Lev. xxv. 31, 32; Philo de sacrif. Ab. et Cain. § 37 sub fin.]; for לְהָאֵן, of God, Ps. xviii. (xix.) 15; lxxvii. (lxxviii.) 35. Not found in prof. auth.\*

λυχνία, -ας, ἡ, a later Grk. word for the earlier λυχνίον, see Lob. ad Phryn. p. 318 sq.; [Wetst. on Mt. v. 15; W. 24]; Sept. for כְּנִרְתָּ; a (candlestick) lampstand, candelabrum: Mt. v. 15; Mk. iv. 21; Lk. viii. 16; [xi. 33]; Heb. ix. 2; the two eminent prophets who will precede Christ's return from heaven in glory are likened to 'candlesticks,'

Rev. xi. 4 [B. 81 (70); W. 536 (499)]; to the seven 'candlesticks' (Ex. xxv. 37 [A. V. lamps; cf. B. D. (esp. Am. ed.) s. v. Candlestick]) also the seven more conspicuous churches of Asia are compared in Rev. i. 12 sq. 20; ii. 1; κινεῖν τὴν λυχνίαν τινὸς (ἐκκλησίας) ἐκ τοῦ τόπου αὐτῆς, to move a church out of the place which it has hitherto held among the churches; to take it out of the number of churches, remove it altogether, Rev. ii. 5.\*

λύχνος, -ου, ὁ, Sept. for לָ, [fr. Hom. down]; a lamp, candle [?], that is placed on a stand or candlestick (Lat. candelabrum), [cf. Trench. N. T. Syn. § xlvii.; Becker, Charicles, Sc. ix. (Eng. trans. p. 156 n. 5)]: Mt. v. 15; Mk. iv. 21; [Lk. xi. 36]; xii. 35; Rev. xxii. 5; φῶς λύχνου, Rev. xviii. 23; opp. to φῶς ἡλίου, xxii. 5 LT Tr WH; ἀπτεῖν λύχνον ([Lk. viii. 16; xi. 33; xv. 8], see ἀπτεω, 1). To a "lamp" are likened—the eye, ὁ λύχνος τοῦ σώματος, i. e. which shows the body which way to move and turn, Mt. vi. 22; Lk. xi. 34; the prophecies of the O. T., inasmuch as they afforded at least some knowledge relative to the glorious return of Jesus from heaven down even to the time when by the Holy Spirit that same light, like the day and the day-star, shone upon the hearts of men, the light by which the prophets themselves had been enlightened and which was necessary to the full perception of the true meaning of their prophecies, 2 Pet. i. 19; to the brightness of a lamp that cheers the beholders a teacher is compared, whom even those rejoiced in who were unwilling to comply with his demands, Jn. v. 35; Christ, who will hereafter illumine his followers, the citizens of the heavenly kingdom, with his own glory, Rev. xxi. 23.\*

λύω; impf. ἔλυον; 1 aor. ἔλυσα; Pass., pres. λύομαι; impf. ἐλύομην; pf. 2 pers. sing. λελυσαι, pter. λελυμένος; 1 aor. ἐλύθην; 1 fut. λυθήσομαι; fr. Hom. down; Sept. several times for לָחַץ to open, לִיָּה and Chald. לָחַץ (Dan. iii. 25; v. 12); to loose; i. e. 1. to loose any person (or thing) tied or fastened: prop. the bandages of the feet, the shoes, Mk. i. 7; Lk. iii. 16; Jn. i. 27; Acts [xiii. 25]; vii. 33, (so for לָחַץ to take off, Ex. iii. 5; Josh. v. 15); πᾶλλον (δεδεμένον), Mt. xxi. 2; Mk. xi. 2, [3 L mrg.], 4 sq.; Lk. xix. 30 sq. 33; bad angels, Rev. ix. 14 sq.; τὸν βοῦν ἀπὸ τῆς φάτνης, Lk. xiii. 15; trop. of husband and wife joined together by the bond of matrimony, λελυσαι ἀπὸ γυναικός (opp. to δέδεσαι γυναικί), spoken of a single man, whether he has already had a wife or has not yet married, 1 Co. vii. 27. 2. to loose one bound, i. e. to unbind, release from bonds, set free: one bound up (swathed in bandages), Jn. xi. 44; bound with chains (a prisoner), Acts xxii. 30 (where Rec. adds ἀπὸ τῶν δεσμῶν); hence i. q. to discharge from prison, let go, Acts xxiv. 26 Rec. (so as far back as Hom.); in Apocalyptic vision of the devil (κεκλεισμένον), Rev. xx. 3; ἐκ τῆς φυλακῆς αὐτοῦ, 7; metaph. to free (ἀπὸ δεσμῶν) from the bondage of disease (one held by Satan) by restoration to health, Lk. xiii. 16; to release one bound by the chains of sin, ἐκ τῶν ἀμαρτιῶν, Rev. i. 5 LT Tr WH (see λούω fin. [cf. W. § 30, 6 a.]). 3. to loosen, undo, dissolve, anything bound, tied, or compacted to-



gether: the seal of a book, Rev. v. 2, [5 Rec.]; trop., τὸν δεσμόν τῆς γλώσσης τινός, to remove an impediment of speech, restore speech to a dumb man, Mk. vii. 35 (Justin, hist. 13, 7, 1 cui nomen Battos propter linguae obligationem fuit; 6 linguae nodis solutis loqui primum coepit); an assembly, i. e. to dismiss, break up: τὴν συναγωγὴν, pass., Acts xiii. 43 (ἀγορὴν, Hom. Il. 1, 305; Od. 2, 257, etc.; Apoll. Rh. 1, 708; τὴν στρατίαν, Xen. Cyr. 6, 1, 2); of the bonds of death, λύειν τὰς ὠδίνas τοῦ θανάτου, Acts ii. 24 (see ὠδίν). Laws, as having binding force, are likened to bonds; hence λύειν is i. q. to annul, subvert; to do away with; to deprive of authority, whether by precept or by act: ἐντολήν, Mt. v. 19; τὸν νόμον, Jn. vii. 23; τὸ σάββατον, the commandment concerning the sabbath, Jn. v. 18; τὴν γραφήν, Jn. x. 35; cf. Kuinoel on Mt. v. 17; [on the singular reading λύει τὸν Ἰησοῦν, 1 Jn. iv. 3 WH mrg. see Westcott, Com. ad loc.]; by a Chald. and Talmud. usage (equiv. to רָחַק, רָחַץ [cf.

W. 32]), opp. to δέω (q. v. 2 c.), to declare lawful: Mt. xvi. 19; xviii. 18, [but cf. Weiss in Meyer 7te Aufl. ad ll. cc.]. to loose what is compacted or built together, to break up, demolish, destroy: prop. in pass. ἐλύετο ἡ πύρῡνα, was breaking to pieces, Acts xxvii. 41; τὸν ναόν, Jn. ii. 19; τὸ μεσότοιχον τοῦ φραγαοῦ, Eph. ii. 14 (τὰ τεῖχη, 1 Esdr. i. 52; γέφυραν, Xen. an. 2, 4, 17 sq.); to dissolve something coherent into parts, to destroy: pass., [τούτων πάντων λυομένων, 2 Pet. iii. 11]; τὰ στοιχεῖα (καυσούμενα), 2 Pet. iii. 10; οὐρανοὶ (πυρούμενοι), ib. 12; metaph. to overthrow, do away with: τὰ ἔργα τοῦ διαβόλου, 1 Jn. iii. 8. [COMP.: ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, παρα-λύω.]\*

Δωίς [WH Δωίς], -ίδος, ἡ, Lois, a Christian matron, the grandmother of Timothy: 2 Tim. i. 5.\*

Δώτ, δ, (צִיָּל a covering, veil), [indecl.; cf. B.D.], Lot, the son of Haran the brother of Abraham (Gen. xi. 27, 31; xii. 4 sqq.; xiii. 1 sqq.; xiv. 12 sqq.; xix. 1 sqq.): Lk. xvii. 28 sq. 32; 2 Pet. ii. 7.\*

## M

[M, μ: on its (Alexandrian, cf. Sturz, De dial. Maced. et Alex. p. 130 sq.) retention in such forms as λήψομαι, ἀνελήμθην, προσωπολήμπτis, ἀνάλημψis, and the like, see (the several words in their places, and) W. 48; B. 62 (54); esp. Tdf. Proleg. p. 72; Kuenen and Cobet, Praef. p. lxx.; Scrivener, Collation etc. p. lv. sq., and Introd. p. 14; Fritzsche, Rom. vol. i. p. 110; on -μ- or -μ- in pf. pass. pteps. (e. g. διεστραμμένος, περιεστραμμένος, etc., see each word in its place, and) cf. WH. App. p. 170 sq.; on the dropping of μ in ἐμπλήρημι, ἐμπληρώω, see the words.]

Μαάθ, δ, (צָגָל to be small), Maath, one of Christ's ancestors: Lk. iii. 26.\*

Μαγαδάν, see the foll. word.

Μαγδαλά, a place on the western shore of the Lake of Galilee, about three miles distant from Tiberias towards the north; according to the not improbable conjecture of Gesenius (Thesaur. i. p. 267) identical with מִגְדָּל-הָאֱלֹהִים (i. e. tower of God), a fortified city of the tribe of Naphtali (Josh. xix. 38); in the Jerus. Talmud מִגְדָּל (Magdal or Migdal); now Medschel or Medjdel, a wretched Mohammedan village with the ruins of an ancient tower (see Win. RWB. s. v.; Robinson, Palest. ii. p. 396 sq.; Arnold in Herzog viii. p. 661; Kneucker in Schenkel iv. p. 84; [Hackett in B.D. s. v.; Edersheim, Jesus the Messiah, i. 571 sq.]); Mt. xv. 39 RG, with the var. reading (adopted by L T Tr WH [cf. WH. App.

p. 160]) Μαγαδάν, Vulg. Magedan, (Syr. ܡܥܕܢܐ); if either of these forms was the one used by the Evangelist it could very easily have been changed by the copyists into the more familiar name Μαγδαλά.\*

Μαγδαληνή, -ῆς, ἡ, (Μαγδαλά, q. v.), Magdalene, a woman of Magdala: Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1, 9; Lk. viii. 2; xxiv. 10; Jn. xix. 25; xx. 1, 18.\*

[Μαγεδών (Rev. xvi. 16 WH), see Ἀρμαγεδών.]

μαγεία (T WH μαγία, see I, ι), -ας, ἡ, (μάγος, q. v.), magic; plur. magic arts, sorceries: Acts viii. 11. (Theophr., Joseph., Plut., al.)\*

μαγεύω; (μάγος); to be a magician; to practise magical arts: Acts viii. 9. (Eur. Iph. 1338; Plut. Artax. 3, 6, and in other auth.)\*

μαγία, see μαγεία.

μάγος, -ου, ὁ, (Hebr. מַגִּישׁ, plur. מַגִּישִׁים; a word of Indo-Germanic origin; cf. Gesenius, Thes. ii. p. 766; J. G. Müller in Herzog viii. p. 678; [Vaniček, Fremdwörter, s. v.; but the word is now regarded by many as of Babylonian origin; see Schrader, Keilinschriften u.s.w. 2te Aufl. p. 417 sqq.]; fr. Soph. and Hdt. down; Sept. Dan. ii. 2 and several times in Theodot. ad Dan. for מַגִּישׁ; a magus; the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augurs, soothsayers, sorcerers etc.; cf. Win. RWB. s. v.; J. G. Müller in Herzog l. c. pp. 675-685; Holtzmann in Schenkel iv. p. 84 sq.; [BB.DD. s. v. Magi]. In the N. T. the name is given 1. to the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star [see δαστήρ, and cf. Edersheim, Jesus the Messiah, i. 209 sqq.] that the Messiah had just been born, came to Jerusalem to



worship him: Mt. ii. 1, 7, 16. 2. to false prophets and sorcerers: Acts xiii. 6, 8, cf. viii. 9, 11.\*

Μαργώ, ὁ, see Γώγ.

Μαδιάμ, ἡ, (Hebr. מִדְיָן [i. e. 'strife']), Midian [in A. V. (ed. 1611) N. T. *Madian*], prop. name of the territory of the Midianites in Arabia; it took its name from Midian, son of Abraham and Keturah (Gen. xxv. 1 sq.): Acts vii. 29.\*

μαῖσός, -οῦ, ὁ, the breast: of a man, Rev. i. 13 Lchm. [(see *μαστός*). From Hom. down].\*

μαθητεύς, 1 aor. ἐμαθήτευσα; 1 aor. pass. ἐμαθητεύθην; (μαθητής); 1. intrans. τινί, to be the disciple of one; to follow his precepts and instruction: Mt. xxvii. 57 R G WH mrg., cf. Jn. xix. 38 (so Plut. mor. pp. 832 b. (vit. Antiph. 1), 837 c. (vit. Isocr. 10); Jamblichus, vit. Pythag. c. 23).

2. trans. (cf. W. p. 23 and § 38, 1; [V. § 131, 4]) to make a disciple; to teach, instruct: τινά, Mt. xxviii. 19; Acts xiv. 21; pass. with a dat. of the pers. whose disciple one is made, Mt. xxvii. 57 L T Tr WH txt.; μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρ. (see γραμματεὺς, 3), Mt. xiii. 52 Rec., where long since the more correct reading τῇ βασιλ. τῶν οὐρ. was adopted, but without changing the sense; [yet Lchm. inserts ἐν].\*

μαθητής, -οῦ, ὁ, (μανθάνω), a learner, pupil, disciple: univ., opp. to διδάσκαλος, Mt. x. 24; Lk. vi. 40; τινός, one who follows one's teaching: Ἰωάννου, Mt. ix. 14; Lk. vii. 18 (19); Jn. iii. 25; τῶν Φαρισ., Mt. xxii. 16; Mk. ii. 18; Lk. v. 33; Μωϋσέως, Jn. ix. 28; of Jesus, — in a wide sense, in the Gospels, those among the Jews who favored him, joined his party, became his adherents: Jn. vi. 66; vii. 3; xix. 38; ὄχλος μαθητῶν αὐτοῦ, Lk. vi. 17; οἱ μ. αὐτοῦ ἱκανοί, Lk. vii. 11; ἅπαν τὸ πλῆθος τῶν μαθ. Lk. xix. 37; but especially the twelve apostles: Mt. x. 1; xi. 1; xii. 1; Mk. viii. 27; Lk. viii. 9; Jn. ii. 2; iii. 22, and very often; also simply of μαθηταί, Mt. xiii. 10; xiv. 19; Mk. x. 24; Lk. ix. 16; Jn. vi. 11 [Rec.], etc.; in the Acts οἱ μαθηταί are all those who confess Jesus as the Messiah, Christians: Acts vi. 1 sq. 7; ix. 19; xi. 26, and often; with τοῦ κυρίου added, Acts ix. 1. The word is not found in the O. T., nor in the Epp. of the N. T., nor in the Apocalypse; in Grk. writ. fr. [Hdt.], Arstph., Xen., Plato, down.

μαθήτρια, -ας, ἡ, (a fem. form of μαθητής; cf. ψάλτης, ψάλτρια, etc., in *Bltm.* Ausf. Spr. ii. p. 425), a female disciple; i. q. a Christian woman: Acts ix. 36. (Diod. 2, 52; Diog. Laërt. 4, 2; 8, 42.)\*

[Μαθθαῖος, see Ματθαῖος.]

Μαθθαῖος, Μαθθάν, see Ματθαῖος, Μαθάν.

Μαθθάτ, see Μαθθάρ.

Μαθουσάλα, T WH Μαθουσαλά [cf. *Tdf.* Proleg. p. 103], ὁ, (מִתְשֻׁלָּא man of a dart, fr. מִתְשֵׁל, construct form of the unused מִתְשֵׁל a man, and מִתְשֵׁל a dart [cf. B. D. s. v.]), Methuselah, the son of Enoch and grandfather of Noah (Gen. v. 21): Lk. iii. 37.\*

Μαῦνάν (T Tr WH Μεννά), indecl., (Lchm. Μέννας, gen. Μεννά), ὁ, Menna or Menan, [A. V. (1611) *Menam*], the name of one of Christ's ancestors: Lk. iii. 31 [Lchm. br. τοῦ Μ.].\*

μαίνομαι; [fr. Hom. down]; to be mad, to rave: said of one who so speaks that he seems not to be in his right mind, Acts xii. 15; xxvi. 24; 1 Co. xiv. 23; opp. to σωφροσύνης ῥήματα ἀποφθέγγεσθαι, Acts xxvi. 25; joined with δαιμόνιον ἔχειν, Jn. x. 20. [COMP.: ἐμ-μαίνομαι.]\*

μακαρίζω; Attic fut. μακαριῶ [cf. B. 37 (32)]; (μακάριος); fr. Hom. down; Sept. for מְבָרֵךְ; to pronounce blessed: τινά, Lk. i. 48; Jas. v. 11 (here Vulg. *beatifico*).\*

μακάριος, -α, -ον, (poetic μάκαρ), [fr. Pind., Plat. down], blessed, happy: joined to names of God, 1 Tim. i. 11; vi. 15 (cf. μάκαρες θεοί in Hom. and Hes.); ἐλπεις, Tit. ii. 13; as a predicate, Acts xx. 35; 1 Pet. iii. 14; iv. 14; ἡγοῦμαι τινα μακ. Acts xxvi. 2; μακάρ. ἐν τινι, Jas. i. 25. In congratulations, the reason why one is to be pronounced blessed is expressed by a noun or by a ptep. taking the place of the subject, μακάριος ὁ etc. (Hebr. מְבָרֵךְ, Ps. i. 1; Dent. xxxiii. 29, etc.) blessed the man, who etc. [W. 551 (512 sq.)]: Mt. v. 3-11; Lk. vi. 20-22; Jn. xx. 29; Rev. i. 3; xvi. 15; xix. 9; xx. 6; xxii. 14; by the addition to the noun of a ptep. which takes the place of a predicate, Lk. i. 45; x. 23; xi. 27 sq.; Rev. xiv. 13; foll. by ὅς with a finite verb, Mt. xi. 6; Lk. vii. 23; xiv. 15; Ro. iv. 7 sq.; the subject noun intervening, Lk. xii. 37, 43; xxiii. 29; Jas. i. 12; μακ. . . ὅτι, Mt. xiii. 16; xvi. 17; Lk. xiv. 14; foll. by ἐάν, Jn. xiii. 17; 1 Co. vii. 40.

μακαρισμός, -οῦ, ὁ, (μακαρίζω), declaration of blessedness: Ro. iv. 9; Gal. iv. 15; λέγειν τὸν μακ. τιнос, to utter a declaration of blessedness upon one, a fuller way of saying μακαρίζειν τινά, to pronounce one blessed, Ro. iv. 6. (Plat. rep. 9 p. 591 d.; [Aristot. rhet. 1, 9, 34]; Plut. mor. p. 471 c.; eccles. writ.)\*

Μακεδονία, -ας, ἡ [on use of art. with cf. W. § 18, 5 a. c.], Macedonia, a country bounded on the S. by Thessaly and Epirus, on the E. by Thrace and the Aegean Sea, on the W. by Illyria, and on the N. by Dardania and Moesia [cf. B. D. (esp. Am. ed.)]: Acts xvi. 9 sq. 12; xviii. 5; xix. 21 sq.; xx. 1, 3; Ro. xv. 26; 1 Co. xvi. 5; 2 Co. i. 16; ii. 13; vii. 5; viii. 1; xi. 9; Phil. iv. 15; 1 Th. i. 7 sq.; iv. 10; 1 Tim. i. 3.\*

Μακεδών, -όνος, ὁ, a Macedonian: Acts xvi. 9 [cf. B. § 123, 8 Rem.]; xix. 29; xxvii. 2; 2 Co. ix. 2, 4.\*

μάκελλον, -ον, τό, a Lat. word, *macellum* [prob. akin to μάχη; Vaniček p. 687 (cf. Plut. as below)], a place where meat and other articles of food are sold, meat-market, provision-market, [A. V. *shambles*]: 1 Co. x. 25. (Dio Cass. 61, 18 τὴν ἀγορὰν τῶν ὄνων, τὸ μάκελλον; [Plut. ii. p. 277 d. (quaest. Rom. 54)].)\*

μακράν (prop. fem. acc. of the adj. μακρός, sc. ὁδόν, a long way [W. 230 (216); B. § 131, 12]), adv., Sept. for מִרְיָן, [fr. Aeschyl. down]; far, a great way: absol., ἀπέχειν, Lk. xv. 20; of the terminus to which, far hence, ἐξαποστελῶ σε, Acts xxii. 21; with ἀπό τιнос added, Mt. viii. 30; Lk. vii. 6 [T om. ἀπό]; Jn. xxi. 8; τὸν θεὸν . . . οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα, i. e. who is near every one of us by his power and influence (so that we have no need to seek the knowledge of him from without), Acts xvii. 27; οἱ εἰς μακρὰν [cf. W. 415 (387)]



those that are afar off, the inhabitants of remote regions, i. e. the Gentiles, Acts ii. 39, cf. Is. ii. 2 sqq.; Zech. vi. 15. metaph. οὐ μακρὰν εἰ ἀπὸ τῆς βασιλ. τοῦ θεοῦ, but little is wanting for thy reception into the kingdom of God, or thou art almost fit to be a citizen in the divine kingdom, Mk. xii. 34; οἱ ποτὲ ὄντες μακρὰν (opp. to οἱ ἐγγύς), of heathen (on the sense, see ἐγγύς, 1 b.), Eph. ii. 13; also οἱ μακρὰν, ib. 17.\*

μακρόθεν, (μακρός), adv., esp. of later Grk. [Polyb., al.; cf. Lob. ad Phryn. p. 93]; Sept. for קרִיב, קרִיב, etc.; from afar, afar: Mk. viii. 3; xi. 13; Lk. xviii. 13; xxii. 54; xxiii. 49; with the prep. ἀπὸ prefixed (cf. W. 422 (393); § 65, 2; B. 70 (62)): Mt. xxvi. 58 [here T om. WH br. ἀπό]; xxvii. 55; Mk. v. 6; xiv. 54; xv. 40; Lk. xvi. 23; Rev. xviii. 10, 15, 17; also L T Tr WH in Mk. xi. 13; L T Tr mrg. WH in Lk. xxiii. 49; T Tr WH in Mk. viii. 3, (Ps. cxxxviii. (cxxxviii.) 6; 2 K. xix. 25 cod. Alex.; 2 Esdr. iii. 13).\*

μακροθυμέω, -ῶ; 1 aor., impv. μακροθυμήσον, ptep. μακροθυμήσας; (fr. μακρόθυμος, and this fr. μακρός and θυμός); to be of a long spirit, not to lose heart; hence 1. to persevere patiently and bravely (i. q. καρτερῶ, so Plut. de gen. Socr. c. 24 p. 593 f.; Artem. oneir. 4, 11) in enduring misfortunes and troubles: absol., Heb. vi. 15; Jas. v. 8; with the addition of εὖος and a gen. of the desired event, ib. 7; with ἐπὶ and a dat. of the thing hoped for, ibid.; add, Sir. ii. 4. 2. to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish, (for הָרַחֵם, to defer anger, Prov. xix. 11): absol. 1 Co. xiii. 4; πρὸς τινα, 1 Th. v. 14; ἐπὶ with dat. of pers. (see ἐπὶ, B. 2 a. δ.), Mt. xviii. 26, 29 [here L T Tr with the acc., so Tr in 26; see ἐπὶ, C. I. 2 g. β.]; Sir. xviii. 11; xxix. 8; hence spoken of God deferring the punishment of sin: εἰς τινα, towards one, 2 Pet. iii. 9 [here L T Tr mrg. διὰ (q. v. B. II. 2 b. sub fin.)]; ἐπὶ with dat. of pers., Lk. xviii. 7; in this difficult passage we shall neither preserve the constant usage of μακροθυμῆν (see just before) nor get a reasonable sense, unless we regard the words ἐπ' αὐτοῖς as negligently (see αὐτός, II. 6) referring to the enemies of the ἐκλεκτῶν, and translate καὶ μακροθυμῶν ἐπ' αὐτοῖς even though he is long-suffering, indulgent, to them;—this negligence being occasioned by the circumstance that Luke seems to represent Jesus as speaking with Sir. xxxii. (xxxv.) 22 (18) in mind, where ἐπ' αὐτοῖς must be referred to ἀνελεθμόνων. The reading [of L T Tr WH] καὶ μακροθυμῆν ἐπ' αὐτοῖς; by which τὸ μακροθυμῆν is denied to God [cf. W. § 55, 7] cannot be accepted, because the preceding parable certainly demands the notion of slowness on God's part in avenging the right; cf. De Wette ad loc.; [but to this it is replied, that the denial of actual delay is not inconsistent with the assumption of apparent delay; cf. Meyer (ed. Weiss) ad loc.].\*

μακροθυμία, -ας, ἡ, (μακρόθυμος [cf. μακροθυμέω]), (Vulg. longanimitas, etc.), i. e. 1. patience, endurance, constancy, steadfastness, perseverance; esp. as shown in bearing troubles and ills, (Plut. Luc. 32 sq.; ἄνθρωπος ὠν

μηδέποτε τὴν ἀλυσίαν αἰτοῦ παρὰ θεῶν, ἀλλὰ μακροθυμία, Menand. frag. 19, p. 203 ed. Meineke [vol. iv. p. 238 Frag. comic. Graec. (Berl. 1841)]): Col. i. 11; 2 Tim. iii. 10; Heb. vi. 12; Jas. v. 10; Clem. Rom. 1 Cor. 64; Barn. ep. 2, 2; [Is. lvii. 15; Joseph. b. j. 6, 1, 5; cf. 1 Macc. viii. 4]. 2. patience, forbearance, long-suffering, slowness in avenging wrongs, (for דָּבָרָהּ, Jer. xv. 15): Ro. ii. 4; ix. 22; 2 Co. vi. 6; Gal. v. 22; Eph. iv. 2; Col. iii. 12; 1 Tim. i. 16 [cf. B. 120 (105)]; 2 Tim. iv. 2; 1 Pet. iii. 20; 2 Pet. iii. 15; (Clem. Rom. 1 Cor. 13, 1; Ignat. ad Eph. 3, 1).\*

[Syn. μακροθυμία, ὁπομονή (occur together or in the same context in Col. i. 11; 2 Cor. vi. 4, 6; 2 Tim. iii. 10; Jas. v. 10, 11; cf. Clem. Rom. 1 Cor. 64; Ignat. ad Eph. 3, 1): Bp. Lightf. remarks (on Col. i. c.), "The difference of meaning is best seen in their opposites. While ὁπο. is the temper which does not easily succumb under suffering, μακ. is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge (Prov. xv. 18; xvi. 32) . . . This distinction, though it applies generally, is not true without exception" . . .; cf. also his note on Col. iii. 12, and see (more at length) Trench, N. T. Syn. § liii.]

μακροθύμως, adv., with longanimity (Vulg. longanimitèr, Heb. vi. 15), i. e. patiently: Acts xxvi. 3.\*

μακρός, -ά, -όν, [fr. Hom. down], long; of place, remote, distant, far off: χώρα, Lk. xv. 13; xix. 12. of time, long, lasting long: μακρὰ προσεύχομαι, to pray long, make long prayers, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47.\*

μακρο-χρόνιος, -ον, (μακρός and χρόνος), lit. 'long-timed' (Lat. longaevis), long-lived: Eph. vi. 3. (Ex. xx. 12; Deut. v. 16; very rare in prof. auth.)\*

μαλακία, -ας, ἡ, (μαλακός); 1. prop. softness [fr. Hdt. down]. 2. in the N. T. (like ἀσθένεια, ἀρρωστία) infirmity, debility, bodily weakness, sickness, (Sept. for ἡγή, disease, Deut. vii. 15; xxviii. 61; Is. xxxviii. 9, etc.); joined with νόσος, Mt. ix. 23; ix. 35; x. 1.\*

μαλακός, -ή, -όν, soft; soft to the touch: ἱμάτια, Mt. xi. 8 R G L br.; Lk. vii. 25, (ἱματίων πολυτελῶν κ. μαλακῶν, Artem. oneir. 1, 78; ἐσθής, Hom. Od. 23, 290; Artem. oneir. 2, 3; χιτῶν, Hom. Il. 2, 42); and simply τὰ μαλακά, soft raiment (see λευκός, 1): Mt. xi. 8 T Tr WH. Like the Lat. mollis, metaph. and in a bad sense: effeminate, of a catamite, a male who submits his body to unnatural lewdness, 1 Co. vi. 9 (Dion. Hal. antt. 7, 2 sub fin.; [Diog. Laërt. 7, 173 fin.]).\*

Μαλελεήλ (Μελελεήλ, Tdf.), ὁ, (מַלְאֲלֵאֵל praising God, fr. הָלַח and לָא), Mahaleel [A. V. Maleleel], son of Cainan: Lk. iii. 37.\*

μάλιστα (superlative of the adv. μάλα), [fr. Hom. down], adv., especially, chiefly, most of all, above all: Acts xx. 38; xxv. 26; Gal. vi. 10; Phil. iv. 22; 1 Tim. iv. 10; v. 8, 17; 2 Tim. iv. 13; Tit. i. 10; Philem. 16; 2 Pet. ii. 10; μάλιστα γνώστης, especially expert, thoroughly well-informed, Acts xxvi. 3.\*

μᾶλλον (compar. of μάλα, very, very much), [fr. Hom. down], adv., more, to a greater degree; rather; 1. added to verbs and adjectives, it denotes increase, a



greater quantity, a larger measure, a higher degree, *more, more fully*, (Germ. in höherem Grade, Maasse); a. words defining the measure or size are joined to it in the ablative (dat.): πολλῶ *much, by far*, Mk. x. 48; Lk. xviii. 39; Ro. v. 15, 17, (in both these verses the underlying thought is, the measure of salvation for which we are indebted to Christ is far greater than that of the ruin which came from Adam; for the difference between the consequences traceable to Adam and to Christ is not only one of quality, but of quantity also; cf. Rückert, Com. on Rom. vol. i. 281 sq. [al. (fr. Chrys. to Meyer and Godet) content themselves here with a logical increase, *far more certainly*]); 2 Co. iii. 9, 11; Phil. ii. 12; πόσῳ *how much*, Lk. xii. 24; Ro. xi. 12; Philem. 16; Heb. ix. 14; τοσούτῳ *by so much*, ὅσῳ *by as much*, (sc. μᾶλλον), Heb. x. 25. b. in comparison it often so stands that *than before* must be mentally added, [A. V. *the more, so much the more*], as Mt. xxvii. 24 (μᾶλλον θόρυβος γίνεται [but al. refer this to 2 b. a. below]); Lk. v. 15 (διήρχετο μᾶλλον); Jn. v. 18 (μᾶλλον ἐξήτουν); xix. 8; Acts v. 14; ix. 22; xxii. 2; 2 Co. vii. 7; 1 Th. iv. 1, 10; 2 Pet. i. 10; ἔτι μᾶλλον καὶ μᾶλλον, Phil. i. 9; or the person or thing with which the comparison is made is evident from what precedes, as Phil. iii. 4; it is added to comparatives, Mk. vii. 36; 2 Co. vii. 13; πολλῶ μᾶλλον κρείσσον, Phil. i. 23; see [Weststein on Phil. i. c.]; W. § 35, 1 cf. 603 (561); [B. § 123, 11]; to verbs that have a comparative force, μᾶλλον διαφέρειν τινός, to be of much more value than one, Mt. vi. 26. μᾶλλον ἢ, *more than*, Mt. xviii. 13; μᾶλλον with gen., πάντων ὑμῶν, 1 Co. xiv. 18 (Xen. mem. 3, 12, 1). joined to positive terms it forms a periphrasis for a comparative [cf. W. § 35, 2 a.], foll. by ἢ, as μακάριον μ. for μακαριώτερον, Acts xx. 35; add, 1 Co. ix. 15; Gal. iv. 27; πολλῶ μᾶλλον ἀναγκαία, 1 Co. xii. 22; sometimes μᾶλλον seems to be omitted before ἢ; see under ἢ, 3 f. c. μᾶλλον δέ, *what moreover is of greater moment*, [A. V. *yea rather*]: Ro. viii. 34 (2 Macc. vi. 23). 2. it marks the preference of one thing above another, and is to be rendered *rather, sooner*, (Germ. *eher, vielmehr, lieber*); a. it denotes that which occurs *more easily* than something else, and may be rendered *sooner*, (Germ. *eher*): thus πολλῶ μᾶλλον in arguing from the less to the greater, Mt. vi. 30; Ro. v. 9 sq.; Heb. xii. 9 [here L T Tr WH πολὺ μ.]; also πολὺ [R G πολλῶ] μᾶλλον sc. οὐκ ἐκφευξόμεθα, i. e. much more shall we not escape (cf. W. p. 633 (588) note [B. § 148, 3 b.]), or even ἔνδικον μισθαποδοσίαν ληψόμεθα (Heb. ii. 2), or something similar (cf. Matthiae § 634, 3), Heb. xii. 25. πόσῳ μᾶλλον, Mt. vii. 11; x. 25; Lk. xii. 28; Ro. xi. 12, 24; Philem. 16. in a question, οὐ μᾶλλον; (Lat. *nonne potius?*) [do not . . . more], 1 Co. ix. 12. b. it is opposed to something else and does away with it; accordingly it may be rendered *the rather* (Germ. *vielmehr*); a. after a preceding negative or prohibitive sentence: Mt. x. 6, 28; xxv. 9; Mk. v. 26; Ro. xiv. 13; 1 Tim. vi. 2; Heb. xii. 13; μᾶλλον δέ, Eph. iv. 28; v. 11. οὐχὶ μᾶλλον; (*nonne potius?*) *not rather* etc.? 1 Co. v. 2; vi. 7. β. so that μᾶλλον belongs to the thing which is preferred, consequently to a noun, not to a

verb: Jn. iii. 19 (ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς, i. e. when they ought to have loved the light they (hated it, and) loved the darkness, vs. 20); xii. 43; Acts iv. 19; v. 29; 2 Tim. iii. 4. that which it opposes and sets aside must be learned from the context [cf. W. § 35, 4]: Mk. xv. 11 (sc. ἢ τὸν Ἰησοῦν); Phil. i. 12 (where the meaning is, 'so far is the gospel from suffering any loss or disadvantage from my imprisonment, that the number of disciples is increased in consequence of it'). γ. by way of correction, μᾶλλον δέ, *nay rather*; to *speak more correctly*: Gal. iv. 9 (Joseph. antt. 15, 11, 3; Ael. v. h. 2, 13 and often in prof. auth.; cf. Grimm, Exeg. Hdbch. on Sap. p. 176 sq.). δ. it does not do away with that with which it is in opposition, but marks what has the preference: *more willingly, more readily, sooner* (Germ. *lieber*), θέλω μᾶλλον and εὐδοκῶ μᾶλλον, to *prefer*, 1 Co. xiv. 5; 2 Co. v. 8, (βούλομαι μᾶλλον, Xen. Cyr. 1, 1, 1); ζηλοῦν, 1 Co. xiv. 1 (μᾶλλον sc. ζηλοῦτε); χρῶμαι, 1 Co. vii. 21.

Μάλχος (מלך Grecized; cf. Delitzsch in the Zeitschr. f. Luth. Theol., 1876, p. 605), -ου, ὁ, *Malchus*, a servant of the high-priest: Jn. xviii. 10. [Cf. Hackett in B. D. s. v.] \*

μάμη, -ης, ἡ, 1. in the earlier Grk. writ. *mother* (the name infants use in addressing their mother). 2. in the later writ. ([Philo], Joseph., Plut., App., Hdian., Artem.) i. q. *τήθη*, *grandmother* (see Lob. ad Phryn. pp. 133-135 [cf. W. 25]); 2 Tim. i. 5; 4 Macc. xvi. 9.\*

μαμωνᾶς (G L T Tr WH), incorrectly μαμμωνᾶς (Rec. [in Mt.]), -ᾶ [B. 20 (18)]; W. § 8, 1, ὁ, *mammon* (Chald. מַמְוֶנָה, to be derived, apparently, fr. מַנָּה; hence *what is trusted in* [cf. Buxtorf, Lex. chald. talmud. et rabbin. col. 1217 sq. (esp. ed. Fischer p. 613 sq.); acc. to Gesenius (Thesaur. i. 552) contr. fr. מַנְחָה *treasure* (Gen. xliii. 23); cf. B. D. s. v.; Edersheim, *Jesus the Messiah*, ii. 269]), *riches*: Mt. vi. 24 and Lk. xvi. 13, (where it is personified and opposed to God; cf. Phil. iii. 19); Lk. xvi. 9, 11. ("lucrum punice mammon dicitur," Augustine [de serm. Dom. in monte, l. ii. c. xiv. (347)]); the Sept. trans. the Hebr. מַמְוֶנָה in Is. xxxiii. 6 θησανροί, and in Ps. xxxvi. (xxxvii.) 3 πλοῦτος.) \*

Μαναήν, ὁ, (סִמְרָן consoler), *Manaen*, a certain prophet in the church at Antioch: Acts xiii. 1. [See Hackett in B. D. s. v.] \*

Μανασσῆς [Treg. *Manv.* in Rev.], gen. and acc. -ῆ [B. 19 (17); W. § 10, 1; but see WH. App. p. 159], ὁ, (נִשְׁכַּח causing to forget, fr. נָשַׁח to forget), *Manasse*; 1. the firstborn son of Joseph (Gen. xli. 51): Rev. vii. 6. 2. the son of Hezekiah, king of Judah (2 K. xxi. 1-18): Mt. i. 10.\*

μανθάνω; 2 aor. ἔμαθον; pf. ptep. μεμαθηκώς; Sept. for מָנַח; [fr. Hom. down]; to *learn, be apprised*; a. univ.: absol. to *increase one's knowledge*, 1 Tim. ii. 11; 2 Tim. iii. 7; to be increased in knowledge, 1 Co. xiv. 31; τί, Ro. xvi. 17; 1 Co. xiv. 35; Phil. iv. 9; 2 Tim. iii. 14; Rev. xiv. 3; in Jn. vii. 15 supply αὐτά; foll. by an indir. quest., Mt. ix. 13; Χριστόν, to be imbued with the knowledge of Christ, Eph. iv. 20; τί foll. by ἀπό w.



gen. of the thing furnishing the instruction, Mt. xxiv. 32; Mk. xiii. 28; ἀπό w. gen. of the pers. teaching, Mt. xi. 29; Col. i. 7; as in class. Grk. (cf. Krüger § 68, 34, 1; B. § 147, 5 [cf. 167 (146) and ἀπό, II. 1 d.]); foll. by παρά w. gen. of pers. teaching, 2 Tim. iii. 14 cf. Jn. vi. 45; foll. by ἐν w. dat. of pers., in one i. e. by his example [see ἐν, I. 3 b.], 1 Co. iv. 6 [cf. W. 590 (548 sq.); B. 394 sq. (338)]. b. i. q. to hear, be informed: foll. by οἱ, Acts xxiii. 27; τὶ ἀπό τινος (gen. of pers.), Gal. iii. 2 [see ἀπό, u. s.]. c. to learn by use and practice; [in the Pret.] to be in the habit of, accustomed to: foll. by an inf., 1 Tim. v. 4; Tit. iii. 14; Phil. iv. 11, (Aeschyl. Prom. 1068; Xen. an. 3, 2, 25); ἔμαθεν ἀπ' ὧν ἐπαθε τὴν ὑπακοήν, Heb. v. 8 [cf. W. § 68, 1 and ἀπό, u. s.]. In the difficult passage 1 Tim. v. 13, neither ἀργαί depends upon the verb μανθάνουσι (which would mean "they learn to be idle", or "learn idleness"; so Bretschneider [Lex. s. v. 2 b.], and W. 347 (325 sq.); [cf. Stallbaum's note and reff. on Plato's Euthydemus p. 276 b.]), nor περιερχόμενοι ("they learn to go about from house to house,"—so the majority of interpreters; for, acc. to uniform Grk. usage, a ptep. joined to the verb μανθάνειν and belonging to the subject denotes what sort of a person one learns or perceives himself to be, as ἔμαθεν ἕγκλος οἶσα, "she perceived herself to be with child," Hdt. 1, 5); but μανθάνειν must be taken absolutely (see a. above) and emphatically, of what they learn by going about from house to house and what it is unseemly for them to know; cf. Bengel ad loc., and B. § 144, 17; [so Wordsworth in loc.]. [COMP.: καταμανθάνω.]\*

μανία, -as, ἡ, (μαίνομαι), madness, frenzy: Acts xxvi. 24. [From Theognis, Hdt., down.]\*

μάννα, τό, indecl.; [also] ἡ μάννα in Joseph. (antt. 3, 13, 1 [etc.; ἡ μάννη, Orac. Sibyll. 7, 149]); Sept. τὸ μάν [also τὸ μάννα, Num. xi. 7] for Hebr. מָן (fr. the unused מָנָה,

Arab. مَنَّ, to be kind, beneficent, to bestow liberally;

whence the subst. مَنَّ, prop. a gift [al. prefer the deriv. given Ex. xvi. 15, 31; Joseph.antt. 3, 1, 6. The word mannu is said to be found also in the old Egyptian; Ebers, Durch Gosen u.s.w. p. 226; cf. "Speaker's Commentary" Exod. xvi. note]; manna (Vulg. in N. T. manna indecl.; in O. T. man; yet manna, gen. -ae, is used by Pliny [12, 14, 32, etc.] and Vegetius [Vet. 2, 39] of the grains of certain plants); according to the accounts of travellers a very sweet dew-like juice, which in Arabia and other oriental countries exudes from the leaves [acc. to others only from the twigs and branches; cf. Robinson, Pal. i. 115] of certain trees and shrubs, particularly in the summer of rainy years. It hardens into little white pellucid grains, and is collected before sunrise by the inhabitants of those countries and used as an article of food, very sweet like honey. The Israelites in their journey through the wilderness met with a great quantity of food of this kind; and tradition, which the biblical writers follow, regarded it as bread sent down in profusion from heaven, and in various ways gave the occurrence the dig-

nity of an illustrious miracle (Ex. xvi. 12 sqq.; Ps. lxxvii. (lxxviii.) 24; civ. (cv.) 40; Sap. xvi. 20); cf. Win. RWB. s. v. Manna; Knobel on Exod. p. 171 sqq.; Furrer in Schenkel iv. 109 sq.; [Robinson as above, and p. 590; Tischendorf, Aus dem heil. Lande, p. 54 sqq. (where on p. vi. an analysis of diff. species of natural manna is given after Berthelot (Comptes rendus hebdom. d. séances de l'acad. des sciences. Paris 1861, 2de semestre (30 Sept.) p. 583 sqq.); esp. Ritter, Erdkunde Pt. xiv. pp. 665-695 (Gage's trans. vol. i. pp. 271-292, where a full list of reff. is given); esp. E. Renaud and E. Lacour, De la manne du désert etc. (1881). Against the identification of the natural manna with the miraculous, see BB.DD. s. v.; esp. Riehm in his HWB.; Caruthers in the Bible Educator ii. 174 sqq.]. In the N. T. mention is made of a. that manna with which the Israelites of old were nourished: Jn. vi. 31, 49, and R L in 58; b. that which was kept in the ark of the covenant: Heb. ix. 4 (Ex. xvi. 33); c. that which in the symbolic language of Rev. ii. 17 is spoken of as kept in the heavenly temple for the food of angels and the blessed; [see διδομι, B. I. p. 146].\*

μαντεύομαι; (μάντις [a seer; allied to μανία, μαίνομαι; cf. Curtius § 429]); fr. Hom. down; to act as seer; deliver an oracle, prophesy, divine: Acts xvi. 16 μαντευσμένη, of a false prophetess [A. V. by soothsaying]. Sept. for μαντεῖον, to practise divination; said of false prophets. [On the heathen character of the suggestions and associations of the word, as distinguished fr. προφητεύω, see Trench, N. T. Syn. § vi.]\*

μαραίνω: 1 fut. pass. μαρανθήσομαι; fr. Hom. II. 9, 212; 23, 228 on; to extinguish (a flame, fire, light, etc.); to render arid, make to waste away, cause to wither; pass. to wither, wilt, dry up (Sap. ii. 8 of roses; Job xv. 30). Trop. to waste away, consume away, perish, (νόσος, Eur. Alc. 203; τὸ λυμῶ, Joseph. b. j. 6, 5, 1); i. q. to have a miserable end: Jas. i. 11, where the writer uses a fig. suggested by what he had just said (10); [B. 52 (46)].\*

μαραναθά [so Lehm., but μαρὰν ἀθά RG T Tr WH], the Chald. words מָרַן אָתָּה, i. e. our Lord cometh or will come: 1 Co. xvi. 22. [BB.DD.; cf. Klostermann, Probleme etc. (1883) p. 220 sqq.; Kautzsch, Gr. pp. 12, 174; Nestle in Theol. Stud. aus Würtem. 1884 p. 186 sqq.]\*

μαργαρίτης, -ου, ὁ, a pearl: Mt. xiii. 45 sq.; 1 Tim. ii. 9; Rev. xvii. 4; xviii. [12], 16; xxi. 21 [here LT WH accent -πίται, R G Tr -πίται cf. Tdf. Proleg. p. 101]; τοὺς μαργαρίτας βάλλειν ἔμπροσθεν χοίρων, a proverb, i. e. to thrust the most sacred and precious teachings of the gospel upon the most wicked and abandoned men (incompetent as they are, through their hostility to the gospel, to receive them), and thus to profane them, Mt. vii. 6 (cf. Prov. iii. 15 sq.; Job xxviii. 18 sq.).\*

Μάρθα, -as (Jn. xi. 1 [cf. B. 17 (15); WH. App. p. 156]), ἡ, (Chald. מַרְתָּא mistress, Lat. domina), Martha, the sister of Lazarus of Bethany: Lk. x. 38, 40 sq.; Jn. xi. 1, 5, 19-39; xii. 2. [On the accent cf. Kautzsch p. 8].\*

Μαριάμ indecl., and Μαρία, -as, ἡ, (מָרְיָם 'obstinacy,' 'rebelliousness'; the well-known prop. name of the sister



of Moses; in the Targums מִרְיָם; cf. *Delitzsch*, *Zeitschr. f. luth. Theol.* for 1877 p. 2 [Maria is a good Latin name also]), *Mary*. The women of this name mentioned in the N. T. are the foll.

1. the mother of Jesus Christ, the wife of Joseph; her name is written *Μαρία* [in an oblique case] in Mt. i. 16, 18; ii. 11; Mk. vi. 3; Lk. i. 41; Acts i. 14 [RGL]; *Μαριάμ* in Mt. xiii. 55; Lk. i. 27, 30–56 [(in 38 L mrg. *Μαρία*)]; ii. 5, 16, 34; [Acts i. 14 T Tr WH]; the reading varies between the two forms in Mt. i. 20 [WH txt. *-ρίαν*]; Lk. ii. 19 [L T Tr WH txt. *-ρία*]; so where the other women of this name are mentioned, [see *Tdf. Proleg.* p. 116, where it appears that in his text the gen. is always (seven times) *-ρίας*; the nom. in Mk. always (seven times) *-ρία*; that in Jn. *-ριάμ* occurs eleven times, *-ρία* (or *-αν*) only three times, etc.; for the facts respecting the Mss., see (*Tdf. u. s.* and) *WH. App.* p. 156]; cf. B. 17 (15).

2. *Mary Magdalene* (a native of Magdala): Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1, 9; Lk. viii. 2; xxiv. 10; Jn. xix. 25; xx. 1, 11, 16, 18.

3. the mother of James the less and Joses, the wife of Clopas (or Alphæus) and sister of the mother of Jesus: Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1; Lk. xxiv. 10; Jn. xix. 25 (see *Ἰάκωβος*, 2). There are some, indeed, who, thinking it improbable that there were two living sisters of the name of Mary (the common opinion), suppose that not three but four women are enumerated in Jn. xix. 25, and that these are distributed into two pairs so that ἡ ἀδελφὴ τῆς μητρὸς Ἰησοῦ designates Salome, the wife of Zebedee; so esp. *Wieseler* in the *Theol. Stud. u. Krit.* for 1840, p. 648 sqq., [cf. Bp. Lghtft. com. on Gal., *Dissert.* ii. esp. pp. 255 sq. 264] with whom Lücke, Meyer, Ewald and others agree; in opp. to them cf. *Grimm* in *Ersch* and *Gruber's Encykl.* sect. 2 vol. xxii. p. 1 sq. In fact, instances are not wanting among the Jews of two living brothers of the same name, e. g. *Onias*, in *Joseph. antt.* 12, 5, 1; *Herod*, sons of Herod the Great, one by Mariamne, the other by Cleopatra of Jerusalem, *Joseph. antt.* 17, 1, 3; b. j. 1, 28, 4; [cf. B. D. s. v. *Mary* of Cleophas; Bp. Lghtft. u. s. p. 264].

4. the sister of Lazarus and Martha: Lk. x. 39, 42; Jn. xi. 1–45; xii. 3.

5. the mother of John Mark: Acts xii. 12.

6. a certain Christian woman mentioned in Ro. xvi. 6.\*

**Μάρκος**, -ου, ὁ, *Mark*; acc. to the tradition of the church the author of the second canonical Gospel and identical with the *John Mark* mentioned in the Acts (see *Ἰωάννης*, 5). He was the son of a certain Mary who dwelt at Jerusalem, was perhaps converted to Christianity by Peter (Acts xii. 11 sq.), and for this reason called (1 Pet. v. 13) Peter's son. He was the cousin of Barnabas and the companion of Paul in some of his apostolic travels; and lastly was the associate of Peter also: Acts xii. 12, 25; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24 (23); 1 Pet. v. 13, cf. *Euseb. h. e.* 2, 15 sq.; 3, 39. Some, as *Grotius*, [*Tillemont*, *Hist. Eccl.* ii. 89 sq. 503 sq.; *Patrius*, *De Evangelis* l. 1, c. 2, quaest. 1 (cf. *Cotelerius*, *Patr. Apost.* i. 262 sq.)], *Kienlen* (in the *Stud. u. Krit.* for 1843, p. 423), contend that there were two Marks, one the

disciple and companion of Paul mentioned in the Acts and Pauline Epp., the other the associate of Peter and mentioned in 1 Pet. v. 13; [cf. *Jas. Morison*, *Com. on Mk. Introd.* § 4; Bp. Lghtft. on Col. iv. 10].\*

**μάρμαρος**, -ου, ὁ, ἡ, (*μαρμαίρω* to sparkle, glisten); 1. a stone, rock, (Hom., Eur.). 2. marble [cf. Ep. Jer. 71], *Theophr.*, *Strabo*, al.): *Rev.* xviii. 12.\*

**μάρτυρ**, -υρος, ὁ, see *μάρτυς*.

**μαρτυρέω**, -ω; impf. 3 pers. plur. *ἐμαρτύρουν*; fut. *μαρτυρήσω*; 1 aor. *ἐμαρτύρησα*; pf. *μεμαρτύρηκα*; Pass., pres. *μαρτυρούμαι*; impf. *ἐμαρτυρούμην*; pf. *μεμαρτύρημαι*; 1 aor. *ἐμαρτύρήθην*; fr. [*Simon*, *Pind.*], *Aeschyl.*, *Hdt.* down; to be a witness, to bear witness, testify, i. e. to affirm that one has seen or heard or experienced something, or that (so in the N. T.) he knows it because taught by divine revelation or inspiration, (sometimes in the N. T. the apostles are said *μαρτυρεῖν*, as those who had been eye- and ear-witnesses of the extraordinary sayings, deeds and sufferings of Jesus, which proved his Messiahship; so too Paul, as one to whom the risen Christ had visibly appeared; cf. Jn. xv. 27; xix. 35; xxi. 24; Acts xxiii. 11; 1 Co. xv. 15; 1 Jn. i. 2, cf. Acts i. 22 sq.; ii. 32; iii. 15; iv. 33; v. 32; x. 39, 41; xiii. 31; xxvi. 16; [cf. *Westcott*, (*"Speaker's"*) *Com. on Jn.*, *Introd.* p. xlv. sq.]];

a. in general; absol. to give (not to keep back) testimony: Jn. xv. 27; Acts xxvi. 5; foll. by *ὅτι* recitative and the *orat. direct.*, Jn. iv. 39; also preceded by *λέγων*, Jn. i. 32; *μαρτυρεῖν εἰς* with an acc. of the place into (unto) which the testimony (concerning Christ) is borne, Acts xxiii. 11 [see *εἰς*, A. I. 5 b.]; *μαρτυρῶ*, inserted parenthetically (W. § 62, 2), 2 Co. viii. 3; i. q. to prove or confirm by testimony, 1 Jn. v. 6 sq.; used of Jesus, predicting what actually befell him, Jn. xiii. 21; of God, who himself testifies in the Scriptures that a thing is so (*viz.* as the author declares), foll. by the recitative *ὅτι*, Heb. vii. 17 R. *μαρτ.* foll. by *περί* w. gen. of a pers., to bear witness concerning one: Jn. i. 7 sq.; *περί τοῦ ἀνθρώπου*, concerning man, i. e. to tell what one has himself learned about the nature, character, conduct, of men, Jn. ii. 25 [see *ἄνθρωπος*, 1 a.]; *περί τίνος*, foll. by direct disc., Jn. i. 15; the Scriptures are said to testify *περί Ἰησοῦ*, i. e. to declare things which make it evident that he was truly sent by God, Jn. v. 39; God is said to do the same,—through the Scriptures, *ib.* 37 cf. viii. 18; through the expiation wrought by the baptism and death of Christ, and the Holy Spirit giving souls assurance of this expiation, 1 Jn. v. 6–9; so John the Baptist, as being a 'prophet', Jn. v. 32; so the works which he himself did, *ib.* 36 (there foll. by *ὅτι*); x. 25; so the Holy Spirit, Jn. xv. 26; the apostles, 27; so Christ himself *περί ἑαυτοῦ*, Jn. v. 31; viii. 13 sq. 18. *περί* w. gen. of the thing, Jn. xxi. 24; *περί τοῦ κακοῦ*, to bring forward evidence to prove τὸ κακόν, Jn. xviii. 23. with the acc. of a cognate noun, *μαρτυρίαν μαρτυρεῖν περί* w. a gen. of the pers., Jn. v. 32; 1 Jn. v. 9 Rec.; 10, (τὴν αὐτὴν *μαρτυρίαν μαρτυρεῖν*, *Plat. Eryx.* p. 399 b.; τὴν *μαρτυρίαν αὐτοῦ ἦν τῇ ἀρετῇ μαρτυρεῖ*, *Epict. diss.* 4, 8, 32 [cf. *W.* 225 (211); *B.* 148 (129)]); w. an acc. of the thing, to



testify a thing, bear witness to (of) anything: Jn. iii. 11, 32; supply αὐτό in Jn. xix. 35; *τινί τι*, 1 Jn. i. 2; *ὅς ἐμαρτύρησε . . . Χριστοῦ*, who has borne witness of (viz. in this book, i. e. the Apocalypse) what God has spoken and Jesus Christ testified (sc. concerning future events; see λόγος, I. 2 b. ε.), Rev. i. 2; *ὁ μαρτυρῶν ταῦτα* he that testifieth these things i. e. has caused them to be testified by the prophet, his messenger, Rev. xxii. 20; *μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ* [L Trmrg. WHmrg. ἐν ταῖς ἐκκλησίαις, to cause these things to be testified to you in the churches or for, on account of, the churches, Rev. xxii. 16, — unless ἐπὶ be dropped from the text and the passage translated, to you, viz. the (seven) churches (of Asia Minor), the prophet reverting again to i. 4; cf. De Wette, Bleek, Düsterdieck, ad loc.; [al., retaining ἐπὶ, render it over, concerning, cf. x. 11; W. 393 (368) c.; see ἐπὶ, B. 2 f. β. fin.]. of testimony borne not in word but by deed, in the phrase used of Christ *μαρτυρεῖν τὴν καλὴν ὁμολογίαν*, to witness the good confession, to attest the truth of the (Christian) profession by his sufferings and death, 1 Tim. vi. 13, where cf. Hofmann. Pass.: Ro. iii. 21 (a righteousness such as the Scriptures testify that God ascribes to believers, cf. iv. 3). *μαρτ.* foll. by *ὅτι* *that*, Jn. i. 34 [cf. W. 273 (256)]; [iv. 44]; xii. 17 [here R<sup>a</sup> Tr txt. WH *ὅτε*]; 1 Jn. iv. 14; *περὶ* w. gen. of a pers. foll. by *ὅτι*, Jn. v. 36; vii. 7; *κατά* *τινος*, against [so W. 382 (357), Mey., al.; yet see *κατά*, I. 2 b.] one, foll. by *ὅτι*, 1 Co. xv. 15. w. a dat. of the thing i. e. for the benefit of, in the interests of, a thing [cf. B. § 133, 11]: *τῇ ἀληθείᾳ*, Jn. v. 33; xviii. 37; *σοῦ τῇ ἀληθείᾳ* (see ἀλήθεια, II.), to bear witness unto thy truth, how great it is, 3 Jn. 3, 6; used of the testimony which is given in deeds to promote some object: *τῷ λόγῳ*, Acts xiv. 3 [T prefixes *ἐπὶ*]; with a dat. (of a thing) incommodi: *μαρτυρεῖτε* (T Tr WH *μάρτυρές ἐστε*) *τοῖς ἔργοις τῶν πατέρων*, by what ye are doing ye add to the deeds of your fathers a testimony which proves that those things were done by them, Lk. xi. 48. w. a dat. of the person: *to declare to one by testimony* (by suggestion, instruction), Heb. x. 15; foll. by direct discourse, Rev. xxii. 18 G L T Tr WH; *to testify to one what he wishes one to testify concerning him*: Acts xxii. 5; foll. by *ὅτι*, Mt. xxiii. 31; Jn. iii. 28; Ro. x. 2; Gal. iv. 15; Col. iv. 13; foll. by an acc. w. inf. Acts x. 43; *to give testimony in one's favor, to commend* [W. § 31, 4 b.; B. as above]: Jn. iii. 26; Acts xiii. 22; xv. 8; pass. *μαρτυροῦμαι* *witness is borne to me, it is witnessed of me* (W. § 39, 1; B. § 134, 4): foll. by *ὅτι*, Heb. vii. 8; foll. by *ὅτι* recitative and direct disc., Heb. vii. 17 L T Tr WH; foll. by an inf. belonging to the subject, Heb. xi. 4 sq. b. emphatically; *to utter honorable testimony, give a good report*: w. a dat. of the pers., Lk. iv. 22; *ἐπὶ τινι*, on account of, for a thing, Heb. xi. 4 [here L Tr read *μαρ. ἐπὶ κτλ. τῷ θεῷ* (but see the Comm.)]; *μεμαρτύρηται τινι ὑπό τινος*, 3 Jn. 12; pass. *μαρτυροῦμαι* *to be borne (good) witness to, to be well reported of, to have (good) testimony borne to one, accredited, attested, of good report, approved*: Acts vi. 3 (Clem. Rom. 1 Cor. 17, 1 sq.; 18,

1; 19, 1; 47, 4); foll. by ἐν w. a dat. of the thing in which the commended excellence appears, 1 Tim. v. 10; Heb. xi. 2, (ἐπὶ τινι, for a thing, Athen. 1 p. 25 f.; [yet cf. W. 387 (362) note]); *διὰ τινος*, to have (honorable) testimony borne to one through (by) a thing, Heb. xi. 39; ὑπό w. gen. of the pers. giving honorable testimony, Acts x. 22; xvi. 2; xxii. 12, (Clem. Rom. 1 Cor. 38, 2; 44, 3; Ignat. ad Philad. c. 5, 2 cf. 11, 1 and ad Eph. 12, 2; Antonin. 7, 62); w. dat. of the pers. testifying (i. q. ὑπό τινος), Acts xxvi. 22 R G. c. Mid., acc. to a false reading, to conjure, implore: 1 Th. ii. 12 (11), where T Tr WH have rightly restored *μαρτυρόμενοι*. [COMP.: ἐπι-, συν-επι-, κατα-, συμ-μαρτυρέω.]\*

**μαρτυρία**, -ας, ἡ, (μαρτυρέω, q. v.), [fr. Hom. down]; 1. a testifying: the office committed to the prophets of testifying concerning future events, Rev. xi. 7. 2. what one testifies, testimony: univ. Jn. v. 34; in a legal sense, of testimony before a judge: Lk. xxii. 71; Mk. xiv. 56; w. gen. of the subj., Mk. xiv. 59; Jn. viii. 17; 1 Jn. v. 9; *κατά* *τινος*, against one, Mk. xiv. 55; in an historical sense, of the testimony of an historian: Jn. xix. 35; xxi. 24; in an ethical sense, of testimony concerning one's character: 3 Jn. 12; 1 Tim. iii. 7; Tit. i. 13; in a predominantly dogmatic sense respecting matters relating to the truth of Christianity: of the testimony establishing the Messiahship and the divinity of Jesus (see μαρτυρέω, a.), given by — John the Baptist: Jn. i. 7; v. 32; ἡ μαρτ. τοῦ Ἰωάννου, i. 19; Jesus himself, w. a gen. of the subj., Jn. v. 31; viii. 13 sq.; God, in the prophecies of Scripture concerning Jesus the Messiah, in the endowments conferred upon him, in the works done by him, Jn. v. 36; through the Holy Spirit, in the Christian's blessed consciousness of eternal life and of reconciliation with God, obtained by baptism [(cf. reff. s. v. βάπτισμα, 3)] and the expiatory death of Christ, w. a subject. gen. τοῦ θεοῦ, 1 Jn. v. 9–11, cf. 6–8; the apostles, σοῦ τὴν μαρτ. περὶ ἐμοῦ, Acts xxii. 18 [W. 137 (130)]; the other followers of Christ: Rev. vi. 9; w. a gen. of the subj. αὐτῶν, Rev. xii. 11; w. a gen. of the obj. Ἰησοῦ, ib. 17; xix. 10; xx. 4 (ἔχειν this μαρτ. is to hold the testimony, to persevere steadfastly in bearing it, Rev. vi. 9; xii. 17; xix. 10, [see ἔχω, I. 1 d.]; others, however, explain it to have the duty of testifying laid upon one's self); elsewhere the "testimony" of Christ is that which he gives concerning divine things, of which he alone has thorough knowledge, Jn. iii. 11, 32 sq.; ἡ μαρτ. Ἰησοῦ, that testimony which he gave concerning future events relating to the consummation of the kingdom of God, Rev. i. 2 (cf. xxii. 16, 20); διὰ τὴν μ. Ἰησοῦ Χριστοῦ, to receive this testimony, ib. 9.\*

**μαρτύριον**, -ου, τό, (μάρτυρ [cf μάρτυς]), [fr. Pind., Hdt. down], Sept. for *עֵד*, *עֵדָה*, oftener for *עֲדָתָא* (an ordinance, precept); most freq. for *כְּנֶעֱזָא* (an assembly), as though that came fr. *עָד* to testify, whereas it is fr. *עָדָה* to appoint; testimony; a. w. a gen. of the subj.: *τῆς συνεκδήσεως*, 2 Co. i. 12; w. gen. of obj.: *ἀποδοῦναι τὸ μ. τῆς ἀναστάσεως Ἰησοῦ*, Acts iv. 33. b. τοῦ Χριστοῦ, concerning Christ the Saviour [cf. W. § 30,



1 a.): the proclamation of salvation by the apostles is so called (for reasons given under *μαρτυρέω*, init.), 1 Co. i. 6; also *τοῦ κυρίου ἡμῶν*, 2 Tim. i. 8; *τοῦ θεοῦ*, concerning God [W. u. s.], i. e. concerning what God has done through Christ for the salvation of men, 1 Co. ii. 1 [here WH txt. *μυστήριον*]; w. the subject. gen. *ἡμῶν*, given by us, 2 Th. i. 10. *εἰς μαρτ.* τῶν λαληθησομένων, to give testimony concerning those things which were to be spoken (in the Messiah's time) i. e. concerning the Christian revelation, Heb. iii. 5; cf. Delitzsch ad loc. [al. refer it to the Mosaic law (Num. xii. 7, esp. 8); cf. *Riehm*, *Lehrbegriff d. Heb.* i. 312]: c. *εἰς μαρτύριον αὐτοῖς* for a testimony unto them, that they may have testimony, i. e. evidence, in proof of this or that: e. g. that a leper has been cured, Mt. viii. 4; Mk. i. 44; Lk. v. 14; that persons may get knowledge of something the knowledge of which will be for their benefit, Mt. x. 18; xxiv. 14; Mk. xiii. 9; that they may have evidence of their impurity, Mk. vi. 11; in the same case we find *εἰς μαρτ. ἐπ' αὐτούς*, for a testimony against them [cf. *ἐπί*, C. I. 2 g. γ. ββ.], Lk. ix. 5; ἀποβήσεται ὑμῖν εἰς μαρτ. it will turn out to you as an opportunity of bearing testimony concerning me and my cause, Lk. xxi. 13; *εἰς μὲν ἔσται*, it will serve as a proof of your wickedness, Jas. v. 3; by apposition to the whole preceding clause (W. § 59, 9 a.), τὸ μαρτ. καί ποῖς ἰδίους, that which (to wit, that Christ gave himself as a ransom) would be (the substance of) the testimony i. q. was to be testified (by the apostles and the preachers of the gospel) in the times fitted for it, 1 Tim. ii. 6 [where Lchm. om. τὸ μαρτ.]; cf. the full exposition of this pass. in *Fritzsche*, Ep. ad Rom. iii. p. 12 sqq. ἡ σκηὴ τοῦ μαρτυρίου, Acts vii. 44; Rev. xv. 5; in Sept. very often for אֱהָל־מִוֶּנֶה (see above), and occasionally for אֱהָל־הַקִּדְשִׁים, as Ex. xxxviii. 26; Lev. xxiv. 3, etc.\*

*μαρτύρομαι* (fr. *μάρτυρ* [cf. *μάρτυς*]); 1. to cite a witness, bring forward a witness, call to witness, (Tragg., Thuc., Plato, sqq.); to affirm by appeal to God, to declare solemnly, protest: ταῦτα, Plat. Phil. p. 47 c.; ὅτι, Acts xx. 26; Gal. v. 3. 2. to conjure, beseech as in God's name, exhort solemnly: τινί, Acts xxvi. 22 L T Tr WH; foll. by the acc. w. inf., Eph. iv. 17; εἰς τό foll. by acc. w. inf. [cf. B. § 140, 10, 3], 1 Th. ii. 12 (11) T Tr WH. [Comp.: δια-, προ-μαρτύρομαι.]\*

*μάρτυς* (Aeolic *μάρτυρ*, a form not found in the N. T.; [etymologically one who is mindful, heeds; prob. allied with Lat. *memor*, cf. Vaníček p. 1201; Curtius § 466]), -υρος, acc. -υρα, ὁ; plur. *μάρτυρες*, dat. plur. *μάρτυροι*; Sept. for γγ; [Hes., Simon., Theogn., al.]; a witness (one who avers, or can aver, what he himself has seen or heard or knows by any other means); a. in a legal sense: Mt. xviii. 16; xxvi. 65; Mk. xiv. 63; Acts vi. 13; vii. 58; 2 Co. xiii. 1; 1 Tim. v. 19; Heb. x. 28. b. in an historical sense: Acts x. 41; 1 Tim. vi. 12; [2 Tim. ii. 2]; one who is a spectator of anything, e. g. of a contest, Heb. xii. 1; w. a gen. of the obj., Lk. xxiv. 48; Acts i. 22; ii. 32; iii. 15; v. 32 G L T Tr WH; x. 39; xxvi. 16; 1 Pet. v. 1; w. a gen. of the possessor 'one

who testifies for one', Acts i. 8 L T Tr WH; xiii. 31; w. a gen. of the possessor and of the obj., Acts v. 32 Rec.; *μάρτυρα εἶναί τινι*, to be a witness for one, serve him by testimony, Acts i. 8 R G; xxii. 15; [Lk. xi. 48 T Tr WH]. He is said to be a witness, to whose attestation appeal is made; hence the formulas *μάρτυς μου ἐστίν ὁ θεός*, Ro. i. 9; Phil. i. 8; *θεὸς μαρτύς*, 1 Th. ii. 5; *μάρτυρα τὸν θεὸν ἐπικαλοῦμαι*, 2 Co. i. 23; *ὑμεῖς μάρτυρες κ. ὁ θεός*, 1 Th. ii. 10; the faithful interpreters of God's counsels are called *God's witnesses*: Rev. xi. 3; Christ is reckoned among them, Rev. i. 5; iii. 14. c. in an ethical sense those are called *μάρτυρες Ἰησοῦ*, who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death [cf. B. D. Am. ed. and Dict. of Chris. Antiq. s. v. *Martyr*]: Acts xxii. 20; Rev. ii. 13; xvii. 6.\*

*μασθός*, Doric for *μαστός* (q. v.): Rev. i. 13 Tdf. ["this form seems to be Western" (*Hort*, App. p. 149)].

*μασσάομαι* (R G) more correctly *μασάομαι* (L T Tr WH): impf. 3 pers. plur. *έμασώντο*; (MAΩ, *μάσσω*, to knead); to chew, consume, eat, devour, (κρέας, Arstph. Plut. 321; τὰ δέρματα τῶν θυρεῶν, Joseph. b. j. 6, 3, 3; *ρίζας ξύλων*, Sept. Job xxx. 4, and other exx. in other auth.); *έμασώντο τὰς γλώσσας αὐτῶν*, they gnawed their tongues (for pain), Rev. xvi. 10.\*

*μαστιγῶν*, -ῶ, 3 pers. sing. *μαστιγοῦ*; fut. *μαστιγώσω*; 1 aor. *έμαστιγώσα*; (*μάστιξ*); fr. Hdt. down; Sept. chiefly for מַשְׁכָּה; to scourge; prop.: τινά, Mt. x. 17; xx. 19; xxiii. 34; Mk. x. 34; Lk. xviii. 33; Jn. xix. 1; [cf. B. D. s. v. *Scourging*; *Farrar*, St. Paul, vol. i. excurs. xi.]. metaph. of God as a father chastising and training men as children by afflictions: Heb. xii. 6; cf. Jer. v. 3; Prov. iii. 12; Judith viii. 27.\*

*μαστιξ*; i. q. *μαστιγῶν*, q. v.; τινά, Acts xxii. 25. (Num. xxii. 25; Sap. v. 11, and often in Hom.)\*

*μάστιξ*, -ιγος, ἡ, a whip, scourge, (for מַשְׁכָּה, 1 K. xii. 11, 14; Prov. xxvi. 3): Acts xxii. 24; Heb. xi. 36; metaph. a scourge, plague, i. e. a calamity, misfortune, esp. as sent by God to discipline or punish (Ps. lxxxviii. (lxxxix.). 33; with Διός added, Hom. Il. 12, 37; 13, 812; θεοῦ, Aeschyl. sept. 607): of distressing bodily diseases, Mk. iii. 10; v. 29, 34; Lk. vii. 21; 2 Macc. ix. 11.\*

*μαστός*, -οῦ, ὁ, (*μάσσω* to knead [more prob. akin to *μαδάω*, Lat. *madidus*, etc.; cf. Vaníček p. 693; Curtius § 456]), fr. Soph., Hdt. down; the breast (for γγ, Job iii. 12; Cant. i. 13, etc.); plur., the breasts (nipples) of a man, Rev. i. 13 R G Tr WH [here Tdf. *μασθοῖς* (cf. WH. App. p. 149\*), Lchm. *μαθοῖς*]; breasts of a woman, Lk. xi. 27; xxiii. 29.\*

[*Ματαθίας*, see *Marrathias*.]

*ματαιολογία*, -ας, ἡ, (*ματαιολόγος*), vain talking, empty talk, (Vulg. *vaniloquium*): 1 Tim. i. 6. (Plut. mor. p. 6 f.; Porphy. de abst. 4, 16.)\*

*ματαιολόγος*, -ον, ὁ, (*μάταιος* and *λέγω*), an idle talker, one who utters empty, senseless things: Tit. i. 10.\*

*μάταιος*, -αία (1 Co. xv. 17; [1 Pet. i. 18]), -αιον, also -ος, -ον, (Jas. i. 26; Tit. iii. 9), [cf. WH. App. p. 157; W- § 11, 1], (fr. *μάτην*), Sept. for הַבֶּל, שָׁוְיָ, זָבָן (a lie), etc.;



as in prof. auth. (Lat. *vanus*) devoid of force, truth, success, result, [A.V. uniformly *vain*]: univ.: ἡ θρησκεία, Jas. i. 26; useless, to no purpose, ἡ πίστις, 1 Co. xv. 17; foolish, διαλογισμοί, 1 Co. iii. 20; ζητήσεις, Tit. iii. 9; given to vain things and leading away from salvation, ἀναστροφή, 1 Pet. i. 18. τὰ μάταια, *vain things, vanities*, of heathen deities and their worship (הַבְּלָה, Jer. ii. 5; x. 3; לֵךְ אַחֲרֵי הַהֵבֶל, πορεύεσθαι ὀπίσω τῶν ματ. 2 K. xvii. 15; הַבְּלָה, μάταια, Jer. viii. 19; εἰδωλα, Deut. xxxii. 21; Jer. xiv. 22): Acts xiv. 15. [Cf. Trench, Syn. § xlix.]\*

ματαιότης, -ητος, ἡ, (μάταιος, q. v.), a purely bibl. and eccles. word [(Pollux l. 6 c. 32 § 134)]; Sept. for הַבְּלָה (often in Eccles.), also for נִשְׁוּ, etc.; *vanity*; a. *what is devoid of truth and appropriateness*: ὑπέρογκα ματαιότητος (gen. of quality), 2 Pet. ii. 18. b. *perverse-ness, deprivation*: τοῦ νοός, Eph. iv. 17. c. *frailty, want of vigor*: Ro. viii. 20.\*

ματαιός: (μάταιος); 1 aor. pass. ἐματαιώθην; *to make empty, vain, foolish*: ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, were brought to folly in their thoughts, i. e. fell into error, Ro. i. 21. (2 K. xvii. 15; Jer. ii. 5; 1 Chr. xxi. 8; [etc.]; nowhere in Grk. auth.)\*

μάτην (accus. [cf. W. 230 (216)]; B. § 131, 12] of μάτη, i. q. *matia*, a futile attempt, folly, fault), adv., fr. Pind., Aeschyl. down, *in vain, fruitlessly*: Mt. xv. 9 and Mk. vii. 7, after Isa. xxix. 13 Sept.\*

Μαθαῖος (L T Tr WH Μαθθαῖος, cf. B. 8 (7); [WH. App. 159<sup>b</sup>; Scrivener, Introd. ch. viii. § 5 p. 562]), -ου [B. 18 (16)], ὁ, (commonly regarded as Hebr. מַתְיָה gift of God, fr. מַתָּה and יָה; but מַתְיָה is in Greek *Matthias*, and the analogy of the names מַתְיָה (fr. מַתָּה a festival) in Greek Ἀγχαῖος, זַי Zakchaios, and others, as well as the

Syriac form of the name before us ܡܬܝܐ, [and its form in the Talmud, viz. מת' or מתאי; Sanhedrin 43<sup>a</sup>; Meuschen, N. T. ex Talm. illustr. p. 8] certainly lead us to adopt the Aramaic form מַתְיָה, and to derive that from the unused sing. מַתָּה, a man, plur. מַתְיָה; hence i. q. manly, cf. Grimm in the Stud. u. Krit. for 1870, p. 723 sqq.), *Matthew*, at first a collector of imposts, afterwards an apostle of Jesus: Mt. ix. 9 sqq. (cf. Mk. ii. 14; Lk. v. 27 sqq.; see Lev. 4); Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13. Acc. to Papias (in Euseb. h. e. 3, 39) he wrote down ἐβραϊδὶ διαλέκτῳ τὰ (κυριακὰ) λόγια, i. e. the sayings of our Lord; this collection of discourses, perhaps already re-touched by some one else and translated into Greek, the author of our first canonical Gospel combined with accounts of the acts and sufferings of Christ, and so it came to pass that this Gospel was ascribed by the church to Matthew as its author. [But this theory seems to be rendered unnecessary by the fact that λόγια had already come to denote "sacred oracles" i. q. ἐπὶ γράμματα, Joseph. b. j. 6, 5, 4, or ἐπαὶ γραφαί, Clem. Rom. 1 Cor. 53, 1; see the added reff. s. v. λόγιον. Cf. Fisher, Supernat. Origin of Christianity, pp. 160-167; and reff. in Schaff, Hist. of the Christ. Church, i. 622 sq.; Bleek, Einl. ins N. T. (ed. Mangold) p. 115 sq.]\*

Μαθάν (L T Tr WH Μαθάν [see reff. s. v. Μαθαῖος]),

ὁ, (מַתָּה a gift), *Matthan*, one of Christ's ancestors: Mt. i. 15.\*

Μαθθάτ (Tdf. Μαθθάτ, [see reff. s. v. Μαθαῖος]), ὁ, (מַתְּתָי, fr. מַתָּה), *Matthal*; 1. one of Christ's ancestors, the son of Levi: Lk. iii. 24. 2. one of the ancestors of the man just spoken of: Lk. iii. 29 [here Tr WH Μαθθάτ (see as above)].\*

Μαθθίας (T Tr WH Μαθθίας [see reff. s. v. Μαθαῖος]), -α [yet cf. B. 18 (16)], ὁ, (see Μαθαῖος), *Matthias*, the apostle who took the place of Judas Iscariot: Acts i. 23, 26.\*

Ματταθά, ὁ, (see the preceding names), *Mattatha*, the son of Nathan and grandson of David: Lk. iii. 31.\*

Ματταθίας, -ου [B. 18 (16)], ὁ, *Mattathias*; 1. one of Christ's ancestors: Lk. iii. 25 [here Treg. Μαθθαθίου (cf. reff. s. v. Μαθαῖος, init.)]. 2. one of the ancestors of the man just mentioned: Lk. iii. 26 [Tr mrg. Ματαθίου].\*

μάχαιρα, gen. -ας [so (with R G) Lchm. in Lk. xxi. 24] and -ης, dat. -α [so (with R G) Lchm. in Lk. xxii. 49; Acts xii. 2] and -η (betw. which forms the codd. vary, cf. [Scrivener, Collation, etc. p. lvi.; Tdf. Proleg. p. 117; WH. App. p. 156<sup>a</sup>]; W. 62 (61); B. 11; Delitzsch on Heb. xi. 34 p. 584 note), ἡ, (akin to μάχη and Lat. *mactare*); 1. *a large knife*, used for killing animals and cutting up flesh: Hom., Pind., Hdt., al.; hence Gen. xxii. 6, 10; Judg. xix. 29 Alex., for מַכְאֵל. 2. *a small sword*, distinguished

fr. the large sword, the *ρομφαία* (Joseph. antt. 6, 9, 5 ἀποτέμνει τὴν κεφαλὴν τῇ ρομφαίᾳ τῇ ἐκείνου (Goliath's), μάχαιραν οὐκ ἔχων αὐτός), and curved, for a cutting stroke; distinct also fr. *ξίφος*, a straight sword, for thrusting, Xen. r. eq. 12, 11, cf. Hell. 3, 3, 7; but the words are frequently used interchangeably. In the N. T. *a sword* (Sept. often for מַחֲבֵרֶת): as a weapon for making or repelling an attack, Mt. xxvi. 47, 51, 52, [55]; Mk. xiv. 43, 47 sq.; Lk. xxii. 36, 38, 49, 52; Jn. xviii. 10 sq.; Acts xvi. 27; Heb. xi. 37; Rev. vi. 4; xiii. 10, [14]; by a Hebraism, *στόμα μαχαίρας*, the edge of the sword (מַחֲבֵרֶת מַיִם, Gen. xxxiv. 26; Josh. viii. 24; 1 S. xiii. 22; Judg. iii. 16, etc. [but in the Sept. the rendering στ. ξίφους or στ. ρομφαίας is more com.]): Lk. xxi. 24; Heb. xi. 34; μάχαιρα δίστομος (see δίστομος), Heb. iv. 12. of the sword as the instrument of a magistrate or judge: death by the sword, Ro. viii. 35; ἀναιρεῖν τινα μαχαίρα, Acts xii. 2; τὴν μ. φορεῖν, to bear the sword, is used of him to whom the sword has been committed, viz. to use when a malefactor is to be punished; hence i. q. to have the power of life and death, Ro. xiii. 4 (so ξίφος, ξίφη ἔχειν, Philostr. vit. Apoll. 7, 16; vit. sophist. 1, 25, 2 (3), cf. Dion Cass. 42, 27; and in the Talmud the king who bears the sword, of the Hebrew king). Metaph. μάχ., a weapon of war, is used for war, or for quarrels and dissensions that destroy peace; so in the phrase βαλεῖν μάχαιραν ἐπὶ τὴν γῆν, to send war on earth, Mt. x. 34 (for which Lk. xii. 51 says διαμερισμόν); ἡ μάχ. τοῦ πνεύματος, the sword with which the Spirit subdues the impulses to sin and proves its own power and efficacy (which sword is said to be ῥῆμα θεοῦ [cf. B. 128 (112)]), Eph. vi. 17 [on the gen. in this pass. cf. Ellicott or Meyer].\*



**μάχη**, -ης, ἡ, [μάχομαι; fr. Hom. down], Sept. several times for **כִּי, יָרָה**, etc.; a *fight, combat*; 1. of those in arms, a *battle*. 2. of persons at variance, disputants, etc., *strife, contention*; a *quarrel*: 2 Co. vii. 5; 2 Tim. ii. 23; Jas. iv. 1; **μάχαι νομικαί**, contentions about the law, Tit. iii. 9.\*

**μάχομαι**; impf. 3 pers. plur. **ἐμάχοντο**; [allied with **μάχα**; Curtius § 459; Vaníček p. 687; fr. Hom. down]; to *fight*: prop. of armed combatants, or those who engage in a hand-to-hand struggle, Acts vii. 26; trop. of those who engage in a war of words, to *quarrel, wrangle, dispute*: 2 Tim. ii. 24; **πρὸς ἀλλήλους**, Jn. vi. 52 [cf. W. § 31, 5; B. § 133, 8]; of those who contend at law for property and privileges, Jas. iv. 2. [COMP.: **διαμάχομαι**. SYN. see **πόλεμος**, b.]\*

**μεγαλ-αυχέω**, -ω; (**μεγάλανχος**, and this fr. **μεγάλα** and **αὐχέω**); to be *grandiloquent*; to *boast great things, to bear one's self loftily in speech or action*: **ἡ γλῶσσα μεγαλυνᾷ** (L T Tr WH **μεγάλα αὐχεῖ**), Jas. iii. 5, where it seems to denote any kind of haughty language which wounds and provokes others, and stirs up strife. (Aeschyl. Ag. 1528; Polyb. 12, 13, 10; 8, 23, 11; Diod. 15, 16, al.; mid. **γυναῖκα πρὸς θεοὺς ἐρίζουσιν καὶ μεγαλυνουμένην**, Plat. rep. 3 p. 395 d.; for **ἡ**, to exalt one's self, carry one's self haughtily, Ezek. xvi. 50; Zeph. iii. 11; add, 2 Macc. xv. 32; Sir. xlviii. 18.)\*

**μεγαλειός**, -εία, -εῖον, (μέγας), *magnificent, excellent, splendid, wonderful*, (Xen., Joseph., Artem., al.); absol. **μεγαλεία (ποιεῖν τινι)** to do great things for one (show him conspicuous favors), Lk. i. 49 R G; **τὰ μεγαλεία τοῦ θεοῦ** (Vulg. *magnalia dei* [A. V. *the mighty works of God*]), i. e. the glorious perfections of God and his marvellous doings (**τοῦ ἡγίου**, Ps. lxx. (lxxi.) 19; Sir. xxxiii. (xxxvi.) 10; xlii. 21), Acts ii. 11.\*

**μεγαλειότης**, -ητος, ἡ, (fr. the preceding word), *greatness, magnificence*, (Athen. 4, 6 p. 130 fin.; for **μεγαλειότης**, Jer. xl. (xxxiii.) 9); *the majesty of God*, Lk. ix. 43; **τῆς Ἀρτέμιδος**, Acts xix. 27; of the visible splendor of the divine majesty as it appeared in the transfiguration of Christ, 2 Pet. i. 16.\*

**μεγαλοπρεπής**, -ές, gen. -οῦς, (μέγας, and **πρέπει** it is becoming [see **πρέπω**]), *befitting a great man, magnificent, splendid*; *full of majesty, majestic*: 2 Pet. i. 17. (2 Macc. viii. 15; xv. 13; 3 Macc. ii. 9; Hdt., Xen., Plat., al.)\*

**μεγαλύνω**; impf. **ἐμεγάλυνον**; Pass., [impf. 3 pers. sing. **ἐμεγαλύνετο**]; 1 aor. inf. **μεγαλυνθῆναι**; 1 fut. **μεγαλυνθήσονται**; (μέγας); fr. [Aeschyl. and] Thuc. down; Sept. mostly for **הַגְדִּיל**; 1. to *make great, magnify*, (Vulg. *magnifico*): **τινά** or **τί**, prop. of dimension, Mt. xxiii. 5 [here A. V. *enlarge*]; pass. to *increase*: of bodily stature, **ἐμεγαλύνθη τὸ παιδάριον**, 1 S. ii. 21; so in a figure, 2 Co. x. 15, of Paul, that his apostolic efficiency among the Corinthians may increase more and more and have more abundant results [al. refer this to 2; see Meyer (ed. Heinrici) in loc.]. metaph. to *make conspicuous*: Lk. i. 58 (on which see **ἐλεος**, 2 a.).

2. to *deem or declare great*, i. e. to *esteem highly, to extol, laud, celebrate*: Lk. i. 46; Acts v. 13; x. 46; xix. 17, (often so in class. Grk.

also); pass. i. q. to get glory and praise: **ἐν τινι**, in a thing, Phil. i. 20.\*

**μεγάλως**, adv., *greatly*: Phil. iv. 10. [Fr. Hom. down.]\* **μεγαλωσύνη**, -ης, ἡ, only in bibl. and eccl. writ. [cf. W. 26, 95 (90); B. 73, and see **ἀγαθωσύνη**], (μέγας), Sept. for **הַגְדִּיל** and **הַגְדִּיל**; *majesty*: of the majesty of God, Heb. i. 3; viii. 1; Jude 25, (so 2 S. vii. 23; Ps. cxliv. (cxlv.) 3, 6; Sap. xviii. 24; Sir. ii. 18, and often).\*

**μέγας**, **μεγάλη**, **μέγα**, [(related to Lat. *magnus, magister, Goth. maist* (cf. **τὸ πλεῖστον**), etc.; Vaníček p. 682; Curtius § 462)], acc. **μέγαν**, **μεγάλην**, **μέγα**; plur. **μεγάλοι**, -αι, -α; compar. **μεῖζων** (acc. masc. and fem. **μεῖζονα**, once contr. **μεῖζω**, Jn. v. 36 [R G T WH, but L Tr **μεῖζων** (cf. *Taf. Proleg.* p. 119)]; neut. plur. **μεῖζονα**, once contr. **μεῖζω**, Jn. i. 50 (51)) and **μεῖζότερος**, 3 Jn. 4 (fr. the compar. **μεῖζων**), a poet. compar., on which see the remark quoted under **ελαχιστότερος**, cf. Matthiae § 136; superl. **μέγιστος** (found only in 2 Pet. i. 4); [fr. Hom. down]; Sept. for **הַגְדִּיל**; also for **כִּי**; *great*; 1. predicated

a. of the external form or sensible appearance of things (or of persons); in particular, of space and its dimensions, — as respects a. mass and weight: **λίθος**, Mt. xxvii. 60; Mk. xvi. 4; Rev. xviii. 21; **ὄρος**, Rev. viii. 8; **ἀστήρ**, ibid. 10; **δράκων** Rev. xii. 3, 9; **ἀετός**, ibid. 14; **δένδρον**, Lk. xiii. 19 [T WH om. L Tr br. **μέγ.**]; **κλάδοι**, Mk. iv. 32; **ἰχθύες**, Jn. xxi. 11; β. compass and extent; *large, spacious*: **σκηνή** (**μεῖζων**), Heb. ix. 11; **ἀνάγειον** [R **ἀνάγειον**, q. v.], Mk. xiv. 15; **ἀποθήκη**, Lk. xii. 18; **κάμνος**, Rev. ix. 2; **πόλις**, Rev. xi. 8; xvi. 19; xvii. 18; xviii. 2, 16, 18, 19; **ποταμός**, Rev. ix. 14; xvi. 12; **θύρα**, 1 Co. xvi. 9; **ληνός**, Rev. xiv. 19; **ὁθόνη**, Acts x. 11; xi. 5; **χάσμα**, Lk. xvi. 26 (2 S. xviii. 17).

γ. measure and height: **οικοδομαί**, Mk. xiii. 2; **θρόνος**, Rev. xx. 11; *long, μάχα*, Rev. vi. 4; as respects stature and age, **μικροὶ καὶ μεγάλοι**, small and great, young and old, Acts viii. 10; xxvi. 22; Heb. viii. 11; Rev. xi. 18; xiii. 16; xix. 5, 18; xx. 12, (Gen. xix. 11; 2 K. xxiii. 2; 2 Chr. xxxiv. 30). [neut. sing. used adverbially: **ἐν μεγάλῳ**, Acts xxvi. 29 L T Tr WH (for R G **ἐν πολλῷ**, q. v. in **πολύς**, d.) in great sc. degree. The apostle plays upon Agrippa's words **ἐν ὀλίγῳ** (q. v.) in a little (time) thou wouldst fain etc. . . I would to God that both in little and in great i. e. in all respects etc.; cf. the use of **ὀλίγον κ. μέγα** or **σικκρόν κ. μέγα** (yet in negative sentences) to express totality; e. g. Plat. Phileb. 21 e.; Apol. 19 c.; 21 b.; 26 b.; but see d. below.]

b. of number and quantity, i. q. *numerous, large*: **ἀγέλη**, Mk. v. 11; *abundant, πορισμός*, 1 Tim. vi. 6; **μισθαποδοσία**, Heb. x. 35.

c. of age: **ὁ μέγας, the elder**, Ro. ix. 12 after Gen. xxv. 23, (**Σικκίων ὁ μέγας**, Polyb. 18, 18 (35), 9; 32, 12, 1).

d. used of intensity and its degrees: **δύναμις**, Acts iv. 33; viii. 10; neut. **ἐν μεγάλῳ**, with great effort, Acts xxvi. 29 L T Tr WH [but see γ. above]; of the affections and emotions of the mind: **χαρά**, Mt. ii. 10; xxviii. 8; Lk. ii. 10; xxiv. 52; Acts xv. 3; **φόβος**, Mk. iv. 41; Lk. ii. 9; viii. 37; Acts v. 5, 11; Rev. xi. 11; **θυμός**, Rev. xii. 12; **λύπη**, Ro. ix. 2; **ἔκστασις**, Mk. v. 42 (Gen. xxvii. 33); **πίστις**, Mt. xv. 28; **χάρις**, Acts iv. 33; **ἀγάπη**, Jn. xv. 13. of natural events



powerfully affecting the senses, i. q. *violent, mighty, strong*: *ἄνεμος*, Jn. vi. 18; Rev. vi. 13; *βροντή*, Rev. xiv. 2; *χάλασα*, Rev. xi. 19; xvi. 21; *σεισμός*, Mt. viii. 24; xxviii. 2; Lk. xxi. 11; Acts xvi. 26; Rev. vi. 12; xi. 13; xvi. 18; *λαίλαψ*, Mk. iv. 37; *πτῶσις*, Mt. vii. 27. of other external things, such as are perceived by hearing: *κραυγή*, Acts xxiii. 9; Rev. xiv. 18 [R G]; *μείζον κράζειν*, to cry out the louder, Mt. xx. 31; *φωνή*, Mt. xxiv. 31 [T om. φ., WH only in mrg.]; xxvii. 46, 50; Lk. xxiii. 23; Jn. xi. 43; Acts viii. 7; Rev. i. 10; v. 2, 12; vi. 10; vii. 2, 10; viii. 13; x. 3; xi. 12, 15; [xiv. 18 L T Tr WH; xviii. 2 Rec.], and elsewhere; *γαλήνη*, Mt. viii. 26; Mk. iv. 39. of objects of sight which excite admiration and wonder: *φῶς*, Mt. iv. 16; *σημεῖον*, Mt. xxiv. 24; Lk. xxi. 11; Acts vi. 8; viii. 13; Rev. xiii. 13; *ἔργα*, Rev. xv. 3; *μείζω, μείζονα, τοῦτων*, greater things than these, i.e. more extraordinary, more wonderful, Jn. i. 50 (51); v. 20; xiv. 12. of things that are felt: *καῦμα*, Rev. xvi. 9; *πυρετός*, Lk. iv. 38; of other things that distress: *ἀνάγκη*, Lk. xxi. 23; *θλίψις*, Mt. xxiv. 21; Acts vii. 11; Rev. ii. 22; vii. 14; *διωγμός*, Acts viii. 1; *λίκμος*, Lk. iv. 25; Acts xi. 28; *πληγή*, Rev. xvi. 21. 2. predicated of rank, as belonging to a persons, eminent for ability, virtue, authority, power; as God, and sacred personages: *θεός*, Tit. ii. 13 [(on which see Prof. Abbot, Note C. in Journ. Soc. Bibl. Lit. etc. i. p. 19, and cf. *ἐπιφάνεια*)]; *Ἀρτεμις*, Acts xix. 27 sq. 34 sq.; *ἀρχιερεῖς*, Heb. iv. 14; *ποιμήν*, Heb. xiii. 20; *προφήτης*, Lk. vii. 16; absol. *οἱ μεγάλοι*, great men, leaders, rulers, Mt. xx. 25; Mk. x. 42; univ. *eminent, distinguished*: Mt. v. 19; xx. 26; Lk. i. 15, 32; Acts viii. 9. *μείζων* is used of those who surpass others — either in nature and power, as God: Jn. x. 29 [here T Tr WH txt. give the neut. (see below)]; xiv. 28; Heb. vi. 13; 1 Jn. iv. 4; add, Jn. iv. 12; viii. 53; or in excellence, worth, authority, etc.: Mt. xi. 11; xviii. 1; xxiii. 11; Mk. ix. 34; Lk. vii. 28; ix. 46; xxii. 26 sq.; Jn. xiii. 16; xv. 20; 1 Co. xiv. 5; *δυνάμει μείζονες*, 2 Pet. ii. 11; neut. *μείζον, something higher, more exalted, more majestic* than the temple, to wit the august person of Jesus the Messiah and his preëminent influence, Mt. xii. 6 L T Tr WH; [cf. Jn. x. 29 above]; contextually i. q. *strict in condemning*, of God, 1 Jn. iii. 20. b. things to be esteemed highly for their importance, i. q. Lat. *gravis*; of great moment, of great weight, important: *ἐπαγγελματα*, 2 Pet. i. 4; *ἐντολή*, Mt. xxii. 36, 38; *μυστήριον*, Eph. v. 32; 1 Tim. iii. 16; *ἀμαρτία*, Jn. xix. 11; *μείζων μαρτυρία*, of greater proving power, Jn. v. 36 [see above ad init.]; 1 Jn. v. 9, (*μαρτυρίαν μείζω κ. σαφεστέραν*, Isoer. Archid. § 32). *μέγας* i. q. *solemn, sacred*, of festival days [cf. Is. i. 13 Sept.]: *ἡμέρα*, Jn. vii. 37; xix. 31; *notable, august, ἡμέρα*, of the day of the final judgment, Acts ii. 20; Jude 6; Rev. vi. 17; xvi. 14. neut. *μέγα, a great matter, thing of great moment*: 1 Co. ix. 11 (Gen. xlv. 28; Is. xlix. 6); *οὐ μέγα*, 2 Co. xi. 15. c. a thing to be highly esteemed for its excellence, i. q. *excellent*: 1 Co. xiii. 13 [cf. W. § 35, 1; B. § 123, 13]; *τὰ χαρίσματα τὰ μείζονα* (R G *κρείττονα*), 1 Co. xii. 31 L T Tr WH. 3. *splendid, prepared on a grand scale,*

*stately*: *δοχή*, Lk. v. 29 (Gen. xxi. 8); *δείπνον*, Lk. xiv. 16; Rev. xix. 17 [G L T Tr WH], (Dan. v. 1 [Theodot.]); *οικία*, 2 Tim. ii. 20 (Jer. lii. 13; [οἶκος], 2 Chr. ii. 5, 9). 4. neut. plur. *μεγάλα, great things*: of God's preëminent blessings, Lk. i. 49 L T Tr WH (see *μεγαλείος*); of things which overstep the province of a created being, *proud* (presumptuous) *things, full of arrogance*, derogatory to the majesty of God: *λαλεῖν μεγ.* joined with *βλασφημίας*, Rev. xiii. 5; Dan. vii. 8, 11, 20; like *μέγα εἰπεῖν*, Hom. Od. 3, 227; 16, 243; 22, 288.

*μέγεθος, -ους, τό, (μέγας)*, [fr. Hom. down], *greatness*: Eph. i. 19.\*

*μεγιστάν, -άνος, ό*, (fr. *μέγιστος*, as *νεάν* fr. *νέος*, *ξυνάν* fr. *ξυνός*), a later Grk. word (see *Lob. ad Phryn. p. 196*), once in sing. Sir. iv. 7; commonly in plur. *οἱ μεγιστάνες, the grandees, magnates, nobles, chief men* of a city or a people, the associates or courtiers of a king, (Vulg. *principes*): Rev. vi. 15; *τῆς γῆς*, xviii. 23; *τοῦ Ἡρώδου*, Mk. vi. 21. (Sept. for *מִיָּדָא*, Jer. xiv. 3; Nah. ii. 6; Zech. xi. 2; *לְיָדָא*, Jon. iii. 7; Nah. iii. 10; *לְיָדָא*, Dan. Theodot. iv. 33, etc.; *לְיָדָא*, Is. xxxiv. 12; Jer. xxiv. 8, etc.; 1 Macc. ix. 37; often in Sir. Manetho 4, 41; Joseph., Artem. In Lat. *megistanes*, Tac. ann. 15, 27; Suet. Calig. 5.)\*

*μέγιστος*, see *μέγας*, init.

*μεθερμηνεύω*: Pass., 3 pers. sing. *μεθερμηνεύεται*, ptc. *μεθερμηνεούμενον*; to translate into the language of one with whom I wish to communicate, to interpret: Mt. i. 23; Mk. v. 41; xv. 22, 34; Jn. i. 38 (39) L T Tr WH, 41 (42); Acts iv. 36; xiii. 8. (Polyb., Diod., Plut., [Sir. prol. l. 19; al.].)\*

*μέθη, -ης, ή*, (akin to *μέθυ*, wine; perh. any intoxicating drink, Lat. *temetum*; cf. Germ. *Meth* [mead]), *intoxication; drunkenness*: Lk. xxi. 34; plur., Ro. xiii. 13; Gal. v. 21. (Hebr. *כֶּזֶשׁ*, intoxicating drink, Prov. xx. 1; Is. xxviii. 7; and *כֶּזֶשׁ*, intoxication, Ezek. xxiii. 32; xxxix. 19; [Antipho], Xen., Plat., al.) [Cf. Trench § lxi.]\*

*μεθ-ίστημι* and (in 1 Co. xiii. 2 R G WH [cf. *ίστημι*]) *μεθιστάνω*; 1 aor. *μετέστησα*; 1 aor. pass. subj. *μετασθῶ*; fr. Hom. down; prop. to transpose, transfer, remove from one place to another: prop. of change of situation or place, *δρη*, 1 Co. xiii. 2 (Isa. liv. 10); *τινὰ εἰς τι*, Col. i. 13; *τινὰ* [T Tr WH add *ἐκ*, so L in br.] *τῆς οἰκονομίας*, to remove from the office of steward, pass. Lk. xvi. 4 (*τῆς χρείας*, 1 Macc. xi. 63); *τινὰ ἐκ τοῦ ζῆν*, to remove from life, Diod. 2, 57, 5; 4, 55, 1; with *ἐκ τοῦ ζῆν* omitted, Acts xiii. 22 (in Grk. writ. also in the mid. and in the intrans. tenses of the act. to depart from life, to die, Eur. Alc. 21; Polyb. 32, 21, 3; Heliod. 4, 14). metaph. *τινὰ*, without adjunct (cf. Germ. *verrücken*, [Eng. *pervert*]), i. e. to lead aside [A. V. *turn away*] to other tents: Acts xix. 26 (*τὴν καρδίαν τοῦ λαοῦ*, Josh. xiv. 8).\*

*μεθ-οδεῖα* (T WH *μεθοδία*, see I, 4), -ας, ή, (fr. *μεθοδεύω*, i. e. 1. to follow up or investigate by method and settled plan; 2. to follow craftily, frame devices, deceive: Diod. 7, 16; 2 S. xix. 27; [Ex. xxi. 13 Aq.; (mid.) Charit. 7, 6 p. 166, 21 ed. Reiske (1783); Polyb. 38, 4, 10]), a noun occurring neither in the O. T. nor in prof. auth.,



cunning arts, deceit, craft, trickery: ἡ μεθ. τῆς πλάνης, which ἡ πλάνη uses, Eph. iv. 14; τοῦ διαβόλου, plur. ib. vi. 11 [A.V. wiles. Cf. Bp. Lightf. Polyc. ad Phil. 7 p. 918.]\*

μεθ-όριον, -ον, τό, (neut. of adj. μεθόριος, -α, -ον; fr. μερά with, and ὄρος a boundary), a border, frontier: τὰ μεθόριά τινος, the confines (of any land or city), i. e. the places adjacent to any region, the vicinity, Mk. vii. 24 R G. (Thuc., Xen., Plat., al.)\*

μεθύσκω: Pass., pres. μεθύσκομαι; 1 aor. ἐμεθύσθην; (fr. μέθυ, see μέθη); fr. Hdt. down; Sept. for הִיָּר, הִיָּרָה, (Kal הִיָּר), and רָצַץ, to intoxicate, make drunk; pass. [cf. W. 252 (237)] to get drunk, become intoxicated: Lk. xii. 45; Jn. ii. 10; 1 Th. v. 7 [B. 62 (54)]; οἶνον [W. 217 (203)], Eph. v. 18; ἐκ τοῦ οἴνου, Rev. xvii. 2 (see ἐκ, Π. 5); τοῦ νέκταρος, Plat. symp. p. 203 b.; Leian. dial. deor. 6, 3; ἀπό τινος, Sir. i. 16; xxxv. 13.)\*

μέθυσος, -ύση, -υσον, in later Grk. also of two terminations, (μέθυ, see μέθη), drunken, intoxicated: 1 Co. v. 11; vi. 10. (Phryn.: μέθυσος ἀνὴρ, οὐκ ἐρεῖς, ἀλλὰ μεθυστικός· γυναῖκα δὲ ἐρεῖς μέθυσον καὶ μεθύσῃν [Arstph.]; but Menand., Plut., Leian., Sext. Empir., al., [Sept. Prov. xxiii. 21, etc.; Sir. xix. 1, etc.] use it also of men; cf. Lob. ad Phryn. p. 151.)\*

μεθύω (fr. μέθυ, see μέθη); fr. Hom. down; Sept. for הִיָּר and רָצַץ; to be drunken: Mt. xxiv. 49; Acts ii. 15; 1 Co. xi. 21; 1 Th. v. 7 [cf. B. 62 (54)]; ἐκ τοῦ αἵματος [see ἐκ, Π. 5; Tr mrg. τῷ αἵματι], of one who has shed blood profusely, Rev. xvii. 6 (Plin. h. n. 14, 28 (22) ebrius jam sanguine civium et tanto magis eum sitiens).\*

μεϊζότερος, -α, -ον, see μέγας, init.

μεῖζων, see μέγας, init.

μέλαν, -ανος, τό, see the foll. word.

μέλας, -αινα, -αν, gen. -ανος, -αίνης, -ανος, [fr. Hom. down], Sept. several times for הִיָּר, black: Rev. vi. 5, 12; opp. to λευκός, Mt. v. 36. Neut. τὸ μέλαν, subst. black ink (Plat. Phaedr. p. 276 c.; Dem. p. 313, 11; Plut. mor. p. 841 e.; al.): 2 Co. iii. 3; 2 Jn. 12; 3 Jn. 13; [cf. Gardthausen, Palaeographie, Buch i. Kap. 4; Edersheim, Jesus the Messiah, ii. 270 sq.; B. D. s. v. Writing, sub fin.]\*

Μελαῖς, gen. -ᾱ [B. 20 (17) sq.], (T Tr WH Μελεά, indecl., [on the accent in codd. cf. Tdf. Proleg. p. 103]), ὁ, (ἡ) ᾧ abundance), Melea, one of king David's descendants: Lk. iii. 31.)\*

μελεῖ, 3 pers. sing. pres. of μέλω used impers.; impf. ἔμελεν; it is a care: τινί, to one; as in Grk. writ. with nom. of the thing, οὐδὲν τούτων, Acts xviii. 17; with gen. of the thing (as often in Attic), μὴ τῶν βοῶν μέλει τῷ θεῷ; 1 Co. ix. 9 [B. § 132, 15; cf. W. 595 (554)]; the thing which is a care to one, or about which he is solicitous, is evident from the context, 1 Co. vii. 21; περί τινος, gen. of obj., to care about, have regard for, a pers. or a thing: Mt. xxii. 16; Mk. xii. 14; Jn. x. 13; xii. 6; 1 Pet. v. 7. (Hdt. 6, 101; Xen. mem. 3, 6, 10; Cyr. 4, 5, 17; Hier. 9, 10; 1 Macc. xiv. 43; Sap. xii. 13; Barnab. ep. 1, 5; cf. W. § 30, 10 d.); foll. by ὅτι, Mk. iv. 38; Lk. x. 40.)\*

[Μελεαῖηλ: Lk. iii. 37 Tdf., see Μαλ.]

μελετάω, -ᾷ; 1 aor. ἐμελέτησα; (fr. μελέτη care, prac-

tice); esp. freq. in Grk. writ. fr. Soph. and Thuc. down; Sept. chiefly for הִיָּר; to care for, attend to carefully, practise: τί, 1 Tim. iv. 15 [R. V. be diligent in]; to meditate i. q. to devise, contrive: Acts iv. 25 fr. Ps. ii. 1; used by the Greeks of the meditative pondering and the practice of orators and rhetoricians, as μ. τὴν ἀπολογίαν ὑπὲρ ἐαντῶν, Dem. p. 1129, 9 (cf. Passow s. v. d. [L. and S. s. v. II. 2 and III. 4 b.]), which usage seems to have been in the writer's mind in Mk. xiii. 11 [R Lbr. Comp.: προ-μελετάω].\*

μέλι, -τος, τό, Sept. for שֶׁבֶר, [fr. Hom. down], honey: Rev. x. 9 sq.; ἄγριον (q. v.), Mt. iii. 4; Mk. i. 6.)\*

μελισσιος, -α, -ον, (fr. μέλισσα a bee, as θαλάσσιος fr. θάλασσα; μέλισσα is fr. μέλι), of bees, made by bees: Lk. xxiv. 42 [R G Tr in br.]. (Not found elsewh. [cf. W. 24]; μελισσαῖος, -α, -ον is found in Nic. th. 611, in Eust. μελισσιεος.)\*

Μελίτη, -ης, ἡ, Melita, the name of an island in the Mediterranean, lying between Africa and Sicily, now called Malta; (this Sicula Melita must not be confounded with Melita Illyrica in the Adriatic, now called Meleda [see B. D. s. v. Melita; Smith, Voyage and Shipwr. of St. Paul, Diss. ii.]: Acts xxviii. 1 [where WH Μελιτήνη; see their App. p. 160].)\*

[Μελιτήνη, see the preceding word.]

μέλλω; fut. μελλήσω (Mt. xxiv. 6; and L T Tr WH in 2 Pet. i. 12); impf. ἔμελλον [so all edd. in Lk. ix. 31 (exc. T); Jn. vi. 6, 71 (exc. R G); vii. 39 (exc. T); xi. 51 (exc. L Tr); Acts xxi. 27; Rev. iii. 2 (where R pres.); x. 4 (exc. L Tr)] and ἤμελλον [so all edd. in Lk. vii. 2; x. 1 (exc. R G); xix. 4; Jn. iv. 47; xii. 33; xviii. 32; Acts xii. 6 (exc. R G L); xvi. 27 (exc. R G); xxvii. 33 (exc. R G T); Heb. xi. 8 (exc. L); cf. reff. s. v. βούλομαι, init. and Rutherford's note on Babrius 7, 15], to be about to do anything; so 1. the ptep., ο μέλλων, absol.: τὰ μέλλοντα and τὰ ἐνεστώτα are contrasted, Ro. viii. 38; 1 Co. iii. 22; εἰς τὸ μέλλον, for the future, hereafter, Lk. xiii. 9 [but see εἰς, A. II. 2 (where Grimm supplies ἔρος)]; 1 Tim. vi. 19; τὰ μέλλοντα, things future, things to come, i. e., acc. to the context, the more perfect state of things which will exist in the αἰὼν μέλλον, Col. ii. 17; with nouns, ὁ αἰὼν ὁ μέλλων, Mt. xii. 32; Eph. i. 21; ἡ μέλλ. ζωή, 1 Tim. iv. 8; ἡ οἰκουμένη ἡ μέλλ. Heb. ii. 5; ἡ μ. ὁργή, Mt. iii. 7; τὸ κρίμα τὸ μέλλον, Acts xxiv. 25; πόλις, Heb. xiii. 14; τὰ μέλλοντα ἀγαθά, Heb. ix. 11 [but L Tr mrg. WH txt. γενομένων]; x. 1; τοῦ μέλλοντος sc. Ἀδάμ, i. e. the Messiah, Ro. v. 14. 2. joined to an infin. [cf. W. 333 sq. (313); B. § 140, 2], a. to be on the point of doing or suffering something: w. inf. present, ἤμελλον ἐαυτὸν ἀναρεῖν, Acts xvi. 27; τελευτᾷ, Lk. vii. 2; ἀποθνήσκειν, Jn. iv. 47; add, Lk. xxi. 7; Acts iii. 8; xviii. 14; xx. 3; xxii. 26; xxiii. 27; w. inf. passive, Acts xxi. 27; xxvii. 33, etc. b. to intend, have in mind, think to: w. inf. present, Mt. ii. 13; Lk. x. 1; xix. 4; Jn. vi. 6, 15; vii. 35; xii. 4; xiv. 22; Acts v. 35; xvii. 31; xx. 7, 13; xxii. 26; xxvi. 2; xxvii. 30; Heb. viii. 5; [2 Pet. i. 12 L T Tr WH]; Rev. x. 4; w. inf. aorist (a constr. censured by Phryn. p. 336, but authenticated more recently



by many exx. fr. the best writ. fr. Hom. down; cf. W. 333 (313) sq.; *Lob.* ad Phryn. p. 745 sqq.; [but see *Rutherford*, New Phryn. p. 420 sqq.]: Acts xii. 6 L T WH; Rev. ii. 10 (βαλεῖν R G); iii. 16; xii. 4; w. fut. inf. ἔσεσθαι, Acts xxiii. 30 R G. o. as in Grk. writ. fr. Hom. down, of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment (Germ. *sollen* [are to be, destined to be, etc.]); w. pres. inf. active: Mt. xvi. 27; xvii. 12; xx. 22; Lk. ix. 31; Jn. vi. 71; vii. 39; xi. 51; xii. 33; xviii. 32; Acts xx. 38; xxvi. 22, 23; Heb. i. 14; xi. 8; Rev. ii. 10\*; iii. 10; viii. 13, etc.; Ἡλίας ὁ μέλλων ἔρχεσθαι, Mt. xi. 14; ὁ μέλλων λυτροῦσθαι, Lk. xxiv. 21; κρίνειν, 2 Tim. iv. 1 [WH mrg. κρίναι]; w. pres. inf. passive: Mt. xvii. 22; Mk. xiii. 4; Lk. ix. 44; xix. 11; xxi. 36; Acts xxvi. 22; Ro. iv. 24; 1 Th. iii. 4; Jas. ii. 12; Rev. i. 19 [Tdf. γενέσθαι]; vi. 11; τῆς μελλούσης ἀποκαλύπτεσθαι δόξης, 1 Pet. v. 1; w. aor. inf.: τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι, Ro. viii. 18; τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, Gal. iii. 23; used also of those things which we infer from certain preceding events will of necessity follow: w. inf. pres., Acts xxviii. 6; Ro. viii. 13; w. inf. fut., Acts xxvii. 10. d. in general, of what is sure to happen: w. inf. pres., Mt. xxiv. 6; Jn. vi. 71; 1 Tim. i. 16; Rev. xii. 5; xvii. 8; w. inf. fut. ἔσεσθαι, Acts xi. 28; xxiv. 15. e. to be always on the point of doing without ever doing, i. e. to delay: τί μέλλεις; Acts xxii. 16 (Aeschyl. Prom. 36; τί μέλλετε; Eur. Hec. 1094; Leian. dial. mort. 10, 13, and often in prof. auth.; 4 Macc. vi. 23; ix. 1).

μέλος, -ους, τό, [fr. Hom. down], a member, limb: prop. a member of the human body, Ro. xii. 4; 1 Co. xii. 12, 14, 18–20, 25 sq.; Jas. iii. 5; τὰ μ. τοῦ σώματος, 1 Co. xii. 12, 22; μου, σου, ἡμῶν, ὑμῶν, Mt. v. 29 sq.; Ro. vi. 13, 19; vii. 5, 23; Col. iii. 5; Jas. iii. 6; iv. 1; πόρνης μέλη is said of bodies given up to criminal intercourse, because they are as it were members belonging to the harlot's body, 1 Co. vi. 15. Since Christians are closely united by the bond of one and the same spirit both among themselves and with Christ as the head, their fellowship is likened to the body, and individual Christians are metaph. styled μέλη—now one of another, ἀλλήλων: Ro. xii. 5; Eph. iv. 25; Clem. Rom. 1 Cor. 46, 7, (cf. *Fritzsche*, Com. on Rom. iii. p. 45),—now of the mystical body, i. e. the church: 1 Co. xii. 27; Eph. v. 30, [cf. iv. 16 WH mrg.]; τὰ σώματα of Christians are called μέλη of Christ, because the body is the abode of the spirit of Christ and is consecrated to Christ's service, 1 Co. vi. 15.\*

Μελχι (T Tr WH Μελχεί; see εἰ, ι, ὁ, (᾿βῃ my king), *Melchi*; 1. one of Christ's ancestors: Lk. iii. 24. 2. another of the same: ib. iii. 28.\*

Μελχισεδέκ (in Joseph. antt. 1, 10, 2 Μελχισεδέκης, -ου), ὁ, (᾿βῃ-᾿βῃ king of righteousness), *Melchizedek*, king of Salem (see under Σαλήμ) and priest of the most high God, who lived in the days of Abraham: Heb. v. 6, 10; vi. 20; vii. 1, 10 sq. 15, 17, 21 [R G L]; cf. Gen. xiv. 18 sqq.; Ps. cix. (cx.) 4. [Cf. B. D. s. v.]\*

μεμβράνα [*Soph. Lex.* -ᾱνα; cf. Chandler § 136], -ας [B. 17 (15)], ἡ, Lat. *membrana*, i. e. *parchment*, first made of dressed skins at Pergamum, whence its name: 2 Tim. iv. 13 [Act. Barn. 6 fin. Cf. *Birt*, *Antikes Buchwesen*, ch. ii.; *Gardthausen*, *Palaeographie*, p. 39 sq.].\*

μεμφομαι; 1 aor. ἐμεμφάμην; in class. Grk. fr. Hesiod (opp. 184) down; to blame, find fault: absol. Ro. ix. 19; the thing found fault with being evident from what precedes, Mk. vii. 2 Rec.; αὐτοῦς, Heb. viii. 8 L T Tr mrg. WH txt., where R G Tr txt. WH mrg. αὐτοῖς, which many join with μεμφόμενος (for the person or thing blamed is added by Grk. writ. now in the dat., now in the acc.; see Passow [or L. and S.] s. v., cf. Krüger § 46, 7, 3); but it is more correct to supply αὐτήν, i. e. διαθήκην, which the writer wishes to prove was not "faultless" (cf. 7), and to join αὐτοῖς with λέγει; [B. § 133, 9].\*

μεμφίμοιρος, -ον, (μέμφομαι, and μοῖρα fate, lot), complaining of one's lot, querulous, discontented: Jude 16. (Isocr. p. 234 c. [p. 387 ed. Lange]; Aristot. h. a. 9, 1 [p. 608\*, 10]; Theophr. char. 17, 1; Leian. dial. deor. 20, 4; Plut. de ira cohib. c. 13.)\*

μέν, a weakened form of μήν, and hence properly a particle of affirmation: truly, certainly, surely, indeed,—its affirmative force being weakened, yet retained most in Ionic, Epic, and Herodotus, and not wholly lost in Attic and Hellenistic writers (μέν 'confirmative'; cf. 4 Macc. xviii. 18). Owing to this its original meaning it adds a certain force to the terms and phrases with which it is connected, and thus contrasts them with or distinguishes them from others. Accordingly it takes on the character of a concessive and very often of a merely distinctive particle, which stands related to a following δέ or other adversative conjunction, either expressed or understood, and in a sentence composed of several members is so placed as to point out the first member, to which a second, marked by an adversative particle, is added or opposed. It corresponds to the Lat. *quidem*, *indeed*, Germ. *zwar* (i. e. prop. zu Wahr, i. e. in Wahrheit [in truth]); but often its force cannot be reproduced. Its use in classic Greek is exhibited by Devarius i. p. 122 sqq., and Klotz on the same ii. 2 p. 656 sqq.; Viger i. p. 531 sqq., and Hermann on the same p. 824 sq.; al.; Matthiae § 622; Kühner ii. p. 806 sqq. §§ 527 sqq.; p. 691 sqq.; § 503; [Jelf § 729, 1, 2; § § 764 sqq.]; Passow, and Pape, [and L. and S.] s. v.

I. Examples in which the particle μέν is followed in another member by an adversative particle expressed. Of these examples there are two kinds: 1. those in which μέν has a concessive force, and δέ (or ἀλλά) introduces a restriction, correction, or amplification of what has been said in the former member, *indeed . . . but, yet, on the other hand*. Persons or things, or predications about either, are thus correlated: Mt. iii. 11, cf. Mk. i. 8 (where T Tr WH om. L br. μέν); Lk. iii. 16 (where the meaning is, 'I indeed baptize as well as he who is to come after me, but his baptism is of greater efficacy'; cf. Acts i. 5); Mt. ix. 37 and Lk. x. 2 (although the harvest is great, yet the laborers are few);



Mt. xvii. 11 sq. (rightly indeed is it said that Elijah will come and work the ἀποκατάστασις, but he has already come to bring about this very thing); Mt. xx. 23; xxii. 8; xxiii. 28; Jn. xvi. 22; xix. 32 sq.; Acts xxi. 39 (although I am a Jew, and not that Egyptian, yet etc.); Acts xxii. 3 [R]; Ro. ii. 25; vi. 11; 1 Co. i. 18; ix. 24; xi. 14 sq.; xii. 20 [R G L br. Tr br. WH mrg.]; xv. 51 [R G L br.]; 2 Co. x. 10; Heb. iii. 5 sq.; 1 Pet. i. 20, and often. μέν and δέ are added to articles and pronouns: οἱ μέν . . . οἱ δέ, the one indeed . . . but the other (although the latter, yet the former), Phil. i. 16 sq. [acc. to crit. txt.]; ὁς μέν . . . ὁς δέ, the one indeed, but (yet) the other etc. Jude 22 sq.; τινὲς μέν . . . τινὲς δέ καί, Phil. i. 15; with conjunctions: εἰ μέν οὖν, if indeed then, if therefore . . . εἰ δέ, but if, Acts xviii. 14 sq. R G; xix. 38 sq.; xxv. 11 L T Tr WH [εἰ μέν οὖν . . . νυνὶ δέ, Heb. viii. 4 sq. (here R G εἰ μέν γάρ)]; εἰ μέν . . . νυνὶ δέ, if indeed (conceding or supposing this or that to be the case) . . . but now, Heb. xi. 15; κἀν μέν . . . εἰ δέ μήγε, Lk. xiii. 9; μέν γάρ . . . δέ, 1 Co. xi. 7; Ro. ii. 25; μέν οὖν . . . δέ, Lk. iii. 18; εἰς μέν . . . εἰς δέ, Heb. ix. 6 sq.; μέν . . . ἀλλά, indeed . . . but, although . . . yet, Ro. xiv. 20; 1 Co. xiv. 17; μέν . . . πλήν, Lk. xxii. 22. [Cf. W. 443 (413); B. § 149, 12 a.] 2. those in which μέν loses its concessive force and serves only to distinguish, but δέ retains its adversative power: Lk. xi. 48; Acts xiii. 36 sq.; xxiii. 8 [here WH txt. om. Tr br. μέν]; 1 Co. i. 12, 23; Phil. iii. 1; Heb. vii. 8; ἀπὸ μέν . . . ἐπὶ δέ, 2 Tim. iv. 4; ὁ μέν οὖν (Germ. *er nun* [*he, then*],) . . . οἱ δέ, Acts xxviii. 5 sq.; ὁς μέν . . . ὁς δέ, and one . . . and another, 1 Co. xi. 21; οἱ μέν . . . οἱ δέ (he, on the contrary), Heb. vii. 20 sq. 23 sq.; ἐκεῖνοι μέν οὖν . . . ἡμεῖς δέ, 1 Co. ix. 25; εἰ μέν οὖν . . . εἰ δέ, Acts xviii. 14 sq. [R G]; xix. 38; xxv. 11 [L T Tr WH]; and this happens chiefly when what has already been included in the words immediately preceding is separated into parts, so that the adversative particle contrasts that which the writer especially desires to contrast: ἐκάστῳ . . . τοῖς μέν ζητοῦσιν . . . τοῖς δέ ἐξ ἐριθείας etc. Ro. ii. 6–8; πᾶς . . . ἐκεῖνοι μέν . . . ἡμεῖς δέ etc. 1 Co. ix. 25; add, Mt. xxv. 14 sq. 33; Ro. v. 16; xi. 22. 3. μέν . . . δέ serve only to distribute a sentence into clauses: *both . . . and; not only . . . but also; as well . . . as*: Jn. xvi. 9–11; Ro. viii. 17; Jude 8; πρῶτον μέν . . . ἔπειτα δέ, Heb. vii. 2; ὁ μέν . . . ὁ δέ . . . ὁ δέ, some . . . some . . . some, Mt. xiii. 8; [ἐκαστος . . . ὁ μέν . . . ὁ δέ, each . . . one . . . another, 1 Co. vii. 7 L T Tr WH]; ὁς μέν . . . ὁς δέ, one . . . another, Mt. xxi. 35; Acts xvii. 32; 1 Co. vii. 7 [R G]; οἱ μέν . . . ἄλλοι [L oi] δέ . . . ἕτεροι δέ, Mt. xvi. 14; ᾧ μέν γάρ . . . ἀλλῷ δέ . . . ἑτέρῳ δέ [here T Tr WH om. L br. δέ], 1 Co. xii. 8–10; ἃ μέν . . . foll. by ἄλλα δέ three times, Mt. xiii. 4 sq. 7 sq.; ἄλλος μέν, ἄλλος δέ, 1 Co. xv. 39; τοῦτο μέν . . . τοῦτο δέ, on the one hand . . . on the other; partly . . . partly, Heb. x. 33, also found in prof. auth. cf. W. 142 (135). μέν is followed by another particle: ἔπειτα, Jn. xi. 6; 1 Co. xii. 28; Jas. iii. 17; καὶ νῦν, Acts xxvi. 4, 6; τὰ νῦν, Acts xvii. 30; πολὺ [R G πολλῶ] μᾶλλον, Heb. xii. 9.

II. Examples in which μέν is followed neither by δέ nor by any other adversative particle (μέν ‘solitarium’); cf. W. 575 (594) sq.; B. 365 (318) sq. These exx. are of various kinds; either 1. the antithesis is evident from the context; as, Col. ii. 23 (‘have indeed a show of wisdom’, but are folly [cf. Bp. Lghtft. in loc.]); ἡ μέν . . . σωτηρίαν, sc. but they themselves prevent their own salvation, Ro. x. 1; τὰ μέν . . . δυνάμειν, sc. but ye do not hold to my apostolic authority, 2 Co. xii. 12; ἄνθρωποι μέν [L T Tr WH om. μέν] . . . ὀμνύουσιν, sc. ὁ δέ θεὸς καθ’ ἑαυτοῦ ὀμνύει, Heb. vi. 16. Or 2. the antithetic idea is brought out by a different turn of the sentence: Acts xix. 4 [Rec.], where the expected second member, Ἰησοῦς δέ ἐστὶν ὁ ἐρχόμενος, is wrapped up in τοῦτ’ ἐστὶν εἰς τὸν Ἰησοῦν; Ro. xi. 13 ἐφ’ ὅσον μέν κτλ., where the antithesis παραχρῆδὲ δέ κτλ. is contained in εἵπωσ παραχρῆλῶσω; Ro. vii. 12 ὁ μέν νόμος κτλ., where the thought of the second member, ‘but sin misuses the law,’ is expressed in another form in 13 sq. by an anacoluthon, consisting of a change from the disjunctive to a conjunctive construction (cf. *Herm. ad Vig.* p. 839), we find μέν . . . τέ, Acts xxvii. 21; μέν . . . καί, 1 Th. ii. 18; in distributions or partitions, Mk. iv. 4–8 [here R G μέν . . . δέ . . . καὶ . . . καί]; Lk. viii. 5–8; or, finally, that member in which δέ would regularly follow immediately precedes (*Herm. ad Vig.* p. 839), Acts xxviii. 22 [yet see Meyer ad loc.; cf. B. § 149, 12 d.]. Or 3. the writer, in using μέν, perhaps had in mind a second member to be introduced by δέ, but was drawn away from his intention by explanatory additions relating to the first member: thus Acts iii. 13 (ὃν ὑμεῖς μέν—Rec. om. this μέν—etc., where ὁ θεὸς δέ ἡγείρεν ἐκ νεκρῶν, cf. 15, should have followed); esp. (as occasionally in class. Grk. also) after πρῶτον μέν: Ro. i. 8; iii. 2; 1 Co. xi. 18; τὸν μέν πρῶτον λόγον κτλ. where the antithesis τὸν δέ δεύτερον λόγον κτλ. ought to have followed, Acts i. 1. 4. μέν οὖν [in Lk. xi. 28 T Tr WH μενοῦν], Lat. *quidem igitur*, [Eng. *so then, now therefore, verily*, etc.], (where μέν is confirmatory of the matter in hand, and οὖν marks an inference or transition, cf. *Klotz ad Devar.* ii. 2 p. 662 sq.; [*Herm. Vig.* pp. 540 sq. 842; B. § 149, 16]); Acts i. 18; v. 41; xiii. 4; xvii. 30; xxiii. 22; xxvi. 9; 1 Co. vi. 4, 7 [here T om. Tr br. οὖν]; ἀλλὰ μέν οὖν, Phil. iii. 8 G L Tr; εἰ μέν οὖν, Heb. vii. 11. 5. μέν solitarium has a concessive and restrictive force, *indeed, verily*, (Germ. *freilich*), [cf. *Klotz, Devar.* ii. 2 p. 522; *Har-tung, Partikeln*, ii. 404]: εἰ μέν, 2 Co. xi. 4; μέν οὖν *now then*, (Germ. *nun freilich*), Heb. ix. 1 [cf. B. u. s. On the use of μέν οὖν in the classics cf. Cope’s note on *Aristot. rhet.* 2, 9, 11.]. 6. μενοῦνγε, q. v. in its place. III. As respects the Position of the particle: it, never stands at the beginning of a sentence, but yet as near the beginning as possible; generally in the second or third place, by preference between the article and noun, [exx. in which it occupies the fourth place are Acts iii. 21; 2 Co. x. 1; Col. ii. 23; Acts xiv. 12 Rec.; the fifth place, Eph. iv. 11; Ro. xvi. 19 R WH br.; 1 Co. ii. 15 R G; (Jn. xvi. 22, see below)]; moreover, in the



midst of a clause also it attaches itself to a word the force of which is to be strengthened, as καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε [but L T Tr WH . . . οὖν νῦν μὲν λύπην], Jn. xvi. 22; cf. W. § 61, 6. The word is not found in the Rev. or in the Epp. of John.

Μεννά or Μέννας, see Μαῖνάν.

μεν-οὖν i. q. μὲν οὖν, see μέν, II. 4 sq.

μεν-οὖν-γε [μενοῦν γε L Tr], (μὲν, οὖν, γέ), nay surely, nay rather; three times in answers by which what was previously said is corrected (and standing at the beginning of the clause, contrary to Attic usage where μὲν οὖν is never so placed; cf. Sturz, De dial. Mac. et Alex. p. 203 sq.; Lob. ad Phryn. p. 342; [B. 370 sq. (318); W. § 61, 6]; Lk. xi. 28 [where T Tr WH μενοῦν]; Ro. ix. 20; x. 18; also Phil. iii. 8 [where L G Tr μὲν οὖν, WH μὲν οὖν γε], and Nicet. ann. 21, 11. 415 [p. 851 ed. Bekk].\*

μέν-τοι, (μὲν, τοί), [Tr μὲν τοι in 2 Tim. ii. 19], a particle of affirmation, and hence also often of opposition (on its various use in class. Grk. cf. Devar. p. 124 sq. and Klotz's comments, vol. ii. 2 pp. 60 and 663 sqq.; Herm. ad Vig. p. 840 sq.), but yet, nevertheless, howbeit: Jn. iv. 27; vii. 13; xx. 5; xxi. 4; 2 Tim. ii. 19; Jude 8 (the connection of which vs. with what precedes is as follows: 'although these examples were set forth as warnings, nevertheless' etc.); ὅμως μέντοι, yet nevertheless, Jn. xii. 42; μέντοι, i. q. rather, Jas. ii. 8 (if ye do not have respect of persons, but rather observe the law of love, with which προσωποληψία is incompatible; [if however, howbeit if]).\*

μένω; impf. ἔμενον; fut. μενῶ; 1 aor. ἔμεινα; plupf. μεμενήκει without augm. (1 Jn. ii. 19; cf. ἐκβάλλω, [and see Tdf. Proleg. p. 120 sq.]); [fr. Hom. down]; Sept. chiefly for רָחַץ and נָחַץ, also for רָחַץ, נָחַץ, etc.; to remain, abide; I. intransitively; in reference 1. to PLACE; a. prop. i. q. Lat. commoror, to sojourn, tarry: ἐν w. dat. of place, Lk. viii. 27; x. 7; Jn. vii. 9; xi. 6; Acts xx. 15; xxvii. 31; xxviii. 30 [R G L]; 2 Tim. iv. 20; with adverbs of place: ἐκεῖ, Mt. x. 11; Jn. ii. 12; x. 40; [xi. 54 WH Tr txt.]; ὧδε, Mt. xxvi. 38; Mk. xiv. 34; παρά τινι, with one, Jn. i. 39 (40); xiv. 25; Acts xviii. 20 [R G]; xxi. 7; σύν τινι, Lk. i. 56; καθ' ἑαυτόν, dwell at his own house, Acts xxviii. 16, cf. 30. i. q. tarry as a guest, lodge: ποῦ, Jn. i. 38 (39); ἐν w. dat. of place, Lk. xix. 5; Acts ix. 43; παρά τινι, in one's house, Acts ix. 43; xviii. 3; xxi. 8; of tarrying for a night, μετὰ τινος, σύν τινι, Lk. xxiv. 29. i. q. to be kept, to remain: dead bodies ἐπὶ τοῦ σταυροῦ, Jn. xix. 31; τὸ κλῆμα ἐν τῇ ἀμπέλῳ, Jn. xv. 4. b. tropically; a. i. q. not to depart, not to leave, to continue to be present: μετὰ τινος (gen. of pers.), to maintain unbroken fellowship with one, adhere to his party, 1 Jn. ii. 19; to be constantly present to help one, of the Holy Spirit, Jn. xiv. 16 R G; also παρά w. dat. of pers., Jn. xiv. 17; ἐπὶ τινι, to put forth constant influence upon one, of the Holy Spirit, Jn. i. 32 sq.; also of the wrath of God, ib. iii. 36; τὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει, of that which continually prevents the right understanding of what is read, 2 Co. iii.

14. In the mystic phraseology of John, God is said μένειν in Christ, i. e. to dwell as it were within him, to be continually operative in him by his divine influence and energy, Jn. xiv. 10; Christians are said μένειν ἐν τῷ θεῷ, to be rooted as it were in him, knit to him by the spirit they have received from him, 1 Jn. ii. 6, 24, 27; iii. 6; hence one is said μένειν in Christ or in God, and conversely Christ or God is said μένειν in one: Jn. vi. 56; xv. 4 sq.; 1 Jn. iii. 24; iv. 13, 16; ὁ θεὸς μένει ἐν αὐτῷ κ. αὐτὸς ἐν τῷ θεῷ, 1 Jn. iv. 15; cf. Rückert, Abendmahl, p. 268 sq. μένει τι ἐν ἐμοί, something has established itself permanently within my soul, and always exerts its power in me: τὰ ῥήματά μου, Jn. xv. 7; ὁ λόγος τοῦ θεοῦ, 1 Jn. ii. 14; ἡ χαρὰ ἡ ἐμή (not joy in me i. e. of which I am the object, but the joy with which I am filled), Jn. xv. 11 Rec.; ὁ ἡκούσατε, 1 Jn. ii. 24; the Holy Spirit, Jn. ii. 17; iii. 9; ἡ ἀλήθεια, 2 Jn. 2; love towards God, 1 Jn. iii. 17; in the same sense one is said ἔχειν τι μένον ἐν ἑαυτῷ, as τὸν λόγον τοῦ θεοῦ, Jn. v. 38; ζῶν αἰώνιον, 1 Jn. iii. 15. i. q. to persevere; ἐν τινι, of him who cleaves, holds fast, to a thing: ἐν τῷ λόγῳ, Jn. viii. 31; ἐν τῇ ἀγάπῃ, 1 Jn. iv. 16; ἐν πίστει, 1 Tim. ii. 15; ἐν οἷς (ἐν τοῖτοις, ᾧ) ἔμαθες, 2 Tim. iii. 14; ἐν τῇ διδαχῇ, 2 Jn. 9, (ἐν τῷ ἰουδαϊσμῷ, 2 Macc. viii. 1); differently ἐν τῇ ἀγάπῃ τινός, i. e. to keep one's self always worthy of his love, Jn. xv. 9 sq. β. to be held, or kept, continually: ἐν τῷ θανάτῳ, in the state of death, 1 Jn. iii. 14; ἐν τῇ σκοτίᾳ, Jn. xii. 46; ἐν τῷ φωτί, 1 Jn. ii. 10.

2. to TIME; to continue to be, i. e. not to perish, to last, to endure: of persons, to survive, live, (exx. fr. prof. auth. are given in Kypke, Observv. i. p. 415 sq.): Phil. i. 25 [so ἐμμένειν, Sir. xxxix. 11]; with εἰς τὸν αἰῶνα added, Jn. xii. 34; Heb. vii. 24; also of him who becomes partaker of the true and everlasting life, opp. to παράγεισθαι, 1 Jn. ii. 17; ἕως ἄρτι, opp. to οἱ κοιμηθέντες, 1 Co. xv. 6; ὀλίγον, Rev. xvii. 10; ἕως ἔρχομαι, Jn. xxi. 22 sq.; of things, not to perish, to last, stand: of cities, Mt. xi. 23; Heb. xiii. 14; of works, opp. to κατακαίεσθαι, 1 Co. iii. 14; of purposes, moral excellences, Ro. ix. 11; 1 Co. xiii. 13; Heb. xiii. 1; λόγος θεοῦ, 1 Pet. i. 23; (where Rec. adds εἰς τ. αἰῶνα); of institutions, Heb. xii. 27. ὁ καρπὸς, Jn. xv. 16; ὑπαρξίς, Heb. x. 34; ἁμαρτία, Jn. ix. 41; βρώσις, opp. to ἡ ἀπολλυμένη, Jn. vi. 27; one's δικαιοσύνη with εἰς τὸν αἰῶνα added, 2 Co. ix. 9; τὸ ῥῆμα κυρίου, 1 Pet. i. 25. things which one does not part with are said μένειν to him, i. e. to remain to him, be still in (his) possession: Acts v. 4 (1 Macc. xv. 7).

3. to STATE or CONDITION; to remain as one is, not to become another or different: with a predicate nom. μόνος, Jn. xii. 24; ἀσάλευτος, Acts xxvii. 41; ἄγαμος, 1 Co. vii. 11; πιστός, 2 Tim. ii. 13; ἱερεύς, Heb. vii. 3; with adverbs, οὕτως, 1 Co. vii. 40; ὡς καὶ γὰρ, ibid. 8; ἐν w. dat. of the state, ibid. 20, 24.

II. transitively; τινά, to wait for, await one [cf. B. § 131, 4]: Acts xx. 23; with ἐν and dat. of place added, ibid. 5. [COMP. ἀνα-, δια-, ἐν-, ἐπι-, κατα-, παρα-, συν-παρα-, περι-, προσ-, ὑπο-μένω.]

μερίζω: 1 aor. ἐμέρισα; pf. μεμέρικα (1 Co. vii. 17 Tr txt. WH txt.); Pass., pf. μεμέρισμαι; 1 aor. ἐμερίσθην; Mid., 1 aor. inf. μερίσασθαι; (fr. μέρος, as μερίζω



fr. μέλος); fr. Xen. down; Sept. for ῥῆ; to divide; i. e. a. to separate into parts, cut into pieces: pass. μεμέρισται ὁ Χριστός; i. e. has Christ himself, whom ye claim as yours, been like yourselves divided into parts, so that one has one part and another another part? 1 Co. i. 13 [L WH txt. punctuate so as to take it as an exclamatory declaration; see Meyer in loc.]; trop. μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, differ in their aims, follow different interests, [A. V. there is a difference between; but L Tr WH connect μεμ. with what precedes], 1 Co. vii. 33 (34); to divide into parties, i. e. be split into factions (Polyb. 8, 23, 9): καθ' ἑαυτοῦ to be at variance with one's self, to rebel [A. V. divided] against one's self, Mt. xii. 25; also ἐπ' ἑαυτόν, ib. 26; Mk. iii. 24-26. b. to distribute: τί τισι, a thing among persons, Mk. vi. 41; to bestow, impart: τινί, 1 Co. vii. 17; τί τινι, Ro. xii. 3; 2 Co. x. 13; Heb. vii. 2, (Sir. xlv. 20; Polyb. 11, 28, 9); mid. μερίζομαι τι μετὰ τινος, to divide (for one's self) a thing with one, Lk. xii. 13 (Dem. p. 913, 1). [COMP.: δια-, συμ-μερίζω.]\*

μέριμνα, -as, ἡ, (fr. μερίζω, μερίζομαι, to be drawn in different directions, cf. [Eng. 'distraction' and 'curae quae meum animum divorce trahunt'] Ter. Andr. 1, 5, 25; Verg. Aen. 4, 285 sq.; [but acc. to al. derived fr. a root meaning to be thoughtful, and akin to μάρτυς, memor, etc.; cf. Vaniček p. 1201; Curtius § 466; Fick iv. 283; see μάρτυς]), care, anxiety: 1 Pet. v. 7 (fr. Ps. liv. (lv.) 23); Lk. viii. 14; xxi. 34; w. gen. of the obj., care to be taken of, care for a thing, 2 Co. xi. 28; τοῦ αἰῶνος (τούτου), anxiety about things pertaining to this earthly life, Mt. xiii. 22; Mk. iv. 19. [(Hom. h. Merc.), Hes., Pind., al.]\*

μεριμνάω, -ῶ; fut. μεριμνήσω; 1 aor. subj. 2 pers. plur. μεριμνήσητε; (μέριμνα); a. to be anxious; to be troubled with cares: absol., Mt. vi. 27, 31; Lk. xii. 25; μηδὲν μερ. be anxious about nothing, Phil. iv. 6; with dat. of the thing for the interests of which one is solicitous [cf. W. § 31, 1 b.]: τῇ ψυχῇ, about sustaining life, τῷ σώματι, Mt. vi. 25; Lk. xii. 22; περὶ τινος, about a thing, Mt. vi. 28; Lk. xii. 26; εἰς τὴν αὔριον, for the morrow, i. e. about what may be on the morrow, Mt. vi. 34; foll. by an indir. quest. πῶς ἢ τί, Mt. x. 19; Lk. xii. 11 [here Tr mrg. om. Tr txt. WH br. ἢ τί]; joined with τυρβάζεσθαι (θορυβάζ.) foll. by περὶ πολλά, Lk. x. 41 [WH mrg. om.]. b. to care for, look out for, (a thing); to seek to promote one's interests: τὰ ἑαυτῆς, Mt. vi. 34 Rec.; τὰ τοῦ κυρίου, 1 Co. vii. 32-34; τὰ τοῦ κόσμου, 1 Co. vii. 34; ἑαυτῆς, Mt. vi. 34 L T Tr WH (a usage unknown to Grk. writ., although they put a gen. after other verbs of caring or providing for, as ἐπιμελίσθαι, φροντίζειν, προνοεῖν, cf. Krüger § 47, 11; W. 205 (193); B. § 133, 25); τὰ περὶ τινος, Phil. ii. 20; ἵνα τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνώσι τὰ μέλη, that the members may have the same care one for another, 1 Co. xii. 25. (Sept. for מְרִי, to be anxious, Ps. xxxvii. (xxxviii.) 19; מְרִי to be disturbed, annoyed in spirit, 2 S. vii. 10; 1 Chr. xvii. 9; in Grk. writ. fr. Xen. and Soph. down.) [COMP.: προ-μεριμνάω.]\*

μερίς, -ιδος, ἡ, (see μέρος), Sept. chiefly for ῥῆ, ῥῆ, ῥῆ,

ῥῆ; [fr. Antipho and Thuc. down]; a part, i. q. 1. a part as distinct from the whole: (τῆς) Μακεδονίας, Acts xvi. 12 [on which see Hort in WH. App. ad loc.]. 2. an assigned part, a portion, share: Lk. x. 42 (see αγαθός, 2); ἔστι μοι μερίς μετὰ τινος, I have a portion, i. e. fellowship, with one, 2 Co. vi. 15. οὐκ ἔστι μοι μερίς ἢ κλῆρος ἐν τινι, I have neither part nor lot, take no share, in a thing, Acts viii. 21; ἱκανοῦν τινα εἰς τὴν μερίδα τινός, to make one fit to obtain a share in a thing [i. e. partit. gen.; al. gen. of apposition], Col. i. 12.\*

μερισμός, -οῦ, ὁ, (μερίζω), a division, partition, (Plat., Polyb., Strab., [al.]); 1. a distribution; plur. distributions of various kinds: πνεύματος ἁγίου, gen. of the obj., Heb. ii. 4. 2. a separation: ἄχρη μερισμοῦ ψυχῆς κ. πνεύματος, which many take actively: 'up to the dividing' i. e. so far as to cleave asunder or separate; but it is not easy to understand what the dividing of the 'soul' is. Hence it is more correct, I think, and more in accordance with the context, to take the word passively (just as other verbal subst. ending in μός are used, e. g. ἀγασμός, πειρασμός), and translate even to the division, etc., i. e. to that most hidden spot, the dividing line between soul and spirit, where the one passes into the other, Heb. iv. 12; [cf. Siegfried, Philo von Alex. u. s. w. p. 325 sq.]\*

μεριστής, -οῦ, ὁ, (μερίζω), a divider: of an inheritance, Lk. xii. 14. (Pollux [4, 176].)\*

μέρος, -ους, τό, (μείρομαι to share, receive one's due portion), [fr. Pind., Aeschyl., Hdt. down], a part; i. e. 1. a part due or assigned to one, (Germ. Antheil): ἀφαιρεῖν τὸ μέρος τινός (gen. of pers.) ἀπὸ or ἐκ τινος (gen. of the thing), Rev. xxii. 19; ἔχειν μέρος ἐν with dat. of the thing, Rev. xx. 6; μέρος ἔχειν μετὰ τινος, (participation in the same thing, i. e.) to have part (fellowship) with one, Jn. xiii. 8; hence, as sometimes in class. Grk. (Eur. Alc. 477 [474]), lot, destiny, assigned to one, Rev. xxi. 8; τιθέναι τὸ μέρος τινός μετὰ τινων, to appoint one his lot with certain persons, Mt. xxiv. 51; Lk. xii. 46. 2. one of the constituent parts of a whole; a. univ.: in a context where the whole and its parts are distinguished, Lk. xi. 36; Jn. xix. 23; Rev. xvi. 19; w. a gen. of the whole, Lk. xv. 12; xxiv. 42; where it is evident from the context of what whole it is a part, Acts v. 2; Eph. iv. 16; τὸ ἐν μέρος, sc. τοῦ συνεδρίου, Acts xxiii. 6; τοῦ μέρους τῶν Φαρισαίων, of that part of the Sanhedrin which consisted of Pharisees, Acts xxiii. 9 [not Lchm.]; τὰ μέρη, w. gen. of a province or country, the divisions or regions which make up the land or province, Mt. ii. 22; Acts ii. 10; w. gen. of a city, the region belonging to a city, country around it, Mt. xv. 21; xvi. 13; Mk. viii. 10; τὰ ἀνωτερικὰ μέρη, the upper districts (in tacit contrast with τὰ κατώτερα, and with them forming one whole), Acts xix. 1; τὰ μέρη ἐκεῖνα, those regions (which are parts of the country just mentioned, i. e. Macedonia), Acts xx. 2; τὰ κατώτερα μέρη w. gen. of apposition, τῆς γῆς, Eph. iv. 9 (on which see κατώτερος); εἰς τὰ δεξιὰ μέρη τοῦ πλοίου, i. e. into the parts (i. e. spots sc. of the lake) on the right side of the ship, Jn. xxi. 6. Adverbial phrases:



ἀνὰ μέρος (see ἀνά, 1), 1 Co. xiv. 27; κατὰ μέρος, severally, part by part, in detail, Heb. ix. 5 [see κατά, II. 3 a. γ.]; μέρος τι (acc. absol.) in part, partly, 1 Co. xi. 18 (Thuc. 2, 64; 4, 30; Isocr. p. 426 d.); ἀπὸ μέρους, in part, i. e. somewhat, 2 Co. i. 14; in a measure, to some degree, ib. ii. 5; [Ro. xv. 24]; as respects a part, Ro. xi. 25; here and there, Ro. xv. 15; ἐκ μέρους as respects individual persons and things, severally, individually, 1 Co. xii. 27; in part, partially, i. e. imperfectly, 1 Co. xiii. 9, 12; τὸ ἐκ μέρους (opp. to τὸ τέλειον) [A. V. that which is in part] imperfect (Luth. well, das Stückwerk), ibid. 10. [Green (Crit. Note on 2 Co. i. 14) says "ἀπὸ μ. differs in Paul's usage from ἐκ μ. in that the latter is a contrasted term in express opposition to the idea of a complete whole, the other being used simply without such aim"; cf. Bnhdy. Syntax, p. 230; Meyer on 1 Co. xii. 27.] b. any particular, Germ. Stück, (where the writer means to intimate that there are other matters, to be separated from that which he has specified): ἐν τῷ μέρει τούτῳ, in this particular i. e. in regard to this, in this respect, 1 Pet. iv. 16 R; 2 Co. iii. 10; ix. 8; w. a gen. of the thing, Col. ii. 16 [where see Bp. Lghtft.]; τοῦτο τὸ μέρος, sc. τῆς ἐργασίας ἡμῶν (branch of business), Acts xix. 27, cf. 25.\*

μεσημβρία, -ας, ἡ, (μέσος and ἡμέρα), fr. Hdt. down, mid-day [on the omission of the art. cf. W. 121 (115)]; a. (as respects time) noon: Acts xxii. 6. b. (as respects locality) the south: Acts viii. 26 [al. refer this also to a.; see κατά, II. 2].\*

μεσιτεύω: 1 aor. ἐμεσίτευσα; (μεσίτης [cf. W. p. 25 e.]); 1. to act as mediator, between litigating or covenanting parties; trans. to accomplish something by interposing between two parties, to mediate, (with acc. of the result): τὴν διάλυσιν, Polyb. 11, 34, 3; τὰς συνθήκας, Diod. 19, 71; Dion. Hal. 9, 59; [cf. Philo de plant. Noë, ii. 2 fin.]. 2. as a μεσίτης is a sponsor or surety (Joseph. antt. 4, 6, 7 ταῦτα ὀνύμντες ἔλεγον καὶ τὸν θεὸν μεσίτην ὃν ὑπισχνούντο ποιούμενοι [cf. Philo de spec. legg. iii. 7 ἀοράτῳ δὲ πράγματι πάντως ἀόρατος μεσιτεύει θεός etc.]), so μεσιτεύω comes to signify to pledge one's self, give surety: ὄρκῳ, Heb. vi. 17.\*

μεσίτης, -ον, ὁ, (μέσος), one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant; a medium of communication, arbitrator, (Vulg. [and A. V.] mediator): ὁ μεσίτης [generic art. cf. W. § 18, 1 sub fin.], i. e. every mediator, whoever acts as mediator, ἐνὸς οὐκ ἔστι, does not belong to one party but to two or more, Gal. iii. 20. Used of Moses, as one who brought the commands of God to the people of Israel and acted as mediator with God on behalf of the people, ib. 19 (cf. Deut. v. 5; hence he is called μεσίτης καὶ διαλλακτής by Philo also, vit. Moys. iii. § 19). Christ is called μεσ. θεοῦ-κ. ἀνθρώπων, since he interposed by his death and restored the harmony between God and man which human sin had broken, 1 Tim. ii. 5; also μεσ. διαθήκης, Heb. viii. 6; ix. 15; xii. 24. (Polyb. 28, 15, 8; Diod. 4, 54; Philo de somn. i. § 22; Joseph. antt. 16, 2, 2; Plut.

de Is. et Os. 46; once in Sept., Job ix. 33.) Cf. Fischer, De vitii lex. N. T. p. 351 sqq.\*

μεσο-νύκτιον, -ον, τό, (neut. of the adj. μεσονύκτιος in Pind. et al., fr. μέσος and νύξ, νυκτός), midnight: μεσονυκτίου, at midnight [W. § 30, 11; B. § 132, 26], Mk. xiii. 35 [here T Tr WH acc.; cf. W. 230 (215 sq.); B. § 131, 11]; Lk. xi. 5; κατὰ τὸ μ. about midnight, Acts xvi. 25; μέχρι μ. until midnight, Acts xx. 7. (Sept.; Hippocr., Aristot., Diod., Strabo, Leian., Plut.; cf. Lob. ad Phryn. p. 53, [W. p. 23 c.].)\*

Μεσοποταμία, -ας, ἡ, (fem. of μεσοποτάμιος, -α, -ον, sc. χώρα; fr. μέσος and ποταμός), Mesopotamia, the name, not so much political as geographical (scarcely in use before the time of Alexander the Great), of a region in Asia, lying between the rivers Euphrates and Tigris (whence it took its name; cf. Arrian. anab. Alex. 7, 7; Tac. ann. 6, 37; אַרַם נְהַרַיִם, Aram of the two rivers, Gen. xxiv. 10), bounded on the N. by the range of Taurus and on the S. by the Persian Gulf; many Jews had settled in it (Joseph. antt. 12, 3, 4): Acts ii. 9; vii. 2. [Cf. Socin in Encycl. Brit. ed. 9 s. v.; Rawlinson, Herodotus, vol. i. Essay ix.]\*

μέσος, -η, -ον, [fr. Hom. down], middle, (Lat. medius, -a, -um); 1. as an adjective: μέσος νυκτός, at midnight, Mt. xxv. 6; μέσος ἡμέρας, Acts xxvi. 13 (acc. to Lob. ad Phryn. pp. 53, 54, 465, the better writ. said μέσον ἡμέρας, μεσοῦσα ἡμέρα, μεσημβρία); w. gen.: ἐκάθηντο ὁ Πέτρος μέσος αὐτῶν, Lk. xxii. 55 (RGL ἐν μέσῳ); μέσος ὑμῶν ἔστηκε [al. στήκει], stands in the midst of you, Jn. i. 26, [Plat. de rep. 1 p. 330 b.; polit. p. 303 a.]; ἐσχίσθη μέσον, (the veil) was rent in the midst, Lk. xxiii. 45 [W. 131 (124) note]; ἐλάκησε μέσος, Acts i. 18; (ἐσταύρωσαν) μέσον τὸν Ἰησοῦν, Jn. xix. 18. 2. the neut. τὸ μέσον or (without the art. in adverb. phrases, as διὰ μέσον, ἐν μέσῳ, cf. W. 123 (117); [cf. B. § 125, 6]) μέσον is used as a substantive; Sept. for τῆς (constr. state τῆς), and כְּרֶכֶךְ; the midst: ἀνὰ μέσον (see ἀνά, 1 [and added note below]); διὰ μέσον (τινός), through the midst (Am. v. 17; Jer. xlv. (xxxvii.) 4): αὐτῶν, through the midst of them, Lk. iv. 30; Jn. viii. 59 [Rec.]; Σαμαρείας, Lk. xvii. 11 [R G, but L T Tr WH διὰ μέσον (see διὰ, B. I.); others take the phrase here in the sense of between (Xen. an. 1, 4, 4; Aristot. de anim. 2, 11 vol. i. p. 423<sup>b</sup>, 12; see L. and S. s. v. III. 1 d.); cf. Meyer ed. Weiss in loc. and added note below]; εἰς τὸ μέσον, into the midst, i. e., acc. to the context, either the middle of a room or the midst of those assembled in it: Mk. iii. 3; xiv. 60 Rec.; Lk. iv. 35; v. 19; vi. 8; Jn. xx. 19, 26; εἰς μέσον (cf. Germ. mittenhin), Mk. xiv. 60 G L T Tr WH; ἐν τῷ μέσῳ, in the middle of the apartment or before the guests, Mt. xiv. 6; ἐν μέσῳ, in the midst of the place spoken of, Jn. viii. 3, 9; in the middle of the room, before all, Acts iv. 7; w. gen. of place, Rev. ii. 7 Rec.; Lk. xxi. 21; (i. q. Germ. mittenauf) τῆς πλαρείας, Rev. xxii. 2 [but see below]; add, Lk. xxii. 55\*; Acts xvii. 22; τῆς θαλάσσης, in the midst (of the surface of) the sea, Mk. vi. 47; w. gen. plur. in the midst of, amongst: w. gen. of things, Mt. x. 16; Lk. viii. 7; x. 3;



Rev. i. 13; ii. 1; w. gen. of pers., Mt. xviii. 2; Mk. ix. 36; Lk. ii. 46; xxii. 55<sup>b</sup> [here T Tr WH μέσος; see 1 above]; xxiv. 36; Acts i. 15; ii. 22; xxvii. 21; Rev. v. 6 [?] (see below); vi. 6]; trop. *ἐν μέσῳ αὐτῶν εἰμι*, I am present with them by my divine power, Mt. xviii. 20; w. gen. of a collective noun, Phil. ii. 15 R [see 3 below]; Heb. ii. 12; where association or intercourse is the topic, equiv. to *among*, in *intercourse with*: Lk. xxii. 27; 1 Th. ii. 7. in the midst of, i. e. in the space within, τοῦ θρόνου (which must be conceived of as having a semicircular shape): Rev. iv. 6; v. 6 [?] where cf. De Wette and Bleek; [but De Wette's note on v. 6 runs "And I saw between the throne and the four living creatures and the elders (i. e. in the vacant space between the throne and the living creatures [on one side] and elders [on the other side], accordingly nearest the throne" etc.); ἀνὰ μέσον in vii. 17 also he interprets in the same way; further see xxii. 2; cf. Kliefoth, Com. vol. ii. p. 40. For ἐν μέσῳ in this sense see Xen. an. 2, 2, 3; 2, 4, 17. 21; 5, 2, 27, etc.; Hab. iii. 2; ἀνὰ μέσον Polyb. 5, 55, 7; often in Aristot. (see Bonitz's index s. v. μέσος); Num. xvi. 48; Deut. v. 5; Josh. xxii. 25; Judg. xv. 4; 1 K. v. 12; Ezek. xlvii. 18; xlviii. 22; cf. Gen. i. 4; see Meyer on 1 Co. vi. 5; cf. ἀνά, 1]. κατὰ μέσον τῆς νυκτός, about midnight, Acts xxvii. 27 [see κατὰ, II. 2]. ἐκ τοῦ μέσου, like the Lat. *e medio*, i. e. out of the way, out of sight: αἶρω τ, to take out of the way, to abolish, Col. ii. 14 [Plut. de curiositate 9; Is. lvii. 2]; γίνομαι ἐκ μέσου, to be taken out of the way, to disappear, 2 Th. ii. 7; w. gen. of pers., ἐκ μέσου τινῶν, from the society or company of, out from among: Mt. xiii. 49; Acts xvii. 33; xxiii. 10; 1 Co. v. 2; 2 Co. vi. 17, (Ex. xxxi. 14; Num. xiv. 44 Alex.).

3. the neut. μέσον is used adverbially with a gen., in the midst of anything: ἦν μέσον τῆς θαλάσσης, Mt. xiv. 24 [otherwise Tr txt. WH txt.; yet cf. W. § 54, 6] ([so Exod. xiv. 27]; Τέων γὰρ μέσον εἶναι τῆς Ἰωνίης, Hdt. 7, 170); γενεᾶς σκολιᾶς, Phil. ii. 15 L T Tr WH (τῆς ἡμέρας, the middle of the day, Sus. 7 Theodot.); cf. B. 123 (107 sq.), [cf. 319 (274); W. as above].\*

μεσότοιχον, -ον, τό, (μέσος, and τοίχος the wall of a house), a partition-wall: τὸ μ. τοῦ φραγμοῦ (i. e. τὸν φραγμὸν τὸν μεσότοιχον ὄντα [A. V. the middle wall of partition; W. § 59, 8 a.]), Eph. ii. 14. (Only once besides, and that too in the masc.: τὸν τῆς ἡδονῆς κ. ἀρετῆς μεσότοιχον, Eratosth. ap. Athen. 7 p. 281 d.).\*

μεσουράννημα, -τος, τό, (fr. μεσουρανέω; the sun is said μεσουρανεῖν to be in mid-heaven, when it has reached the meridian), mid-heaven, the highest point in the heavens, which the sun occupies at noon, where what is done can be seen and heard by all: Rev. viii. 13 (cf. Düsterdieck ad loc.); xiv. 6; xix. 17. (Manetho, Plut., Sext. Emp.).\*

μεσῶ; (μέσος); to be in the middle, be midway: τῆς ἑορτῆς μεσοῦσης [where a few codd. μεσαζούσης (νυκτὸς μεσαζ. Sap. xviii. 14)], when it was the midst of the feast, the feast half-spent, Jn. vii. 14 (μεσοῦσης τῆς νυκτός, Ex. xii. 29; Judith xii. 5; τῆς ἡμέρας, Neh. viii. 3 [Ald., Compl.]; in Grk. writ. fr. Aeschyl. and Hdt. down; θέρους μεσοῦντος, Thuc. 6, 80).\*

Μεσσίας, -ου [cf. B. 18 (16)], ὁ, Messiah; Chald. משיח, Hebr. מָשִׁיחַ, i. q. Grk. χριστός, q. v.: Jn. i. 41 (42); iv. 25. Cf. Delitzsch in the Zeitschr. f. d. luth. Theol., 1876, p. 603; [Lagarde, Psalt. vers. Memphit., 1875, p. vii. On the general subject see esp. Abbot's supplement to art. Messiah in B. D. Am. ed. and reff. added by Orelli (cf. Schaff-Herzog) in Herzog 2 s. v. to Oehler's art.]\*

μεστός, -ή, -όν, fr. Hom. [i. e. Epigr.] down, Sept. for πληρῆς, full; w. gen. of the thing: prop., Jn. xix. 29; xxi. 11; Jas. iii. 8; trop. in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad, Mt. xxiii. 28; Ro. i. 29; xv. 14; 2 Pet. ii. 14; Jas. iii. 17, (Prov. vi. 34).\*

μεστόω, -ῶ; (μεστός); to fill, fill full: γλεῦκους μεμεστόω μένος, Acts ii. 13. (Soph., Plat., Aristot., al.; 3 Macc. v. 1, 10).\*

μετά, [on its neglect of elision before proper names beginning with a vowel, and before sundry other words (at least in Tdf.'s text) see Tdf. Proleg. p. 95; cf. WH. Intr. p. 146<sup>b</sup>; W. § 5, 1 a.; B. p. 10], a preposition, akin to μέσος (as Germ. *mit* to *Mitte*, *mitten*) and hence prop. in the midst of, amid, denoting association, union, accompaniment; [but some recent etymologists doubt its kinship to μέσος; some connect it rather with ἄμα, Germ. *sammt*, cf. Curtius § 212; Vaniček p. 972]. It takes the gen. and acc. (in the Grk. poets also the dat.). [On the distinction between μετά and σύν, see σύν, init.].

I. with the GENITIVE (Sept. for μετὰ, μετὰ, etc.), among, with, [cf. W. 376 (352) sq.];

1. amid, among; a. prop.: μετὰ τῶν νεκρῶν, among the dead, Lk. xxiv. 5 (μετὰ νεκρῶν κείσομαι, Eur. Hec. 209; θάψετε με μετὰ τῶν πατέρων μου, Gen. xlix. 29 Sept.; μετὰ ζώντων εἶναι, to be among the living, Soph. Phil. 1312); λογίζεσθαι μετὰ ἀνόμων, to be reckoned, numbered, among transgressors, Mk. xv. 28 [G T WH om. Tr br. the vs.] and Lk. xxii. 37, fr. Is. liii. 12 (where Sept. ἐν ἀνόμοις); μετὰ τῶν θηρίων εἶναι, Mk. i. 13; γογγύζειν μετ' ἀλλήλων, Jn. vi. 43; σκηνὴ τοῦ θεοῦ μετὰ τ. ἀνθρώπων, Rev. xxi. 3; add, Mt. xxiv. 51; xxvi. 58; Mk. xiv. 54; Lk. xii. 46; Jn. xviii. 5, 18; Acts i. 26, etc.

b. trop.: μετὰ διωγμῶν, amid persecutions, Mk. x. 30 (μετὰ κινδύνων, amid perils, Thuc. 1, 18); ἡ ἀγάπη μεθ' ἡμῶν, love among us, mutual love, 1 Jn. iv. 17 [al. understand μεθ' ἡμῶν here of the sphere or abode, and connect it with the verb; cf. De Wette, or Huther, or Westcott, in loc.]. Hence used 2. of association and companionship, with (Lat. *cum*; Germ. *mit*, often also *bei*); a. after verbs of going, coming, departing, remaining, etc., w. the gen. of the associate or companion: Mt. xx. 20; xxvi. 36; Mk. i. 29; iii. 7; xi. 11; xiv. 17; Lk. vi. 17; xiv. 31; Jn. iii. 22; xi. 54; Gal. ii. 1; Jesus the Messiah it is said will come hereafter μετὰ τῶν ἀγγέλων, Mt. xvi. 27; Mk. viii. 38; 1 Th. iii. 13; 2 Th. i. 7; on the other hand, w. the gen. of the pers. to whom one joins himself as a companion: Mt. v. 41; Mk. v. 24; Lk. ii. 51; Rev. xxii. 12; ἄγγελοι μετ' αὐτοῦ, Mt. xxv. 31; μετὰ τινος, contextually i. q. with one as leader, Mt. xxv. 10;



xxvi. 47; Mk. xiv. 43; Acts vii. 45. περιπατεῖν μετὰ τινος, to associate with one as his follower and adherent, Jn. vi. 66; γίνομαι μ. τινος, to come into fellowship and intercourse with, become associated with, one: Mk. xvi. 10; Acts vii. 38; ix. 19; xx. 18. παραλαμβάνειν τινὰ μεθ' ἑαυτοῦ, to take with or to one's self as an attendant or companion: Mt. xii. 45; xviii. 16; Mk. xiv. 33; ἄγειν, 2 Tim. iv. 11; ἔχειν μεθ' ἑαυτοῦ, to have with one's self: τινά, Mt. xv. 30; xxvi. 11; Mk. ii. 19; xiv. 7; Jn. xii. 8; τί, Mk. viii. 14; λαμβάνειν, Mt. xxv. 3; ἀκολουθεῖν μετὰ τινος, see ἀκολουθεῖν, 1 and 2, [cf. W. 233 sq. (219)].

b. εἶναι μετὰ τινος is used in various senses, a. prop. of those who associate with one and accompany him wherever he goes: in which sense the disciples of Jesus are said to be (or to have been) with him, Mk. iii. 14; Mt. xxvi. 69, 71; Lk. xxii. 59, cf. Mt. v. 18; with ἀπ' ἀρχῆς added, Jn. xv. 27; of those who at a particular time associate with one or accompany him anywhere, Mt. v. 25; Jn. iii. 26; ix. 40; xii. 17; xx. 24, 26; 2 Tim. iv. 11; sometimes the ptep. ὦν, ὄντα, etc., must be added mentally: Mt. xxvi. 51; Mk. ix. 8; Jn. xviii. 26; οἱ (ὄντες) μετὰ τινος, his attendants or companions, Mt. xii. 4; Mk. ii. 25; Lk. vi. 3; Acts xx. 34; sc. ὄντες, Tit. iii. 15. Jesus says that he is or has been with his disciples, Jn. xiii. 33; xiv. 9; and that, to advise and help them, Jn. xvi. 4; Mt. xvii. 17, (Mk. ix. 19 and Lk. ix. 41 πρὸς ὑμᾶς), even as one whom they could be said to have with them, Mt. ix. 15; Lk. v. 34; just as he in turn desires that his disciples may hereafter be with himself, Jn. xvii. 24. ships also are said to be with one who is travelling by vessel, i. e. to attend him, Mk. iv. 36.

β. trop. the phrase [to be with, see b.] is used of God, if he is present to guide and help one: Jn. iii. 2; viii. 29; xvi. 32; Acts vii. 9; x. 38; 2 Co. xiii. 11; Phil. iv. 9; with εἶναι omitted, Mt. i. 23; Lk. i. 28; Ro. xv. 33; here belongs ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν sc. ὦν, by being present with them by his divine assistance [cf. W. 376 (353); Green p. 218], Acts xiv. 27; xv. 4, [cf. h. below]; and conversely, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου sc. ὄντα, i. e. being in thy presence [yet cf. W. 376 (352) note], Acts ii. 28 fr. Ps. xv. (xvi.) 11; ἡ χεὶρ κυρίου is used as a substitute for God himself (by a Hebraism [see χεὶρ, sub fin.]) in Lk. i. 66; Acts xi. 21; of Christ, who is to be present with his followers by his divine power and aid: Mt. xxviii. 20; Acts xviii. 10, (μένειν μετὰ is used of the Holy Spirit as a perpetual helper, Jn. xiv. 16 R G); at the close of the Epistles, the writers pray that there may be with the readers (i. e. always present to help them) — ὁ θεός, 2 Co. xiii. 11; — ὁ κύριος, 2 Th. iii. 16; 2 Tim. iv. 22; — ἡ χάρις τοῦ κ. Ἰησοῦ Χρ. (where ἔστω must be supplied [cf. W. § 64, 2 b.; B. § 129, 22]), Ro. xvi. 20, 24 [R G]; 1 Co. xvi. 23; 2 Co. xiii. 13 (14); Gal. vi. 18; Phil. iv. 23; 1 Th. v. 28; 2 Th. iii. 18; Philem. 25; Rev. xxii. 21; — ἡ χάρις simply, Eph. vi. 24; Col. iv. 18; 1 Tim. vi. 21 (22); Tit. iii. 15; Heb. xiii. 25; 2 Jn. 3; — ἡ ἀγάπη μου, 1 Co. xvi. 24; the same phrase is used also of truth, compared to a guide, 2 Jn. 2.

γ. opp. to εἶναι κατὰ τινος, to be with one i. e. on one's side:

Mt. xii. 30; Lk. xi. 23, (and often in class. Grk.); similarly μένειν μετὰ τινος, to side with one steadfastly, 1 Jn. ii. 19.

c. with the gen. of the person who is another's associate either in acting or in his experiences; so after verbs of eating, drinking, supping, etc.: Mt. viii. 11; ix. 11; xxiv. 49; xxvi. 18, 23, 29; Mk. xiv. 18, 20; Lk. v. 30; vii. 36; xxii. 11, 15; xxiv. 30; Jn. xiii. 18; Gal. ii. 12; Rev. iii. 20, etc.; γρηγορεῖν, Mt. xxvi. 38, 40; χαίρειν, κλαίειν, Ro. xii. 15; εὐφραίνεσθαι, Ro. xv. 10; παροικεῖν, Heb. xi. 9; δουλεῖν, Gal. iv. 25; βασιλεύειν, Rev. xx. 4, 6; ζῆν, Lk. ii. 36; ἀποθνήσκειν, Jn. xi. 16; βάλλεσθαι εἰς τὴν γῆν, Rev. xii. 9; κληρονομεῖν, Gal. iv. 30; συνάγειν, Mt. xii. 30; Lk. xi. 23, and other exx.

d. with a gen. of the pers. with whom one (of two) does anything mutually or by turns: so after συναίρειν λόγον, to make a reckoning, settle accounts, Mt. xviii. 23; xxv. 19; συνάγεσθαι, Mt. xxviii. 12; Jn. xviii. 2; συμβούλιον ποιεῖν, Mk. iii. 6; λαλεῖν (see λαλέω, 5); συλλαλεῖν, Mt. xvii. 3; Acts xxv. 12; μοιχεύειν, Rev. ii. 22; μολύνεσθαι, Rev. xiv. 4; πορνεύειν, Rev. xvii. 2; xviii. 3, 9; μερίζομαι, Lk. xii. 13; after verbs of disputing, waging war, contending at law: πολεμεῖν, Rev. ii. 16; xii. 7 (where Rec. κατὰ); xiii. 4; xvii. 14, (so for Ἐξ ὧν ὁπλῆ, 1 S. xvii. 33; 1 K. xii. 24, a usage foreign to the native Greeks, who say πολεμεῖν τινι, also πρὸς τινα, ἐπὶ τινα, to wage war against one; but πολεμεῖν μετὰ τινος, to wage war with one as an ally, in conjunction with, Thuc. 1, 18; Xen. Hell. 7, 1, 27; [cf. B. § 133, 8; W. § 28, 1; 214 (201); 406 (379) note]); πόλεμον ποιεῖν, Rev. xi. 7; xii. 17; xiii. 7; xix. 19, (so in Lat. bellare cum etc. Cic. Verr. 2, 4, 33; bellum gerere, Cic. de divin. 1, 46); ζήτησις ἐγένετο, Jn. iii. 25; ζητεῖν, Jn. xvi. 19; κρίνεσθαι, κρίματα ἔχειν, 1 Co. vi. 6 sq.; after verbs and phrases which indicate mutual inclinations and pursuits, the entering into agreement or relations with, etc.; as εἰρηνεύειν, εἰρήνην διώκειν, Ro. xii. 18; 2 Tim. ii. 22; Heb. xii. 14; φίλος, Lk. xxxiii. 12; συμφωνεῖν, Mt. xx. 2; μερὶς μετὰ τινος, 2 Co. vi. 15; ἔχειν μέρος, Jn. xiii. 8; συγκατάθεσις, 2 Co. vi. 16; κοινωνίαν ἔχειν, 1 Jn. i. 3, 6 sq.; αἰτία (see the word, 3), Mt. xix. 10.

e. of divers other associations of persons or things; — where the action or condition expressed by the verb refers to persons or things besides those specified by the dat. or acc. (somewhat rare in Grk. auth., as ἰσχύν τε καὶ κάλλος μετὰ ὑγιείας λαμβάνειν, Plat. rep. 9, p. 591 b. [cf. W. § 47, h.]): εἶδον (Rec. εἶρον) τὸ παιδίον μετὰ Μαρίας, Mt. ii. 11; ἀναποδοῖναι . . . ὑμῶν . . . μεθ' ἡμῶν, 2 Th. i. 6 sq.; after ἐκδέχεσθαι, 1 Co. xvi. 11; after verbs of sending, Mt. xxii. 16; 2 Co. viii. 18. ἀγάπη μετὰ πίστεως, Eph. vi. 23; ἐν πίστει . . . μετὰ σωφροσύνης, 1 Tim. ii. 15; ἡ εὐσέβεια μετὰ αὐταρκείας, 1 Tim. vi. 6; in this way the term which follows is associated as secondary with its predecessor as primary; but when καὶ stands between them they are co-ordinated. Col. i. 11; 1 Tim. i. 14. of mingling one thing with another, μίγνυμι τι μετὰ τινος (in class. auth. τί τινι [cf. B. § 133, 8]): Lk. xiii. 1; pass. Mt. xxvii. 34.

f. with the gen. of mental feelings desires and emotions, of bodily movements, and of other acts which are so to speak the at-



tendants of what is done or occurs; so that in this way the characteristic of the action or occurrence is described,—which in most cases can be expressed by a cognate adverb or participle [cf. W. u. s.]: *μετά αἰδούς*, 1 Tim. ii. 9; *Heb. xii. 28* [Rec.]; *αἰσχύνης*, Lk. xiv. 9; *ἡσυχίας*, 2 Th. iii. 12; *χαρᾶς*, Mt. xiii. 20; Mk. iv. 16; Lk. viii. 13; x. 17; xiv. 52; Phil. ii. 29; 1 Th. i. 6; Heb. x. 34; *προθυμίας*, Acts xvii. 11; *φόβου κ. τρόμου*, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12; *φόβου κ. χαρᾶς*, Mt. xxviii. 8; *πραῦτης κ. φόβου*, 1 Pet. iii. 16 (15); *παρηρησίας*, Acts ii. 29; iv. 29, 31; xxviii. 31; Heb. iv. 16; *εὐχαριστίας*, Acts xxiv. 3; Phil. iv. 6; 1 Tim. iv. 3 sq.; *ἀληθινῆς καρδίας*, Heb. x. 22; *ταπεινοφροσύνης κτλ.*, Eph. iv. 2; Acts xx. 19; *ὀργῆς*, Mk. iii. 5; *εὐνοίας*, Eph. vi. 7; *βίας*, Acts v. 26; xxiv. 7 Rec.; *μετά δακρύνων*, with tears, Mk. ix. 24 [R G WH (rejected) mrg.]; Heb. v. 7; xii. 17, (Plat. apol. p. 34 c.); *εἰρήνης*, Acts xv. 33; Heb. xi. 31; *ἐπιθέσεως τῶν χειρῶν*, 1 Tim. iv. 14 [W. u. s.]; *φωγῆς μεγάλῃς*, Lk. xvii. 15; *ἡσταιῶν*, Acts xiv. 23; *ὄρκου ὁ ὄρκωμοσίας*, Mt. xiv. 7; xxvi. 72; Heb. vii. 21; *θορύβου*, Acts xxiv. 18; *παρακλήσεως*, 2 Co. viii. 4; *παρατηρήσεως*, Lk. xvii. 20; *σπουδῆς*, Mk. vi. 25; Lk. i. 39; *ὑβρεως κ. ζημίας*, Acts xxvii. 10; *φαντασίας*, xxv. 23; *ἀφρόν*, Lk. ix. 39; to this head may be referred *μετά κονστοδιάς*, posting the guard, Mt. xxvii. 66 [so W. (l. c.) et al. (cf. Meyer ad loc.)]; others 'in company with the guard'; cf. Jas. Morison ad loc.; Green p. 218]. **g.** after verbs of coming, departing, sending, with gen. of the thing with which one is furnished or equipped: *μετά δόξης κ. δυνάμεως*, Mt. xxiv. 30; Mk. xiii. 26; Lk. xxi. 27; *ἐξουσίας κ. ἐπιτροπῆς*, Acts xxvi. 12; *μαχαιρῶν κ. ξύλων*, Mt. xxvi. 47, 55; Mk. xiv. 43, 48; Lk. xxii. 52; *φανῶν κ. ὄπλων*, Jn. xviii. 3; *μετά σάλπιγγος*, Mt. xxiv. 31 [cf. B. § 132, 10]. where an instrumental dat. might have been used [cf. W. § 31, 8 d.], *μετά βραχίονος ὑψηλοῦ ἐξάγειν τινά*, Acts xiii. 17. **h.** in imitation of the Hebr.: *ἔλεος ποιεῖν μετά τινος*, to show mercy toward one, and *μεγαλύνειν ἔλ. μ. τ.* to magnify, show great, mercy toward one; see τὸ ἔλεος, 1. To this head many refer *ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν*, Acts xiv. 27; xv. 4, but see above, 2 b. β.

**II.** with the ACCUSATIVE [W. § 49, f.]; **1.** prop. into the middle of, into the midst of, among, after verbs of coming, bringing, moving; so esp. in Hom. **2.** it denotes (*following accompaniment*), sequence, i. e. the order in which one thing follows another; **a.** in order of Place; *after, behind*, (so fr. Hom. down); once in the N. T. [W. u. s.]: Heb. ix. 3 (Judith ii. 4). **b.** in order of Time; *after* (Sept. for *ῥῆς*, *ῥῆς*, *ῥῆς*): *μεθ' ἡμέρας ἑξ*, after six days (had passed), Mt. xvii. 1; Mk. ix. 2; add, Mt. xxvi. 2; Mk. xiv. 1; Lk. i. 24; ii. 46, etc., cf. *Fritzsche*, Com. on Mt. p. 22 sq.; *μετ' οὐ πολὺς ἡμέρας*, Lk. xv. 13; *μετά τινος ἡμ.*, Acts xv. 36; xxiv. 24; *οὐ μετὰ πολλὰς ταύτας ἡμέρας*, not long after these days [A. V. *not many days hence*], Acts i. 5, cf. De Wette ad loc. and W. 161 (152); [B. § 127, 4]; *μ. τρεῖς μῆνας*, Acts xxviii. 11; *μ. ἑτῇ τρία*, Gal. i. 18, etc.; *μ. χρόνον πολὺν*, Mt. xxv. 19; *μ. τοσούτον χρ.* Heb. iv. 7. added to the names of events or achievements, and of festivals: *μ.*

*τὴν μετοικεσίαν βαβ.* Mt. i. 12; *μ. τὴν θλίψιν*, Mt. xxiv. 29; Mk. xiii. 24; add, Mt. xxvii. 53; Acts x. 37; xx. 29; 2 Pet. i. 15; *μ. τὴν ἀνάγνωσιν*, Acts xiii. 15; *μ. μίαν κ. δευτέραν νουθεσίαν*, Tit. iii. 10; *μ. τὸ πᾶσχα*, Acts xii. 4 cf. xx. 6; with the names of persons or things having the notion of time associated with them: *μετὰ τοῦτον, αὐτόν*, etc., Acts v. 37; vii. 5; xiii. 25; xix. 4; *μ. τὸν νόμον*, Heb. vii. 28; *μετὰ τὸ ψαμίον*, after the morsel was taken, Jn. xiii. 27 [cf. B. § 147, 26]; foll. by the neut. demonstr. pron. [cf. W. 540 (503)]: *μετὰ τοῦτο*, Jn. ii. 12; xi. 7, 11; xix. 28; Heb. ix. 27; [Rev. vii. 1 L T Tr WH]; *μετὰ ταῦτα* [cf. W. 162 (153)], Mk. xvi. 12; Lk. v. 27; x. 1; xii. 4 [W. u. s.]; xvii. 8; xviii. 4; Acts vii. 7; xiii. 20; xv. 16; xviii. 1; Jn. iii. 22; v. 1, 14; vi. 1; vii. 1; xiii. 7; xix. 38; xxi. 1; Heb. iv. 8; 1 Pet. i. 11; Rev. i. 19; iv. 1; vii. 1 [Rec.], 9; ix. 12; xv. 5; xviii. 1; xix. 1; xx. 3, and very often in Grk. writ. it stands before the neut. of adjectives of quantity, measure, and time: *μετ' οὐ πολὺ*, not long after [R. V. *after no long time*], Acts xxvii. 14; *μετὰ μικρόν*, shortly after [A. V. *after a little while*], Mt. xxvi. 73; Mk. xiv. 70; *μετὰ βραχύ*, Lk. xxii. 58; also before infinitives with the neut. art. (Lat. *postquam* with a finite verb, [cf. B. § 140, 11; W. § 44, 6]);—the aorist inf.: Mt. xxvi. 32; Mk. i. 14; xiv. 28; xvi. 19; Lk. xii. 5; xxii. 20 [WH reject the pass.]; Acts i. 3; vii. 4; x. 41; xv. 13; xx. 1; 1 Co. xi. 25; Heb. x. 26.

**III.** In COMPOSITION, *μετά* denotes **1.** association, fellowship, participation, *with*: as in *μεταδιδόναι*, *μεταλαμβάνειν*, *μετέχειν*, *μετοχή*. **2.** exchange, transfer, transmutation; (Lat. *trans*, Germ. *um*): *μεταλλάσσω*, *μεταμέλομαι* [Prof. Grimm prob. means here *μετανοέω*; see 3 and in *μεταμέλομαι*, *μετοικίζω*, *μεταμορφώω*, etc. **3.** *after*: *μεταμέλομαι*. Cf. Viger. ed. Herm. p. 639.

*μεταβαίνω*; fut. *μεταβήσομαι*; 2 aor. *μετέβην*, impv. *μετάβηθι* and (in Mt. xvii. 20 L T Tr WH) *μετάβα* (see *αναβαίνω*, init.); pf. *μεταβέβηκα*; fr. Hom. down; to *pass over from one place to another, to remove, depart*: foll. by *ἀπό* w. a gen. of the place, Mt. viii. 34; *ἐξ οἰκίας εἰς οἰκίαν* [cf. W. § 52, 4. 10], Lk. x. 7; *ἐκ τοῦ κόσμου πρὸς τὸν πατέρα*, Jn. xiii. 1; *ἐντεῦθεν*, Jn. vii. 3; *ἐκεῖθεν*, Mt. xi. 1; xii. 9; xv. 29; Acts xviii. 7; *ἐντεῦθεν* [L T Tr WH *ἐνθεν*] *ἐκεῖ* (for *ἐκεῖσε* [cf. W. § 54, 7; B. 71 (62)]), of a thing, i. q. to be removed, Mt. xvii. 20; metaph. *ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*, Jn. v. 24; 1 Jn. iii. 14.\*

*μεταβάλλω*: prop. to turn round; to turn about; pass. and mid. to turn one's self about, change or transform one's self; trop. to change one's opinion; [Mid., pres. ptep.] *μεταβαλλόμενοι* [(2 aor. ptep. *βαλόμενοι* Tr WH)] *ἔλεγον*, they changed their minds and said, Acts xxviii. 6 (*μεταβαλόμενος λέγεις*, having changed your mind you say, Plat. Gorg. 481 e.; in the same sense, Thuc., Xen., Dem.).\*

*μετ-άγω*; pres. pass. *μετάγομαι*; to transfer, lead over, (Polyb., Diod., al.); hence univ. to direct [A. V. to turn about]: Jas. iii. 3 sq.\*

*μετα-δίδωμι*; 2 aor. subj. *μεταδῶ*, impv. 3 pers. sing. *μεταδότω*, inf. *μεταδοῦναι*; [fr. Theogn., Hdt. down]; to share a thing with any one [see *μετά*, III. 1], to impart: absol. *ὁ μεταδίδους*, he that imparteth of his substance, Ro.



xii. 8, cf. Fritzsche ad loc.; *τινί*, Eph. iv. 28; *τινί τι* (a constr. somewhat rare in Grk. auth. [Hdt. 9, 34 etc.], with whom *μεταθ. τινί τινος* is more common; cf. Matthiae ii. p. 798; [W. § 30, 7 b.; B. § 132, 8]), Ro. i. 11; 1 Th. ii. 8; the acc. evident from the preceding context, Lk. iii. 11.\*

*μετά-θεσις*, -εως, ἡ, (μετατίθημι); 1. a transfer: from one place to another (Diod. 1, 23); τινός (gen. of obj.), the translation of a person to heaven, Heb. xi. 5. 2. change (of things instituted or established, as *ιερωσύνης*, νόμου): Heb. vii. 12; τῶν σαλευομένων, Heb. xii. 27. (Thuc. 5, 29; Aristot., Plut.)\*

*μετά-αίρω*: 1 aor. μέτηρα; 1. trans. to lift up and remove from one place to another, to transfer, (Eur., Theophr., al.). 2. in the N. T. intrans. (cf. W. § 38, 1; [B. § 130, 4]) to go away, depart, (Germ. *aufbrechen*): ἐκείθεν, Mt. xiii. 53 (Gen. xii. 9 Aq.); foll. by ἀπό w. gen. of place, Mt. xix. 1.\*

*μετά-καλέω*, -ω: Mid., 1 aor. μετεκαλεσάμην; 1 fut. μετακαλέσομαι; to call from one place to another, to summon, (Hos. xi. 1 sq.; Plat. Ax. fin.); mid. to call to one's self, to send for: τινά, Acts vii. 14; x. 32; xx. 17; xxiv. 25.\*

*μετά-κινέω*, -ω: to move from a place, to move away: Deut. xxxii. 30; in Grk. writ. fr. Hdt. down; Pass. pres. ptp. μετακινούμενος; trop. ἀπὸ τῆς ἐλπίδος, from the hope which one holds, on which one rests, Col. i. 23.\*

*μετά-λαμβάνω*; impf. μετελάμβανον; 2 aor. inf. μεταλαβείν, ptp. μεταλαβών; [see μετά, III. 1; fr. Pind. and Hdt. down]; to be or to be made a partaker: gen. of the thing, 2 Tim. ii. 6; Heb. vi. 7; xii. 10; τροφῆς, to partake of, take [some] food, Acts ii. 46; xxvii. 33 sq. [in 34 Rec. προσλαβεῖν]; w. acc. of the thing, to get, find (a whole): καιρόν, Acts xxiv. 25; on the constr. w. gen. and acc. see Krüger § 47, 15; cf. W. § 30, 8.\*

*μετά-ληψις* (L T Tr WH -ληψις [see M, μ]), -εως, ἡ, (μεταλαμβάνω), a taking, participation, (Plat., Plut., al.): of the use of food, εἰς μετάλ. to be taken or received, 1 Tim. iv. 3.\*

*μετά-λλάσσω*: 1 aor. μετέλλαξα; fr. Hdt. down; [not in Sept., yet nine times in 2 Macc.; also 1 Esdr. i. 31]; to exchange, change, [cf. μετά, III. 2]: τὸ ἐν τινι, one thing with (for) another (on this constr. see ἀλλάσσω), Ro. i. 25; τὸ εἰς τι, one thing into another, Ro. i. 26.\*

*μετά-μέλομαι*; impf. μετεμελόμην; Pass., 1 aor. μετεμελήθην; 1 fut. μεταμεληθήσομαι; (fr. μέλομαι, mid. of μέλω); fr. Thuc. down; Sept. for *μεταμένομαι*; a depon. pass.; prop. *it is a care to one afterwards* [see μετά, III. 2], i. e. *it repents one*; to repent one's self [in R. V. uniformly with this reflexive rendering (exc. 2 Co. vii. 8, where *regret*): Mt. xxi. 29, 32; xxvii. 3; 2 Co. vii. 8; Heb. vii. 21 fr. Ps. cix. (cx.) 4.\*

[Syn. μεταμέλομαι, μετανοέω: The distinctions so often laid down between these words, to the effect that the former expresses a merely emotional change the latter a change of choice, the former has reference to particulars the latter to the entire life, the former signifies nothing but regret even though amounting to remorse, the latter that reversal of moral purpose known as repentance—seem hardly to be sustained by usage. But that

μετανοέω is the fuller and nobler term, expressive of moral action and issues, is indicated not only by its derivation, but by the greater frequency of its use, by the fact that it is often employed in the impv. (μεταμέλομαι never), and by its construction with ἀπό, ἐκ, (cf. ἡ εἰς θεὸν μετάνοια, Acts xx. 21). Cf. Trench, N. T. Syn. § lxix; Green, 'Crit. Notes,' p. 3 sq.]

*μετα-μορφόω*, -ω: Pass., pres. μεταμορφούμαι; 1 aor. μετεμορφώθη; to change into another form [cf. μετά, III. 2], to transfigure, transform: μετεμορφώθη, of Christ, his appearance was changed [A. V. he was transfigured], i. e. was resplendent with a divine brightness, Mt. xvii. 2; Mk. ix. 2 (for which Lk. ix. 29 gives ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον); of Christians: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, we are transformed into the same image (of consummate excellence that shines in Christ), reproduce the same image, 2 Co. iii. 18; on the simple acc. after verbs of motion, change, division, cf. Bos, Ellips. (ed. Schaefer), p. 679 sqq.; Matthiae § 409; [Jelf § 636 obs. 2; cf. B. 190 (164); 396 (389); W. § 32, 5]; used of the change of moral character for the better, Ro. xii. 2; with which compare Sen. epp. 6 init., intelligo non emendari me tantum, sed transfigurari. ([Diod. 4, 81; Plut. de adulat. et amic. 7; al.]; Philo, vit. Moys. i. § 10 sub fin.; leg. ad Gaium § 13; Athen. 8 p. 334 c.; Ael. v. h. 1, 1; Leian. as. 11.) [Syn. cf. μετασχηματίζω.]\*

*μετα-νοέω*, -ω; fut. μετανόησω; 1 aor. ἐμετανόησα; fr. [Antipho], Xen. down; Sept. several times for *μετανοέω*; to change one's mind, i. e. to repent (to feel sorry that one has done this or that, Jon. iii. 9), of having offended some one, Lk. xvii. 3 sq.; with ἐπὶ τινι added (dat. of the wrong, Hebr. *לִּפְנֵי*, Am. vii. 3; Joel ii. 13; Jon. iii. 10; iv. 2), of (on account of) something (so Lat. *me paenitet alicuius rei*), 2 Co. xii. 21; used esp. of those who, conscious of their sins and with manifest tokens of sorrow, are intent on obtaining God's pardon; to repent (Lat. *paenitentiam agere*): μετανοῶ ἐν σάκκῳ καὶ σποδῷ, clothed in sackcloth and besprinkled with ashes, Mt. xi. 21; Lk. x. 13. to change one's mind for the better, heartily to amend with abhorrence of one's past sins: Mt. iii. 2; iv. 17; Mk. i. 15, (cf. Mt. iii. 6 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν; ib. 8 and Lk. iii. 8 καρποὺς ἀξίους τῆς μετανοίας, i. e. conduct worthy of a heart changed and abhorring sin); [Mt. xi. 20; Mk. vi. 12]; Lk. xiii. 3, 5; xv. 7, 10; xvi. 30; Acts ii. 38; iii. 19; xvii. 30; Rev. ii. 5, 16; iii. 3, 19; on the phrase μετανοεῖν εἰς τὸ κήρυγμα τινος, Mt. xii. 41 and Lk. xi. 32, see εἰς, B. II. 2 d.; [W. 397 (371)]. Since τὸ μετανοεῖν expresses mental direction, the termini from which and to which may be specified: ἀπὸ τῆς κακίας, to withdraw or turn one's soul from, etc. [cf. W. 622 (577); esp. B. 322 (277)], Acts viii. 22; ἐκ τινος, Rev. ii. 21 sq.; ix. 20 sq.; xvi. 11 (see ἐκ, I. 6; [cf. B. 327 (281), and W. u. s.]); μετανοεῖν κ. ἐπιστρέφειν ἐπὶ τὸν θεόν, Acts xxvi. 20; foll. by an inf. indicating purpose [W. 318 (298)], Rev. xvi. 9. [Syn. see μεταμέλομαι.]\*

*μετάνοια*, -οίας, ἡ, (μετανοέω), a change of mind: as it appears in one who repents of a purpose he has formed or of something he has done, Heb. xii. 17 on which see εἰρίσκει, 3 ([Thuc. 3, 36, 3]; Polyb. 4, 66, 7; Plut. Peric.



c. 10; mor. p. 26 a.; τῆς ἀδελφοκτονίας μετάνοια, Joseph. antt. 13, 11, 3; esp. the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds (Lact. 6, 24, 6 would have it rendered in Lat. by *resipiscentia*), [A. V. *repentance*]: Mt. iii. 8, 11; Lk. iii. 8, [16 Lchm.]; xv. 7; xxiv. 47; Acts xxvi. 20; βάπτισμα μετανοίας, a baptism binding its subjects to repentance [W. § 30, 2 β.], Mk. i. 4; Lk. iii. 3; Acts xiii. 24; xix. 4; [ἡ εἰς (τὸν) θεὸν μετ. Acts xx. 21, see μετανόω, fin.]; διδόναι τινὶ μετάνοιαν, to give one the ability to repent, or to cause him to repent, Acts v. 31; xi. 18; 2 Tim. ii. 25; τινὰ εἰς μετάνοιαν καλεῖν, Lk. v. 32, and Rec. in Mt. ix. 13; Mk. ii. 17; ἄγειν, Ro. ii. 4 (Joseph. antt. 4, 6, 10 fin.); ἀνακαινίζων, Heb. vi. 6; χωρῆσαι εἰς μετάν. to come to the point of repenting, or be brought to repentance, 2 Pet. iii. 9 [but see χωρέω, 1 fin.]; μετ. ἀπὸ νεκρῶν ἔργων, that change of mind by which we turn from, desist from, etc. Heb. vi. 1 [B. 322 (277)]; used merely of the improved spiritual state resulting from deep sorrow for sin, 2 Co. vii. 9 sq. (Sir. xlv. 16; Sap. xi. 24 (23); xii. 10, 19; Or. Man. 7 sq. [cf. Sept. ed. Tdf. Proleg. p. lxii. sq.]); Philo, quod det. pot. insid. § 26 init.; Antonin. 8, 10; [Cebes, tab. 10 fin.].)\*

**μεταξύ**, (fr. μετά and ξύν, i. q. σύν), adv.; **1.** *between* (in the midst, Hom. Il. 1, 156; Sap. xviii. 23), **a.** adverbially of time, ἐν τῷ μεταξύ, meanwhile, in the mean time, cf. ἐν τῷ καθεζῆς (see καθεζῆς): Jn. iv. 31 (Xen. symp. 1, 14; with χρόνῳ added, Plat. rep. 5 p. 450 c.; Joseph. antt. 2, 7, 1; ὁ μεταξύ χρόνος, Hdian. 3, 8, 20 [10 ed. Bekk.; cf. W. 592 sq. (551)]). **b.** like a prep. w. a gen. [cf. W. 54, 6]: of place [fr. Hdt. 1, 6 down], Mt. xxiii. 35; Lk. xi. 51; xvi. 26; Acts xii. 6; of parties, Mt. xviii. 15; Acts xv. 9; Ro. ii. 15. **2.** acc. to a somewhat rare usage of later Grk. (Joseph. c. Ap. 1, 21, 2 [yet see Müller ad loc.]); b. j. 5, 4, 2; Plut. inst. Lac. 42; de discr. amici et adul. c. 22; Theoph. ad Autol. 1, 8 and Otto in loc.; [Clem. Rom. 1 Cor. 44, 2. 3; Barn. ep. 13, 5]], *after, afterwards*: τὸ μεταξύ σάββ. the next (following) sabbath, Acts xiii. 42 [(where see Meyer)].\*

**μεταπέμψω**: **1** aor. pass. ptp. μεταπεμφθεῖς; Mid., pres. ptp. μεταπεμπόμενος; **1** aor. μετεπεψάμην; **1.** *to send one after another* [see μετά, III. 3; cf. Herm. ad Vig. p. 639]. **2.** like our *to send after* i. q. *to send for*: μεταπεμφθεῖς, sent for, Acts x. 29\*. Mid. *to send after for one's self, cause to be sent for*: Acts x. 5, 29\*; xi. 13; [xx. 1 T Tr WH]; xxiv. 24, 26; foll. by εἰς, w. an acc. of place, Acts x. 22; xxv. 3. (Gen. xxvii. 45; Num. xxiii. 7; 2 Macc. xv. 31; 4 Macc. xii. 3, 6; in prof. auth. fr. Hdt. down.)\*

**μεταστρέφω**: **1** aor. inf. μεταστρέψαι; Pass., **2** aor. impv. 3 pers. sing. μεταστραφήτω; **2** fut. μεταστραφήσομαι; fr. Hom. down; Sept. for ἔστῃ; *to turn about, turn around*, [cf. μετά, III. 2]: τὸ εἰς τι [to turn one thing into another], pass., Acts ii. 20 (fr. Joel ii. 31); Jas.

iv. 9 [cf. B. 52 (46)]; (WH txt. μετατρέπω, q. v.); i. q. *to pervert, corrupt*, τί (Sir. xi. 31; Aristot. rhet. 1, 15, 24 [cf. 30 and 3, 11, 6]): Gal. i. 7.\*

**μετασχηματίζω**: fut. μετασχηματίσω [cf. B. 37 (32)]; **1** aor. μετεσχημάτισα; Mid. pres. μετασχηματίζομαι; *to change the figure of, to transform*, [see μετά, III. 2]: τί, Phil. iii. 21 [see below]; mid. foll. by εἰς τινα, *to transform one's self into some one, to assume one's appearance*, 2 Co. xi. 13 sq.; foll. by ὡς τις, so as to have the appearance of some one, 2 Co. xi. 15; μετασχηματίζω τι εἰς τινα, *to shape one's discourse so as to transfer to one's self what holds true of the whole class to which one belongs, i. e. so as to illustrate by what one says of himself what holds true of all*: 1 Co. iv. 6, where the meaning is, 'by what I have said of myself and Apollos, I have shown what holds true of all Christian teachers.' (4 Macc. ix. 22; Plat. legg. 10 p. 903 e.; [Aristot. de caelo 3, 1 p. 298<sup>b</sup>, 31, etc.]; Joseph. antt. 7, 10, 5; 8, 11, 1; Plut. Ages. 14; def. orac. c. 30; [Philo, leg. ad Gaium § 11]; Sext. Empir. 10, p. 688 ed. Fabric. [p. 542, 23 ed. Bekk.].)\*

[Syn. μεταμορφόω, μετασχηματίζω: (cf. Phil. iii. 21) "μετασχημ. would here refer to the transient condition from which, μεταμορφ. to the permanent state to which, the change takes place. Abp. Trench [N. T. Syn. § lxx.], however, supposes that μετασχημ. is here preferred to μεταμορφ. as expressing 'transition but no absolute solution of continuity', the spiritual body being developed from the natural, as the butterfly from the caterpillar" (Bp. Lightf. on Phil. 'Detached Note' p. 131). See μορφή, fin.]

**μετατίθημι**; **1** aor. μετέθηκα; pres. mid. μετατίθεμαι; **1** aor. pass. μετετέθην; *to transpose* (two things, one of which is put in place of the other, [see μετά, III. 2]); i. e. **1.** *to transfer*: τινὰ foll. by εἰς w. acc. of place, pass., Acts vii. 16; without mention of the place, it being well known to the readers, Heb. xi. 5 (Gen. v. 24; Sir. xlv. 16, cf. Sap. iv. 10). **2.** *to change* (Hdt. 5, 68); pass. of an office the mode of conferring which is changed, Heb. vii. 12; τὸ εἰς τι, *to turn one thing into another* (τινὰ εἰς πτηνὴν φύσιν, Anth. 11, 367, 2); figuratively, τὴν . . . χάριν εἰς ἀσέλγειαν, *to pervert the grace of God to license, i. e. to seek from the grace of God an argument in defence of licentiousness*, Jude 4 [cf. Huther in loc.]. **3.** pass. or [more commonly] mid., *to transfer one's self or suffer one's self to be transferred, i. e. to go or pass over*: ἀπό τινος εἰς τι, *to fall away or desert from one person or thing to another*, Gal. i. 6 (cf. 2 Macc. vii. 24; Polyb. 5, 111, 8; 26, 2, 6; Diod. 11, 4; [ὁ μεταβήμενος, turncoat, Diog. Laërt. 7, 166 cf. 37; Athen. 7, 281 d.]).\*

[μετατρέπω: **2** aor. pass. impv. 3 pers. sing. μετατραπήτω; *to turn about, fig. to transmute*: Jas. iv. 9 WH txt. From Hom. down; but "seems not to have been used in Attic" (L. and S.).\*]

**μετέπειτα**, adv., fr. Hom. down, *afterwards, after that*: Heb. xii. 17. (Judith ix. 5; 3 Macc. iii. 24.)\*

**μετέχω**; **2** aor. μετέσχον; pf. μετέσχηκα; *to be or become partaker; to partake*: τῆς ἐλπίδος αὐτοῦ, *of the thing hoped for*, 1 Co. ix. 10 Rec., but GLT Tr WH



have rightly restored ἐπ' ἐλπίδι τοῦ μετέχειν, in hope of partaking (of the harvest); with a gen. of the thing added, 1 Co. ix. 12; x. 21; Heb. ii. 14; φυλῆς ἐτέρας, to belong to another tribe, be of another tribe, Heb. vii. 13; sc. τῆς τροφῆς, to partake of, eat, 1 Co. x. 30; γάλακτος, to partake of, feed on, milk, Heb. v. 13; ἐκ τοῦ ἐνὸς ἄρτου sc. τι or τινός (see ἐκ, I. 2 b.), 1 Co. x. 17; cf. B. § 132, 8; [W. §§ 28, 1; 30, 8 a.].\*

**μετεωρίζω**: [pres. impv. pass. 2 pers. plur. μετεωρίζεσθε; (see below)]; (fr. μετέωρος in mid-air, high; raised on high; metaph. a. elated with hope, Diod. 13, 46; lofty, proud, Polyb. 3, 82, 2; 16, 21, 2; Sept. Is. v. 15. b. wavering in mind, unsteady, doubtful, in suspense: Polyb. 24, 10, 11; Joseph. antt. 8, 8, 2; b. j. 4, 2, 5; Cic. ad Att. 5, 11, 5; 15, 14; hence μετεωρίζω); 1. prop. to raise on high (as ναῦν εἰς τὸ πέλαιος, to put a ship [out to sea] up upon the deep, Lat. propellere in altum, Philostr. v. Ap. 6, 12, 3 [cf. Thuc. 8, 16, 2]; τὸ ἔρυμα, to raise fortifications, Thuc. 4, 90): ἐαυτὸν, of birds, Ael. h. a. 11, 33; pass. μετεωρίζεσθαι ἢ καπνὸν ἢ κοινοτρόπν, Xen. Cyr. 6, 3, 5; of the wind, ἄνεμος ξηρὸς μετεωρισθείς, Arstph. nub. 404; and many other exx. also in prof. auth.; in Sept. cf. Mic. iv. 1; Ezek. x. 16; Obad. 4. 2. metaph. a. to lift up one's soul, raise his spirits; to buoy up with hope; to inflate with pride: Polyb. 26, 5, 4; 24, 3, 6 etc.; joined with φυσᾶν, Dem. p. 169, 23; Philo, vit. Moys. i. § 35; [quis rer. div. her. §§ 14, 54; cong. erud. grat. § 23]; pass. to be elated; to take on airs, be puffed up with pride: Arstph. av. 1447; often in Polyb.; Diod. 11, 32, 41; 16, 18 etc.; Ps. cxxx. (cxxxii.) 1; 2 Macc. vii. 34; with the addition of τὴν διάνοιαν, v. 17. Hence μὴ μετεωρίζεσθε, Lk. xii. 29, some (following the Vulg. nolite in sublime tolli) think should be interpreted, do not exalt yourselves, do not seek great things, (Luth. fahret nicht hoch her); but this explanation does not suit the preceding context. b. by a metaphor taken from ships that are tossed about on the deep by winds and waves, to cause one to waver or fluctuate in mind, Polyb. 5, 70, 10; to agitate or harass with cares; to render anxious: Philo de monarch. § 6; Schol. ad Soph. Oed. Tyr. 914; ad Eur. Or. 1537; hence Lk. xii. 29 agreeably to its connection is best explained, neither be ye anxious, or and waver not between hope and fear [A. V. neither be ye of doubtful mind (with mrg. Or. live not in careful suspense)]. Kuinoel on Lk. i. c. discusses the word at length; and numerous exx. from Philo are given in Loesner, Observv. p. 115 sqq.\*

**μετοικεῖν**, -as, ἦ, (for the better form μετοικησις, fr. μετοικέω [cf. W. 24 (23)]), a removal from one abode to another, esp. a forced removal: with the addition Βαβυλωνός (on this gen. cf. W. § 30, 2 a.) said of the Babylonian exile, Mt. i. 11 sq. 17. (Sept. for מְגֵלָה i. e. migration, esp. into captivity; of the Babylonian exile, 2 K. xxiv. 16; 1 Chr. v. 22; Ezek. xii. 11; for מְגֵלָה, Obad. 20; Nah. iii. 10. Elsewh. only in Anthol. 7, 731, 6.)\*

**μετοικίζω**: fut. (Attic) μετοικιάω [cf. B. 37 (32); W. § 13, 1 c.]; 1 aor. μετόικισα; to transfer settlers; to cause to remove into another land [see μετά, III. 2]: τινά foll. by

eis w. acc. of place, Acts vii. 4; ἐπέκεινα w. gen. of place (Amos v. 27), Acts vii. 43. (Thuc. 1, 12; Arstph., Aristot., Philo, [Joseph. c. Ap. 1, 19, 3], Plut., Ael.; Sept. several times for מְגֵלָה.)\*

**μετοχή**, -ης, ἡ, (μετέχω), (Vulg. participatio); a sharing, communion, fellowship: 2 Co. vi. 14. (Ps. cxxi. (cxxxii.) 3; Hdt., Anthol., Plut., al.)\*

**μέτοχος**, -ον, (μετέχω); 1. sharing in, partaking of, w. gen. of the thing [W. § 30, 8 a.]: Heb. iii. 1; vi. 4; xii. 8; τοῦ Χριστοῦ, of his mind, and of the salvation procured by him, Heb. iii. 14; cf. Bleek ad loc. 2. a partner (in a work, office, dignity): Heb. i. 9 (fr. Ps. xlv. (xlv.) 8); Lk. v. 7. (Hdt., Eur., Plat., Dem., al.)\*

**μετρέω**, -ῶ; 1 aor. ἐμέτρησα; 1 fut. pass. μετρηθήσομαι; (μέτρον); fr. Hom. Od. 3, 179 down; Sept. several times for מִדָּה; to measure; i. e. 1. to measure out or off, a. prop. any space or distance with a measurer's reed or rule: τὸν ναόν, τὴν αὐλήν, etc., Rev. xi. 2; xxi. 15, 17; with τῷ καλάμῳ added, Rev. xxi. 16; ἐν αὐτῷ, i. e. τῷ καλάμῳ, Rev. xi. 1. b. metaph. to judge according to any rule or standard, to estimate: ἐν ᾧ μέτρῳ μετρεῖτε, by what standard ye measure (others) [but the instrumental ἐν seems to point to a measure of capacity; cf. W. 388 (363); B. § 133, 19. On the proverb see further below], Mt. vii. 2; Mk. iv. 24; pass. to be judged, estimated, ibid.; μετρεῖν ἑαυτὸν ἐν ἑαυτῷ, to measure one's self by one's self, to derive from one's self the standard by which one estimates one's self, 2 Co. x. 12 [cf. W. § 31, 8 fin.]. 2. to measure to, mete out to, i. e. to give by measure: in the proverb τῷ αὐτῷ μέτρῳ ᾧ μετρεῖτε [or (so L T Tr WH) ᾧ μέτρῳ μετρ.], i. e., dropping the fig., 'in proportion to your own beneficence,' Lk. vi. 38. [COMP. : ἀντι-μετρέω.]\*

**μετρητής** [on the accent see Chandler § 51 sq.], -οῦ, ὁ, (μετρέω), prop. a measurer, the name of a utensil known as an amphora, which is a species of measure used for liquids and containing 72 sextarii or ξέστοι [i. e. somewhat less than nine Eng. gallons; see B. D. s. v. Weights and Measures, sub fin. (p. 3507 Am. ed.)] (Hebr. מִדָּה, 2 Chr. iv. 5); Jn. ii. 6. (Polyb. 2, 15, 1; Dem. p. 1045, 7; Aristot. h. a. 8, 9.)\*

**μετριοπαθῶς**, -ῶς, ([cf. W. 101 (95)]); fr. μετριοπαθής, adhering to the true measure in one's passions or emotions; ἔφη (viz. Aristotle) τὸν σοφὸν μὴ εἶναι μὲν ἀπαθῆ, μετριοπαθῆ δέ, Diog. Laërt. 5, 31; μετριοπάθεια, moderation in passions or emotions, esp. anger and grief, is opp. to the ἀπάθεια of the Stoics; fr. μέτριος and πάθος); i. q. μετρίως or κατὰ τὸ μέτρον πάσχω, to be affected moderately or in due measure; to preserve moderation in the passions, esp. in anger or grief, (Philo de Abrah. § 44; de Josepho § 5; [Joseph. antt. 12, 3, 2; al.]); hence of one who is not unduly disturbed by the errors, faults, sins, of others, but bears with them gently; like other verbs of emotion (cf. Krüger § 48, 8), with a dat. of the pers. toward whom the feeling is exercised: Heb. v. 2; cf. the full discussion by Bleek ad loc.\*

**μετρίως**, (μέτριος), adv., [fr. Hdt. down]; a. in due measure. b. moderately: οὐ μετρίως, [A. V.



not a little], exceedingly, (Plut. Flam. 9, et al.), Acts xx. 12.\*

**μέτρον**, -ον, τό, Sept. chiefly for מֶדֶר, [cf. μέτηρ], *measure*; **1.** an instrument for measuring; **a.** a vessel for receiving and determining the quantity of things, whether dry or liquid: in proverb. disc., μετρεῖν μέτρῳ, of the measure of the benefits which one confers on others, Lk. vi. 38; μέτρον πεπιεσμένον καὶ σεσαλευμένον, fig. equiv. to most abundant requital, ibid.; πληροῦν τὸ μέτρον τῶν πατέρων, to add what is wanting in order to fill up their ancestors' prescribed number of crimes, Mt. xxiii. 32 [see πληρῶν, 2 a.]; ἐκ μέτρον [A. V. *by measure*; see ἐκ, V. 3] i. e. sparingly, Jn. iii. 34 (also ἐν μέτρῳ, Ezek. iv. 11). **b.** a graduated staff for measuring, measuring-rod: Rev. xxi. 15; with ἀνθρώπου added [man's measure], such as men use, Rev. xxi. 17; hence in proverb. disc. the rule or standard of judgment: Mt. vii. 2; Mk. iv. 24. **2.** determined extent, portion measured off, measure or limit: with a gen. of the thing received, Ro. xii. 3; 2 Co. x. 13; [Eph. iv. 7]; ἐν μέτρῳ, in proportion to the measure [cf. W. § 48, a. 3 b. and see ἐνέργεια; al. in due measure], Eph. iv. 16; the required measure, the due, fit, measure: τῆς ἡλικίας, the proper i. e. ripe, full age [see ἡλικία, 1 c.] (of a man), Eph. iv. 13 (ἡβης, Hom. Il. 11, 225; Od. 11, 317; Solon 5, 52 [Poet. Min. Gr. (ed. Gaisford) iii. 135]).\*

**μέτωπον**, -ον, τό, (μετά, ὡς 'eye'), fr. Hom. down; Sept. for פָּנֶיךָ, [lit. the space between the eyes] the forehead: Rev. vii. 3; ix. 4; xiii. 16; xiv. 1, 9; xvii. 5; xx. 4; xxii. 4.\*

**μέχρι** and **μέχρις** (the latter never stands in the N. T. before a consonant, but μέχρι stands also before a vowel in Lk. xvi. 16 T Tr WH; see ἄχρι, init.; and on the distinction betw. ἄχρι and μέχρι see ἄχρι, fin.), a particle indicating the terminus ad quem: as far as, unto, until;

**1.** it has the force of a preposition with the gen. [(so even in Hom.) W. § 54, 6], and is used **a.** of time: Mt. xiii. 30 R G T WH mrg.; Lk. xvi. 16 T Tr WH; Acts xx. 7; 1 Tim. vi. 14; Heb. ix. 10; μ. θανάτου, Phil. ii. 30; μέχρι τῆς σήμερον sc. ἡμέρας, Mt. xi. 23; xxviii. 15; μέχρι τέλους, Heb. iii. 6 [here WH Tr mrg. br. the clause], 14; ἀπὸ . . . μέχρι, Acts x. 30; Ro. v. 14; μέχρις οὗ (see ἄχρι, 1 d.; [B. 230 (198) sq.; W. 296 (278 sq.)]) foll. by an aor. subjunc. having the force of a fut. pf. in Lat.: Mk. xiii. 30; Gal. iv. 19 T Tr WH. **b.** of place: ἀπὸ . . . μέχρι, Ro. xv. 19. **c.** of measure and degree: μέχρι θανάτου, so that he did not shrink even from death, Phil. ii. 8 (2 Macc. xiii. 14; Plat. de rep. p. 361 c. fin.; μ. φόνου, Clem. hom. 1, 11); κακοπαθεῖν μ. δεσμῶν, 2 Tim. ii. 9; μέχρις αἵματος ἀντικατίστητε, Heb. xii. 4.

**2.** with the force of a conjunction: till, foll. by the subj., Eph. iv. 13.\*

**μή**, Sept. for מִן, מִן, מִן, a particle of negation, which differs from οὐ (which is always an adverb) in that οὐ denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but μή denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of some one (hence, as we say technically, in-

directly, hypothetically, subjectively). This distinction holds also of the compounds οὐδεῖς, μηδεῖς, οὐκέτι, μηκέτι, etc. But μή is either an adverb of negation, not (Lat. non, ne); or a conjunction, that . . . not, lest, (Lat. ne); or an interrogative particle, (Lat. num) [i. e. (generally) implying a neg. ans.; in indir. quest. whether not (suggesting apprehension)]. Cf. Herm. ad Vig. § 267 p. 802 sqq.; Matthiae § 608; Bttm. Gram. § 148 (cf. Alex. Bttm. N. T. Gr. p. 344 (296) sqq.); Kühner ii. §§ 512 sq. p. 739 sqq.; [Jelf §§ 738 sqq.]; Rost § 135; Win. §§ 55, 56; F. Franke, De particulis negantibus. (two Comm.) Rintel. 1832 sq.; G. F. Gayler, Particularum Graeci sermonis negativarum accurata disputatio, etc. Tub. 1836; E. Prüfer, De μή et οὐ particulis epitome. Vratisl. 1836; [Gildersleeve in Am. Jour. of Philol. vol. i. no. i. p. 45 sqq.; Jebb in Vincent and Dickson's Hdbk. to Mod. Grk. ed. 2, App. §§ 82 sqq.].

**I.** As a negative ADVERB; **1.** univ.: ὃ μή πάρεστι ταῦτα, where μή is used because reference is made merely to the thought that there are those who lack these things, 2 Pet. i. 9; ἃ μή ἑώρακεν, which (in my opinion) he hath not seen (because they are not visible), Col. ii. 18 [but here G T Tr WH om. L br. μή; Cf. Bp. Lghtft. ad loc.; W. 480sq. (448)]; ἥδη κέκριται, ὅτι μή πεπίστευκεν, because he hath not believed, represented by the writer as the thought τοῦ κρίναντος, Jn. iii. 18 (differently in 1 Jn. v. 10, where the faith denied is considered as something positive and actual); ἃ μή δεῖ, in the judgment of the writer, Tit. i. 11. **2.** in deliberative questions with the subjunctive: δῶμεν ἢ μή δῶμεν, Mk. xii. 14 (πότερον βίαν φῶμεν ἢ μή φῶμεν εἶναι, Xen. mem. 1, 2, 45); μή ποιήσωμεν τὰ κακά (for so it would have run had there been no anacoluthon; but Paul by the statement which he interposes is drawn away from the construction with which he began, and proceeds ὅτι ποιήσωμεν κτλ., so that these words depend on λέγειν in the intervening statement [W. 628 (583); B. § 141, 3]), Ro. iii. 8. **3.** in conditional and final sentences (cf. W. § 55, 2; [B. 344 (296) sqq.]): εἰ μή, unless, if not, see exx. in εἰν, I. 3 c. εἰν etc. καὶ μή, Mk. xii. 19; εἰν etc. δὲ μή, Jas. ii. 14; εἰν τις ἴδῃ . . . μὴ πρὸς θάνατον, 1 Jn. v. 16; εἰ μή, εἰ δὲ μή, εἰ δὲ μήγε, etc., see εἰ, III. p. 171 sq. To this head belong the formulae that have ἄν or εἰν as a modifier (W. § 55, 3 e.; [B. § 148, 4]), ὅς, ὅστις, ὅσοι ἄν or εἰν μή: Mt. x. 14; xi. 6; Mk. vi. 11; x. 15; Lk. vii. 29; ix. 5; xviii. 17; Rev. xiii. 15; ὅς ἄν etc. καὶ μή, Mk. xi. 23; Lk. x. 10; ὅς ἄν . . . μὴ ἐπὶ πορνείᾳ, Mt. xix. 9 G T Tr WH txt.; of the same sort is πᾶν πνεῦμα, δὲ μὴ ὁμολογεῖ, 1 Jn. iv. 3. ἵνα μή, Mt. vii. 1; xvii. 27; Mk. iii. 9; Ro. xi. 25; Gal. v. 17; vi. 12, etc.; ἵνα . . . καὶ μή, Mt. v. 29 sq.; Mk. iv. 12; Jn. vi. 50; xi. 50; 2 Co. iv. 7, etc.; ἵνα . . . μή, 2 Co. xiii. 10; ἵνα ὁ . . . μή, Jn. xii. 46; ἵνα (weakened; see ἵνα, II. 2) μή: after διαστellaμαι [here L WH txt. ἐπιτιμάω], Mt. xvi. 20; τὸ θέλημα ἐστίν, ἵνα μή, Jn. vi. 39; οὕτως etc. ἵνα ὁ . . . μή, Jn. iii. 16; παρακαλῶ, ἵνα . . . καὶ μή, 1 Co. i. 10; ὅπως μή, Mt. vi. 18; Acts xx. 16; 1 Co. i. 29; ὅπως οἱ . . . μή, Lk. xvi. 26. **4.** joined with the Infinitive (W. § 55, 4 f.; [B. §§ 140, 16; 148, 6; cf. Prof. Gildersleeve



u. s. p. 48 sq.]); a. after verbs of saying, declaring, denying, commanding, etc.: ἀποκριθῆναι, Lk. xx. 7; ἦν αὐτῷ κεχρηματισμένον μὴ ἰδεῖν, *that he should not see*, Lk. ii. 26; χρηματισθέντες μὴ ἀνακάμψαι, Mt. ii. 12; ὥμοσε (αὐτοῖς) μὴ εἰσελεύσεσθαι, Heb. iii. 18; after λέγω, Mt. v. 34, 39; xxii. 23; Mk. xii. 18; Acts xxi. 4; xxiii. 8; Ro. ii. 22; xii. 3; κηρύσσω, Ro. ii. 21; γράφω, 1 Co. v. 9, 11; παραγγέλλω, Acts i. 4; iv. 18; v. 28, 40; 1 Co. vii. 10 sq.; 1 Tim. i. 8; vi. 17; παρακαλῶ, Acts ix. 38 R G; xix. 31; 2 Co. vi. 1; αἰτοῦμαι, Eph. iii. 13; διαμαρτύρομαι, 2 Tim. ii. 14; εὐχομαι, 2 Co. xiii. 7; παραιτοῦμαι, Heb. xii. 19 [here WH txt. om. μή; cf. W. and B. as below]; ἀξιώ, Acts xv. 38; ἐπιβοῶ [L T Tr WH βοῶ], Acts xxv. 24; ἀντιλέγω (cf. W. § 65, 2 β.; [B. § 148, 13]), Lk. xx. 27 [Tr WH L mrg. λέγω]; ἀπαρνούμαι (q. v.), Lk. xxii. 34; also after verbs of deciding: Lk. xxi. 14; κρίνω, Acts xv. 19; κρίνω τοῦτο, τὸ μὴ, Ro. xiv. 13; 2 Co. ii. 1; θέλω, Ro. xiii. 3; after verbs of hindering, avoiding, etc.: ἐγκόπτω (Rec. ἀνακόπτω) τινὰ μὴ, Gal. v. 7 (cf. W. [and B. u. s.; also § 140, 16]); τοῦ μὴ, *that . . . not*, (Lat. *ne*), after κατέχω, Lk. iv. 42; κρατοῦμαι, Lk. xxiv. 16; κωλύω, Acts x. 47; καταπαύω, Acts xiv. 18; παύω, 1 Pet. iii. 10; ὑποστέλλομαι, Acts xx. 20, 27; προσέχω μὴ, Mt. vi. 1; but τοῦ μὴ is added also to other expressions in the sense of Lat. *ut ne*, *that . . . not*: Ro. vii. 3; ὀφθαλμοὶ τοῦ μὴ βλέπειν, ὅτα τοῦ μὴ ἀκούειν, Ro. xi. 8, 10. After clauses denoting necessity, advantage, power, fitness, μὴ is used with an inf. specifying the thing [B. § 148, 6], καλὸν ἐστι μὴ, 1 Co. vii. 1; Gal. iv. 18; foll. by τὸ μὴ, Ro. xiv. 21; ἀλογον μὴ, Acts xxv. 27; κρείττον ἦν, 2 Pet. ii. 21; ἐξουσία τοῦ [L T Tr WH om. τοῦ] μὴ ἐργάζεσθαι, a right to forbear working, 1 Co. ix. 6; δεῖ, Acts xxvii. 21; οὐ δύναμαι μὴ, *I cannot but*, Acts iv. 20; ἀνένδεκτόν ἐστι τοῦ μὴ, Lk. xvii. 1 [cf. ἀνένδεκτος]. b. μὴ with an inf. which has the article follows a preposition, to indicate the purpose or end: as, πρὸς τὸ μὴ, *that . . . not*, 2 Co. iii. 13; 1 Th. ii. 9; 2 Th. iii. 8; εἰς τὸ μὴ (Lat. *in id . . . ne*), *to the end (or intent) that . . . not*, Acts vii. 19; 1 Co. x. 6; 2 Co. iv. 4; foll. by an acc. and inf., 2 Th. ii. 2; 1 Pet. iii. 7; διὰ τὸ μὴ, *because . . . not*, Mt. xiii. 5 sq.; Mk. iv. 5 sq.; Lk. viii. 6; Jas. iv. 2 [cf. W. 482 (449)], (2 Macc. iv. 19). c. in other expressions where an infin. with the art. is used substantively: τῷ μὴ (dat. of the cause or reason [cf. W. § 44, 5; B. 264 (227)]), 2 Co. ii. 13 (12); in the accus., τὸ μὴ; Ro. xiv. 13; 1 Co. iv. 6 [R G]; 2 Co. ii. 1; x. 2; 1 Th. iv. 6, cf. 3. d. in sentences expressing consequence or result: ὥστε μὴ, *so that . . . not*, Mt. viii. 28; Mk. iii. 20; 1 Co. i. 7; 2 Co. iii. 7; 1 Th. i. 8. 5. μὴ is joined with a Participle (W. § 55, 5 g.; [B. § 148, 7; cf. Gildersleeve as above p. 55 sq.]), a. in sentences expressing a command, exhortation, purpose, etc.: Lk. iii. 11; Jn. ix. 39; Acts xv. 38; xx. 29; Ro. viii. 4; xiv. 3; 2 Co. xii. 21; Eph. v. 27; Phil. i. 28; ii. 4 [here Rec. impv.]; 1 Th. iv. 5; 2 Th. i. 8; 1 Pet. ii. 16; Heb. vi. 1; xiii. 17, etc. b. in general sentences, in which no definite person is meant but it is merely assumed that there is some one of the character denoted by the participle: as ὁ μὴ ὢν μετ' ἐμοῦ, *he that is not on my side*, whoever he is,

or if there is any such person, Mt. xii. 30; Lk. xi. 23; ὁ δὲ μὴ πιστεύων, *whoever believeth not*, Jn. iii. 18; οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χρ. if any do not confess, or belong to the class that do not confess, 2 Jn. 7; add, Mt. x. 28; Lk. vi. 49; xii. 21, 47 sq.; xxii. 36; Jn. v. 23; x. 1; xii. 48; xiv. 24; Ro. iv. 5; v. 14; x. 20; 1 Co. vii. 38; xi. 22; 2 Th. i. 8; Jas. ii. 13; 1 Jn. ii. 4, etc.; πᾶς ὁ μὴ, Mt. vii. 26; (πᾶν δένδρον μὴ, Mt. iii. 10; vii. 19); 1 Jn. iii. 10; 2 Jn. 9; 2 Th. ii. 12 [here L mrg. T Tr WH mrg. ἅπαντες οἱ μὴ etc.]; μακάριος ὁ μὴ, Jn. xx. 29; Ro. xiv. 22. c. where, indeed, a definite person or thing is referred to, but in such a way that his (its) quality or action (indicated by the participle) is denied in the thought or judgment either of the writer or of some other person [cf. esp. W. 484 (451)]: τὰ μὴ ὄντα, *that are deemed as nothing*, 1 Co. i. 28; ὡς μὴ λαβών, *as if thou hadst not received*, 1 Co. iv. 7; ὡς μὴ ἐρχομένου μου, *as though I were not coming*, 1 Co. iv. 18; ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, 2 Co. x. 14; add, 1 Co. vii. 29. ἦδει . . . τίνες εἰσιν οἱ μὴ πιστεύοντες (acc. to the opinion of ὁ εἰδώς), Jn. vi. 64; the same holds true of Acts xx. 29; τὰ μὴ βλέπομενα (in the opinion of οἱ μὴ σκοποῦντες), 2 Co. iv. 18 (on the other hand, in Heb. xi. 1, οὐ βλέπομ. actually invisible); τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν (μὴ γνόντα is said agreeably to the judgment of ὁ ποιήσας), 2 Co. v. 21 (τὸν οὐ γνόντα would be equiv. to ἀγνοοῦντα). in predictions, where it expresses the opinion of those who predict: ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, Lk. i. 20; ἔση τυφλὸς μὴ βλέπων, Acts xiii. 11. where the writer or speaker does not regard the thing itself so much as the thought of the thing, which he wishes to remove from the mind of the reader or hearer (Klotz ad Devar. ii. 2 p. 666), — to be rendered *without* etc. (Germ. *ohne zu* with inf.) [cf. B. § 148, 7 b.]: ἐξῆλθε μὴ ἐπιστάμενος, ποῦ ἔρχεται, Heb. xi. 8; add, Mt. xxii. 12; Lk. xiii. 11 [(but cf. B. § 148, 7 c.)]; Acts v. 7; xx. 22; Heb. ix. 9. where the participles have a conditional, causal, or concessive force, and may be resolved into clauses introduced by *if*, *on condition that*, etc.: θερίσομεν μὴ ἐκλυόμενοι, Gal. vi. 9; μὴ ὄντος νόμου, Ro. v. 13; *although*: νόμον μὴ ἔχοντες, Ro. ii. 14; μὴ ὢν αὐτὸς ὑπὸ νόμον, 1 Co. ix. 20 [Rec. om.]; we have both the negative particles in ὃν οὐκ εἰδότες [or (with L T Tr WH) *ιδόντες*] . . . μὴ ὁρῶντες, *whom being ignorant of (in person) [or (acc. to crit. txt.) not having seen]* . . . *although now not seeing*, 1 Pet. i. 8; also with the article: τὰ μὴ νόμον ἔχοντα (Germ. *die doch nicht haben*, *they that have not*, etc.), Ro. ii. 14; ὁ δὲ μὴ γενεαλογούμενος, *but he, although not etc.* Heb. vii. 6; — or *since, because, inasmuch as*: μὴ ἀσθενήσας τῇ πίστει οὐ [but G L T Tr WH om. οὐ; cf. B. § 148, 14] κατενόησε τὸ αὐτοῦ σῶμα νεκροῦ. (οὐκ ἀσθενήσας would be equiv. to δυνατός, *strong*), Ro. iv. 19; πὼς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; *since he has not learned* [W. 483 (450)], Jn. vii. 15; add, Mt. xviii. 25; xxii. 25, 29; Lk. ii. 45; vii. 30; xi. 24; xii. 47; xxiv. 23; Acts ix. 26; xvii. 6; xxi. 34; xxvii. 7; 2 Co. iii. 14; v. 19; also with the article: ὁ μὴ γινώσκων τὸν νόμον, *since it knoweth not the law*, Jn. vii. 49; add, Jude 5. d. where (with the ptep.) it can be resolved by (being) *such*



(a person) as *not, of such a sort as not*: *μή ζητῶν τὸ ἐμάντου σίμφορον*, 1 Co. x. 33; add, Acts ix. 9; Gal. iv. 8. neut. plur. as subst.: *τὰ μὴ ὄντα*, Ro. iv. 17; *τὰ μὴ σαλευόμενα*, Heb. xii. 27; *τὰ μὴ δέοντα*, 1 Tim. v. 13; *τὰ μὴ καθήκοντα*, Ro. i. 28; 2 Macc. vi. 4, (on the other hand, in *τὰ οὐκ ἀνήκοντα*, Eph. v. 4 [where L T Tr WH *ἀ οὐκ ἀνῆκεν*], the *οὐκ* coalesces with *ἀνήκοντα* and forms a single idea, *unseemly, unlawful*). 6. in independent sentences of forbidding, dehorting, admonishing, desiring, etc., *μή* is Prohibitive (cf. W. § 56, 1), Lat. *ne, not*; a. with the 1 pers. plur. of the subjunc. present: *μή γνώμεθα κενόδοξοι*, Gal. v. 26; add, Gal. vi. 9; 1 Th. v. 6; 1 Jn. iii. 18; aorist: Jn. xix. 24; before the word depending on the exhortation, 1 Co. v. 8. b. with a present imperative, generally where one is bidden to cease from something already begun, or repeated, or continued: Mt. vi. 16, 19; vii. 1; xix. 6; Mk. ix. 39; xiii. 11; Lk. vi. 30; vii. 6, 13; viii. 49, 52; x. 4, 7, 20; Jn. ii. 16; v. 28, 45; vi. 43; vii. 24; xiv. 1, 27; xix. 21; Acts x. 15; xi. 9; xx. 10; Ro. vi. 12; xi. 18, 20; xii. 2 [here L Tr mrg. WH mrg. give the inf.], 14; 1 Co. vi. 9; vii. 5; 2 Co. vi. 14, 17; Gal. v. 1; vi. 7; Eph. iv. 30; Col. iii. 9, 19, 21; 1 Th. v. 19; 2 Th. iii. 15; 1 Tim. iv. 14; v. 16, 19; Heb. xii. 5; xiii. 2; Jas. i. 7, 16; 1 Pet. iv. 12, 15 sq.; 1 Jn. ii. 15; iii. 13; Rev. v. 5, and very often. c. with the third person (nowhere in the N. T. with the second) of the aorist impv. where the prohibition relates to something not to be begun, and where things about to be done are forbidden: *μή επιστρέψάτω*, Mt. xxiv. 18; Lk. xvii. 31; *μή καταβάτω*, Mk. xiii. 15, and L T Tr WH in Mt. xxiv. 17 (where R G badly *καταβανέτω*); *μή γνώτω*, Mt. vi. 3; *γενέσθω* [but T Tr WH *γινέσθω*], Lk. xxii. 42; cf. Xen. Cyr. 7, 5, 73; Aeschyl. Sept. c. Theb. 1036. d. as in the more elegant Grk. writ. where future things are forbidden (cf. *Herm.* ad Vig. p. 807), with the 2 pers. of the aorist subjunctive: *μή δόξητε*, Mt. iii. 9; v. 17; *μή φοβηθῆς*, Mt. i. 20; x. 26, 31 [here L T Tr WH pres. impv. *φοβεῖσθε*], (alternating with the impv. pres. *φοβεῖσθε* in Mt. x. 28 [G L T Tr]); *μή ἄψη*, Col. ii. 21; *μή ἀποστραφῆς*, Mt. v. 42; *μή κτήσῃσθε*, Mt. x. 9; add, Mt. vi. 2, 7, 13, 31; Mk. v. 7; x. 19; Lk. vi. 29; viii. 28; xiv. 8; Jn. iii. 17; Acts vii. 60; Ro. x. 6; 1 Co. xvi. 11; 2 Co. xi. 16; 2 Th. ii. 3, — [in the last three exx. with the third pers., contrary to W. 502 (467)]; 1 Tim. v. 1; 2 Tim. i. 8; Rev. vi. 6; x. 4 (*μή γράψης*, for *ἐμελλον γράφειν* precedes; but in Jn. xix. 21 *μή γράφε* is used, because Pilate had already written); Rev. xi. 2; xxii. 10, and very often. We have the impv. pres. and the aor. subj. together in Lk. x. 4; Acts xviii. 9. e. with the 2 pers. of the present subjunc.: *μή σκληρύνετε*, Heb. iii. 8, 15, (a rare constr. though not wholly unknown to Grk. writ. ["more than doubtful" (L. and S. s. v. A. I. 2)]); see Delitzsch on the latter passage, and Schaefer ad Greg. Corinth. p. 1005 sq.; [*Soph.* Lex. s. v. *μή*]. Others regard the above exx. as subjunc. aorist; cf. 2 K. ii. 10; Is. lxiii. 17; Jer. xvii. 23; xix. 15, etc.). f. with the optative, in wishes: in that freq. formula *μή γένοιτο*, far be it! see *γίνομαι*, 2 a.; *μή αὐτοῖς λογισθῇ*, 2 Tim. iv. 16 (Job xxvii. 5).

II. As a CONJUNCTION, Lat. *ne* with the subjunctive; 1. our *that, that not or lest*, (cf. W. § 56, 2; [B. § 139, 48 sq.; Goodwin § 46]); after verbs of fearing, caution, etc. a. with the subjunc. present, where one fears lest something now exists and at the same time indicates that he is ignorant whether it is so or not (*Hermann* on Soph. Aj. 272): *ἐπισκοποῦντες, μή . . . ἐνοχλῇ*, Heb. xii. 15. b. with the subjunc. aorist, of things which may occur immediately or very soon: preceded by *ἀλλ* aor., *εὐλαβηθεῖς* (L T Tr WH *φοβηθεῖς*) *μή διασπασθῇ*, Acts xxiii. 10; by a pres.: *φοβοῦμαι*, Acts xxvii. 17; *βλέπω*, Mt. xxiv. 4; Mk. xiii. 5; Lk. xxi. 8; Acts xiii. 40; 1 Co. x. 12; Gal. v. 15; Heb. xii. 25; *σκοπέω ἐμάντον*, Gal. vi. 1 [B. 243 (209) would refer this to 2 b. below; cf. Goodwin p. 66]; *ὁράω*, Mt. xviii. 10; 1 Th. v. 15; elliptically, *ὅρα μή* (sc. *τοῦτο ποιήσης* [cf. W. § 64, 7 a.; B. 395 (338)]): Rev. xix. 10; xxii. 9. c. with the indicative fut. (as being akin to the subjunc. [cf. gram. reff. at the beginning]): *φοβοῦμαι, μή ταπεινώσει με ὁ θεός μου*, 2 Co. xii. 20 sq. [L txt. T Tr]; add, Col. ii. 8. 2. in order that not (Lat. *eo consilio ne*); a. with the optative: *τῶν στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις . . . διαφύγῃ*, Acts xxvii. 42 Rec. (the more elegant Greek to express the thought and purpose of the soldiers; but the best codd. read *διαφύγῃ*, which G L T Tr WH have adopted). b. with the subjunctive aor.: preceded by the pres., Mk. xiii. 36; 2 Co. viii. 20 [cf. Goodwin § 43 Rem.]; xii. 6; Col. ii. 4 (where L T Tr WH *ἵνα μηδεὶς* for R G *μή τις* [—an oversight; in R G as well as in the recent crit. edd. the purpose is expressed by an inserted *ἵνα*]).

III. As an INTERROGATIVE particle it is used when a negative answer is expected, Lat. *num*; (W. § 57, 3 b.; [B. 248 (213)]); 1. in a direct question: Mt. vii. 9 sq.; ix. 15; Mk. ii. 19; Lk. xvii. 9; Jn. iii. 4; iv. 12, 33; vi. 67; vii. 35, 51 sq.; Acts vii. 28; Ro. iii. 3; ix. 20; 1 Co. i. 13; ix. 8 sq.; x. 22; Jas. ii. [1 WH], 14; iii. 12, etc.; *μή γάρ* (see *γάρ*, I.), Jn. vii. 41; *μή οὐκ* (where *οὐκ* belongs to the verb, and *μή* is interrogative), Ro. x. 18 sq.; 1 Co. ix. 4 sq.; *μή γάρ* . . . οὐ, 1 Co. xi. 22. 2. in an indirect question with the indicative (Germ. *ob etwa, ob wohl, whether possibly, whether perchance*), where in admonishing another we intimate that possibly the case is as we fear [cf. B. § 139, 57; W. § 41 b. 4 a.]; Lk. xi. 35, cf. B. 243 (209); *Ast.* Lex. Plat. ii. p. 334 sq.; [*Riddell*, Plato's Apol. Digest of Idioms §§ 137, 138].

IV. The particles *οὐ μή* in combination augment the force of the negation, and signify *not at all, in no wise, by no means*; (this formula arose from the fuller expressions *οὐ δεινόν* or *δέος* or *φόβος*, *μή*, which are still found sometimes in Grk. auth., cf. Kühner ii. § 516, 9 p. 773 sq.; but so far was this origin of the phrase lost sight of that *οὐ μή* is used even of things not at all to be feared, but rather to be desired; so in the N. T. in Mt. v. 18, 26; xviii. 3; Lk. xviii. 17; xxii. 16; Jn. iv. 48; xx. 25; 1 Th. v. 3); cf. Matthiae § 517; Kühner ii. p. 775; Bnhdy. p. 402 sqq.; [Gildersleeve in the Amer. Jour. of Philol. for 1882, p. 202 sq.; Goodwin § 89]; W. § 56, 3;



[B. 211 (183) sq.]. 1. with the fut. indicative: οὐ μὴ ἔσται σοι τοῦτο, this shall never be unto thee, Mt. xvi. 22; add, Mt. xxvi. 35; Lk. xxii. 34 RGL; x. 19 (where R<sup>st</sup> G WH mrg. ἀδούκησιν); Jn. vi. 35 [here L Tr mrg. πεινάσει, and L T Tr WH διψήσει]; xiii. 38 R G; Mk. xiii. 31 T Tr WH; Heb. x. 17 L T Tr WH; in many passages enumerated by W. 506 (472); [cf. B. 212 (183)], the manuscripts vary between the indic. fut. and the subjunc. aor. In a question, οὐ μὴ ποιήσει τὴν ἐκδίκησιν; Lk. xviii. 7 R G.

2. with the aor. subjunctive (the use of which in the N. T. scarcely differs from that of the fut.; cf. W. § 56, 3; [B. § 139, 7]), in confident assertions: — subjunc. of the 1 aor., Mt. xxiv. 2; Mk. xiii. 2; Lk. vi. 37; Jn. xiii. 8; Heb. viii. 12; 1 Pet. ii. 6; Rev. ii. 11; vii. 16; xviii. 21, 22, 23; xxi. 27, etc.; 1 aor. mid. subj., Jn. viii. 52 (where Rec. γέύσεται); thus these N. T. exx. prove that Dawes made a great mistake in denying (in his *Miscellanea Critica*, p. 221 sqq. [ed. (Th. Kidd) 2, p. 408 sq.]) that the first aor. subjunc. is used after οὐ μὴ; [cf. Goodwin in *Transactions of Am. Philol. Assoc.* for 1869–70, pp. 46–55; L. and S. s. v. οὐ μὴ, I. 1 b.; B. § 139, 8]; — subjunc. of 2 aor., Mt. v. 18, 20, 26; Mk. x. 15; Lk. i. 15; xii. 59; Jn. x. 28; xi. 26; 1 Co. viii. 13; Heb. xiii. 5; Rev. iii. 3 [RGL Tr mrg. WH txt.], and often. in questions: with 1 aor., Lk. xviii. 7 L T Tr WH; Rev. xv. 4 (in L T Tr WH with the subj. aor. and the fut.); with 2 aor., Jn. xviii. 11. in declarations introduced by οὔτι: with 1 aor., 1 Th. iv. 15; with 2 aor., Mt. xxiv. 34 [here RGT om. οὔτι]; xxvi. 29 [L T Tr WH om. οὔτι]; Lk. xiii. 35 [T WH om. L br. οὔτι]; xxii. 16; Jn. xi. 56; in relative clauses: with 1 aor., Mt. xvi. 28; Mk. ix. 1; Acts xiii. 41; Ro. iv. 8; with 2 aor., Lk. xviii. 30.

3. with the present subjunc. (as sometimes in Grk. auth., cf. W. 507 (473)): οὐδὲ οὐ μὴ σε ἐγκαταλείπω, Heb. xiii. 5 Tdf. (for ἐγκαταλίπω Rec. et al.), [cf. B. 213 (184)].

μήγε, εἰ δὲ μήγε, see γέ, 3 d.

μηδαμῶς, (adv. fr. μηδαμός, and this fr. μηδέ, and ἀμός some one [perh. allied w. ἄμα, q. v.]), [fr. Aeschyl., Hdt. down], *by no means, not at all*: sc. τοῦτο γένοιτο, in replies after an impv. [A. V. *Not so*], Acts x. 14; xi. 8. (Sept. for מִלֵּי־לֵּי.) \*

μηδέ, (μὴ, q. v., and δέ), [fr. Hom. down], a negative disjunctive conjunction; [cf. W. § 55, 6; B. § 149, 13];

1. used in continuing a negation or prohibition, *but not, and not, neither*; preceded by μὴ, — either so that the two negatives have one verb in common: preceded by μὴ with a participle, Mt. xxii. 29; Mk. xii. 24; by μὴ w. a pres. subjunc., 1 Co. v. 8 [here L mrg. pres. indic.]; 1 Jn. iii. 18; by μὴ w. impv., Mt. vi. 25; Lk. x. 4; xii. 22; xiv. 12; 1 Jn. ii. 15; by μὴ w. an aor. subj. 2 pers. plur., Mt. x. 9 sq.; by εἰς τὸ μὴ, 2 Th. ii. 2 L T Tr WH; — or so that μηδέ has its own verb: preceded by ὅς ἐάν (ἀν) μὴ, Mt. x. 14; Mk. vi. 11; by ἵνα μὴ, Jn. iv. 15; by ὅπως μὴ, Lk. xvi. 26; w. a ptc. after μὴ w. a ptc., Lk. xii. 47; 2 Co. iv. 2; w. an impv. after μὴ w. impv., Jn. xiv. 27; Ro. vi. 12 sq.; Heb. xii. 5; μηδενὶ ἐπιτίθει, foll. by μηδέ w. impv. 1 Tim. v. 22; w.

2 pers. of the aor. subj. after μὴ w. 2 pers. of the aor. subj., Mt. vii. 6; xxiii. 9 sq.; Lk. xvii. 23; Col. ii. 21; 1 Pet. iii. 14; after μηδέ w. an aor. subj. Mk. viii. 26 [T reads μὴ for the first μηδέ, T WH Tr mrg. om. the second clause]; after μηδένα w. an aor. subj. Lk. iii. 14 [Tdf. repeats μηδένα]; μηδέ . . . μηδέ w. 1 pers. plur. pres. subj. 1 Co. x. 8 sq. [see below]; παραγγέλλω foll. by μὴ w. inf. . . . μηδέ w. inf., Acts iv. 18; 1 Tim. i. 4; vi. 17; καλὸν τὸ μὴ . . . μηδέ with inf. Ro. xiv. 21; w. gen. absol. after μῆπω w. gen. absol. Ro. ix. 11; w. impv. after εἰς τὸ μὴ, 1 Co. x. 7; μηδέ is repeated several times in a negative exhortation after εἰς τὸ μὴ in 1 Co. x. 7–10. 2. *not even* (Lat. *ne . . . quidem*): w. an inf. after ἔγραψα, 1 Co. v. 11; after ὥστε, Mk. ii. 2; iii. 20 (where RGT badly μῆτε [cf. W. 489 sq. (456); B. pp. 367, 369]); w. a pres. impv., Eph. v. 3; 2 Th. iii. 10.

μηδείς, μηδεμία, μηδέν (and μηθέν, Acts xxvii. 33 L T Tr WH, — a form not infreq. fr. Aristot. on [found as early as B. C. 378, cf. *Meisterhans*, Gr. d. Att. Inschr. p. 73]; cf. *Lob.* ad Phryn. p. 181 sq.; W. § 5, 1 d. 11; [B. 28 (25)]; Kühner § 187, 1 vol. i. 487 sq.), (fr. μηδέ and εἰς), [fr. Hom. down]; it is used either in connection with a noun, *no, none, or absolutely, no one, not one, no man, neut. nothing, and in the same constructions as μή*; accordingly

a. with an imperative: μηδείς being the person to whom something is forbidden, 1 Co. iii. 18, 21; x. 24; Gal. vi. 17; Eph. v. 6; Col. ii. 18; 1 Tim. iv. 12; Tit. ii. 15; Jas. i. 13; 1 Jn. iii. 7; neut. μηδέν, sc. ἔστω [A. V. *have thou nothing to do with* etc.], Mt. xxvii. 19; μηδείς in the dat. or the acc. depending on the impv., Ro. xiii. 8; 1 Tim. v. 22; μηδέν (accusative), Lk. iii. 13; ix. 3; μ. φοβοῦ, Rev. ii. 10 [here L Tr WH txt. μὴ].

b. μηδείς with the optative: once in the N. T., Mk. xi. 14 (where Rec. οὐδεῖς) [cf. W. 476 (443)].

c. with the 2 pers. of the aor. subjunc., the μηδείς depending on the verb; as, μηδενὶ εἰπῆς, Mt. viii. 4; xvii. 9; accus., Lk. iii. 14; x. 4; μηδέν (acc.), Acts xvi. 28; κατὰ μηδένα τρόπον, 2 Th. ii. 8.

d. with the particles ἵνα and ὅπως (see μὴ, I. 3): with ἵνα, Mt. xvi. 20; Mk. v. 43; vi. 8; vii. 36; ix. 9; Tit. iii. 18; Rev. iii. 11; with ὅπως, Acts viii. 24.

e. with an infinitive; a. with one that depends on another verb: — as on παραγγέλλω, Lk. viii. 56; ix. 21; Acts xxiii. 22; δείκνυμι, Acts x. 28; διατάσσομαι, Acts xxiv. 23; ἀναθεματίζω ἐμαντόν, Acts xxiii. 14; κρίνω (acc. w. inf.), Acts xxi. 25 Rec.; εὐχομαι, 2 Co. xiii. 7; βούλομαι (acc. w. inf.), 1 Tim. v. 14; ὑπομνησκω τινά, Tit. iii. 2, etc.; παρακαλῶ τινα foll. by τὸ μὴ w. acc. and inf., 1 Th. iii. 3 L (ed. ster.) T Tr WH.

β. with an inf. depending on διὰ τό: Acts xxviii. 18; Heb. x. 2. f. with a participle (see μὴ, I. 5); in dat., Acts xi. 19; Ro. xii. 17; accus. μηδένα, Jn. viii. 10; Acts ix. 7; μηδέν, Acts iv. 21; xxvii. 33; 1 Co. x. 25, 27; 2 Co. vi. 10; 2 Th. iii. 11; 1 Tim. vi. 4; Tit. ii. 8; Jas. i. 6; 3 Jn. 7; μηδεμίαν προσκοπήν, 2 Co. vi. 3; μηδεμίαν πόσην, 1 Pet. iii. 6; μηδεμίαν αἰτίαν, Acts xxviii. 18; ἀναβολὴν μηδ. xxv. 17. g. noteworthy are — μηδείς with a gen., Acts iv. 17; xxiv. 23; μηδέν sc. τούτων, Rev. ii. 10 [RGT WH mrg.]; ἐν



μηδενί, in nothing, 1 Co. i. 7 [but χαρίσματος is expressed here]; 2 Co. [vi. 3 (see h. below)]; vii. 9; Phil. i. 28; Jas. i. 4. μηδέν εἶναι, to be nothing i. e. of no account, opp. to εἶναι τι, Gal. vi. 3 (Soph. Aj. 754; other exx. fr. Grk. auth. see in Passow ii. p. 231<sup>b</sup>; [L. and S. s. v. II.; cf. B. § 129, 5]); μηδέν (acc.), nothing i. e. not at all, in no respect: Acts x. 20; xi. 12, (Leian. dial. deor. 2, 4; Tim. 43); as accus. of the obj. after verbs of harm, loss, damage, advantage, care, [cf. W. 227 (213); B. § 131, 10]: as, βλάπτειν, Lk. iv. 35 [cf. W. 483 (450)]; ὠφελεῖσθαι, Mk. v. 26; ὑστερεῖν, 2 Co. xi. 5; μεριμνᾶν, Phil. iv. 6. h. examples of a double negation, by which the denial is strengthened, where in Lat. *quisquam* follows a negation (cf. W. § 55, 9 b.): μηκέτι μηδείς, Mk. xi. 14; Acts iv. 17; μηδενί μηδέν, Mk. i. 44 [Lom. Tr br. μηδέν]; Ro. xiii. 8; μηδεμίαν ἐν μηδενί, 2 Co. vi. 3; μή . . . ἐν μηδενί, Phil. i. 28; μή . . . μηδέν, 2 Co. xiii. 7; μή . . . μηδεμίαν, 1 Pet. iii. 6; μή τις . . . κατὰ μηδένα τρόπον, 2 Th. ii. 3.

μηδέποτε, (μηδέ and ποτέ), adv., never: 2 Tim. iii. 7.\*

μηδέπω, (μηδέ and πώ), adv., not yet: Heb. xi. 7.\*

Μήδος, -ου, ὁ, a Mede, a native or an inhabitant of Media, a well-known region of Asia whose chief city was Ecbatana [see B. D. s. v.]: Acts ii. 9. [Cf. B. D. and Schaff-Herzog s. v. Media.]\*

μηθέν, see μηδείς.

μηκέτι, (fr. μή and ἔτι), adv., employed in the same constructions as μή; no longer; no more; not hereafter: a. with 3 pers. sing. 2 aor. subj. Mt. xxi. 19 R G Tr txt. with 2 pers. sing. Mk. ix. 25. b. with 1 pers. plur. pres. subj. Ro. xiv. 13. c. with a pres. imperative: [Lk. viii. 49 L T Tr txt. WH]; Jn. v. 14; viii. 11; Eph. iv. 28; 1 Tim. v. 23. d. with the optative: Mk. xi. 14. e. ἵνα μηκέτι: 2 Co. v. 15; Eph. iv. 14. f. with an infin. depending—on another verb: on βοῶ (ἐπιβοῶ), Acts xxv. 24; on ἀπειλῶ, Acts iv. 17; on λέγω κ. μαρτύρομαι, Eph. iv. 17; on εἰς τό, 1 Pet. iv. 2; on ὥστε, Mk. i. 45; ii. 2; τοῦ μηκέτι δουλεύειν, Ro. vi. 6. g. with a ptep.: Acts xiii. 34 [cf. W. § 65, 10]; Ro. xv. 23; 1 Th. iii. 1. h. οὐ μηκέτι (see μή, IV. 2): with 2 aor. subj. Mt. xxi. 19 L T Tr mrg. WH.\*

μήκος, -τος (-ους), τό, fr. Hom. down; Sept. very often for ἤκη; length: Rev. xxi. 16; τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, language used in shadowing forth the greatness, extent, and number of the blessings received from Christ, Eph. iii. 18.\*

μηκύνω, (μήκος); fr. Hdt. and Pind. down; to make long, to lengthen; in the Bible twice of plants, i. q. to cause to grow, increase: ὁ ἐφύτευσε κύριος καὶ ὑετὸς ἐμήκυνεν (לָמַד), Is. xlv. 14; hence Pass. [al. Mid.] pres. μηκύνωμαι; to grow up: Mk. iv. 27 [μηκύνεται (Tr mrg. -εται).]\*

μηλωτή, -ῆς, ἡ, (fr. μῆλον a sheep, also a goat; as καμηλωτή ['camel'] fr. κάμηλος [cf. Lob. Paralip. p. 332]), a sheepskin: Heb. xi. 37, and thence in Clem. Rom. 1 Cor. 17, 1. For ἡλῶν an outer robe, mantle, Sept. in 1 K. xix. 13, 19; 2 K. ii. 8, 13 sq., doubtless because these mantles were made of skins; hence more closely γῶν ἡλῶν, a mantle of hair, Zech. xiii. 4 (where Sept.

δέρρις τριχίνη). In the Byzant. writ. [Apoll. Dysk. 191, 9] μῆλωτή denotes a monk's garment.\*

μήν, [(fr. Hom. down)], a particle of affirmation, verily, certainly, truly, (Sap. vi. 25); ἡ μήν, see under ἡ fin.

μήν, gen. μηνός, ὁ, (w. Alex. acc. μῆναν, Rev. xxii. 2 Lhm.; on which form see reff. under ἀρσην, fin.); [fr. Hom. down]; 1. a month: Lk. i. 24, 26, 36, 56; iv. 25; Acts vii. 20; xviii. 11; xix. 8; xx. 3; xxviii. 11; Jas. v. 17; Rev. ix. 5, 10, 15; xi. 2; xiii. 5; xxii. 2. 2. the time of new moon, new moon, (barbarous Lat. *novilunium*; after the use of the Hebr. שִׁירָה, which denotes both a 'month' and a 'new moon,' as in Num. xxviii. 11; xxix. 1): Gal. iv. 10 [Bp. Lghtft. compares Is. lxvi. 23] (the first day of each month, when the new moon appeared, was a festival among the Hebrews; cf. Lev. xxiii. 24; Num. xxviii. 11; Ps. lxxx. (lxxxix.) 4); [al. refer the passage to 1 (see Mey. ad loc.).]\*

μηνῶ [cf. Curtius § 429]: 1 aor. ἐμήνυσα; 1 aor. pass. ptep. fem. μηνυθεῖσα; as in Grk. writ. fr. Hdt. and Pind. down; 1. to disclose or make known something secret; in a forensic sense, to inform, report: foll. by ποῦ ἐστίν, Jn. xi. 57; τινί τι, pass., Acts xxiii. 30. 2. univ. to declare, tell, make known: 1 Co. x. 28. 3. to indicate, intimate: of a teacher; foll. by ὅτι, Lk. xx. 37. [A. V. uniformly show.]\*

μή οὐκ, see μή, III. 1.

μήποτε, (fr. μή and ποτέ), [μή ποτε (separately) L WH (exc. Mt. xxv. 9, see below) Tr (exc. 2 Tim. ii. 25)], differing from οὐποτε as μή does from οὐ; [fr. Hom. down]. Accordingly it is

1. a particle of Negation; not ever, never: ἐπεὶ μήποτε ἰσχύει, since it is never of force, because the writer thinks that the very idea of its having force is to be denied, Heb. ix. 17 [where WH txt. μή τότε], on which see W. 480 (447), cf. B. 353 (304); but others refer this passage to 3 a. below.

2. a prohibitory Conjunction; lest ever, lest at any time, lest haply, (also written separately μή ποτε [(see init.), esp. when the component parts retain each its distinctive force; cf. Lipsius, Gram. Untersuch. p. 129 sq.; Ellendt, Lex. Soph. ii. 107. In the N. T. use of this particle the notion of time usual to ποτέ seems to recede before that of contingency, lest perchance]), so that it refers to the preceding verb and indicates the purpose of the designated action [W. § 56, 2]: w. a subj. pres. Lk. xii. 58; w. a subj. aor., Mt. iv. 6 and Lk. iv. 11, fr. Ps. xc. (xcii.) 12 (where Sept. for [ᾱ]); Mt. v. 25 [cf. below]; vii. 6 [R G]; xiii. 15 and Acts xxviii. 27 (both from Is. vi. 10, where Sept. for [ᾱ]); Mt. xiii. 29 (οὐ sc. θέλω); xv. 32; xxvii. 64; Mk. iv. 12; Lk. xiv. 12; with ἵνα prefixed, ibid. 29; w. a fut. indic. [see B. § 139, 7, cf. also p. 368 (315) d.]: [Mt. vii. 6 L T Tr WH; (cf. v. 25)]; Mk. xiv. 2; [Lk. xii. 58 L T Tr WH]. after verbs of fearing, taking care, [W. u. s.; B. § 139, 48]: w. subj. aor.,—so after προσέχω, to take heed, lest etc., Lk. xxi. 34; Heb. ii. 1, (Sir. xi. 33); so that an antecedent φοβούμενοι or προσέχοντες must be mentally supplied, Acts v. 39; μήποτε οὐκ ἀρκέσῃ, lest perchance there be not enough (so that οὐκ



ἀρκέση forms one idea, and φοβούμεθα must be supplied before μήποτε, Mt. xxv. 9 R T WH mrg.; but L Tr WH txt., together with Meyer et al., have correctly restored μήποτε (sc. τοῦτο γενέσθω [W. § 64, 7 a.]) οὐ μὴ ἀρκέση, i. e. not so! there will in no wise be enough (see μὴ, IV. 2); cf. Bornemann in the Stud. u. Krit. for 1843, p. 143 sq.; [but all the editors above named remove the punctuation mark after μήποτε; in which case it may be connected directly with the words which follow it and translated (with R. V.) 'peradventure there will not be enough'; cf. B. § 148, 10, esp. p. 354 (304) note. For additional exx. of μήποτε in this sense (cf. Aristot. eth. Nic. 10, 10 p. 1179<sup>a</sup>, 24; with indic., ibid. pp. 1172<sup>a</sup>, 33; 1173<sup>a</sup> 22, etc.), see Soph. Lex. s. v.; Bttm. in his trans. of Apoll. Dysk., index s. v.; (cf. L. and S. s. v. μὴ, B. 9)]. after φοβούμεναι, w. pres. subjunc. Heb. iv. 1; so that φοβούμενος must be supplied before it, Lk. xiv. 8. after βλέπειν w. a fut. indic. [cf. W. § 56, 2 b. a.; B. 243 (209)], Heb. iii. 12.

3. a particle of Interrogation accompanied with doubt (see μὴ, III.), whether ever, whether at any time; whether perchance, whether haply, (Germ. doch nicht etwa; ob nicht etwa); a. in a direct question introduced by ἐπεὶ, for, else, (see ἐπεὶ, 2 sub fin.); so acc. to the not improbable interpretation of some [e. g. L WH mrg., Delitzsch] in Heb. ix. 17, see in 1 above. In the remaining N. T. passages so used that the inquirer, though he doubts and expects a negative answer, yet is inclined to believe what he doubtfully asks about; thus, in a direct question, in Jn. vii. 26. b. in indirect questions; a. w. the optative (where the words are regarded as the thought of some one [W. § 41 b. 4 c.; B. § 139, 60]): Lk. iii. 15. [See β.] β. w. the subjunctive: 2 Tim. ii. 25 [R G L (cf. B. 46 (40))]; but T Tr WH txt. give the optative, where μήποτε κτλ. depend on the suppressed idea διαλογιζόμενος [cf. B. § 139, 62 fin.; W. u. s.].\*

μήπου [T Tr] or μή που [WH], that nowhere, lest anywhere, [lest haply]: Acts xxvii. 29 T Tr WH. (Hom. et al.)\*

μήπω [or μὴ πώ, L Tr in Ro. ix. 11], (μὴ and πώ), [fr. Hom. down], adv.; 1. not yet: in construction with the acc. and inf., Heb. ix. 8; w. a ptep., μὴπω γάρ γεννηθέντων, though they were not yet born, Ro. ix. 11, where cf. Fritzsche. 2. lest in any way [?]: Acts xxvii. 29 Lchm.\*

μήπως [G T, or μὴ πως L Tr WH], (μὴ and πώς), [fr. Hom. down]; 1. a conjunction, lest in any way, lest perchance; a. in final sentences, w. an aor. subj., preceded by a pres. 1 Co. ix. 27; preceded by an aor., 2 Co. ii. 7; ix. 4. b. after verbs of fearing, taking heed: w. an aor. subj., — after βλέπειν, 1 Co. vii. 9; after φοβείσθαι, Acts xxvii. 29 R; 2 Co. xi. 3; xii. 20; w. a perf. indic., to indicate that what is feared has actually taken place [W. § 56, 2 b. a.; B. 242 (209)], Gal. iv. 11; w. an aor. subj., the idea of fearing being suppressed, Ro. xi. 21 Rec. [B. § 148, 10; cf. W. 474 (442)]. 2. an interrogative particle, whether in any way, whether by any means: in an indirect question, with an indic. present (of a thing still continuing) and

aorist (of a thing already done), Gal. ii. 2 (I laid before them the gospel etc., sc. inquiring, whether haply etc.; Paul expects a negative answer, by which he wished his teaching concerning Christ to be approved by the apostles at Jerusalem, yet by no means because he himself had any doubt about its soundness, but that his adversaries might not misuse the authority of those apostles in assailing this teaching, and thereby frustrate his past and present endeavors; cf. Hofmann ad loc. [B. 353 (303). Others, however, take τρέχω as a subjunctive, and render lest haply I should be running etc.; see W. 504 sq. (470), cf. Ellicott ad loc.]). w. the indicative (of a thing perhaps already done, but which the writer wishes had not been done) and the aor. subjunctive (of a thing future and uncertain, which he desires God to avert) in one and the same sentence, 1 Th. iii. 5 (where μήπως depends on γινώμαι; cf. Schott, Lünemann, [Ellicott], ad loc.; [B. 353 (304); W. 505 (470)]).\*

μηρός, -οῦ, ὁ, the thigh: Rev. xix. 16. (From Hom. down; Sept. for מֵרֶךְ.)\*

μήτε, (μὴ and the enclitic τέ), [fr. Hom. down], a copulative conjunction of negation, neither, nor, (differing fr. οὔτε as μὴ does fr. οὐ). It differs fr. μηδέ in that μηδέ separates different things, but μήτε those which are of the same kind or which are parts of one whole; cf. W. § 55, 6; [B. § 149, 13 b.]: μήτε . . . μήτε, neither . . . nor, Lk. vii. 33 [T μὴ . . . μηδέ]; ix. 3 (five times); Acts xxiii. 12, 21; xxvii. 20; Heb. vii. 3; (but in Eph. iv. 27 for μὴ . . . μήτε we must with L T Tr WH substitute μὴ . . . μηδέ). μὴ . . . μήτε . . . μήτε, Mt. v. 34–36 (four times); 1 Tim. i. 7; Jas. v. 12; Rev. vii. 3; ἵνα μὴ . . . μήτε . . . μήτε, Rev. vii. 1; μηδέ . . . μήτε . . . μήτε, 2 Th. ii. 2 L T Tr WH; μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον (for that is something other than ἀνάστασις), μήτε πνεῦμα (because angels belong to the genus πνεύματα), Acts xxiii. 8 R G; cf. W. 493 (459); [B. 367 (314) sq.].\*

μήτηρ, gen. μητρός, dat. μητρί, acc. μητέρα, ἡ, [fr. Hom. down; fr. Skr. mā 'to measure'; but whether denoting the 'moulder,' or the 'manager' is debated; cf. Vaniček p. 657; Curtius § 472; (cf. μέτρον)], Hebr. מֵתֶרֶת, a mother; prop.: Mt. i. 18; ii. 11, and often; trop. of that which is like a mother: Mt. xii. 49 sq.; Mk. iii. 35; Jn. xix. 27; Ro. xvi. 13, cf. 1 Tim. v. 2; a city is called ἡ μήτηρ τῶν πορνῶν, that produces and harbors the harlots, Rev. xvii. 5; of a city where races of men [i. e. Christians] originated, Gal. iv. 26 [here G T Tr WH om. L br. πάντων (on the origin of which cf. Bp. Lghtft. ad loc.)].

μήτι [so G T WH R (commonly), but μὴ τι L (exc. 1 Co. vi. 3) Tr (exc. Mt. xxvi. 22, 25; Mk. iv. 21)], (μὴ and τί), whether at all, whether perchance, an interrogative expecting a negative answer; in a direct question (Germ. doch nicht etwa? [in Eng. generally untranslated; cf. W. § 57, 3 b.; B. 248 (213)]): Mt. vii. 16; xxvi. 22, 25; Mk. iv. 21; xiv. 19; Lk. vi. 39; Jn. vii. 31 [R G]; viii. 22; xviii. 35; xxi. 5 [here all texts μὴ τι (properly)]; Acts x. 47; 2 Co. xii. 18; Jas. iii. 11; μήτι ἄρα, 2 Co. i. 17; used by one asking doubtfully yet inclining to believe what he asks about (see μήποτε, 3 a.): Mt. xii. 23; Jn.



iv. 29. *εἰ μήτι*, see *εἰ*, III. 10. *μήτιγε* (or *μήτι γε*) see in its place.\*

*μήτιγε* [so G T WH; but *μήτι γε* R L, *μή τι γε* Tr], (fr. *μή*, *τί*, *γέ*), to say nothing of, not to mention, which acc. to the context is either a. *much less*; or b. *much more, much rather*; so once in the N. T., 1 Co. vi. 3. Cf. *Herm.* ad Vig. p. 801 sq.\*

*μήτις* [so R G Jn. iv. 33], more correctly *μή τις*; 1. prohibitive, *let no one* [cf. B. 31 (28)]: [w. 1 aor. subj. 1 Co. xvi. 11]; w. 2 aor. subj. 2 Th. ii. 3. 2. interrogative, (Lat. *num quis?*) *hath anyone etc.*: Jn. vii. 48; [2 Co. xii. 17, cf. B. § 151, 7; W. 574 (534)]; where one would gladly believe what he asks about doubtfully (see *μήτι*, sub fin.): Jn. iv. 33.\*

*μήτρα*, -ας, ἡ, (*μήτηρ*), *the womb*: Lk. ii. 23 (on which see *διανοίγω*, 1); Ro. iv. 19. (Hdt., Plat., al.; Sept. for *μητήρ*)\*

*μητραλώας* (also *μητραλοίας*), L T Tr WH [see WH. App. p. 152] *μητρολῶας*, -ου, ὁ, (*μήτηρ*, and *αἰοῖω* to thresh, smite), *a matricide*: 1 Tim. i. 9. (Aeschyl., Plat., Lcian., al.)\*

*μητρό-πολις*, -εως, ἡ, (*μήτηρ* and *πόλις*), *a metropolis, chief city*; in the spurious subscription 1 Tim. vi. (22) fin.; [in this sense fr. Xen. down].\*

*μία*, see under *εἷς*.

*μαίνω*; Pass., 1 aor. subj. 3 pers. plur. *μινθῶσιν*; pf. 3 pers. sing. *μεμίανται* (unless it be better to take this form as a plur.; cf. Krüger § 33, 3 Anm. 9; *Bltm.* Gram. § 101 Anm. 7; Ausf. Spr. § 101 Anm. 13; B. 41 (36); [W. § 58, 6 b. β.]), ptep. *μεμασμένος* (Tit. i. 15 R G) and *μεμιαμμένος* (ibid. L T Tr WH; also Sap. vii. 25; Tob. ii. 9; Joseph. b. j. 4, 5, 2 ed. Bekk.; cf. Matthiae i. p. 415; Krüger § 40 s. v.; *Lob.* ad Phryn. p. 35; Otto on Theophil. ad Autol. 1, 1 p. 2 sq.; [Veitch s. v.]); fr. Hom. down; 1. to dye with another color, to stain: *ἐλέφαντα φοίνικι*, Hom. Il. 4, 141. 2. to defile, pollute, sully, contaminate, soil, (Sept. often for *ἡρῶ*): in a physical and a moral sense, *σάρκα* (of licentiousness), Jude 8; in a moral sense, *τὴν συνείδησιν, τὸν νοῦν*, pass. Tit. i. 15; absol. to defile with sin, pass. ibid. and in Heb. xii. 15; for *ἡρῶ*, Deut. xxiv. 6 (4); in a ritual sense, of men, pass. Jn. xviii. 28 (Lev. xxii. 5, 8; Num. xix. 13, 20; Tob. ii. 9).\*

[Syn. *μαίνω*, *μολύνω*: acc. to Trench (N. T. Syn. § xxxi.) *μαίνω* to stain differs from *μολύνω* to smear not only in its primary and outward sense, but in the circumstance that (like Eng. *stain*) it may be used in good part, while *μολ.* admits of no worthy reference.]

*μάσμα*, -τος, τό, (*μαίνω*), *that which defiles* [cf. *καύχημα*, 2]; *defilement* (Vulg. *coinquinatio*): trop. *μάσματα τοῦ κόσμου*, vices the foulness of which contaminates one in his intercourse with the ungodly mass of mankind, 2 Pet. ii. 20. (Tragg., Antiph., Dem., Polyb., Joseph., Plut.; Sept., Lev. vii. 8 (18); Jer. xxxix. (xxxii.) 34; Judith ix. 2; 1 Macc. xiii. 50).\*

*μασμός*, -οῦ, ὁ, (*μαίνω*), *the act of defiling, defilement, pollution*: *ἐπιθυμία μασμοῦ*, defiling lust [W. § 34, 3 b.], 2 Pet. ii. 10. (Sap. xiv. 26; 1 Macc. iv. 43; Plut. mor.

p. 393 c.; Test. xii. Patr. [test. Lev. 17; test. Benj. 8; Graec. Ven. (passim); Herm. Past. sim. 5, 7, 2].)\*

*μίγμα* or (so L T) *μίγμα*, (on the accent cf. *Lipsius*, Gramm. Untersuch. pp. 32 and 34, [cf. W. § 6, 1 e.; κρίμα, init.]), -τος, τό, (*μίγνυμι*), *that which has been produced by mixing, a mixture*: Jn. xix. 39 [WH txt. *ἐλιγμα*, q. v.]. (Sir. xxxviii. 8; Aristot., Plut., al.)\*

*μίγνυμι* and *μίσγω*: 1 aor. *ἐμίξα*; pf. pass. ptep. *μεμυμένος*; fr. Hom. down; to mix, mingle: *τί τι*, one thing with another, Rev. viii. 7 Rec.; xv. 2; also *τι ἐν τι* [cf. B. § 133, 8], Rev. viii. 7 G L T Tr WH; *μετά τι*, with a thing, Mt. xxvii. 34; Lk. xiii. 1 (on which see *αἶμα*, 2 a.). [Syn. see *κεράννυμι*, fin. COMP.: *συν-ανα-μίγνυμι*.]\*

*μικρός*, -ά, -όν, compar. *μικρότερος*, -έρα, -ερον, [fr. Hom. down], Sept. for *ἰσρ*, *ἰσρ*, *εγρ*, *small, little*; used a. of size: Mt. xiii. 32; Mk. iv. 31; hence

of stature, *τῇ ἡλικίᾳ*, Lk. xix. 3; of length, Jas. iii. 5. b. of space: neut. *προελθὼν* [*προσελθ.* T Tr WH mrg. in Mt., Tr WH mrg. in Mk. (see *προσέρχομαι*, a.)] *μικρόν*, having gone forward a little, Mt. xxvi. 39; Mk. xiv. 35, [cf. W. § 32, 6; B. § 131, 11 sq.]. c. of age: less by birth, younger, Mk. xv. 40 [al. take this of stature]; *οἱ μικροί*, the little ones, young children, Mt. xviii. 6, 10, 14; Mk. ix. 42; ἀπὸ μικροῦ ἕως μεγάλου [A. V. *from the least to the greatest*], Acts viii. 10; Heb. viii. 11, (Jer. vi. 13; xxxviii. (xxxix.) 34); *μικρός τε καὶ μέγας*, [both small and great] i. e. all, Acts xxvi. 22; plur., Rev. xi. 18; xiii. 16; xix. 5, 18; xx. 12.

d. of time, *short, brief*: neuter — nom., *ἐτι* [or *ἐτι* om.] *μικρόν* (sc. *ἔσται*) *καί*, (yet) a little while and etc. i. e. shortly (this shall come to pass), Jn. xiv. 19; xvi. 16 sq. 19, [(cf. Ex. xvii. 4)]; *ἐτι μικρόν ὅσον ὅσον* (see *ὅσος*, a.); without *καί*, Heb. x. 37 (Is. xxvi. 20); *τὸ μικρόν* [Tr WH om. *τό*], Jn. xvi. 18; — *μικρόν* acc. (of duration), Jn. xiii. 33 (Job xxxvi. 2); *μικρόν χρόνον*, Jn. vii. 33; xii. 35; Rev. vi. 11; xx. 3; *μετά μικρόν*, after a little while, Mt. xxvi. 73; Mk. xiv. 70, (*πρὸ μικροῦ*, Sap. xv. 8).

e. of quantity, i. e. number or amount: *μικρὰ ζύμη*, 1 Co. v. 6; Gal. v. 9; of number, *μικρόν ποιμνιον*, Lk. xii. 32; of quantity, *μικρὰ δύναμις*, Rev. iii. 8; neut. *μικρόν* (τι), a little, 2 Co. xi. 1, 16. f. of rank or influence: Mt. x. 42; Lk. ix. 48; xvii. 2; ὁ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρ. he that is inferior to the other citizens of the kingdom of heaven in knowledge of the gospel [R. V. *but little in* etc.; cf. W. 244 (229); B. § 123, 13], Mt. xi. 11; Lk. vii. 28.\*

*Μίλητος*, -ου, ἡ, *Miletus*, a maritime city [now nearly ten miles fr. the coast (cf. Acts xx. 38)] of Caria or Ionia, near the mouths of the Mæander and not far [c. 35 m. S.] from Ephesus. It was the mother of many [some eighty] colonies, and the birth-place of Thales, Anaximander, and other celebrated men: Acts xx. 15, 17; 2 Tim. iv. 20. [Lewin, St. Paul, ii. 90 sq.]\*

*μῖλιον*, -ου, τό, (a word of Lat. origin [cf. B. 18 (16)]), a mile, among the Romans the distance of a thousand paces or eight stadia, [somewhat less than our mile]: Mt. v. 41. (Polyb., Strab., Plut.)\*

*μιμέομαι*, -οῦμαι, (*μῖμος* [an actor, mimic]); to imitate:



τινά, any one, 2 Th. iii. 7, 9; τῷ, Heb. xiii. 7; 3 Jn. 11. [Pind., Aeschyl., Hdt., al.]\*

μιμητής, -οῦ, ὁ, an imitator: γίνομαι τινας (gen. of pers.), 1 Co. iv. 16; xi. 1; Eph. v. 1; 1 Th. i. 6; ii. 14; Heb. vi. 12; w. gen. of the thing, 1 Pet. iii. 13 Rec. (where L T Tr WH ζηλωταί). [Plat., Isocr., al.]\*

μυνησκόω: (MNAΩ [allied w. μένω, μανθάνω; cf. Lat. moneo, moneo, mentio, etc.; cf. Curtius § 429]); to remind: Hom., Pind., Theogn., Eur., al.; Pass. and Mid., pres. μυνησσομαι (Heb. ii. 6; xiii. 3; rare in Attic); 1 aor. ἐμνήσθην; pf. μέμνημαι; 1 fut. pass. in a mid. sense, μυνησθήσομαι (Heb. x. 17 L T Tr WH); Sept. for רָצַי; to be recalled or to return to one's mind, to remind one's self of, to remember; ἐμνήσθην, with a pass. signif. [cf. B. 52 (46)], to be recalled to mind, to be remembered, had in remembrance: ἐνώπιόν τινος, before i. e. in the mind of one (see ἐνώπιον, 1 c.), Acts x. 31; Rev. xvi. 19, (passively also in Ezek. xviii. 22; [Sir. xvi. 17 Rec.]; and ἀναμνησθῆναι, Num. x. 9; Ps. cviii. (cix.) 16); — with a mid. signif., foll. by a gen. of the thing [W. § 30, 10 c.], to remember a thing: Mt. xxvi. 75; Lk. xxiv. 8; Acts xi. 16; 2 Pet. iii. 2; Jude 17; μνησθῆναι ἐλέους, to call to remembrance former love, Lk. i. 54 (cf. Ps. xxiv. (xxv.) 6); τῆς διαθήκης, Lk. i. 72 (Gen. ix. 15; Ex. ii. 24; 1 Macc. iv. 10; 2 Macc. i. 2); μὴ μνησθῆναι τῶν ἁμαρτιῶν τινος, [A. V. to remember no more] i. e. to forgive, Heb. viii. 12; x. 17, (after the Hebr.; see Ps. xxiv. (xxv.) 7; lxxviii. (lxxix.) 8; Is. xliii. 25; and on the other hand, to remember the sins of any one is said of one about to punish them, Jer. xiv. 10; 1 Macc. v. 4; vi. 12); w. gen. of a pers., to remember for good, remember and care for: Lk. xxiii. 42; foll. by ὅτι, Mt. v. 23; xxvii. 63; Lk. xvi. 25; Jn. ii. 17, 22; xii. 16; by ὡς, Lk. xxiv. 6. pf. μέμνημαι, in the sense of a present [cf. W. 274 (257)], to be mindful of: w. gen. of the thing, 2 Tim. i. 4; πάντα μου μέμνησθε, in all things ye are mindful of me, 1 Co. xi. 2; pres. μυνησσομαι, w. gen. of the pers., to remember one in order to care for him, Heb. ii. 2 (fr. Ps. viii. 5); xiii. 3. [COMP.: ἀνα-, ἐπ-ανα-, ὑπο-μυνησκόω.]\*

μισέω, -ῶ; impf. ἐμίσουν; fut. μισήσω; 1 aor. ἐμίσησα; pf. μεμίσηκα; Pass., pres. ptp. μισούμενος; pf. ptp. μεμισημένος (Rev. xviii. 2); Sept. for שָׂנֵא; [fr. Hom. down]; to hate, pursue with hatred, detest; pass. to be hated, detested: τινά, Mt. v. 43 and Rec. in 44; xxiv. 10; Lk. i. 71; vi. 22, 27; xix. 14; Jn. vii. 7; xv. 18 sq. 23–25; xvii. 14; Tit. iii. 3; 1 Jn. ii. 9, [11]; iii. 13, 15; iv. 20; Rev. xvii. 16; pass., Mt. x. 22; xxiv. 9; [Mk. xiii. 13]; Lk. xxi. 17; τῷ: Jn. iii. 20; Ro. vii. 15; Eph. v. 29; Heb. i. 9; Jude 23; Rev. ii. 6 and Rec. in 15; pass. ib. xviii. 2. Not a few interpreters have attributed to μισέω in Gen. xxix. 31 (cf. 30); Deut. xxi. 15 sq.; Mt. vi. 24; Lk. xiv. 26; xvi. 13; [Jn. xii. 25]; Ro. ix. 13, the signification to love less, to postpone in love or esteem, to slight, through oversight of the circumstance that 'the Orientals, in accordance with their greater excitability, are wont both to feel and to profess love and hate where we Occidentals, with our cooler temperament, feel and express nothing more than interest in, or disregard and

indifference to a thing'; Fritzsche, Com. on Rom. ii. p. 304; cf. Rückert, Magazin f. Exegese u. Theologie des N. T. p. 27 sqq.\*

μισθοποδοσία, -ας, ἡ, (μισθός and ἀποδίδωμι; cf. the μισθοδοσία of the Grk. writ. [W. 24]), payment of wages due, recompense: of reward, Heb. x. 35; xi. 26; of punishment, Heb. ii. 2. (Several times in eccles. writ.)\*

μισθ-απο-δότης, -ου, ὁ, (μισθός and ἀποδίδωμι; cf. the μισθοδότης of the Grk. writ.), (Vulg. remunerator); one who pays wages, a rewarder: Heb. xi. 6. (Several times in eccles. writ.)\*

μισθιος, -α, -ον, also of two terminations [cf. W. § 11, 1], (μισθός), employed for hire, hired: as subst. [A. V. hired servant], Lk. xv. 17, 19, [21 WH in br.], (Sept. for רָצַי, Lev. xxv. 50; Job vii. 1. Tob. v. 12; Sir. vii. 20; xxxi. 27; xxxvii. 11. Anth. 6, 283, 3; Plut.)\*

μισθός, -ου, ὁ, [fr. Hom. down], Sept. for רָצַי, also for רָצַיָּה, etc.; 1. dues paid for work; wages, hire: Ro. iv. 4 (κατὰ ὀφείλημα); in a prov., Lk. x. 7 and 1 Tim. v. 18; Mt. xx. 8; Jas. v. 4; Jude 11 (on which see ἐκχέω, fin.); μισθός ἀδικίας, wages obtained by iniquity, Acts i. 18; 2 Pet. ii. 15, [cf. W. § 30, 1 a.]. 2. reward: used — of the fruit naturally resulting from toils and endeavors, Jn. iv. 36; 1 Co. ix. 18; — of divine recompense:

a. in both senses, rewards and punishments: Rev. xxii. 12. b. of the rewards which God bestows, or will bestow, upon good deeds and endeavors (on the correct theory about which cf. Weiss, Die Lehre Christi vom Lohn, in the Deutsche Zeitschr. für christl. Wissenschaft, 1853, p. 319 sqq.; Mehlhorn, d. Lohnbegr. Jesu, in the Jahrb. f. protest. Theol., 1876, p. 721 sqq.; [cf. Beyer in Herzog xx. pp. 4–14]): Mt. v. 12; vi. 2, 5, 16; x. 41 sq.; Mk. ix. 41; Lk. vi. 23, 35; 1 Co. iii. 8, 14; 2 Jn. 8; Rev. xi. 18; ἔχειν μισθόν, to have a reward, is used of those for whom a reward is reserved by God, whom a divine reward awaits, Mt. v. 46; 1 Co. ix. 17; with παρὰ τῷ πατρὶ ὑμῶν ἐν τ. οὐρ. added, Mt. vi. 1. c. of punishments: μισθός ἀδικίας, 2 Pet. ii. 13; τῆς δυσσεβείας, 2 Macc. viii. 33.\*

μισθόω: (μισθός); 1 aor. mid. ἐμισθώσασθην; to let out for hire; to hire [cf. W. § 38, 3]: τινά, Mt. xx. 1, 7. (Hdt., Arstph., Xen., Plat., al.; Sept. for רָצַי, Deut. xxiii. 4; 2 Chr. xxiv. 12.)\*

μισθωμα, -τος, τό, (μισθός); 1. the price for which anything is either let or hired (Hdt., Isocr., Dem., Ael., al.; of a harlot's hire, Hos. ii. 12; Deut. xxiii. 18; Mic. i. 7; Prov. xix. 13; Ezek. xvi. 31–34, and in class. Grk. [cf. Philo in Flac. § 16 fin.]). 2. that which is either let or hired for a price, as a house, dwelling, lodging [cf. Bp. Lightf. Com. on Philip. p. 9 note 5]: Acts xxviii. 30.\*

μισθωτός, -οῦ, ὁ, (μισθόω), one hired, a hireling: Mk. i. 20; Jn. x. 12 sq. (Arstph., Plat., Dem., al.; Sept. for רָצַי).\*

Μιτυλήνη, -ης, ἡ, Mitylene, the chief maritime town of the island of Lesbos in the Ægean: Acts xx. 14. [Lewin, St. Paul, ii. 84 sq.]\*

Μιχαήλ, ὁ, (מִיכָאֵל, i. e. 'who like God?'), Michael.



the name of an archangel, who was supposed to be the guardian angel of the Israelites (Dan. xii. 1; x. 13, 21): Jude 9; Rev. xii. 7. [BB.DD. s. v.]\*

μνᾶ, -ās, ἡ, a word of Eastern origin [cf. Schrader, Keil-inschriften u. s. w. p. 143], Arab. مَن, Syr. مَن, Hebr. מְנָה (fr. מְנָה to appoint, mark out, count, etc.), Lat. *mina*;

1. in the O. T. a weight, and an imaginary coin or money of account, equal to one hundred shekels: 1 K. x. 17, cf. 2 Chr. ix. 16; 2 Esdr. ii. 69, (otherwise in Ezek. xlv. 12 [cf. Bible Educator, index s. v. Maneh; Schrader in Riehm s. v. Mine p. 1000 sq.]). 2. In Attic a weight and a sum of money equal to one hundred drachmae (see δραχμή [and B. D. s. v. Pound; esp. Schrader in Riehm u. s.]): Lk. xix. 13, 16, 18, 20, 24 sq.\*

μνάσθαι, see μμνήσσω.

Μνάσων, -ωνος, ὁ, (MNAΩ), Mnason, a Christian of Cyprus: Acts xxi. 16. (The name was com. also among the Grks.; [cf. Benseler's Pape's Eigennamen, s. v.].)\*

μνεία, -ας, ἡ, (μμνήσσω), remembrance, memory, mention: ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, as often as I remember you [lit. 'on all my remembrance' etc. cf. W. § 18, 4], Phil. i. 3; ποιεῖσθαι μνείαν τινός, to make mention of one, Ro. i. 9; Eph. i. 16; 1 Th. i. 2; Philem. 4, (Plat. Phaedr. p. 254 a.; Diog. Laërt. 8, 2, 66; Sept. Ps. cx. (cxi.) 4); μν. ἔχειν τινός, to be mindful of one, 1 Th. iii. 6 (Soph., Arstph., Eur., al.); ἀδιάλειπτον ἔχειν τὴν περὶ τινος μνείαν, 2 Tim. i. 3.\*

μνήμα, -τος, τό, (μνάσθαι, pf. pass. μέμνημαι); 1. a monument or memorial to perpetuate the memory of any person or thing (Hom., Pind., Soph., al.). 2. a sepulchral monument (Hom., Eur., Xen., Plat., al.). 3. a sepulchre or tomb (receptacle where a dead body is deposited [cf. Eldersheim, Jesus the Messiah, ii. 316 sq.]): Mk. v. 3 G L T Tr WH; v. 5; [xv. 46 T WH]; Lk. viii. 27; xxiii. 53; xxiv. 1; Acts ii. 29; vii. 16; Rev. xi. 9, (Joseph. antt. 7, 1, 3; Sept. for מִקְבָּר).\*

μνημεῖον, -ου, τό; 1. any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, (Aeschyl., Pind., Soph., sqq.); in bibl. Grk. so in Sap. x. 7; specifically, a sepulchral monument: οἰκοδομεῖν μνημεῖα, Lk. xi. 47; Joseph. antt. 13, 6, 5. 2. in the Scriptures a sepulchre, tomb: Mt. xxiii. 29; xxvii. 52, 60; xxviii. 8; Mk. v. 2; vi. 29; Lk. xi. 44; Jn. v. 28; xi. 17, 31, and often in the Gospels; Acts xiii. 29; Sept. for מִקְבָּר, Gen. xxiii. 6, 9; 1. 5; Is. xxii. 16, etc.

μνήμη, -ης, ἡ, (μνάσθαι); a. memory, remembrance; b. mention: μνήμην ποιεῖσθαι τινος, to remember a thing, call it to remembrance, 2 Pet. i. 15; the same expression occurs in Grk. writ. fr. Hdt. down, but in the sense of Lat. *mentionem facere*, to make mention of a thing.\*

μνημονεύω; impf. 3 pers. plur. ἐμνημόνεον; 1 aor. ἐμνημόνευσα; (μνήμων mindful); fr. Hdt. down; Sept. for מִנְיָ; 1. to be mindful of, to remember, to call to mind: absol. Mk. viii. 18; τινός, Lk. xvii. 32; Jn. xv. 20; xvi. 4, 21; Acts xx. 35; 1 Th. i. 3; [Heb. xiii. 7]; contextually i. q. to think of and feel for a person or thing: w. gen. of the thing, Col. iv. 18; τῶν πτωχῶν, Gal. ii. 10

(see μμνήσσω, fin.); w. an acc. of the obj. to hold in memory, keep in mind: τινά, 2 Tim. ii. 8; τί, Mt. xvi. 9; 1 Th. ii. 9; τὰ ἀδικήματα, of God as punishing them, Rev. xviii. 5 (see μμνήσσω). Cf. Matthiae § 347 Anm. 2; W. p. 205 (193); [B. § 132, 14]. foll. by ὅτι, Acts xx. 31; Eph. ii. 11; 2 Th. ii. 5; foll. by an indir. question, Rev. ii. 5; iii. 3. 2. to make mention of: τινός, Heb. xi. 15 [but al. refer this to 1 above] (Plut. Them. 32; τί, Plat. de rep. 4 p. 441 d.; legg. 4 p. 723 c.); περὶ τινος (as μνάσθαι in classic Grk., see Matthiae § 347 Anm. 1), Heb. xi. 22; so in Lat. *memini de aliquo*; cf. Ramshorn, Lat. Gr. § 111 note 1; [Harpers' Lat. Dict. s. v. memini, L. 3; cf. Eng. remember about, etc.].\*

μνημόσυνον, -ου, τό, (μνήμων), a memorial (that by which the memory of any person or thing is preserved), a remembrance: εἰς μνημόσυνόν τινος, to perpetuate one's memory, Mt. xxvi. 13; Mk. xiv. 9; αἱ προσευχαὶ σου . . . ἀνέβησαν εἰς μνημ. ἐνώπιον τ. θεοῦ, (without the fig.) have become known to God, so that he heeds and is about to help thee, Acts x. 4. (Hdt., Arstph., Thuc., Plut., al.; Sept. for מִנְיָ, מִנְיָ; also for מִנְיָ, i. e. that part of a sacrifice which was burned on the altar together with the frankincense, that its fragrance might ascend to heaven and commend the offerer to God's remembrance, Lev. ii. 9, 16; v. 12; Num. v. 26; hence εὐωδία εἰς μνημόσυνον, Sir. xlv. 16; and often in Siracid., 1 Macc., etc.)\*

μνηστεύω: Pass., pf. πεπ. μεμνηστευμένος (R G) and ἐμνηστευμένος (L T Tr WH) [cf. W. § 12, 10; Veitch s. v.; Tdf. Proleg. p. 121]; 1 aor. pter. μνηστευθείς; (μνηστός betrothed, espoused); fr. Hom. down; Sept. for מִנְיָ; τινά (γυναικα), to woo her and ask her in marriage; pass. to be promised in marriage, be betrothed: τινί, Mt. i. 18; Lk. i. 27; ii. 5.\*

μογγι-λάλος, (fr. μόγγος [al. μογγός, cf. Chandler § 366] one who has a hoarse, hollow voice, and λάλος), speaking with a harsh or thick voice: Mk. vii. 32 Tdf. ed. 2, Tr txt.; but the common reading μογίλαλος deserves the preference; cf. Fritzsche ad loc. p. 302 sq. (Etym. Magn. [s. v. βατταρίζειν].)\*

μογι-λάλος [on its accent cf. Tdf. Proleg. p. 101], -ον, (μός and λάλος), speaking with difficulty, [A. V. having an impediment in his speech]: Mk. vii. 32 [not Tr txt.]. (Aët. 8, 38; Schol. ad Leian. Jov. trag. c. 27; Bekker, Anecd. p. 100, 22; Sept. for מִנְיָ, dumb, Is. xxxv. 6.)\*

μός, (μός, toil), fr. Hom. down, hardly, with difficulty: Lk. ix. 39 [yet WH Tr mrg. μόλις, q. v.]. (3 Macc. vii. 6.)\*

μόδιος, -ου, ὁ, the Lat. *modius*, a dry measure holding 16 sextarii (or one sixth of the Attic medimnus; Corn. Nep. Att. 2 [i. e. about a peck, A. V. bushel; cf. BB. DD. s. v. Weights and Measures]): Mt. v. 15; Mk. iv. 21; Lk. xi. 33.\*

μοιχαλῖς, -ίδος, ἡ, (μοιχός), a word unknown to the earlier writ. but found in Plut., Heliod., al.; see Lob. ad Phryn. p. 452; [W. 24]; Sept. for מִנְיָ (Ezek. xvi. 38; xxiii. 45) and מִנְיָ (Hos. iii. 1; Prov. xxiv. 55 (xxx. 20)); an adulteress; a. prop.: Ro. vii. 3; ὀφθαλμοὶ μεστοὶ μοιχαλίδος, eyes always on the watch for an adul-



teress, or from which adulterous desire beams forth, 2 Pet. ii. 14. **b.** As the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to *commit adultery* or *play the harlot* (Ezek. xvi. 15 sqq.; xxiii. 43 sqq., etc.); hence *μοιχαλῖς* is fig. equiv. to *faithless to God, unclean, apostate*: Jas. iv. 4 [where cf. Alford]; as an adj. (cf. Matthiae § 429, 4), *γενεὰ μοιχ.*: Mt. xii. 39; xvi. 4; Mk. viii. 38. [Cf. Clem. Alex. Strom. vi. c. 16 § 146 p. 292, 5 ed. Sylb.]\* *μοιχάω, -ῶ*: to have unlawful intercourse with another's wife, to *commit adultery with*: *τινά*. in bibl. Grk. mid. *μοιχῶμαι*, to *commit adultery*: of the man, Mt. v. 32<sup>b</sup> [yet WH br.]; xix. 9<sup>a</sup> [yet not WH mrg.], 9<sup>b</sup> [R G L Tr br. WH mrg.]; ἐπ' αὐτήν, commits the sin of adultery against her (i. e. that has been put away), Mk. x. 11; of the woman, Mt. v. 32<sup>a</sup> (where L T Tr WH *μοιχευθήσεται* for *μοιχᾶσθαι*); Mk. x. 12. (Sept. for *הָרַץ*, Jer. iii. 8; v. 7; ix. 2, etc.; in Grk. writ. fig. in the active, with *τὴν θάλασσαν*, to usurp unlawful control over the sea, Xen. Hell. 1, 6, 15; τὸ ληχθέν, to falsify, corrupt, Ael. n. a. 7, 39.)\*

*μοιχεία, -ας, ἡ*, (*μοιχεύω*), *adultery*: Jn. viii. 3; Gal. v. 19 Rec.; plur. [W. § 27, 3; B. § 123, 2]: Mt. xv. 19; Mk. vii. 21. (Jer. xiii. 27; Hos. ii. 2; iv. 2; [Andoc., Lys.], Plat., Aeschin., Leian., al.)\*

*μοιχεύω*; fut. *μοιχεύσω*; 1 aor. *ἐμοίχευσα*; Pass., pres. ptp. *μοιχευομένη*; 1 aor. inf. *μοιχευθῆναι*; (*μοιχός*); fr. Arstph. and Xen. down; Sept. for *הָרַץ*; to *commit adultery*; **a.** absol. (to be an adulterer): Mt. v. 27; xix. 18; Mk. x. 19; Lk. xvi. 18; xviii. 20; Ro. ii. 22; xiii. 9; Jas. ii. 11. **b.** *τινά (γυναῖκα)*, to *commit adultery with*, have unlawful intercourse with another's wife: Mt. v. 28 (Deut. v. 18; Lev. xx. 10; Arstph. av. 558; Plat. rep. 2 p. 360 b.; Leian. dial. deor. 6, 3; Aristaeon. epp. 1, 20; Aeschin. dial. Soer. 2, 14); pass. of the wife, to *suffer adultery, be debauched*: Mt. v. 32<sup>a</sup> L T Tr WH; [xix. 9 WH mrg.]; Jn. viii. 4. By a Hebraism (see *μοιχαλῖς*, b.) trop. *μετά τινος (γυναικός) μοιχεύειν* is used of those who at a woman's solicitation are drawn away to idolatry, i. e. to the eating of things sacrificed to idols, Rev. ii. 22; cf. Jer. iii. 9, etc.\*

*μοιχός, -οῦ, ὁ*, an adulterer: Lk. xviii. 11; 1 Co. vi. 9; Heb. xiii. 4. Hebraistically (see *μοιχαλῖς*, b.) and fig. *faithless toward God, ungodly*: Jas. iv. 4 R G. (Soph., Arstph., Xen., Plut., sqq.; Sept.)\*

*μόλως, (μόλος toil)*; an adv. used by post-Hom. writ. indiscriminately with *μόγεις*; **a.** with difficulty, hardly, (cf. Sap. ix. 16, where *μετά πόνου* corresponds to it in the parallel member): [Lk. ix. 39 Tr mrg. WH (al. *μόγεις*, q. v.)]; Acts xiv. 18; xxvii. 7 sq. 16; 1 Pet. iv. 18. **b.** not easily, i. e. scarcely, very rarely: Ro. v. 7.\*

*Μολόχ, ὁ*, (Hebr. מֹלֶךְ, מֹלֶכֶת, also מֹלֶךְתָּ; cf. Gesenius, Thes. ii. p. 794 sq.), indecl., *Moloch*, name of the idol-god of the Ammonites, to which human victims, particularly young children, were offered in sacrifice. According to the description in the Jalkut ([Rashi (vulg. Jarchi)] on Jer. vii. [31]), its image was a hollow brazen figure, with the head of an ox, and outstretched human

arms. It was heated red-hot by fire from within, and the little ones placed in its arms to be slowly burned, while to prevent their parents from hearing their dying cries the sacrificing-priests beat drums (see *γένενα*): Acts vii. 43 fr. Am. v. 26 Sept., where Hebr. מֹלֶךְ, which ought to have been translated *βασιλέως ἰδῶν*, i. e. of your idol. Cf. Win. RWB. s. v. Moloch; J. G. Müller in Herzog ix. 714 sq.; Merx in Schenkel v. 194 sq.; [BB.DD. s. v. Molech, Moloch; W. Robertson Smith in Encyc. Brit. ed. 9, s. v.; Baudissin, Jahve et Moloch etc. and esp. in Herzog 2 vol. x. 168–178].\*

*μολύνω*: 1 aor. act. *ἐμόλυνα*; Pass. pres. *μολύνομαι*; 1 aor. *ἐμολύνθην*; fr. Arstph. down; to *pollute, stain, contaminate, defile*; in the N. T. used only in symbolic and fig. discourse: *οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν*, of those who have kept themselves pure from the defilement of sin, Rev. iii. 4 (cf. Zech. iii. 3 sq.); *μετὰ γυναικῶν οὐκ ἐμολύνθησαν*, who have not soiled themselves by fornication and adultery, Rev. xiv. 4; *ἡ συνείδησις μολύνεται*, of a conscience reproached (defiled) by sin, 1 Co. viii. 7 (inexplabili quodam laedendi proposito conscientiam poluebat, Amm. Marcell. 15, 2; opp. to *καθαρὰ συνείδησις*, 1 Tim. iii. 9; 2 Tim. i. 3; *μολύνειν τὴν ψυχὴν*, Sir. xxi. 28; but see *μιαίνω*, 2). [Syn. see *μιαίνω*, fin.]\*

*μολυσμός, -οῦ, ὁ*, (*μολύνω*), *defilement* (Vulg. *inquinamentum*); an action by which anything is defiled: with gen. of the thing defiled, *σαρκὸς καὶ πνεύματος*, 2 Co. vii. 1. (Jer. xxiii. 15; 1 Esdr. viii. 80; 2 Macc. v. 27; Plut. mor. p. 779 c.; [Joseph. c. Ap. 1, 32, 2; 2, 24, 5; etc.]); often in eccl. writ.)\*

*μομφή, -ῆς, ἡ*, (*μέμφομαι*), *blame*: *ἔχειν μομφὴν πρὸς τίνα*, to have matter of complaint against any one, Col. iii. 13. (Pind., Tragg., al.)\*

*μονή, -ῆς, ἡ*, (*μένω*), [fr. Hdt. down], *a staying, abiding, dwelling, abode*: Jn. xiv. 2; *μονὴν ποιεῖν* (L T Tr WH *ποιεῖσθαι*, as in Thuc. 1, 131; Joseph. antt. 8, 13, 7; 13, 2, 1), *to make an (one's) abode*, *παρά τινι* metaph. of God and Christ by their power and spirit exerting a most blessed influence on the souls of believers, Jn. xiv. 23; see *ποιῶ*, 1 c.\*

*μονογενής, -ές, (μόνος and γένος)*, (Cic. *unigena*; Vulg. [in Lk. *unicus*, elsewh.] and in eccl. writ. *unigenitus*), *single of its kind, only*, [A.V. *only-begotten*]; used of only sons or daughters (viewed in relation to their parents), Hes. theog. 426, 448; Hdt. 7, 221; Plat. Critias 113 d.; Joseph. antt. 1, 13, 1; 2, 7, 4; *μονογενὲς τέκνον πατρί*, Aeschyl. Ag. 898. So in the Scriptures: Heb. xi. 17; *μονογενὴ εἶναι τινι* (to be one's only son or daughter), Judg. xi. 34; Tob. iii. 15; Lk. vii. 12; viii. 42; ix. 38; [cf. Westcott on Epp. of Jn. p. 162 sqq.]. Hence the expression *ὁ μονογ. υἱὸς τοῦ θεοῦ* and *υἱὸς τοῦ θεοῦ ὁ μονογ.*, Jn. iii. 16, 18; i. 18 [see below]; 1 Jn. iv. 9; *μονογενὴς παρὰ πατρός*, Jn. i. 14 [some take this generally, owing to the omission of the art. (cf. Green p. 48 sq.)], used of Christ, denotes *the only son of God* or one who in the sense in which he himself is the son of God has no brethren. He is so spoken of by John not because *ὁ λόγος* which was *ἐνσαρκωθείς* in him was eternally generated by God



the Father (the orthodox interpretation), or came forth from the being of God just before the beginning of the world (Subordinationism), but because by the incarnation (*ἐνσάρκωσις*) of the *λόγος* in him he is of nature or essentially Son of God, and so in a very different sense from that in which men are made by him *τέκνα τοῦ θεοῦ* (Jn. i. 13). For since in the writings of John the title *ὁ υἱὸς τοῦ θεοῦ* is given only to the historic Christ so called, neither the *Logos* alone, nor Jesus alone, but *ὁ λόγος ὁ ἐνσαρκωθείς* or Jesus through the *λόγος* united with God, is *ὁ μονογ. υἱὸς τοῦ θεοῦ*. The reading *μονογενὴς θεός* (without the article before *μονογ.*) in Jn. i. 18, — which is supported by no inconsiderable weight of ancient testimony, received into the text by Tregelles, and Westcott and Hort, defended with much learning by Dr. Hort ("On *μονογενὴς θεός* in Scripture and Tradition" in his "Two Dissertations" Camb. and Lond. 1876), and seems not improbable to Harnack (in the *Theol. Lit.-Zeit.* for 1876, p. 541 sqq.) [and Weiss (in Meyer 6te Aufl. ad loc.)], but is foreign to John's mode of thought and speech (iii. 16, 18; 1 Jn. iv. 9), dissonant and harsh, — appears to owe its origin to a dogmatic zeal which broke out soon after the early days of the church; [see articles on the reading by Prof. Abbot in the *Bib. Sacr.* for Oct. 1861 and in the *Unitarian Rev.* for June 1875, (in the latter copious reff. to other discussions of the same passage are given); see also Prof. Drummond in the *Theol. Rev.* for Oct. 1871]. Further, see *Grimm*, *Exgt.* Hdbch. on Sap. p. 152 sq.; [Westcott u. s.].\*

**μόνος**, -η, -ον, Sept. chiefly for מוֹנֵה, [fr. Hom. down]; 1. an adjective, *alone* (without a companion); a. with verbs: *εἶναι, εὐρίσκεισθαι, καταλείπεσθαι*, etc., Mt. xiv. 23; Mk. vi. 47; Lk. ix. 36; Jn. viii. 9; 1 Th. iii. 1; added to the pronouns *ἐγώ, αὐτός, οὗ*, etc.: Mt. xviii. 15; Mk. ix. 2; Lk. xxiv. 18; Ro. xi. 3; xvi. 4, etc. b. it is joined with its noun to other verbs also, so that what is predicated may be declared to apply to some one person alone [cf. W. 131 (124) note]: Mt. iv. 10; Lk. iv. 8; xxiv. 12 [Tom. L Tr br. WH reject the vs.]; Jn. vi. 22; Heb. ix. 7; 2 Tim. iv. 11; with a neg. foll. by *ἀλλά*, Mt. iv. 4. *ὁ μόνος θεός*, he who alone is God: Jn. v. 44; xvii. 3; Ro. xvi. 27; *ὁ μόνος δεσπότης*, Jude 4. *οὐκ . . . εἰ μὴ μόνος*: Mt. xii. 4; xvii. 8; xxiv. 36; Lk. vi. 4; *οὐδεὶς . . . εἰ μὴ μόνος*, Phil. iv. 15. i. q. *forsaken, destitute of help*, Lk. x. 40; Jn. viii. 16; xvi. 32, (Sap. x. 1). 2. Neut. *μόνον* as adv., *alone, only, merely*: added to the obj., Mt. v. 47; x. 42; Acts xviii. 25; Gal. iii. 2; to the gen. Ro. iii. 29 [here WH mrg. *μόνων*]; referring to an action expressed by a verb, Mt. ix. 21; xiv. 36; Mk. v. 36; Lk. viii. 50; Acts viii. 16; 1 Co. xv. 19; Gal. i. 23; ii. 10. *μόνον μὴ*, Gal. v. 13; *οὐ (μὴ) μόνον*, Gal. iv. 18; Jas. i. 22; ii. 24; foll. by *ἀλλά*, Acts xix. 26 [L *ἀλλὰ καί*; cf. W. 498 (464); B. 370 (317)]; by *ἀλλὰ πολλῶ* *μᾶλλον*, Phil. ii. 12; by *ἀλλὰ καί*, Mt. xxi. 21; Jn. v. 18; xi. 52; xii. 9; xiii. 9; xvii. 20; Acts xix. 26 [Lehm. (see as above, esp. B.)]; xxi. 13; xxvi. 29; xxvii. 10; Ro. i. 32; iv. 12, 16, 23; 2 Co. vii. 7, etc.; *οὐ μόνον δέ, ἀλλὰ καί*: Acts xix. 27; and often by Paul [cf. W. 583 (543)], Ro. v. 3, 11; viii.

23; ix. 10; 2 Co. vii. 7; viii. 19; Phil. ii. 27 [here *οὐ δέ μόνον* etc.]; 1 Tim. v. 13; [2 Tim. iv. 8. *κατὰ μόνas* (sc. *χώρας*), see *καταμόνας*].

**μονόφθαλμος**, -ον, (*μόνος, ὀφθαλμός*), (Vulg. *luscus*, Mk. ix. 47), *deprived of one eye, having one eye*: Mt. xviii. 9; Mk. ix. 47. — (Hdt., Apollod., Strab., Diog. Laërt., al.; [Lob. ad Phryn. p. 136; Bekk. Anecd. i. 280; Rutherford, New Phryn. p. 209; W. 24].)\*

**μονῶω**, -ῶ: (*μόνος*); fr. Hom. down; *to make single or solitary; to leave alone, forsake*: pf. pass. ptep. *χῆρα μεμονωμένη*, i. e. without children, 1 Tim. v. 5, cf. 4.\*

**μορφή**, -ῆς, ἡ, [fr. root signifying 'to lay hold of', 'seize' (cf. Germ. *Fassung*); Fick, Pt. i. p. 174; Vaniček p. 719], fr. Hom. down, *the form by which a person or thing strikes the vision; the external appearance*: children are said to reflect *ψυχῆς τε καὶ μορφῆς ὁμοιότητα* (of their parents), 4 Macc. xv. 3 (4); *ἐφανερώθη ἐν ἑτέρᾳ μορφῇ*, Mk. xvi. 12; *ἐν μορφῇ θεοῦ ὑπάρχων*, Phil. ii. 6; *μορφὴν δούλου λαβών*, ibid. 7; — this whole passage (as I have shown more fully in the *Zeitschr. f. wissenschaft. Theol.* for 1873, p. 33 sqq., with which compare the different view given by *Holsten* in the *Jahrb. f. protest. Theol.* for 1875, p. 449 sqq.) is to be explained as follows: *who, although* (formerly when he was *λόγος ἄσαρκος*) *he bore the form* (in which he appeared to the inhabitants of heaven) *of God* (the sovereign, opp. to *μορφ.* *δοῦλον*), *yet did not think that this equality with God was to be eagerly clung to or retained* (see *ἀρπαγμός*, 2), *but emptied himself of it* (see *κενῶω*, 1) *so as to assume the form of a servant, in that he became like unto men* (for angels also are *δούλοι τοῦ θεοῦ*, Rev. xix. 10; xxii. 8 sq.) *and was found in fashion as a man*. (God *μένει αἰεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ*, Plat. de rep. 2 p. 381 c., and it is denied that God *φαντάζεσθαι ἄλλοτε ἐν ἄλλαις ιδέαις . . . καὶ ἀλλάττοντα τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφὰς . . . καὶ τῆς ἐαυτοῦ ιδέας ἐκβαίνειν*, p. 380 d.; *ἦκιστ' ἂν πολλὰς μορφὰς ἴσχοι ὁ θεός*, p. 381 b.; *ἐνὸς σώματος οὐσίαν μετασχηματίζειν καὶ μεταχαράττειν εἰς πολυτρόπους μορφάς*, Philo leg. ad Gaium § 11; *οὐ γὰρ ὥσπερ τὸ νόμισμα παράκομμα καὶ θεοῦ μορφῇ γίνεται*, ibid. § 14 fin.; God *ἔργοις μὲν καὶ χάρισιν ἐναργῆς καὶ παντὸς οὐτινοσούν φανερώτερος, μορφῇν δὲ καὶ μέγεθος ἡμῖν ἀφανέστατος*, Joseph. c. Ap. 2, 22, 2.)\*

[SYN. *μορφή, σχῆμα*: acc. to Bp. Lghtft. (see the thorough discussion in his 'Detached Note' on Phil. ii.) and Trench (N. T. Syn. § lxx.), *μορφή* *form* differs from *σχῆμα* *figure, shape, fashion*, as that which is intrinsic and essential, from that which is outward and accidental. So in the main Bengel, Philippi, al., on Ro. xii. 2; but the distinction is rejected by many; see Meyer and esp. Fritzsche in loc. Yet the last-named commentator makes *μορφῇ δούλου* in Phil. i. c. relate to the complete form, or nature, of a servant; and *σχῆμα* to the external form, or human body.]

**μορφῶω**, -ῶ: 1 aor. pass. subj. 3 pers. sing. *μορφωθῇ*; [cf. *μορφή*, init.]; in figurative discourse *ἀχρις* [T Tr WH *μέχρις*, q. v. 1 a.] *οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν*, i. e. literally, until a mind and life in complete harmony with the mind and life of Christ shall have been formed in you, Gal. iv. 19. (Arat. phaen. 375; Anth. 1, 33, 1; Sept. Is. xlv. 13.) [COMP.: *μετα-, συμ-μορφῶω*.]\*



μόρφωσις, -εως, ἡ, (μορφώω); 1. *a forming, shaping*: τῶν δένδρων, Theophr. c. pl. 3, 7, 4. 2. *form*; i. e. a. *the mere form, semblance*: εὐσεβείας, 2 Tim. iii. 5. b. *the form befitting the thing or truly expressing the fact, the very form*: τῆς γνώσεως κ. τῆς ἀληθείας, Ro. ii. 20.\*

μόσχο-ποιέω, -ῶ: 1 aor. ἐμοσχοποίησα; (μόσχος and ποιέω, [cf. W. 26]); *to make (an image of) a calf*: Acts vii. 41, for which Ex. xxxii. 4 ἐποίησε μόσχον. (Eccles. writ.)\*

μόσχος, -ου, ὁ, [cf. Schmidt ch. 76, 12; Curtius p. 593]; 1. *a tender, juicy, shoot; a sprout, of a plant or tree*. 2. ὁ, ἡ, μ. *offspring*; a. of men [(cf. fig. Eng. scion)], *a boy, a girl*, esp. if fresh and delicate. b. of animals, *a young one*. 3. *a calf, a bullock, a heifer*; so everywhere in the Bible, and always masc.: Lk. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7; (Sept. chiefly for ρα a bull, esp. a young bull; then for ρα cattle; for ριψ an ox or a cow; also for ρα a calf). [(Eur. on.)]\*

μουσικός, -ή, -όν, (μοῦσα [music, eloquence, etc.]); freq. in Grk. writ.; prop. *devoted to and skilled in the arts sacred to the muses; accomplished in the liberal arts*; specifically, *skilled in music; playing on musical instruments*; so Rev. xviii. 22 [R. V. minstrels].\*

μόχθος, -ου, ὁ, *hard and difficult labor, toil, travail; hardship, distress*: 2 Co. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8; see κόπος, 3 b. (Hes. scut. 306; Pind., Tragg., Xen., al.; Sept. chiefly for ἡργ.) [Syn. see κόπος, fin.]\*

μυελός, -οῦ, ὁ, (enclosed within, fr. μύω to close, shut), *marrow*: Heb. iv. 12. (From Hom. down; Sept. Job xxi. 24.)\*

μυνέω, -ῶ: pf. pass. μεμύημαι; (fr. μύω to close, shut [(cf. Lat. *mutus*); Curtius § 478]); a. *to initiate into the mysteries* (Hdt., Arstph., Plat., Plut., al.; 3 Macc. ii. 30). b. *univ. to teach fully, instruct; to accustom one to a thing; to give one an intimate acquaintance with a thing*: ἐν παντί κ. ἐν πᾶσι μεμύημαι, to every condition and to all the several circumstances of life have I become wonted; I have been so disciplined by experience that whatsoever be my lot I can endure, Phil. iv. 12; [but others, instead of connecting ἐν παντί etc. here (as object) with μεμ. (a constr. apparently without precedent; yet cf. Lüdemann in W. § 28, 1) and taking the infinitives that follow as explanatory of the ἐν παντί etc., regard the latter phrase as stating the sphere (see πᾶς, II. 2 a.) and the infinitives as epexegetic (W. § 44, 1): *in everything and in all things have I learned the secret both to be filled etc.*].\*

μῦθος, -ου, ὁ, fr. Hom. down; 1. *a speech, word, saying*. 2. *a narrative, story*; a. *a true narrative*. b. *a fiction, a fable; univ. an invention, falsehood*: 2 Pet. i. 16; the fictions of the Jewish theosophists and Gnostics, esp. concerning the emanations and orders of the æons, are called μῦθοι [A. V. *fables*] in 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4; Tit. i. 14. [Cf. Trench § xc., and reff. s. v. *γενεαλογία*.]\*

μυκάομαι, -ῶμαι; (fr. μύ or μῦ, the sound which a cow utters [Lat. *mu gío*]), *to low, bellow, prop. of horned*

cattle (Hom., Aeschyl., Eur., Plat., al.); *to roar*, of a lion, Rev. x. 3.\*

μυκτηρίζω: (μυκτήρ the nose); pres. pass. 3 pers. sing. μυκτηρίζεται; prop. *to turn up the nose or sneer at; to mock, deride*: τινά, pass. οὐ μυκτηρίζεται, does not suffer himself to be mocked, Gal. vi. 7. (For μυγῆ, Job xxii. 19; Ps. lxxix. (lxxx.) 7; Jer. xx. 7; ὕμῃ, Prov. i. 30; πῖπ, Prov. xv. 20; [cf. Clem. Rom. 1 Cor. 39, 1 (and Harnack's note)]. 1 Macc. vii. 34; [1 Esdr. i. 49]; Sext. Emp. adv. math. i. 217 [p. 648, 11 ed. Bekk.].) [Comp.: ἐκ-μυκτηρίζω.]\*

μυλικός, -ή, -όν, (μύλη a mill), *belonging to a mill*: Mk. ix. 42 R G; Lk. xvii. 2 L T Tr WH.\*

μύλινος, -η, -ον; 1. *made of mill-stones*: Boeckh, Inserr. ii. p. 784, no. 3371, 4. 2. i. q. μυλικός (see the preceding word): Rev. xviii. 21 L WH.\*

μύλος, -ου, ὁ, [(Lat. *mola*; Eng. *mill, meal*)]; 1. *a mill-stone* [(Anthol. etc.)]: Rev. xviii. 21 [L WH μύλιος, q. v.]; μύλος ὀνικός, Mt. xviii. 6; Mk. ix. 42 L T Tr WH; Lk. xvii. 2 Rec.; a large mill consisted of two stones, an upper and an under one; the "nether" stone was stationary, but the upper one was turned by an ass, whence the name μ. ὀνικός. 2. equiv. to μύλη, *a mill* [(Diod., Strab., Plut.)]: Mt. xxiv. 41 L T Tr WH; φωνή μύλου, the noise made by a mill, Rev. xviii. 22.\*

μυλῶν [not paroxytone; see Chandler § 596 cf. § 584], -ῶνος, ὁ, *place where a mill runs; mill-house*: Mt. xxiv. 41 R G. (Eur., Thuc., Dem., Aristot., al.)\*

Μύρα (L T Tr WH Μύρρα (Tr ῥῥ- see P, ρ) [cf. Tdf. on Acts as below and WH. App. p. 160]), -ων, τά, *Myra*, a city on the coast [or rather, some two miles and a half (20 stadia) distant from it] of Lycia, a maritime region of Asia Minor between Caria and Pamphylia [B. D. s. v. *Myra*; Lewin, St. Paul, ii. 186 sq.]: Acts xxvii. 5.\*

μυριάς, -άδος, ἡ, (μυρίος), [fr. Hdt. down], Sept. for הַרְבֵּה and יִבְרָה; a. *ten thousand*: Acts xix. 19 (on which pass. see ἀργύριον, 3 fin.). b. plur. with gen. i. q. *an innumerable multitude, an unlimited number*, [(like our *myriads*], the Lat. *sexcenti*, Germ. *Tausend*): Lk. xii. 1; Acts xxi. 20; Rev. v. 11 [not Rec<sup>4</sup>]; ix. 16 [here L T δις μυριάδες, q. v.]; used simply, of *innumerable hosts* of angels: Heb. xii. 22 [here G L Tr put a comma after μυριάσιν]; Jude 14; Deut. xxxiii. 2; Dan. vii. 10.\*

μυρίζω: 1 aor. inf. μύρισαι; (μύρον); fr. Hdt. down; *to anoint*: Mk. xiv. 8.\*

μυρίος, -α, -ον, [fr. Hom. down]; 1. *innumerable, countless*, [A. V. *ten thousand*]: 1 Co. iv. 15; xiv. 19. 2. with the accent drawn back (cf. *Bttm.* Ausf. Sprchl. § 70 Anm. 15, vol. i. 278; Passow s. v. fin.; [L. and S. s. v. III.]), μύριοι, -ιαί, -ια, *ten thousand*: Mt. xviii. 24.\*

μύρον, -ου, τό, (the grammarians derive it fr. μύρω to flow, accordingly a flowing juice, trickling sap; but prob. more correct to regard it as an oriental word akin to μύρρα, Hebr. כִּי, כִּיֹּר; [Fick (i. 836) connects it with r. smar 'to smear', with which Vaniček 1198 sq. associates σμύρνα, μύρτος, etc.; cf. Curtius p. 714]), *ointment*: Mt. xxvii. 7, 9 Rec., 12; Mk. xiv. 3-5; Lk. vii. 37 sq.; xxiii.



56; Jn. xi. 2; xii. 3, 5; Rev. xviii. 13; distinguished fr. *ἐλαιον* [q. v. and see *Trench*, Syn. § xxxviii.], Lk. vii. 46. ([From Aeschyl., Hdt. down]; Sept. for *יִשְׁמַן* fat, oil, Prov. xxvii. 9; for *יִשְׁמַן* *יִשְׁמַן*, Ps. cxxxii. (cxxxiii.) 2.)\*

**Μυσία**, -ας, ἡ, *Mysia*, a province of Asia Minor on the shore of the Aegean Sea, between Lydia and the Propontis; it had among its cities Pergamum, Troas, and Assos: Acts xvi. 7 sq.\*

**μυστήριον**, -ον, τό, (μύστης [one initiated; fr. *μνέω*, q. v.]), in class. Grk. a *hidden thing, secret, mystery*: *μυστήριόν σου μὴ κατείπης τῷ φίλῳ*, Menand.; plur. generally *mysteries, religious secrets*, confided only to the initiated and not to be communicated by them to ordinary mortals; [cf. *K. F. Hermann*, Gottesdienstl. Alterthümer der Griechen, § 32]. In the Scriptures 1. a *hidden or secret thing, not obvious to the understanding*: 1 Co. xiii. 2; xiv. 2; (of the secret rites of the Gentiles, Sap. xiv. 15, 23). 2. a *hidden purpose or counsel; secret will*: of men, τοῦ βασιλέως, Tob. xii. 7, 11; τῆς βουλῆς αὐτοῦ, Judith ii. 2; of God: *μυστήρια θεοῦ*, the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly, Sap. ii. 22. In the N. T., God's plan of providing salvation for men through Christ, which was once hidden but now is revealed: Ro. xvi. 25; 1 Co. ii. 7 (on this see *ἐν*, I. 5 f.); Eph. iii. 9; Col. i. 26 sq.; with τοῦ θελήματος αὐτοῦ added, Eph. i. 9; τοῦ θεοῦ, which God formed, Col. ii. 2; [1 Co. ii. 1 WH txt.]; τοῦ Χριστοῦ, respecting Christ, Col. iv. 3; τοῦ εὐαγγελίου, which is contained and announced in the gospel, Eph. vi. 19; ἐτελέσθη τὸ μυστ. τοῦ θεοῦ, said of the consummation of this purpose, to be looked for when Christ returns, Rev. x. 7; τὰ μ. τῆς βασιλείας τῶν οὐρ. or τοῦ θεοῦ, the secret purposes relative to the kingdom of God, Mt. xiii. 11; Mk. iv. 11; Lk. viii. 10; used of certain single events decreed by God having reference to his kingdom or the salvation of men, Ro. xi. 25; 1 Co. xv. 51; of God's purpose to bless the Gentiles also with salvation through Christ [cf. Bp. Lghtft. on Col. i. 26], Eph. iii. 3 cf. 5; with τοῦ Χριστοῦ added, ibid. vs. 4; οἰκονόμοι μυστηρίων θεοῦ, the stewards of God's mysteries, i. e. those intrusted with the announcement of God's secret purposes to men, 1 Co. iv. 1; used generally, of Christian truth as hidden from ungodly men: with the addition of τῆς πίστεως, τῆς εὐσεβείας, which faith and godliness embrace and keep, 1 Tim. iii. 9, 16; τὸ μυστ. τῆς ἀνομίας the *mystery of lawlessness*, the secret purpose formed by lawlessness, seems to be a tacit antithesis to God's saving purpose, 2 Th. ii. 7. 3. Like *μῆν* and *ῥῆς* in rabbinic writers, it denotes the *mystic or hidden sense*: of an O. T. saying, Eph. v. 32; of a name, Rev. xvii. 5; of an image or form seen in a vision, Rev. i. 20; xvii. 5; of a dream, Dan. (Theodot.) ii. 18 sq. 27-30, where the Sept. so render *רֶזֶק*. (The Vulg. translates the word *sacramentum* in Dan. ii. 18; iv. 6; Tob. xii. 7; Sap. ii. 22; Eph. i. 9; iii. 8, 9; v. 32; 1 Tim. iii. 16; Rev. i. 20.) [On the distinctive N. T. use of the word cf. *Campbell*, Dissertations on the Gospels. diss. ix.

pt. i.; Kendrick in B. D. Am. ed. s. v. *Mystery*; Bp. Lghtft. on Col. i. 26.]\*

**μυ-ωπάω**, (μύωψ, and this fr. *μύειν τοὺς ὀφθαλμοὺς* to shut the eyes); to see dimly, see only what is near: 2 Pet. i. 9 [some (cf. R. V. mrg.) would make it mean here *closing the eyes*; cf. our Eng. *blink*]. (Aristot. problem. 31, 16, 25.)\*

**μῶλωψ**, -ωπος, ὁ, (Hesych. τραῦμα καὶ ὁ ἐκ πληγῆς αἱματώδης τόπος ἢ καὶ τὰ ἐξερχόμενα τῶν πληγῶν ὕδατα), a bruise, wale, wound that trickles with blood: 1 Pet. ii. 24 fr. Is. liii. 5 [where A. V. *stripes*]. (Gen. iv. 23; Ex. xxi. 25; Is. i. 6. Aristot., Plut., Anthol., al.)\*

**μωρόμαι**, -ῶμαι: 1 aor. mid. ἐμωρήσαμην; 1 aor. pass. ἐμωρήθην; (μῶμος, q. v.); fr. Hom. down; to blame, find fault with, mock at: 2 Co. vi. 3; viii. 20. (Prov. ix. 7; Sap. x. 14.)\*

**μῶμος**, -ου, ὁ, [perh. akin to *μύω*, Curtius § 478; cf. Vaniček p. 732], blemish, blot, disgrace; 1. *cen-*

*sure*. 2. *insult*: of men who are a disgrace to a society, 2 Pet. ii. 13 [A. V. *blemishes*]. (From Hom. down; Sept. for *מוֹמָה*, of bodily defects and blemishes, Lev. xxi. 16 sqq.; Deut. xv. 21; Cant. iv. 7; Dan. i. 4; of a mental defect, fault, Sir. xx. 24 (23).)\*

**μωράνω**: 1 aor. ἐμώρανα; 1 aor. pass. ἐμωράνθην; (μωρός); 1. in class. Grk. to be foolish, to act foolishly. 2. in bibl. Grk. a. to make foolish: pass. Ro. i. 22 (Is. xix. 11; Jer. x. 14; 2 S. xxiv. 10); i. q. to prove a person or thing to be foolish: τὴν σοφίαν τοῦ κόσμου, 1 Co. i. 20 (τὴν βουλὴν αὐτῶν, Is. xlv. 25). b. to make flat and tasteless: pass. of salt that has lost its strength and flavor, Mt. v. 13; Lk. xiv. 34.\*

**μωρία**, -ας, ἡ, (μωρός), first in Hdt. 1, 146 [Soph., al.], foolishness: 1 Co. i. 18, 21, 23; ii. 14; iii. 19, (Sir. xx. 31).\*

**μωρολογία**, -ας, ἡ, (μωρολόγος), (stultiloquium, Plant., Vulg.), foolish talking: Eph. v. 4. (Aristot. h. a. 1, 11; Plut. mor. p. 504 b.) [Cf. *Trench*, N. T. Syn. § xxxiv.]\*

**μωρός**, -ά, -όν, [on the accent cf. W. 52 (51); Chandler §§ 404, 405], foolish: with τυφλός, Mt. xxiii. 17, 19 [here T Tr WH txt. om. L br. μωρ.]; τὸ μωρὸν τοῦ θεοῦ, an act or appointment of God deemed foolish by men, 1 Co. i. 25; i. q. without learning or erudition, 1 Co. i. 27; iii. 18; iv. 10; imprudent, without forethought or wisdom, Mt. vii. 26; xxiii. 17, 19 [see above]; xxv. 2 sq. 8; i. q. empty, useless, ζητήσεις, 2 Tim. ii. 23; Tit. iii. 9; in imitation of the Hebr. כָּפָר (cf. Ps. xiii. (xiv.) 1; Job ii. 10) i. q. *impious, godless*, (because such a man neglects and despises what relates to salvation), Mt. v. 22; [some take the word here as a Hebr. term (כֹּרֵה *rebel*) expressive of condemnation; cf. Num. xx. 10; Ps. lxxviii. 8; but see the Syriac; Field, Otium Norv. pars iii. ad loc.; Levy, Neuhebräisch u. Chald. Wörterbuch s. v. כָּפָר]. (Sept. for כָּפָר, Deut. xxxii. 6; Is. xxxii. 5 sq.; for כָּפָר, Ps. xciii. (xciv.) 8. [Aeschyl., Soph., al.]\*)

**Μωσῆς** (constantly so in the text. Rec. [in Strabo 16, 2, 35 ed. Meineke]; Dan. ix. 10, 11, Sept., and in Philo [cf. his "Buch v. d. Welterschöpfung" ed. Müller p. 117 (but Richter in his ed. has adopted Μωϋσῆς)], after the



Hebr. form מֹשֶׁה, which in Ex. ii. 10 is derived fr. מָשַׁח to draw out), and Μωϋσῆς (so in the Sept. [see Tdf.'s 4th ed. Proleg. p. xlii.], Josephus ["in Josephus the readings vary; in the Antiquities he still adheres to the classic form (Μωσῆς), which moreover is the common form in his writings," Müller's note on Joseph. c. Ap. 1, 31, 4. (Here, again, recent editors, as Bekker, adopt Μωϋσῆς uniformly.) On the fluctuation of Mss. cf. Otto's note on Justin Mart. apol. i. § 32 init.], and in the N. T. ed. Tdf.;—a word which signifies in Egyptian *water-saved*, i. e. 'saved from water'; cf. *Fritzsche*, Rom. vol. ii. p. 313; and esp. *Gesenius*, Thesaur. ii. p. 824; Knobel on Ex. ii. 10; [but its etymol. is still in dispute; many recent Egyptologists connect it with *mesu* i. e. 'child'; on the various interpretations of the name cf. Müller on Joseph. c. Ap. 1. c.; Stanley in B. D. s. v. Moser; Schenkel in his BL. iv. 240 sq.]. From the remarks of Fritzsche, Gesenius, etc., it is evident also that the word is a trisyllable, and hence should not be written Μωσῆς as it is by L Tr WH, for ων is a diphthong, as is plain from ἐωυτοῦ, ταῦτό, Ionic for ἐαυτοῦ, ταῦτό; [cf. *Lipsius*,

Gramm. Untersuch. p. 140]; add, W. p. 44; [B. 19 (17)]; *Ewald*, Gesch. des Volkes Israel ed. 3 p. 119 note), -έως, δ, *Moses*, (Itala and Vulg. *Moses*), the famous leader and legislator of the Israelites in their migration from Egypt to Palestine. As respects its declension, everywhere in the N. T. the gen. ends in -έως (as if from the nominative Μωϋσεύς), in Sept. -ῆ, as Num. iv. 41, 45, 49, etc. dat. -ῇ (as in Sept., cf. Ex. v. 20; xii. 28; xxiv. 1; Lev. viii. 21, etc.) and -εῖ (for the Mss. and accordingly the editors vary between the two [but T WH -ῇ only in Acts vii. 44 (influenced by the Sept.?), Tr in Acts 1. c. and Mk. ix. 4, 5; L in Acts 1. c. and Ro. ix. 15 txt.; see Tdf. Proleg. p. 119; WH. App. p. 158]), Mt. xvii. 4; Mk. ix. 4; Jn. v. 46; ix. 29; Acts vii. 44; Ro. ix. 15; 2 Tim. iii. 8. acc. -ῇν (as in Sept.), Acts vi. 11; vii. 35; 1 Co. x. 2; Heb. iii. 3; once -έα, Lk. xvi. 29; cf. [Tdf. and WH. u. s.]; W. § 10, 1; B. u. s.; [Etym. Magn. 597, 8]. By meton. i. q. the books of *Moses*: Lk. xvi. 29; xxiv. 27; Acts xv. 21; 2 Co. iii. 15.

## N

[N, ν: ν (ἐφελευστικόν), cf. W. § 5, 1 b.; B. 9 (8); Tdf. Proleg. p. 97 sq.; WH. App. p. 146 sq.; Thiersch, De Pentat. vers. Alex. p. 84 sq.; Scrivener, Plain Introd. etc. ch. viii. § 4; Collation of Cod. Sin. p. liv.; see s. vv. δύο, εἰκοσι, πᾶς. Its omission by the recent editors in the case of verbs (esp. in 3 pers. sing.) is rare. In WH, for instance, (where "the omissions are all deliberate and founded on evidence") it is wanting in the case of ἐστί five times only (Mt. vi. 25; Jn. vi. 55 bis; Acts xviii. 10; Gal. iv. 2, — apparently without principle); in Tdf. never; see esp. Tdf. u. s. In the dat. plur. of the 3d decl. the Mss. vary; see esp. Tdf. Proleg. p. 98 and WH. App. p. 146 sq. On ν appended to accus. sing. in α or η (ῆ) see ἄρσην. On the neglect of assimilation, particularly in compounds with σύν and ἐν, see those prepp. and Tdf. Proleg. p. 73 sq.; WH. App. p. 149; cf. B. 8; W. 48. On the interchange of ν and νν in such words as ἀποκτέννω (ἀποκτένω), ἐκχύννω (ἐκχύνω), ἐνατος (ἐννατος), ἐνενήκοντα (ἐννεμήκοντα), ἐνεός (ἐννεός), Ἰωάννης (Ἰωάνης), and the like, see the several words.]

Ναασάων, (נִשְׁחָן [i. e. 'diviner', 'enchanter']), δ, indecl., *Naasson* [or *Naashon*, or (best) *Nahshon*], a man mentioned in (Ex. vi. 23; Num. i. 7; Ruth iv. 20) Mt. i. 4 and Lk. iii. 32.\*

Ναγκαί, (fr. נָגַג to shine), δ, indecl., (Vulg. [*Naggae*, and (so A. V.)] *Nagge*), *Naggai*, one of Christ's ancestors: Lk. iii. 25.\*

Ναζαρέτ [(so Rec.\* everywhere; Lchm. also in Mk. i. 9; Lk. ii. 39, 51; iv. 16; Jn. i. 45 (46) sq.; Tdf. in Mk.

i. 9; Jn. i. 45 (46) sq.; Tr txt. in Lk. i. 26; ii. 4; iv. 16; Jn. i. 45 (46) sq.; Tr mrg. in Mk. i. 9; Lk. ii. 39, 51; and WH everywhere except in four pass. soon to be mentioned), **Ναζαρέθ** (so Rec.<sup>as</sup> ten times, Rec.<sup>bes</sup> six times, T and Tr except in the pass. already given or about to be given; L in Mt. ii. 23; xxi. 11 (so WH here); Lk. i. 26; Acts x. 38 (so WH here)), **Ναζαράθ** (L in Mt. iv. 13 and Lk. ii. 4, after cod. Δ but with "little other attestation" (Hort)), **Ναζαρά** (Mt. iv. 13 T Tr WH; Lk. iv. 16 T WH), ἡ, indecl., (and τὰ Νάζαρα, Orig. and Jul. African. in Euseb. h. e. 1, 7, 14; cf. *Keim*, Jesu von Naz. i. p. 319 sq. [Eng. trans. ii. p. 16] and ii. p. 421 sq. [Eng. trans. iv. p. 108], who thinks *Nazara* preferable to the other forms [but see WH. App. p. 160\*; Tdf. Proleg. p. 120; Scrivener, Introd. ch. viii. § 5; Alford, Greek Test. vol. i. Proleg. p. 97]), *Nazareth*, a town of lower Galilee, mentioned neither in the O. T., nor by Josephus, nor in the Talmud (unless it is to be recognized in the appellation נָצְרָת, given there to Jesus Christ). It was built upon a hill, in a very lovely region (cf. *Renan*, Vie de Jésus, 14<sup>me</sup> éd. p. 27 sq. [Wilbour's trans. (N. Y. 1865) p. 69 sq.; see also Robinson, Researches, etc. ii. 336 sq.]), and was distant from Jerusalem a three days' journey, from Tiberias eight hours [or less]; it was the home of Jesus (Mt. xiii. 54; Mk. vi. 1); its present name is *en Nazirah*, a town of from five to six thousand inhabitants (cf.



*Baedeker*, Palestine and Syria, p. 359): Mt. ii. 23; iv. 13; xxi. 11; Mk. i. 9; Lk. i. 26; ii. 4, 39, 51; iv. 16; Jn. i. 45 (46) sq.; Acts x. 39. As respects the Hebrew form of the name, it is disputed whether it was נֶצֶר 'a sprout', 'shoot', (so, besides others, *Hengstenberg*, *Christol. des A. T.* ii. 124 sq. [Eng. trans. ii. 106 sq.]; but cf. *Gieseler* in the *Stud. u. Krit.* for 1831, p. 588 sq.), or נֶצֶר 'protectress', 'guard', (cf. 2 K. xvii. 9; so *Keim* u. s.), or נֶצֶר 'sentinel' (so *Delitzsch* in the *Zeitschr. f. Luth. Theol.* for 1876, p. 401), or נֶצֶר 'watch-tower' (so *Ewald* in the *Götting. gelehr. Anzeiger* for 1867, p. 1602 sq.). For a further account of the town cf. *Robinson*, as above, pp. 333–343; *Tobler*, Nazareth in Palästina. Berl. 1868; [*Hackett* in B. D. s. v. Nazareth].\*

**Ναζαρηνός**, -ού, ὁ, a Nazarene, of Nazareth, sprung from Nazareth, a patrilial name applied by the Jews to Jesus, because he had lived at Nazareth with his parents from his birth until he made his public appearance: Mk. i. 24; xiv. 67; xvi. 6; Lk. iv. 34; [xxiv. 19 L mrg. T Tr txt. WH]; and L T Tr WH in Mk. x. 47.\*

**Ναζωραῖος**, -ου, ὁ, i. q. *Ναζαρηνός*, q. v.; Jesus is so called in Mt. ii. 23 [cf. B. D. s. v. Nazarene; *Bleek*, *Synopt. Evang. ad loc.*]; xxvi. 71; Mk. x. 47 R G; Lk. xviii. 37; xxiv. 19 R G Lt. Tr mrg.; Jn. xviii. 5, 7; xix. 19; Acts ii. 22; iii. 6; iv. 10; vi. 14; [ix. 5 L br.]; xxii. 8; xxvi. 9. οἱ Ναζωραῖοι [A. V. *the Nazarenes*], followers of Ἰησοῦς ὁ Ναζωραῖος, was a name given to the Christians by the Jews, Acts xxiv. 5.\*

**Ναθάν** or (so L mrg. T WH) *Ναθάμ*, ὁ, (נָתַן 'given' sc. of God), *Nathan*: a son of David the king (2 S. v. 14), Lk. iii. 31.\*

**Ναθαναήλ**, ὁ, (נָתַן ἔλεος gift of God), *Nathanael*, an intimate disciple of Jesus: Jn. i. 45–49 (46–50); xxi. 2. He is commonly thought to be identical with *Bartholomew*, because as in Jn. i. 45 (46) he is associated with Philip, so in Mt. x. 3; Mk. iii. 18; Lk. vi. 14 Bartholomew is; *Nathanael*, on this supposition, was his personal name, and *Bartholomew* a title derived from his father (see *Βαρθολομαῖος*). But in Acts i. 13 Thomas is placed between Philip and Bartholomew; [see B. D. s. v. *Nathaniel*]. *Späth* in the *Zeitschr. f. wissensch. Theologie*, 1868, pp. 163 sqq. 309 sqq. [again 1880, p. 78 sqq.] acutely but vainly tries to prove that the name was formed by the Fourth Evangelist symbolically to designate 'the disciple whom Jesus loved' (see *Ἰωάννης*, 2).\*

**ναί**, a particle of assertion or confirmation [akin to *νή*; cf. *Donaldson*, *Cratylus* § 189], fr. Hom. down, *yea*, *verily*, *truly*, *assuredly*, *even so*: Mt. xi. 26; Lk. x. 21; Phil. 20; Rev. i. 7; xvi. 7; xxii. 20; *ναί*, λέγω ὑμῖν κτλ., Mt. xi. 9; Lk. vii. 26; xi. 51; xii. 5; *ναί*, λέγει τὸ πνεῦμα, Rev. xiv. 13; it is responsive and confirmatory of the substance of some question or statement: Mt. ix. 28; xiii. 51; xv. 27; xvii. 25; xxi. 16; Mk. vii. 28; Jn. xi. 27; xxi. 15 sq.; Acts v. 8 (9); xxii. 27; Ro. iii. 29; a repeated *ναί*, *most assuredly*, [A. V. *yea*, *yea*], expresses emphatic assertion, Mt. v. 37; ἦτω ὑμῶν τὸ ναί ναί, let your *ναί* be *ναί*, i. e. let your allegation be true, Jas. v. 12 [B. 163 (142); W. 59 (58)]; εἶναι or γίνεσθαι ναί καὶ οὐ, to

be or show one's self double-tongued, i. e. faithless, wavering, false, 2 Co. i. 18 sq.; ἵνα παρ' ἐμοὶ τὸ ναί καὶ τὸ οὐ οὐ, that with me should be found both a solemn affirmation and a most emphatic denial, i. e. that I so form my resolves as, at the dictate of pleasure or profit, not to carry them out, *ibid.* 17 [cf. W. 460 (429)]; *ναί ἐν αὐτῷ γέγονεν*, in him what was promised has come to pass, *ibid.* 19; ἐπαγγελία ἐν αὐτῷ τὸ ναί sc. γεγόνασιν, have been fulfilled, have been confirmed by the event, *ibid.* 20 [cf. *Meyer ad loc.*]. It is a particle of appeal or entreaty, like the [Eng. *yea*] (Germ. *ja*): with an imperative, *ναί . . . συλλαμβάνον αὐταῖς*, Phil. iv. 3 (where Rec. has καὶ for ναί); *ναί ἔρχου*, Rev. xxii. 20 Rec.; so *ναί ναί*, Judith ix. 12. [A classification of the uses of *ναί* in the N. T. is given by *Ellicott* on Phil. iv. 3; cf. *Green*, 'Crit. Note' on Mt. xi. 26].\*

**Ναιμάν**, see *Νεεμάν*.

**Ναῖν** [WH *Ναῖν*, (cf. I, ε)], (נָיִן a pasture; cf. *Simonis*, *Onomast. N. T.* p. 115), נַיִן, *Nain*, a town of Galilee, situated at the northern base of Little Hermon; modern *Nein*, a petty village inhabited by a very few families, and not to be confounded with a village of the same name beyond the Jordan (Joseph. b. j. 4, 9, 4): Lk. vii. 11. [Cf. *Edersheim*, *Jesus the Messiah*, i. 552 sq.]\*

**ναός**, -ού, ὁ, (*ναίω* to dwell), Sept. for נֶדְבָר, used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of holies (in class. Grk. used of the sanctuary or cell of a temple, where the image of the god was placed, called also δόμος, σῆκος, which is to be distinguished from τὸ ἱερόν, the whole temple, the entire consecrated enclosure; this distinction is observed also in the Bible; see *ἱερόν*, p. 299\*): Mt. xxiii. 16 sq. 35; xxvii. 40; Mk. xiv. 58; xv. 29; Jn. ii. 19 sq.; Rev. xi. 2; nor need Mt. xxvii. 5 be regarded as an exception, provided we suppose that Judas in his desperation entered the Holy place, which no one but the priests was allowed to enter [(note the εἰς (al. ἐν) of T Tr WH)]. with θεοῦ, τοῦ θεοῦ, added: Mt. xxvi. 61; 1 Co. iii. 17; 2 Co. vi. 16; 2 Th. ii. 4; Rev. xi. 1; used specifically of the Holy place, where the priests officiated: Lk. i. 9, 21 sq.; of the Holy of holies (see *καταπέτασμα*), Mt. xxvii. 51; Mk. xv. 38; Lk. xxiii. 45. in the visions of the Revelation used of the temple of the 'New Jerusalem': Rev. iii. 12; vii. 15; xi. 19; xiv. 15, 17; xv. 5 sq. 8; xvi. 1, 17; of any temple whatever prepared for the true God, Acts vii. 48 Rec.; xvii. 24. of miniature silver temples modelled after the temple of Diana [i. e. Artemis (q. v.)] of Ephesus, Acts xix. 24. ὁ θεὸς ναὸς αὐτῆς ἐστίν, takes the place of a temple in it, Rev. xxi. 22. metaph. of a company of Christians, a Christian church, as dwelt in by the Spirit of God: 1 Co. iii. 16; 2 Co. vi. 16; Eph. ii. 21; for the same reason, of the bodies of Christians, 1 Co. vi. 19. of the body of Christ, ὁ ναὸς τοῦ σώματος αὐτοῦ (epexeget. gen. [W. 531 (494)]), Jn. ii. 21, and acc. to the Evangelist's interpretation in 19 also. [(From Hom. on.)]\*

**Ναούμ**, (נְחֻם consolation), ὁ, *Nahum*, a certain Israelite, one of the ancestors of Christ: Lk. iii. 25.\*



**νάρδος**, -ου, ἡ, (a Sanskrit word [cf. Fick as in Löw below]; Hebr. נָרָד, Cant. i. 12; iv. 13 sq.); **a.** *nard*, the head or spike of a fragrant East Indian plant belonging to the genus *Valeriana*, which yields a juice of delicious odor which the ancients used (either pure or mixed) in the preparation of a most precious ointment; hence **b.** *nard oil* or *ointment*; so Mk. xiv. 3; Jn. xii. 3. Cf. *Winer*, RWB. s. v. *Narde*; *Rüetschi* in Herzog x. p. 203; *Furrer* in Schenkel p. 286 sq.; [*Löw*, *Aramäische Pflanzennamen* (Leip. 1881), § 316 p. 368 sq.; *Royle* in Alex.'s Kitto s. v. *Nerd*; *Birdwood* in the 'Bible Educator' ii. 152].\*

**Νάρκισσος**, -ου, ὁ, *Narcissus* [i. e. 'daffodil'], a Roman mentioned in Ro. xvi. 11, whom many interpreters without good reason suppose to be the noted freedman of the emperor Claudius (Suet. Claud. 28; Tac. ann. 11, 29 sq.; 12, 57 etc.) [cf. Bp. Lightf. on Philip. p. 175]; in opposition to this opinion cf. *Win.* RWB. s. v.; *Rüetschi* in Herzog x. 202 sq.; [B. D. s. v.].\*

**ναυαγέω**, -ῶ: 1 aor. ἐνανάγησα; (fr. *ναυαγός* shipwrecked; and this fr. *ναῦς*, and ἄγνομαι to break); freq. in Grk. writ. from Aeschyl. and Hdt. down, to *suffer shipwreck*: prop. 2 Co. xi. 25; metaph. περὶ τὴν πίστιν (as respects [A. V. concerning, see περὶ, II. b.] the faith), 1 Tim. i. 19.\*

**ναύ-κληρος**, -ου, ὁ, (*ναῦς* and *κλήρος*), fr. Hdt. [and Soph.] down, a *ship-owner*, *ship-master*, i. e. one who hires out his vessel, or a portion of it, for purposes of transportation: Acts xxvii. 11.\*

**ναῦς**, acc. ναῦν, ἡ, (fr. *νάω* or *νέω*, to flow, float, swim), a *ship*, *vessel* of considerable size: Acts xxvii. 41. (From Hom. down; Sept. several times for נָוִי and נְוִי.)\*

**ναύτης**, -ου, ὁ, a *sailor*, *seaman*, *mariner*: Acts xxvii. 27, 30; Rev. xviii. 17. (From Hom. down.)\*

**Ναχώρ**, ὁ, (נָחֹר fr. נָחַר to burn; [Philo de cong. erud. grat. § 9 N. ἐρμηνεύεται φωτὸς ἀνάπαισις; al. al.; see B. D. Am. ed. s. v.]), the indecl. prop. name, *Nachor* [or (more com. but less accurately) *Nahor*] (Gen. xi. 22), of one of the ancestors of Christ: Lk. iii. 34.\*

**νεανίας**, -ου, ὁ, (fr. *νεάν*, and this fr. *νέος*; cf. *μεγιστάν* [q. v.], *ξυνάν*), fr. Hom. down; Hebr. נָעַר and נְעָר; a *young man*: Acts xx. 9; xxiii. 17, and RG in 18 [so here WHtxt.], 22; it is used as in Grk. writ., like the Lat. *adulescens* and the Hebr. נָעַר (Gen. xli. 12), of men between twenty-four and forty years of age [cf. *Lob. ad Phryn.* p. 213; *Diog. Laërt.* 8, 10; other reff. in *Steph. Thesaur.* s. vv. *νεῖνις*, *νεανίσκος*]: Acts vii. 58.\*

**νεανίσκος**, -ου, ὁ, (fr. *νεάν*, see *νεανίας*; on the ending -ίσκος, -ισκη, which has dimin. force, as *ἀνθρωπίσκος*, *βασιλίσκος*, *παιδίσκη*, etc., cf. *Bttm.* Ausf. Spr. ii. p. 443), fr. Hdt. down; Sept. chiefly for נָעַר and נְעָר; a *young man*, *youth*: Mt. xix. 20, 22; Mk. xiv. 51\*; xvi. 5; Lk. vii. 14; Acts ii. 17; [and LT Tr WH in xxiii. 18 (here WH mrg. only), 22]; 1 Jn. ii. 13 sq.; like נָעַר (2 S. ii. 14; Gen. xiv. 24, etc.; cf. Germ. *Bursche*, *Knappe* i. q. *Knabe*, cf. our colloquial "boys", "lads"]) used of a *young attendant* or *servant*: so the plur. in Mk. xiv. 51 Rec.; Acts v. 10.\*

**Νεάπολις**, -εως, ἡ, *Neapolis*, a maritime city of Macedonia, on the gulf of Strymon, having a port [cf. *Lewin*, St. Paul, i. 203 n.] and colonized by Chalcidians [see B. D. s. v. *Neapolis*; cf. Bp. Lightf. on Philip., Introd. § iii.]: Acts xvi. 11 [here Tdf. *Νέαν πόλιν*, WH *Νέαν Πόλιν*, Tr *Νέαν πόλιν*; cf. B. 74; *Lob. ad Phryn.* p. 604 sq.]. (*Strab.* 7 p. 330; *Plin.* 4, (11) 18.)\*

**Νεεμάν** and (so LT Tr WH after the Sept. [see WH App. p. 159 sq.]) **Ναιμάν**, ὁ, (נִימָן pleasantness), *Naaman* (so Vulg. [also *Neman*]), a commander of the Syrian armies (2 K. v. 1): Lk. iv. 27.\*

**νεκρός**, -ά, -όν, (akin to the Lat. *neco*, *nex* [fr. a r. signifying 'to disappear' etc.; cf. Curtius § 93; Fick i. p. 123; *Vaniček* p. 422 sq.]), Sept. chiefly for נָפֶ; *dead*, i. e. **1.** prop. **a.** *one that has breathed his last, lifeless*: Mt. xxviii. 4; Mk. ix. 26; Lk. vii. 15; Acts v. 10; xx. 9; xxviii. 6; Heb. xi. 35; Rev. i. 17; ἐπὶ νεκροῖς, if men are dead (where death has occurred [see ἐπὶ, B. 2 a. ε. p. 233\* fin.]), Heb. ix. 17; ἐγείρειν νεκρούς, Mt. x. 8; xi. 5; Lk. vii. 22; hyperbolically and proleptically i. q. as if already dead, sure to die, destined inevitably to die: τὸ σῶμα, Ro. viii. 10 (τὸ σῶμα and τὸ σωματίον φύσει νεκρόν, Epict. diss. 3, 10, 15 and 3, 22, 41; in which sense Luther called the human body, although alive, *einen alten Madsack* [cf. Shakspeare's *thou worms-meat*]); said of the body of a dead man (so in Hom. often; for נֶכֶדָה, a corpse, Deut. xxviii. 26; Is. xxvi. 19; Jer. vii. 33; ix. 22; xix. 7): μετὰ τῶν νεκρῶν, among the dead, i. e. the buried, Lk. xxiv. 5; θάψαι τοὺς νεκρούς, Mt. viii. 22; Lk. ix. 60; δαστεῖα νεκρῶν, Mt. xxiii. 27; of the corpse of a murdered man, αἶμα ὡς νεκροῦ, Rev. xvi. 3 (for הַרְגוּ, Ezek. xxxvii. 9; for הָרַח, thrust through, slain, Ezek. ix. 7; xi. 6). **b.** *deceased*, *departed*, *one whose soul is in Hades*: Rev. i. 18; ii. 8; *νεκρὸς ἦν*, was like one dead, as good as dead, Lk. xv. 24, 32; plur., 1 Co. xv. 29; Rev. xiv. 13; ἐν Χριστῷ, dead Christians (see ἐν, L. 6 b. p. 211\*), 1 Th. iv. 16; very often οἱ νεκροὶ and νεκροί (without the art.; see W. p. 123 (117) and cf. B. 89 (78) note) are used of the assembly of the dead (see ἀνάστασις, 2 and ἐγείρω, 2): 1 Pet. iv. 6; Rev. xx. 5, 12 sq.; τὸς ἀπὸ τῶν νεκρῶν, one (returning) from the dead, the world of spirits, Lk. xvi. 30; ἐκ νεκρῶν, from the dead, occurs times too many to count (see ἀνάστασις, ἀνίστημι, ἐγείρω): ἀνάγειν τινὰ ἐκ ν., Ro. x. 7; Heb. xiii. 20; ζωὴ ἐκ νεκρῶν, life springing forth from death, i. e. the return of the dead to life [see ἐκ, I. 5], Ro. xi. 15; πρωτότοκος ἐκ τῶν νεκρ. who was the first that returned to life from among the dead, Col. i. 18; also πρωτότ. τῶν νεκρ. Rev. i. 5; ζωοποιεῖν τοὺς ν. Ro. iv. 17; ἐγείρειν τινὰ ἀπὸ τῶν ν. to rouse one to quit (the assembly of) the dead, Mt. xiv. 2; xxvii. 64; xxviii. 7; κρίνειν ζῶντας κ. νεκρούς, 2 Tim. iv. 1; 1 Pet. iv. 5; κριτὴς ζώντων κ. νεκρῶν, Acts x. 42; νεκρῶν κ. ζώντων κυριεύειν, Ro. xiv. 9. **c.** *destitute of life*, *without life*, *inanimate* (i. q. ἄψυχος): τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστίν, Jas. ii. 26; οὐκ ἔστιν (ὁ) θεὸς νεκρῶν ἀλλὰ ζώντων, God is the guardian God not of the dead but of the living, Mt. xxii. 32; Mk. xii. 27; Lk. xx. 38. **2.** trop. **a.** [spiritually dead i. e.] *destitute of a life that recognizes and is devoted to God, because given*



up to trespasses and sins; inactive as respects doing right: Jn. v. 25; Ro. vi. 13; Eph. v. 14; Rev. iii. 1; with τοῖς παραπτώμασιν (dat. of cause [cf. W. 412 (384 sq.)]) added, Eph. ii. 1, 5; ἐν [but T Tr WH om. ἐν] τοῖς παραπτ. Col. ii. 13; in the pointed saying ἀφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς, leave those who are indifferent to the salvation offered them in the gospel, to bury the bodies of their own dead, Mt. viii. 22; Lk. ix. 60. **b.** univ. destitute of force or power, inactive, inoperative: τῇ ἀμαρτίᾳ, unaffected by the desire to sin [cf. W. 210 (199)]; B. § 138, 12], Ro. vi. 11; of things: ἀμαρτία, Ro. vii. 8; πίστις, Jas. ii. 17, 20 [R G], 26; ἔργα, powerless and fruitless (see ἔργον, 3 p. 248<sup>b</sup> bot.), Heb. vi. 1; ix. 14. [Cf. θηπτός, fin.]

νεκρῶω, -ω: 1 aor. impv. νεκρῶσατε; pf. pass. ptep. νεκρωμένος; to make dead (Vulgate and Lat. Fathers mortifico), to put to death, slay: τινά, prop., Anthol. app. 313, 5; pass. νεκρωμένος, hyperbolically, worn out, of an impotent old man, Heb. xi. 12; also σῶμα νεκρ. Ro. iv. 19; equiv. to to deprive of power, destroy the strength of: τὰ μέλη, i. e. the evil desire lurking in the members (of the body), Col. iii. 5. (τὰ δόγματα, Antonin. 7, 2; τὴν ζῆν, Plut. de primo frig. 21; [ἀνθρώπος, of obduracy, Epictet. diss. 1, 5, 7].) \*

νέκρωσις, -εως, ἡ, (νεκρῶω); **1.** prop. a putting to death (Vulg. mortificatio in 2 Co. iv. 10), killing. **2.** i. q. τὸ νεκροῦσθαι, [the being put to death], with τοῦ Ἰησοῦ added, i. e. the (protracted) death [A. V. the dying] which Jesus underwent in God's service [on the gen. cf. W. 189 (178) note], Paul so styles the marks of perpetual trials, misfortunes, hardships attended with peril of death, evident in his body [cf. Meyer], 2 Co. iv. 10. **3.** i. q. τὸ νεκρωμένον εἶναι, the dead state [A. V. deadness], utter sluggishness, (of bodily members and organs, Galen): Ro. iv. 19.\*

νεο-μηνία, see νοσηνία.

νέος, -α, -ον, [allied with Lat. novus, Germ. neu, Eng. new; Curtius § 433], as in Grk. auth. fr. Hom. down, **1.** recently born, young, youthful: Tit. ii. 4 (for νεῖ, Gen. xxxvii. 2; Ex. xxxiii. 11); οἶνος νέος, recently made, Mt. ix. 17; Mk. ii. 22; Lk. v. 37-39 [but 39 WH in br.], (Sir. ix. 10). **2.** new: 1 Co. v. 7; Heb. xii. 24; i. q. born again, ἄνθρωπος (q. v. 1 f.), Col. iii. 10. [Syn. see καινός, fin.]\*

νεοσσός and (so T WH, see νοσιᾶ) νοσσός, -οῦ, ὁ, (νέος), a young (creature), young bird: Lk. ii. 24. The form νοσσός appears in the Vat. txt. of the Sept.; but in cod. Alex. everywhere νεοσσός; cf. Sturz, De dial. Maced. p. 185 sq.; Lob. ad Phryn. p. 206 sq.; [cf. W. 24]. (In Grk. writ. fr. Hom. down; Sept. often for νε, of the young of animals, as Lev. xii. 6, 8; Job xxxviii. 41.) \*

νεότης, -ητος, ἡ, (νέος), fr. Hom. down; Sept. chiefly for νεότης; youth, youthful age: 1 Tim. iv. 12; ἐκ νεότητός μου, from my boyhood, from my youth, Mt. xix. 20 [R G]; Mk. x. 20; Lk. xviii. 21; Acts xxvi. 4; Gen. viii. 21; Job xxxi. 18, etc.\*

νέο-φυτός, -ον, (νέος and φύω), newly-planted (Job xiv.

9; Is. v. 7, etc.); trop. a new convert, neophyte, [A. V. novice, i. e.] (one who has recently become a Christian): 1 Tim. iii. 6. (Eccles. writ.)\*

Νέρων [by etymol. 'brave', 'bold'], -ωνος, ὁ, Nero, the well-known Roman emperor: 2 Tim. iv. 23 Rec. [i. e. in the subscription].\*

νεύω; 1 aor. ptep. νέυσας; to give a nod; to signify by a nod, [A. V. to beckon]: τινί, foll. by an inf. of what one wishes to be done, Jn. xiii. 24; Acts xxiv. 10. (From Hom. down; Sept. Prov. iv. 25.) [Comp.: δια-, ἐκ-, ἐν-, ἐπι-, κατα-νεύω].\*

νεφέλη, -ης, ἡ, (νέφος), [fr. Hom. down], Sept. esp. for νεφ, but also for νεφ and νεφ; a cloud: [ν. φωτεινή, Mt. xvii. 5]; Mt. xxiv. 30; xxvi. 64; Mk. ix. 7; xiii. 26; xiv. 62; Lk. ix. 34 sq.; xii. 54; xxi. 27; Acts i. 9; 1 Th. iv. 17; 2 Pet. ii. 17 [Rec.]; Jude 12; Rev. i. 7; x. 1; xi. 12; xiv. 14 sqq.; of that cloud in which Jehovah is said (Ex. xiii. 21 sqq., etc.) to have gone before the Israelites on their march through the wilderness, and which Paul represents as spread over them (ὑπὸ τῇ νεφελῇ ἦσαν, cf. Ps. civ. (cv.) 39; Sap. x. 17): 1 Co. x. 1 sq. [Syn. see νέφος].\*

Νεφθαλίμ [and (so T edd. 2, 7, WH in Rev. vii. 6) Νεφθαλίμ; see WH. App. p. 155, and s. v. I, ε], ὁ, (Νηφθ, i. e. 'my wrestling' [cf. Gen. xxx. 8], or acc. to what seems to be a more correct interpretation 'my craftiness' [cf. Joseph. antt. 1, 19, 8; Test. xii. Patr. test. Neph. § 1], fr. Νηφ unused in Kal; cf. Rüetschi in Herzog x. p. 200 sq.), Naphtali, the sixth son of the patriarch Jacob, by Bilhah, Rachel's maid: Rev. vii. 6; by meton. his posterity, the tribe of Naphtali, Mt. iv. 13, 15.\*

νέφος, -ους, [allied with Lat. nubes, nebula, etc.], τό, Sept. for νεφ and νεφ, a cloud; in the N. T. once trop. a large, dense multitude, a throng: μαρτύρων, Heb. xii. 1; often so in prof. auth., as νέφ. Τρώων, πεζῶν, ψαρῶν, κοιλοῦν, Hom. II. 4, 274; 16, 66; 17, 755; 23, 133; ἀνθρώπων, Hdt. 8, 109; στρονδῶν, Arstph. av. 578; ἀκρίδων, Diod. 3, 29; peditum equitumque nubes, Liv. 35, 49.\*

[Syn. νέφος, νεφέλη: νέφος is general, νεφέλη specific; the former denotes the great, shapeless collection of vapor obscuring the heavens; the latter designates particular and definite masses of the same, suggesting form and limit. Cf. Schmidt vol. i. ch. 36.]

νεφρός, -οῦ, ὁ, a kidney (Plat., Arstph.); plur. the kidneys, the loins, as Sept. for νεφ, used of the inmost thoughts, feelings, purposes, of the soul: with the addition of καρδίας, Rev. ii. 23, with which cf. Ps. vii. 10; Jer. xi. 20; xvii. 10; Sap. i. 6.\*

νεω-κόρος, -ον, ὁ, ἡ, (νέως or ναός, and κορέω to sweep; [questioned by some; a hint of this deriv. is found in Philo de sacer. honor. § 6 (cf. νεωκορία, de somniis 2, 42), and Hesych. s. v. defines the word ὁ τὸν ναὸν κοσμών· κορεῖν γὰρ τὸ σαίρειν ἔλεγον (cf. s. v. σηκοκόρος; so Etym. Magn. 407, 27, cf. s. v. νεωκόρος); yet Suidas s. v. κόρη p. 2157 c. says ν. οὐχ ὁ σαρών τ. ν. ἀλλ' ὁ ἐπιμελούμενος αὐτοῦ (cf. s. vv. νεωκόρος, σηκοκόρος); hence some connect the last half with root κορ, κολ, cf. Lat. curo, colo]); **1.** prop. one who sweeps and cleans a temple. **2.** one



who has charge of a temple, to keep and adorn it, a sacristan: Xen. an. 5, 3, 6; Plat. legg. 6 p. 759 a. 3. the worshipper of a deity (οὗς i. e. the Israelites ὁ θεός ἐαυτῷ νεωκόρου ἦγεν through the wilderness, Joseph. b. j. 5, 9, 4); as appears from coins still extant, it was an honorary title [temple-keeper or temple-warden (cf. 2 above)] of certain cities, esp. of Asia Minor, in which the special worship of some deity or even of some deified human ruler had been established (cf. Stephanus, Thes. v. p. 1472 sq.; [cf. B. D. s. v. worshipper]); so ν. τῆς Ἀρτέμιδος, of Ephesus, Acts xix. 35; [see Bp. Lghtft. in Contemp. Rev. for 1878, p. 294 sq.; Wood, Discoveries at Ephesus (Lond. 1877), App. passim].\*

νεωτερικός, -ή, -όν, (νεώτερος, q. v.), peculiar to the age of youth, youthful: ἐπιθυμία, 2 Tim. ii. 22. (3 Macc. iv. 8; Polyb. 10, 24, 7; Joseph. antt. 16, 11, 8.)\*

νεώτερος, -α, -ον, (compar. of νέος, q. v.), [fr. Hom. down], younger; i. e. a. younger (than now), Jn. xxi. 18. b. young, youthful, [A. V. younger (relatively)]: 1 Tim. v. 11, 14; Tit. ii. 6; opp. to πρεσβύτεροι, 1 Tim. v. 1 sq.; 1 Pet. v. 5. c. [strictly] younger by birth: Lk. xv. 12 sq. (4 Macc. xii. 1). d. an attendant, servant, (see νεανίσκος, fin.): Acts v. 6; inferior in rank, opp. to ὁ μείζων, Lk. xxii. 26.\*

νή, a particle employed in affirmations and oaths, (common in Attic), and joined to an acc. of the pers. (for the most part, a divinity) or of the thing affirmed or sworn by [B. § 149, 17]; by (Lat. per, Germ. bei): 1 Co. xv. 31 (Gen. xlii. 15 sq.).\*

νήθω; to spin: Mt. vi. 28; Lk. xii. 27. (Plat. polit. p. 289 c.; Anthol.; for νηθ, Ex. xxxv. 25 sq.)\*

νητιάζω [cf. W. 92 (87)]; (νήπιος, q. v.); to be a babe (infant): 1 Co. xiv. 20. (Hippocr.; eccles. writ.)\*

νήπιος, -α, -ον, (fr. νη, an inseparable neg. prefix [Lat. ne-fas, ne-quam, ni-si, etc. cf. Curtius § 437], and ἔπος); as in Grk. writers fr. Hom. down, a. an infant, little child: Mt. xxi. 16 (fr. Ps. viii. 3); 1 Co. xiii. 11; Sept. esp. for ἡλὶπ and ἡλὶν. b. a minor, not of age: Gal. iv. 1 [cf. Bp. Lghtft. ad loc.]. c. metaph. childish, untaught, unskilled, (Sept. for ἡθρ, Ps. xviii. (xix.) 8; exviii. (exix.) 180; Prov. i. 32); Mt. xi. 25; Lk. x. 21; Ro. ii. 20; Gal. iv. 3; Eph. iv. 14; opp. to τέλειοι, the more advanced in understanding and knowledge, Heb. v. 13 sq. (Philo de agric. § 2); νήπι. ἐν Χριστῷ, in things pertaining to Christ, 1 Co. iii. 1. In 1 Th. ii. 7 L WH [cf. the latter's note ad loc.] have hastily received νήπιου for the common reading ἡπιοι.\*

Νηρέυς [(cf. Vaniček p. 1158)], -έως, ὁ, Nereus, a Christian who lived at Rome: Ro. xvi. 15 [where Lmrg. Νηρέαν].\*

Νηρί and (so T Tr WH) Νηρέϊ [see ei, i], ὁ, (fr. νη a lamp), Neri, the grandfather of Zerubbabel: Lk. iii. 27.\*

νησίον, -ον, τό, (dimin. of νήσος), a small island: Acts xxvii. 16 [(Strabo)].\*

νήσος, -ου, ἡ, (νέω to swim, prop. 'floating land'), an island: Acts xiii. 6; xxvii. 26; xxviii. 1, 7, 9, 11; Rev. i. 9; vi. 14; xvi. 20. (Sept. for Ν; [fr. Hom. down].)\*

νηστεία, -ας, ἡ, (νηστεύω, q. v.), a fasting, fast, i. e. ab-

stinence from food, and a. voluntary, as a religious exercise: of private fasting, Mt. xvii. 21 [T WH om. Tr br. the vs.]; Mk. ix. 29 [T WH om. Tr mrg. br.]; Lk. ii. 37; Acts xiv. 23; 1 Co. vii. 5 Rec. of the public fast prescribed by the Mosaic Law (Lev. xvi. 29 sqq.; xxiii. 27 sqq. [BB.DD. s. v. Fasts, and for ref. to Strab., Philo, Joseph., Plut., see Soph. Lex. s. v. 1]) and kept yearly on the great day of atonement, the tenth of the month Tisri: Acts xxvii. 9 (the month Tisri comprises a part of our September and October [cf. B.D. s. v. month (at end)]); the fast, accordingly, occurred in the autumn, ἡ χειμέριος ὥρα, when navigation was usually dangerous on account of storms, as was the case with the voyage referred to). b. a fasting to which one is driven by want: 2 Co. vi. 5; xi. 27; (Hippocr., Aristot., Philo, Joseph., Plut., Ael., Athen., al.; Sept. for οἶν).\*

νηστεύω; fut. νηστεύσω; 1 aor. [inf. νηστεύσαι (Lk. v. 34 T WH Tr txt.)], ptc. νηστεύσας; (fr. νήσις, q. v.); to fast (Vulg. and eccles. writ. jejuno), i. e. to abstain as a religious exercise from food and drink: either entirely, if the fast lasted but a single day, Mt. vi. 16-18; ix. 14 sq.; Mk. ii. 18-20; Lk. v. 33, [34, 35]; xviii. 12; Acts x. 30 R G; xiii. 2, [3]; or from customary and choice nourishment, if it continued several days, Mt. iv. 2, cf. xi. 18; νηστεύει συνεχῶς καὶ ἄρτον ἐσθίει μόνον μετὰ ἀλατος καὶ τὸ ποτὶν αὐτοῦ ὕδωρ, Acta Thom. § 20. (Arstph., Plut. mor. p. 626 sq.; Ael. v. h. 5, 20; [Joseph. c. Ap. 1, 34, 5 (where see Müller)]; Sept. for οἶν).\*

νήστις, acc. plur. νήστεις and (so Tdf. [cf. Proleg. p. 118]) νήστις (see Lob. ad Phryn. p. 326; Fritzsche, Com. on Mk. p. 796 sq.; cf. [WH. App. p. 157<sup>b</sup>]; B. 26 (23)), ὁ, ἡ, (fr. νη and ἐσθίω, see νήπιος), fasting, not having eaten: Mt. xv. 32; Mk. viii. 3. (Hom., Aeschyl., Hippocr., Arstph., al.)\*

νηφάλιος (so Rec.<sup>a</sup> in 1 Tim. iii. 2, 11, [where Rec.<sup>b,c</sup> -λαιος], after a later form) and νηφάλιος ["alone well attested" (Hort)], -ον, (in Grk. auth. generally of three term.; fr. νήφω), sober, temperate; abstaining from wine, either entirely (Joseph. antt. 3, 12, 2) or at least from its immoderate use: 1 Tim. iii. 2, 11; Tit. ii. 2. (In prof. auth., esp. Aeschyl. and Plut., of things free from all infusion or addition of wine, as vessels, offerings, etc.)\*

νήφω; 1 aor. impv. 2 pers. plur. νήψατε; fr. Theogn., Soph., Xen. down; to be sober; in the N. T. everywh. trop. to be calm and collected in spirit; to be temperate, dispassionate, circumspect: 1 Th. v. 6, 8; 2 Tim. iv. 5; 1 Pet. i. 13; v. 8; εἰς τὰς προσευχάς, unto (the offering of) prayer, 1 Pet. iv. 7. [SYN. see ἀγρυπνέω; and on the word see Ellic. on Tim. i. c. COMP.: ἀνα-, ἐκ-νήφω].\*

Νίγερ, ὁ, (a Lat. name ['black']), Niger, surname of the prophet Symeon: Acts xiii. 1.\*

Νικάνωρ, [(i. e. 'conqueror')], -ορος, ὁ, Nicanor, of Antioch (?), one of the seven deacons of the church at Jerusalem: Acts vi. 5.\*

νικάω, -ῶ; pres. ptc. dat. νικοῦντι, Rev. ii. 7 Lchm. 17 L T Tr, [yet all νικῶντας in xv. 2] (cf. ἐρωτάω, init.); fut. νικήσω; 1 aor. ἐνίκησα; pf. νενίκηκα; (νίκη); [fr. Hom. down]; to conquer [A. V. overcome]; a. absol. to



carry off the victory, come off victorious: of Christ, victorious over all his foes, Rev. iii. 21; vi. 2; ἐνίκησεν . . . ἀνοίξει κατλ. hath so conquered that he now has the right and power to open etc. Rev. v. 5; of Christians, that hold fast their faith even unto death against the power of their foes, and their temptations and persecutions, Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21; xxi. 7; w. ἐκ τοῦ θηρίου added, to conquer and thereby free themselves from the power of the beast [R. V. to come victorious from; cf. W. 367 (344 sq.); B. 147 (128)], Rev. xv. 2. when one is arraigned or goes to law, to win the case, maintain one's cause, (so in the Attic orators; also νικᾶν δίκην, Eur. El. 955): Ro. iii. 4 (from Sept. of Ps. l. (li.) 6). b. with acc. of the obj.: τινά, by force, Lk. xi. 22; Rev. xi. 7; xiii. 7 [L om. WH Tr mrg. br. the cl.]; of Christ the conqueror of his foes, Rev. xvii. 14; τὸν κόσμον, to deprive it of power to harm, to subvert its influence, Jn. xvi. 33; νικᾶν τινα or τι is used of one who by Christian constancy and courage keeps himself unharmed and spotless from his adversary's devices, solicitations, assaults: the devil, 1 Jn. ii. 13 sq.; Rev. xii. 11; false teachers, 1 Jn. iv. 4; τὸν κόσμον, ibid. v. 4 sq. νικᾶν τὸ πονηρὸν ἐν τῷ ἀγαθῷ, by the force which resides in goodness, i. e. in kindness, to cause an enemy to repent of the wrong he has done one, Ro. xii. 21; νικᾶσθαι ὑπὸ τοῦ κακοῦ, to be disturbed by an injury and driven to avenge it, ibid. [COMP.: ὑπερ-νικᾶω].\*  
νίκη, -ης, ἡ, [fr. Hom. down], victory: 1 Jn. v. 4 [cf. νίκος].\*

Νικόδημος, (νίκη and δῆμος [i. e. 'conqueror of the people']), -ου, ὁ, Nicodemus, (rabbin. נִיקְדֵּמֹס), a member of the Sanhedrin who took the part of Jesus: Jn. iii. 1, 4, 9; vii. 50; xix. 39.\*

Νικολαῖτης, -ου, ὁ, a follower of Nicolaus, a Nicolaΐtan: plur., Rev. ii. 6, 15, — a name which, it can scarcely be doubted, refers symbolically to the same persons who in vs. 14 are charged with holding τὴν διδαχὴν Βαλαάμ, i. e. after the example of Balaam, casting a stumbling-block before the church of God (Num. xxiv. 1–3) by upholding the liberty of eating things sacrificed unto idols as well as of committing fornication; for the Grk. name Νικόλαος coincides with the Hebr. נִקְלָאס acc. to the interpretation of the latter which regards it as signifying *destruction of the people*. See in Βαλαάμ; [cf. BB.DD. s. vv. Nicolaitans, Nicolas; also Comm. on Rev. II. cc.].\*

Νικόλαος, -ου, ὁ, (νίκη and λαός), Nicolaus [A. V. Nicolas], a proselyte of Antioch and one of the seven deacons of the church at Jerusalem: Acts vi. 5.\*

Νικόπολις, -εως, ἡ, (city of victory), Nicopolis: Tit. iii. 12. There were many cities of this name — in Armenia, Pontus, Cilicia, Epirus, Thrace — which were generally built, or had their name changed, by some conqueror to commemorate a victory. The one mentioned above seems to be that which Augustus founded on the promontory of Epirus, in grateful commemoration of the victory he won at Actium over Antony. The author of the spurious subscription of the Epistle seems to have had in mind the Thracian Nicopolis, founded by Trajan [?] cf. Pape, Eigennamen, s. v.] on the river Nestus (or

Nessus), since he calls it a city 'of Macedonia.' [B. D. s. v.]\*

νίκος, -ους, τό, a later form i. q. νίκη (cf. Lob. ad Phryn. p. 647; [B. 23 (20); W. 24]), victory: 1 Co. xv. 55, 57, (2 Macc. x. 38; [1 Esdr. iii. 9]); εἰς νίκος, until he have gained the victory, Mt. xii. 20; κατεπόθη ὁ θάνατος εἰς νίκος, [A. V. death is swallowed up in victory] i. e. utterly vanquished, 1 Co. xv. 54. (The Sept. sometimes translate the Hebr. נִצָּחַן i. e. to everlasting, forever, by εἰς νίκος, 2 S. ii. 26; Job xxxvi. 7; Lam. v. 20; Am. i. 11; viii. 7, because נִצָּחַן denotes also splendor, 1 Chr. xxix. 11, and in Syriac victory.)\*

Νινευί, ἡ, Hebr. נִינְוֵה (supposed to be compounded of נִין and נוֹה, the abode of Ninus; [cf. Fried. Delitzsch as below; Schrader as below, pp. 102, 572]), in the Grk. and Rom. writ. ἡ Νίνος [on the accent cf. Pape, Eigennamen, s. v.], Nineveh (Vulg. Ninive [so A. V. in Lk. as below]), a great city, the capital of Assyria, built apparently about B. C. 2000, on the eastern bank of the Tigris opposite the modern city of Mosul. It was destroyed [about] B. C. 606, and its ruins, containing invaluable monuments of art and archaeology, began to be excavated in recent times (from 1840 on), especially by the labors of the Frenchman Botta and the Englishman Layard; cf. Layard, Nineveh and its Remains, Lond. 1849, 2 vols.; and his Discoveries in the Ruins of Nineveh and Babylon, Lond. 1853; [also his art. in Smith's Dict. of the Bible]; H. J. C. Weissenborn, Ninive u. s. Gebiet etc. 2 Pts. Erf. 1851–56; Tuch, De Nino urbe, Lips. 1844; Spiegel in Herzog x. pp. 361–381; [esp. Fried. Delitzsch in Herzog 2 (cf. Schaff-Herzog) x. pp. 587–603; Schrader, Keilinschriften u. s. w. index s. v.; and in Riehm s. v.; W. Robertson Smith in Encyc. Brit. s. v.]; Hitzig in Schenkel iv. 334 sqq.; [Rawlinson, Five Great Monarchies etc.; Geo. Smith, Assyrian Discoveries, (Lond. 1875)]. In the N. T. once, viz. Lk. xi. 32 R G.\*

[Νινευίτης R G (so Tr in Lk. xi. 32), or] Νινευίτης [L (so Tr in Lk. xi. 30)] or Νινευεΐτης T WH (so Tr in Mt. xii. 41) [see εἰ, ι and Tdf. Proleg. p. 86; WH. App. p. 154<sup>b</sup>], -ου, ὁ, (Νινευί, q. v.), i. q. Νίνος in Hdt. and Strabo; a Ninevite, an inhabitant of Nineveh: Mt. xii. 41; Lk. xi. 30, and L T Tr WH in 32.\*

νιπτήρ, -ῆρος, ὁ, (νίπτω), a vessel for washing the hands and feet, a basin: Jn. xiii. 5. (Eccles. writ.)\*

νίπτω; (a later form for νίζω; cf. Lob. ad Phryn. p. 241 [Veitch s. v. νίζω; B. 63 (55); W. 88 (84)]); 1 aor. ἐνίψα; Mid., pres. νίπτομαι; 1 aor. ἐνίψάμην; Sept. for נִצַּח; to wash: τινά, Jn. xiii. 8; τοὺς πόδας τινός, ibid. 5 sq. 8, 12, 14; 1 Tim. v. 10; mid. to wash one's self [cf. B. § 135, 5; W. § 38, 2 b.]; Jn. ix. 7, 11, 15; τὰς χεῖρας, to wash one's (own) hands, Mk. vii. 3; τοὺς πόδας, Jn. xiii. 10 [T om. WH br. τοὺς π.]; νίψαι τὸ πρόσωπόν σου, Mt. vi. 17; νίπτονται τὰς χεῖρας αὐτῶν, Mt. xv. 2. [COMP.: ἀπο-νίπτω. SYN. see λούω, fin.]\*

νοέω, -ῶ; 1 aor. ἐνόησα; [pres. pass. ptep. (neut. plur.) νοούμενα]; (νοῦς); fr. Hom. down; Sept. for נִבְּחַ and נִבְּחַ, and for נִבְּחַ; 1. to perceive with the mind, to understand: absol., with the addition τῇ καρδίᾳ, Jn. xii.



40 (Is. xlv. 18); w. an acc. of the thing, Eph. iii. 4, 20; 1 Tim. i. 7; pass.: Ro. i. 20; foll. by *ὅτι*, Mt. xv. 17; xvi. 11; Mk. vii. 18; foll. by acc. w. inf., Heb. xi. 3; absol. i. q. *to have understanding*: Mt. xvi. 9; Mk. viii. 17.

2. *to think upon, heed, ponder, consider*: νοεῖτω, sc. let him attend to the events that occur, which will show the time to flee, Mt. xxiv. 15; Mk. xiii. 14; [similarly νόει δ (R G Δ) λέγω, 2 Tim. ii. 7]. [COMP.: *εὖ, κατα, μετα-, προ-, ὑπο-νοέω*.]\*

νόημα, -τος, τό, fr. Hom. down; 1. *a mental perception, thought*.

2. spec. (an evil) purpose: αἵμα-λωτίζειν πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, to cause whoever is devising evil against Christ to desist from his purpose and submit himself to Christ (as Paul sets him forth), 2 Co. x. 5; plur.: 2 Co. ii. 11 (τοῦ διαβόλου, Ignat. ad Eph. [interpol.] 14; τῆς καρδίας αὐτῶν ποιηρᾶς, Bar. ii. 8). 3. that which thinks, the mind: plur. (where the minds of many are referred to), 2 Co. iii. 14; iv. 4, and perh. [xi. 3]; Phil. iv. 7, for here the word may mean thoughts and purposes; [others would so take it also in all the exx. cited under this head (cf. *καύχημα*, 2)].\*

νόθος, -η, -ον, illegitimate, bastard, i. e. born, not in lawful wedlock, but of a concubine or female slave: Heb. xii. 8; cf. Bleek ad loc. (Sap. iv. 3; from Hom. down.)\*

νομή, -ῆς, ἡ, (νέμω to pasture), fr. Hom. [i. e. batrach.] down; 1. *pasturage, fodder, food*: in fig. discourse

εὐρήσει νομήν, i. e. he shall not want the needful supplies for the true life, Jn. x. 9; (Sept. for נֶרְרֵי, נֶרְרֵי, נֶרְרֵי). 2. trop. growth, increase, (Germ. *Umsichfressen*, *Umsichgreifen*): of evils spreading like a gangrene, 2 Tim. ii. 17 (of ulcers, νομήν ποιεῖται ἔλκος, Polyb. 1, 81, 6; of a conflagration, τὸ πῦρ λαμβάνει νομήν, 11, 4 (5), 4 cf. 1, 48, 5; Joseph. b. j. 6, 2, 9).\*

νομίζω; impf. ἐνόμιζον; 1 aor. ἐνόμισα; impf. pass. ἐνομιζόμην; (νόμος); as in Grk. auth. fr. Aeschyl. and Hdt. down;

1. *to hold by custom or usage, own as a custom or usage; to follow custom or usage*; pass. νομίζεται *it is the custom, it is the received usage*: οὐ ἐνομίζετο προσευχὴ εἶναι, where acc. to custom was a place of prayer, Acts xvi. 13 [but L T Tr WH read οὐ ἐνομίζομεν προσευχὴν εἶν. *where we supposed there was*, etc.; cf. 2 below], (2 Macc. xiv. 4).

2. *to deem, think, suppose*: foll. by an inf., Acts viii. 20; 1 Co. vii. 36; foll. by an acc. w. inf., Lk. ii. 44; Acts vii. 25; xiv. 19; xvi. [13 (see 1 above)], 27; xvii. 29; 1 Co. vii. 26; 1 Tim. vi. 5; foll. by *ὅτι*, Mt. v. 17; x. 34 [W. § 56, 1 b.]; xx. 10; Acts xxi. 29; ὡς ἐνομίζετο, as was wont to be supposed, Lk. iii. 23. [SYN. see ἡγέομαι, fin.]\*

νομικός, -ή, -όν, (νόμος), pertaining to (the) law (Plat., Aristot., al.): μάχαι, Tit. iii. 9; ὁ νομικός, one learned in the law, in the N. T. an interpreter and teacher of the Mosaic law [A. V. a lawyer; cf. γραμματεὺς, 2]: Mt. xxii. 35; Lk. x. 25; Tit. iii. 13; plur., Lk. vii. 30; xi. 45 sq. 52; xiv. 3.\*

νομίμως, adv., (νόμιμος), lawfully, agreeably to the law, properly: 1 Tim. i. 8; 2 Tim. ii. 5. (Thuc., Xen., Plat., al.)\*

νόμισμα, -τος, τό, (νομίζω, q. v.); 1. *anything received*

and sanctioned by usage or law (Tragg., Arstph.). 2. money, (current) coin, [cf. our lawful money]: Mt. xxii. 19 (and in Grk. writ. fr. Eur. and Arstph. down).\*

νομο-διδάσκαλος, -ου, ὁ, (νόμος and διδάσκαλος, cf. ἑτερο-διδάσκαλος, ἱεροδιδάσκαλος, χοροδιδάσκαλος), a teacher and interpreter of the law: among the Jews [cf. γραμματεὺς, 2], Lk. v. 17; Acts v. 34; of those who among Christians also went about as champions and interpreters of the Mosaic law, 1 Tim. i. 7. (Not found elsewh. [exc. in eccl. writ.])\*

νομοθεσία, -ας, ἡ, (νόμος, τίθημι), law-giving, legislation: Ro. ix. 4. (Plat., Aristot., Polyb., Diod., Philo, al.)\*

νομοθετέω, -ῶ: Pass., pf. 3 pers. sing. νενομοθέτηται; plupf. 3 pers. sing. νενομοθέτητο (on the om. of the augm. see W. 72 (70); B. 33 (29)); (νομοθέτης); fr. [Lys.], Xen. and Plat. down; Sept. several times for נִרְיָה;

1. *to enact laws*; pass. laws are enacted or prescribed for one, to be legislated for, furnished with laws (often so in Plato; cf. *Asi*, Lex. Plat. ii. p. 391 [for exx.]); ὁ λαὸς ἐπ' αὐτῆς (R G ἐπ' αὐτῇ) νενομοθέτηται (R G νενομοθέτητο) the people received the Mosaic law established upon the foundation of the priesthood, Heb. vii. 11 [W. § 39, 1 b.; cf. B. 337 (290); many refer this ex. (with the gen.) to time (A. V. under it); see ἐπί, A. II., cf. B. 2 a. γ.]. 2. *to sanction by law, enact*: τί, pass. Heb. viii. 6 [cf. W. and B. u. s.].\*

νομοθέτης, -ου, ὁ, (νόμος and τίθημι), a lawgiver: Jas. iv. 12. ([Antipho, Thuc.], Xen., Plat., Dem., Joseph., al.; Sept. Ps. ix. 21).\*

νόμος, -ου, ὁ, (νέμω to divide, distribute, apportion), in prof. auth. fr. Hes. down, anything established, anything received by usage, a custom, usage, law; in Sept. very often for נִרְיָה, also for נִרְיָה, נִרְיָה, etc. In the N. T. a command, law; and

1. of any law whatsoever: διὰ ποίου νόμου; Ro. iii. 27; νόμος δικαιοσύνης, a law or rule producing a state approved of God, i. e. by the observance of which we are approved of God, Ro. ix. 31, cf. Meyer [see ed. Weiss], Fritzsche, Philippi ad loc.; a precept or injunction: κατὰ νόμον ἐντολῆς σαρκ. Heb. vii. 16; plur. of the things prescribed by the divine will, Heb. viii. 10; x. 16; νόμος τοῦ νοός, the rule of action prescribed by reason, Ro. vii. 23; the mention of the divine law causes those things even which in opposition to this law impel to a c t i o n, and therefore seem to have the force of a law, to be designated by the term νόμος, as ἑτερος νόμος ἐν τοῖς μέλεσι μου, a different law from that which God has given, i. e. the impulse to sin inherent in human nature, or ὁ νόμος τῆς ἁμαρτίας (gen. of author), Ro. vii. 23, 25; viii. 2, also ὁ ν. τοῦ θανάτου, emanating from the power of death, Ro. viii. 2; with which is contrasted ὁ νόμος τοῦ πνεύματος, the impulse to (right) action emanating from the Spirit, ibid.

2. of the Mosaic law, and referring, acc. to the context, either to the volume of the law or to its contents: w. the article, Mt. v. 18; xii. 5; xxii. 36; Lk. ii. 27; x. 26; xvi. 17; Jn. i. 17, 45 (46); vii. 51; viii. 17; x. 34; xv. 25; Acts vi. 13; vii. 53; xviii. 13, 15; xxi. 20; xxiii. 3; Ro. ii. 13 [(his) here L T Tr WH om. art. (also G in 13<sup>b</sup>)], 15, 18, 20, 23<sup>b</sup>, 26; iv. 15<sup>a</sup>; vii. 1<sup>b</sup>, 5, 14,



21 (on the right interpretation of this difficult passage cf. *Knapp*, *Scripta varii Argumenti*, ii. p. 385 sqq. and *Fritzsche*, *Com. ad Rom.* ii. p. 57; [others take νόμ. here generally, i. q. controlling principle; see 1 above sub fin. and cf. W. 557 (578); B. § 151, 15]); Ro. viii. 3 sq.; 1 Co. ix. 8; xv. 56; Gal. iii. 13, 24; Eph. ii. 15 (on which pass. see δόγμα, 2); 1 Tim. i. 8; Heb. vii. 19, 28; x. 1, etc.; with the addition of Μωϋσέως, Lk. ii. 22; Jn. vii. 23; viii. 5; Acts xiii. 38 (39) [here L T Tr WH om. art.]; xv. 5; xxviii. 23; 1 Co. ix. 9; of κυρίου, Lk. ii. 39; of τοῦ θεοῦ, [Mt. xv. 6 T WH mrg.]; Ro. vii. 22; viii. 7. κατὰ τὸν νόμον, acc. to the (standard or requirement of the) law, Acts xxii. 12; Heb. vii. 5; ix. 22. νόμος without the art. (in the Epp. of Paul and James and the Ep. to the Heb.; cf. W. p. 123 (117); B. 89 (78); [some interpreters contend that νόμος without the art. denotes not the law of Moses but law viewed as 'a principle', 'abstract and universal'; cf. Bp. Lghtft. on Gal. ii. 19; also "Fresh Revision," etc. p. 99; Vaughan on Ro. ii. 23; esp. Van Hengel on Ro. ii. 12; Gifford in the Speaker's Com. on Rom. p. 41 sqq. (cf. Cremer s. v.). This distinction is contrary to usage (as exhibited e. g. in Sap. xviii. 4; Sir. xix. 17; xxi. 11; xxxi. 8; xxxii. 1; xxxv. (xxxii.) 15, 24; xxxvi. (xxxiii.) 2, 3; 1 Macc. ii. 21; 4 Macc. vii. 7, and many other exx. in the Apocr.; see *Wahl*, *Clavis Apocrr.* s. v. p. 343), and to the context in such Pauline pass. as the foll.: Ro. ii. 17, 25, 27; vii. 1 (7); xiii. 8, 10; Gal. iii. 17, 18, 23, 24, (cf. Ro. ii. 12 and iii. 19; v. 13 and 14); etc. It should be added, perhaps, that neither the list of pass. with the art. nor of those without it, as given by Prof. Grimm, claims to be complete]): Ro. ii. 23<sup>a</sup>, 25; iii. 31; iv. 15<sup>b</sup>, v. 13; vii. 1<sup>a</sup>, 2<sup>a</sup>; x. 4; xiii. 10; Gal. iii. 21<sup>a</sup>; v. 23; 1 Tim. i. 9; Heb. vii. 12, etc.; with the addition of κυρίου, Lk. ii. 23 [here L has the art.], 24 [L T Tr WH add the art.]; of θεοῦ, Ro. vii. 25; of Μωϋσέως, Heb. x. 28; esp. after prepositions, as διὰ νόμον, Ro. ii. 12; iii. 20; Gal. ii. 21; χωρὶς νόμου, without the co-operation of the law, Ro. iii. 21; destitute or ignorant of the law, Ro. vii. 9; where no law has been promulgated, Ro. vii. 8; οἱ ἐκ νόμου, those who rule their life by the law, Jews, Ro. iv. 14, 16 [here all edd. have the art.]; οἱ ἐν νόμῳ, who are in the power of the law, i. e. bound to it, Ro. iii. 19 [but all texts here ἐν τῷ ν.]; ὑπὸ νόμον, under dominion of the law, Ro. vi. 14 sq.; Gal. iii. 23; iv. 4, 21; v. 18; οἱ ὑπὸ νόμον, 1 Co. ix. 20; δικαιῶσθαι ἐν νόμῳ, Gal. v. 4; ἔργα νόμου (see ἔργον, sub fin.); ἐν νόμῳ ἁμαρτάνειν, under law i. e. with knowledge of the law, Ro. ii. 12 (equiv. to ἔχοντες νόμον, cf. vs. 14); they to whom the Mosaic law has not been made known are said νόμον μὴ ἔχειν, ibid. 14; ἐαντοῖς εἰσι νόμος, their natural knowledge of right takes the place of the Mosaic law, ibid.; νόμος ἔργων, the law demanding works, Ro. iii. 27; διὰ νόμον νόμῳ ἀπέθανον, by the law itself (when I became convinced that by keeping it I could not attain to salvation, cf. Ro. vii. 9-24) I became utterly estranged from the law, Gal. ii. 19 [cf. W. 210 (197); B. § 133, 12]. κατὰ νόμον, as respects the interpretation and observance of the law, Phil. iii. 5. The observance of the law is

designated by the foll. phrases: πληροῦν νόμον, Ro. xiii. 8; τὸν ν. Gal. v. 14; πληροῦν τὸ δικαίωμα τοῦ νόμου, Ro. viii. 4; φυλάσσειν (τὸν) ν., Acts xxi. 24; Gal. vi. 13; τὰ δικαίωμ. τοῦ ν. Ro. ii. 26; πράσσειν νόμον, Ro. ii. 25; ποιεῖν τὸν ν., Jn. vii. 19; Gal. v. 3; τηρεῖν, Acts xv. 5, 24 [Rec.]; Jas. ii. 10; τελεῖν, Ro. ii. 27 (cf. Jas. ii. 8); [on the other hand, ἀκυροῦν τὸν νόμ. Mt. xv. 6 T WH mrg.]. ὁ νόμος is used of some particular ordinance of the Mosaic law in Jn. xix. 7; Jas. ii. 8; with a gen. of the obj. added, τοῦ ἀνδρός, the law enacted respecting the husband, i. e. binding the wife to her husband, Ro. vii. 2 where Rec.<sup>ms</sup> om. τοῦ νόμ. (so ὁ νόμος τοῦ πάσχα, Num. ix. 12; τοῦ λεπροῦ, Lev. xiv. 2; other exx. are given in *Fritzsche*, *Ep. ad Rom.* ii. p. 9; cf. W. § 30, 2 β.). Although the Jews did not make a distinction as we do between the moral, the ceremonial, the civil, precepts of the law, but thought that all should be honored and kept with the same conscientious and pious regard, yet in the N. T. not infrequently the law is so referred to as to show that the speaker or writer has his eye on the ethical part of it alone, as of primary importance and among Christians also of perpetual validity, but does not care for the ceremonial and civil portions, as being written for Jews alone: thus in Gal. v. 14; Ro. xiii. 8, 10; ii. 26 sq.; vii. 21, 25; Mt. v. 18, and often; τὰ τοῦ νόμου, the precepts, moral requirements, of the law, Ro. ii. 14. In the Ep. of James νόμος (without the article) designates only the ethical portion of the Mosaic law, confirmed by the authority of the Christian religion: ii. 9-11; iv. 11; in the Ep. to the Heb., on the other hand, the ceremonial part of the law is the prominent idea. 3. of the Christian religion: νόμος πίστεως, the law demanding faith, Ro. iii. 27; τοῦ Χριστοῦ, the moral instruction given by Christ, esp. the precept concerning love, Gal. vi. 2; τῆς ἐλευθερίας (see ἐλευθερία, a.), Jas. i. 25; ii. 12; cf. ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἀνεῖν ζυγὸν ἀνάγκης ὧν, Barn. ep. 2, 6 [see Harnack's note in loc.]. 4. by metonymy ὁ νόμος, the name of the more important part (i. e. the Pentateuch), is put for the entire collection of the sacred books of the O. T.: Jn. vii. 49; x. 34 (Ps. lxxxii. (lxxxii.) 6); Jn. xii. 34 (Ps. cix. (cx.) 4; Dan. (Theodot.) ii. 44; vii. 14); Jn. xv. 25 (Ps. xxxiv. (xxxv.) 19; lxviii. (lxix.) 15); Ro. iii. 19; 1 Co. xiv. 21 (Is. xxviii. 11 sq.; so 2 Macc. ii. 18, where cf. Grimm); ὁ νόμος καὶ οἱ προφῆται, Mt. xi. 13; Jn. i. 46; Acts xiii. 15; xxiv. 14; xxviii. 23; Ro. iii. 21, (2 Macc. xv. 9); i. q. the system of morals taught in the O. T., Mt. v. 17; vii. 12; xxii. 40; ὁ νόμ. (οἱ) προφ. καὶ ψαλμοί, the religious dispensation contained in the O. T., Lk. xxiv. 44 (ὁ νόμος, οἱ προφ. κ. τὰ ἄλλα πάτρια βιβλία, prol. to Sir.). Paul's doctrine concerning ὁ νόμος is exhibited by (besides others) *Weiss*, *Bibl. Theol.* §§ 71, 72; *Pfleiderer*, *Paulinismus*, p. 69 sq. [Eng. trans. i. p. 68 sq.; *A. Zahn*, *Das Gesetz Gottes nach d. Lehre u. Erfahrung d. Apostel Paulus*, Halle 1876; *R. Tiling*, *Die Paulinische Lehre vom νόμος nach d. vier Hauptbriefen*, u.s.w. Dorpat, 1878]. νόμος does not occur in the foll. N. T. books: 2 Co., Col., Thess., 2 Tim., Pet., Jude, Jn., Rev. νόος, see νοῦς.



· **νοστέω**, -ῶ; (**νόσος**); fr. [Aeschyl.], Hdt. down; *to be sick*; metaph. of any ailment of the mind (**ἀνηκίστω** **πονηρία** **νοστέιν** Ἀθηναίους, Xen. mem. 3, 5, 18 and many other exx. in Grk. auth.): **περί τι**, to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for, 1 Tim. vi. 4 (**περί δόξαν**, Plat. mor. p. 546 d.)\*

· **νόσημα**, -τος, τό, *disease, sickness*: Jn. v. 4 Rec. Lehm. (Tragg., Arstph., Thuc., Xen., Plat., sq.)\*

· **νόσος**, -ου, ἡ, *disease, sickness*: Mt. iv. 23 sq.; viii. 17; ix. 35; x. 1; Mk. i. 34; iii. 15 [RGL]; Lk. iv. 40; vi. 18 (17); vii. 21; ix. 1; Acts xix. 12. (Deut. vii. 15; xxxviii. 59; Ex. xv. 26, etc. [Hom., Hdt., al.]\*)

· **νοσσία**, -ᾱς, ἡ, (for **νεοσσία**, the earlier and more common form [cf. WH. App. p. 145], fr. **νεοσσός**, q. v.), Sept. for **ἵκη**; 1. *a nest of birds*. 2. *a brood of birds*: Lk. xiii. 34 [but L txt. **νοσσία**, see the foll. word]. (Deut. xxxii. 11 [Gen. vi. 14; Num. xxiv. 22; Prov. xvi. 16, etc.]\*)

· **νοσσίον**, -ου, τό, (see **νοσσία**), *a brood of birds*: Mt. xxiii. 37 and Lehm. txt. in Lk. xiii. 34 [where al. **νοσσία**, see the preced. word]. (Arstph., Aristot., Ael.; for **ἱκη** Ps. lxxxiii. (lxxxiv.) 4.)\*

· **νοσσός**, see **νεοσσός**.

· **νοσφιζέω**: Mid., pres. ptep. **νοσφιζόμενος**; 1 aor. **ἐνοσφισάμην**; (**νόσφι** afar, apart); *to set apart, separate, divide*; mid. *to set apart or separate for one's self*; i. e. *to purloin, embezzle, withdraw covertly and appropriate to one's own use*: **χρήματα**, Xen. Cyr. 4, 2, 42; Plut. Lucull. 37; Aristid. 4; **μηδέν τῶν ἐκ τῆς διαρπαγῆς**, Polyb. 10, 16, 6; **χρυσώματα**, 2 Macc. iv. 32; **ἀλλότρια**, Joseph. antt. 4, 8, 29; absol. Tit. ii. 10; (**τι**) **ἀπό τινος**, Acts v. 2, 3 [here A. V. *keep back*]; Sept. Josh. vii. 1; **ἐκ τινος**, Athen. 6 p. 234 a.\*

· **νότος**, -ου, ὁ, *the south wind*; a. prop.: Lk. xii. 55; Acts xxvii. 13; xxviii. 13. b. *the South* (cf. **βορρᾶς**): Mt. xii. 42; Lk. xi. 31; xiii. 29; Rev. xxi. 13. (From Hom. down; Sept. chiefly for **ἡν**, the southern quarter, the South; and for **ἡν**, the southern (both) wind and quarter; **ἡν**, the same; **ἡν**, the eastern (both) quarter and wind.)\*

· **νουθεσία**, -ας, ἡ, (**νουθετέω**, q. v.); *admonition, exhortation*: Sap. xvi. 6; 1 Co. x. 11; Tit. iii. 10; **κυρίου**, such as belongs to the Lord (Christ) or proceeds from him, Eph. vi. 4 [cf. W. 189 (178)]. (Arstph. ran. 1009; Diod. 15, 7; besides in Philo, Joseph. and other recent writ. for **νουθέτησις** and **νουθερία**, forms more com. in the earlier writ. cf. Lob. ad Phryn. p. 512; [W. 24].) [Cf. Trench § xxxii.]\*

· **νουθετέω**, -ῶ; (**νουθέτης**, and this fr. **νοῦς** and **τίθημι**; hence prop. i. q. **ἐν τῷ νῷ τίθημι**, lit. 'put in mind', Germ. 'an das Herz legen'); *to admonish, warn, exhort*: **τινά**, Acts xx. 31; Ro. xv. 14; 1 Co. iv. 14; Col. i. 28; iii. 16; 1 Th. v. 12, 14; 2 Th. iii. 15. ([1 S. iii. 13]; Job iv. 3; Sap. xi. 11; xii. 2; Tragg., Arstph., Xen., Plat., al.)\*

· **νουμφία**, and acc. to a rarer unconstr. form (cf. Lob. ad Phryn. p. 148 [Bp. Lghtft. on Col. as below; WH. App. p. 145]) **νεομφία** (so L txt. Tr WH), -ας, ἡ, (**νέος**, μῆν a month), *new-moon* (Vulg. *neomenia*; barbarous Lat. *novilunium*): of the Jewish festival of the new moon [BB.DD. s. v. *New Moon*], Col. ii. 16. (Sept. chiefly for **ἡν**; also for **ἡν**, Ex. xl. 2; and **ἡν**, Num. x. 10; xxviii. 11; see **μῆν**, 2. Pind., Arstph., Thuc., Xen., al.)\*

· **νουμφίος**, -ου, ὁ, (**νέος** and **ἔχω** [cf. Lob. ad Phryn. p. 599]), *adv. wisely, prudently, discreetly*: Mk. xii. 34. ([Aristot. rhet. Alex. 30 p. 1436<sup>b</sup>, 33 **νουμφίως** κ. **δικαίως**]; Polyb. 1, 83, 3 **νουμφίως** κ. **φρονίμως**; [2, 13, 1]; 5, 88, 2 **νουμφίως** κ. **πραγματικῶς**; [al.]\*)

· **νοῦς** (contr. fr. **νόος**), ὁ, gen. **νοός**, dat. **νοί**, (so in later Grk. for the earlier forms **νοῦ**, **νόφ**, contr. fr. **νόου**, **νόφ**; cf. Lob. ad Phryn. p. 453; W. § 8, 2 b.; [B. 12 sq. (12)]), acc. **νοῦν** (contr. fr. **νόον**), Sept. for **ἡν** and **ἡν**, [fr. Hom. down]; *mind* (Germ. *Sinn*), i. e. 1. *the mind*, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; hence spec. a. *the intellective faculty, the understanding*: Lk. xxiv. 45 (on which see **διανοίγω**, 2); Phil. iv. 7; Rev. xiii. 18; xvii. 9; opp. to **τὸ πνεῦμα**, the spirit intensely roused and completely absorbed with divine things, but destitute of clear ideas of them, 1 Co. xiv. 14 sq. 19; **ἔχειν τὸν νοῦν κυρίου** [L txt., al. **Χριστοῦ**], to be furnished with the understanding of Christ, 1 Co. ii. 16<sup>b</sup>. b. *reason* (Germ. *die Vernunft*) in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and of hating evil: Ro. i. 28; vii. 23; Eph. iv. 17; 1 Tim. vi. 5; 2 Tim. iii. 8 [cf. W. 229 (215)]; B. § 134, 7]; Tit. i. 15; opp. to **ἡ σὰρξ**, Ro. vii. 25; **ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοός**, to be so changed that the spirit which governs the mind is renewed, Eph. iv. 23; [cf. **ἡ ἀνακαίνωσις τοῦ νοός**, Ro. xii. 2]. c. *the power of considering and judging soberly, calmly and impartially*: 2 Th. ii. 2. 2. *a particular mode of thinking and judging*: Ro. xiv. 5; 1 Co. i. 10; i. q. *thoughts, feelings, purposes*: **τοῦ κυρίου** (fr. Is. xl. 13), Ro. xi. 34; 1 Co. ii. 16<sup>a</sup>; i. q. *desires*, **τῆς σαρκός**, Col. ii. 18 [cf. Meyer ad loc.]\*

· **Νυμφῶς**, -ᾱ, δ, [perh. contr. fr. **Νυμφόδωρος**; cf. W. 102 sq. (97); on accent cf. Chandler § 32], *Nymphas*, a Christian inhabitant of Laodicea: Col. iv. 15 [L WH Tr mrg. read **Νύμφαν** i. e. *Nympha*, the name of a woman; see esp. Bp. Lghtft. ad loc., and p. 256].\*

· **νύμφη**, -ης, ἡ, (appar. allied w. Lat. *nubo*; Vaniček p. 429 sq.), Sept. for **ἡν**; 1. *a betrothed woman, a bride*: Jn. iii. 29; Rev. xviii. 23; xxi. 2, 9; xxii. 17. 2. in the Grk. writ. fr. Hom. down, *a recently married woman, young wife*; *a young woman*; hence in bibl. and eccl. Grk., like the Hebr. **ἡν** (which signifies both a bride and a daughter-in-law [cf. W. 32]), *a daughter-in-law*: Mt. x. 35; Lk. xii. 53. (Mic. vii. 6; Gen. xi. 31; [xxxviii. 11]; Ruth i. 6, [etc.]; also Joseph. antt. 5, 9, 1.)\*

· **νυμφίος**, -ου, ὁ, (**νύμφη**), *a bridegroom*: Mt. ix. 15; xxv. 1, 5 sq. 10; Mk. ii. 19 sq.; Lk. v. 34 sq.; Jn. ii. 9; iii. 29; Rev. xviii. 23. (From Hom. down; Sept. for **ἡν**.)\*

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**νυμφών**, -ῶνος, ὁ, (νύμφη), *the chamber containing the bridal bed, the bride-chamber*: οἱ νιοὶ τοῦ νυμφῶνος (see νιός, 2), of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to the bridal chamber, i. e. whatever was needed for the due celebration of the nuptials: Mt. ix. 15; Mk. ii. 19; Lk. v. 34, ([W. 33 (32)]; Tob. vi. 13 (14), 16 (17); eccles. writ.; Heliod. 7, 8); *the room in which the marriage ceremonies are held*: Mt. xxii. 10 T WH Tr mrg.\*

**νῦν**, and **νυνί** (which see in its place), adv. *now*, Lat. *nunc*, (Sept. for **ἡγῶν**; [fr. Hom. down]); 1. adv. of Time, *now*, i. e. *at the present time*; a. so used that by the thing which is now said to be or to be done the present time is opposed to past time: Jn. iv. 18; ix. 21; Acts xvi. 37; xxiii. 21; Ro. xiii. 11; 2 Th. ii. 6; 2 Co. vii. 9; xiii. 2; Phil. i. 30; ii. 12; iii. 18; Col. i. 24, etc.; freq. it denotes a somewhat extended portion of present time as opp. to a former state of things: Lk. xvi. 25; Acts vii. 4; Gal. i. 23; iii. 3; spec. the time since certain persons received the Christian religion, Ro. v. 9, 11; vi. 19, 21; viii. 1; Gal. ii. 20; iv. 29; 1 Pet. ii. 10, 25; or the time since man has had the blessing of the gospel, as opp. to past times, i. q. *in our times, our age*: Acts vii. 52; Ro. xvi. 26; 2 Co. vi. 2; Eph. iii. 5, 10; 2 Tim. i. 10; 1 Pet. i. 12; iii. 21, [cf. ep. ad Diogn. 1]. b. opp. to future time: Jn. xii. 27; xiii. 36 (opp. to **ὑστερον**); xvi. 22; Ro. xi. 31; 1 Co. xvi. 12; **νῦν** κ. **εἰς πάντας τοὺς αἰῶνας**, Jude 25; used to distinguish this present age, preceding Christ's return, from the age which follows that return: Lk. vi. 21, 25; Eph. ii. 2; Heb. ii. 8; 2 Pet. iii. 18; 1 Jn. ii. 28; with **ἐν τῷ καιρῷ τούτῳ** added, Mk. x. 30. c. Sometimes **νῦν** with the present is used of what will occur *forthwith* or *soon*, Lk. ii. 29; Jn. xii. 31; xvi. 5; xvii. 13; Acts xxvi. 17. with a preterite, of what has *just* been done, Mt. xxvi. 65; Jn. xxi. 10; or *very lately* (*but now*, *just now*, hyperbolically i. q. *a short time ago*), **νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι**, Jn. xi. 8; cf. Kypke ad loc.; Vig. ed. *Herm.* p. 425 sq. with a future, of those future things which are thought of as already begun to be done, Jn. xii. 31; or of those which will be done *instantly*, Acts xiii. 11 [here al. supply **ἐστί**; W. § 64, 2 a.]; or *soon*, Acts xx. 22 [here *ποπ.* merely has inherent fut. force; cf. B. § 187, 10 a.]. d. with the imperative it often marks the proper or fit time for doing a thing: Mt. xxvii. 42 sq.; Mk. xv. 32; Jn. ii. 8. Hence it serves to point an exhortation in **ἄγε νῦν, come now**: Jas. iv. 13; v. 1, (where it is more correctly written **ἄγε νυν**, cf. Passow ii. p. 372). e. with other particles, by which the contrast in time is marked more precisely: **καὶ νῦν, even now** (*now also*), Jn. xi. 22; Phil. i. 20; **and now**, Jn. xvii. 5; Acts vii. 34 [cf. 2 below]; x. 5 [W. § 43, 3 a.]; xx. 25; xxii. 16; **ἀλλὰ νῦν**, Lk. xxii. 36; **ἀλλὰ καὶ νῦν**, *but even now*, Jn. xi. 22 [T Tr txt. WH om. L Tr mrg. br. ἀλλά]; **ἔτι νῦν**, 1 Co. iii. 2 (3) [L WH br. **ἔτι**]; **νῦν δέ** (see **νυνί** below) *but now*, Jn. xvi. 5; xvii. 13; Heb. ii. 8; **τότε . . . νῦν δέ**, Gal. iv. 9; Ro. vi. 21 sq. [here **νυνί** δέ]; Heb. xii. 26; **ποτέ . . . νῦν δέ**, Ro. xi. 30 [WH mrg. **νυνί**]; Eph. v. 8; 1 Pet. ii. 10; **νῦν ἤδη, now already**, 1 Jn. iv. 3.

**νῦν** οὖν, *now therefore*, Acts x. 33; xv. 10; xvi. 36; xxiii. 15, (Gen. xxvii. 8, 43; xxxi. 13, 30; xlv. 8; 1 Macc. x. 71). **τὸ νῦν ἔχον**, see **ἔχων**, II. b. f. with the article; a. w. neut. acc. absol. of the article, **τὰ νῦν**, *as respects the present*; *at present, now* (in which sense it is written also **τανῦν** [so Grsb. always, Rec. twice; classic edd. often **τανύν**; cf. Tdf. Proleg. p. 111; Chandler, Accent, § 826]): Acts iv. 29; xvii. 30; xx. 32; xxvii. 22, (2 Macc. xv. 8; often in class. Grk.; also **τὸ νῦν**, 1 Macc. vii. 35; ix. 9; cf. Krüger § 50, 5, 13; Bahdy. p. 328; Bttm. Gram. § 125, 8 Anm. 8 (5)); *the things that now are, the present things*, Judith ix. 5; acc. absol. *as respects the things now taking place*, equiv. to *as respects the case in hand*, Acts v. 38. β. **ὁ, ἡ, τὸ νῦν**, *the present*, joined to substantives: as **ὁ νῦν αἰὼν**, 1 Tim. vi. 17; 2 Tim. iv. 10; Tit. ii. 12; **καιρός**, Ro. iii. 26; viii. 18; xi. 5; [2 Co. viii. 14 (13)]; **ἡ νῦν Ἱερουσαλήμ**, Gal. iv. 25; **οἱ νῦν οὐρανοί**, 2 Pet. iii. 7; **μοῦ τῆς πρὸς ὑμᾶς νῦν** (or **νυνί**) **ἀπολογίας**, Acts xxii. 1. γ. **τὸ νῦν** with prepositions: **ἀπὸ τοῦ νῦν** (Sept. for **ἡγῶν**), *from this time onward*, [A. V. *from henceforth*], Lk. i. 48; v. 10; xii. 52; xxii. 69; Acts xviii. 6; 2 Co. v. 16; **ἄχρι τοῦ νῦν**, Ro. viii. 22; Phil. i. 5; **ἕως τοῦ νῦν** (Sept. for **ἡγῶν** γῶν), Mt. xxiv. 21; Mk. xiii. 19. 2. Like our *now* and the Lat. *nunc*, it stands in a conclusion or sequence; *as things now are, as the matter now stands; under these circumstances; in the present state of affairs; since these things are so; as it is*: Lk. xi. 39 (**νῦν** i. e. *since ye are intent on observing the requirements of tradition; [but al. take **νῦν** here of time — a covert allusion to a former and better state of things];* Col. i. 24 [al. of time; cf. Mey., Bp. Lghtft., Ellic. ad loc.]; **καὶ νῦν**, 1 Jn. ii. 28; 2 Jn. 5; **καὶ νῦν δεῦρο**, Acts vii. 34. **νῦν δέ** (and **νυνί** δέ see **νυνί**), *but now; now however; but as it is*; (often in class. Grk.; cf. Vig. ed. *Herm.* p. 426; Matthiae ii. p. 1434 sq.; Kühner § 498, 2 [or Jelf § 719, 2]); 1 Co. vii. 14; Jas. iv. 16, and R G in Heb. ix. 26; esp. after a conditional statement with **εἰ** and the indic. preterite, Lk. xix. 42; Jn. viii. 40; ix. 41; xv. 22, 24; xviii. 36; 1 Co. xii. 20; [cf. B. § 151, 26]. In Rev. **νῦν** does not occur. [Syn. see **ἄρτι**.]

**νυνί** (**νῦν** with iota demonstr. [Krüger § 25, 6, 4 sq.; Kühner § 180, e. (Jelf § 160, e.)]; Bttm. Gram. § 80, 2]), in Attic *now, at this very moment* (precisely now, neither before nor after; Lat. *nunc ipsum*), and only of Time, almost always with the pres., very rarely with the fut. (cf. Lob. ad Phryn. p. 19). Not found in the N. T. exc. in the writ. of Paul and in a few places in Acts and the Ep. to the Heb.; and it differs here in no respect from the simple **νῦν**; cf. *Fritzsche*, Rom. i. p. 182; [W. 23]; 1. of Time: with a pres. (Job xxx. 9), Acts xxiv. 13 L T Tr WH; Ro. xv. 23, 25; 1 Co. xiii. 13 (**ἄρτι . . . τότε δέ . . . νυνί δέ**); 2 Co. viii. 11, 22; Philem. 9, 11 (sc. **ἔντα**); with a perf. indicating continuance, Ro. iii. 21 [al. refer this to 2]; with a preterite (Ps. xvi. (xvii. 11), Ro. vi. 22 (opp. to **τότε**); vii. 6; Eph. ii. 13 (opp. to **ἐν τῷ καιρῷ ἐκείνῳ**); Col. i. 22 (21) [and iii. 8; also Ro. xi. 30 WH mrg.], (opp. to **πότε**); Col. i. 26 [RGL mrg.; cf. W. § 63 L 2 b.; B. 382 (328)] (opp. to **ἀπὸ τῶν αἰώνων**);



with a fut., Job vii. 21; Bar. vi. 4 (Ep. Jer. 3); 2 Macc. x. 10; *της πρὸς ὑμᾶς νυκτὶ ἀπολογίας*, Acts xxii. 1. 2. contrary to Grk. usage, in stating a conclusion (see *νῦν*, 2), but since the case stands thus, [as it is]: 1 Co. [v. 11 R G T L mrg.]; xiv. 6 R G (i. e. since ὁ γλῶσση λαλῶν without an interpretation cannot edify the church); but now (Germ. *so aber*), Heb. ix. 26 L T Tr WH; after a conditional statement with *εἰ* (see *νῦν*, fin.), Ro. vii. 17; 1 Co. xii. 18 [R G T WH mrg.]; xv. 20; Heb. viii. 6 [here L Tr mrg. WH txt. *νῦν*], cf. 4; xi. 16 Rec., cf. 15; [B. § 151, 26].\*

*νύξ*, gen. *νυκτός*, ἡ, [fr. a root meaning 'to disappear'; cf. Lat. *nox*, Germ. *nacht*, Eng. *night*; Curtius § 94], (Sept. for *לַיְלָה* and *לַיְלָה*), [fr. Hom. down], *night*: Mk. vi. 48; Acts xvi. 33; xxiii. 23; Jn. xiii. 30; Rev. xxi. 25; xxii. 5; *ἵνα ἡ νύξ μὴ φαίνη τὸ τρίτον αὐτῆς*, i. e. that the night should want a third part of the light which the moon and the stars give it, Rev. viii. 12 [al. understand this of the want of the light etc. for a third part of the night's duration]; gen. *νυκτός*, *by night* [W. § 30, 11; B. § 132, 26], Mt. ii. 14; xxviii. 13; Lk. ii. 8 [but note here the article; some make *της νυκτός* depend on *φυλακάς*]; Jn. iii. 2; Acts ix. 25; 1 Th. v. 7; *νυκτός καὶ ἡμέρας*, Mk. v. 5; 1 Th. ii. 9; iii. 10; 1 Tim. v. 5, [where see Ellicott on the order]; *ἡμέρας κ. νυκτός*, Lk. xviii. 7; Acts ix. 24; Rev. iv. 8; vii. 15; xii. 10, etc.; *μέσης νυκτός*, *at mid-night*, Mt. xxv. 6; in answer to the question when: *ταύτῃ τῇ νυκτί*, *this night*, Lk. xii. 20; xvii. 34; Acts xxvii. 23; *τῇ νυκτὶ ἐκείνῃ*, Acts xii. 6; *τῇ ἐπιούσῃ ν.* Acts xxiii. 11; in answer to the question how long: *νύκτα καὶ ἡμέραν*, Lk. ii. 37; Acts xx. 31; xxvi. 7; differently in Mk. iv. 27 (night and day, sc. applying himself to what he is here said to be doing); *τὰς νύκτας*, *during the nights*, every night, Lk. xxi. 37; *νύκτας τεσσαράκ.* Mt. iv. 2; *τρεις*, ib. xii. 40; *διὰ τῆς νυκτός*, see *διὰ*, A. II. 1 b.; *δι' ὅλης (τῆς) νυκτός*, the whole night through, all night, Lk. v. 5; *ἐν νυκτί*, when he was asleep, Acts xviii. 9; (*κλείπτῃς*) *ἐν νυκτί*, 1 Th. v. 2, and Rec. in 2 Pet. iii. 10; *ἐν τῇ νυκτί*, in (the course of) the night, Jn. xi. 10; *ἐν τῇ νυκτὶ ταύτῃ*, Mt. xxvi. 31, 34; Mk. xiv. 30; *ἐν τῇ νυκτὶ ἧ καλ.* 1 Co. xi. 23; *κατὰ μέσον τῆς νυκτός*, about midnight, Acts xxvii. 27. Metaph. the time when work ceases, i. e. the time of death, Jn. ix. 4; the time for deeds of sin and shame, the time of moral stupidity and darkness, Ro. xiii. 12; the time

when the weary and also the drunken give themselves up to slumber, put for torpor and sluggishness, 1 Th. v. 5.

*νύσσω* (-ττω): 1 aor. *ἐνυξα*; to strike [?], pierce; to pierce through, transfix; often in Hom. of severe or even deadly wounds given one; as, *τὸν μὲν ἔγχεϊ νύξ' . . . στυγερός δ' ἄρα μιν σκότος εἶλε*, Il. 5, 45. 47; *φθάσας αὐτὸν ἐκείνος νύττει κάπωθεν ὑπὸ τὸν βουβῶνα δόρατι καὶ παραρρήμα διεργάζεται*, Joseph. b. j. 3, 7, 35; so *τὴν πλευνρὰν λόγχῃ*, Jn. xix. 34, cf. xx. 25, 27. On the further use of the word cf. *Fritzsche*, Rom. ii. p. 559. [Comp.: *κατα-νύσσω*.]\*

*νυστάζω*; 1 aor. *ἐνυστάξα*; (NYΩ, cf. *νεύω*, *νευστάζω*); Sept. for *נָדַם*; 1. prop. to nod in sleep, to sleep, (Hippocr., Arstph., Xen., Plato, al.); to be overcome or oppressed with sleep; to fall asleep, drop off to sleep, [(cf. Wiclif) to nap it]: Mt. xxv. 5; Sept. for *נָדַם*, Ps. lxxv. (lxxvi.) 7. 2. like the Lat. *dormito* [cf. our *to be napping*], trop. i. q. to be negligent, careless, (Plat., Plut., al.): of a thing i. q. to linger, delay, 2 Pet. ii. 3.\*

*νυχθήμερον*, -ου, τό, (*νύξ* and *ἡμέρα*), a night and a day, the space of twenty-four hours: 2 Co. xi. 25. (Alex. Aphr.; Geopon.) Cf. *Sturz*, De dial. Mac. etc. p. 186; [*Soph. Lex.* s. v.; cf. W. 25].\*

*Νῶε* (Νῶεος, -ου, in Joseph. [ant. 1, 3, 1 sqq.]), ὁ, (πὶ rest), *Noah*, the second father of the human race: Mt. xxiv. 37 sq.; Lk. iii. 36; xvii. 26 sq.; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5.\*

*νωθρός*, -ά, -όν, (i. q. *νωθής*, fr. *νη* [cf. *νήπιος*] and *ὠθέω* [to push; al. *θδομαι* to care about (cf. Vaníček p. 879)], cf. *νώδυνος*, *νώνυμος*, fr. *νη* and *δδύνη*, *δνομα*), *slow, sluggish, indolent, dull, languid*: Heb. vi. 12; with a dat. of reference [W. § 31, 6 a.; B. § 133, 21], *ταῖς ἀκοαῖς*, of one who apprehends with difficulty, Heb. v. 11; *νωθρός καὶ παρειμένος ἐν τοῖς ἔργοις*, Sir. iv. 29; *νωθρός κ. παρειμένος ἐργάτης*, Clem. Rom. 1 Cor. 34, 1. (Plat., Aristot., Polyb., Dion. Hal., Anthol., al.) [SYN. see *ἀργός*, fin.]\*

*νώτος*, -ου, ὁ, [fr. root 'to bend', 'curve', akin to Lat. *natis*; Fick i. 128; Vaníček p. 420], *the back*: Ro. xi. 10 fr. Ps. lxxviii. (lxxix.) 24. (In Hom. ὁ *νώτος* ["the gend. of the sing. is undetermined in Hom. and Hes." (L. and S.)], plur. *τὰ νῶτα*; in Attic generally *τὸ νῶτον*, very rarely ὁ *νώτος*; plur. always *τὰ νῶτα*; Sept. ὁ *νώτος*, plur. οἱ *νώτοι*; cf. *Lob. ad Phryn.* p. 290; [*Rutherford*, New Phryn. p. 351]; Passow [L. and S.] s. v.)\*

## Ξ

[ξ, on its occasional substitution for σ see Σ, σ, s.]

*ξενία*, -ας, ἡ, (*ξένιος*, -α, -ον, and this fr. *ξένος*), fr. Hom. down, *hospitality, hospitable reception*; i. q. a *lodging-place, lodgings*: Acts xxviii. 23 (i. q. *τὸ μίσθωμα* in vs. 30 [but this is doubtful; the more prob. opinion receives the preference s. v. *ἴδιος*, 1 a.]); Philem. 22. [See esp. Bp. Lghtft. on Phil. p. 9, and on Philem. l. c.]\*

*ξενίζω*; 1 aor. *ἐξένισα*; Pass., pres. *ξενίζομαι*; 1 aor. *ἐξένισθην*; fr. Hom. down; 1. to receive as a guest, to entertain hospitably: *τινά*, Acts x. 23; xxviii. 7; Heb. xiii. 2; pass. to be received hospitably; to stay as a guest, to lodge (be lodged): *ἐνθάδε*, Acts x. 18; *ἐν οἰκίᾳ τινός*, Acts x. 32; *παρά τινι*, Acts x. 6; xxi. 16 [cf. B. 284 (244); W. 214 (201)], and sundry codd. in 1 Co. xvi. 19; (Diod.



14, 30). 2. *to surprise or astonish by the strangeness and novelty of a thing* (cf. Germ. *befremden*): ξενίζοντά τινα, Acts xvii. 20 (ξενίζουσα πρόσφους καὶ καταπληκτική, Polyb. 3, 114, 4; τὸν θεὸν ἐξένιζε τὸ πραττόμενον, Joseph. antt. 1, 1, 4; ξενίζουσαι συμφοραί, 2 Macc. ix. 6); pass. *to be surprised, astonished at the novelty or strangeness of a thing; to think strange, be shocked*: w. dat. of the thing [W. § 31, 1 f.], 1 Pet. iv. 12 (Polyb. 1, 23, 5; 3, 68, 9); ἐν w. dat. of the thing [cf. B. § 133, 23], 1 Pet. iv. 4.\*

ξενοδοχέω (for the earlier form ξενοδοκέω in use fr. Hdt. down; cf. *Lob. ad Phryn.* p. 307), -ῶ: 1 aor. ἐξενოდόχησα; (ξενოდόχος, i. e. ξένους δεχόμενος); *to receive and entertain hospitably, to be hospitable*: 1 Tim. v. 10. (Dio Cass. 78, 3; [Graec. Ven. Gen. xxvi. 17; eccl. writ.].)\*

ξένος, -η, -ον, fr. Hom. down, masc. *a guest-friend* (Lat. *hospes*, [of parties bound by ties of hospitality]), i. e. 1. *a foreigner, stranger*, (opp. to ἐπιχώριος, Plat. *Phaedo* c. 2 p. 59 b.; Joseph. b. j. 5, 1, 3); a. prop.: Mt. xxv. 35, 38, 43 sq.; xxvii. 7; 3 Jn. 5; ξένοι κ. παρεπίδημοι ἐπὶ τῆς γῆς, Heb. xi. 13; οἱ ἐπιδημοῦντες ξένοι, Acts xvii. 21; opp. to συμπολίτης, Eph. ii. 19; (Sept. for חַיִּים a traveller, 2 S. xii. 4 cod. Alex.; for חַיִּים, Job xxxi. 32; several times for חַיִּים). [as adj. with] δαίμονια, Acts xvii. 18. b. trop. a. *alien* (from a person or thing); *without knowledge of, without a share in*: with a gen. of the thing, τῶν διαθηκῶν τῆς ἐπαγγελίας, Eph. ii. 12 [cf. W. § 30, 4, 6] (τοῦ λόγου, Soph. O. T. 219). β. *new, unheard of*: διδαχαί, Heb. xiii. 9; ξένον τι, a strange, wonderful thing, 1 Pet. iv. 12 (Aeschyl. *Prom.* 688; Diod. 3, 15 and 52; al.). 2. *one who receives and entertains another hospitably; with whom he stays or lodges, a host*: ὁ ξένος μου, Ro. xvi. 23, where καὶ τῆς ἐκκλησίας ὁλης is added, i. e. either 'who receives hospitably all the members of the church who cross his threshold,' or 'who kindly permits the church to worship in his house' (*Fritzsche*).\*

ξίστης, -ου, ὅ, (a corruption of the Lat. sextarius); 1. *a sextarius*, i. e. a vessel for measuring liquids, holding about a pint (Joseph. antt. 8, 2, 9 — see βάτος; Epict. diss. 1, 9, 38; 2, 16, 22; [Dioscor.], Galen and med. writ.). 2. *a wooden picher or ewer* (Vulg. *urceus* [A. V. *pot*]) from which water or wine is poured, whether holding a sextarius or not: Mk. vii. 4, 8 [here T WH om. Tr br. the cl.].\*

ξηραίνω: 1 aor. ἐξήρανα (Jas. i. 11); Pass., pres. ξηραίνομαι; pf. 3 pers. sing. ἐξήρανται (Mk. xi. 21), ptep. ἐξηραμένους; 1 aor. ἐξηράνθην; cf. B. 41 (36); (fr. ξηρός, q. v.); fr. Hom. down; Sept. chiefly for שָׁבַד and שָׁבַדָה; *to make dry, dry up, wither*: act., τὸν χόρτον, Jas. i. 11; pass. *to become dry, to be dry, be withered* [cf. B. 52 (45)] (Sept. for שָׁבַד): of plants, Mt. xiii. 6; xxi. 19 sq.; Mk. iv. 6; xi. 20 sq.; Lk. viii. 6; Jn. xv. 6; [1 Pet. i. 24]; of the ripening of crops, Rev. xiv. 15; of fluids: ἡ πηγὴ, Mk. v. 29; τὸ ὕδωρ, Rev. xvi. 12, (Gen. viii. 7; Is. xix. 5); of

members of the body, *to waste away, pine away*: Mk. ix. 18; ἐξηραμένη χεὶρ, a withered hand, Mk. iii. 1, and R G in 3.\*

ξηρός, -ά, -όν, fr. Hdt. down, *dry*: τὸ ξύλον, Lk. xxiii. 31 (in a proverb. saying, 'if a good man is treated so, what will be done to the wicked?' cf. Ps. i. 3; Ezek. xx. 47. Is. lvi. 3; Ezek. xvii. 24); of members of the body deprived of their natural juices, *shrunk, wasted, withered*: as χεὶρ, Mt. xii. 10; Mk. iii. 3 L T Tr WH; Lk. vi. 6, 8; men are spoken of as ξηροί, withered, Jn. v. 3. of the land in distinction from water, ἡ ξηρά sc. γῆ (Sept. for חֹמֶץ, Gen. i. 9 sq.; Jon. i. 9; ii. 11, and often [W. 18: 592 (550)]): Mt. xxiii. 15; Heb. xi. 29 where L T Tr WH add γῆς.\*

ξύλινος, -ινη, -ινον, (ξύλον), fr. Pind. and Hdt. down, *wooden, made of wood*: σκεύη, 2 Tim. ii. 20; neut. plur. εἴδωλα, Rev. ix. 20 (θεοί, Bar. vi. 30 [Ep. Jer. 29]).\*

ξύλον, -ου, τό, (fr. ξύω to scrape, plane), fr. Hom. down; Sept. for יָגַע; 1. *wood*: univ. 1 Co. iii. 12; ξ. δύωνον, Rev. xviii. 12; *that which is made of wood*, as a beam from which any one is suspended, *a gibbet, a cross*, [A. V. tree, q. v. in B. D. Am. ed.], Acts v. 30; x. 39; xiii. 29; Gal. iii. 13; 1 Pet. ii. 24, (γῆ, Gen. xl. 19; Deut. xxi. 23; Josh. x. 26; Esth. v. 14), — a use not found in the classics [cf. L. and S. s. v. II. 4]. A log or timber with holes in which the feet, hands, neck, of prisoners were inserted and fastened with thongs (Gr. κάλον, ξυλοπέδη, ποδοκάκη, ποδοστράβη, Lat. *nervus*, by which the Lat. renders the Hebr. חַבְלָה, a fetter, or shackle for the feet, Job [xiii. 27]; xxxiii. 11; cf. *Fischer*, De vitiis lexx. N. T. p. 458 sqq.; [B. D. s. v. Stocks]): Acts xvi. 24 (Hdt. 6, 75; 9, 37; Arstph. eq. 367, 394, 705); *a cudgel, stick, staff*: plur., Mt. xxvi. 47, 55; Mk. xiv. 43, 48; Lk. xxii. 52, (Hdt. 2, 63; 4, 180; Dem. p. 645, 15; Polyb. 6, 37, 8; Joseph. b. j. 2, 9, 4; Hdian. 7, 7, 4). 2. *a tree*: Lk. xxiii. 31 (Gen. i. 29; ii. 9; iii. 1; Is. xiv. 8, etc.); ξ. τῆς ζωῆς, see ζωή, 2 b. p. 274\*.

[ξύν, older form of σύν, retained occasionally in compounds, as ξυμβαίνω, 1 Pet. iv. 12 ed. Bezae; see *Meisterhans* § 49, 11; L. and S. s. v. σύν, init.; and cf. Σ, σ, s.]

ξυράω (a later form, fr. Diod. [1, 84] down, for ξυρέω, which the earlier writ. used fr. Hdt. down; [W. 24; B. 63 (55); esp. *Buttm.* Ausf. Spr. ii. p. 53]), -ῶ: pf. pass. ptep. ἐξυρημένος; Mid., pres. inf. ξυράσθαι [for which some would read (1 Co. xi. 6) ξύρασθαι (1 aor. mid. inf. fr. ξύρω); see *WH.* App. p. 166]; 1 aor. subjunc. 3 pers. plur. ξυρήσονται [but T Tr WH read the fut. -σονται]; (fr. ξυρόν a razor, and this fr. ξύω); Sept. for חָלַף; *to shear, shave*: pass. 1 Co. xi. 5; mid. *to get one's self shaved*, ibid. vs. 6; 1 Co. xi. 6; with an acc. specifying the obj. more precisely [cf. B. § 134, 7; W. § 32, 5]: τὴν κεφαλὴν, Acts xxi. 24 (Sept. Num. vi. 9, 19; Lev. xxi. 5; τὰς ὀφρύδας, Hdt. 2, 66; τὸ σῶμα, 2, 37).\*



ὁ, ἡ, τό, originally *τός, τή, τό*, (as is evident from the forms *τοί, ταί* for *οί, αἱ* in Hom. and the Ionic writ.), corresponds to our definite article *the* (Germ. *der, die, das*), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N. T.

**I.** As a DEMONSTRATIVE PRONOUN; Lat. *hic, haec, hoc*; Germ. *der, die, das*, emphatic; cf. W. § 17, 1; B. 101 (89) sq.; **1.** in the words of the poet Aratus, *τοῦ γὰρ καὶ γένος ἐσμέν*, quoted by Paul in Acts xvii. 28. **2.** in prose, where it makes a partition or distributes into parts: *ὁ μὲν . . . ὁ δέ*, *that . . . this, the one . . . the other*: Mt. xiii. 23 R G Tr [here the division is threefold]; Gal. iv. 23 [here L WH Tr mrg. br. *μὲν*]; *οἱ μὲν . . . οἱ δέ*, Acts xxviii. 24; Phil. i. 16 sq.; *οἱ μὲν . . . ὁ δέ*, Heb. vii. 5 sq. 20 (21), 23 sq.; *τοὺς μὲν . . . τοὺς δέ*, Mk. xii. 5 R G; Eph. iv. 11; *οἱ μὲν . . . ἄλλοι δέ* (Lchm. *οἱ δέ*) . . . *ἕτεροι δέ*, Mt. xvi. 14 cf. Jn. vii. 12; *τινές* foll. by *οἱ δέ*, Acts xvii. 18; *ὅς* (see *ὅς I.*) *μὲν* foll. by *ὁ δέ*, Ro. xiv. 2; *οἱ δέ* stands as though *οἱ μὲν* had preceded, Mt. xxvi. 67; xxviii. 17.

**3.** in narration, when either two persons or two parties are alternately placed in opposition to each other and the discourse turns from one to the other; *ὁ δέ*, *but he, and he*, (Germ. *er aber*): Mt. ii. 14; iv. 4; xxi. 29 sq.; Mk. i. 45; xii. 15; Lk. viii. 21, 30, 48; xxii. 10, 34; Jn. ix. 38, and very often; plur., Mt. ii. 5, 9; iv. 20; Mk. xii. 14 [R G L mrg.], 16 [L br. *οἱ δέ*]; Lk. vii. 4; xx. 5, 12; xxii. 9, 38, 71; Acts iv. 21; xii. 15, and often; *οἱ μὲν οὖν*, in the Acts alone: i. 6; v. 41; xv. 3, 30; *ὁ μὲν οὖν*, xxiii. 18; xxviii. 5.

**II.** As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, — as it is called when it has the force of a relative pronoun, like the Germ. *der, die, das*, exx. of which use are not found in the N. T.), whose use in the N. T. is explained at length by W. §§ 18–20; B. 85 (74) sqq.; [Green p. 5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed

**1.** to substantives that have no modifier; and **a.** those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as *ὁ ἥλιος, ὁ οὐρανός, ἡ γῆ, ἡ θάλασσα, ὁ θεός, ὁ λόγος* (Jn. i. 1 sq.), *ὁ διάβολος, τὸ φῶς, ἡ σκοτία, ἡ ζωή, ὁ θάνατος*, etc. **b.** appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as *ἡ δικαιοσύνη, ἡ σοφία, ἡ δύναμις, ἡ ἀλήθεια*, etc. *ὁ ἐρχόμενος*, the well-known per-

sonage who is to come, i. e. the Messiah, Mt. xi. 3; Lk. vii. 19; *ὁ προφήτης*, the (promised and expected) prophet, Jn. i. 21; vii. 40; *ἡ σωτηρία*, the salvation which all good men hope for, i. e. the Messianic salvation; *ἡ γραφή*, etc.; *ἡ νεφέλη*, the cloud (well known from the O. T.), 1 Co. x. 1 sq.; *τοὺς ἀγγέλους*, Jas. ii. 25; *τῷ ἐκτρώματι*, 1 Co. xv. 8. to designations of eminent personages: *ὁ υἱὸς τοῦ θεοῦ, ὁ υἱὸς τοῦ ἀνθρώπου*, (see *υἱός*); *ὁ διδάσκαλος τοῦ Ἰσραήλ*, Jn. iii. 10; cf. Fritzsche on Mk. p. 613. The article is applied to the repeated name of a person or thing already mentioned or indicated, and to which the reader is referred, as *τοὺς μάγους*, Mt. ii. 7 cf. 1; *οἱ ἄσκοί*, Mt. ix. 17; *οἱ δαίμονες*, Mt. viii. 31 cf. 28; *τὴν ὄνον καὶ τὸν πῶλον*, Mt. xxi. 7 cf. 2, and countless other exx. The article is used with names of things not yet spoken of, in order to show that definite things are referred to, to be distinguished from others of the same kind and easily to be known from the context; as *τὰ βρέφη*, the babes belonging to the people of that place, Lk. xviii. 15; *ἀπὸ τῶν δένδρων*, sc. which were there, Mt. xxi. 8; *τῷ ἱερεῖ*, to the priest whose duty it will be to examine thee, when thou comest, Mt. viii. 4; Mk. i. 44; Lk. v. 14; *τὸ πλοῖον*, the ship which stood ready to carry them over, Mt. viii. 23 [R G T, cf. 18]; ix. 1 [R G]; xiii. 2 [R G]; *τὸ ὄρος*, the mountain near the place in question (*der an Ort u. Stelle befindliche Berg*) [but some commentators still regard *τὸ ὄρος* as used here generically or Hebraistically like *ἡ ὄρεινή*, the mountain region or the highlands, in contrast with the low country, (cf. Sept. Josh. xvii. 16; xx. 7; Gen. xix. 17, 19, etc.); cf. Bp. *Lightf.* 'Fresh Revision' etc. p. 111 sq.; Weiss, Matthäusevangelium, p. 129 note; and in Meyer's Mt. 7te Aufl., Mt. v. 1; Mk. iii. 13; Lk. ix. 28; Jn. vi. 3, 15, (1 Macc. ix. 38, 40); *ἡ οἰκία*, the house in which (Jesus) was wont to lodge, Mt. ix. 10, 28; xiii. 36; xvii. 25; *ὑπὸ τὸν μόδιον*, sc. that is in the house, Mt. v. 15; also *ἐπὶ τὴν λυχνίαν*, *ibid.*; *ἐν τῇ φάτνῃ*, in the manger of the stable of the house where they were lodging, Lk. ii. 7 R G; *ὁ ἔπαινος*, the praise of which he is worthy, 1 Co. iv. 5; so everywhere in the doxologies: *ἡ δόξα, τὸ κράτος*, 1 Pet. iv. 11; Rev. v. 13, etc.

**c.** The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, — as *οἱ ἄσπερες*, Mt. xxiv. 29; Mk. xiii. 25; *αἱ ἀλώπεκες*, Mt. viii. 20; Lk. ix. 58, etc.; — or defines the class alone, and thus indicates that the whole class is represented by the individuals mentioned, however many and whosoever they may be; as in *οἱ Φαρισαῖοι, οἱ γραμματεῖς, οἱ τελῶναι, οἱ ἄνθρωποι*, people, the



multitude, (Germ. *die Leute*); οἱ ἀπόστολοι, Mt. xxiv. 28; τοῖς κυρίοις, Mt. vii. 6. **d.** The article prefixed to the Singular sometimes so defines only the class, that all and every one of those who bear the name are brought to mind; thus, ὁ ἀνθρώπος, Mt. xv. 11; ὁ ἐθνικός κ. τελώνης, Mt. xviii. 17; ὁ ἐργάτης, Lk. x. 7; 1 Tim. v. 18; ὁ μεσίτης, Gal. iii. 20; ὁ κληρονόμος, Gal. iv. 1; ὁ δίκαιος, Ro. i. 17; Heb. x. 38; τὰ σημεῖα τοῦ ἀποστόλου, the signs required of any one who claims to be an apostle, 2 Co. xii. 12, and other exx.

**e.** The article is prefixed to the nominative often put for the vocative in addresses [cf. W. § 29, 2; B. § 129 a. 5]: χαίρει ὁ βασιλεὺς τῶν Ἰουδ. (prop. σὺ ὁ βασιλ., thou who art the king), Jn. xix. 3; ναί, ὁ πατήρ, Mt. xi. 26; ἄγε νῦν οἱ πλούσιοι, κλαύσατε, Jas. v. 1; οὐρανὲ καὶ οἱ ἄγιοι, Rev. xviii. 20; add, Mk. v. 41; x. 47; Lk. xii. 32; xviii. 11, 13; Jn. viii. 10; xx. 28; Acts xiii. 41; Ro. viii. 15; Eph. v. 14, 22, 25; vi. 1, 4 sq.; Rev. xii. 12.

**f.** The Greeks employ the article, where we abstain from its use, before nouns denoting things that pertain to him who is the subject of discourse: εἶπε or φησὶ μεγάλην τῇ φωνῇ, Acts xiv. 10 [R G]; xxvi. 24, (Prov. xxvi. 25); γυνὴ προσευχομένη . . . ἀκατακλύπτῃ τῇ κεφαλῇ, 1 Co. xi. 5; esp. in the expression ἔχειν τι, when the object and its adjective, or what is equivalent to an adjective, denotes a part of the body or something else which naturally belongs to any one (as in French, *il a les épaules larges*); so, ἔχειν τὴν χεῖρα ξηράν, Mt. xii. 10 R G; Mk. iii. 1; τὸ πρόσωπον ὡς ἀνθρώπου [Rec. ἀνθρώπου], Rev. iv. 7; τὰ αἰσθητήρια γεγυμνασμένα, Heb. v. 14; ἀπαράβατον τὴν ἱερωσύνην, Heb. vii. 24; τὴν κατοίκησιν κτλ. Mk. v. 3; τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῇ, 1 Pet. ii. 8. Cf. Grimm on 2 Macc. iii. 25. the gen. of a pers. pron. αὐτοῦ, ὑμῶν, is added to the substantive: Mt. iii. 4; Mk. viii. 17; Rev. ii. 18; 1 Pet. ii. 12, cf. Eph. i. 18; cf. W. § 18, 2; [B. § 125, 5].

**g.** Proper Names sometimes have the article and sometimes are anarthrous; cf. W. § 18, 5 and 6; B. § 124, 3 and 4; [Green p. 28 sq.]; **a.** as respects names of Persons, the person without the article is simply named, but with the article is marked as either well known or as already mentioned; thus we find Ἰησοῦς and ὁ Ἰησ., Παῦλος and ὁ Παῦλ., etc. Πιλάτος has the article everywhere in John's Gospel and also in Mark's, if xv. 43 (in R G L) be excepted (but T Tr WH insert the article there also); τίς is everywhere anarthrous. Indeclinable names of persons in the oblique cases almost always have the article, unless the case is made evident by a preposition: τῷ Ἰωσήφ, Mk. xv. 45; τὸν Ἰακώβ καὶ τὸν Ἡσαΐ, Heb. xi. 20, and many other exx., esp. in the genealogies, Mt. i. 1 sqq.; Lk. iii. 23; but where perspicuity does not require the article, it is omitted also in the oblique cases, as τῶν υἱῶν Ἰωσήφ, Heb. xi. 21; τῶν υἱῶν Ἑμμούρ, Acts vii. 16; ὁ θεὸς Ἰσαάκ, Mt. xxii. 32; Acts vii. 32; ὅταν ὀψήσῃς Ἀβραὰμ κ. Ἰσαάκ . . . καὶ πάντας τοὺς προφῆτας, Lk. xiii. 28. The article is commonly omitted with personal proper names to which is added an apposition indicating the race, country, office, rank, surname, or something else, (cf. Matthiae § 274); let the foll. suffice as exx.:

Ἀβραὰμ ὁ πατὴρ ἡμῶν, Jn. viii. 56; Ro. iv. 1; Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, Mt. iv. 21; Μαρία ἡ Μαγδαληνὴ, Mt. xxvii. 56, etc.; Ἰωάννης ὁ βαπτιστής, Mt. iii. 1; Ἡρώδης ὁ τετράρχης, Lk. ix. 7; Ἰησοῦς ὁ λεγόμενος Χριστός, Mt. i. 16; Σαῦλος δὲ ὁ καὶ Παῦλος sc. καλοῦμενος, Acts xiii. 9; Σίμωνος τοῦ λεπροῦ, Mk. xiv. 3; Βαρτίμαος ὁ τυφλός, Mk. x. 46 [R G]; Ζαχαρίου τοῦ ἀπολομένου, Lk. xi. 51. But there are exceptions also to this usage: ὁ δὲ Ἡρώδης ὁ τετράρχης, Lk. iii. 19; τὸν Σαοὺλ, υἱὸν Κίς, Acts xiii. 21; in the opening of the Epistles: Παῦλος ἀπόστολος, Ro. i. 1; 1 Co. i. 1, etc.

**β.** Proper names of countries and regions have the article far more frequently than those of cities and towns, for the reason that most names of countries, being derived from adjectives, get the force of substantives only by the addition of the article, as ἡ Ἀχαΐα (but cf. 2 Co. ix. 2), ἡ Γαλιλαία, ἡ Γαλιλαία, ἡ Ἰταλία, ἡ Ἰουδαία, ἡ Μακεδονία (but cf. Ro. xv. 26; 1 Co. xvi. 5), etc. Only Αἴγυπτος, if Acts vii. 11 L T Tr WH be excepted, is everywhere anarthrous. The names of cities, esp. when joined to prepositions, particularly ἐν, εἰς and ἐκ, are without the article; but we find ἀπὸ (R G ἐκ) τῆς Ῥώμης in Acts xviii. 2.

**γ.** Names of rivers and streams have the article in Mt. iii. 13; Mk. i. 5; Lk. iv. 1; xiii. 4; Jn. i. 28; τοῦ Κεδρὼν, Jn. xviii. 1 G L Tr mrg.

**2.** The article is prefixed to substantives expanded and more precisely defined by modifiers; **a.** to nouns accompanied by a gen. of the pronouns μου, σου, ἡμῶν, ὑμῶν, αὐτοῦ, ἐαυτῶν, αὐτῶν: Mt. i. 21, 25; v. 45; vi. 10–12; xii. 49; Mk. ix. 17; Lk. vi. 27; x. 7; xvi. 6; Acts xix. 25 [L T Tr WH ἡμῖν]; Ro. iv. 19; vi. 6, and in numberless other places; it is rarely omitted, as in Mt. xix. 28; Lk. i. 72; ii. 32; 2 Co. viii. 23; Jas. v. 20, etc.; cf. B. § 127, 27.

**b.** The possessive pronouns ἐμός, σός, ἡμέτερος, ὑμέτερος, joined to substantives (if Jn. iv. 34 be excepted) always take the article, and John generally puts them after the substantive (ἡ κρίσις ἡ ἐμὴ, Jn. v. 30; ὁ λόγος ὁ σός, xvii. 17; ἡ κοινωνία ἡ ἡμετέρα, 1 Jn. i. 3; ὁ καιρὸς ὁ ὑμέτερος, Jn. vii. 6), very rarely between the article and the substantive (τοῖς ἐμοῖς ῥήμασιν, Jn. v. 47; ἡ ἐμὴ διδασχὴ, vii. 16; τὴν σὴν λαλίαν, iv. 42), yet this is always done by the other N. T. writ., Mt. xviii. 20; Mk. viii. 38; Lk. ix. 26; Acts xxiv. 6 [Rec.]; xxvi. 5; Ro. iii. 7, etc.

**c.** When adjectives are added to substantives, either the adjective is placed between the article and the substantive, — as τὸ ἴδιον φορτίον, Gal. vi. 5; ὁ ἀγαθὸς ἄνθρωπος, Mt. xii. 35; τὴν δικαίαν κρίσιν, Jn. vii. 24; ἡ ἀγαθὴ μέρις, Lk. x. 42; τὸ ἅγιον πνεῦμα, Lk. xii. 10; Acts i. 8; ἡ αἰώνιος ζωὴ, Jn. xvii. 3, and many other exx.; — or the adjective preceded by an article is placed after the substantive with its article, as τὸ πνεῦμα τὸ ἅγιον, Mk. iii. 29; Jn. xiv. 26; Acts i. 16; Heb. iii. 7; ix. 8; x. 15; ἡ ζωὴ ἡ αἰώνιος, 1 Jn. i. 2; ii. 25; ὁ ποιμὴν ὁ καλός, Jn. x. 11; τὴν πόλιν τὴν σιδηράν, Acts xii. 10, and other exx.; — very rarely the adjective stands before a substantive which has the article, as in Acts [xiv. 10 R G]; xxvi. 24; 1 Co. xi. 5, [cf. B. § 125, 5; W. § 20, 1 c.]. As to the adjectives



tives of quantity, ὅλος, πᾶς, πολὺς, see each in its own place.

**d.** What has been said concerning adjectives holds true also of all other limitations added to substantives, as ἡ κατ' ἐκλογὴν πρόθεσις, Ro. ix. 11; ἡ παρ' ἐμοῦ διαθήκη, Ro. xi. 27; ὁ λόγος ὁ τοῦ σταυροῦ, 1 Co. i. 18; ἡ εἰς Χριστὸν πίστις, Col. ii. 5; on the other hand, ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεόν, 1 Th. i. 8; τῆς διακονίας τῆς εἰς τοὺς ἁγίους, 2 Co. viii. 4; see many other exx. of each usage in W. 131 (124) sqq.; [B. 91 (80) sqq.].

**e.** The noun has the article before it when a demonstrative pronoun (οὗτος, ἐκεῖνος) belonging to it either precedes or follows [W. § 18, 4; B. § 127, 29–31]; as, ὁ ἄνθρωπος οὗτος, Jn. ix. 24 [οὗτος ὁ ἄνθρ. L Tr mrg. WH]; Acts vi. 13; xxii. 26; ὁ λαὸς οὗτος, Mt. xv. 8; ὁ υἱὸς σου οὗτος, Lk. xv. 30; plur. Lk. xxiv. 17, and numberless other exx.; οὗτος ὁ ἄνθρωπος, Lk. xiv. 30; οὗτος ὁ λαός, Mk. vii. 6 [ὁ λ. οὗτ. L WH mrg.]; οὗτος ὁ υἱὸς μου, Lk. xv. 24; οὗτος ὁ τελώνης, Lk. xviii. 11 [ὁ τελ. οὗτ. L mrg.]; οὗτος ὁ λόγος, Jn. vii. 36 [ὁ λόγ. οὗτ. L T Tr WH]; many other exx. on ἐκεῖνος, see ἐκεῖνος, 2; on αὐτός ὁ etc., see αὐτός (I. 1 b. etc.); on ὁ αὐτός etc., see αὐτός, III.

**3.** The neuter article prefixed to adjectives changes them into substantives [cf. W. § 34, 2; B. § 128, 1]; as, τὸ ἀγαθόν, τὸ καλόν (which see each in its place); τὸ ἔλαττον, Heb. vii. 7; with a gen. added, τὸ γνωστὸν τοῦ θεοῦ, Ro. i. 19; τὸ ἀδύνατον τοῦ νόμου, Ro. viii. 3; τὸ ἀσθενὲς τοῦ θεοῦ, 1 Co. i. 25; αὐτῆς, Heb. vii. 18; τὰ ἀόρατα τ. θεοῦ, Ro. i. 20; τὰ κρυπτὰ τῆς αἰσχύνης, 2 Co. iv. 2, etc.

**4.** The article with cardinal numerals: εἰς one; ὁ εἰς the one (of two), see εἰς, 4 a.; but differently ὁ εἰς in Ro. v. 15, 17, the (that) one. So also οἱ δύο (our the twain), Mt. xix. 5; οἱ δέκα (the) ten, and οἱ ἐννέα, Lk. xvii. 17; ἐκεῖνοι οἱ δέκα (καὶ) ὀκτώ, Lk. xiii. 4.

**5.** The article prefixed to participles **a.** gives them the force of substantives [W. §§ 18, 3; 45, 7; B. §§ 129, 1 b.; 144, 9]; as, ὁ πειράζων, Mt. iv. 3; 1 Th. iii. 5; ὁ βαπτίζων, Mk. vi. 14 (for which Mt. xiv. 2 ὁ βαπτιστής); ὁ σπεῖρων, Mt. xiii. 3; Lk. viii. 5; ὁ ὀλοθρεύων, Heb. xi. 28; ὁ βασιτάζωντες, Lk. vii. 14; οἱ βόσκοντες, Mt. viii. 33; Mk. v. 14; ὁ ἐσθίωντες, the eaters (convivae), Mt. xiv. 21; τὸ ὀφειλόμενον, Mt. xviii. 30, 34; τὰ ὑπάρχοντα (see ὑπάρχω, 2).

**b.** the ptep. with the article must be resolved into *he who* [and a fin. verb; cf. B. § 144, 9]: Mt. x. 40; Lk. vi. 29; xi. 23; Jn. xv. 23; 2 Co. i. 21; Phil. ii. 13, and very often. πᾶς ὁ foll. by a ptep. [W. 111 (106)], Mt. v. 22; vii. 26; Lk. vi. 30 [T WH om. L Tr mrg. br. art.]; xi. 10; Ro. ii. 1; 1 Co. xvi. 16; Gal. iii. 13, etc.; μακάριος ὁ w. a ptep., Mt. v. 4 (5), 6, 10, etc.; οὐαὶ ὑμῖν οἱ w. a ptep., Lk. vi. 25; the neut. τὸ with a ptep. must be resolved into *that which* [with a fin. verb], τὸ γεννόμενον, Lk. i. 35; τὸ γεγεννημένον, Jn. iii. 6. **c.** the article with ptep. is placed in apposition: Mk. iii. 22; Acts xvii. 24; Eph. iii. 20; iv. 22, 24; 2 Tim. i. 14; 1 Pet. i. 21, etc.

**6.** The neut. τὸ before infinitives **a.** gives them the force of substantives (cf. B. 261 (225) sqq. [cf. W. § 44, 2 a.; 3 c.]); as, τὸ καθίσαι, Mt. xx. 23; Mk. x. 40; τὸ θέλειν, Ro. vii. 18; 2 Co. viii. 10; τὸ ποιῆσαι, τὸ ἐπιτελέσαι, 2 Co. viii. 11,

and other exx.; τοῦτο κρίνατε· τὸ μὴ τίθειναι κτλ. Ro. xiv. 13. On the infin. w. the art. depending on a preposition (ἀντὶ τοῦ, ἐν τῷ, εἰς τό, etc.), see under each prep. in its place.

**b.** Much more frequent in the N. T. than in the earlier and more elegant Grk. writ., esp. in the writings of Luke and Paul (nowhere in John's Gospel and Epistles), is the use of the gen. τοῦ w. an inf. (and in the Sept. far more freq. than in the N. T.), which is treated of at length by Fritzsche in an excursus at the end of his Com. on Mt. p. 843 sqq.; W. § 44, 4; B. 266 (228) sqq. The examples fall under the foll. classes: τοῦ with an inf. is put

**a.** after words which naturally require a genitive (of a noun also) after them; thus after ἄξιον, 1 Co. xvi. 4; ἔλαχε, Lk. i. 9 (1 S. xiv. 47); ἐξαπορεύμαι, 2 Co. i. 8.

**β.** for the simple expletive [i. e. 'complementary'] or (as it is commonly called) epexegetical infin., which serves to fill out an incomplete idea expressed by a noun or a verb or a phrase, (where in Germ. zu is commonly used); thus after προθυμία, 2 Co. vii. 11; βραδεῖς, Lk. xxiv. 25; ἐλπίς, Acts xxvii. 20; 1 Co. ix. 10 [not Rec.]; ἐξήτει εὐκαιρίαν, Lk. xxii. 6 [not L mrg.]; ὁ καιρὸς (sc. ἐστί) τοῦ ἄρξασθαι, to begin, 1 Pet. iv. 17 (καιρὸν ἔχειν w. the simple inf. Heb. xi. 15); διδόναι τὴν ἐξουσίαν, Lk. x. 19 (ἐξουσίαν ἔχειν with simple inf., Jn. xix. 10; 1 Co. ix. 4); ὀφειλέται ἐσμέν (equiv. to ὀφείλομεν), Ro. viii. 12 (with inf. alone, Gal. v. 3); ἔτοιμον εἶναι, Acts xxiii. 15 (1 Macc. iii. 58; v. 39; xiii. 37; with inf. alone, Lk. xxii. 33); χρεῖαν ἔχειν, Heb. v. 12; ἔδωκεν ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὅτα τοῦ μὴ ἀκοῦειν, that they should not see . . . that they should not hear [cf. B. 267 (230)], Ro. xi. 8 (ἔχειν ὅτα elsewh. always with a simple inf.; see οὗς, 2); ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, at which she should be delivered [cf. B. l. c.], Lk. i. 57; ἐπλήσθη ἡμέραι . . . τοῦ περιτεμεῖν αὐτόν, that they should circumcise him [cf. B. l. c.], Lk. ii. 21; after ἀνένδεκτόν ἐστιν, Lk. xvii. 1 [so B. § 140, 15; (W. 328 (308) otherwise)]; quite unusually after ἐγένετο [cf. B. § 140, 16 δ.; W. l. c.], Acts x. 25 [Rec. om. art.].

**γ.** after verbs of deciding, entreating, exhorting, commanding, etc.: after κρίνειν (see κρίνω, 4); ἐγένετο γνώμη [-μης T Tr WH (see γίνομαι, 5 e. a.)], Acts xx. 3; τὸ πρόσωπον ἐστήριξεν, Lk. ix. 51; συντίθεσθαι, Acts xxiii. 20 (with inf. alone, Lk. xxii. 5); προσεύχεσθαι, Jas. v. 17; παρακαλεῖν, Acts xxi. 12; ἐντέλλεσθαι, Lk. iv. 10; ἐπιστέλλειν, Acts xv. 20 (with inf. alone, xxi. 25 [R G T, but L Tr txt. WH here ἀποστέλ.]; B. 270 (232)); κατανεύειν, Lk. v. 7.

**δ.** after verbs of hindering, restraining, removing, (which naturally require the genitive), and according to the well-known pleonasm with μὴ before the inf. [see μὴ, I. 4 a.; B. § 148, 13; W. 325 (305)]; thus, after κατέχω τινά, Lk. iv. 42; κρατοῦμαι, Lk. xxiv. 16; κωλύω, Acts x. 47; ὑποστέλλομαι, Acts xx. 20, 27; παύω, 1 Pet. iii. 10; καταπαύω, Acts xiv. 18; without μὴ before the inf. after ἐγκόπτομαι, Ro. xv. 22.

**e.** τοῦ with an inf. is added as a somewhat loose epexegetis: Lk. xxi. 22; Acts ix. 15; xiii. 47; Phil. iii. 21; εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν, to the uncleanness of their bodies' be-



ing dishonored, Ro. i. 24 [cf. B. § 140, 14]; W. 325 (305) sq. ζ. it takes the place of an entire final clause, in order that [W. § 44, 4 b.; B. § 140, 17]; esp. after verbs implying motion: Mt. ii. 13; iii. 13; xiii. 3; xxiv. 45; Mk. iv. 3 (where L T WH om. Tr br. τοῦ); Lk. i. 77, 79; ii. 24, 27; v. 1 [R G L txt. Tr mrg.]; viii. 5; xii. 42 (here L om. Tr br. τοῦ); xxii. 31; xxiv. 29; Acts iii. 2; xx. 30; xxvi. 18; Ro. vi. 6; xi. 10; Gal. iii. 10; Phil. iii. 10; Heb. x. 7, 9; xi. 5. η. used of result, so that: Acts vii. 19; Ro. vii. 3; after ποιῶ, to cause that, make to, Acts iii. 12; [cf. W. 326 (306); B. § 140, 16 δ.]. 7. The article with adverbs [B. § 125, 10 sq.; W. § 18, 3]. a. gives them the force of substantives; as, τὸ πέραν, the region beyond; τὰ ἄνω, τὰ κάτω, τὸ νῦν, τὰ ἔμπροσθεν, τὰ ὀπίσω, etc.; see these words in their proper places. b. is used when they stand adjectively, as ἡ ἄνω Ἱερουσαλὴμ, ὁ τότε κόσμος, ὁ ἔσω ἄνθρωπος, ὁ νῦν αἰὼν, etc., on which see these several words. c. the neut. τό is used in the acc. absol., esp. in specifications of time: both with adverbs of time, τὸ πάλιν, 2 Co. xiii. 2; τὰ νῦν or τανῦν, and with neuter adjectives used adverbially, as τὸ λοιπόν, τὸ πρότερον (Jn. vi. 62; Gal. iv. 13); τὸ πρῶτον (Jn. x. 40; xii. 16; xix. 39); τὸ πλεῖστον (1 Co. xiv. 27); see these words themselves. 8. The article before prepositions with their cases is very often so used that ὄν, ὄντες, ὄντα, must be supplied in thought [cf. B. § 125, 9; W. § 18, 3]; thus, οἱ ἀπὸ Ἰταλίας, ἀπὸ Θεσσαλονίκης, Acts xvii. 13; Heb. xiii. 24 [cf. W. § 66, 6]; ὁ ἐν τινι, Mt. vi. 9; Ro. viii. 1; neut. τὰ πρὸς, Mk. ii. 2; οἱ ἐκ τινος, Ro. ii. 8; iv. 14, 16; Phil. iv. 22 etc.; οἱ παρὰ τινος, Mk. iii. 21 (see παρὰ, I. e.). τὰ περὶ τινος, Lk. xxiv. 19; Acts xxiv. 10; Phil. i. 27; [add, τὰ (T Tr WH τὸ) περὶ ἐμοῦ, Lk. xxii. 37], etc. (see περὶ, I. b. β.); τὰ περὶ τινι, Phil. ii. 23 [see περὶ, II. b.]; οἱ μετὰ τινος, those with one, his companions, Mt. xii. 3; οἱ περὶ τινι, and many other exx. which are given under the several prepositions. the neut. τό in the acc. absol. in adverbial expressions [cf. W. 230 (216); B. §§ 125, 12; 131, 9]: τὸ καθ' ἡμέραν, daily, day by day, Lk. xi. 3; xix. 47; Acts xvii. 11 [R G WH br.]; τὸ καθόλου, at all, Acts iv. 18 [L T WH om. τό]; besides, in τὸ κατὰ σάρκα, as respects human origin, Ro. ix. 5 [on the force of the art. here see Abbot in Journ. Soc. Bibl. Lit. etc. for 1883, p. 108]; τὰ κατ' ἐμέ, as respects what relates to me, my state, my affairs, Col. iv. 7; Eph. vi. 21; τὸ ἐξ ὑμῶν, as far as depends on you, Ro. xii. 18; τὸ ἐφ' ὑμῖν, as far as respects you, if I regard you, Ro. xvi. 19 R G; τὰ πρὸς (τὸν) θεόν, acc. absol., as respects the things pertaining to God, i. e. in things pertaining to God, Ro. xv. 17; Heb. ii. 17; v. 1, (ιερεὶ τὰ πρὸς τοὺς θεούς, στρατηγῷ δὲ τὰ πρὸς τοὺς ἀνθρώπους, Xen. resp. Laced. 13, 11; cf. Fritzsche, Ep. ad Rom. iii. p. 262 sq.); τὸ ἐκ μέρους sc. ὄν, that which has been granted us in part, that which is imperfect, 1 Co. xiii. 10. 9. The article, in all genders, when placed before the genitive of substantives indicates kinship, affinity, or some kind of connection, association or fellowship, or in general that which in some way pertains to a person or thing

[cf. W. § 30, 3; B. § 125, 7]; a. the masc. and the fem. article: Ἰάκωβος ὁ τοῦ Ζεβεδαίου, ὁ τοῦ Ἀλφαίου, the son, Mt. x. 2 (3), 3; Μαρία ἡ τοῦ Ἰακώβου, the mother, Mk. xvi. 1 [T om. Tr br. τοῦ]; Lk. xxiv. 10 [L T Tr WH]; Ἐμμὼρ τοῦ Συχέμ, of Hamor, the father of Shechem, Acts vii. 16 R G; ἡ τοῦ Οὐρίου, the wife, Mt. i. 6; οἱ Χλόης, either the kinsfolk, or friends, or domestics, or work-people, or slaves, of Chloe, 1 Co. i. 11; also οἱ Ἀριστοβούλου, οἱ Ναρκίσσου, Ro. xvi. 10 sq.; οἱ τοῦ Χριστοῦ, the followers of Christ [A. V. they that are Christ's], 1 Co. xv. 23 G L T Tr WH; Gal. v. 24; οἱ τῶν Φαρισαίων, the disciples of the Pharisees, Mk. ii. 18<sup>a</sup> Rec., 18<sup>b</sup> R G L; Καισαρεία ἡ Φιλιππου, the city of Philip, Mk. viii. 27. b. τό and τὰ τινος: as τὰ τοῦ θεοῦ, the cause or interests, the purposes, of God, opp. to τὰ τῶν ἀνθρώπων, Mt. xvi. 23; Mk. viii. 33; in the same sense τὰ τοῦ κυρίου, opp. to τὰ τοῦ κόσμου, 1 Co. vii. 32-34; τὰ τῆς σαρκός, τὰ τοῦ πνεύματος, Ro. viii. 5; τὰ ὑμῶν, your possessions, 2 Co. xii. 14; ζητεῖν τό or τὰ τινος, 1 Co. x. 24; xiii. 5; Phil. ii. 21; τὰ τῆς εἰρήνης, τῆς οἰκοδομῆς, which make for, Ro. xiv. 19; τὰ τῆς ἀσθενείας μου, which pertain to my weakness, 2 Co. xi. 30; τὰ Καίσαρος, τὰ τοῦ θεοῦ, due to Cæsar, due to God, Mt. xxii. 21; Mk. xii. 17; Lk. xx. 25; τὰ τοῦ νηπίου, the things wont to be thought, said, done, by a child, 1 Co. xiii. 11; τὰ τινος, the house of one (τὰ Δύκωνος, Theocr. 2, 76; [εἰς τὰ τοῦ ἀδελφοῦ, Lysias c. Eratosth. § 12 p. 195]; cf. ἐν τοῖς πατρικοῖς, in her father's house, Sir. xlii. 10; [Chrysost. hom. lii. (on Gen. xxvi. 16), vol. iv. pt. ii. col. 458 ed. Migne; Gen. xli. 51; Esth. vii. 9, (Hebr. חַיָּת); Job xviii. 19 (Hebr. חַיָּת)]; with the name of a deity, the temple (τὰ τοῦ Διός, Joseph. c. Ap. 1, 18, 2; also τὸ τοῦ Διός, Lycurg. adv. Leocr. p. 231 [(orat. Att. p. 167, 15)]], Lk. ii. 49 (see other exx. in Lob. ad Phryn. p. 100). τὰ τοῦ νόμου, the precepts of the (Mosaic) law, Ro. ii. 14; τὸ τῆς παροιμίας, the (saying) of (that which is said in) the proverb, 2 Pet. ii. 22; τὰ τῶν δαιμονιζομένων, what the possessed had done and experienced, Mt. viii. 33; τὸ τῆς συκῆς, what has been done to the fig-tree, Mt. xxi. 21. 10. The neuter τό is put a. before entire sentences, and sums them up into one conception [B. § 125, 13; W. 109 (103 sq.)]: εἶπεν αὐτῷ τό Εἰ δύνασαι πιστεῦσαι, said to him this: 'If thou canst believe', Mk. ix. 23 [but L T Tr WH τό Εἰ δύνη, 'If thou canst!']; cf. Bleek ad loc.; [Riddell, The Apology etc. Digest of Idioms § 19 γ.]. before the sayings and precepts of the O. T. quoted in the New: τό Οὐ φονεύσεις, the precept, 'Thou shalt not kill', Mt. xix. 18; add, Lk. xxii. 37 (where Lehm. ὅτι for τό); Ro. xiii. 9; [1 Co. iv. 6 L T Tr WH]; Gal. v. 14. before indir. questions: τὸ τίς etc., τὸ τί etc., τὸ πῶς etc., Lk. i. 62; ix. 46; xix. 48; xxii. 2, 4, 23 sq.; Acts iv. 21; xxii. 30; Ro. viii. 26; 1 Th. iv. 1; cf. Matthiae § 280; Krüger § 50, 6, 10; Passow ii. p. 395<sup>a</sup>; [L. and S. s. v. B. I. 3 sq.]. b. before single words which are explained as parts of some discourse or statement [reff. as above]: τό Ἀγαρ, the name Ἀγαρ, Gal. iv. 25 [T L txt. WH mrg. om. Tr br. Ἀγαρ]; τὸ ἀνέβη, this word ἀνέβη, Eph. iv. 9, [cf. Bp. Lightf. on



Gal. i. c.; τὸ 'ἐπὶ ἀπαξ', Heb. xii. 27; cf. Matthiae ii. p. 731 sq. **11.** We find the unusual expression ἡ οὐαί (apparently because the interjection was to the writer a substitute for the term ἡ πλῆγή or ἡ θλίψις [W. 179 (169)], misery, calamity, [A. V. *the Woe*], in Rev. ix. 12; xi. 14.

**III.** Since it is the business, not of the lexicographer, but of the grammarian, to exhibit the instances in which the article is omitted in the N. T. where according to the laws of our language it would have been expected, we refer those interested in this matter to the Grammars of Winer (§ 19) and Alex. Buttmann (§ 124, 8) [cf. also Green ch. ii. § iii.; Middleton, *The Doctrine of the Greek Article* (ed. Rose) pp. 41 sqq., 94 sq.; and, particularly with reference to Granville Sharp's doctrine (Remarks on the uses of the Def. Art. in the Grk. Text of the N. T., 3d ed. 1803), a tract by C. Winstanley (*A Vindication* etc.) republished at Cambr. 1819], and only add the foll. remarks:

**1.** More or less frequently the art. is wanting before appellatives of persons or things of which only one of the kind exists, so that the art. is not needed to distinguish the individual from others of the same kind, as ἡλῖος, γῆ, θεός, Χριστός, πνεῦμα ἅγιον, ζωὴ αἰώνιος, θάνατος, νεκροί (of the whole assembly of the dead [see νεκρός, 1 b. p. 423<sup>b</sup>]); and also of those persons and things which the connection of discourse clearly shows to be well-defined, as νόμος (the Mosaic law [see νόμος, 2 p. 428<sup>a</sup>]), κύριος, πατήρ, υἱός, ἀνὴρ (husband), γυνή (wife), etc. **2.** Prepositions which with their cases designate a state and condition, or a place, or a mode of acting, usually have an anarthrous noun after them; as, εἰς φυλακὴν, ἐν φυλακῇ, εἰς ἀέρα, ἐκ πίστεως, κατὰ σάρκα, ἐπ' ἐλπίδι, παρ' ἐλπίδα, ἀπ' ἀγορᾶς, ἀπ' ἀγοῦ, ἐν ἀργῷ, εἰς ὁδόν, ἐν ἡμέραις Ἑρῶδου, εἰς ἡμέραν ἀπολυτρώσεως, and numberless other examples.

ὁγδοήκοντα, eighty: Lk. ii. 37; xvi. 7. [(Thuc., al.)]\*

ὀγδοος, -η, -ον, [fr. Hom. down], the eighth: Lk. i. 59; Acts vii. 8; Rev. xvii. 11; xxi. 20; *one who has seven other companions, who with others is the eighth*, 2 Pet. ii. 5; so δέκατος, *with nine others*, 2 Macc. v. 27; cf. Matthiae § 469, 9; Viger. ed. *Herm.* p. 72 sq. and 720 sq.; W. § 37, 2; [B. 30 (26)].\*

ὄγκος, -ου, ὁ, (apparently fr. ΕΓΚΩ, ἐνεγκεῖν, i. q. φόρτος, see Buttmann, Lexil. i. 288 sqq. [Fishlake's trans. p. 151 sq.], *whatever is prominent, protuberance, bulk, mass*, hence), *a burden, weight, encumbrance*: Heb. xii. 1. (In many other uses in Grk. writ. of all ages.)\*

[ΣΥΝ. ὄγκος, βάρος, φορτίον: β. refers to *weight*, o. to *bulk*, and either may be oppressive (contra Tittmann); β. a *load* in so far as it is heavy, φορτίον a *burden* in so far as it is borne; hence the φορτ. may be either 'heavy' (Mt. xxiii. 4; Sir. xxi. 16), or 'light' (Mt. xi. 30).]

ὅδε, ἤδε, τόδε, (fr. the old demonstr. pron. ὁ, ἡ, τό, and the enclit. δέ), [fr. Hom. down], *this one here*, Lat. *hicce*, *haecce*, *hocce*; a. it refers to what precedes: Lk. x. 39 and Rec. in xvi. 25; *τάδε πάντα*, 2 Co. xii. 19 Grsb.; to what follows: neut. plur. *τάδε*, *these* (viz. *the following*) *things*, as *follows*, *thus*, introducing words spoken, Acts

xv. 23 R G; *τάδε λέγει* etc., Acts xxi. 11; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14. b. *εἰς τήνδε τὴν πόλιν*, [where we say *into this or that city*] (the writer not knowing what particular city the speakers he introduces would name), Jas. iv. 13 (cf. W. 162 (153), who adduces as similar *τήνδε τὴν ἡμέραν*, Plut. symp. 1, 6, 1; [but see Lünemann's addition to Win. and esp. B. § 127, 2]).\*

ὁδεύω; (ὁδός); *to travel, journey*: Lk. x. 33. (Hom. Π. 11, 569; Xen. an. 7, 8, 8; Joseph. antt. 19, 4, 2; b. j. 3, 6, 3; Hdian. 7, 3, 9 [4 ed. Bekk.]; Plut., al.; Tob. vi. 6.) [COMP.: δι-, συν-οδεύω.]\*

ὁδηγέω, -ῶ; fut. ὁδηγήσω; 1 aor. subj. 3 pers. sing. ὁδηγήσῃ; (ὁδηγός, q. v.); Sept. chiefly for הָדַן, also for הָדַן, הָדַן, etc.; a. prop. *to be a guide, lead on one's way, to guide*: τινά, Mt. xv. 14; Lk. vi. 39; τινά ἐπὶ τι, Rev. vii. 17; (Aeschyl., Eur., Diod., Alciph., Babr., al.). b. trop. *to be a guide or teacher; to give guidance to*: τινά, Acts viii. 31 (Plut. mor. 954 b.); εἰς τὴν ἀλήθειαν, Jn. xvi. 13 [R G L Tr WH txt. (see below)] (ὁδηγήσόν με ἐπὶ τὴν ἀληθειάν σου καὶ διδάξόν με, Ps. xxiv. (xxv.) 5 [foll. by εἰς and πρὸς in "Teaching of the Apostles" ch. 3]); foll. by ἐν w. dat. of the thing in which one gives guidance, instruction or assistance to another, ἐν τῇ ἀληθείᾳ, Jn. xvi. 13 T WH mrg. [see above] (ὁδηγήσόν με ἐν τῇ ὁδῷ σου κ. πορεύσομαι ἐν τῇ ἀληθείᾳ σου, Ps. lxxxv. (lxxxvi.) 11; cf. Ps. cxviii. (cxix.) 35; Sap. ix. 11; x. 17).\*

ὁδηγός, -οῦ, ὁ, (ὁδός and ἡγέομαι; cf. χορηγός), *a leader of the way, a guide*; a. prop.: Acts i. 16 (Polyb. 5, 15; Plut. Alex. 27; 1 Macc. iv. 2; 2 Macc. v. 15). b. in fig. and sententious discourse ὁδ. τυφλῶν, i. e. like one who is literally so called, namely *a teacher of the ignorant and inexperienced*, Ro. ii. 19; plur. ὁδ. τυφλοὶ τυφλῶν, i. e. like blind guides in the literal sense, in that, while themselves destitute of a knowledge of the truth, they offer themselves to others as teachers, Mt. xv. 14; xxiii. 16, 24.\*

ὁδοποιέω, -ῶ; (ὁδοποιός a wayfarer, traveller); *to travel, journey*: Acts x. 9. (Hdt., Soph., Xen., Ael. v. h. 10, 4; Hdian. 7, 9, 1, al.)\*

ὁδοποιία, -ας, ἡ, (ὁδοποιός), *a journey, journeying*: Jn. iv. 6; 2 Co. xi. 26. (Sap. xiii. 18; xviii. 3; 1 Macc. vi. 41; Hdt., Xen., Diod. 5, 29; Hdian. al.)\*

ὁδοποιέω, -ῶ; in Grk. writ. fr. Xen. down, *to make a road; to level, make passable, smooth, open, a way*; and so also in the Sept.: ὁδοποίησε τρίβον τῇ ὁργῇ αὐτοῦ, for ὁρῶ, Ps. lxxvii. (lxxviii.) 50; for ὁρῶ, to construct a level way by casting up an embankment, Job xxx. 12; Ps. lxxvii. (lxxviii.) 5; for ὁρῶ, Ps. lxxix. (lxxx.) 10; for ὁρῶ, ὁρῶ, Is. lxii. 10;—and so, at least apparently, in Mk. ii. 23 L Tr mrg. WH mrg. [see ποιεῖω, I. 1 a. and c.] (with ὁδόν added, Xen. anab. 4, 8, 8).\*

ὁδός, -οῦ, ἡ, [appar. fr. r. EΔ to go (Lat. *adire*, *accedere*), allied w. Lat. *solum*; Curtius § 281]; Sept. numberless times for הָדַן, less frequently for הָדַן; [fr. Hom. down]; *a way*; 1. prop. a. *a travelled way, road*: Mt. ii. 12; vii. 13 sq.; xiii. 4, 19; Mk. iv. 4, 15; x. 46; Lk. viii. 5, 12; x. 31; xviii. 35; xix. 36; Acts viii. 26; ix. 17; Jas. ii. 25, etc.; κατὰ τὴν ὁδόν (as ye pass along



the way [see κατά, II. 1 a.]) *by the way, on the way*, Lk. x. 4; Acts viii. 36; xxv. 3; xxvi. 13; σαββάτου ὁδός, [A. V. *a sabbath-day's journey*] the distance that one is allowed to travel on the sabbath, Acts i. 12 (see σάββατον, 1 a.). ἡ ὁδός with a gen. of the object, the way leading to a place (the Hebr. דרך also is construed with a gen., cf. Gesenius, Lehrgeb. p. 676 [Gr. § 112, 2; cf. W. § 30, 2]): ἐθῶν, Mt. x. 5; τῶν ἁγίων into the holy place, Heb. ix. 8, cf. x. 20, where the grace of God is symbolized by a way, cf. ζῶα, II. b., (τοῦ ξύλου, Gen. iii. 24; Αἰγύπτου . . . Ἀσσυρίων, Jer. ii. 18; γῆς Φιλιστίνης, Ex. xiii. 17; τοῦ Σινῶ, Judith v. 14; Lat. *via mortis*, Tibull. i. 10, 4; cf. Kühner ii. p. 286, 4). in imitation of the Hebr. דרך, the acc. of which takes on almost the nature of a preposition, *in the way to, towards*, (cf. Gesenius, Thes. i. p. 352\*), we find ὁδὸν θαλάσσης in Mt. iv. 15 fr. Is. viii. 23 (ix. 1), (so ὁδὸν [τῆς θαλάσσης, 1 K. xviii. 43]; γῆς αὐτῶν, 1 K. viii. 48; 2 Chr. vi. 38; ὁδὸν δυσμῶν ἡλίου, Deut. xi. 30; moreover, once with the acc., ὁδὸν θάλασσαν ἐρυθράν, Num. xiv. 25; [Deut. ii. 1]; cf. Thiersch, De Alex. Pentateuchi versione, p. 145 sq.; [B. § 131, 12]). with a gen. of the subject, the way in which one walks: ἐν ταῖς ὁδοῖς αὐτῶν, Ro. iii. 16; ἐτοιμάζειν τὴν ὁδὸν τῶν βασιλείων, Rev. xvi. 12; in metaph. phrases, κατεθύνειν τὴν ὁδὸν τινος, to remove the hindrances to the journey, 1 Th. iii. 11; ἐτοιμάζειν (and εὐθύνειν, Jn. i. 23; κατασκευάζειν, Mt. xi. 10; Mk. i. 2; Lk. vii. 27) τὴν ὁδὸν τοῦ κυρίου, see ἐτοιμάζειν. b. a traveller's way, journey, travelling: ἐν τῇ ὁδῷ, on the journey, on the road, Mt. v. 25; xv. 32; xx. 17; Mk. viii. 27; ix. 33; x. 32, 52; Lk. xii. 58; xxiv. 32, 35; Acts ix. 27; ἐξ ὁδοῦ, from a journey, Lk. xi. 6; αἶρειν or κτᾶσθαι τι εἰς ὁδόν, Mt. x. 10; Mk. vi. 8, and εἰς τὴν ὁδόν, Lk. ix. 3; πορεύομαι τὴν ὁδόν, to make a journey (Xen. Cyr. 5, 2, 22), w. αὐτοῦ added [A. V. *to go on one's way*], to continue the journey undertaken, Acts viii. 39; ὁδὸς ἡμέρας, a journey requiring a (single) day for its completion, used also, like our *a day's journey*, as a *measure of distance*, Lk. ii. 44 (Gen. xxx. 36; xxxi. 23; Ex. iii. 18; Judith ii. 21; 1 Macc. v. 24; vii. 45; ἀπέχειν παμπόλλων ἡμερῶν ὁδόν, Xen. Cyr. i. 1, 3, cf. Hdt. 4, 101 [W. 188 (177)]); on the phrase ὁδὸν ποιεῖν, Mk. ii. 23 see ποιεῖν, I. 1 a. and c. 2. Metaph. a. according to the familiar fig. of speech, esp. freq. in Hebr. [cf. W. 32] and not unknown to the Greeks, by which an action is spoken of as a *proceeding* (cf. the Germ. *Wandel*), ὁδός denotes a *course of conduct, a way* (i. e. manner) of thinking, feeling, deciding: a person is said ὁδὸν δεικνύναι τινί, who shows him how to obtain a thing, what helps he must use, 1 Co. xii. 31; with a gen. of the obj., i. e. of the thing to be obtained, εἰρήνης, Ro. iii. 17; ζωῆς, Acts ii. 28; σωτηρίας, Acts xvi. 17; with a gen. of the subj., τῆς δικαιοσύνης, the way which ἡ δικαιοσ. points out and which is wont to characterize ἡ δικ., so in Mt. xxi. 32 (on which see δικαιοσύνη, 1 b. p. 149\* bot.); used of the Christian religion, 2 Pet. ii. 21; likewise τῆς ἀληθείας, ibid. 2; with gen. of the person deciding and acting, Jas. v. 20; τοῦ Καὶν, Jude 11; τοῦ Βαλαάμ, 2 Pet. ii. 15; ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, in all his purposes and actions, Jas. i. 8; τὰς

ὁδούς μου ἐν Χριστῷ, the methods which I as Christ's minister and apostle follow in the discharge of my office, 1 Co. iv. 17; those are said πορεύεσθαι ταῖς ὁδοῖς αὐτῶν [to walk in their own ways] who take the course which pleases them, even though it be a perverse one, Acts xiv. 16 [on the dat. see πορεύω, subfin.]; αἱ ὁδοὶ τοῦ θεοῦ or κυρίου, the purposes and ordinances of God, his ways of dealing with men, Acts xiii. 10; Ro. xi. 33; Rev. xv. 3, (Hos. xiv. 9; Ps. xciv. (xcv.) 10; cxliv. (cxlv.) 17; Sir. xxxix. 24; Tob. iii. 2, etc.). ἡ ὁδὸς τοῦ θεοῦ, the course of thought, feeling, action, prescribed and approved by God: Mt. xxii. 16; Mk. xii. 14; Lk. xx. 21; used of the Christian religion, Acts xviii. 26; also ἡ ὁ. τοῦ κυρίου, ibid. 25; ὁδός used generally of a method of knowing and worshipping God, Acts xxii. 4; xxiv. 14; ἡ ὁδός simply, of the Christian religion [cf. B. 163 (142)], Acts ix. 2; xix. 9, 23; xxiv. 22. b. in the saying of Christ, ἐγὼ εἰμι ἡ ὁδός I am the way by which one passes, i. e. with whom all who seek approach to God must enter into closest fellowship, Jn. xiv. 6. [On the omission of ὁδός in certain formulas and phrases (Lk. v. 19; xix. 4), see W. 590 (549) sq.; B. § 123, 8; Bos, Ellipses etc. (ed. Schaefer) p. 331 sq.]

ὁδός, [acc. to Etym. Magn. 615, 21 (Pollux 6, 38) fr. ἔδω, Lat. *edere*, etc., cf. Curtius § 289; al. fr. root *da* to divide, cf. *δαίω*, *δάκνω*; (Lat. *dens*); Fick i. p. 100], -όντος, ὁ, fr. Hom. down; Sept. for τῷ; a tooth: Mt. v. 38; Mk. ix. 18; Acts vii. 54; plur. Rev. ix. 8\* ὁ βρυγμός τῶν ὁδόντων, see βρυγμός.\*

ὁδυνάω, -ῶ: pres. indic. pass. ὁδυνῶμαι; pres. ind. mid. 2 pers. sing. ὁδυνᾶσαι (see κατακαυχάομαι), ptep. ὁδυνώμενος; (ὁδύνη); to cause intense pain; pass. to be in anguish, be tormented: Lk. xvi. 24 sq.; mid. to torment or distress one's self, [A. V. *to sorrow*], Lk. ii. 48; ἐπὶ τινι, Acts xx. 38. (Arstph., Soph., Eur., Plat., al.; Sept.)\*

ὁδύνη, [perh. allied w. ἔδω; consuming grief; cf. Lat. *curae edaces*], -ης, ἡ, pain, sorrow: Ro. ix. 2; 1 Tim. vi. 10. (From Hom. down; Sept.)\*

ὁδυρμός, -ός, ὁ, (ὁδύρομαι to wail, lament, [see κλαίω, fin.]), a wailing, lamentation, mourning: Mt. ii. 18 (fr. Jer. xxxviii. (xxxix.) 15 for יַחֲרִיר; 2 Co. vii. 7. (2 Macc. xi. 6; Aeschyl., Eur., Plat., Joseph., Plut., Ael. v. h. 14, 22).\*)

Ὀζίας (L T Tr WH Ὀζίας [cf. Tdf. Proleg. p. 84; WH. App. p. 155, and see εἰ, ε], -ου [but cf. B. 18 (16)], ὁ, (יְהוֹיָכָן and יְהוֹיָחָן strength of Jehovah, or my strength is Jehovah), Ozias or Uziah, son of Amaziah, king of Judah, [c.] B. C. 811-759 (2 K. xv. 30 sqq.): Mt. i. 8 sq., where the Evangelist ought to have preserved this order: Ἰωράμ, Ὀχοζίας, Ἰואς, Ἀμαζίας, Ὀζίας. He seems therefore to have confounded Ὀχοζίας and Ὀζίας; see another example of [apparent] confusion under Ἰεχονίας. [But Matthew has simply omitted three links; such omissions were not uncommon, cf. e. g. 1 Chr. vi. 3 sqq. and Ezra vii. 1 sqq. See the commentators.]\*

ὅζω; [fr. root ὀδ, cf. Lat. and Eng. *odor* etc.; Curtius § 288]; fr. Hom. down; to give out an odor (either good or bad), to smell, emit a smell: of a decaying corpse, Jn. xi. 39; cf. Ex. viii. 14.\*



**δοθεν**, (fr. the rel. pron. *δο* and the enclitic *θεν* which denotes motion from a place), [fr. Hom. down], adv., *from which; whence*; it is used **a.** of the place from which: Mt. xii. 44; Lk. xi. 24; Acts xiv. 26; xxviii. 13; by attraction for *ἐκεῖθεν ὅπου* etc., Mt. xxv. 24, 26; cf. B. § 143, 12; [W. 159 (150)]. **b.** of the source from which a thing is known, *from which, whereby*: 1 Jn. ii. 18. **c.** of the cause from which, *for which reason, wherefore, on which account*, [A. V. *whereupon* (in the first two instances)]: Mt. xiv. 7; Acts xxvi. 19; Heb. ii. 17; iii. 1; vii. 25; viii. 3; ix. 18; xi. 19; often in the last three books of Macc.\*

**δοῖον**, -ης, ἡ, [fr. Hom. down]; **a.** *linen* [i. e. fine white linen for women's clothing; cf. *Vaniček*, Fremdwörter, s. v.]. **b.** *linen cloth* (sheet or sail); so Acts x. 11; xi. 5.\*

**δοῖον**, -ου, τό, (dimin. of *δοῖον*, q. v.), *a piece of linen, small linen cloth*: plur. strips of linen cloth for swathing the dead, Lk. xxiv. 12 [Tom. L Tr br. WH reject the vs.]; Jn. xix. 40; xx. 5-7. (In Grk. writ. of ships' sails made of linen, bandages for wounds and other articles; Sept. for *דָּוָן*, Judg. xiv. 13; for *הַדָּוָן* or *הַדָּבָן*, Hos. ii. 5 (7), 9 (11).)\*

**οἶδα**, see *εἶδω*, II. p. 174.

**οἰκιακός**, -ή, -όν, see *οἰκιακός*.

**οἶκος**, -α, -ον, (οἶκος), fr. Hes. down, *belonging to a house or family, domestic, intimate*: belonging to one's household, *related by blood, kindred*, 1 Tim. v. 8; *οἰκεῖοι τοῦ θεοῦ*, belonging to God's household, i. e. to the theocracy, Eph. ii. 19; in a wider sense, with a gen. of the thing, *belonging to, devoted to, adherents of a thing, οἱ οἰκεῖοι τῆς πίστεως*, professors of the (Christian) faith, Gal. vi. 10 [but al. associate this pass. with that fr. Eph. as above; see Bp. Lightf. ad loc.]; so *οἱ φιλοσοφίας*, Strab. 1 p. 13 b. [1, 17 ed. Sieben.]; *γεωγραφίας*, p. 25 a. [1, 34 ed. Sieben.]; *ὀλιγαρχίας*, Diod. 13, 91; *τυραννίδος*, 19, 70. (Sept. for *ῥᾶξ* related by blood; *רִיחַ*, 1 S. x. 14 sqq.; *רִיחַ*, consanguinity, Lev. xviii. 17; *οἱ τοῦ σπέρματος* for *רִיחַ*, Is. lviii. 7.)\*

**οἰκέτω** [al. -εία, cf. Chandler § 99 sqq.], -ας, ἡ, (οἰκέτης, q. v.), *household* i. e. *body of servants* (Macrob., Appul. *famulitium*, Germ. *Dienschaft*): Mt. xxiv. 45 L T Tr WH. (Strab., Lucian., Inserr.; plur. Joseph. antt. 12, 2, 3.)\*

**οἰκέτης**, -ου, ὁ, (οἰκέω), fr. [Aeschyl. and] Hdt. down, Lat. *domesticus*, i. e. one who lives in the same house with another, spoken of all who are under the authority of one and the same householder, Sir. iv. 30; vi. 11, esp. *a servant, domestic*; so in Lk. xvi. 13; Acts x. 7; Ro. xiv. 4; 1 Pet. ii. 18; Sept. for *עָבֵד*. See more fully on the word, Meyer on Rom. i. c. [where he remarks that *οἶκ* is a more restricted term than *δοῦλος*, designating a *house-servant*, one holding closer relations to the family than other slaves; cf. *διάκονος* fin., and Trench § ix.]\*

**οἰκέω**, -ῶ, (οἶκος); fr. Hom. down; Sept. for *עָבַד*, a few times for *עָבַד*; Lat. *habito*, [trans.] *to dwell in*: *τῇ* (Hdt. and often in Attic), 1 Tim. vi. 16; [intrans. *to dwell*], *μετὰ τινος*, with one (of the husband and wife), 1 Co. vii.

12 sq.; trop. *ἐν τινι*, to be fixed and operative in one's soul: of sin, Ro. vii. 17 sq. 20; of the Holy Spirit, Ro. viii. [9], 11; 1 Co. iii. 16. [COMP.: *ἐν*, *κατ*, *ἐν-κατ*, *παρ*, *περι*, *συν-οικέω*.]\*

**οἰκημα**, -τος, τό, fr. [Pind. and] Hdt. down, *a dwelling-place, habitation*; euphemistically *a prison*, [R. V. *cell*], Acts xii. 7, as in Thuc. 4, 47 sq.; Dem., Lucian. Tox. 29; Plut. Agis 19; Ael. v. h. 6, 1.\*

**οἰκητήριον**, -ου, τό, (οἰκήτης), *a dwelling-place, habitation*: Jude 6; of the body as the dwelling-place of the spirit, 2 Co. v. 2 (2 Macc. xi. 2; 3 Macc. ii. 15; [Joseph. c. Ap. 1, 20, 7]; Eur., Plut., Ceb. tab. 17).\*

**οἰκία**, -ας, ἡ, (οἶκος), Sept. for *בֵּית*, [fr. Hdt. down], *a house*; **a.** prop. an inhabited edifice, *a dwelling*: Mt. ii. 11; vii. 24-27; Mk. i. 29; Lk. xv. 8; Jn. xii. 3; Acts iv. 34; 1 Co. xi. 22; 2 Tim. ii. 20, and often; *οἶ ἐν τῇ οἰκίᾳ* sc. *δυντες*, Mt. v. 15; *οἱ ἐκ τῆς οἰκίας* with gen. of pers., Phil. iv. 22; *ἡ οἰκία τοῦ (πατρὸς μου) θεοῦ*, i. e. heaven, Jn. xiv. 2; of the body as the habitation of the soul, 2 Co. v. 1. **b.** *the inmates of a house, the family*: Mt. xii. 25; *ἡ οἰκία τινός*, the household, the family of any one, Jn. iv. 53; 1 Co. xvi. 15 [cf. W. § 58, 4; B. § 129, 8 a.]; univ. for persons dwelling in the house, Mt. x. 13. **c.** *property, wealth, goods*, [cf. Lat. *res familiaris*]: *τινός*, Mt. xxiii. 14 (13) Rec. [cf. Wetst. ad loc.]; Mk. xii. 40; Lk. xx. 47; so *οἶκος* in Hom. (as Od. 2, 237 *κατέδουσι βίαιως οἶκον Ὀδυσσεύς*, cf. 4, 318), in Hdt. 3, 53 and in Attic; Hebr. *בֵּית*, Gen. xlv. 18 (Sept. *τὰ ὑπάρχοντα*); Esth. viii. 1 (Sept. *ὅσα ὑπῆρχεν*). Not found in Rev. [SYN. see *οἶκος*, fin.]\*

**οἰκιακός** (in prof. auth. and in some N. T. codd. also *οἰκειακός* [cf. *εἰ*, *ι*] fr. *οἶκος*), -οῦ, ὁ, (οἰκία), *one belonging to the house* (Lat. *domesticus*), *one under the control of the master of a house*, whether a son, or a servant: Mt. x. 36; opp. to *ὁ οἰκοδεσπότης*, ib. 25. (Plut. Cic. 20.)\*

**οἰκο-δεσποτέω**, -ῶ, (οἰκοδεσπότης); *to be master (or head) of a house; to rule a household, manage family affairs*: 1 Tim. v. 14. (A later Grk. word; see *Lob. ad Phryn. p. 373*.)\*

**οἰκο-δεσπότης**, -ου, ὁ, (οἶκος, δεσπότης), *master of a house, householder*: Mt. x. 25; xiii. 27; xx. 11; xxiv. 43; Mk. xiv. 14; Lk. xii. 39; xiii. 25; xiv. 21; *ἄνθρωπος οἰκοδ.* (see *ἄνθρωπος*, 4 a.), Mt. xiii. 52; xx. 1; xxi. 33; *οἰκοδεσπ.* *τῆς οἰκίας*, Lk. xxii. 11, on this pleonasm cf. Bornemann, Schol. ad loc.; W. § 65, 2. (Alexis, a comic poet of the IV. cent. b. c. ap. Poll. 10, 4, 21; Joseph. c. Ap. 2, 11, 3; Plut. quaest. Rom. 30; Ignat. ad Eph. 6. *Lob. ad Phryn. p. 373* shows that the earlier Greeks said *οἶκου* or *οἰκίας δεσπότης*.)\*

**οἰκοδομέω**, -ῶ, impf. *οἰκοδόμουν*; fut. *οἰκοδομήσω*; 1 aor. *οἰκοδόμησα* [οἶκ. Tr WH in Acts vii. 47; see Tdf. ad loc.; Proleg. p. 120; WH. App. p. 161; *Lob. ad Phryn. p. 153*; W. § 12, 4; B. 34 (30)]; Pass., [pres. *οἰκοδομοῦμαι* (inf. *-μείσθαι*, Lk. vi. 48 Treg.); pf. inf. *οἰκοδομήσθαι* (Lk. vi. 48 T WH)]; plupf. 3 pers. sing. *οἰκοδόμητο*; 1 aor. *οἰκοδομήθη* [οἶκ. T WH in Jn. ii. 20]; 1 fut. *οἰκοδομηθήσεται*; (οἰκοδόμος, q. v.); fr. Hdt. down; Sept. for *בָּנָה*; *to build a house, erect a building*; **a.** prop. **a.** *to build (up*



from the foundation): absol., Lk. xi. 48 G T W H Tr txt.; xiv. 30; xvii. 28; οἱ οικοδομοῦντες, subst., the builders [cf. W. § 45, 7; B. § 144, 11], Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; Acts iv. 11 Rec.; 1 Pet. ii. 7, fr. Ps. cxvii. (cxviii.) 22; ἐπ' ἀλλότριον θεμέλιον, to build upon a foundation laid by others, i. e. (without a fig.) to carry on instruction begun by others, Ro. xv. 20; οικοδομεῖν τι, Gal. ii. 18; πύργον, Mt. xxi. 33; Mk. xii. 1; Lk. xiv. 28; ἀποθήκας, Lk. xii. 18; ναόν, Mk. xiv. 58; pass. Jn. ii. 20 [on the aor. cf. 2 Esdr. v. 16]; οἶκον, pass., 1 Pet. ii. 5 [here Τ ἐποικ.], cf. W. 603 (561), and add οἰκουργεῖν τὰ κατὰ τὸν οἶκον, Clem. Rom. 1 Cor. 1, 3; [οἰκίαν, Lk. vi. 48 (cf. W. l. c.)]; συναγωγὴν or οἶκόν τι, for the use of or in honor of one, Lk. vii. 5; Acts vii. 47, 49, (Gen. viii. 20; Ezek. xvi. 24); οἰκίαν ἐπὶ τι, Mt. vii. 24, 26; Lk. vi. 49; πόλιν ἐπ' ὄρους, Lk. iv. 29. β. contextually i. q. to restore by building, to rebuild, repair: τί, Mt. xxiii. 29; xxvi. 61; xxvii. 40; Mk. xv. 29; Lk. xi. 47 and R [Lbr. Tr mrg.] in 48. b. metaph. α. i. q. to found: ἐπὶ ταύτῃ τῇ πέτρᾳ οικοδομήσω μου τὴν ἐκκλησίαν, i. e. by reason of the strength of thy faith thou shalt be my principal support in the establishment of my church, Mt. xvi. 18. β. Since both a Christian church and individual Christians are likened to a building or temple in which God or the Holy Spirit dwells (1 Co. iii. 9, 16 sqq.; 2 Co. vi. 16; Eph. ii. 21), the erection of which temple will not be completely finished till the return of Christ from heaven, those who, by action, instruction, exhortation, comfort, promote the Christian wisdom of others and help them to live a correspondent life are regarded as taking part in the erection of that building, and hence are said οικοδομεῖν, i. e. (dropping the fig.) to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness: absol., Acts xx. 32 L T Tr WH; 1 Co. viii. 1; x. 23; τινά, xiv. 4; 1 Th. v. 11; pass. to grow in wisdom, piety, etc., Acts ix. 31; 1 Co. xiv. 17; univ. to give one strength and courage, dispose to: εἰς τὴν πίστιν, Polyc. ad. Philip. 3, 2 [yet here to be built up into (in) etc.]; even to do what is wrong [A. V. embolden], εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν, 1 Co. viii. 10 [cf. W. § 39, 3 N. 3]. This metaphorical use of the verb Paul, in the opinion of Fritzsche (Ep. ad Rom. iii. p. 205 sq.), did not derive from the fig. of building a temple, but from the O. T., where “בָּנָה and הָרַס with an acc. of the pers. (to build one up and to pull one down) denote to bless and to ruin, to prosper and to injure, any one”; cf. Ps. xxvii. (xxviii.) 5; Jer. xxiv. 6; xl. (xxxiii.) 7. [COMP.: ἀν-, ἐπ-, συν-οικοδομέω.]\*

οἰκο-δόμη, -ης, ἡ, (οἶκος, and δέμω to build), a later Grk. word, condemned by Phryn., yet used by Aristot., Theophr., [(but both these thought to be doubtful)], Diod. (1, 46), Philo (vit. Moys. i. § 40; de monarch. ii. § 2), Joseph., Plut., Sept., and many others, for οἰκοδόμημα and οἰκοδόμησις; cf. Lob. ad Phryn. p. 487 sqq. cf. p. 421; [W. 24]; 1. (the act of) building, building up, i. q. τὸ οικοδομεῖν; as, τῶν τειχιῶν, 1 Macc. xvi. 23; τοῦ οἴκου τοῦ θεοῦ, 1 Chr. xxvi. 27; in the N. T. metaph., edifying, edification, i. e. the act of one who promotes another's growth in Christian wisdom, piety,

holiness, happiness, (see οικοδομέω, b. β. [cf. W. 35 (34)]): Ro. xiv. 19; xv. 2; [1 Co. xiv. 26]; 2 Co. x. 8 [see below]; xiii. 10; Eph. iv. 29; with a gen. of the person whose growth is furthered, ὑμῶν, 2 Co. xii. 19, [cf. x. 8]; ἐαυτοῦ [Tdf. αὐτοῦ], Eph. iv. 16; τοῦ σώματος τοῦ Χριστοῦ, ibid. 12; τῆς ἐκκλησίας, 1 Co. xiv. 12; i. q. τὸ οικοδομοῦν, what contributes to edification, or augments wisdom, etc. λαλεῖν, λαβεῖν, οἰκοδομῆν, 1 Co. xiv. 3, 5. 2. i. q. οἰκοδόμημα, a building (i. e. thing built, edifice): Mk. xiii. 1 sq.; τοῦ ἱεροῦ, Mt. xxiv. 1; used of the heavenly body, the abode of the soul after death, 2 Co. v. 1; trop. of a body of Christians, a Christian church, (see οικοδομέω, b. β.), Eph. ii. 21 [cf. πᾶς, I. 1 c.]; with a gen. of the owner or occupant, θεοῦ, 1 Co. iii. 9.\*

οἰκοδομία, -ας, ἡ, (οικοδομέω), (the act of) building, erection, (Thuc., Plat., Polyb., Plut., Leian., etc.; but never in the Sept.); metaph. οἰκοδομίαν θεοῦ τὴν ἐν πίστει, the increase which God desires in faith (see οἰκοδομή), 1 Tim. i. 4 Rec. <sup>bes eis</sup>; but see οἰκονομία. Not infreq. οἶκον and οἰκοδ. are confounded in the Mss.; see Grimm on 4 Macc. p. 365, cf. Hilgenfeld, Barn. epist. p. 28; [D'Orville, Chariton 8, 1 p. 599].\*

οἰκο-δόμος, -ου, ὁ, (οἶκος, δέμω to build; cf. οἰκονόμος), a builder, an architect: Acts iv. 11 L T Tr WH. (Hdt., Xen., Plat., Plut., al.; Sept.)\*

οἰκονομέω, -ῶ, (οἰκονόμος); to be a steward; to manage the affairs of a household: absol. Lk. xvi. 2. (Univ. to manage, dispense, order, regulate: Soph., Xen., Plat., Polyb., Joseph., Plut., al.; 2 Macc. iii. 14.)\*

οἰκονομία, -ας, ἡ, (οἰκονομέω), fr. Xen. and Plat. down, the management of a household or of household affairs; specifically, the management, oversight, administration, of others' property; the office of a manager or overseer, stewardship: Lk. xvi. 2-4; hence the word is transferred by Paul in a theocratic sense to the office (duty) intrusted to him by God (the lord and master) of proclaiming to men the blessings of the gospel, 1 Co. ix. 17; ἡ οἰκονομία τοῦ θεοῦ, the office of administrator (stewardship) intrusted by God, Col. i. 25. univ. administration, dispensation, which in a theocratic sense is ascribed to God himself as providing for man's salvation: αἰτίαις . . . ἡ οἰκονομία θεοῦ τὴν ἐν πίστει, which furnish matter for disputes rather than the (knowledge of the) dispensation of the things by which God has provided for and prepared salvation, which salvation must be embraced by faith, 1 Tim. i. 4 L T Tr WH; ἡν προέθετο . . . καρῶν, which good-will he purposed to show with a view to (that) dispensation (of his) by which the times (sc. of infancy and immaturity cf. Gal. iv. 1-4) were to be fulfilled, Eph. i. 9 sq.; ἡ οἶκ. τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι, that dispensation (or arrangement) by which the grace of God was granted me, Eph. iii. 2; ἡ οἶκ. τοῦ μυστηρίου, the dispensation by which he carried out his secret purpose, Eph. iii. 9 G L T Tr WH.\*

οἰκονόμος, -ου, ὁ, (οἶκος, νέμω ['to dispense, manage']; Hesych. ὁ τὸν οἶκον νεμόμενος), the manager of a household or of household affairs; esp. a steward, manager, superintendent, (whether free-born, or, as was usually



the case, a freed-man or slave) to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age: Lk. xii. 42; 1 Co. iv. 2; Gal. iv. 2; *the manager of a farm or landed estate, an overseer*, [A. V. *steward*]: Lk. xvi. 1, 3, 8; *ὁ οἶκ. τῆς πόλεως*, *the superintendent of the city's finances, the treasurer of the city* (Vulg. *arcarius civitatis*): Ro. xvi. 23 (of the treasurers or quaestors of kings, Esth. viii. 9; 1 Esdr. iv. 49; Joseph. antt. 12, 4, 7; 11, 6, 12, 8, 6, 4). Metaph. the apostles and other Christian teachers (see *οἰκονομία*) are called *οἶκ. μυστηρίων τοῦ θεοῦ*, as those to whom the counsels of God have been committed to be made known to men: 1 Co. iv. 1; a bishop (or overseer) is called *οἰκονόμος θεοῦ*, of God as the head and master of the Christian theocracy [see *οἶκος*, 2], Tit. i. 7; and any and every Christian who rightly uses the gifts intrusted to him by God for the good of his brethren, belongs to the class called *καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ*, 1 Pet. iv. 10. (Aeschyl., Xen., Plat., Aristot., al.; for תַּבְּרָן-ל Sept. 1 K. iv. 6; xvi. 9, etc.) \*

*οἶκος*, -ον, ὁ, [cf. Lat. *vicus*, Eng. ending *-wich*; Curtius § 95], fr. Hom. down; Sept. in numberless places for תַּבְּרָן, also for תַּבְּרָן a palace, תַּבְּרָן a tent, etc.; 1. *a house*; a. strictly, *an inhabited house* [differing thus fr. *δόμος* the building]: Acts ii. 2; xix. 16; *τινός*, Mt. ix. 6 sq.; Mk. ii. 11; v. 38; Lk. i. 23, 40, 56; viii. 39, 41, etc.; *ἔρχεσθαι εἰς οἶκον*, to come into a house (*domum venire*), Mk. iii. 20 (19); *εἰς τὸν οἶκον*, into the (i. e. *his* or *their*) house, *home*, Lk. vii. 10; xv. 6; *ἐν τῷ οἴκῳ*, in the (her) house, Jn. xi. 20; *ἐν οἴκῳ*, at home, 1 Co. xi. 34; xiv. 35; οἱ εἰς τὸν οἶκον (see *εἰς*, C. 2), Lk. ix. 61; *κατ' οἶκον*, opp. to *ἐν τῷ ἱερῷ*, in a household assembly, *in private*, [R. V. *at home*; see *κατά*, II. 1 d.], Acts ii. 46; v. 42; *κατ' οἴκους*, opp. to *δημοσίᾳ*, in private houses, [A. V. *from house to house*; see *κατά*, II. 3 a.], Acts xx. 20; *κατὰ τοὺς οἴκους εἰσπορευόμενος*, entering house after house, Acts viii. 3; *ἡ κατ' οἶκόν τινος ἐκκλησία*, see *ἐκκλησία*, 4 b. aa. b. *any building whatever*: *ἐμπορίου*, Jn. ii. 16; *προσευχῆς*, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; *τοῦ βασιλείως, τοῦ ἀρχιερέως*, *the palace of etc.*, Mt. xi. 8; Lk. xxii. 54 [here T Tr WH *οἰκία*]; *τοῦ θεοῦ*, the house where God was regarded as present, — of the tabernacle, Mt. xii. 4; Mk. ii. 26; Lk. vi. 4; of the temple at Jerusalem, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. ii. 16 sq., (Is. lvi. 5, 7); cf. Lk. xi. 51; Acts vii. 47, 49; of the heavenly sanctuary, Heb. x. 21 (*οἶκος ἁγίος θεοῦ*, of heaven, Deut. xxvi. 15; Bar. ii. 16); a body of Christians (a church), as pervaded by the Spirit and power of God, is called *οἶκος πνευματικός*, 1 Pet. ii. 5. c. *any dwelling-place*: of the human body as the abode of demons that possess it, Mt. xii. 44; Lk. xi. 24; (used in Grk. auth. also of tents and huts, and later, of the nests, stalls, lairs, of animals). univ. *the place where one has fixed his residence, one's settled abode, domicile*: *οἶκος ὑμῶν*, of the city of Jerusalem, Mt. xxiii. 38; Lk. xiii. 35. 2. by me-

ton. *the inmates of a house, all the persons forming one family, a household*: Lk. x. 5; xi. 17 [al. refer this to 1, and take *ἐπὶ* either locally (see *ἐπὶ*, C. I. 1), or of succession (see *ἐπὶ*, C. I. 2 c.)]; xix. 9; Acts vii. 10; x. 2; xi. 14; xvi. 31; xviii. 8; 1 Co. i. 16; 1 Tim. iii. 4 sq.; v. 4; 2 Tim. i. 16; iv. 19; Heb. xi. 7; plur., 1 Tim. iii. 12; Tit. i. 11, (so also Gen. vii. 1; xlvii. 12, and often in Grk. auth.); metaph. and in a theocratic sense *ὁ οἶκος τοῦ θεοῦ*, *the family of God*, of the Christian church, 1 Tim. iii. 15; 1 Pet. iv. 17; of the church of the Old and New Testament, Heb. iii. 2, 5 sq. (Num. xii. 7). 3. *stock, race, descendants of one*, [A. V. *house*]: *ὁ οἶκος Δαυὶδ*, Lk. i. 27, 69; ii. 4, (1 K. xii. 16); *οἶκ. Ἰσραὴλ*, Mt. x. 6; xv. 24; Lk. i. 33; Acts ii. 36; vii. 42; [*ὁ οἶκ. Ἰακώβ*], 46 L T Tr mrg.; Heb. viii. 8, 10, (Jer. xxxviii. (xxxix.) 31; Ex. vi. 14; xii. 3; xix. 3; 1 S. ii. 30; [cf. *ὁ σεβαστὸς οἶκος*, Philo in Flac. § 4]). The word is not found in the Apocalypse.

[*ΣΥΝ. οἶκος, οἰκία*: in Attic (and esp. legal) usage, *οἶκος* denotes one's household establishment, one's entire property, *οἰκία*, the dwelling itself; and in prose *οἶκος* is not used in the sense of *οἰκία*. In the sense of *family* *οἶκος* and *οἰκία* are alike employed; Schmidt vol. ii. ch. 80. In relation to distinctions (real or supposed) betw. *οἶκος* and *οἰκία* the foll. pass. are of interest (cf. Valckenaer on Hdt. 7, 224): Xen. oecon. 1, 5 *οἶκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἀρα ὅν περ οἰκία, ἡ καὶ ὅσα τις ἐξω τῆς οἰκίας κέκτηται, πάντα τοῦ οἴκου ταῦτά ἐστιν . . . πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται*. Aristot. polit. 1, 2 p. 1252<sup>b</sup>, 9 sqq. *ἐκ μὲν οὖν τούτων τῶν δύο κοινωνιῶν (viz. of a man with wife and servant) οἰκία πρώτη, καὶ ὁρθῶς Ἡσίοδος εἶπε ποιήσας "οἶκον μὲν πρότιστα γυναῖκά τε βοῦν τ' ἄροτῆρα . . . ἡ μὲν οὖν εἰς πᾶσαν ἡμέραν συνεστηκυῖα κοινωνία κατὰ φύσιν οἶκος ἐστίν*. ibid. 3 p. 1253<sup>b</sup>, 2 sqq. *πᾶσα πόλις ἐξ οἰκίων σύγκειται: οἰκίας δὲ μέρη, ἐξ ὧν ἀδίδι οἰκία συνίσταται: οἰκία δὲ τέλειος ἐκ δούλων κ. ἐλευθέρων. . . πρῶτα δὲ καὶ ἐλάχιστα μέρη οἰκίας δεσπότης κ. δούλος κ. πόσις κ. ἄλοχος κ. πατήρ κ. τέκνα etc.* Plut. de audiend. poetis § 6 *καὶ γὰρ Οἶκόν ποτε μὲν τὴν οἰκίαν καλοῦσιν, "οἶκον ἐξ ὑψόρουφον" ποτὲ δὲ τὴν οὐσίαν, "ἐσθλείαι μοι οἶκος"*. (see *οἰκία*, c.) Hesych. Lex. s. v. *οἰκία*: οἶκοι. s. v. *οἶκος*: ὅλη γῆ οἰκία . . . καὶ μέρος τι τῆς οἰκίας . . . καὶ τὰ ἐν τῇ οἰκίᾳ. In the N. T., although the words appear at times to be used with some discrimination (e. g. Lk. x. 5, 6, 7; Acts xvi. 31, 32, 34; cf. Jn. xiv. 2), yet other pass. seem to show that no distinction can be insisted upon: e. g. Mt. ix. 23; Mk. v. 38; Lk. vii. 36, 37; Acts x. 17, (22, 32); xvii. 5; xix. 16; xxi. 8; xi. 11, 12, 13; xvi. 15; (1 Co. i. 16; xvi. 15).]

*οἰκουμένη*, -ης, ἡ, (fem. of the pres. pass. ptep. fr. *οἰκέω*, [sc. *γῆ*]; cf. W. § 64, 5; B. § 123, 8); 1. *the inhabited earth*; a. in Grk. writ. often *the portion of the earth inhabited by the Greeks*, in distinction from the lands of the barbarians, cf. Passow ii. p. 415\*; [L. and S. s. v. I.]. b. in the Grk. auth. who wrote about Roman affairs, (like the Lat. *orbis terrarum*) i. q. *the Roman empire*: so *πᾶσα ἡ οἶκ.* contextually i. q. *all the subjects of this empire*, Lk. ii. 1. c. *the whole inhabited earth, the world*, (so in [Hyperid. Eux. 42 ("probably" L. and S.)] Sept. for תַּבְּרָן [אָרֶץ]: Lk. iv. 5; xxi. 26; Acts xxiv. 5; Ro. x. 18; Rev. xvi. 14; Heb. i. 6, (*πᾶσα ἡ οἶκ.* Joseph. b. j. 7, 3, 8); *ὅλη ἡ οἶκ.*, Mt. xxiv. 14; Acts xi. 28, (in the same sense Joseph. antt. 8, 13, 4 *πᾶσα ἡ οἶκ.*;



cf. *Bleek*, *Erklär. d. drei ersten Evv. i. p. 68*); by meton. *the inhabitants of the earth, men*: Acts xvii. 6, 31 (Ps. ix. 9); xix. 27; ἡ οἰκ. ὅλη, all mankind, Rev. iii. 10; xii. 9).

2. *the universe, the world*: Sap. i. 7 (alternating there with τὰ πάντα); ἡ οἰκ. ἡ μέλλουσα, that consummate state of all things which will exist after Christ's return from heaven, Heb. ii. 5 (where the word alternates with πάντα and τὰ πάντα, vs. 8, which there is taken in an absolute sense).\*

οἰκουργός, -όν, (οἶκος, ΕΡΓΩ [cf. ἔργον], cf. ἀμπελουργός, γεωργός, etc.), *caring for the house, working at home*: Tit. ii. 5 L T Tr WH; see the foll. word. Not found elsewhere.\*

οἰκ-ουρός, -οῦ, ὁ, ἡ, (οἶκος, and οὖρος a keeper; see θυρωρός and κηπουρός); a. prop. *the (watch or) keeper of a house* (Soph., Eur., Arstph., Paus., Plut., al.). b. trop. *keeping at home and taking care of household affairs, domestic*: Tit. ii. 5 R G; cf. *Fritzsch*, *De conformatione N. T. critica* etc. p. 29; [W. 100 sq. (95)]; (Aeschyl. Ag. 1626; Eur. Hec. 1277; σῶφρονας, οἰκουροῦς καὶ φιλόανδρος, Philo de exsecr. § 4).\*

οἰκτεῖρω; fut. (as if fr. οἰκτερίω, a form which does not exist) as in the Sept. οἰκτερήσω, for the earlier οἰκτερώ, see *Lob. ad Phryn.* p. 741; [Veitch s. v.; W. 88 (84); B. 64 (56)]; (fr. οἶκος pity, and this fr. the interjection οἶ, *oh!*); *to pity, have compassion on*: τινά, Ro. ix. 15 (fr. Ex. xxxiii. 19, Hom., Tragg., Arstph., Xen., Plat., Dem., Leian., Plut., Ael.; Sept. for יָרַח and חָרַח). [SYN. see ἐλεέω, fin.]\*

οἰκτιρμός, -οῦ, ὁ, (οἰκτεῖρω), Sept. for מִסְחָר (the viscera, which were thought to be the seat of compassion [see σπλάγχχνον, b.]), *compassion, pity, mercy*: σπλάγχχνα οἰκτιρμοῦ (Rec. οἰκτιρμών), bowels in which compassion resides, *a heart of compassion*, Col. iii. 12; in the Scriptures mostly plural (conformably to the Hebr. מִסְחָר), *emotions, longings, manifestations of pity*, [Eng. *compassions*] (cf. *Fritzsch*, Ep. ad Rom. iii. p. 5 sqq.; [W. 176 (166); B. 77 (67)]), τοῦ θεοῦ, Ro. xii. 1; Heb. x. 28; ὁ πατὴρ τῶν οἰκτ. (gen. of quality [cf. B. § 132, 10; W. 237 (222)]), the father of mercies i. e. most merciful, 2 Co. i. 3; joined with σπλάγχχνα, Phil. ii. 1. (Pind. Pyth. 1, 164.) [SYN. see ἐλεέω, fin.]\*

οἰκτιρμων, -ον, gen. -ονος, (οἰκτεῖρω), *merciful*: Lk. vi. 36; Jas. v. 11. (Theocr. 15, 75; Anth. 7, 359, 1 [Epigr. Anth. Pal. Append. 223, 5]; Sept. for מְחַר.) ["In classic Grk. only a poetic term for the more common ἐλεήμων." Schmidt iii. p. 580.]\*

οἶμαι, see οἶομαι.

οἶνο-πότης, -ου, ὁ, (οἶνος, and πότης a drinker), *a wine-bibber, given to wine*: Mt. xi. 19; Lk. vii. 34. (Prov. xxiii. 20; Polyb. 20, 8, 2; Anaer. frag. 98; Anthol. 7, 28, 2.)\*

οἶνος, -ου, ὁ, [fr. Hom. down], Sept. for יַיִן, also for חֲרִיף (must, new wine), וַיִּי, etc.; wine; a. prop.: Mt. ix. 17; [xxvii. 34 L txt. T Tr WH]; Mk. xv. 23; Lk. i. 15; Jn. ii. 8; Ro. xiv. 21; Eph. v. 18; 1 Tim. v. 23; Rev. xvii. 2, etc.; οἶνον προσέχειν, 1 Tim. iii. 8; δοῦναι οἶνον, Tit. ii. 3. b. metaph.: οἶνος τοῦ θυμοῦ (see

θυμός, 2), *fiery wine, which God in his wrath is represented as mixing and giving to those whom he is about to punish by their own folly and madness*, Rev. xiv. 10; xvi. 19; xix. 15; with τῆς πορνείας added [cf. W. § 30, 3 N. 1; B. 155 (136)], *a love-potion* as it were, wine exciting to fornication, which he is said to give who entices others to idolatry, Rev. xiv. 8; xviii. 3 [here L om. Tr WH br. οἶν.], and he is said to be drunk with who suffers himself to be enticed, Rev. xvii. 2. c. by meton. i. q. *a vine*: Rev. vi. 6.

οἶνοφλυγία, -ας, ἡ, (οἶνοφλυγέω, and this fr. οἶνός φλυξ, which is compounded of οἶνος and φλύω, to bubble up, overflow), *drunkenness*, [A. V. *wine-bibbing*]: 1 Pet. iv. 3. (Xen. oec. 1, 22; Aristot. eth. Nic. 3, 5, 15; Polyb. 2, 19, 4; Philo, vita Moys. iii. § 22 [for other exx. see *Siegfried*, Philo etc. p. 102]; Ael. v. h. 3, 14.) [Cf. Trench § lxi.]\*

οἶομαι, contr. οἶμαι; [fr. Hom. down]; *to suppose, think*: foll. by an acc. w. inf. Jn. xxi. 25 [Tom. vs.]; by the inf. alone, where the subj. and the obj. are the same, Phil. i. 16 (17); by ὅτι, Jas. i. 7. [SYN. see ἡγήομαι, fin.]\*

οἶος, -α, -ον, [fr. Hom. down], relat. pron. (correlative to the demonstr. τοῖος and τοιοῦτος), *what sort of, what manner of, such as* (Lat. *qualis*): οἶος . . . τοιοῦτος, 1 Co. xv. 48; 2 Co. x. 11; τὸν αὐτὸν . . . οἶον, Phil. i. 30; with the pron. τοιοῦτος suppressed, Mt. xxiv. 21; Mk. ix. 3; xiii. 19 [here however the antecedent demonstr. is merely attracted into the relat. clause or perhaps repeated for rhetorical emphasis, cf. B. § 143, 8; W. 148 (140); see τοιοῦτος, b.]; 2 Co. xii. 20; 2 Tim. iii. 11; Rev. xvi. 18; οἰφθησονται νοσήματι, of what kind of disease soever, Jn. v. 4 Lchm. [cf. *Lob. ad Phryn.* p. 373 sq.]; in indir. quest., Lk. ix. 55 [Rec.]; 1 Th. i. 5. οὐχ οἶον δὲ ὅτι ἐκπέτωκεν, concisely for οὐ τοῖον ἐστὶν οἶον ὅτι ἐκπ. *but the thing (state of the case) is not such as this, that the word of God hath fallen to the ground, i. e. the word of God hath by no means come to nought* [A. V. *but not as though the word of God hath* etc.], Ro. ix. 6; cf. W. § 64 I. 6; B. § 150, 1 Rem.\*

οἰοσθησονται, Jn. v. 4 Lchm., see οἶος.

οἶσω, see φέρω.

ὀκνέω, -ῶ: 1 aor. ὤκησα; (ὄκνος [perh. allied w. the frequent. cunc-tari (cf. Curtius p. 708)] *delay*); fr. Hom. down; *to feel loath, to be slow; to delay, hesitate*: foll. by an inf. Acts ix. 38. (Num. xxii. 16; Judg. xviii. 9, etc.)\*

ὀκνηρός, -ά, -όν, (ὀκνέω), *sluggish, slothful, backward*: Mt. xxv. 26; with a dat. of respect [cf. W. § 31, 6 a.; B. § 133, 21], Ro. xii. 11; οὐκ ὀκνηρόν μοι ἐστὶ, foll. by an inf., *is not irksome to me, I am not reluctant*, Phil. iii. 1 [cf. Bp. Lghtft. ad loc.]. (Pind., Soph., Thuc., Dem., Theocr., etc.; Sept. for לָחָץ.)\*

ὀκταήμερος, -ον, (ὀκτώ, ἡμέρα), *eight days old; passing the eighth day*: περιτομῇ [cf. W. § 31, 6 a.; B. § 133, 21; but Rec. -μή] ὀκταήμερος, circumcised on the eighth day, Phil. iii. 5; see τετραπταῖος; ['the word denotes prop. not interval but duration' (see Bp. Lghtft. on Phil. l. c.). Graec. Ven. Gen. xvii. 12; eccl. writ.]\*



ὀκτώ, eight: Lk. ii. 21; Jn. xx. 26; Acts ix. 33, etc. [(From Hom. on.)]

ὀλεθρεύω (Lehm. in Heb. xi. 28), see δλοθρεύω.

ὀλεθρίος, -ον, (in prof. auth. also of three term., as in Sap. xviii. 15), (δλεθρος), fr. [Hom.], Hdt. down, destructive, deadly: δίκην, 2 Th. i. 9 Lehm. txt.\*

ὀλεθρος, -ον, (δλλυμι to destroy [perh. (δλνυμι) allied to Lat. vulnus]), fr. Hom. down, ruin, destruction, death: 1 Th. v. 3; 1 Tim. vi. 9; εἰς δλεθρον τῆς σαρκός, for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed, 1 Co. v. 5 [see παραδίωμι, 2]; i. q. the loss of a life of blessedness after death, future misery, αἰώνιος (as 4 Macc. x. 15): 2 Th. i. 9 [where Ltxt. δλέθριον, q. v.], cf. Sap. i. 12.\*

ὀλιγοπιστία, -ας, ἡ, littleness of faith, little faith: Mt. xvii. 20 L T Tr WH, for R G ἀπιστία. (Several times in eccles. and Byzant. writ.)\*

ὀλιγό-πιστος, -ου, ὁ, ἡ, (ὀλίγος and πίστις), of little faith, trusting too little: Mt. vi. 30; viii. 26; xiv. 31; xvi. 8; Lk. xii. 28. (Not found in prof. auth.)\*

ὀλίγος, -η, -ον, [on its occasional aspiration (ὀλ.) see WH. App. p. 143; Tdf. Proleg. pp. 91, 106; Scrivener, Introd. p. 565, and reff. s. v. οὐ init.], Sept. for ὡγρ, [fr. Hom. down], little, small, few, of number, multitude, quantity, or size: joined to nouns [cf. W. § 20, 1 b. note; B. § 125, 6], Mt. ix. 37; xv. 34; Mk. vi. 5; viii. 7; Lk. x. 2; xii. 48 (ὀλίγας sc. πληγὰς [cf. B. § 134, 6; W. § 32, 5, esp. § 64, 4], opp. to πολλαί, 47); Acts xix. 24; 1 Tim. v. 23; Heb. xii. 10; Jas. iii. 5 R G; 1 Pet. iii. 20 R G; Rev. iii. 4; of time, short: χρόνος, Acts xiv. 28; καιρός, Rev. xii. 12; of degree or intensity, light, slight: τάραχος, Acts xii. 18; xix. 23; στάσις, xv. 2; χειμών, xxvii. 20. plur. w. a partitive gen.: γυναικῶν, Acts xvii. 4; ἀνδρῶν, ib. 12. ὀλίγοι, absol.: Mt. vii. 14; xx. 16; [T WH om. Tr br. the cl.]; xxii. 14; Lk. xiii. 23; 1 Pet. iii. 20 L T Tr WH; neut. sing.: Lk. vii. 47; τὸ ὀλίγον, 2 Co. viii. 15; πρὸς ὀλίγον ὠφέλιμος, profitable for little (Lat. parum utilis); [cf. W. 213 (200); some, for a little (sc. time); see below], 1 Tim. iv. 8; ἐν ὀλίγῳ, in few words [cf. Shakspeare's in a few], i. e. in brief, briefly (γράφειν), Eph. iii. 3; easily, without much effort, Acts xxvi. 28 sq. on other but incorrect interpretations of this phrase cf. Meyer ad loc. [see μέγας, 1 a. γ.]; πρὸς ὀλίγον, for a little time, Jas. iv. 14; simply ὀλίγον, adverbially: of time, a short time, a (little) while, Mk. vi. 31; 1 Pet. i. 6; v. 10; Rev. xvii. 10; of space, a little (further), Mk. i. 19; Lk. v. 3. plur. ὀλίγα, a few things: [Lk. x. 41 WH]; Rev. ii. 14, 20 [Rec.]; ἐπ' ὀλίγα [see init. and] ἐπί, C. I. 2 e.), Mt. xxv. 21, 23; δι' ὀλίγων, briefly, in few words, γράφειν, 1 Pet. v. 12 [see διά, A. III. 3] (ῥηθῆναι, Plat. Phil. p. 31 d.; legg. 6 p. 778 c.)\*

ὀλιγόψυχος, -ον, (ὀλίγος, ψυχή), faint-hearted: 1 Th. v. 14. (Prov. xiv. 29; xviii. 14; Is. lvii. 15, etc.; Artem. oneir. 3, 5.)\*

ὀλιγορέω, -ῶ; (ὀλιγωρος, and this fr. ὀλίγος and ὥρα care); to care little for, regard lightly, make small account of: τινός (see Matthiae § 348; [W. § 30, 10 d.], Heb.

xii. 5 fr. Prov. iii. 11. (Thuc., Xen., Plat., Dem., Aristot., Philo, Joseph., al.)\*

ὀλίγως, (ὀλίγος), adv., a little, scarcely, [R. V. just (escaping)]: 2 Pet. ii. 18 G L T Tr WH [for Rec. ὀντως]. (Anthol. 12, 205, 1; [Is. x. 7 Aq.].)\*

ὀλοθρευτής [Rec. ὀλ.], -οῦ, ὁ, (δλοθρεύω, q. v.), a destroyer; found only in 1 Co. x. 10.\*

ὀλοθρεύω and, acc. to a preferable form, δλεθρεύω (Lehm.; see Bleek, Hebr.-Br. ii. 2 p. 809; cf. Delitzsch, Com. on Heb. as below; [Tdf. Proleg. p. 81; WH. App. p. 152]); (δλεθρος); an Alex. word [W. 92 (88)]; to destroy: τινά, Heb. xi. 28. (Ex. xii. 23; Josh. iii. 10; vii. 25; Jer. ii. 30; Hag. ii. 22, etc.; [Philo, alleg. ii. 9].) [COMP.: ἐξ-ολοθρεύω.]\*

ὀλοκαύτωμα, -τος, τό, (ὀλοκαυτώω to burn whole, Xen. Cyr. 8, 3, 24; Joseph. antt. 1, 13, 1; and this fr. ὀλος and καυτός, for καυστός, verbal adj. fr. καίω, cf. Lob. ad Phryn. p. 524; [W. 33]), a whole burnt offering (Lat. holocaustum), i. e. a victim the whole (and not like other victims only a part) of which is burned: Mk. xii. 33; Heb. x. 6, 8. (Sept. esp. for ἡγν; also for πῦρ, Ex. xxx. 20; Lev. v. 12; xxiii. 8, 25, 27; 1 Macc. i. 45; 2 Macc. ii. 10; not found in prof. auth. [exe. Philo de sacr. Ab. et Cain. § 33]; Joseph. antt. 3, 9, 1 and 9, 7, 4 says ὀλοκαύτωσις.)\*

ὀλοκληρία, -ας, ἡ, (ὀλόκληρος, q. v.), Lat. integritas; used of an unimpaired condition of body, in which all its members are healthy and fit for use; Vulg. integra sanitas [A. V. perfect soundness]: Acts iii. 16 (joined with ὑγίεια, Plut. mor. p. 1063 f.; with τοῦ σώματος added, ibid. p. 1047 e.; cf. Diog. Laërt. 7, 107; corporis integritas, i. q. health, in Cic. de fin. 5, 14, 40; Sept. for ὀλῆρ, Is. i. 6).\*

ὀλόκληρος, -ον, (ὀλος and κληρος, prop. all that has fallen by lot), complete in all its parts, in no part wanting or unsound, complete, entire, whole: λίθοι, untouched by a tool, Deut. xxvii. 6; Josh. ix. 4 (viii. 31); 1 Macc. iv. 47; of a body without blemish or defect, whether of a priest or of a victim, Philo de vict. § 12; Joseph. antt. 3, 12, 2 [(cf. Havercamp's Joseph. ii. p. 321)]. Ethically, free from sin, faultless, [R. V. entire]: 1 Th. v. 23; plur., connected with τέλειοι and with the addition of ἐν μηδενὶ λειπόμενοι, Jas. i. 4; complete in all respects, consummate, δικαιοσύνη, Sap. xv. 3; εὐσέβεια, 4 Macc. xv. 17. (Plat., Polyb., Leian., Epict., al.; Sept. for ὀλῆρ, Deut. xxvii. 6; ὀλῆρ, Lev. xxiii. 15; Ezek. xv. 5.)\*

[SYN. ὀλόκληρος, τέλειος (cf. Trench § xxii.): 'in the ὀλόκληρος no grace which ought to be in a Christian man is deficient; in the τέλειος no grace is merely in its weak imperfect beginnings, but all have reached a certain ripeness and maturity.']

ὀλολύξω; an onomatopoetic verb (cf. the similar οἰμώζειν, αἰάζειν, ἀλαλάζειν, πιπίζειν, κοκκύζειν, τίζειν. Compare the Germ. term. -zen, as in grunzen, krächzen, ächzen), to howl, wail, lament: Jas. v. 1. (In Grk. writ. fr. Hom. down of a loud cry, whether of joy or of grief; Sept. for ὀλῆρ.) [SYN. cf. κλαίω, fin.]\*

ὀλος, -η, -ον, Sept. for ὀλῆρ, [fr. Pind. (Hom.) down],



*whole, (all)*: with an anarthrous subst. five [six] times in the N. T., viz. *ὅλον ἄνθρωπον*, Jn. vii. 23; *ἐνιαυτὸν ὅλον*, Acts xi. 26; *ὅλη Ἱερουσαλὴμ*, xxi. 31; *διετίαν ὅλην*, xxviii. 30; *ὅλους οἴκους*, Tit. i. 11; [to which add, *δὲ ὅλης νυκτός*, Lk. v. 5 L T Tr WH]. usually placed before a substantive which has the article: *ὅλη ἡ Γαλιλαία*, Mt. iv. 23; *ὅλη ἡ Συρία*, 24; *καθ' ὅλην τὴν πόλιν*, Lk. viii. 39; *ὅλον τὸ σῶμα*, Mt. v. 29 sq.; vi. 22. sq.; Lk. xi. 34; 1 Co. xii. 17; Jas. iii. 2, etc.; [*ὅλη ἡ ἐκκλησία*, Ro. xvi. 23 L T Tr WH]; *ὅλην τ. ἡμέραν*, Mt. xx. 6; Ro. viii. 36; *ὅλος ὁ κόσμος*, Mt. xxii. 40; Gal. v. 3; Jas. ii. 10; *ἐν ὅλῃ τῇ καρδίᾳ σου*, Mt. xxii. 37; *ἐξ ὅλης τ. καρδίας σου*, Mk. xii. 30, and many other exx. it is placed after a substantive which has the article [W. 131 (124) note; B. § 125, 6]: *ἡ πόλις ὅλη*, Mk. i. 33; Acts xix. 29 [Rec.]; xxi. 30—(the distinction which Krüger § 50, 11, 7 makes, viz. that *ἡ ὅλη πόλις* denotes the whole city as opp. to its parts, but that *ὅλη ἡ πόλις* and *ἡ πόλις ἡ ὅλη* denotes the whole city in opp. to other ideas, as the country, the fields, etc., does not hold good at least for the N. T., where even in *ἡ πόλις ὅλη* the city is opposed only to its parts); add the foll. exx.: Mt. xvi. 26; xxvi. 59; Lk. ix. 25; xi. 36; Jn. iv. 53; Ro. xvi. 23 [R G]; 1 Jn. v. 19; Rev. iii. 10; vi. 12 G L T Tr WH; xii. 9; xvi. 14. It is subjoined to an adjective or a verb to show that the idea expressed by the adj. or verb belongs to the whole person or thing under consideration: Mt. xiii. 33; Lk. xi. 36; xiii. 21; Jn. ix. 34; xiii. 10, (Xen. mem. 2, 6, 28). Neut. *τοῦτο δὲ ὅλον*, Mt. i. 22; xxi. 4 (where G L T Tr WH om. *ὅλον*); xxvi. 56; *δι' ὅλου*, throughout, Jn. xix. 23.

*ὁλοτέλής, -ές, (ὅλος, τέλος), perfect, complete in all respects*: 1 Th. v. 23. (Plut. plac. philos. 5, 21; [Field, Hexapla, Lev. vi. 23; Ps. l. 21]; eccles. writ.)\*

*Ὀλυμπάς* [perh. contr. fr. *Ὀλυμπιόδαρος*, W. 103 (97); cf. Fick, Gr. Personennamen, pp. 63 sq. 201], -ᾶ, [B. 20 (18)], ὁ, *Olympas*, a certain Christian: Ro. xvi. 15.\*

*Ὀλυνθος, -ου, ἡ, an unripe fig (Lat. grossus), which grows during the winter, yet does not come to maturity but falls off in the spring* [cf. B. D. s. v. Fig]: Rev. vi. 13. (Hes. fr. 14; Hdt. i. 193; Dioscorid. i. 185; Theophr. caus. plant. 5, 9, 12; Sept. cant. ii. 18.)\*

*ὅλος, (ὅλος), adv., wholly, altogether, (Lat. omnino), [with a neg. at all]: Mt. v. 34 (with which compare Xen. mem. 1, 2, 85); 1 Co. v. 1 [R. V. actually]; vi. 7 [R. V. quite a fault etc.]; xv. 29. [(Plat., Isocr., al.)]\**

*ὀμβρος, -ου, ὁ, (Lat. imber) a shower, i. e. a violent rain, accompanied by high wind with thunder and lightning*: Lk. xii. 54. (Deut. xxxii. 2; Sap. xvi. 16; in Grk. writ. fr. Hom. down.)\*

*ὀμείρομαι* [or *ὀμ.*, see below] i. q. *ἠμείρομαι*; *to desire, long for, yearn after*, [A. V. *to be affectionately desirous*]: *τινός*, 1 Th. ii. 8 G L T Tr WH [but the last read *ὀμ.*, cf. their App. p. 144 and Lob. Pathol. Element. i. 72], on the authority of all the uncial and many cursive Mss., for Rec. *ἠμειρόμενοι*. The word is unknown to the Grk. writ., but the commentators ad loc. recognize it, as do Hesychius, Phavorinus, and Photius, and interpret it by *ἐπιθυμῶν*. It

is found in Ps. lxii. 2 Symm., and acc. to some Mss. in Job iii. 21. Acc. to the conjecture of Fritzsche, Com. on Mk. p. 792, it is composed of *ὀμοῦ* and *εἶρειν*, just as Photius [p. 331, 8 ed. Porson] explains it *ὀμοῦ ἡρμόσθαι* [so Theophylact (cf. Tdf.'s note)]. But there is this objection, that all the verbs compounded with *ὀμοῦ* govern the dative, not the genitive. Since Nicander, ther. va. 402, uses *μείρομαι* for *ἠμείρομαι*, some suppose that the original form is *μείρομαι*, to which, after the analogy of *κέλλω* and *ὀκέλλω*, either *ι* or *ο* is for euphony prefixed in *ἠμείρ.* and *ὀμείρ.* But as *ἠμείρομαι* is derived from *ἡμερος*, we must suppose that Nicander dropped the syllable *ι* to suit the metre. Accordingly *ὀμειρεσθαι* seems not to differ at all from *ἠμειρεσθαι*, and its form must be attributed to a vulgar pronunciation. Cf. [WH. App. p. 152]; W. 101 (95); [B. 64 (56)]; Ellic. on 1 Th. i. c.; (Kuenen and Cobet, N. T. Vat. p. ciii.)\*

*ὀμιλέω, -ῶ; impf. ὀμίλουν; 1 aor. ptep. ὀμιλήσας; (ὀμιλος, q. v.); freq. in Grk. writ. fr. Hom. down; to be in company with; to associate with; to stay with; hence to converse with, talk with: τινί, with one (Dan. i. 19), Acts xxiv. 26; sc. αὐτοῖς, Acts xx. 11 [so A. V. talked], unless one prefer to render it when he had stayed in their company; πρὸς τινα, Lk. xxiv. 14 (Xen. mem. 4, 3, 2; Joseph. antt. 11, 6, 11; [cf. W. 212 sq. (200)]; B. § 133, 8)]; ἐν τῷ ὀμιλεῖν αὐτοῦς sc. ἀλλήλοις, ibid. 15. [COMP. : συν-ομιλέω.]\**

*ὀμιλία, -ας, ἡ, (ὀμιλος), companionship, intercourse, communion*: 1 Co. xv. 33, on which see *ἥθος*. (Tragg, Arstph., Xen., Plat., and sqq.)\*

*ὀμιλος, -ου, ὁ, (ὀμός, ὀμοῦ, and ἄλλῃ a crowd, band, [Curtius § 660; Vaniček p. 897; but Fick iii. 723 fr. root *mil* 'to be associated,' 'to love'], fr. Hom. down, a multitude of men gathered together, a crowd, throng: Rev. xviii. 17 Rec.)\**

*ὀμίχλη, -ης, ἡ, (in Hom. ὀμίχλη, fr. ὀμνέω to make water), a mist, fog*: 2 Pet. ii. 17 G L T Tr WH. (Am. iv. 13; Joel ii. 2; Sir. xxiv. 3; Sap. ii. 4.)\*

*ὄμμα, -τος, τό, (fr. ὀπτομαι [see ὄραω], pf. ὄμμαi), fr. Hom. down, an eye*: plur., Mt. xx. 34 L T Tr WH; Mk. viii. 23. (Sept. for יָי, Prov. vi. 4; vii. 2; x. 26.)\*

*ὀμνύω* (Mt. xxiii. 20 sq.; xxvi. 74; Heb. vi. 16; Jas. v. 12; [W. 24]) and *ὀμνυμι* (*ὀμνύναι*, Mk. xiv. 71 G L T Tr WH [cf. B. 45 (39)]) form their tenses fr. *ΟΜΩ*; hence 1 aor. *ὤμοσα*; Sept. for *יָשָׁב*; *to swear; to affirm, promise, threaten, with an oath*: absol., foll. by direct discourse, Mt. xxvi. 74; Mk. xiv. 71; Heb. vii. 21; foll. by *εἰ*, Heb. iii. 11; iv. 3; see *εἰ*, I. 5. *ὀμν. ὅρκον* (often so in Grk. writ. fr. Hom. down [W. 226 (212)]) *πρὸς τινα*, to one (Hom. Od. 14, 331; 19, 288), Lk. i. 73; *ὀμνύειν* with dat. of the person to whom one promises or threatens something with an oath: foll. by direct disc. Mk. vi. 23; by an inf. [W. 331 (311)], Heb. iii. 18; with *ὅρκῳ* added, Acts ii. 30 [W. 603 (561)]; *τινί τι*, Acts vii. 17 [Rec. i. e. gen. by attraction; cf. B. § 143, 8; W. § 24, 1]. that by which one swears is indicated by an acc., *τινά* or *τί* (so in class. Grk. fr. Hom. down [cf. W. § 32, 1 b. γ.; B. 147 (128)]), *in swearing to call a person or thing as witness, to invoke, swear by*, (Is. lxx. 16; Joseph. antt. 5, 1, 2; 7, 14, 5); *τὸν*



οὐρανόν, τὴν γῆν, Jas. v. 12; with prepositions [cf. B. u. s.]: κατὰ τινος (see κατὰ, I. 2 a.), Heb. vi. 13, 16, (Gen. xxii. 16; xxxi. 54; 1 S. xxviii. 10 [Comp.]; Is. xlv. 23; lxii. 8; Am. iv. 2; Dem. p. 553, 17; 553, 26 [al. ἀπομ.], etc.; κατὰ πάντων ὤμνε θεῶν, Long. past. 4, 16); in imitation of the Hebr. עֲבָדָה foll. by בְּ, ἔν τινι is used [W. 389 (364); B. l. c.; see ἐν, I. 8 b.]: Mt. v. 34, 36; xxiii. 16, 18, 20–22; Rev. x. 6; εἰς τι, with the mind directed unto [W. 397 (371); B. as above; see εἰς, B. II. 2 a.], Mt. v. 35.\*

ὁμοθυμαδόν (fr. ὁμόθυμος, and this fr. ὁμός and θυμός; on advs. in -δόν [chiefly derived fr. nouns, and designating form or structure] as γνωμηδόν, ροιζηδόν, etc., cf. *Blum.* Ausf. Spr. ii. p. 452), with one mind, of one accord, (Vulg. *unanimiter* [etc.]): Ro. xv. 6; Acts i. 14; ii. 46; iv. 24; vii. 57; viii. 6; xii. 20; xv. 25; xviii. 12; xix. 29, and R G in ii. 1. (Arsthph., Xen., Dem., Philo, Joseph., Hadian., Sept. Lam. ii. 8; Job xvii. 16; Num. xxiv. 24, etc.); with πάντες [L T WH πάντες] (Arsthph. pax 484, and often in class. Grk.), Acts v. 12 [cf. ii. 1 above].\*

ὁμοιάζω; (ὅμοιος, [cf. W. 25]); to be like: Mt. xxiii. 27 L Tr txt. WH mrg.; Mk. xiv. 70 Rec. where see Fritzsche p. 658 sq.; [on the dat. cf. W. § 31, 1 h.]. Not found elsewhere. [COMP.: παρ-ομοιάζω].\*

ὁμοιοπαθής, -ές, (ὅμοιος, πάσχω), suffering the like with another, of like feelings or affections: τινί, Acts xiv. 15; Jas. v. 17. (Plat. rep. 3, 409 b., Tim. 45 c.; Theophr. h. pl. 5, 8 (7, 2); Philo, conf. ling. § 3; 4 Macc. xii. 13; γῆ, i. e. trodden alike by all, Sap. vii. 3; see exx. fr. eccles. writ. [viz. Ignat. (interpol.) ad Trall. 10; Euseb. h. e. 1, 2, 1, (both of the incarnate Logos)] in Grimm on 4 Macc. p. 344.)\*

ὅμοιος (on the accent cf. [Chandler §§ 384, 385]; W. 52 (51); *Blum.* Ausf. Spr. § 11 Anm. 9), -οία, -οιον, also of two term. (once in the N. T., Rev. iv. 3 R<sup>a</sup> G L T Tr WH; cf. W. § 11, 1; [B. 26 (23)]), (fr. ὁμός [akin to ἅμα (q. v.), Lat. *similis*, Eng. *same*, etc.]), [fr. Hom. down], like, similar, resembling: a. like i. e. resembling: τινί, in form or look, Jn. ix. 9; Rev. i. 13, 15; ii. 18; iv. 6 sq.; ix. 7, 10 [but here Tr txt. WH mrg. ὁμοίως], 19; xi. 1; xiii. 2, 11; xiv. 14 [but here T WH w. the accus. (for dat.)]; xvi. 13 Rec.; ὁράσει, in appearance, Rev. iv. 3; in nature, Acts xvii. 29; Gal. v. 21; Rev. xxi. 11, 18; in nature and condition, 1 Jn. iii. 12; in mode of thinking, feeling, acting, Mt. xi. 16; xiii. 52; Lk. vi. 47–49; vii. 31 sq.; xii. 36, and L WH Tr txt. (see below) in Jn. viii. 55; i. q. may be compared to a thing, so in parables: Mt. xiii. 31, 33, 44 sq. 47; xx. 1; Lk. xiii. 18 sq. 21. b. like i. e. corresponding or equiv. to, the same as: ὁμοιον τούτοις τρόποι, Jude 7; equal in strength, Rev. xiii. 4; in power and attractions, Rev. xviii. 18; in authority, Mt. xxii. 39; Mk. xii. 31 [here T WH om. Tr mrg. br. ὁμ.]; in mind and character, τινός (cf. W. 195 (189), [cf. § 28, 2]; B. § 132, 24), Jn. viii. 55 R G T Tr mrg. (see above).\*

ὁμοιότης, -ητος, ἡ, (ὅμοιος), likeness: καθ' ὁμοιότητα, in like manner, Heb. iv. 15 [cf. W. 143 (136)]; κατὰ τὴν ὁμοιότητα (Μελχισεδέκ), after the likeness, Heb. vii. 15. (Gen. i. 11; 4 Macc. xv. 4 (3); Plat., Aristot., Isocr., Polyb., Philo, Plut.)\*

ὁμοιώω, -ῶ: fut. ὁμοιώσω; Pass., 1 aor. ὁμοιώθην, and without augm. ὁμοιώθην (once Ro. ix. 29 L mrg. T edd. 2, 7, [but see WH. App. p. 161]; cf. B. 34 (30); Sturz, De dial. Maced. etc. p. 124; [cf.] Lob. ad Phryn. p. 153); 1 fut. ὁμοιωθήσομαι; (ὅμοιος); fr. [Hom. and] Hdt. down; Sept. esp. for דָּמָה; a. to make like: τινά τινι; pass. to be or to become like to one: Mt. vi. 8; Acts xiv. 11; Heb. ii. 17; ὁμοιώθη ἡ βασιλ. τῶν οὐρ., was made like, took the likeness of, (aor. of the time when the Messiah appeared), Mt. xiii. 24; xviii. 23; xxii. 2; ὁμοιωθήσεται (fut. of the time of the last judgment), Mt. xxv. 1; ὥς τι, to be made like and thus to become as a thing [i. e. a blending of two thoughts; cf. Fritzsche on Mk. iv. 31; B. § 133, 10; W. § 65, 1 a.], Ro. ix. 29 (בְּדִמְיוֹתֵי עֶזְק. xxxii. 2). b. to liken, compare: τινά τινι, or τί τινι, Mt. vii. 24 [R G (see below)]; xi. 16; Mk. iv. 30 R L txt. Tr mrg.; Lk. vii. 31; xiii. 18, 20; pass. Mt. vii. [24 L T WH Tr txt.], 26; to illustrate by comparison, πῶς ὁμοιωσόμεν τὴν βασιλ. τοῦ θεοῦ, Mk. iv. 30 T WH Tr txt. L mrg. [COMP.: ἀφ-ομοιώω].\*

ὁμοίωμα, -τος, τό, (ὁμοιώω), Sept. for תְּמוּנָה, דְּמֻת, לְמַצָּא, תְּבִנָּה; prop. that which has been made after the likeness of something, hence a. a figure, image, likeness, representation: Ps. cv. (cvi.) 20; 1 Macc. iii. 48; of the image or shape of things seen in a vision, Rev. ix. 7 [cf. W. 604 (562)] (Ezek. i. 5, 26, 28, etc. Plato, in Parmen. p. 132 d., calls finite things ὁμοιώματα, likenesses as it were, in which τὰ παραδείγματα, i. e. αἱ ἰδέαι or τὰ εἶδη, are expressed). b. likeness i. e. resemblance (inasmuch as that appears in an image or figure), freq. such as amounts well-nigh to equality or identity: τινός, Ro. vi. 5; viii. 3 (on which see σάρξ, 3 fin. [cf. Weiss, Bibl. Theol. etc. §§ 69 c. note, 78 c. note]); Phil. ii. 7 (see μορφή); εἰκόνας, a likeness expressed by an image, i. e. an image like, Ro. i. 23; ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, in the same manner in which Adam transgressed a command of God [see ἐπί, B. 2 a. η.], Ro. v. 14. Cf. the different views of this word set forth by Holsten, Zum Evangel. des Paulus u. Petrus, p. 437 sqq. and [esp. for exx.] in the Jahrbuch. f. protest. Theol. for 1875, p. 451 sqq., and by Zeller, Zeitschr. f. wissensch. Theol. for 1870, p. 301 sqq. [Syn. cf. εἰκόν, fin.]\*

ὁμοίως, (ὅμοιος), adv., [fr. Pind., Hdt. down], likewise, equally, in the same way: Mk. iv. 16 (Tr mrg. br. ὁμ.); Lk. iii. 11; x. 37; xiii. 3 L T Tr WH; 5 R G L Tr mrg.; xvi. 25; xvii. 31; Jn. v. 19; xxi. 13; 1 Pet. iii. 1, 7; v. 5; Heb. ix. 21; Rev. ii. 15 (for Rec. δ μισῶ); viii. 12; ὁμοίως καί, Mt. xxii. 26; xxvi. 35; Mk. xv. 31 [here Rec. ὁμ. δὲ καί]; Lk. v. 33; xvii. 28 R G L; xxii. 36; Jn. vi. 11; 1 Co. vii. 22 R G; ὁμοίως μέντοι καί, Jude 8; ὁμοίως δὲ καί, Mt. xxvii. 41 R G (where T om. L br. δὲ καί, Tr br. δέ, WH om. δέ and br. καί); Lk. v. 10; x. 32; 1 Co. vii. 3 (where L br. δέ), 4; Jas. ii. 25; and correctly restored by L Tr mrg. in Ro. i. 27, for R T Tr txt. WH ὁμοίως τε καί; cf. Fritzsche, Rom. i. p. 77; [W. 571 (531); B. § 149, 8]; ὁμοίως preceded by καθώς, Lk. vi. 31.\*

ὁμοίωσις, -εως, ἡ, (ὁμοιώω); 1. a making like: opp. to ἀλλοίωσις, Plat. rep. 5, 454 c. 2. likeness,



(Plat., Aristot., Theophr.): καθ' ὁμοίωσιν θεοῦ, after the likeness of God, Jas. iii. 9 fr. Gen. i. 26. [Cf. Trench § xv.]\*

**ὁμολογέω**, -ῶ; impf. ὁμολόγουν; fut. ὁμολογήσω; 1 aor. ὁμολόγησα; pres. pass. 3 pers. sing. ὁμολογείται; (fr. ὁμολόγος, and this fr. ὁμόν and λέγω); fr. [Soph. and] Hdt. down;

**1.** prop. to say the same thing as another, i. e. to agree with, assent, both absol. and w. a dat. of the pers.; often so in Grk. writ. fr. Hdt. down; hence

**2.** univ. to concede; i. e. **a.** not to refuse, i. e. to promise:

τινὶ τὴν ἐπαγγελίαν, Acts vii. 17 L T Tr WH [here R. V. *vouchsafe*]; foll. by an object. inf., Mt. xiv. 7 (Plat., Dem., Plut., al.).

**b.** not to deny, i. e. to confess; declare: joined w. οὐκ ἀρνεῖσθαι, foll. by direct disc. with recitative ὅτι, Jn. i. 20; foll. by ὅτι, Heb. xi. 13; τινὶ τι, ὅτι, Acts xxiv. 14; to confess, i. e. to admit or declare one's self guilty of what one is accused of: τὰς ἀμαρτίας, 1 Jn. i. 9 (Sir. iv. 26).

**3.** to profess (the diff. betw. the Lat. *profiteor* ['to declare openly and voluntarily'] and *confiteor* ['to declare fully,' implying the yielding or change of one's conviction; cf. *professio fidei*, *confessio peccatorum*] is exhibited in Cic. pro Sest. 51, 109), i. e. to declare openly, speak out freely, [A. V. generally *confess*; on its constr. see B. § 133, 7]: [foll. by an inf., εἰδέναι θεόν, Tit. i. 16]; τινὶ [cf. B. u. s.; W. § 31, 1 f.] foll. by direct disc. with ὅτι recitative, Mt. vii. 23; one is said ὁμολογεῖν that of which he is convinced and which he holds to be true (hence ὁμ. is disting. fr. πιστεῖν in Jn. xii. 42; Ro. x. 9 sq.): pass. absol., with στόματι (dat. of instrum.) added, Ro. x. 10; τί, Acts xxiii. 8; τινά with a predicate acc. [B. u. s.], αὐτὸν Χριστόν, Jn. ix. 22; κύριον (pred. acc.) Ἰησοῦν, Ro. x. 9 [here WH τὸ ῥῆμα . . . ὅτι κύριος etc., L mrg. Tr mrg. simply ὅτι etc.; again with ὅτι in 1 Jn. iv. 15]; Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα [Tr mrg. WH mrg. ἐληλυθέναι, 1 Jn. iv. 2 and Rec. also in 3 [see below]; ἐρχόμενον ἐν σαρκί, 2 Jn. 7, [cf. B. u. s.; W. 346 (324)]: τινά, to profess one's self the worshipper of one, 1 Jn. iv. 3 [here WH mrg. λύει, cf. Westcott, Epp. of Jn. p. 156 sqq.] and G L T Tr WH in ii. 23; ἐν with a dat. of the pers. (see ἐν, I. 8 c.), Mt. x. 32; Lk. xii. 8; with cognate acc. giving the substance of the profession [cf. B. § 131, 5; W. § 32, 2], ὁμολογίαν, 1 Tim. vi. 12 (also foll. by περὶ τινος, Philo de mut. nom. § 8); τὸ ὀνομά τινος, to declare the name (written in the book of life) to be the name of a follower of me, Rev. iii. 5 G L T Tr WH.

**4.** Acc. to a usage unknown to Grk. writ. to praise, celebrate, (see ἐξομολογέω, 2; [B. § 133, 7]): τινί, Heb. xiii. 15. [COMP.: ἀνθ(-μαι), ἐξ-ομολογέω.]\*

**ὁμολογία**, -ας, ἡ, (ὁμολογέω, q. v. [cf. W. 35 (34)]), in the N. T. *profession* [A. V. generally *confession*]; **a.** subjectively: ἀρχιερέα τῆς ὁμολ. ἡμῶν, i. e. whom we profess (to be ours), Heb. iii. 1 [but al. refer this to b.]. **b.** objectively, *profession* [confession] i. e. what one professes [confesses]: Heb. iv. 14; 1 Tim. vi. 12 (see ὁμολογέω, 3); 13 (see μαρτυρέω, a. p. 391\*); τῆς ἐλπίδος, the substance of our profession, which we embrace with hope, Heb. x. 23; εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, relative to the gospel, 2 Co. ix. 13 (translate, for the obedience ye render to what

ye profess concerning the gospel; cf. ἡ εἰς τὸν τοῦ θεοῦ Χριστοῦ ὁμολογία, Justin M. dial. c. Tryph. c. 47,—a constr. occasioned perhaps by ἡ εἰς τὸν Χριστὸν πίστις, Col. ii. 5; [cf. W. 381 (357)]). [(Hdt., Plat., al.)]\*

**ὁμολογουμένως**, (ὁμολογέω), adv., by consent of all, confessedly, without controversy: 1 Tim. iii. 16. (4 Macc. vi. 31; vii. 16; xvi. 1; in prof. auth. fr. Thuc., Xen., Plat. down; with ὑπὸ πάντων added, Isocr. paneg. § 33, where see Baiter's note.)\*

**ὁμότεχνος**, -ον, (ὁμός and τέχνη), practising the same trade or craft, of the same trade: Acts xviii. 3. (Hdt. 2, 89; Plat., Dem., Joseph., Lcian., al.)\*

**ὁμοῦ**, (ὁμός), [fr. Hom. down], adv., together: Jn. iv. 36; xx. 4; εἶναι ὁμοῦ, of persons assembled together, Acts ii. 1 L T Tr WH; xx. 18 Lehm.; Jn. xxi. 2. [Syn. see ἅμα, fin.]\*

**ὁμός**, see ὁμνύω.

**ὁμόφρων**, -ον, (ὁμός, φρήν), of one mind, [A. V. like-minded], concordant: 1 Pet. iii. 8. (Hom., Hes., Pind., Arstph., Anthol., Plut., al.)\*

**ὁμως**, (ὁμός), fr. Hom. down, yet; it occurs twice in the N. T. out of its usual position [cf. W. § 61, 5 f.; B. § 144, 23], viz. in 1 Co. xiv. 7, where resolve thus: τὰ ἄψυχα, καίπερ φωνὴν διδόντα, ὁμως, ἐὰν διαστολῇ . . . πῶς κτλ. instruments without life, although giving forth a sound, yet, unless they give a distinction in the sounds, how shall it be known etc., Fritzsche, Conject. spec. i. p. 52; cf. Meyer ad loc.; [W. 344 (323)]; again, ὁμως ἀνθρώπου . . . οὐδεὶς ἀθετεῖ for ἀνθρώπου κεκυρ. διαθήκη, καίπερ ἀνθρώπου οὐσαν, ὁμως οὐδεὶς κτλ. a man's established covenant, though it be but a man's, yet no one etc. Gal. iii. 15; ὁμως μέντοι, but yet, nevertheless, [cf. W. 444 (413)], Jn. xii. 42.\*

**ὄναρ**, τό, (an indecl. noun, used only in the nom. and acc. sing.; the other cases are taken from ὄνειρος), [fr. Hom. down], a dream: κατ' ὄναρ, in a dream, Mt. i. 20; ii. 12 sq. 19, 22; xxvii. 19,—a later Greek phrase, for which Attic writ. used ὄναρ without κατά [q. v. II. 2]; see Lob. ad Phryn. p. 422 sqq.; [Photius, Lex. p. 149, 25 sq.]\*

**ὄνάριον**, -ον, τό, (dimin. of ὄνος; cf. [W. 24 and] γυναικάριον), a little ass: Jn. xii. 14. (Machon ap. Athen. 13 p. 582 c.; [Epictet. diss. 2, 24, 18].)\*

**ὀνειδίζω**; impf. ὀνειδίζον; 1 aor. ὀνείδισα; pres. pass. ὀνειδίζομαι; (ὀνειδος, q. v.); fr. Hom. down; Sept. esp. for ἡτῆ; to reproach, upbraid, revile; [on its constr. cf. W. § 32, 1 b. β.; B. § 133, 9]; of deserved reproach, τινά, foll. by ὅτι, Mt. xi. 20; τί (the fault) τινος, foll. by ὅτι, Mk. xvi. 14. of unjust reproach, to revile: τινά, Mt. v. 11; Mk. xv. 32; Lk. vi. 22; Ro. xv. 3 fr. Ps. lxxviii. (lxxix.) 10; pass. 1 Pet. iv. 14; foll. by ὅτι, 1 Tim. iv. 10 R G Tr mrg. WH mrg.; τὸ αὐτὸ ὀνειδίζον αὐτόν (Rec. αὐτῷ), Mt. xxvii. 44 (see αὐτός, III. 1). to upbraid, cast (favours received) in one's teeth: absol. Jas. i. 5; μετὰ τὸ δοῦναι μὴ ὀνειδίζε, Sir. xli. 22, cf. xx. 14; τινὶ σωτηρίαν, deliverance obtained by us for one, Polyb. 9, 31, 4.\*

**ὀνειδισμός**, -οῦ, ὁ, (ὀνειδίζω), [cf. W. 24], a reproach: Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33; ὁ ὀνειδισμὸς τοῦ Χρ



στοῦ i. e. such as Christ suffered (for the cause of God, from its enemies), Heb. xi. 26; xiii. 13; cf. W. 189 (178). (Plut. Artax. 22; [Dion. Hal.]; Sept. chiefly for *הַרְפָּה*.)\*

ὄνειδος, -ους, τό, (fr. *ὄνομαι* to blame, to revile), fr. Hom. down, *reproach*; i. q. *shame*: Lk. i. 25. (Sept. chiefly for *הַרְפָּה*; three times for *כְּלָפָה* disgrace, Is. xxx. 3; Mich. ii. 6; Prov. xviii. 13.)\*

Ὀνήσιμος, -ου, ὁ, (i. e. profitable, helpful; fr. *ὀνησις* profit), *Onesimus*, a Christian, the slave of Philemon: Philem. 10; Col. iv. 9. [Cf. Bp. *Lghtft.* Com. Intr. § 4; Hackett in B. D.]\*

Ὀνησίφορος, -ου, ὁ, [i. e. 'profit-bringer'], *Onesiphorus*, the name of a certain Christian: 2 Tim. i. 16; iv. 19.\*

ὀνικός, -ή, -όν, (ὄνος), of or for an ass: *μύλος ὀνικός* i. e. turned by an ass (see *μύλος*, 1), Mk. ix. 42 L T Tr WH; Lk. xvii. 2 Rec.; Mt. xviii. 6. Not found elsewhere.\*

ὀνήμιμ: fr. Hom. down; to be useful, to profit, help, (Lat. *juvo*); Mid., pres. *ὀνίμαι*; 2 aor. *ὀνήμην* (and later *ὀνάμην*, see *Lob.* ad Phryn. p. 12 sq.; Kühner § 543 s. v., i. p. 880; [Veitch s. v.]), optat. *ὀναίμην*; to receive profit or advantage, be helped [or have joy, (Lat. *juvor*)]: *τινός*, of one, Philem. 20 [see Bp. *Lghtft.* ad loc.]. (Elsewh. in the Scriptures only in Sir. xxx. 2.)\*

ὄνομα, -τος, τό, (NOM [others *TNO*; see Vaniček p. 1239], cf. Lat. *nomen* [Eng. *name*], with prefixed o [but see Curtius § 446]), Sept. for *שֵׁם*, [fr. Hom. down], the name by which a person or a thing is called, and distinguished from others; 1. univ.: of prop. names, Mk. iii. 16; vi. 14; Acts xiii. 8, etc.; τῶν ἀποστόλων τὰ ὀνόματα, Mt. x. 2; Rev. xxi. 14; ἄνθρωπος ὁ ἀνὴρ φῶς ὄνομα, πόλις ἡ ὄν., sc. *hν*, named, foll. by the name in the nom. [cf. B. § 129, 20, 3]: Lk. i. 26 sq.; ii. 25; viii. 41; xxiv. 13, 18; Acts xiii. 6, (Xen. mem. 3, 11, 1); οὗ [L φ] τὸ ὄνομα, Mk. xiv. 32; καὶ τὸ ὄν. αὐτοῦ, αὐτῆς, etc., Lk. i. 5, 27; ὄνομα αὐτῶς sc. *hν* ὁ ἐστίν [B. u. s.], Jn. i. 6; iii. 1; xviii. 10; Rev. vi. 8; ὀνόματι, foll. by the name [cf. B. § 129 a. 3; W. 182 (171)], Mt. xxvii. 32; Mk. v. 22; Lk. i. 5; x. 38; xvi. 20; xxiii. 50; Acts v. 1, 34; viii. 9; ix. 10–12, 33, 36; x. 1; xi. 28; xii. 13; xvi. 1, 14; xvii. 34; xviii. 2, 7, 24; xix. 24; xx. 9; xxi. 10; xxvii. 1; xxviii. 7; Rev. ix. 11, (Xen. anab. 1, 4, 11); τοῦνομα (i. e. τὸ ὄνομα), acc. absol. [B. § 131, 12; cf. W. 230 (216)], i. e. by name, Mt. xxvii. 57; ὀνομά μοι sc. ἐστίν, my name is, Mk. v. 9; Lk. viii. 30, (Οὗτις ἐμοί γ' ὄνομα, Hom. Od. 9, 366); ἔχειν ὄνομα, foll. by the name in the nom., Rev. ix. 11; καλεῖν τὸ ὄνομα τινος, foll. by the acc. of the name, see καλέω, 2 a.; καλεῖν τινα ὀνόματι τινι, Lk. i. 61; ὀνόματι καλούμενος, Lk. xix. 2; καλεῖν τινα ἐπὶ τῷ ὄν. Lk. i. 59 (see ἐπί, B. 2 a. η. p. 233\*); κατ' ὄνομα (see κατά, II. 3 a. γ. p. 328\*); τὰ ὀνόματα ἡμῶν ἐγράφη [ἐν ἐγγραπταί T WH Tr] ἐν τοῖς οὐρανοῖς, your names have been enrolled by God in the register of the citizens of the kingdom of heaven, Lk. x. 20; τὸ ἔνομα τινος (ἐγράφη) ἐν βίβλῳ (τῷ βιβλίῳ) ζωῆς, Phil. iv. 3; Rev. xiii. 8; ἐπὶ τὸ βιβλίον τῆς ζ. Rev. xvii. 8; ἐκβάλλειν (q. v. 1 h.) τὸ ὄνομα τινος ὡς πονηρόν, since the wickedness of the man is called to mind by his name, Lk. vi. 22; ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου, see ἐπικαλέω, 5; ἐπικέκληται τὸ ὄνομα τινος ἐπὶ τινα, see ἐπικ. 2; ὀνόματα (ὄνομα)

βλασφημίας i. q. βλάσφημα (-μον) [cf. W. § 34, 3 b.; B. § 132, 10], names by which God is blasphemed, his majesty assailed, Rev. xiii. 1; xvii. 3 [R G Tr, see γέμω]. so used that the name is opp. to the reality: ὄνομα ἔχεις, ὅτι ζῆς, καὶ νεκρὸς εἶ, thou art said [A. V. *hast a name*] to live, Rev. iii. 1 (ὄνομα εἶχεν, ὡς ἐπ' Ἀθήνας ἐλαύνει, Hdt. 7, 138). i. q. title: περὶ ὀνομάτων, about titles (as of the Messiah), Acts xviii. 15; κληρονομεῖν ὄνομα, Heb. i. 4; χαρίζεσθαι τινι ὀνομά τι, Phil. ii. 9 (here the title ὁ κύριος is meant [but crit. txts. read τὸ ὄνομα etc., which many take either strictly or absolutely; cf. Meyer and Bp. *Lghtft.* ad loc. (see below just before 3)]); spec. a title of honor and authority, Eph. i. 21 [but see Meyer]; ἐν τῷ ὀνόματι Ἰησοῦ, in devout recognition of the title conferred on him by God (i. e. the title ὁ κύριος), Phil. ii. 10 [but the interp. of ὄνομα here follows that of ὄνομα in vs. 9 above; see Meyer and Bp. *Lghtft.*, and cf. W. 390 (365)]. 2. By a usage chiefly Hebraistic the name is used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i. e. for one's rank, authority, interests, pleasure, command, excellences, deeds, etc.; thus, εἰς ὄνομα προφήτου, out of regard for [see εἰς, B. II. 2 d.] the name of prophet which he bears, i. q. because he is a prophet, Mt. x. 41; βαπτίζειν τινὰ εἰς ὄνομα τινος, by baptism to bind any one to recognize and publicly acknowledge the dignity and authority of one [cf. βαπτίζω, II. b. (aa.)], Mt. xxviii. 19; Acts viii. 16; xix. 5; 1 Co. i. 13, 15. to do a thing ἐν ὀνόματι τινος, i. e. by one's command and authority, acting on his behalf, promoting his cause, [cf. W. 390 (365); B. § 147, 10]; as, ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (fr. Ps. cxvii. (cxviii.) 26), of the Messiah, Mt. xxi. 9; xxiii. 39; Mk. xi. 9; Lk. xiii. 35; xix. 38; Jn. xii. 13; ἐν τῷ ὀνόματι τοῦ πατρὸς μου, Jn. v. 43; x. 25; ἐν τῷ ὀνόματι τῷ ἰδίῳ, of his own free-will and authority, Jn. v. 43; to do a thing ἐν τῷ ὄν. of Jesus, Acts x. 48; 1 Co. v. 4; 2 Th. iii. 6; and L T Tr WH in Jas. v. 10 [but surely κ. here denotes God; cf. 2 f. below]. Acc. to a very freq. usage in the O. T. (cf. *הַיְהוָה שֵׁם*), the name of God in the N. T. is used for all those qualities which to his worshippers are summed up in that name, and by which God makes himself known to men; it is therefore equiv. to his divinity, Lat. *numen*, (not his nature or essence as it is in itself), the divine majesty and perfections, so far forth as these are apprehended, named, magnified, (cf. *Winer*, Lex. Hebr. et Chald. p. 993; *Oehler* in Herzog x. p. 196 sqq.; *Wittichen* in Schenkel iv. p. 282 sqq.); so in the phrases ἅγιον τὸ ὄνομα αὐτοῦ sc. ἐστίν, Lk. i. 49; ἀγιάζειν τὸ ὄν. τοῦ θεοῦ, Mt. vi. 9; Lk. xi. 2; ὁμολογεῖν τῷ ὄν. αὐτοῦ, Heb. xiii. 15; ψάλλειν, Ro. x. 9; δοξάζειν, Jn. xii. 28; [Rev. xv. 4]; φανεροῦν, γνωρίζειν, Jn. xvii. 6, 26; φοβεῖσθαι τὸ ὄν. τοῦ θεοῦ, Rev. xi. 18; xv. 4 [G L T Tr WH]; διαγγέλλειν, Ro. ix. 17; ἀπαγγέλλειν, Heb. ii. 12; βλασφημεῖν, Ro. ii. 24; 1 Tim. vi. 1; Rev. xiii. 6; xvi. 9; ἀγάπην ἐνδείκνυσθαι εἰς τὸ ὄν. τοῦ θεοῦ, Heb. vi. 10; τήρσον αὐτοὺς ἐν τῷ ὀνόματί σου, φῶς (by attraction for ὁ [cf. B. § 143, 8 p. 286; W. § 24, 1; Rec. incorrectly οὗς]) δέδωκάς μοι, keep them consecrated and united to



thy name (character), which thou didst commit to me to declare and manifest (cf. vs. 6), Jn. xvii. 11; [cf. ὑπὲρ τοῦ ἁγίου ὀνόματος σου, οὐ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, 'Teaching' etc. ch. 10, 2]. After the analogy of the preceding expression, *the name of Christ* (Ἰησοῦ, Ἰησοῦ Χριστοῦ, τοῦ κυρίου Ἰησ., τοῦ κυρίου ἡμῶν, etc.) is used in the N.T. of all those things which, in hearing or recalling that name, we are bidden to recognize in Jesus and to profess, accordingly, of his Messianic dignity, divine authority, memorable sufferings, in a word the peculiar services and blessings conferred by him on men, so far forth as these are believed, confessed, commemorated, [cf. Westcott on the Epp. of Jn. p. 232]: hence the phrases εὐαγγελίζεσθαι τὰ περὶ τοῦ ὀν. ἱ. Χρ. Acts viii. 12; μεγαλύνειν τὸ ὀν. Acts xix. 17; τῷ ὀνόμ. [Rec. ἐν τ. ὀν.] αὐτοῦ ἐλπίζειν, Mt. xii. 21 [B. 176 (153)]; πιστεύειν, 1 Jn. iii. 23; πιστ. εἰς τὸ ὀν., Jn. i. 12; ii. 23; iii. 18; 1 Jn. v. 13\* [Rec., 13\*]; πίστις τοῦ ὀν. Acts iii. 16; ὁ ὀνομάζων τὸ ὄνομα κυρίου, whoever nameth the name of the Lord sc. as his Lord (see ὀνομάζω, a.), 2 Tim. ii. 19; κρατεῖν, to hold fast i. e. persevere in professing, Rev. ii. 13; οὐκ ἀρνεῖσθαι, Rev. iii. 8; τὸ ὀν. Ἰησοῦ ἐνδοξάζεται ἐν ὑμῖν, 2 Th. i. 12; βασιτάζειν τὸ ὀν. ἐνώπιον ἐθνῶν (see βασιτάζω, 3), Acts ix. 15; to do or to suffer anything ἐπὶ τῷ ὀνόματι Χρ. see ἐπί, B. 2 a. β. p. 232<sup>b</sup>. The phrase ἐν τῷ ὀνόματι Χρ. is used in various senses: **a.** by the command and authority of Christ: see exx. just above. **b.** in the use of the name of Christ i. e. the power of his name being invoked for assistance, Mk. ix. 38 R<sup>al</sup> L T Tr WH (see f. below); Lk. x. 17; Acts iii. 6; iv. 10; xvi. 18; Jas. v. 14; univ. ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο; Acts iv. 7. **c.** through the power of Christ's name, pervading and governing their souls, Mk. xvi. 17. **d.** in acknowledging, embracing, professing, the name of Christ: σωθῆναι, Acts iv. 12; δικαιοθῆναι, 1 Co. vi. 11; ζῶν ἔχειν, Jn. xx. 31; in professing and proclaiming the name of Christ, παρρησιάζεσθαι, Acts ix. 27, 28 (29). **e.** relying or resting on the name of Christ, rooted (so to speak) in his name, i. e. mindful of Christ: ποιεῖν τι, Col. iii. 17; εὐχαριστεῖν, Eph. v. 20; αἰτεῖν τι, i. e. (for substance) to ask a thing, as prompted by the mind of Christ and in reliance on the bond which unites us to him, Jn. xiv. 13 sq.; xv. 16; xvi. 24, [26], and R G L in 23; cf. Ebrard, Gebet im Namen Jesu, in Herzog iv. 692 sqq. God is said to do a thing ἐν ὀν. Χρ. *regardful of the name of Christ*, i. e. moved by the name of Christ, for Christ's sake, διδόναι the thing asked, Jn. xvi. 23 T Tr WH; πέμπειν τὸ πνεῦμα τὸ ἅγ. Jn. xiv. 26. **f.** ἐν ὀνόματι Χριστοῦ, [A. V. for the name of Christ] (Germ. auf Grund Namens Christi), i. e. because one calls himself or is called by the name of Christ: ἀνειδέσθαι, 1 Pet. iv. 14 (equiv. to ὡς Χριστιανός, 16). The simple dat. τῷ ὀν. Χρ. signifies by the power of Christ's name, pervading and prompting souls, Mt. vii. 22; so also τῷ ὀνόματι τοῦ κυρίου (i. e. of God) λαλεῖν, of the prophets, Jas. v. 10 R G; τῷ ὀν. σου, by uttering thy name as a spell, Mk. ix. 38 R<sup>al</sup> bez G (see b. above). εἰς τὸ ὄνομα τοῦ Χριστοῦ συνάγεσθαι is used of those who come together to deliberate concerning any matter relating to Christ's cause, (Germ. auf den Na-

men), with the mind directed unto, having regard unto, his name, Mt. xviii. 20. *ἕνεκεν τοῦ ὀν.* [A. V. for my name's sake], i. e. on account of professing my name, Mt. xix. 29; also διὰ τὸ ὀν. μου, αὐτοῦ, etc.: Mt. x. 22; xxiv. 9; Mk. xiii. 13; Lk. xxi. 17; Jn. xv. 21; 1 Jn. ii. 12; Rev. ii. 3. διὰ τοῦ ὀν. τοῦ κυρ. παρακαλεῖν τινα, to beseech one by employing Christ's name as a motive or incentive [cf. W. 381 (357)], 1 Co. i. 10; by embracing and avowing his name, ἀφεςιν ἁμαρτιῶν λαβεῖν, Acts x. 43. ὑπὲρ τοῦ ὀν. αὐτοῦ, i. q. for defending, spreading, strengthening, the authority of Christ, Acts v. 41 (see below); ix. 16; xv. 26; xxi. 13; Ro. i. 5; 3 Jn. 7; — [but acc. to the better txts. in Acts v. 41; 3 Jn. 7, τὸ ὄνομα is used absolutely, *the Name*, sc. κυρίου, of the Lord Jesus; so cod. Vat. Jas. v. 14; cf. Lev. xxiv. 11, 16; Bp. Lightf. on Ignat. ad Eph. 3, 1; B. 163 (142) note; W. 594 (553). So Bp. Lightf. in Phil. ii. 9; (see 1 above)]. πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζ. ἐναντία πράξαι, Acts xxvi. 9. **3.** In imitation of the Hebr. נִחְזָק (Num. i. 2, 18, 20; iii. 40, 43; xxvi. 53), the plur. ὀνόματα is used i. q. *persons reckoned up by name*: Acts i. 15; Rev. iii. 4; xi. 13. **4.** Like the Lat. *nomen*, i. q. *the cause or reason named*: ἐν τῷ ὀνόματι τούτῳ, in this cause, i. e. on this account, sc. because he suffers as a Christian, 1 Pet. iv. 16 L T Tr WH [al. more simply take ὀν. here as referring to Χριστιανός preceding]; ἐν ὀνόματι, ὅτι (as in Syriac ܕܢܝܡܐ ܕܝܫܘܥ) Χριστοῦ ἔστε, in this name, i. e. for this reason, because ye are Christ's (disciples), Mk. ix. 41.

**ὀνομάζω**; 1 aor. ὠνόμασα; Pass., pres. ὀνομάζομαι; 1 aor. ὠνόμασθην; (ὄνομα); fr. Hom. down; to name [cf. W. 615 (572)]; **a.** τὸ ὄνομα, to name i. e. to utter: pass. Eph. i. 21; τοῦ κυρίου [Rec. Χριστοῦ], the name of the Lord (Christ) sc. as his Lord, 2 Tim. ii. 19 (Sept. for יהוה שֵׁם יהוה, to make mention of the name of Jehovah in praise, said of his worshippers, Is. xxvi. 13; Am. vi. 10); τὸ ὄνομα Ἰησοῦ ἐπὶ τινα, Acts xix. 13, see ἐπί, C. I. 1 c. p. 234<sup>a</sup> mid. **b.** τινά, with a proper or an appellative name as pred. acc., to name, i. e. give name to, one: Lk. vi. 13 sq.; pass. to be named, i. e. bear the name of, 1 Co. v. 11; ἐκ w. gen. of the one from whom the received name is derived, Eph. iii. 15 (Hom. Il. 10, 68; Xen. mem. 4, 5, 12). **c.** τινά or τί, to utter the name of a person or thing: ὅπου ὠνομάσθη Χριστός, of the lands into which the knowledge of Christ has been carried, Ro. xv. 20 (1 Macc. iii. 9); ὀνομάζεσθαι of things which are called by their own name because they are present or exist (as opp. to those which are unheard of), 1 Co. v. 1 Rec.; Eph. v. 3. [Comp.: ἐπ-ονομάζω.]\*

**ὄνως**, -ου, ὁ, ἡ, [fr. Hom. down], Sept. for יהוה and ארץ, an ass: Lk. xiv. 5 Rec.; Mt. xxi. 5; Jn. xii. 15; — ὁ, Lk. xiii. 15; ἡ, Mt. xxi. 2, 7.\*

**ὄντως** (fr. ὄν; on advs. formed fr. pteps. cf. Bttm. Ausf. Spr. § 115 a. Anm. 3; Kühner § 335 Anm. 2), adv., truly, in reality, in point of fact, as opp. to what is pretended, fictitious, false, conjectural: Mk. xi. 32 [see ἔγω, I. 1 f.]; Lk. xxiii. 47; xxiv. 34; Jn. viii. 36; 1 Co. xiv. 25; Gal. iii. 21 and Rec. in 2 Pet. ii. 18; ὁ, ἡ, τὸ



*ὄντως* foll. by a noun, *that which is truly etc., that which is indeed*, (τὰ ὄντως ἀγαθὰ ἢ καλὰ, Plat. Phaedr. p. 260 a.; τὴν ὄντως καὶ ἀληθῶς φιλίαν, Plat. Clit. p. 409 e.; οἱ ὄντως βασιλεῖς, Joseph. antt. 15, 3, 5): as ἡ ὄντως (Rec. αἰώνιος) ζωή, 1 Tim. vi. 19; ἡ ὄντως χήρα, a widow that is a widow indeed, not improperly called a widow (as παρθένος ἡ λεγομένη χήρα, i. e. a virgin that has taken a vow of celibacy, in Ign. ad Smyrn. 13 [cf. Bp. Lghtft. in loc.]; cf. Baur, Die sogen. Pastoralbriefe, p. 46 sqq.), 1 Tim. v. 3, 5, 16. (Eur., Arstph., Xen., Plat., sqq.; Sept. for οὐχί, Num. xxii. 37; for ἵνα, Jer. iii. 23; for ἵνα, Jer. x. 19).\*

*ὄξος*, -εος (-ous), τό, (ὄξύς), *vinegar* (Aeschyl., Hippocr., Arstph., Xen., sqq.; for ῥῥη, Ruth ii. 14; Num. vi. 3, etc.); used in the N. T. for Lat. *posca*, i. e. the mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink: Mt. xxvii. 34 R L mrg., 48; Mk. xv. 36; Lk. xxiii. 36; Jn. xix. 29 sq.\*

*ὄξύς*, -εία, -ύ, [allied w. Lat. *acer*, *acus*, etc.; cf. Curtius § 2]; 1. *sharp* (fr. Hom. down): ῥομφαία, δρέπανον, Rev. i. 16; ii. 12; xiv. 14, 17 sq.; xix. 15, (Is. v. 28; Ps. lvi. (lvii.) 5). 2. *swift, quick*, (so fr. Hdt. 5, 9 down; cf. ὠκύς fleet): Ro. iii. 15 (Am. ii. 15; Prov. xxii. 29).\*

*ὀπή*, -ῆς, ἡ, (perh. fr. ὀψ [root ὀπ (see ὀράω)]; cf. Curtius § 627), prop. *through which one can see* (Pollux [2, 53 p. 179] ὀπή, δι' ἧς ἔστιν ἰδεῖν, cf. Germ. *Luke, Loch* [?]), *an opening, aperture*, (used of a window, Cant. v. 4): of fissures in the earth, Jas. iii. 11 (Ex. xxxiii. 22); of caves in rocks or mountains, Heb. xi. 38 [here R. V. *holes*]; Obad. 3. (Of various other kinds of holes and openings, in Arstph., Aristot., al.)\*

*ὀπισθεν*, (see ὀπίσω), adv. of place, *from behind, on the back, behind, after*: Mt. ix. 20; Mk. v. 27; Lk. viii. 44; Rev. iv. 6; v. 1 (on which see γράφω, 3). As a preposition it is joined with the gen. (like ἔμπροσθεν, ἔξωθεν, etc. [W. § 54, 6; B. § 146, 1]): Mt. xv. 23; Lk. xxiii. 26; [Rev. i. 10 WH mrg.]. (From Hom. down; Sept. for ὀπίσ, sometimes for ὀπίσ).\*

*ὀπίσω*, ([perh.] fr. ἡ ὀπίς; and this fr. ἔπω, ἔπομαι, to follow [but cf. Vaniček p. 530]), adv. of place and time, fr. Hom. down; Sept. for ὀπίσ, ὀπίσ and esp. for ὀπίσ; (at the) *back, behind, after*; 1. *adverbially of place*: ἐστᾶναι, Lk. vii. 38; ἐπιστρέφειν ὀπίσω, back, Mt. xxiv. 18 (ὑποστρέφειν ὀπίσω, Joseph. antt. 6, 1, 3); τὰ ὀπίσω, *the things that are behind*, Phil. iii. 13 (14); εἰς τὰ ὀπίσω ἀπέρχεσθαι, *to go backward*, Vulg. *abire retrorsum*, Jn. xviii. 6; *to return home*, of those who grow recreant to Christ's teaching and cease to follow him, Jn. vi. 66; στρέφειν, *to turn one's self back*, Jn. xx. 14; ἐπιστρέφειν, *to return back to places left*, Mk. xiii. 16; Lk. xvii. 31; ὑποστρέφειν εἰς τὰ ὀπίσω, trop., of those who return to the manner of thinking and living already abandoned, 2 Pet. ii. 21 Lehm.; βλέπειν (Vulg. *aspicere* or) *respicere retro* [A. V. *to look back*], Lk. ix. 62. 2. By a usage unknown to Grk. auth., as a prep. with the gen. [W. § 54, 6; B. § 146, 1]; a. *of place*: Rev.

i. 10 [WH mrg. ὀπισθεν]; xii. 15, (Num. xxv. 8; Cant. ii. 9); in phrases resembling the Hebr. [cf. W. 30; B. u. s. and 172 (150)]: ὀπίσω τινὸς ἔρχεσθαι *to follow any one as a guide, to be his disciple or follower*, Mt. xvi. 24; Lk. ix. 23; Mk. viii. 34 R L Tr mrg. WH; [cf. Lk. xiv. 27]; also ἀκολουθεῖν, Mk. viii. 34 G T Tr txt.; Mt. x. 38, (see ἀκολουθεῖν, 2 fin.); πορεύεσθαι, *to join one's self to one as an attendant and follower*, Lk. xxi. 8 (Sir. xlv. 10); *to seek something one lusts after*, 2 Pet. ii. 10 [cf. W. 594 (553); B. 184 (160)]; ἀπέρχομαι ὀπίσω τινός, *to go off in order to follow one, to join one's party*, Mk. i. 20; Jn. xii. 19; *to run after a thing which one lusts for* [cf. B. u. s.], ἐτέρας σαρκός, Jude 7; δεῦτε ὀπίσω μου (see δεῦτε, 1), Mt. iv. 19; Mk. i. 17; ἀποστέλλειν τινὰ ὀπίσω τινός, Lk. xix. 14; ἀφιστάναι, ἀποσπᾶν τινὰ ὀπίσω αὐτοῦ, *to draw one away to (join) his party*, Acts v. 37; xx. 30; ἐκτρέπεσθαι, *to turn out of the right path, turn aside from rectitude*, 1 Tim. v. 15; by a pregnant construction, after θαυμάζειν, *to wonder after* i. e. *to be drawn away by admiration to follow one* [B. 185 (160 sq.)], Rev. xiii. 3 (πᾶς ὁ λαὸς ἐξέστη ὀπίσω αὐτοῦ, 1 S. xiii. 7); ὕπαγε ὀπίσω μου, [A. V. *get thee behind me*], out of my sight: Lk. iv. 8 R L br.; Mt. iv. 10 [G L br.]; xvi. 23; Mk. viii. 33. b. *of time, after*: ἔρχεσθαι ὀπίσω τινός, *to make his public appearance after (subsequently to) one*, Mt. iii. 11; Mk. i. 7; Jn. i. 15, 27, 30, (ὀπίσω τοῦ σαββάτου, Neh. xiii. 19).\*

*ὀπλίζω*: [1 aor. mid. impv. 2 pers. plur. ὀπλίσασθε]; (ὀπλον); fr. Hom. down; *to arm, furnish with arms; univ. to provide; mid. τί, to furnish one's self with a thing (as with arms); metaph. τὴν αὐτὴν ἔννοιαν ὀπλίσασθε*, [A. V. *arm yourselves with* i. e.] *take on the same mind*, 1 Pet. iv. 1 (θράσος, Soph. Electr. 995). [COMP.: καθ-ὀπλίζω].\*

*ὀπλον* [allied to ἔπω, Lat. *sequor*, *socius*, etc.; Curtius § 621], -ον, τό, as in class. Grk. fr. Hom. down, *any tool or implement for preparing a thing*, (like the Lat. *arma*); hence 1. plur. *arms used in warfare, weapons*: Jn. xviii. 3; 2 Co. x. 4; metaph. τῆς δικαιοσύνης, which ἡ δικ. furnishes, 2 Co. vi. 7; τοῦ φωτός, adapted to the light, such as light demands, Ro. xiii. 12 [here L mrg. ἔργα]. 2. *an instrument*: ὀπλα ἀδικίας, for committing unrighteousness, opp. to ὀπλα δικαιοσύνης, for practising righteousness, Ro. vi. 13.\*

*ὀποίος*, -οία, -οῖον, (ποῖος w. the rel. ὅ), [fr. Hom. down], *of what sort or quality, what manner of*: 1 Co. iii. 13; Gal. ii. 6; 1 Th. i. 9; Jas. i. 24; preceded by τοιούτος, [such as], Acts xxvi. 29.\*

*ὀπότε*, (πότε w. the rel. ὅ), [fr. Hom. down], *when* [cf. B. § 139, 34; W. § 41 b. 3]: Lk. vi. 3 R G T (where L Tr WH ὅτε).\*

*ὀπου*, (from ποῦ and the rel. ὅ), [from Hom. down], *where*; 1. *adv. of place*, a. *in which place, where*; a. in relative sentences with the Indicative it is used to refer to a preceding noun of place; as, ἐπὶ τῆς γῆς, ὀπου etc. Mt. vi. 19; add, ib. 20; xiii. 5; xxviii. 6; Mk. vi. 55; ix. 44, 46, [which verses T WH om. Tr br.], 48; Lk. xii. 33; Jn. i. 28; iv. 20, 46; vi. 23;



vii. 42; x. 40; xi. 30; xii. 1; xviii. 1, 20; xix. 18, 20, 41; xx. 12; Acts xvii. 1; Rev. xi. 8; xx. 10. it refers to *ἐκεῖ* or *ἐκεῖσε* to be mentally supplied in what precedes or follows: Mt. xxv. 24, 26; Mk. ii. 4; iv. 15; v. 40; xiii. 14; Jn. iii. 8; vi. 62; vii. 34; xi. 32; xiv. 3; xvii. 24; xx. 19; Ro. xv. 20; Heb. ix. 16; x. 18; Rev. ii. 13. it refers to *ἐκεῖ* expressed in what follows: Mt. vi. 21; Lk. xii. 34; xvii. 37; Jn. xii. 26; Jas. iii. 16. in imitation of the Hebr. *אשר-שם* (Gen. xiii. 3; Eccl. ix. 10, etc.): *ὅπου ἐκεῖ*, Rev. xii. 6 [G T Tr WH], 14, (see *ἐκεῖ*, a.); *ὅπου* . . . *ἐπ' αὐτῶν*, Rev. xvii. 9. *ὅπου* also refers to men, so that it is equiv. to *with (among) whom, in whose house*: Mt. xxvi. 57; [add, Rev. ii. 13; cf. W. § 54, 7 fin.]; *in which state* (viz. of the renewed man), Col. iii. 11. it is loosely connected with the thought to which it refers, so that it is equiv. to *wherein* [A. V. *whereas*], 2 Pet. ii. 11 (in the same sense in indir. quest., Xen. mem. 3, 5, 1). *ὅπου ἄν*, *wherever*,—with impf. indic. (see *ἄν*, II. 1), Mk. vi. 56 [Tdf. *ἐάν*]; with aor. subjunc. (Lat. fut. pf.), Mk. ix. 18 (where L T Tr WH *ὅπου ἐάν*); Mk. xiv. 9 [here too T WH *ὅπ. ἐάν*]; also *ὅπου ἐάν* (see *ἐάν*, II.), Mt. xxvi. 13; Mk. vi. 10; xiv. 14<sup>b</sup> (in both which last pass. L Tr *ὅπου ἄν*); with subj. pres. Mt. xxiv. 28. β. in indir. questions [yet cf. W. § 57, 2 fin.], with subjunc. aor.: Mk. xiv. 14<sup>b</sup>; Lk. xxii. 11.

b. joined to verbs signifying motion into a place instead of *ὅπου*, *into which place, whither*, (see *ἐκεῖ*, b.): foll. by the indic., Jn. viii. 21 sq.; xiii. 33, 36; xiv. 4; xxi. 18; [Jas. iii. 4 T Tr WH (see below)]; *ὅπου ἄν*, *where (whither)soever*, w. indic. pres., Rev. xiv. 4 L Tr WH [cf. below], cf. B. § 139, 30; with subjunc. pres., Lk. ix. 57 R G T WH [al. *ὅπ. ἐάν*, see below]; Jas. iii. 4 [R G L]; Rev. xiv. 4 R G T (see above); *ὅπου ἐάν*, w. subjunc. pres., Mt. viii. 19, and L Tr in Lk. ix. 57. 2. It gets the force of a conditional particle *if (in case that, in so far as, [A. V. whereas (cf. 2 Pet. ii. 11 above)]):* 1 Co. iii. 3 (Clem. Rom. 1 Cor. 43, 1, and often in Grk. writ.; cf. Grimm on 4 Macc. ii. 14; Meyer on 1 Co. iii. 3; [Müller on Barn. ep. 16, 6]).\*

*ὁπτάνω* (ΟΠΤΩ): *to look at, behold*; mid. pres. ptep. *ὁπτανόμενος*; *to allow one's self to be seen, to appear*: *τινί*, Acts i. 3. (1 K. viii. 8; Tob. xii. 19; [Graec. Ven. Ex. xxxiv. 24].)\*

*ὁπτασία*, -as, ἡ, (*ὁπτάω*); 1. the act of exhibiting one's self to view: *ὁπτασία κυρίου*, 2 Co. xii. 1 [A. V. *visions*; cf. Meyer ad loc.] (*ἐν ἡμέραις ὁπτασίας μου*, Add. to Esth. iv. 144 (13); [cf. Mal. iii. 2]; *ἡλιος ἐν ὁπτασία*, coming into view, Sir. xliii. 2). 2. a sight, a vision, an appearance presented to one whether asleep or awake: *οὐράνιος ὁπτ.* Acts xxvi. 19; *ἐωρακέναι ὁπτασίαν*, Lk. i. 22; w. gen. of appos. *ἀγγέλων*, Lk. xxiv. 23. A later form for *ὄψις* [cf. W. 24], Anthol. 6, 210, 6; for *ἡρα*, Dan. [Theodot.] ix. 23; x. 1, 7 sq.\*

*ὀπτός*, -ή, -όν, (*ὀπτᾶω* [to roast, cook]), *cooked, broiled*: Lk. xxiv. 42. (Ex. xii. 8, 9; in class. Grk. fr. Hom. down.)\*

*ὀπτω*, see *ὀπάω*.

*ὀπάρα*, -as, ἡ, (derived by some fr. *ὀπις* [cf. *ὀπίσω*],

*ἐπομαι*, and *ὄρα*; hence, the time that follows the *ὄρα* [Curtius § 522]; by others fr. *ὀπός* [cf. our *sap*] juice, and *ὄρα*, i. e. the time of juicy fruits, the time when fruits become ripe), fr. Hom. down; 1. the season which succeeds *θέρος*, from the rising of *Sirius* to that of *Arcturus*, i. e. late summer, early autumn, our dog-days (the year being divided into seven seasons as follows: *ἔαρ*, *θέρος*, *ὀπώρα*, *φθινόπωρον*, *σορογτός*, *χειμών*, *φύταλι*). 2. ripe fruits (of trees): *σοῦ τῆς ἐπιθυμίας τῆς ψυχῆς* for *ὦν ἡ ψυχὴ σου ἐπιθυμεί*, Rev. xviii. 14. (Jer. xlvi. (xl.) 10, and often in Grk. writ.)\*

*ὅπως*, (fr. *πῶς* and the relat. *ὅ*), with the indicative, a relat. adverb but, like the Lat. *ut*, assuming also the nature of a conjunction [cf. W. 449 (418 sq.)]. I.

As an Adverb; *as, in what manner, how*; once so in the N. T. in an indir. question, with the indic.: *οὐκ ἔγνωσ, ὅπως κτλ.* Lk. xxiv. 20, where cf. Bornemann, Scholia etc.

II. A Conjunction, Lat. *ut*, answering to the Germ. *dass, that*; in class. Grk. with the optat., and subjunc., and fut. indic.; cf. esp. Klotz ad Devar. ii. 2 p. 681 sqq. But the distinction observed between these constructions by the more elegant Grk. writ. is quite neglected in the N. T., and if we except Mt. xxvi. 59 L T Tr (*ὅπως θανατώσουσιν*), [1 Co. i. 29 Rec.<sup>12</sup>], only the subjunctive follows this particle (for in Mk. v. 23, for *ὅπως* . . . *ζήσεται*, L txt. T Tr WH have correctly restored *ἵνα* . . . *ζήσῃ*); cf. W. 289 (271); B. 233 (201) sq.; [214 (185)].

1. It denotes the purpose or end, *in order that; with the design or to the end that; that*; a. without *ἄν*,—after the present, Mt. vi. 2, 16; Philem. 6; Heb. ix. 15; after *ἐστέ* to be supplied, 1 Pet. ii. 9; after the perfect, Acts ix. 17; Heb. ii. 9; *ὅπως μὴ*, Lk. xvi. 26; after the imperfect, Mt. xxvi. 59 [R G (see above)]; Acts ix. 24; after the aorist, Acts ix. 2, 12; xxv. 26; Ro. ix. 17; Gal. i. 4; *ὅπως μὴ*, Acts xx. 16; 1 Co. i. 29; after the pluperfect, Jn. xi. 57; after the future, Mt. xxiii. 35; and Rec. in Acts xxiv. 26; after an aor. subjunc. by which something is asked for, Mk. v. 23 Rec.; after imperatives, Mt. ii. 8; v. 16, 45; vi. 4; Acts xxiii. 15, 23; 2 Co. viii. 11; *ὅπως μὴ*, Mt. vi. 18; after clauses with *ἵνα* and the aor. subjunc., Lk. xvi. 28; 2 Co. viii. 14; 2 Th. i. 12. Noteworthy is the phrase *ὅπως πληρωθῇ*, i. e. *that acc. to God's purpose it might be brought to pass or might be proved by the event*, of O. T. prophecies and types (see *ἵνα*, II. 3 fin.): Mt. ii. 23; viii. 17; xii. 17 (where L T Tr WH *ἵνα*); xiii. 35. b. *ὅπως ἄν*, *that, if it be possible*, Mt. vi. 5 R G; *that, if what I have just said shall come to pass*, Lk. ii. 35; Acts iii. 20 (19) [R. V. *that so*]; xv. 17; Ro. iii. 4 [B. 234 (201)]; exx. fr. the Sept. are given in W. § 42, 6.

2. As in the Grk. writ. also (cf. W. 338 (317); [B. § 139, 41]), *ὅπως* with the subjunctive is used after verbs of praying, entreating, asking, exhorting, to denote what one wishes to be done: Mt. viii. 34 [here L *ἵνα*]; ix. 38; Lk. vii. 8; x. 2; xi. 37; Acts viii. 15, 24; ix. 2; xxiii. 20; xxv. 3; Jas. v. 16; after a verb of deliberating: Mt. xii. 14; xxii. 15; Mk. iii. 6, (fr. which exx.



it is easy to see how the use noted in II. arises from the original adverbial force of the particle; for συμβούλ. *ἔλαβον, ὅπως ἀπολέσωσιν αὐτόν, they took counsel to destroy him* is equiv. to *how they might destroy him*, and also to *this end that they might destroy him*; cf. Kühner § 552 Anm. 3, ii. p. 892.\*

**δράμα, -τος, τό, (δράω), that which is seen, a sight, spectacle:** Acts vii. 31; Mt. xvii. 9; *a sight divinely granted in an ecstasy or in sleep, a vision*, Acts x. 17, 19; δι' ὁράματος, Acts xviii. 9; ἐν ὁράματι, Acts ix. 10, 12 [RG]; x. 3; *δράμα βλέπειν*, Acts xii. 9; *ἰδεῖν*, Acts xi. 5; xvi. 10. (Xen., Aristot., Plut., Ael. v. h. 2, 3 [al. εἰκόν]; Sept. several times for רָאָה, רָוָה, Chald. רָוָה etc.; see ὀπτασία.)\*

**δρασις, -εως, ἡ, (δράω);** 1. *the act of seeing:* δμμάτων χρήσις εἰς ὅρασιν, Sap. xv. 15; *the sense of sight*, Aristot. de anima 3, 2; Diod. 1, 59; Plut. mor. p. 440 sq.; plur. *the eyes, ἐκκόπτειν τὰς ὁράσεις*, Diod. 2, 6. 2. *appearance, visible form:* Rev. iv. 3 (Num. xxiv. 4; Ezek. i. 5, 26, 28; Sir. xli. 20, etc.). 3. *a vision, i. e. an appearance divinely granted in an ecstasy:* Rev. ix. 17; ὁράσεις ὁφνύται, Acts ii. 17 fr. Joel ii. 28. (Sept. chiefly for רָאָה and רָוָה.)\*

**δραρός, -ή, -όν, (δράω), visible, open to view:** neut. plur. substantively, Col. i. 16. (Xen., Plat., Theocr., Philo; Sept.)\*

**δράω, -ῶ; impf. 3 pers. plur. ἑώρων (Jn. vi. 2, where L Tr WH ἑθεώρων); pf. ἑώρακα and (T WH in Col. ii. 1, 18; [1 Co. ix. 1]; Tdf. ed. 7 also in Jn. ix. 37; xv. 24; xx. 25; 1 Jn. iii. 6; iv. 20; 3 Jn. 11) ἑώρακα (on which form cf. [WH. App. p. 161; Tdf. Proleg. p. 122; Steph. Thesaur. s. v. 2139 d.]; Btm. Ausf. Spr. i. p. 325; [B. 64 (56); Veitch s. v.]), [2 pers. sing. -κες (Jn. viii. 57 Tr mrg.) see κοπιῶ, init.], 3 pers. plur. ἑώρακασιν (and -καν in Col. ii. 1 L Tr WH; Lk. ix. 36 T Tr WH; see γινώμαι, init.); plupf. 3 pers. sing. ἑώρακει (Acts vii. 44); fut. ὁφρομαι (fr. ΟΗΤΩ), 2 pers. sing. ὁφεις (cf. Btm. Ausf. Spr. i. p. 347 sq.; Kühner § 211, 3, i. p. 536), Mt. xxvii. 4; Jn. i. 50 (51); xi. 40; but L T Tr WH [G also in Jn. i. 50 (51)] have restored ὁφη (cf. W. § 13, 2; B. 42 sq. (37)), 2 pers. plur. ὁφσεσθε, Jn. i. 39 (40) T Tr WH, etc.; Pass., 1 aor. ὠφθην; fut. ὁφθήσομαι; 1 aor. mid. subjunc. 2 pers. plur. ὁφσησθε (Lk. xiii. 28 [R G L WH txt. Tr mrg.]) fr. a Byzant. form ὠφάμην (see Lob. ad Phryn. p. 734, cf. Btm. Ausf. Spr. ii. 258 sq.; [Veitch s. v.]); Sept. for רָאָה and רָוָה; [fr. Hom. down]; TO SEE, i. e. 1. *to see with the eyes:* τινὰ ὁρᾶν, ἑωρακέαι, Lk. xvi. 23; Jn. viii. 57; xiv. 7, 9; xx. 18, 25, 29; 1 Co. ix. 1, etc.; fut. ὁφρομαι, Mt. xxviii. 7, 10; Mk. xvi. 7; Rev. i. 7, etc.; τὸν θεόν, 1 Jn. iv. 20; ὁρατον ὡς ὁρῶν, Heb. xi. 27; with a ptep. added as a predicate [B. 301 (258); W. § 45, 4], Mt. xxiv. 30; Mk. xiii. 26; xiv. 62; Lk. xxi. 27; Jn. i. 51 (52); ἑωρακέαι or ὁφσεσθαι τὸ πρόσωπόν τινος, Col. ii. 1; Acts xx. 25; ὁ (which divine majesty, i. e. τοῦ θείου λόγου) ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν (on this addition cf. W. 607 (564); [B. 398 (341)]), 1 Jn. i. 1; ὁφσεσθαί τινα i. e. come to see, visit, one, Heb. xiii. 23; ἑωρακέαι Christ, i. e. to have seen him exhibiting proofs of his divinity**

and Messiahship, Jn. vi. 36; ix. 37; xv. 24; ὁρᾶν and ὁφσεσθαι with an acc. of the thing, Lk. xxiii. 49; Jn. i. 50 (51); iv. 45; vi. 2 [L Tr WH ἑθεώρων]; xix. 35; Acts ii. 17; vii. 44; Rev. xviii. 18 [Rec.], etc.; [ἐρχ. κ. ὁφσεσθε (sc. τοῦ μένω), Jn. i. 40 (39) T Tr WH; cf. B. 290 (250)]; ὁφη τὴν δόξαν τοῦ θεοῦ, the glory of God displayed in a miracle, Jn. xi. 40. metaph. ὁφσεσθαι τὸν θεόν, τὸν κύριον, to be admitted into intimate and blessed fellowship with God in his future kingdom, Mt. v. 8; Heb. xii. 14; also τὸ πρόσωπον τοῦ θεοῦ, Rev. xxii. 4—(a fig. borrowed from those privileged to see and associate with kings; see βλέπω, 1 b. β.); οὐκ εἶδος θεοῦ ἑωράκατε, trop. i. q. his divine majesty as he discloses it in the Scriptures ye have not recognized, Jn. v. 37; cf. Meyer ad loc. 2.

*to see with the mind, to perceive, know:* absol. Ro. xv. 21; τινά foll. by a ptep. in the acc. [B. § 144, 15 b.; W. § 45, 4], Acts viii. 23; τί, Col. ii. 18; with a ptep. added, Heb. ii. 8; foll. by ὅτι, Jas. ii. 24; *to look at or upon, observe, give attention to:* εἰς τινα, Jn. xix. 37 (Soph. El. 925; Xen. Cyr. 4, 1, 20; εἰς τι, Solon in Diog. Laërt. 1, 52); ἑωρακέαι παρὰ τῷ πατρί, to have learned from [see παρά, II. b.] the father (a metaphorical expression borrowed fr. sons, who learn what they see their fathers doing), Jn. viii. 38 (twice in Rec.; once in L T Tr WH); Christ is said to deliver to men ἃ ἑώρακεν, the things which he has seen, i. e. which he learned in his heavenly state with God before the incarnation, i. e. things divine, the counsels of God, Jn. iii. 11, 32; ἑωρακέαι θεόν, to know God's will, 3 Jn. 11; from the intercourse and influence of Christ to have come to see (know) God's majesty, saving purposes, and will [cf. W. 273 (257)], Jn. xiv. 7, 9; in an emphatic sense, of Christ, who has an immediate and perfect knowledge of God without being taught by another, Jn. i. 18; vi. 46; ὁφσεσθαι θεόν καθὼς ἐστίν, of the knowledge of God that may be looked for in his future kingdom, 1 Jn. iii. 2; ὁφσεσθαι Christ, is used in reference to the apostles, about to perceive his invisible presence among them by his influence upon their souls through the Holy Spirit, Jn. xvi. 16 sq. 19; Christ is said ὁφσεσθαι the apostles, i. e. will have knowledge of them, ibid. 22. 3. *to see i. e. to become acquainted with by experience, to experience:* ζῶν, i. q. to become a partaker of, Jn. iii. 36; ἡμέραν, (cf. Germ. erleben; see εἶδω, I. 5), Lk. xvii. 22 (Soph. O. R. 831).

4. *to see to, look to; i. e.* a. i. q. *to take heed, beware*, [see esp. B. § 139, 49; cf. W. 503 (469)]: *δρα μή*, with aor. subjunc., *see that . . . not, take heed lest*, Mt. viii. 4; xviii. 10; Mk. i. 44; 1 Th. v. 15; supply τοῦτο ποιήσης in Rev. xix. 10; xxii. 9, [W. 601 (558); B. 395 (338)], (Xen. Cyr. 3, 1, 27, where see Poppo; Soph. Philoct. 30, 519; El. 1003); foll. by an impv., Mt. ix. 30; xxiv. 6; ὁρᾶτε καὶ προσέχετε ἀπὸ, Mt. xvi. 6; ὁρᾶτε, βλέπετε ἀπὸ, Mk. viii. 15; ὁρᾶτε, καὶ φυλάσσεσθε ἀπὸ, Lk. xii. 15; *δρα, τί μέλλεις ποιεῖν*, i. q. *weigh well*, Acts xxii. 26 Rec. (*δρα τί ποιεῖς*, Soph. Philoct. 589). b. i. q. *to care for, pay heed to:* σὺ ὁφη [R G ὁφεις (see above)], *see thou to it, that will be thy concern*, [cf. W. § 40, 6], Mt. xxvii. 4; plur., 24; Acts xviii. 15, (Epict. diss. 2, 5, 30; 4, 6, 11 sq.; [An-



tonin. 5, 25 (and Gataker ad loc.)). 5. Pass. 1 aor. ὤφθην, *I was seen, showed myself, appeared* [cf. B. 52 (45)]: Lk. ix. 31; with dat. of pers. (cf. B. u. s., [also § 134, 2; cf. W. § 31, 10]): of angels, Lk. i. 11; xxii. 43 [L br. WH reject the pass.]; Acts vii. 30, 35, (Ex. iii. 2); of God, Acts vii. 2 (Gen. xii. 7; xvii. 1); of the dead, Mt. xvii. 3; Mk. ix. 4, cf. Lk. ix. 31; of Jesus after his resurrection, Lk. xxiv. 34; Acts ix. 17; xiii. 31; xxvi. 16; 1 Co. xv. 5-8; 1 Tim. iii. 16; of Jesus hereafter to return, Heb. ix. 28; of visions during sleep or ecstasy, Acts xvi. 9; Rev. xi. 19; xii. 1, 3; in the sense of *coming upon unexpectedly*, Acts ii. 3; vii. 26. fut. pass. ὄψθῃσomal σοι, on account of which I will appear unto thee, Acts xxvi. 16; on this pass. see W. § 39, 3 N. 1; cf. B. 287 (247). [COMP.: ἄφ-, καθ-, προ-οράω.]

[ΣΥΝ. δρᾶν, βλέπειν, both denote the physical act: δρ. in general, βλέπειν, the single look; δρ. gives prominence to the discerning mind, βλέπειν, to the particular mood or point. When the physical side recedes, δρ. denotes perception in general (as resulting principally from vision), the prominence in the word of the mental element being indicated by the constr. of the acc. w. inf. (in contrast with that of the ptep. required w. βλέπειν), and by the absol. ὄψας; βλέπ. on the other hand, when its physical side recedes, gets a purely outward sense, look (i. e. open, incline) towards, Lat. spectare, vergere. Schmidt ch. xi. Cf. θεωρέω, σκοπέω, εἶδω, I. fin.]

ὀργή, -ῆς, ἡ, (fr. ὀργᾶω to teem, denoting an internal motion, esp. that of plants and fruits swelling with juice [Curtius § 152]; cf. Lat. *turgere alicui* for *irasci alicui* in Plaut. Cas. 2, 5, 17; Most. 3, 2, 10; cf. Germ. *arg, Aerger*), in Grk. writ. fr. Hesiod down the natural disposition, temper, character; movement or agitation of soul, impulse, desire, any violent emotion, but esp. (and chiefly in Attic) *anger*. In bibl. Grk. *anger, wrath, indignation*, (on the distinction between it and θυμός, see θυμός, 1): Eph. iv. 31; Col. iii. 8; Jas. i. 19 sq.; μετ' ὀργῆς, indignant, [A. V. *with anger*], Mk. iii. 5; χωρὶς ὀργῆς, 1 Tim. ii. 8; *anger exhibited in punishing*, hence used for the punishment itself (Dem. or. in Mid. § 43): of the punishments inflicted by magistrates, Ro. xiii. 4; διὰ τὴν ὀργὴν, i. e. because disobedience is visited with punishment, ib. 5. The ὀργή attributed to God in the N. T. is that in God which stands opposed to man's disobedience, obduracy (esp. in resisting the gospel) and sin, and manifests itself in punishing the same: Jn. iii. 36; Ro. i. 18; iv. 15; ix. 22; Heb. iii. 11; iv. 3; Rev. xiv. 10; xvi. 19; xix. 15; absol. ἡ ὀργή, Ro. xii. 19 [cf. W. 594 (553)]; σκεύη ὀργῆς, vessels into which wrath will be poured (at the last day), explained by the addition κατηγορησμένα εἰς ἀπώλειαν, Ro. ix. 22; ἡ μέλλουσα ὀργή, which at the last day will be exhibited in penalties, Mt. iii. 7; Lk. iii. 7, [al. understand in these two pass. the (national) judgments immediately impending to be referred to—at least primarily]; also ἡ ὀργὴ ἡ ἐρχομένη, 1 Th. i. 10; ἡμέρα ὀργῆς, the day on which the wrath of God will be made manifest in the punishment of the wicked [cf. W. § 30, 2 a.], Ro. ii. 5; and ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ (Rev. vi. 17; see ἡμέρα, 3 ad fin.); ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τινα, the wrath of God cometh upon

one in the infliction of penalty [cf. W. § 40, 2 a.], Eph. v. 6; Col. iii. 6 [T Tr WH om. L br. ἐπὶ etc.]; ἐφθασε [-κεν L txt. WH mrg.]. ἐπ' αὐτοὺς ἡ ὀργή, 1 Th. ii. 16; so ἡ ὀργή passes over into the notion of *retribution and punishment*, Lk. xxi. 23; Ro. [ii. 8]; iii. 5; v. 9; Rev. xi. 18; τέκνα ὀργῆς, men exposed to divine punishment, Eph. ii. 3; εἰς ὀργὴν, unto wrath, i. e. to undergo punishment in misery, 1 Th. v. 9. ὀργή is attributed to Christ also when he comes as Messianic judge, Rev. vi. 16. (Sept. for רַעַף, *wrath, outburst of anger*, וְעַם, וְקָח, וְרָח, וְצָר, etc.; but chiefly for רָח.) Cf. Ferd. Weber, Vom Zorne Gottes. Erlang. 1862; Ritschl, Die christl. Lehre v. d. Rechtfertigung u. Versöhnung, ii. p. 118 sqq.\*

ὀργίζω: Pass., pres. ὀργίζομαι; 1 aor. ὀργίσθην; (ὀργή); fr. Soph., Eur., and Thuc. down; to *provoke, arouse to anger*; pass. *to be provoked to anger, be angry, be wroth*, (Sept. for רַעַף, וְצָר, also for רָח רַעַף etc.): absol., Mt. xviii. 34; xxii. 7; Lk. xiv. 21; xv. 28; Eph. iv. 26 [B. 290 (250)]; cf. W. §§ 43, 2; 55, 7]; Rev. xi. 18; τινί, Mt. v. 22; ἐπὶ τινί, Rev. xii. 17 [Lom. ἐπὶ] as in 1 K. xi. 9; [Andoc. 5, 10]; Isocr. p. 230 c.; [cf. W. 232 (218)]. [COMP.: παρ-οργίζω.]\*

ὀργίλος, -η, -ον, (ὀργή), *prone to anger, irascible*, [A. V. *soon angry*]: Tit. i. 7. (Prov. xxii. 24; xxix. 22; Xen. de re equ. 9, 7; Plat. [e. g. de rep. 411 b.]; Aristot. [e. g. eth. Nic. 2, 7, 10]; al.)\*

ὀργυῖά, -ās, ἡ, (ὀρέγω to stretch out), the distance across the breast from the tip of one middle finger to the tip of the other when the arms are outstretched; five or six feet, a fathom: Acts xxvii. 28. (Hom., Hdt., Xen., al.)\*

ὀρέγω: (cf. Lat. *rego*, Germ. *recken, strecken, reichen*, [Eng. *reach*; Curtius § 153]); fr. Hom. down; to *stretch forth*, as χεῖρα, Hom. Il. 15, 371, etc.; pres. mid. [cf. W. p. 252 (237) note], to *stretch one's self out in order to touch or to grasp something, to reach after or desire something*: with a gen. of the thing, 1 Tim. iii. 1; Heb. xi. 16; φιλαγυρίας, to give one's self up to the love of money (not quite accurately since φιλαργ. is itself the ὀρέξεις; [cf. Ellicott ad loc.]), 1 Tim. vi. 10.\*

ὀρεινός, -ή, -όν, (ὄρος), *mountainous, hilly*; ἡ ὀρεινὴ [WH ὀρινή, see I, ε] sc. χώρα [cf. W. 591 (550)] (which is added in Hdt. i. 110; Xen. Cyr. i. 3, 3), the *mountain-district, hill-country*: Lk. i. 39, 65, (Aristot. h. a. 5, 28, 4; Sept. for רַח, Gen. xiv. 10; Deut. xi. 11; Josh. ii. 16, etc.).\*

ὀρέξis, -εως, ἡ, (ὀρέγομαι, q. v.), *desire, longing, craving, for; eager desire, lust, appetite*: of lust, Ro. i. 27. It is used both in a good and a bad sense, as well of natural and lawful and even of proper cravings (of the appetite for food, Sap. xvi. 2 sq.; Plut. mor. p. 635 c.; al.; ἐπι-στήμης, Plat. de fin. p. 414 b.), as also of corrupt and unlawful desires, Sir. xviii. 30; xxiii. 6; ἀλογοι and λογιστικαὶ ὀρέξεις are contrasted in Aristot. rhet. 1, 10, 7. [Cf. Trench § lxxxvii.]\*

ὀρθο-ποδεῶ, -ῶ; (ὀρθόπους with straight feet, going straight; and this fr. ὀρθός and πούς); to *walk in a straight course*; metaph. to *act uprightly*, Gal. ii. 14 [cf.



πρός, I. 3 f.]. Not found elsewhere; [cf. W. 26; 102 (96)].\*

ὄρθός, -ή, -όν, (OPΩ, ὄρνυμι [to stir up, set in motion; acc. to al. fr. r. to lift up; cf. Fick iii. p. 775; Vaníček p. 928; Curtius p. 348]), straight, erect; i. e. a. upright: ἀνάσσει, Acts xiv. 10; so with στήναι in 1 Esdr. ix. 46, and in Grk. writ., esp. Hom. b. opp. to σκολιός, straight i. e. not crooked: τροχαί, Heb. xii. 13 (for ῥῥ, Prov. xii. 15 etc.; [Pind., Theogn., al.]).\*

ὄρθοτομέω, -ῶ; (ὄρθοτός cutting straight, and this fr. ὄρθός and τέμνω); 1. to cut straight: τὰς ὁδούς, to cut straight ways, i. e. to proceed by straight paths, hold a straight course, equiv. to to do right (for ῥῥ), Prov. iii. 6; xi. 5, (viam secare, Verg. Aen. 6, 899). 2. dropping the idea of cutting, to make straight and smooth; Vulg. recte tracto, to handle aright: τὸν λόγον τῆς ἀληθείας, i. e. to teach the truth correctly and directly, 2 Tim. i. 15; τὸν ἀληθῆ λόγον, Eustath. opusc. p. 115, 41. (Not found elsewhere [exc. in eccles. writ. (W. 26)]; e. g. constt. apost. 7, 31 ἐν τ. τοῦ κυρίου δόγμασιν; cf. Suicer ii. 508 sq.]. Cf. καινοτομέω, to cut new veins in mining; dropping the notion of cutting, to make something new, introduce new things, make innovations or changes, etc.)\*

ὄρθριζω; 3 pers. sing. impf. ὄρθριζεν; (ὄρθρος); not found in prof. auth. ([cf. W. 26; 33; 91 (87)]; Moeris [p. 272 ed. Pierson] ὄρθρεῖν ἀπικῶς, ὄρθριζει ἐλληνικῶς); Sept. often for ὀρθρίη; (cf. Grimm on 1 Macc. iv. 52 and on Sap. vi. 14); to rise early in the morning: πρὸς τῷ, to rise early in the morning in order to betake one's self to one, to resort to one early in the morning, (Vulg. manico ad aliquem), Lk. xxi. 38, where see Meyer.\*

ὄρθρινός, -ή, -όν, (fr. ὄρθρος; cf. ἡμερινός, ἑσπερινός, ὁπωρινός, πρωῒνός), a poetic [Anth.] and later form for ὄρθριος (see Lob. ad Phryn. p. 51; Sturz, De dial. Maced. et Alex. p. 186; [W. 25]), early: Rev. xxii. 16 Rec.; Lk. xxiv. 22 L T Tr WH. (Hos. vi. 4; Sap. xi. 23 (22)).\*

ὄρθριος, -α, -οῖν, (fr. ὄρθρος, q. v.; cf. ὄψιος, πρῶιος), early; rising at the first dawn or very early in the morning: Lk. xxiv. 22 R G (Job xxix. 7; 3 Macc. v. 10, 23). Cf. the preced. word. [Hom. (h. Merc. 143), Theogn., al.]\*

ὄρθρος, -ον, ὁ, (fr. OPΩ, ὄρνυμι to stir up, rouse; cf. Lat. orior, ortus), fr. Hes. down; Sept. for ὀρθρὴ dawn, and several times for ὀρθρῇ; daybreak, dawn: ὄρθρον βαθείος or βαθείως (see βαθείως and βαθύς [on the gen. cf. W. § 30, 11; B. § 132, 26]), at early dawn, Lk. xxiv. 1; ὄρθρον, at daybreak, at dawn, early in the morning, Jn. viii. 2 (Hes. opp. 575; Sept. Jer. xxv. 4; xxxiii. (xxvi.) 5, etc.); ὑπὸ τὸν ὄρθρον, Acts v. 21 (Dio Cass. 76, 17).\*

ὄρθρως, (ὄρθός), adv., rightly: Mk. vii. 35; Lk. vii. 43; x. 28; xx. 21. [Aeschyl. and Hdt. down.]\*

ὀρίζω; 1 aor. ὀρίσα; Pass., pf. ptep. ὀρισμένος; 1 aor. ptep. ὀρίσθεις; (fr. ὄρος a boundary, limit); fr. [Aeschyl. and] Hdt. down; to define; i. e. 1. to mark out the boundaries or limits (of any place or thing): Hdt., Xen., Thuc., al.; Num. xxxiv. 6; Josh. xiii. 27. 2. to determine, appoint: with an acc. of the thing, ἡμέραν, Heb.

iv. 7; καιρούς, Acts xvii. 26, (numerous exx. fr. Grk. auth. are given in Bleek, Hebr.-Br. ii. 1 p. 538 sq.); pass. ὀρισμένος, 'determinate,' settled, Acts ii. 23; τὸ ὄρισμ. that which hath been determined, acc. to appointment, decree, Lk. xxii. 22; with an acc. of pers. Acts xvii. 31 (ὄφ by attraction for ὄν [W. § 24, 1; B. § 143, 8]); pass. with a pred. nom. Ro. i. 4 (for although Christ was the Son of God before his resurrection, yet he was openly appointed [A.V. declared] such among men by this transcendent and crowning event); ὀρίζω, to ordain, determine, appoint, Acts x. 42; foll. by an inf. Acts xi. 29 (Soph. fr. 19 d. [i. e. Aegaeus (539), viii. p. 8 ed. Brunck]). [Comp.: ἀφ-, ἀπο-δι-, προ-ορίζω.]\*

[ὀρινός, see ὀρεινός.]

ὄριον, -ον, τό, (fr. ὄρος [boundary]), [fr. Soph. down], a bound, limit, in the N. T. always in plur. (like Lat. fines boundaries, [R. V. borders], i. q. region, district, land, territory: Mt. ii. 16; iv. 13; viii. 34; xv. 22, 39; xix. 1; Mk. v. 17; vii. 24 L T Tr WH, 31; x. 1; Acts xiii. 50. (Sept. very often for גְּבוּל; several times for גְּבוּלָה).\*

ὀρκίζω; (ὄρκος); 1. to force to take an oath, to administer an oath to: Xen. conviv. 4, 10; Dem., Polyb.; cf. Lob. ad Phryn. p. 361. 2. to adjure, (solemnly implore), with two acc. of pers., viz. of the one who is adjured and of the one by whom he is adjured (cf. Matthiae § 413, 10; [B. 147 (128)]): 1 Th. v. 27 R G (see ἐνορκίζω); Mk. v. 7; Acts xix. 13. (Sept. for עֲשֵׂה נִשְׁבָּע, τινά foll. by κατὰ w. gen., 1 K. ii. (iii.) 42; 2 Chr. xxxvi. 13; ἐν, Neh. xiii. 25.) [Comp.: ἐν-, ἐξ-ορκίζω.]\*

ὄρκος, -ον, ὁ, (fr. ἔργω, εἶργω; i. q. ἔρκος an enclosure, confinement; hence Lat. orcus), [fr. Hom. down], Sept. for עֲשֵׂה נִשְׁבָּע, an oath: Mt. xiv. 7, 9; xxvi. 72; Mk. vi. 26; Lk. i. 73 [W. 628 (583); B. § 144, 13]; Acts ii. 30 [W. 226 (212); 603 (561)]; Heb. vi. 16 sq.; Jas. v. 12; by meton. that which has been pledged or promised with an oath; plur. vows, Mt. v. 33 ([cf. Wünsche ad loc.]).\*

ὀρκωμοσία, -ας, ἡ, (ὀρκωμοτέω [ὄρκος and ὄμνυμι]; cf. ἀπωμοσία, ἀντωμοσία), affirmation made on oath, the taking of an oath, an oath: Heb. vii. 20 (21), 21, 28. (Ezek. xvii. 18; 1 Esdr. viii. 90 (92); Joseph. antt. 16, 6, 2. Cf. Delitzsch, Com. on Heb. i. c.)\*

ὀρμᾶω, -ῶ; 1 aor. ὀρμησα; (fr. ὀρμή); 1. trans. to set in rapid motion, stir up, incite, urge on; so fr. Hom. down. 2. intrans. to start forward impetuously, to rush, (so fr. Hom. down): εἰς τι, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; Acts xix. 29; ἐπὶ τινα, Acts vii. 57.\*

ὀρμή, -ῆς, ἡ, [fr. r. sar to go, flow; Fick i. p. 227; Curtius § 502], fr. Hom. down, a violent motion, impulse: Jas. iii. 4; a hostile movement, onset, assault, Acts xiv. 5 [cf. Trench § lxxxvii.]\*

ὄρμημα, -τος, τό, (ὀρμᾶω), a rush, impulse: Rev. xviii. 21 [here A. V. violence]. (For עֲבָרָה outburst of wrath, Am. i. 11; Hab. iii. 8, cf. Schleusner, Thesaur. iv. p. 123; an enterprise, venture, Hom. Il. 2, 356, 590, although interpreters differ about its meaning there [cf. Ebeling, Lex. Hom. or L. and S. s. v.]; that to which one is impelled or hurried away by impulse, [rather, incitement, stimulus], Plut. mor. [de virt. mor. § 12] p. 452c.)\*



ὄρνειον, -ον, τό, a bird: Rev. xviii. 2; xix. 17, 21. (Sept.; Hom., Thuc., Xen., Plat., Joseph. antt. 3, 1, 5.)\*

ὄρνιξ [so codd. & D], i. q. ὄρνις (q. v.): Lk. xiii. 34 Tdf. The nom. is not found in prof. writ., but the trisyllabic forms ὄρνιχος, ὄρνιχι for ὄρνιθος, etc., are used in Doric: [Photius (ed. Porson, p. 348, 22) Ἰωνες ὄρνιξ . . . καὶ Δωριεῖς ὄρνιξ. Cf. Curtius p. 495].\*

ὄρνις, -ιθος, ὁ, ἡ, (OPΩ, ὄρνυμι [see ὄρθρος]); 1. a bird; so fr. Hom. down. 2. spec. a cock, a hen: Mt. xxiii. 37; Lk. xiii. 34 [Tdf. ὄρνιξ, q. v.]; (so Aeschyl. Eum. 866; Xen. an. 4, 5, 25; Theocr., Polyb. 12, 26, 1; [al.]).\*

ὄροθεσία, -ας, ἡ, (fr. ὀροθέτης; and this fr. ὄρος [a boundary; see ὄριον], and τίθημι); a. prop. a setting of boundaries, laying down limits. b. a definite limit; plur. bounds, Acts xvii. 26. (Eccl. writ.; [W. 25].)\*

ὄρος, -ους, τό, (OPΩ, ὄρνυμι [i. e. a rising; see ὄρθρος]), [fr. Hom. down], Sept. for ὄρη, a mountain: Mt. v. 14; Lk. iii. 5; Rev. vi. 14, and often; τὸ ὄρος, the mountain nearest the place spoken of, the mountain near by [but see ὄ, II. 1 b.], Mt. v. 1; Mk. iii. 13; Lk. ix. 28; Jn. vi. 3, 15; plur. ὄρη, Mt. xviii. 12; xxiv. 16; Mk. v. 5; Rev. vi. 16, etc.; gen. plur. ὀρέων (on this uncontracted form, used also in Attic, cf. Btm. Gram. § 49 note 3; W. § 9, 2 c.; [B. 14 (13); Dindorf in Fleckeisen's Jahrb. for 1869 p. 83]), Rev. vi. 15; ὄρη μελιστάειν a proverb. phrase, used also by rabbin. writ., to remove mountains, i. e. to accomplish most difficult, stupendous, incredible things: 1 Co. xiii. 2, cf. Mt. xvii. 20; xxi. 21; Mk. xi. 23.

ὀρύσσω: 1 aor. ὀρύξα; fr. Hom. down; Sept. for ὀρυ, ὀρυξ, etc.; to dig: to make τί by digging, Mk. xii. 1; τὶ ἐν τινι, Mt. xxi. 33; i. q. to make a pit, ἐν τῇ γῇ, Mt. xxv. 18 [here T Tr WH ὀρ. γῇν]. [COMP.: δι-, ἐξ-ορύσσω].\*

ὀρφανός, -ή, -όν, (OPΦΟΣ, Lat. orbis; [Curtius § 404]), fr. Hom. Od. 20, 68 down, Sept. for ὀρη; bereft (of a father, of parents), Jas. i. 27 [A. V. fatherless]; of those bereft of a teacher, guide, guardian, Jn. xiv. 18 (Lam. v. 3).\*

ὀρχέομαι, -οῦμαι: 1 aor. ὠρχησάμην; (fr. χορός, by transposition ὀρχός; cf. ὄρπω, ὀρπάω, and Lat. rapio, μορφή and Lat. forma; [but these supposed transpositions are extremely doubtful, cf. Curtius § 189; Fick iv. 207, 167. Some connect ὀρχέομαι with r. argh 'to put in rapid motion'; cf. Vaniček p. 59]); to dance: Mt. xi. 17; xiv. 6; Mk. vi. 22; Lk. vii. 32. (From Hom. down; Sept. for ὀρχ, 1 Chr. xv. 29; Eccles. iii. 4; 2 S. vi. 21.)\*

ὅς, ᾗ, ὃ, the postpositive article, which has the force of I. a demonstrative pronoun, this, that, (Lat. hic, haec, hoc; Germ. emphat. der, die, das); in the N. T. only in the foll. instances: ὃς δέ, but he (Germ. er aber), Jn. v. 11 L Tr WH; [Mk. xv. 23 T Tr txt. WH; cf. B. § 126, 2]; in distributions and distinctions: ὃς μὲν . . . ὃς δέ, this . . . that, one . . . another, the one . . . the other, Mt. xxi. 35; xxii. 5 L T Tr WH; xxv. 15; Lk. xxiii. 33; Acts xxvii. 44; Ro. xiv. 5; 1 Co. vii. 7 R G; xi. 21; 2 Co. ii. 16; Jude 22; ὃ μὲν . . . ὃ δέ, the one . . . the other, Ro. ix. 21; [ὃ μὲν . . . ὃ δέ . . . ὃ δέ, some . . . some . . . some, Mt. xiii. 23 L T WH]; ὃ δέ . . . ὃ δέ . . . ὃ δέ, some . . . some . . . some,

Mt. xiii. 8; ᾗ (masc.) μὲν . . . ἄλλω (δὲ) . . . ἐτέρῳ δέ [but L T Tr WH om. this δέ] κατὰ 1 Co. xii. 8-10; ὃ μὲν . . . ἄλλο δέ [L txt. T Tr WH καὶ ἄλλο], Mk. iv. 4; with a variation of the construction also in the foll. pass.: ὃ μὲν . . . καὶ ἕτερον, Lk. viii. 5; οὓς μὲν with the omission of οὓς δέ by anacoluthon, 1 Co. xii. 28; ὃς μὲν . . . ὃ δὲ ἀσθενῶν etc. one man . . . but he that is weak etc. Ro. xiv. 2. On this use of the pronoun, chiefly by later writers from Demosth. down, cf. Matthiae § 289 Anm. 7; Kühner § 518, 4 b. ii. p. 780; [Jelf § 816, 3 b.]; Btm. Gram. § 126, 3; B. 101 (89); W. 105 (100); Fritzsche on Mk. p. 507.

II. a relative pronoun who, which, what; 1. in the common constr., acc. to which the relative agrees as respects its gender with the noun or pron. which is its antecedent, but as respects case is governed by its own verb, or by a substantive, or by a preposition: ὃ ἀσπὴρ ὃν εἶδον, Mt. ii. 9; ὃ . . . Ἰουδαίος, οὗ ὁ ἐπαυὸς κατὰ Ro. ii. 29; οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα, Lk. ix. 9; ἀπὸ τῆς ἡμέρας, ἀφ' ἧς, Acts xx. 18; θεὸς δι' οὗ, ἐξ οὗ, 1 Co. viii. 6, and numberless other exx. it refers to a more remote noun in 1 Co. i. 8, where the antecedent of ὃς is not the nearest noun Ἰησοῦ Χριστοῦ, but τῷ θεῷ in 4; yet cf. W. 157 (149); as in this passage, so very often elsewhere the relative is the subject of its own clause: ἀνὴρ ὃς etc. Jas. i. 12; πᾶς ὃς, Lk. xiv. 33; οὐδεὶς ὃς, Mk. x. 29; Lk. xviii. 29, and many other exx. 2. in constructions peculiar in some respect; a. the gender of the relative is sometimes made to conform to that of the following noun: τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον, Mk. xv. 16; λαμπάδες, αἱ εἰσι (L. εἰσιν) τὰ πνεύματα, Rev. iv. 5 [L T WH]; σπέρματι, ὃς ἐστὶ Χριστός, Gal. iii. 16; add, Eph. i. 14 [L WH txt. Tr mrg. δ]; vi. 17; 1 Tim. iii. 15; Rev. v. 8 [T WH mrg. δ]; cf. Herm. ad Vig. p. 708; Matthiae § 440 p. 989 sq.; W. § 24, 3; B. § 143, 3. b. in constructions ad sensum [cf. B. § 143, 4]; a. the plural of the relative is used after collective nouns in the sing. [cf. W. § 21, 3; B. u. s.]: πλῆθος πολλοί, οἱ ἦλθον, Lk. vi. 17; πᾶν τὸ πρεσβυτέρειον, παρ' ὧν, Acts xxii. 5; γενεᾶς, ἐν οἷς, Phil. ii. 15. β. κατὰ πᾶσαν πόλιν, ἐν αἷς, Acts xv. 36; ταύτην δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς (because the preceding context conveys the idea of two Epistles), 2 Pet. iii. 1. γ. the gender of the relative is conformed to the grammatical but to the natural gender of its antecedent [cf. W. § 21, 2; B. u. s.]: παιδάριον ὃς, Jn. vi. 9 L T Tr WH; θηρίον ὃς, of Nero, as antichrist, Rev. xiii. 14 L T Tr WH; κεφαλὴ ὃς, of Christ, Col. ii. 19; [add μυστήριον ὃς etc. 1 Tim. iii. 16 G L T Tr WH; cf. B. u. s.; W. 588 sq. (547)]; σκεύη (of men) οὓς, Ro. ix. 24; ἔθνη οἷ, Acts xv. 17; xxvi. 17; τέκνα, τέκνία οἷ, Jn. i. 13; Gal. iv. 19; 2 Jn. 1, (Eur. suppl. 12); τέκνον ὃς, Philem. 10. c. In attractions [B. § 143, 8; W. §§ 24, 1; 66, 4 sqq.]; a. the accusative of the rel. pron. depending on a trans. verb is changed by attraction into the oblique case of its antecedent: κρίσεως ἧς ἔκτισεν ὁ θεός, Mk. xiii. 19 [R G]; τοῦ ῥήματος οὗ εἶπεν, Mk. xiv. 72 [Rec.]; add, Jn. iv. 14; vii. 31, 39 [but Tr mrg. WH mrg. δ]; xv. 20; xxi. 10; Acts iii. 21, 25; vii. 17, 45; ix. 36; x. 39; xxii. 10; Ro. xv. 18; 1 Co. vi. 19; 2 Co. i. 6; x. 8, 13; Eph. i. 8; Tit.



iii. 5 [R G], 6; Heb. vi. 10; ix. 20; Jas. ii. 5; 1 Jn. iii. 24; Jude 15; for other exx. see below; ἐν ὧρα ἣ οὐ γνώσκει, Mt. xxiv. 50; τῇ παραδοίσει ἣ παρεδώκατε, Mk. vii. 13; add, Lk. ii. 20; v. 9; ix. 43; xii. 46; xxiv. 25; Jn. xvii. 5; Acts ii. 22; xvii. 31; xx. 38; 2 Co. xii. 21; 2 Th. i. 4; Rev. xviii. 6; cf. W. § 24, 1; [B. as above]. Rarely attraction occurs where the verb governs the dative [but see below]: thus, κατέναντι οὗ ἐπίστευσε θεοῦ for κατέναντι θεοῦ, ᾧ ἐπίστευσε (see κατέναντι), Ro. iv. 17; φωνῆς, ἧς ἔκραξα (for ἧ [al. ἦν, cf. W. 164 (154 sq.) B. 287 (247)]), Acts xxiv. 21, cf. Is. vi. 4; (ἤγετο δὲ καὶ τῶν ἐαυτοῦ τε πιστῶν, οἷς ἤδετο καὶ ὧν ἡπίστει πολλούς, for καὶ πολλούς τούτων, οἷς ἡπίστει, Xen. Cyr. 5, 4, 39; ὧν ἐγὼ ἐντετύχηκα οὐδεὶς, for οὐδεὶς τούτων, οἷς ἐντετ. Plato, Gorg. p. 509 a.; Protag. p. 361 e.; de rep. 7 p. 531 e.; παρ' ὧν βοηθεῖς, οὐδεμίαν λήφει χάριν, for παρὰ τούτων, οἷς κτλ. Aeschin. f. leg. p. 43 (117); cf. Frützche, Ep. ad Rom. i. p. 237; [B. § 143, 11; W. 163 (154) sq.; but others refuse to recognize this rare species of attraction in the N. T.; cf. Meyer on Eph. i. 8]). The foll. expressions, however, can hardly be brought under this construction: τῆς χάριτος ἧς ἐχαρίτωσεν (as if for ἧ), Eph. i. 6 L T Tr WH; τῆς κλήσεως, ἧς ἐκλήθητε, Eph. iv. 1; διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα, 2 Co. i. 4, but must be explained agreeably to such phrases as χάριν χαριτοῦν, κλήσιν καλεῖν, etc., [(i. e. accus. of kindred abstract subst.; cf. W. § 32, 2; B. § 131, 5)]; cf. W. [and B. u. s.]. β. The noun to which the relative refers is so conformed to the case of the relative clause that either αα. it is itself incorporated into the relative construction, but without the article [B. § 143, 7; W. § 24, 2 b.]: ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη, for Ἰωάννης, ὃν κτλ. Mk. vi. 16; add, Lk. xxiv. 1; Philem. 10; Ro. vi. 17; εἰς ἣν οἰκίαν, ἐκεῖ, i. q. ἐν τῇ οἰκίᾳ, εἰς ἣν, Lk. ix. 4; or ββ. it is placed before the relative clause, either with or without the article [W. § 24, 2 a.; B. § 144, 13]: τὸν ἄρτον ἐν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος, 1 Co. x. 16; λίθον ὃν ἀπεδοκίμασαν οἱ οικοδομοῦντες, οὗτος ἐγενήθη (for ὁ λίθος, ὃς κτλ.), Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; 1 Pet. ii. 7. γ. Attraction in the phrases ἄχρι ἧς ἡμέρας for ἄχρι τῆς ἡμέρας, ἧ [W. § 24, 1 fin.]: Mt. xxiv. 38; Lk. i. 20; xvii. 27; Acts i. 2; ἀφ' ἧς ἡμέρας for ἀπὸ τῆς ἡμέρας, ἧ, Col. i. 6, 9; ὃν τρόπον, as, just as, for τούτων τὸν τρόπον ὃν or ᾧ, Mt. xxiii. 37; Lk. xiii. 34; Acts vii. 28; [preceded or] foll. by οὕτως, Acts i. 11; 2 Tim. iii. 8. δ. A noun common to both the principal clause and the relative is placed in the relative clause after the relative pron. [W. 165 (156)]: ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε, for κριθ. ἐν τῷ κρίματι, ἐν ᾧ κρίνετε, Mt. vii. 2; xxiv. 44; Mk. iv. 24; Lk. xii. 40, etc. 3. The Neuter ὅ αα. refers to nouns of the masculine and the feminine gender, and to plurals, when that which is denoted by these nouns is regarded as a thing [cf. B. § 129, 6]: λεπτὰ δύο, ὅ ἐστι κοδράντης, Mk. xii. 42; ἀγάπην, ὅ ἐστι σύνδεσμος, Col. iii. 14 L T Tr WH; ἄρτους, ὅ etc. Mt. xii. 4 L txt. T Tr WH. β. is used in the phrases [B. u. s.]—ὅ ἐστιν, which (term) signifies: Βοανεργὲς ὅ ἐστιν υἱὸς βρ. Mk. iii. 17; add, v. 41; vii. 11, 34; Heb. vii. 2; ὅ ἐστι μεθερμηνεύμενον, and the like: Mt.

i. 23; Mk. xv. 34; Jn. i. 38 (39), 41 (42) sq.; ix. 7; xx. 16. c. refers to a whole sentence [B. u. s.]: τούτων ἀνέστησεν ὁ θεός, οὗ . . . ἐσμέν μάρτυρες, Acts ii. 32; iii. 15; περὶ οὗ . . . ὁ λόγος, Heb. v. 11; ὁ καὶ ἐποίησαν (and the like), Acts xi. 30; Gal. ii. 10; Col. i. 29; ὁ (which thing viz. that I write a new commandment [cf. B. § 143, 3]) ἐστὶν ἀληθές, 1 Jn. ii. 8; ὅ (sc. to have one's lot assigned in the lake of fire) ἐστὶν ὁ θάνατος ὁ δεύτερος, Rev. xxi. 8. 4. By an idiom to be met with from Hom. down, in the second of two coördinate clauses a pronoun of the third person takes the place of the relative (cf. Passow ii. p. 552<sup>b</sup>; [L. and S. s. v. B. IV. 1]; B. § 143, 6; [W. 149 (141)]: ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω, Lk. xvii. 31; ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, 1 Co. viii. 6. 5. Sometimes, by a usage esp. Hebraistic, an oblique case of the pronoun αὐτός is introduced into the relative clause redundantly; as, ἧς τὸ θυγάτριον αὐτῆς, Mk. vii. 25; see αὐτός, II. 5. 6. The relative pron. very often so includes the demonstrative οὗτος or ἐκεῖνος that for the sake of perspicuity a demons. pron. must be in thought supplied, either in the clause preceding the relative clause or in that which follows it [W. § 23, 2; B. § 127, 5]. The foll. examples may suffice: α. a demons. pron. must be added in thought in the preceding clause: οἷς ἡτοίμασται, for τούτοις δοθήσεται, οἷς ἦτ. Mt. xx. 23; δείξαι (sc. ταῦτα), ᾧ δεῖ γενέσθαι, Rev. i. 1; xxii. 6; ᾧ for ἐκεῖνος ᾧ, Lk. vii. 43, 47; οὗ for τούτῳ οὗ, Ro. x. 14; with the attraction of ὧν for τούτων ᾧ, Lk. ix. 36; Ro. xv. 18; ὧν for ταῦτα ὧν, Mt. vi. 8; with a prep. intervening, ἔμαθεν ἀφ' ὧν (for ἀπὸ τούτων ᾧ) ἔπαθεν, Heb. v. 8. β. a demons. pron. must be supplied in the subsequent clause: Mt. x. 38; Mk. ix. 40; Lk. iv. 6; ix. 50; Jn. xix. 22; Ro. ii. 1, and often. 7. Sometimes the purpose and end is expressed in the form of a relative clause (cf. the Lat. qui for ut is): ἀποστέλλω ἀγγελον, ὃς (for which Lehm. in Mt. has καὶ) κατασκευάσει, who shall etc. i. q. that he may etc., Mt. xi. 10; Mk. i. 2; Lk. vii. 27; [1 Co. ii. 16]; so also in Grk. auth., cf. Passow s. v. VIII. vol. ii. p. 553; [L. and S. s. v. B. IV. 4]; Matthiae § 481, d.; [Kühner § 563, 3 b.; Jelf § 836, 4; B. § 139, 32];—or the cause: ὃν παραδέχεται, because he acknowledges him as his own, Heb. xii. 6;—or the relative stands where ὥστε might be used (cf. Matthiae § 479 a.; Krüger § 51, 13, 10; [Kühner § 563, 3 e.]; Passow s. v. VIII. 2, ii. p. 553<sup>b</sup>; [L. and S. u. s.]): Lk. v. 21; vii. 49. 8. For the interrog. τίς, τί, in indirect questions (cf. Ellendt, Lex. Soph. ii. 372; [cf. B. § 139, 58]): οὐκ ἔχω ὁ παραθήσω, Lk. xi. 6; by a later Grk. usage, in a direct quest. (cf. W. § 24, 4; B. § 139, 59): ἐφ' ᾧ (or Rec. ἐφ' ᾧ) πάρε, Mt. xxvi. 50 (on which [and the more than doubtful use of ὅς in direct quest.] see ἐπὶ, B. 2 a. ζ. p. 233<sup>b</sup> and C. I. 2 g. γ. αα. p. 235<sup>b</sup>). 9. Joined to a preposition it forms a periphrasis for a conjunction [B. 105 (92)]: ἀνθ' ὧν, for ἀντὶ τούτων ὅτι,—because, Lk. i. 20; xix. 44; Acts xii. 23; 2 Th. ii. 10; for which reason, wherefore, Lk. xii. 3 (see ἀντί, 2 d.); ἐφ' ᾧ, for that, since (see ἐπὶ, B. 2 a. δ. p. 233<sup>a</sup>); ἀφ' οὗ, (from the time that), when, since, Lk. xiii. 25;



xxiv. 21, [see ἀπό, I. 4 b: p. 58<sup>b</sup>]; ἄχρις οὗ, see ἄχρι, I. d.; ἐξ οὗ, whence, Phil. iii. 20 cf. W. § 21, 3; [B. § 143, 4 a.]; ἕως οὗ, until (see ἕως, II. 1 b. a. p. 268<sup>b</sup>); also μέχρις οὗ, Mk. xiii. 30; ἐν ᾧ, while, Mk. ii. 19; Lk. v. 34; Jn. v. 7; ἐν οἷς, meanwhile, Lk. xii. 1; [cf. ἐν, I. 8 e.]. 10.

With particles: ὅς ἄν and ὅς ἐάν, whosoever, if any one ever, see ἄν, II. 2 and ἐάν, II. p. 163<sup>a</sup>; οὗ ἐάν, wheresoever (whithersoever) with subjunc., 1 Co. xvi. 6 [cf. B. 105 (92)]. ὅς γε, see γέ, 2. ὅς καί, who also, he who, (cf. Klotz ad Devar. ii. 2 p. 636): Mk. iii. 19; Lk. vi. 13 sq.; x. 39 [here WH br. ἦ]; Jn. xxi. 20; Acts i. 11; vii. 45; x. 39 [Rec. om. καί]; xii. 4; xiii. 22; xxiv. 6; Ro. v. 2; 1 Co. xi. 29; 2 Co. iii. 6; Gal. ii. 10; Heb. i. 2, etc.; ὅς καὶ αὐτός, who also himself, who as well as others: Mt. xxvii. 57. ὅς δὴ ποτε, whosoever, Jn. v. 4 Rec.; ὅσπερ [or ὅς περ L Tr txt.], who especially, the very one who (cf. Klotz ad Devar. ii. 2 p. 724): Mk. xv. 6 [but here T WH Tr mrg. now read ὃν παρηγοῦντο, q. v.]. 11. The genitive οὗ, used absolutely [cf. W. 590 (549) note; Jelf § 522, Obs. 1], becomes an adverb (first so in Attic writ., cf. Passow II. p. 546<sup>a</sup>; [Meisterhans § 50, 1]); a. where (Lat. ubi): Mt. ii. 9; xviii. 20; Lk. iv. 16 sq.; xxiii. 53; Acts i. 13; xii. 12; xvi. 13; xx. 6 [T Tr mrg. ὅπου]; xxv. 10; xxviii. 14; Ro. iv. 15; ix. 26; 2 Co. iii. 17; Col. iii. 1; Heb. iii. 9; Rev. xvii. 15; after verbs denoting motion (see ἐκεῖ, b.; ὅπου, 1 b.) it can be rendered whither [cf. W. § 54, 7; B. 71 (62)], Mt. xxviii. 16; Lk. x. 1; xxiv. 28; 1 Co. xvi. 6. b. when (like Lat. ubi i. q. eo tempore quo, quom): Ro. v. 20 (Eur. Iph. Taur. 320), [but al. take οὗ in Ro. l. c. locally].

δόσις, (δός), relative adv., as often as; with the addition of ἄν, as often soever as, 1 Co. xi. 25 sq. [RG; cf. W. § 42, 5 a.; B. § 139, 34]; also of ἐάν, [L Tr WH in 1 Co. l. c.]; Rev. xi. 6. [Lys., Plat., al.]\* ὅσπερ, for ὅς γε, see γέ, 2.

δός, -α, -ον, and once (1 Tim. ii. 8) of two terminations (as in Plato, legg. 8 p. 831 d.; Diön. Hal. antt. 5, 71 fin.; cf. W. § 11, 1; B. 26 (23); the fem. occurs in the N. T. only in the passage cited); fr. Aeschyl. and Hdt. down; Sept. chiefly for ὁρῶ (cf. Grimm, Exgt. Hdbch. on Sap. p. 81 [and reff. s. v. ἄγιος, fin.]); unde-  
fined by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious, (Plato, Gorg. p. 507 b. περὶ μὲν ἀνθρώπους τὰ προσήκοντα πράττων δίκαι· ἂν πράττοι, περὶ δὲ θεοῦς δόσια. The distinction between δίκαιος and δόσιος is given in the same way by Polyb. 23, 10, 8; Schol. ad Eurip. Hec. 788; Charit. 1, 10; [for other exx. see Trench § lxxxviii.]; Wetstein on Eph. iv. 24; but on its applicability to N. T. usage see Trench u. s.; indeed Plato elsewh. (Euthyphro p. 12 e.) makes δίκαιος the generic and δόσιος the specific term); of men: Tit. i. 8; Heb. vii. 26; οἱ δόσιοι τοῦ θεοῦ, the pious towards God, God's pious worshippers, (Sap. iv. 15 and often in the Psalms); so in a peculiar and pre-eminent sense of the Messiah [A. V. thy Holy One]: Acts ii. 27; xiii. 35, after Ps. xv. (xvi.) 10; χεῖρες (Aeschyl. cho. 378; Soph. O. C. 470), 1 Tim. ii. 8. of God, holy: Rev. xv. 4; xvi. 5, (also in prof. auth. occasion-

ally of the gods; Orph. Arg. 27; hymn. 77, 2; of God in Deut. xxxii. 4 for ὁρῶ; Ps. cxliv. (cxlv.) 17 for ὁρῶ, cf. Sap. v. 19); τὰ δόσια Δαυὶδ, the holy things (of God) promised to David, i. e. the Messianic blessings, Acts xiii. 34 fr. Is. lv. 3.\*

δόςτης, -ητος, ἡ, (δός), piety towards God, fidelity in observing the obligations of piety, holiness: joined with δικαιοσύνη (see δόσιος [and δικαιοσύνη, 1 b.]): Lk. i. 75; Eph. iv. 24; Sap. ix. 3; Clem. Rom. 1 Cor. 48, 4. (Xen., Plat., Isocr., al.; Sept. for ὁρῶ, Deut. ix. 5; for οὗ, 1 K. ix. 4.)\*

δόςως, (δός), [fr. Eur. down], adv., piously, holily: joined with δικαίως, 1 Th. ii. 10 (ἀγνῶς καὶ δόςως κ. δικαίως, Theoph. ad Autol. 1, 7).\*

δόςμη, -ῆς, ἡ, (ὄζω [q. v.]), a smell, odor: Jn. xii. 3; 2 Co. ii. 14; θανάτου (L Tr WH ἐκ θαν.), such an odor as is emitted by death (i. e. by a deadly, pestiferous thing, a dead body), and itself causes death, 2 Co. ii. 16; ζῶης (or ἐκ ζῶης) such as is diffused (or emitted) by life, and itself imparts life, ibid. [A. V. both times savor]; δόςμῃ εὐωδίας, Eph. v. 2; Phil. iv. 18; see εὐωδία, b. (Tragg., Thuc., Xen., Plat., al.; in Hom. δόςμῃ; Sept. for ὁρῶ).\*

δόςος, -η, -ον, [fr. Hom. down], a relative adj. corresponding to the demon. τοσοῦτος either expressed or understood, Lat. quantus, -a, -um; used a. of space [as great as]: τὸ μήκος αὐτῆς (Rec. adds τοσοῦτόν ἐστιν) ὅσον καὶ [G T Tr WH om. καί] τὸ πλάτος, Rev. xxi. 16; of time [as long as]: ἐφ' ὅσον χρόνον, for so long time as, so long as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; also without a prep., ὅσον χρόνον, Mk. ii. 19; neut. ἐφ' ὅσον, as long as, Mt. ix. 15; 2 Pet. i. 13, (Xen. Cyr. 5, 3, 25); εἶτι μικρὸν ὅσον ὅσον, yet a little how very, how very, (Vulg. modicum [ali]quantulum), i. e. yet a very little while, Heb. x. 37 (Is. xxvi. 20; of a very little thing, Arstph. resp. 213; cf. Herm. ad Vig. p. 726 no. 93; W. 247 (231) note; B. § 150, 2). b. of abundance and multitude; how many, as many as; how much, as much as: neut. ὅσον, Jn. vi. 11; plur. ὅσοι, as many (men) as, all who, Mt. xiv. 36; Mk. iii. 10; Acts iv. 6, 34; xiii. 48; Ro. ii. 12; vi. 3; Gal. iii. 10, 27; Phil. iii. 15; 1 Tim. vi. 1; Rev. ii. 24; δόσαι ἐπαγγελίας, 2 Co. i. 20; ὅσα ἱμάτια, Acts ix. 39; neut. plur., absol. [A. V. often whatsoever], Mt. xvii. 12; Mk. x. 21; Lk. xi. 8; xii. 3; Ro. iii. 19; xv. 4; Jude 10; Rev. i. 2. πάντες ὅσοι, [all as many as], Mt. xxii. 10 [here T WH π. οὗς]; Lk. iv. 40; Jn. x. 8; Acts v. 36 sq.; neut. πάντα ὅσα [all things whatsoever, all that], Mt. xiii. 46; xviii. 25; xxviii. 20; Mk. xii. 44; Lk. xviii. 22; Jn. iv. 29 [T WH Tr mrg. π. ἃ], 39 [T WH Tr txt. π. ἃ]; πολλὰ ὅσα, Jn. xxi. 25 R G, (Hom. Il. 22, 380; Xen. Hell. 3, 4, 3). ὅσοι . . . οὗτοι, Ro. viii. 14; ὅσα . . . ταῦτα, Phil. iv. 8; ὅσα . . . ἐν τοῖς, Jude 10; ὅσοι . . . αὐτοί, Jn. i. 12; Gal. vi. 16. ὅσοι ἄν or ἐάν, how many soever, as many soever as [cf. W. § 42, 3]; foll. by an indic. pret. (see ἄν, II. 1), Mk. vi. 56; by an indic. pres. Rev. iii. 19; by a subjunc. aor., Mt. xxii. 9; Mk. iii. 28; vi. 11; Lk. ix. 5 [Rec.]; Acts ii. 39 [here Lchm. οὗς ἄν]; Rev. xiii. 15; ὅσα ἄν, Mt. xviii. 18; Jn. xi. 22; xvi. 13



[RG]; πάντα ὅσα ἄν, *all things whatsoever*: foll. by subjunc. pres. Mt. vii. 12; by subjunc. aor., Mt. xxi. 22; xxiii. 3; Acts iii. 22. ὅσα in indirect disc.; *how many things*: Lk. ix. 10; Acts ix. 16; xv. 12; 2 Tim. i. 18. c. of importance: ὅσα, *how great things*, i. e. *how extraordinary*, in indir. disc., Mk. iii. 8 [Lmrg. δ]; v. 19 sq.; Lk. viii. 39; Acts xiv. 27; xv. 4, [al. take it of number in these last two exx. *how many*; cf. b. above]; *how great* (i. e. *bitter*), κακά, Acts ix. 13. d. of measure and degree, in comparative sentences, acc. neut. ὅσον . . . μᾶλλον περισσώτερον, *the more . . . so much the more a great deal* (A. V.), Mk. vii. 36; καθ' ὅσον with a compar., *by so much as* with the compar. Heb. iii. 3; καθ' ὅσον . . . κατὰ τοσούτον [τοσούτο LT Tr WH], Heb. vii. 20, 22; καθ' ὅσον (*inasmuch*) as foll. by οὕτως, Heb. ix. 27; τοσούτω with a compar. foll. by ὅσῳ with a compar., *by so much . . . as*, Heb. i. 4 (Xen. mem. i. 4, 40; Cyr. 7, 5, 5 sq.); without τοσούτω, Heb. viii. 6 [A. V. *by how much*]; τοσούτω μᾶλλον, ὅσῳ (without μᾶλλον), Heb. x. 25; ὅσα . . . τοσούτον, *how much . . . so much*, Rev. xviii. 7; ἐφ' ὅσον, *for as much as, in so far as*, without ἐπὶ τοσούτο, Mt. xxv. 40, 45; Ro. xi. 13.

ὄσπερ, ἥπερ, ὅπερ, see ὅς, ὃ, ἦ, 10.

ὄστέον, contr. ὄστούν, gen. -οῦ, τό, [akin to Lat. *os*, *ossis*; Curtius § 213, cf. p. 41], *a bone*: Jn. xix. 36; plur. ὀστέα, Lk. xxiv. 39; gen. ὀστέων, (on these uncontr. forms cf. [WH. App. p. 157]; W. § 8, 2 d.; [B. p. 13 (12)]), Mt. xxiii. 27; Eph. v. 30 [RG Tr mrg. br.]; Heb. xi. 22. (From Hom. down; Sept. very often for οὐχ.) \*

ὄστις, ἥτις, ὅτι (separated by a hypodiastole [comma], to distinguish it from ὅτι; but LT Tr write ὁ τι, without a hypodiastole [cf. Tdf. Proleg. p. 111], leaving a little space between ὁ and τι; [WH ὅτι]; cf. W. 46 (45 sq.); [Lipsius, Gramm. Untersuch. p. 118 sq.; WH. Intr. § 411]), gen. οὐτινος (but of the oblique cases only the acc. neut. ὁ τι and the gen. ὅτου, in the phrase ἕως ὅτου, are found in the N. T.), [fr. Hom. down], comp. of ὄς and τίς, hence prop. *any one who*; i. e.

1. *whoever, every one who*: ὄστις simply, in the sing. chiefly at the beginning of a sentence in general propositions, esp. in Matt.; w. an indic. pres., Mt. xiii. 12 (twice); Mk. viii. 34 (where LT Tr WH εἶ τις); Lk. xiv. 27; neut. Mt. xviii. 28 Rec.; w. a fut., Mt. v. 39 [RG Tr mrg.], 41; xxiii. 12, etc.; Jas. ii. 10 RG; plur. οὔτινες, *whosoever* (*all those who*): w. indic. pres., Mk. iv. 20; Lk. viii. 15; Gal. v. 4; w. indic. aor., Rev. i. 7; ii. 24; xx. 4; πᾶς ὄστις, w. indic. pres. Mt. vii. 24; w. fut. Mt. x. 32; ὄστις w. subjunc. (where ἄν is wanting very rarely [cf. W. § 42, 3 (esp. fin.); B. § 139, 31]) aor. (having the force of the fut. pf. in Lat.), Mt. xviii. 4 Rec.; Jas. ii. 10 LT Tr WH. • ὄστις ἄν w. subjunc. aor. (Lat. fut. pf.), Mt. x. 33 [RG T]; xii. 50; w. subjunc. pres. Gal. v. 10 [ἐάν T Tr WH]; neut. w. subjunc. aor., Lk. x. 35; Jn. xiv. 13 [Tr mrg. WH mrg. pres. subjunc.]; xv. 16 [Tr mrg. WH mrg. pres. subjunc.]; with subjunc. pres. Jn. ii. 5; 1 Co. xvi. 2 [Tr WH ἐάν; WH mrg. aor. subjunc.]; δ ἐάν τι for ὁ τι ἄν w. subjunc. aor. Eph. vi. 8 [RG]; πάν ὁ τι ἄν or ἐάν w. subjunc. pres., Col. iii. 17, 23 [Rec.; cf. B. § 139, 19;

W. § 42, 3].

2. it refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: *one who, such a one as, of such a nature that*, (cf. Kühner § 554 Anm. 1, ii. p. 905; [Jelf § 816, 5]; Lücke on 1 Jn. i. 2, p. 210 sq.): ἡγούμενος, ὅστις ποιμανεῖ, Mt. ii. 6; add, Mt. vii. 26; xiii. 52; xvi. 28; xx. 1; xxv. 1; Mk. xv. 7; Lk. ii. 10; vii. 37; viii. 3; Jn. viii. 25; xxi. 25 [Tdf. om. the vs.]; Acts xi. 28; xvi. 12; xxiv. 1; Ro. xi. 4; 1 Co. v. 1; vii. 13 [Tdf. εἶ τις]; Gal. iv. 24, 26; v. 19; Phil. ii. 20; Col. ii. 23; 2 Tim. i. 5; Heb. ii. 3; viii. 5; x. 11; xii. 5; Jas. iv. 14; 1 Jn. i. 2; Rev. i. 12; ix. 4; xvii. 12; ὁ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οὔτινές ἐστε ὑμεῖς (where οὔτινες makes reference to ἅγιος) and *such are ye*, 1 Co. iii. 17 [some refer it to ναός].

3. Akin to the last usage is that whereby it serves to give a reason, *such as* equiv. to *seeing that he, inasmuch as he*: Ro. xvi. 12 [here Lchm. br. the cl.]; Eph. iii. 13; [Col. iii. 5]; Heb. viii. 6; plur., Mt. vii. 15; Acts x. 47; xvii. 11; Ro. i. 25, 32; ii. 15; vi. 2; ix. 4; xvi. 7; 2 Co. viii. 10; [Phil. iv. 8 (where see Bp. Lghtft.)]; 1 Tim. i. 4; Tit. i. 11; 1 Pet. ii. 11.

4. Acc. to a later Greek usage it is put for the interrogative τίς in direct questions (cf. Lob. ad Phryn. p. 57; Lachmann, larger ed., vol. i. p. xliii; B. 253 (218); cf. W. 167 (158)); thus in the N. T. the neut. ὁ τι stands for τί i. q. διὰ τί in Mk. ii. 16 T Tr WH [cf. 7 WH mrg.]; ix. 11, 28, (Jer. ii. 36; 1 Chr. xvii. 6—for which in the parallel, 2 S. vii. 7, ἵνα τί appears; Barnab. ep. 7, 9 [(where see Müller); cf. Tdf. Proleg. p. 125; Evang. Nicod. pars i. A. xiv. 3 p. 245 and note; cf. also Soph. Lex. s. v. 4]); many interpreters bring in Jn. viii. 25 here; but respecting it see ἀρχή, 1 b.

5. It differs scarcely at all from the simple relative ὅς (cf. Matthiae p. 1073; B. § 127, 18; [Krüger § 51, 8; Ellicott on Gal. iv. 24; cf. Jebb in Vincent and Dickson's Hdbk. to Modern Greek, App. § 24]; but cf. C. F. A. Frützsch in Fritzscheorum opusce. p. 182 sq., who stoutly denies it): Lk. ii. 4; ix. 30; Acts xvii. 10; xxiii. 14; xxviii. 18; Eph. i. 23.

6. ἕως ὅτου, on which see ἕως, II. 1 b. β. p. 268<sup>b</sup> mid.

ὄστράκινος, -η, -ον, (ὄστρακον baked clay), *made of clay, earthen*: σκεύη ὄστράκινα, 2 Tim. ii. 20; with the added suggestion of frailty, 2 Co. iv. 7. (Jer. xix. 1, 11; xxxix. (xxxii.) 14; Is. xxx. 14, etc.; Hippocr., Anthol., [al.].) \*

ὄσφρησις, -εως, ἡ, (ὄσφραίνωμαι [to smell]), *the sense of smell, smelling*: 1 Co. xii. 17. (Plat. Phaedo p. 111 b. [(yet cf. Stallbaum ad loc.)]; Aristot., Theophr.) \*

ὄσφύς [or -φύς, so R Tr in Eph. vi. 14; G in Mt. iii. 4; cf. Chandler §§ 658, 659; Tdf. Proleg. p. 101], -ύος, ἡ, fr. Aeschyl. and Hdt. down;

1. *the hip (loin)*, as that part of the body where the ζώνη was worn (Sept. for צִנְיָה): Mt. iii. 4; Mk. i. 6; hence περιζώνουσθαι τὰς ὀσφύας, to gird, gird about, the loins, Lk. xii. 35; Eph. vi. 14; and ἀναζών. τὰς ὀσφ. [to gird up the loins], 1 Pet. i. 13; on the meaning of these metaph. phrases see ἀναζώνουμι.

2. *a loin*, Sept. several times for צִנְיָה,



the (two) loins, where the Hebrews thought the generative power (*semen*) resided [?]; hence καρπὸς τῆς ἀσφύος, fruit of the loins, offspring, Acts ii. 30 (see καρπός, 1 fin.); ἐξέρχασθαι ἐκ τῆς ἀσφύος τινός, to come forth out of one's loins i. e. derive one's origin or descent from one, Heb. vii. 5 (see ἐξέρχομαι, 2 b.); ἔτι ἐν τῇ ἀσφύϊ τινός, to be yet in the loins of some one (an ancestor), Heb. vii. 10.\*

δταν, a particle of time, comp. of ὅτε and ἄν, at the time that, whenever, (Germ. dann wann; wann irgend); used of things which one assumes will really occur, but the time of whose occurrence he does not definitely fix (in prof. auth. often also of things which one assumes can occur, but whether they really will or not he does not know; hence like our *in case that*, as in Plato, Prot. p. 360 b.; Phaedr. p. 256 e.; Phaedo p. 68 d.); [cf. W. § 42, 5; B. § 139, 33]; a. with the subjunctive present: Mt. vi. 2, 5; x. 23; Mk. xiii. 11 [here Rec. aor.]; xiv. 7; Lk. xi. 36; xii. 11; xiv. 12 sq.; xxi. 7; Jn. vii. 27; xvi. 21; Acts xxiii. 35; 1 Co. iii. 4; 2 Co. xiii. 9; 1 Jn. v. 2; Rev. x. 7; xviii. 9; preceded by a specification of time: ἕως τῆς ἡμέρας ἐκείνης, δταν etc., Mt. xxvi. 29; Mk. xiv. 25; foll. by τότε, 1 Th. v. 3; 1 Co. xv. 28; i. q. as often as, of customary action, Mt. xv. 2; Jn. viii. 44; Ro. ii. 14; at the time when i. q. as long as, Lk. xi. 34; Jn. ix. 5. b. with the subjunctive aorist: i. q. the Lat. quando acciderit, ut w. subjunc. pres., Mt. v. 11; xii. 43; xiii. 32; xxiii. 15; xxiv. 32; Mk. iv. 15 sq. 29 [R G], 31 sq.; xiii. 28; Lk. vi. 22, 26; viii. 13; xi. 24; xii. 54 sq.; xxi. 30; Jn. ii. 10; x. 4; xvi. 21; 1 Tim. v. 11 [here Lmrg. fut.]; Rev. ix. 5. i. q. quando w. fut. pf., Mt. xix. 28; xxi. 40; Mk. viii. 38; ix. 9; xii. 23 [G Tr WH om. L br. the cl.], 25; Lk. ix. 26; xvi. 4, 9; xvii. 10; Jn. iv. 25; vii. 31; xiii. 19; xiv. 29; xv. 26; xvi. 4, 13, 21; xxi. 18; Acts xxiii. 35; xxiv. 22; Ro. xi. 27; 1 Co. xv. 24 [here L T Tr WH pres.], 27 (where the meaning is, 'when he shall have said that the ὑπόστασις predicted in the Psalm is now accomplished'; cf. Meyer ad loc.); xvi. 2 sq. 5, 12; 2 Co. x. 6; Col. iv. 16; 1 Jn. ii. 28 [L T Tr WH ἐάν]; 2 Th. i. 10; Heb. i. 6 (on which see εἰσάγω, 1); Rev. xi. 7; xii. 4; xvii. 10; xx. 7. foll. by τότε, Mt. ix. 15; xxiv. 15; xxv. 31; Mk. ii. 20; xiii. 14; Lk. v. 35; xxi. 20; Jn. viii. 28; 1 Co. xiii. 10 [G L T Tr WH om. τότε]; xv. 28, 54; Col. iii. 4. c. Acc. to the usage of later authors, a usage, however, not altogether unknown to the more elegant writers (W. 309 (289 sq.); B. 222 (192) sq.; [Tdf. Proleg. p. 124 sq.; WH. App. p. 171; for exx. additional to these given by W. and B. u. s. see Soph. Lex. s. v.; cf. Jebb in Vincent and Dickson's Hdbk. to Mod. Grk., App. § 78]), with the indicative; a. future: when, (δψεσθε), Lk. xiii. 28 T Tr txt. WH mrg.; [1 Tim. v. 11 Lmrg.]; as often as, Rev. iv. 9 (cf. Bleek ad loc.). β. present: Mk. xi. 25 L T Tr WH; xiii. 7 Tr txt.; [Lk. xi. 2 Trmrg.]. γ. very rarely indeed, with the imperfect: as often as, [whensoever], δταν ἐθεώρουν, Mk. iii. 11 (Gen. xxxviii. 9; Ex. xvii. 11; 1 S. xvii. 34; see ἄν, II. 1). δ. As in Byz-

antine auth. i. q. ὅτε, when, with the indic. aorist: δταν ἤνοιγεν, Rev. viii. 1 L T Tr WH; [add δταν ὁπὲρ ἐγένετο, Mk. xi. 19 T Tr txt. WH, cf. B. 223 (193)]; but al. take this of customary action, whenever evening came (i. e. every evening, R. V.). δταν does not occur in the Epp. of Peter and Jude.

ὅτε, a particle of time, [fr. Hom. down], when; 1. with the Indicative [W. 296 (278) sq.]; indic. present (of something certain and customary, see Herm. ad Vig. p. 913 sq.), while: Jn. ix. 4; Heb. ix. 17; w. an historical pres. Mk. xi. 1. w. the imperfect (of a thing done on occasion or customary): Mk. xiv. 12; xv. 41; Mk. vi. 21 R G; Jn. xxi. 18; Acts xii. 6; xxii. 20; Ro. vi. 20; vii. 5; 1 Co. xiii. 11; Gal. iv. 3; Col. iii. 7; 1 Th. iii. 4; 2 Th. iii. 10; 1 Pet. iii. 20. w. an indic. aorist, Lat. quom w. plupf. (W. § 40, 5; [B. § 137, 6]): Mt. ix. 25; xiii. 26, 48; xvii. 25 [R G]; xxi. 34; Mk. i. 32; iv. 10; viii. 19; xv. 20; Lk. ii. 21 sq. 42; iv. 25; vi. [3 L T WH], 13; xxii. 14; xxiii. 33; Jn. i. 19; ii. 22; iv. 45 [where Tdf. ὥς], etc.; Acts i. 13; viii. 12, 39; xi. 2; xxi. 5, 35; xxvii. 39; xxviii. 16; Ro. xiii. 11 ("than when we gave in our allegiance to Christ;" Lat. quom Christo nomen dedissemus, [R. V. than when we first believed]); Gal. i. 15; ii. 11, 12, 14; iv. 4; Phil. iv. 15; Heb. vii. 10; Rev. i. 17; vi. 3, 5, 7, 9, 12; viii. 1, etc.; so also Mt. xii. 3; Mk. ii. 25; (Jn. xii. 41 R Tr mrg. ὅτε εἶδεν, when it had presented itself to his sight [but best texts ὅτι: because he saw etc.]). ἐγένετο, ὅτε ἐτέλεσεν, a common phrase in Mt., viz. vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1. ὅτε ... τότε, Mt. xxi. 1; Jn. xii. 16. w. the indic. perfect, since [R. V. now that I am become], 1 Co. xiii. 11; w. the indic. future: Lk. xvii. 22; Jn. iv. 21, 23; v. 25; xvi. 25; Ro. ii. 16 [R G T Tr txt. WH mrg.] (where Lchm. ἦ [al. al.]); 2 Tim. iv. 3. 2. with the aor. Subjunctive: ἕως ἂν ᾗξῃ, ὅτε εἶπητε (where δταν might have been expected), until the time have come, when ye have said, Lk. xiii. 35 [R G (cf. Tr br.)]; cf. Matthiae ii. p. 1196 sq.; Bornemann, Scholia in Lucae evang. p. 92; W. 298 (279); [Bnhdy. p. 400; cf. B. 231 sq. (199)].

ὅ, τε, ἦ, τε, τό, τε, see τί 2 a.

ὅτι [properly neut. of ὅστις], a conjunction [fr. Hom. down], (Lat. quod [cf. W. § 53, 8 b.; B. § 139, 51; § 149, 3]), marking

I. the substance or contents (of a statement), that; 1. joined to verbs of saying and declaring (where the acc. and infin. is used in Lat.): ἀναγγέλλειν, Acts xiv. 27; διηγείσθαι, Acts ix. 27; εἰπεῖν, Mt. xvi. 20; xxviii. 7, 13; Jn. vii. 42; xvi. 15; 1 Co. i. 15; λέγειν, Mt. iii. 9; viii. 11; Mk. iii. 28; Lk. xv. 7; Jn. xvi. 20; Ro. iv. 9 [T Tr WH om. L br. ὅτι]; ix. 2, and very often; προ-ειρηκεῖναι, 2 Co. vii. 3; before the ὅτι in Acts xiv. 22 supply λέγοντες, contained in the preceding παρακαλοῦντες [cf. B. § 151, 11]; ὅτι after γράφειν, 1 Co. ix. 10; 1 Jn. ii. 12-14; μαρτυρεῖν, Mt. xxiii. 31; Jn. i. 34; iii. 28; iv. 44; ὁμολογεῖν, Heb. xi. 13; δεικνύειν, Mt. xvi. 21; δηλοῦν, 1 Co. i. 11; διδάσκειν, 1 Co. xi. 14. after ἐμφανίζειν, Heb. xi. 14; δηλον (ἐστίν), 1 Co. xv. 27; Gal. iii. 11; 1 Tim. vi.



7 (where L T Tr WH om. δῆλον [and then ὅτι simply introduces the reason, *because* (B. 358 (308) to the contrary)]); φανεροῦμαι (for φανερόν γίνεται περὶ ἐμοῦ), 2 Co. iii. 3; 1 Jn. ii. 19. It is added—to verbs of swearing, and to forms of oath and affirmation: ὀμνῶν, Rev. x. 6; ζῶ ἐγὼ (see ζάω, I. 1 p. 270\*), Ro. xiv. 11; μάρτυρα τὸν θεὸν ἐπικαλοῦμαι, 2 Co. i. 23; πιστὸς ὁ θεός, 2 Co. i. 18; ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, 2 Co. xi. 10; ἰδοὺ ἐνώπιον τοῦ θεοῦ, Gal. i. 20; cf. *Fritzsche*, Ep. ad Rom. ii. p. 242 sq.; [W. § 53, 9; B. 394 (338)];—to verbs of perceiving, knowing, remembering, etc.: ἀκούειν, Jn. xiv. 28; βλέπειν, 2 Co. vii. 8; Heb. iii. 19; Jas. ii. 22; θεᾶσθαι, Jn. vi. 5; γινώσκειν, Mt. xxi. 45; Lk. x. 11; Jn. iv. 53; 2 Co. xiii. 6; 1 Jn. ii. 5, etc.; after τοῦτο, Ro. vi. 6; εἰδέναι, Mt. vi. 32; xxii. 16; Mk. ii. 10; Lk. ii. 49; Jn. iv. 42; ix. 20, 24 sq.; Ro. ii. 2; vi. 9; Phil. iv. 15 sq., and very often; γνωστόν ἐστιν, Acts xxviii. 28; ἐπιγινώσκειν, Mk. ii. 8; Lk. i. 22; Acts iv. 13; ἐπίστασθαι, Acts xv. 7; νοεῖν, Mt. xv. 17; ὁρᾶν, Jas. ii. 24; καταλαμβάνειν, Acts iv. 13; x. 34; συνιέναι, Mt. xvi. 12; ἀγνοεῖν, Ro. i. 13; ii. 4; vi. 3, etc.; ἀναγινώσκειν, Mt. xii. 5; xix. 4; μνημονεύειν, Jn. xvi. 4; μνησθῆναι, Mt. v. 23; Jn. ii. 22; ὑπομνησκειν, Jude 5;—to verbs of thinking, believing, judging, hoping: λογίζεσθαι, Jn. xi. 50 L T Tr WH; after τοῦτο, Ro. ii. 3; 2 Co. x. 11; νομίζειν, Mt. v. 17; οἶμαι, Jas. i. 7; πέπεισμαι, Ro. viii. 38; xiv. 14; xv. 14; 2 Tim. i. 5, 12; πεποιθέναι, Lk. xviii. 9; 2 Co. ii. 3; Phil. ii. 24; Gal. v. 10; 2 Th. iii. 4; Heb. xiii. 18; πιστεύειν, Mt. ix. 28; Mk. xi. 23; Ro. x. 9; ὑπολαμβάνειν, Lk. vii. 43; δοκεῖν, Mt. vi. 7; xxvi. 53; Jn. x. 15; ἐλπίζειν, Lk. xxiv. 21; 2 Co. xiii. 6; κρίνειν τοῦτο ὅτι, 2 Co. v. 14 (15);—to verbs of emotion (where in Lat. now the acc. and inf. is used, now *quod*): θαυμάζειν, Lk. xi. 38; χαίρειν, Jn. xiv. 28; 2 Co. vii. 9, 16; Phil. iv. 10; 2 Jn. 4; ἐν τούτῳ ὅτι, Lk. x. 20; συγχαίρειν, Lk. xv. 6, 9; μέλει μοι (σοι, αὐτῷ), Mk. iv. 38; Lk. x. 40;—to verbs of praising, thanking, blaming, (where the Lat. uses *quod*): ἐπαινέειν, Lk. xvi. 8; 1 Co. xi. 2, 17; ἐξομολογεῖσθαι, Mt. xi. 25; Lk. x. 21; εὐχαριστεῖν, Lk. xviii. 11; χάρις τῷ θεῷ, Ro. vi. 17; χάριν ἔχω τινί, 1 Tim. i. 12; ἔχω κατὰ τινος, ὅτι etc. Rev. ii. 4; ἔχω τοῦτο ὅτι, I have this (which is praiseworthy) that, Rev. ii. 6; add, Jn. vii. 23 [but here ὅτι is causal; cf. W. § 53, 8 b.]; 1 Co. vi. 7;—to the verb εἶναι, when that precedes with a demons. pron., in order to define more exactly what a thing is or wherein it may be seen: αὕτη ἐστὶν ἡ (Lat. *quod*), Jn. iii. 19; ἐν τούτῳ ὅτι, 1 Jn. iii. 16; iv. 9 sq. 13, etc.; περὶ τούτου ὅτι, Jn. xvi. 19; οὐχ οἶον δὲ ὅτι (see οἶος), Ro. ix. 6;—to the verbs γίνεσθαι and εἶναι with an interrog. pron., as τί γέγονεν ὅτι etc., *what has come to pass that?* our *how comes it that?* Jn. xiv. 22; τί [L mrg. τίς] ἐστὶν ἄνθρωπος, ὅτι, Heb. ii. 6 fr. Ps. viii. 5. τίς ὁ λόγος οὗτος (sc. ἐστίν), ὅτι, Lk. iv. 36; ποταπὸς ἐστιν οὗτος, ὅτι, Mt. viii. 27; τίς ἡ διδαχὴ αὕτη, ὅτι, Mk. i. 27 Rec.; add Mk. iv. 41. 2. in elliptical formulas (B. 358 (307); [W. 585 (544) note]): τί ὅτι etc., i. q. τί ἐστιν ὅτι, [A. V. *how is it that?*, *wherefore?* Mk. ii. 16 R G L [al. om. τί; cf. 5 below, and see ὅστις, 4]; Lk. ii. 49; Acts v. 4, 9. οὐχ ὅτι for οὐ λέγω ὅτι, our *not that*, not as though, cf.

B. § 150, 1; [W. 597 (555)]; thus, Jn. vi. 46; vii. 22; 2 Co. i. 24; iii. 5; Phil. iii. 12; iv. 11. ὅτι is used for *eis* ἐκεῖνο ὅτι (*in reference to the fact that* [Eng. *seeing that*, *in that*]): thus in Jn. ii. 18; [Meyer (see his note on 1 Co. i. 26) would add many other exx., among them Jn. ix. 17 (see below)]; for ἐν τούτῳ ὅτι, Ro. v. 8; for περὶ τούτου ὅτι, *concerning this*, that: so after λαλεῖν, Mk. i. 34; Lk. iv. 41 [al. take ὅτι in these exx. and those after διαλογ. which follow in a causal sense; cf. W. as below (Ellicott on 2 Thess. iii. 7)]; after λέγειν, Jn. ix. 17 [see above]; after διαλογίζεσθαι, Mt. xvi. 8; Mk. viii. 17, (after ἀποστέλλειν ἐπιστολάς, 1 Macc. xii. 7). See exx. fr. classic authors in *Fritzsche* on Mt. p. 248 sq.; [Meyer, u. s.; cf. W. § 53, 8 b.]. 3. Noteworthy is the attraction, not uncommon, by which the noun that would naturally be the subject of the subjoined clause, is attracted by the verb of the principal clause and becomes its object [cf. W. § 66, 5; B. § 151, 1 a.]; as, οἶδατε τὴν οἰκίαν Στεφάνῳ, ὅτι ἐστὶν ἀπαρχή, for οἶδατε, ὅτι ἡ οἰκία Στ. κτλ., 1 Co. xvi. 15; also after εἰδέναι and ἰδεῖν, Mk. xii. 34; 1 Th. ii. 1; so after other verbs of knowing, declaring, etc.: Mt. xxv. 24; Jn. ix. 8; Acts iii. 10; ix. 20; 1 Co. iii. 20; 2 Th. ii. 4; Rev. xvii. 8, etc.; ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστὶ, for περὶ οὗ (cf. Lk. xxi. 5) ὑμεῖς λέγετε ὅτι, Jn. viii. 54. 4. As respects construction, ὅτι is joined in the N. T. a. to the indicative even where the opinion of another is introduced, and therefore according to class. usage the optative should have been used; as, διστεῖλατο . . . ἵνα μηδεὶς εἴπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός, Mt. xvi. 20; add, 21; iv. 12; xx. 30, etc. b. to that subjunctive after οὐ μὴ which differs scarcely at all from the future (see μὴ, IV. 2 p. 411\*); [cf. W. 508 (473)]: Mt. v. 20; xxvi. 29 [R G; al. om. ὅτι]; Mk. xiv. 25; Lk. xxi. 32; Jn. xi. 56 (where before ὅτι supply δοκέιτε, borrowed from the preceding δοκεῖ); but in Ro. iii. 8 ὅτι before ποιῶμεν (hortatory subjunc. [cf. W. § 41 a. 4 a.; B. 245 (211)]) is recitative [see 5 below], depending on λέγουσι [W. 628 (583); B. § 141, 3]. c. to the infinitive, by a mingling of two constructions, common even in classic Grk., according to which the writer beginning the construction with ὅτι falls into the construction of the acc. with inf.: Acts xxvii. 10; cf. W. 339 (318) N. 2; [§ 63, 2 c.; B. 383 (328)]. On the anacoluthon found in 1 Co. xii. 2, acc. to the reading ὅτι ὄρε (which appears in cod. Sin. also [and is adopted by L br. T Tr WH (yet cf. their note)]), cf. B. 383 (328) sq. 5. ὅτι is placed before direct discourse ('recitative' ὅτι) [B. § 139, 51; W. § 65, 3 c.; § 60, 9 (and Moulton's note)]: Mt. ii. 23; vii. 23; xvi. 7; xxi. 16; xxvi. 72, 74; xxvii. 43; Mk. [ii. 16 T Tr WH (see 2 above); but see ὅστις, 4]; vi. 23; xii. 19 [cf. B. 237 (204)]; Lk. i. 61; ii. 23; iv. 43; xv. 27; Jn. i. 20; iv. 17; xv. 25; xvi. 17; Acts xv. 1; Heb. xi. 18; 1 Jn. iv. 20; Rev. iii. 17, etc.; most frequently after λέγω, q. v. II. 1 a., p. 373\* bot. [Noteworthy is 2 Thess. iii. 10, cf. B. § 139, 53.].

II. the reason why anything is said to be or to be done, *because*, *since*, *for that*, *for*, (a causal conjunc.; Lat.



*quod, quia, quom, nam*); [on the diff. betw. it and γάρ cf. *Westcott, Epp. of Jn. p. 70*]; a. it is added to a speaker's words to show what ground he gives for his opinion; as, μακάριος etc. *οὔτι*, Mt. v. 4-12; xiii. 16; Lk. vi. 20 sq.; xiv. 14; after *οὐαί*, Mt. xi. 21; xxiii. 13-15, 23, 25, 27, 29; Lk. vi. 24 sq.; x. 13; xi. 42-44, 46, 52; Jude 11; cf. further, Mt. vii. 13; xvii. 15; xxv. 8; Mk. v. 9; ix. 38 [G Tr mrg. om. Tr txt. br. the cl.]; Lk. vii. 47; xxiii. 40; Jn. i. 30; v. 27; ix. 16; xvi. 9-11, 14, 16 [T Tr WH om. L br. cl.]; Acts i. 5, and often;—or is added by the narrator, to give the reason for his own opinion: Mt. ii. 18; ix. 36; Mk. iii. 30; vi. 34; Jn. ii. 25; Acts i. 17;—or, in general, by a teacher, and often in such a way that it relates to his entire statement or views: Mt. v. 45; 1 Jn. iv. 18; 2 Jn. 7; Rev. iii. 10. b. *οὔτι* makes reference to some word or words that precede or immediately follow it [cf. W. § 23, 5; § 53, 8 b.; B. § 127, 6]; as, διὰ τοῦτο, Jn. viii. 47; x. 17; xii. 39; 1 Jn. iii. 1, etc. διὰ τί; Ro. ix. 32; 2 Co. xi. 11. χάριν τίνος; 1 Jn. iii. 12. οὕτως, Rev. iii. 16. ἐν τούτῳ, 1 Jn. iii. 20. *οὔτι* in the protasis, Jn. i. 50 (51); xx. 29. It is followed by διὰ τοῦτο, Jn. xv. 19. οὐχ *οὔτι* . . . ἀλλ' *οὔτι*, *not because* . . . *but because*, Jn. vi. 26; xii. 6.

### III. On the combination *ὥς οὔτι* see *ὥς*, I. 3.

[*οὔτι* interrog., i. e. *οὔ*, *τι* or *ὅ* *τι*, see *ὅστις*, 4 (and ad init.).]

*δοῦν*, see *ὅστις* ad init.

*οὐ*, see *ὅς*, *ἤ*, *ὅ*, II. 11.

*οὐ* before a consonant, *οὐκ* before a vowel with a smooth breathing, and *οὐχ* before an aspirated vowel; but sometimes in the best codd. *οὐχ* occurs even before a smooth breathing; accordingly L T WH mrg. have adopted *οὐχ* ἰδοῦ, Acts ii. 7; L T *οὐχ* Ἰουδαϊκῶς, Gal. ii. 14 (see *WH. Introd.* § 409); L *οὐχ* ὀλίγος, Acts xix. 23; *οὐχ* ἡγάπησαν, Rev. xii. 11; and contrariwise *οὐκ* before an aspirate, as *οὐκ ἔσθηκεν*, Jn. viii. 44 T; [*οὐκ ἔνεκεν*, 2 Co. vii. 12 T]; (*οὐκ* *ἐδρον*, Lk. xxiv. 3; [*οὐκ* *ὑπάρχει*, Acts iii. 6] in cod. *κ* [also C\*; cf. cod. Alex. in 1 Esdr. iv. 2, 12; Job xix. 16; xxxviii. 11, 26]); cf. W. § 5, 1 d. 14; B. 7; [*A. v. Schütz*, *Hist. Alphab. Att.*, Berol. 1875, pp. 54-58; *Sophocles*, *Hist. of Grk. Alphab.*, 1st ed. 1848, p. 64 sq. (on the breathing); *Tdf. Sept.*, ed. 4, Proleg. pp. xxxiii. xxxiv.; *Scrivener*, *Collation etc.*, 2d ed., p. lv. no. 9; *id.* cod. Bezae p. xlvii. no. 11 (cf. p. xlii. no. 5); *Kuenen and Cobet*, *N. T. etc.* p. lxxxvii. sq.; *Tdf. Proleg.* p. 90 sq.; *WH. Intr.* §§ 405 sqq., and App. p. 143 sq.]; Sept. for *ἤ*, *ἤ*, *ἤ*; a particle of negation, *not* (how it differs fr. *μή* has been explained in *μή*, ad init.); it is used

1. absol. and accented, *οὐ*, *nay*, *no*, [W. 476 (444)]: in answers, *ὁ δὲ φησιν*· *οὐ*, Mt. xiii. 29; ἀπεκρίθη· *οὐ*, Jn. i. 21; [xxi. 5], cf. vii. 12; repeated, *οὐ* *οὐ*, it strengthens the negation, *nay*, *nay*, *by no means*, Mt. v. 37; *ἤτω ὑμῶν τὸ οὐ* *οὐ*, let your denial be truthful, Jas. v. 12; on 2 Co. i. 17-19, see *val*. 2. It is joined to other words,—to a finite verb, simply to deny that what is declared in the verb applies to the subject of the sentence: Mt. i. 25 (*οὐκ ἐγίνωσκεν αὐτήν*); Mk. iii. 25; Lk. vi. 43; Jn. x. 28; Acts vii. 5; Ro. i. 16, and

times without number. It has the same force when conjoined to participles: *ὥς οὐκ αἶρα δέρων*, 1 Co. ix. 26; *οὐκ ὄντος αὐτῷ τέκνου*, at the time when he had no child, Acts vii. 5 (*μή ὄντος* would be, *although he had no child*); add, Ro. viii. 20; 1 Co. iv. 14; 2 Co. iv. 8; Gal. iv. 8, 27; Col. ii. 19; Phil. iii. 3; Heb. xi. 35; 1 Pet. i. 8; *ὁ . . . οὐκ ὦν ποιμήν*, Jn. x. 12 (where acc. to class. usage *μή* must have been employed, because such a person is imagined as is not a shepherd; [cf. B. 351 (301) and *μή*, I. 5 b.]). in relative sentences: *εἰσιν . . . τινὲς οὐ πιστεύουσιν*, Jn. vi. 64; add, Mt. x. 38; xii. 2; Lk. vi. 2; Ro. xv. 21; Gal. iii. 10, etc.; *οὐκ ἔστιν ὅς* and *οὐδέν ἐστιν ὅ* foll. by a fut.: Mt. x. 26; Lk. viii. 17; xii. 2; *τίς ἐστιν, ὅς οὐ* foll. by a pres. indic.: Acts xix. 35; Heb. xii. 7; cf. W. 481 (448); B. 355 (305); in statements introduced by *οὔτι* after verbs of understanding, perceiving, saying, etc.: Jn. v. 42; viii. 55, etc.; *οὔτι οὐκ* (where *οὐκ* is pleonastic) after ἀρνέσθαι, 1 Jn. ii. 22; cf. B. § 148, 13; [W. § 65, 2 β.];—to an infin., where *μή* might have been expected: *τίς ἐτι χρεία κατὰ τὴν τάξιν Μελχιζ. ἔτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι*, Heb. vii. 11 (where the difficulty is hardly removed by saying [e. g. with W. 482 (449)] that *οὐ* belongs only to κατὰ τὴν τάξιν Ἀαρ., not to the infin.). it serves to deny other parts of statements: *οὐκ ἐν σοφίᾳ λόγον*, 1 Co. i. 17; *οὐ μέλαν*, *οὐκ ἐν πλαγίᾳ λιθίναις*, 2 Co. iii. 3, and many other exx.;—to deny the object, *ἔλεος* (R G *ἔλεον*) *θέλω*, *οὐ* *θυσίαν*, Mt. ix. 13; xii. 7; *οὐκ ἐμέ δέχεσθαι*, Mk. ix. 37. It blends with the term to which it is prefixed into a single and that an affirmative idea [W. 476 (444)]; cf. B. 347 (298)]; as, *οὐκ ἐάω*, *to prevent, hinder*, Acts xvi. 7; xix. 30, (cf., on this phrase, *Herm. ad Vig.* p. 887 sq.); *οὐκ ἔχω*, *to be poor*, Mt. xiii. 12; Mk. iv. 25, (see *ἔχω*, I. 2 a. p. 266<sup>b</sup>); *τὰ οὐκ ἀνήκοντα* [or *ἀ οὐκ ἀνῆκεν*, L T Tr WH], *unseemly, dishonorable*, Eph. v. 4 (see *μή*, I. 5 d. fin. p. 410<sup>a</sup>; [cf. B. § 148, 7 a.; W. 486 (452)]]; often so as to form a litotes; as, *οὐκ ἀγνοῶ*, *to know well*, 2 Co. ii. 11 (Sap. xii. 10); *οὐκ ὀλίγοι*, *not a few*, i. e. *very many*, Acts xvii. 4, 12; xix. 23 sq.; xv. 2; xiv. 28; xxvii. 20; *οὐ πολλὰ ἡμέραι*, *a few days*, Lk. xv. 13; Jn. ii. 12; Acts i. 5; *οὐ πολὺ*, Acts xxvii. 14; *οὐ μετρίως*, Acts xx. 12; *οὐκ ἄσχημος*, *not undistinguished* [A. V. *no mean etc.*], Acts xxi. 39; *οὐκ ἐκ μέτρου*, Jn. iii. 34. it serves to limit the term to which it is joined: *οὐ πάντως*, *not altogether, not entirely* (see *πάντως*, c. β.); *οὐ πᾶς*, *not any and every one*, Mt. vii. 21; plur. *οὐ πάντες*, *not all*, Mt. xix. 11; Ro. ix. 6; x. 16; *οὐ πᾶσα σὰρξ*, *not every kind of flesh*, 1 Co. xv. 39; *οὐ παντὶ τῷ λαῷ*, *not to all the people*, Acts x. 41; on the other hand, when *οὐ* is joined to the verb, *πᾶς* . . . *οὐ* must be rendered *no one*, *no*, (as in Hebrew, now *לֹא* . . . *לֹא*, now *לֹא* . . . *לֹא*; cf. *Winer*, *Lex. Hebr. et Chald.* p. 513 sq.); Lk. i. 37; Eph. v. 5; 1 Jn. ii. 21; Rev. xxii. 3; *πᾶσα σὰρξ* . . . *οὐ* w. a verb, *no flesh, no mortal*, Mt. xxiv. 22; Mk. xiii. 20; Ro. iii. 20; Gal. ii. 16; cf. W. § 26, 1; [B. 121 (106)]. Joined to a noun it denies and annuls the idea of the noun; as, *τὸν οὐ λαόν*, *a people that is not a people* (Germ. *ein Nichtvolk*, *a no-people*), Ro. ix. 25, cf. 1 Pet. ii. 10; *ἐπ' οὐκ ἔθνη*,



[R. V. *with that which is no nation*], Ro. x. 19 (so  $\Sigma\gamma$   $\Sigma\lambda$ ;  $\Sigma\lambda$   $\Sigma\lambda$ , a no-god, Deut. xxxii. 21;  $\gamma\gamma$   $\Sigma\lambda$ , a not-wood, Is. x. 15; οὐκ ἀρχιερεὺς, 2 Macc. iv. 13; ἡ οὐ διάλυσσις, Thuc. 1, 137, 4; ἡ οὐ περιτεχίσις 3, 95, 2; ἡ οὐκ ἐξουσία 5, 50, 3; δι' ἀπειροσύναν . . . κοῦκ ἀποδείξιν, Eur. Hippol. 196, and other exx. in Grk. writ.; *non sutor*, Hor. sat. 2, 3, 106; *non corpus*, Cic. acad. 1, 39 fin.); cf. W. 476 (444); [B. § 148, 9]; ἡ οὐκ ἡγαπημένη, Ro. ix. 25; οἱ οὐκ ἡλεγμένοι, 1 Pet. ii. 10.

3. followed by another negative, a. it strengthens the negation: οὐ κρίνον οὐδένα, Jn. viii. 15; add, Mk. v. 37; 2 Co. xi. 9 (8); οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος, Lk. xxiii. 53 [see οὐδέπω]; οὐκ . . . οὐδέν, nothing at all, Lk. iv. 2; Jn. vi. 63; xi. 49; xii. 19; xv. 5; οὐ μέλει σοι περὶ οὐδενός, Mt. xxii. 16; οὐκ . . . οὐκέτι, Acts viii. 39; cf. Matthiae § 609, 3; Kühner ii. § 516; W. § 55, 9 b.; [B. § 148, 11]. b. as in Latin, it changes a negation into an affirmation (cf. Matthiae § 609, 2; *Klotz* ad Devar. ii. 2 p. 695 sq.; W. § 55, 9 a.; B. § 148, 12); οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος, *not on this account is it not of the body*, i. e. it belongs to the body, does not cease to be of the body, 1 Co. xii. 15; οὐ δυνάμεθα ἂ εἶδομεν καὶ ἡκούσαμεν μὴ λαλεῖν, *we are unable not to speak* [A.V. *we cannot but speak*], Acts iv. 20.

4. It is used in disjunctive statements where one thing is denied that another may be established [W. § 55, 8; cf. B. 356 (306)]: οὐκ . . . ἀλλά, Lk. viii. 52; xxiv. 6 [WH reject the cl.]; Jn. i. 33; vii. 10, 12, 16; viii. 49; Acts x. 41; Ro. viii. 20; 1 Co. xv. 10; 2 Co. iii. 3; viii. 5; Heb. ii. 16, etc.; see ἀλλά, II. 1; οὐχ ἵνα . . . ἀλλ' ἵνα, Jn. iii. 17; οὐχ ἵνα . . . ἀλλά, Jn. vi. 38; οὐ μόνον . . . ἀλλὰ καί, see ἀλλά, II. 1 and μόνος, 2; οὐκ . . . εἰ μὴ, see εἰ, III. 8 c. p. 171<sup>b</sup>; οὐ μὴ w. subjunc. aor. foll. by εἰ μὴ, Rev. xxi. 27 [see εἰ as above, β.].

5. It is joined to other particles: οὐ μὴ, *not at all, by no means, surely not, in no wise*, see μὴ, IV.; οὐ μῆκετι w. aor. subjunc. Mt. xxi. 19 L T Tr mrg. WH. μὴ οὐ, where μὴ is interrog. (Lat. *num*) and οὐ negative [cf. B. 248 (214), 354 (304); W. 511 (476)]: Ro. x. 18 sq.; 1 Co. ix. 4 sq.; xi. 22. εἰ οὐ, see εἰ, III. 11 p. 172<sup>a</sup>. οὐ γάρ (see γάρ, I. p. 109<sup>b</sup>), Acts xvi. 37.

6. As in Hebr.  $\Sigma\lambda$  w. impf., so in bibl. Grk. οὐ w. 2 pers. fut. is used in emphatic prohibition (in prof. auth. it is milder; cf. W. § 43, 5 c.; also 501 sq. (467); [B. § 139, 64]; Fritzsche on Mt. p. 259 sq. [cf. p. 252 sq.] thinks otherwise, but not correctly): Mt. vi. 5; and besides in the moral precepts of the O. T., Mt. iv. 7; xix. 18; Lk. iv. 12; Acts xxiii. 5; Ro. vii. 7; xiii. 9.

7. οὐ is used interrogatively — when an affirmative answer is expected (Lat. *nonne*; [W. § 57, 3 a.; B. 247 (213)]: Mt. vi. 26, 30; xvii. 24; Mk. iv. 21; xii. 24; Lk. xi. 40; Jn. iv. 35; vii. 25; Acts ix. 21; Ro. ix. 21; 1 Co. ix. 1, 6 sq. 12; Jas. ii. 4, and often; οὐκ οἴδατε κτλ.; and the like, see εἶδω, II. 1 p. 174<sup>a</sup>; ἀλλ' οὐ, Heb. iii. 16 (see ἀλλά, I. 10 p. 28<sup>a</sup>); οὐκ ἀποκρίνη οὐδέν; answerest thou nothing at all? Mk. xiv. 60; xv. 4; — where an exclamation of reproach or wonder, which denies directly, may take the place of a negative question: Mk. iv. 13, 38; Lk. xvii. 18; Acts xiii. 10 [cf. B. § 139, 65]; xxi. 88 (on which see ἀρα, 1);

cf. W. u. s.; οὐ μὴ πῖω αὐτό; shall I not drink it? Jn. xviii. 11; cf. W. p. 512 (477); [cf. B. § 139, 2].

οὐά, Tdf. οὐά [see Proleg. p. 101; cf. Chandler § 892], *ah! ha!* an interjection of wonder and amazement; Epict. diss. 3, 22, 34; 3, 23, 24; Dio Cass. 63, 20; called out by the overthrow of a boastful adversary, Mk. xv. 29.\*

οὐαί, an interjection of grief or of denunciation; Sept. chiefly for  $\gamma\eta$  and  $\gamma\eta$ ; *alas! woe!* with a dat. of pers. added, Mt. xi. 21; xviii. 7; xxiii. 13–16, 23, 25, 27, 29; xxiv. 19; xxvi. 24; Mk. xiii. 17; xiv. 21; Lk. vi. 24–26; x. 13; xi. 42–44, 46 sq. 52; xxi. 23; xxii. 22; Jude 11; Rev. xii. 12 R G L ed. min. [see below], (Num. xxi. 29; Is. iii. 9, and often in Sept.); thrice repeated, and foll. by a dat., Rev. viii. 13 R G L WH mrg. [see below]; the dat. is omitted in Lk. xvii. 1; twice repeated and foll. by a nom. in place of a voc., Rev. xviii. 10, 16, 19, (Is. i. 24; v. 8–22; Hab. ii. 6, 12, etc.); exceptionally, with an acc. of the pers., in Rev. viii. 13 T Tr WH txt., and xii. 12 L T Tr WH; this accus., I think, must be regarded either as an acc. of exclamation (cf. Matthiae § 410), or as an imitation of the constr. of the acc. after verbs of injuring, (B. § 131, 14 judges otherwise); with the addition of ἀπό and a gen. of the evil the infliction of which is deplored [cf. B. 322 (277); W. 371 (348)], Mt. xviii. 7; also of ἐκ, Rev. viii. 13. As a substantive, ἡ οὐαί (the writer seems to have been led to use the fem. by the similarity of ἡ θλίψις or ἡ ταλαιπωρία; cf. W. 179 (169)) *woe, calamity*: Rev. ix. 12; xi. 14; δύο οὐαί, Rev. ix. 12, (οὐαὶ ἐπὶ οὐαὶ ἔσται, Ezek. vii. 26; οὐαὶ ἡμᾶς λήφεται, Evang. Nicod. c. 21 [Pars ii. v. 1 (ed. Tdf.)]); so also in the phrase οὐαὶ μοί ἐστιν *woe is unto me*, i. e. divine penalty threatens me, 1 Co. ix. 16, cf. Hos. ix. 12; [Jer. vi. 4]; Epict. diss. 3, 19, 1, (frequent in eccles. writ.).\*

οὐδαμῶς (fr. οὐδαμός, not even one; and this fr. οὐδέ and ἀμός [allied perh. w. ἄμα; cf. Vaníček p. 972; Curtius § 600]), adv., fr. Hdt. [and Aeschyl.] down, *by no means, in no wise*: Mt. ii. 6.\*

οὐδέ, [fr. Hom. down], a neg. disjunctive conjunction, compounded of οὐ and δέ, and therefore prop. i. q. *but not*; generally, however, its oppositive force being lost, it serves to continue a negation. [On the elision of ε when the next word begins with a vowel (observed by Tdf. in eight instances, neglected in fifty-eight), see Tdf. Proleg. p. 96; cf. WH. App. p. 146; W. § 5, 1 a.; B. p. 10 sq.] It signifies 1. *and not*, continuing a negation, yet differently from οὐτε; for the latter connects parts or members of the same thing, since τέ is adjunctive like the Lat. *que*; but οὐδέ places side by side things that are equal and mutually exclude each other [(?)]. There appears to be some mistake here in what is said about 'mutual exclusion' (cf. W. § 55, 6): οὐδέ, like δέ, always makes reference to something preceding; οὐτε to what follows also; the connection of clauses negated by οὐτε is close and internal, so that they are mutually complementary and combine into a unity, whereas clauses negated by οὐδέ follow one another much more loosely, often almost by accident as it were; see W. l. c., and esp. the quotations there given from Benfey and



Klotz.] It differs from *μηδέ* as *οὐ* does from *μή* [q. v. ad init.]; after *οὐ*, where each has its own verb: Mt. v. 15; vi. 28; Mk. iv. 22; Lk. vi. 44; Acts ii. 27; ix. 9; xvii. 24 sq.; Gal. i. 17; iv. 14; *οὐκ οἶδα οὐδέ ἐπίσταμαι*, Mk. xiv. 68 R G L mrg. [al. *οὔτε . . . οὔτε*] (Cic. pro Rosc. Am. 43 "non novi neque scio"); cf. W. 490 (456) c.; [B. 367 (315) note]; *οὐ . . . οὐδέ . . . οὐδέ, not . . . nor . . . nor*, Mt. vi. 26; *οὐδεῖς . . . οὐδέ . . . οὐδέ . . . οὐδέ*, Rev. v. 3 [R G; cf. B. 367 (315); W. 491 (457)]; *οὐ . . . οὐδέ foll. by a fut. . . οὐδέ μή foll. by subjunc. aor. . . οὐδέ*, Rev. vii. 16. *οὐ . . . οὐδέ*, the same verb being common to both: Mt. x. 24; xxv. 13; Lk. vi. 43; viii. 17 [cf. W. 300 (281); B. 355 (305) cf. § 139, 7]; Jn. vi. 24; xiii. 16; Acts viii. 21; xvi. 21; xxiv. 18; Ro. ii. 28; ix. 16; Gal. i. 1; iii. 28; 1 Th. v. 5; 1 Tim. ii. 12; Rev. xxi. 23. preceded by *οὐπω*, Mk. viii. 17; — by *οὐδεῖς*, Mt. ix. 17; — by *ἵνα μή*, which is foll. by *οὐδέ . . . οὐδέ*, where *μηδέ . . . μηδέ* might have been expected (cf. B. § 148, 8; [W. 474 (442)]): Rev. ix. 4. *οὐδέ γάρ*, for neither, Jn. viii. 42; Ro. viii. 7. 2. also not [A. V. generally neither]: Mt. vi. 15; xxi. 27; xxv. 45; Mk. xi. 26 [R L]; Lk. xvi. 31; Jn. xv. 4; Ro. iv. 15; xi. 21; 1 Co. xv. 13, 16; Gal. i. 12 (*οὐδέ γάρ ἐγώ* [cf. B. 367 (315) note; 492 (458)]); Heb. viii. 4, etc.; *ἀλλ' οὐδέ*, Lk. xxiii. 15; *ἢ οὐδέ*, in a question, or doth not even etc.? 1 Co. xi. 14 Rec.; the simple *οὐδέ*, *num ne quidem* (have ye not even etc.) in a question where a negative answer is assumed (see *οὐ*, 7): Mk. xii. 10; Lk. vi. 3; xxiii. 40; and G L T Tr WH in 1 Co. xi. 14. 3. not even [B. 369 (316)]: Mt. vi. 29; viii. 10; Mk. vi. 31; Lk. vii. 9; xii. 27; Jn. xxi. 25 [Tdf. om. the vs.]; 1 Co. v. 1; xiv. 21; *οὐδέ εἰς* [W. 173 (163); B. § 127, 32], Acts iv. 32; Ro. iii. 10; 1 Co. vi. 5 [L T Tr WH *οὐδεῖς*]; *οὐδέ ἔν*, Jn. i. 3; *ἀλλ' οὐδέ*, Acts xix. 2; 1 Co. iii. 2 (Rec. *ἀλλ' οὔτε*); iv. 3; Gal. ii. 3. in a double negative for the sake of emphasis, *οὐκ . . . οὐδέ* [B. 369 (316); W. 500 (465)]: Mt. xxvii. 14; Lk. xviii. 13; Acts vii. 5.

*οὐδεῖς*, *οὐδεμία* (the fem. only in these pass.: Mk. vi. 5; Lk. iv. 26; Jn. xvi. 29; xviii. 38; xix. 4; Acts xxv. 18; xxvii. 22; Phil. iv. 15; 1 Jn. i. 5, and Rec. in Jas. iii. 12), *οὐδέ ἐν* (and, acc. to a pronunciation not infreq. fr. Aristot. and Theophr. down, *οὐθεῖς*, *οὐθέν*: 1 Co. xiii. 2 R<sup>a</sup> L T Tr WH; Acts xix. 27 L T Tr WH; 2 Co. xi. 8 (9) L T Tr WH; Lk. xxii. 35 T Tr WH; xxiii. 14 T Tr WH; Acts xv. 9 T Tr WH txt.; Acts xxvi. 26 T Tr WH Tr br.; 1 Co. xiii. 3 Tdf.; see *μηδεῖς* init. and Götting on Aristot. pol. p. 278; [Meisterhans, Grammatik d. Attisch. Inschriften, § 20, 5; see L. and S. s. v. *οὐδεῖς*; cf. Lob. Pathol. Elem. ii. 344]; *Bttm.* Ausf. Spr. § 70 Anm. 7), (fr. *οὐδέ* and *εἰς*), [fr. Hom. down], and not one, no one, none, no; it differs from *μηδεῖς* as *οὐ* does from *μή* [q. v. ad init.]; 1. with nouns: masc., Lk. iv. 24; xvi. 13; 1 Co. viii. 4; *οὐδεῖς ἄλλος*, Jn. xv. 24; *οὐδεμία* in the passages given above; neut., Lk. xxiii. 4; Jn. x. 41; Acts xvii. 21; xxiii. 9; xxviii. 5; Ro. viii. 1; xiv. 14; Gal. v. 10, etc. 2. absolutely: *οὐδεῖς*, Mt. vi. 24; ix. 16; Mk. iii. 27; v. 4; vii. 24; Lk. i. 61; v. 39 [WH in br.]; vii. 28; Jn. i. 18; iv. 27; Acts xviii. 10; xxv. 11;

Ro. xiv. 7, and very often. with a partitive gen.: Lk. iv. 26; xiv. 24; Jn. xiii. 28; Acts v. 13; 1 Co. i. 14; ii. 8; 1 Tim. vi. 16. *οὐδεῖς εἰ μή*, Mt. xix. 17 Rec.; xvii. 8; Mk. x. 18; Lk. xviii. 19; Jn. iii. 13; 1 Co. xii. 3; Rev. xix. 12, etc.; *ἐὰν μή*, Jn. iii. 2; vi. 44, 65. *οὐκ . . . οὐδεῖς* (see *οὐ*, 3 a.), Mt. xxii. 16; Mk. v. 37; vi. 5; xii. 14; Lk. viii. 43; Jn. viii. 15; xviii. 9, 31; Acts iv. 12; 2 Co. xi. 9 (8); *οὐκέτι . . . οὐδεῖς*, Mk. ix. 8; *οὐδέπω . . . οὐδεῖς*, Lk. xxiii. 53 [Tdf. *οὐδεῖς . . . οὐδέπω*; L Tr WH *οὐδεῖς οὐπώ*]; Jn. xix. 41; Acts viii. 16 [L T Tr WH]; *οὐδεῖς . . . οὐκέτι*, Mk. xii. 34; Rev. xviii. 11. neut. *οὐθέν*, nothing, Mt. x. 26 [cf. W. 300 (281); B. 355 (305)]; xvii. 20; xxvi. 62; xxvii. 12, and very often; with a partitive gen., Lk. ix. 36; xviii. 34; Acts xviii. 17; 1 Co. ix. 15; xiv. 10 [R G]; *οὐδέν εἰ μή*, Mt. v. 13; xxi. 19; Mk. ix. 29; xi. 18; *μή τιος*; with the answer *οὐδενός*, Lk. xxii. 35; *οὐδέν ἐκτός* w. gen., Acts xxvi. 22; *οὐδέν μοι διαφέρει*, Gal. ii. 6; it follows another negative, thereby strengthening the negation (see *οὐ*, 3 a.): Mk. xv. 4 sq.; xvi. 8; Lk. iv. 2; ix. 36; xx. 40; Jn. iii. 27; v. 19, 30; ix. 33; xi. 49; xiv. 30; Acts xxvi. 26 [Lehm. om.]; 1 Co. viii. 2 [R G]; ix. 15 [G L T Tr WH]; *οὐδέν οὐ μή* w. aor. subjunc. Lk. x. 19 [R<sup>a</sup> G WH mrg.; see *μή*, IV. 2]. *οὐθέν*, absol., nothing whatever, not at all, in no wise, [cf. B. § 131, 10]: *ἀδικεῖν* (see *ἀδικέω*, 2 b.), Acts xxv. 10; Gal. iv. 12; *οὐδέν διαφέρειν τινός*, Gal. iv. 1; *ὑπερεῖν*, 2 Co. xii. 11; *ᾧφειεῖν*, Jn. vi. 63; 1 Co. xiii. 3. *οὐδέν ἐστιν*, it is nothing, of no importance, etc. [cf. B. § 129, 5]: Mt. xxiii. 16, 18; Jn. viii. 54; 1 Co. vii. 19; with a gen., none of these things is true, Acts xxi. 24; xxv. 11; *οὐδέν εἰμι*, I am nothing, of no account: 1 Co. xiii. 2; 2 Co. xii. 11, (see exx. fr. Grk. auth. in Passow s. v. 2; [L. and S. s. v. II. 2; Meyer on 1 Co. i. c.]); *εἰς οὐδέν λογισθῆναι* (see *λογίζομαι*, 1 a.), Acts xix. 27; *εἰς οὐδέν γίνεσθαι*, to come to nought, Acts v. 36 [W. § 29, 3 a.; *ἐν οὐδενί*, in no respect, in nothing, Phil. i. 20 (cf. *μηδεῖς*, g.)].

*οὐδέποτε*, adv., denying absolutely and objectively, (fr. *οὐδέ* and *ποτέ*, prop. not ever), [fr. Hom. down], never: Mt. vii. 23; ix. 33; xxvi. 33; Mk. ii. 12; [Lk. xv. 29 (bis)]; Jn. vii. 46; Acts x. 14; xi. 8; xiv. 8; 1 Co. xiii. 8; Heb. x. 1, 11. interrogatively, *did ye never*, etc.: Mt. xxi. 16, 42; Mk. ii. 25.\*

*οὐδέπω*, adv., simply negative, (fr. *οὐδέ* and the enclitic *πώ*), [fr. Aeschyl. down], not yet, not as yet: Jn. vii. 39 (where L Tr WH *οὐπω*); xx. 9. *οὐδέπω οὐδεῖς*, never any one [A. V. never man yet], Jn. xix. 41; [*οὐδέπω . . . ἐπ' οὐδενί*, as yet . . . upon none, Acts viii. 16 L T Tr WH]; *οὐκ . . . οὐδέπω οὐδεῖς* (see *οὐ*, 3 a.), Lk. xxiii. 53 [L Tr WH *οὐκ . . . οὐδεῖς οὐπω*; Tdf. *οὐκ . . . οὐδεῖς οὐδέπω*]; *οὐδέπω οὐδέν* (L T Tr WH simply *οὐπω*) not yet (anything), 1 Co. viii. 2.\*

*οὐθεῖς*, *οὐθέν*, see *οὐδεῖς*, init.

*οὐκέτι* [also written separately by Rec<sup>a</sup> (generally), Tr (nine times in Jn.), Tdf. (in Philem. 16)], (*οὐκ*, *ἐτι*), an adv. which denies simply, and thus differs from *μηκέτι* (q. v.), no longer, no more, no further: Mt. xix. 6; Mk. x. 8; Lk. xv. 19, 21; Jn. iv. 42; vi. 66; Acts xx. 25, 38; Ro. vi. 9; xiv. 15; 2 Co. v. 16; Gal. iii. 25; iv. 7; Eph.



ii. 19; Philem. 16; Heb. x. 18, 26, etc.; οὐκέτι ἦλθον, I came not again [R. V. *I forebore to come*], 2 Co. i. 23. with another neg. particle in order to strengthen the negation: οὐδὲ . . . οὐκέτι, Mt. xxii. 46; οὐκ . . . οὐκέτι, Acts viii. 39; οὐδεὶς . . . οὐκέτι, Mk. xii. 34; Rev. xviii. 11; οὐκέτι . . . οὐδέν, Mk. vii. 12; xv. 5; Lk. xx. 40; οὐκέτι . . . οὐδένα, Mk. ix. 8; οὐκέτι οὐ μὴ, Mk. xiv. 25; Lk. xxii. 16 [WH om. L Tr br. οὐκέτι]; Rev. xviii. 14 [Tr om.]; οὐδὲ . . . οὐκέτι οὐδεὶς, Mk. v. 3 L T WH Tr txt. οὐκέτι is used logically [cf. W. § 65, 10]; as, οὐκέτι ἐγὼ for *it cannot now be said ὅτι ἐγώ* etc., Ro. vii. 17, 20; Gal. ii. 20; add, Ro. xi. 6; Gal. iii. 18. [(Hom., Hes., Hdt., al.)]

οὐκοῦν, (fr. οὐκ and οὖν), adv., *not therefore*; and since a speaker often introduces in this way his own opinion [see Krüger as below], the particle is used affirmatively, *therefore, then*, the force of the negative disappearing. Hence the saying of Pilate οὐκοῦν βασιλεὺς εἶ σύ must be taken affirmatively: *then* (since thou speakest of thy βασιλεία) *thou art a king!* (Germ. *also bist du doch ein König!*), Jn. xviii. 37 [cf. B. 249 (214)]; but it is better to write οὐκουν, so that Pilate, arguing from the words of Christ, asks, not without irony, *art thou not a king then? or in any case, thou art a king, art thou not?* cf. W. 512 (477). The difference between οὐκοῦν and οὐκουν is differently stated by different writers; cf. *Herm.* ad Vig. p. 792 sqq.; Krüger § 69, 51, 1 and 2; Kühner § 508, 5 ii. p. 715 sqq., also the 3d excurs. appended to his ed. of Xen. memor.; [Bäumlein, Partikeln, pp. 191–198].\*

οὐ μὴ, see μὴ, IV.

οὖν a conj. indicating that something follows from another necessarily; [al. regard the primary force of the particle as confirmatory or continuative, rather than illative; cf. Passow, or L. and S. s. v.; Kühner § 508, 1 ii. p. 707 sqq.; Bäumlein p. 173 sqq.; Krüger § 69, 52; Donaldson p. 571; Rost in a program “Ueber Ableitung” u. s. w. p. 2; Klotz p. 717; Hartung ii. 4]. Hence it is used in drawing a conclusion and in connecting sentences together logically, *then, therefore, accordingly, consequently, these things being so*, [(Klotz, Rost, al., have wished to derive the word fr. the neut. ptp. ὄν (cf. ὄντως); but see Bäumlein or Kühner u. s.); cf. W. § 53, 8]: Mt. iii. 10; x. 32 (since persecutions are not to be dreaded, and consequently furnish no excuse for denying me [cf. W. 455 (424)]); Mt. xviii. 4; Lk. iii. 9; xvi. 27; Jn. viii. 38 (καὶ ὑμεῖς οὖν, *and ye accordingly*, i. e. ‘since, as is plain from my case, sons follow the example of their fathers’; Jesus says this in sorrowful irony [W. 455 (424)]); Acts i. 21 (since the office of the traitor Judas must be conferred on another); Ro. v. 9; vi. 4; xiii. 10; 1 Co. iv. 16 (since I hold a father’s place among you); 2 Co. v. 20; Jas. iv. 17, and many other exx. As respects details, notice that it stands

a. in exhortations (to show what ought now to be done by reason of what has been said), i. q. *wherefore*, [our transitional *therefore*]: Mt. iii. 8; v. 48; ix. 38; Lk. xi. 35; xxi. 14, 36 [R G L mrg. Tr mrg.]; Acts iii. 19; xiii. 40; Ro. vi. 12; xiv. 13; 1 Co. xvi. 11; 2 Co. viii. 24; Eph. v. 1; vi. 14; Phil. ii. 29; Col. ii. 16; 2 Tim. i. 8; Heb. iv. 1, 11; x.

35; Jas. iv. 7; v. 7; 1 Pet. iv. 7; v. 6; Rev. i. 19 [G L T Tr WH]; iii. 3, 19, and often; οὖν οὖν, *now therefore*, Acts xvi. 36.

b. in questions, *then, therefore*, (Lat. *igitur*); a. when the question is, what follows or seems to follow from what has been said: Mt. xxii. 28; xxvii. 22 [W. 455 (424)]; Mk. xv. 12; Lk. iii. 10; xx. 15, 33; Jn. viii. 5; τί οὖν ἐροῦμεν; Ro. vi. 1; vii. 7; ix. 14; τί οὖν φημί; 1 Co. x. 19; τί οὖν; *what then?* i. e. how then does the matter stand? [cf. W. § 64, 2 a.], Jn. i. 21 [here WH mrg. punct. τί οὖν σύ;] Ro. iii. 9; vi. 15; xi. 7; also τί οὖν ἐστίν; [*what is it then?*] Acts xxi. 22; 1 Co. xiv. 15, 26.

β. when it is asked, whether this or that follows from what has just been said: Mt. xiii. 28; Lk. xxii. 70; Jn. xviii. 39; Ro. iii. 31; Gal. iii. 21.

γ. when it is asked, how something which is true or regarded as true, or what some one does, can be reconciled with what has been previously said or done: Mt. xii. 26; xiii. 27; xvii. 10 (where the thought is, ‘thou commandest us to tell no one about this vision we have had of Elijah; what relation then to this vision has the doctrine of the scribes concerning the coming of Elijah? Is not this doctrine confirmed by the vision?’); Mt. xix. 7; xxvi. 54; Lk. xx. 17; Jn. iv. 11 [Tdf. om. οὖν]; Acts xv. 10 (οὖν οὖν, *now therefore*, i. e. at this time, therefore, when God makes known his will so plainly); Acts xix. 3; Ro. iv. 1 (where the meaning is, ‘If everything depends on *faith*, what shall we say that Abraham gained by outward things, i. e. by works?’ [but note the crit. texts]); 1 Co. vi. 15; Gal. iii. 5.

δ. in general, it serves simply to subjoin questions suggested by what has just been said: Ro. iii. 27; iv. 9 sq.; vi. 21; xi. 11; 1 Co. iii. 5, etc. c. in epanalepsis, i. e. it serves to resume a thought or narrative interrupted by intervening matter (Matthiae ii. p. 1497; [W. 444 (414)]), like Lat. *igitur, inquam*, *our as was said, say I, to proceed*, etc.: Mk. iii. 31 [R G] (cf. 21); Lk. iii. 7 (cf. 3); Jn. iv. 45 (cf. 43); vi. 24 (cf. 22); 1 Co. viii. 4; xi. 20 (cf. 18); add, Mk. xvi. 19 [Tr mrg. br. οὖν]; Acts viii. 25; xii. 5; xiii. 4; xv. 3, 30; xxiii. 31; xxv. 1; xxviii. 5. It is used also when one passes at length to a subject about which he had previously intimated an intention to speak: Acts xxvi. 4, 9.

ε. it serves to gather up summarily what has already been said, or even what cannot be narrated at length: Mt. i. 17; vii. 24 (where no reference is made to what has just before been said [?], but all the moral precepts of the Serm. on the Mount are summed up in a single rule common to all); Lk. iii. 18; Jn. xx. 30; Acts xxvi. 22.

ε. it serves to adapt examples and comparisons to the case in hand: Jn. iii. 29; xvi. 22;—or to add examples to illustrate the subject under consideration: Ro. xii. 20 Rec. f. In historical discourse it serves to make the transition from one thing to another, and to connect the several parts and portions of the narrative, since the new occurrences spring from or are occasioned by what precedes [cf. W. § 60, 3]: Lk. vi. 9 R G; numberless times so in John, as i. 22 [Lehm. om.]; ii. 18; iv. 9 [Tdf. om.]; vi. 60, 67; vii. 6 [G T om.], 25, 28, 33, 35, 40; viii. 13, 19, 22, 25,



31, 57; ix. 7 sq. 10, 16; xi. 12, 16, 21, 32, 36; xii. 1-4; xiii. 12; xvi. 17, 22; xviii. 7, 11 sq. 16, 27-29; xix. 20-24, 32, 38, 40; xxi. 5-7, etc. g. with other conjunctions: ἄρα οὖν, so then, Lat. *hinc igitur*, in Paul; see ἄρα, 5. εἰ οὖν, if then (where what has just been said and proved is carried over to prove something else), see εἰ, III. 12; [εἰ μὲν οὖν, see μὲν, II. 4 p. 398<sup>b</sup>]. εἴτε οὖν . . . εἴτε, whether then . . . or: 1 Co. x. 31; xv. 11. ἐπεὶ οὖν, since then: Heb. ii. 14; iv. 6; for which also a participle is put with οὖν, as

Acts ii. 30; xv. 2 [T Tr WH δέ]; xvii. 29; xix. 36; xxv. 17; xxvi. 22; Ro. v. 1; xv. 28; 2 Co. iii. 12; v. 11; vii. 1; Heb. iv. 14; x. 19; 1 Pet. iv. 1; 2 Pet. iii. 11 [WH Tr mrg. οὕτως]. ἐὰν οὖν, if then ever, in case then, or rather, therefore if, therefore in case, (for in this formula, οὖν, although placed in the protasis, yet belongs more to the apodosis, since it shows what will necessarily follow from what precedes if the condition introduced by ἐάν shall ever take place): Mt. v. 23 [cf. W. 455 (424)]; vi. 22 [here Tdf. om. οὖν]; xxiv. 26; Lk. iv. 7; Jn. vi. 62; viii. 36; Ro. ii. 26; 1 Co. xiv. 11, 23; 2 Tim. ii. 21; ἐὰν οὖν μή, Rev. iii. 3; so also ὅταν οὖν, when therefore: Mt. vi. 2; xxi. 40; xxiv. 15, and RG in Lk. xi. 34. ὅτε οὖν, when (or after) therefore, so when: Jn. xiii. 12, 31 [(30) Rec.<sup>baz als</sup> L T Tr WH]; xix. 30; xxi. 15; i. q. hence it came to pass that, when etc., Jn. ii. 22; xix. 6, 8. ὡς οὖν, when (or after) therefore: Jn. iv. 1, 40; xi. 6; xviii. 6; xx. 11; xxi. 9; ὡς οὖν, as therefore, Col. ii. 6. ὥσπερ οὖν, Mt. xiii. 40. μὲν οὖν, foll. by δέ [cf. B. § 149, 16], Mk. xvi. 19 [Tr mrg. br. οὖν]; Jn. xix. 25; Acts i. 6; viii. 4, 25; 1 Co. ix. 25, etc.; without an adversative conjunc. following, see μὲν, II. 4. νῦν οὖν, see above under a., and b. γ.

h. As to position, it is never the first word in the sentence, but generally the second, sometimes the third, [sometimes even the fourth, W. § 61, 6]; as, [περὶ τῆς βρώσεως οὖν etc. 1 Co. viii. 4]; οἱ μὲν οὖν, Acts ii. 41, and often; πολλὰ μὲν οὖν, Jn. xx. 30. i. John uses this particle in his Gospel far more frequently [(more than two hundred times in all)] than the other N. T. writers; in his Epistles only in the foll. passages: 1 Jn. ii. 24 (where G L T Tr WH have expunged it); iv. 19 Lchm.; 3 Jn. 8. [(From Hom. down.)]

οὐπω, (fr. οὐ and the enclitic πῶ), adv., [fr. Hom. down], (differing fr. μῆπω, as οὐ does fr. μῆ [q. v. ad init.]), not yet;

a. in a negation: Mt. xxiv. 6; Mk. xiii. 7; Jn. ii. 4; iii. 24; vi. 17 L txt. T Tr WH; vii. 6, 8<sup>a</sup> R L WH txt., 8<sup>b</sup>, 30, 39; viii. 20, 57; xi. 30; xx. 17; 1 Co. iii. 2; Heb. ii. 8; xii. 4; 1 Jn. iii. 2; Rev. xvii. 10, 12 (where Lchm. οὐκ); οὐδεὶς οὐπω, no one ever yet (see οὐδεὶς, 2, and cf. οὐ, 3 a.), Mk. xi. 2 L T Tr WH; Lk. xxiii. 53 L Tr WH; Acts viii. 16 Rec. b. in questions, nondumne? do ye not yet etc.: Mt. xv. 17 RG; xvi. 9; Mk. iv. 40 L Tr WH; viii. 17, [21 L txt. T Tr WH].\*

οὐρά, -ας, ἡ, a tail: Rev. ix. 10, 19; xii. 4. (From Hom. down; Sept. several times for ουρί.)\*

οὐράνιος, -ον, in class. Grk. generally of three term. [W. § 11, 1; B. 25 (23)], (οὐρανός), heavenly, i. e. a. dwelling in heaven: ὁ πατήρ ὁ οὐρ., Mt. vi. 14, 26, 32; xv.

13; besides L T Tr WH in v. 48; xviii. 35; xxiii. 9; στρατιά οὐρ. Lk. ii. 13 (where Tr txt. WH mrg. οὐρανοῦ). b. coming from heaven: ὁπτασία οὐρ. Acts xxvi. 19. (Hom. in Cer. 55; Pind., Tragg., Arstph., al.)\*

οὐρανόθεν, (οὐρανός), adv., from heaven: Acts xiv. 17; xxvi. 13. (Hom., Hes., Orph., 4 Macc. iv. 10.) Cf. Lobd. ad Phryn. p. 93 sq.\*

οὐρανός, -οῦ, ὁ, [fr. a root meaning 'to cover', 'encompass'; cf. Vaniček p. 895; Curtius § 509], heaven; and, in imitation of the Hebr. עֲלִיּוֹת (i. e. prop. the heights above, the upper regions), οὐρανοί, -ῶν, οἱ, the heavens [W. § 27, 3; B. 24 (21)], (on the use and the omission of the art. cf. W. 121 (115)), i. e.

1. the vaulted expanse of the sky with all the things visible in it; a. generally: as opp. to the earth, Heb. i. 10; 2 Pet. iii. 5, 10, 12; ὁ οὐρ. κ. ἡ γῆ, [heaven and earth] i. q. the universe, the world, (acc. to the primitive Hebrew manner of speaking, inasmuch as they had neither the conception nor the name of the universe, Gen. i. 1; xiv. 19; Tob. vii. 17 (18); 1 Macc. ii. 37, etc.): Mt. v. 18; xi. 25; xxiv. 35; Mk. xiii. 31; Lk. x. 21; xvi. 17; xxi. 33; Acts iv. 24; xiv. 15; xvii. 24; Rev. x. 6; xiv. 7; xx. 11. The ancients conceived of the expanded sky as an arch or vault the outmost edge of which touched the extreme limits of the earth [see B. D. s. v. Firmament, cf. Heaven]; hence such expressions as ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν, Mt. xxiv. 31; ἀπ' ἄκρον γῆς ἕως ἄκρον οὐρανοῦ, Mk. xiii. 27; ὑπὸ τὸν οὐρανόν (עַלְמָיִת הָאָרֶץ, Eccl. i. 13; ii. 3, etc.), under heaven, i. e. on earth, Acts ii. 5; iv. 12; Col. i. 23; ἐκ τῆς (sc. χώρας, cf. W. 591 (550); [B. 82 (71 sq.)]) ὑπ' [here L T Tr WH ὑπὸ τὸν οὐρ.] οὐρανὸν εἰς τὴν ὑπ' οὐρανόν, out of the one part under the heaven unto the other part under heaven i. e. from one quarter of the earth to the other, Lk. xvii. 24; as by this form of expression the greatest longitudinal distance is described, so to one looking up from the earth heaven stands as the extreme measure of altitude; hence, κολλᾶσθαι ἄχρι τοῦ οὐρανοῦ, Rev. xviii. 5 [L T Tr WH] (on which see κολλάω); ὑψωθῆναι ἕως τοῦ οὐρανοῦ, metaph. of a city that has reached the acme, zenith, of glory and prosperity, Mt. xi. 23; Lk. x. 15, (κλέος οὐρανὸν ἵκει, Hom. Il. 8, 192; Od. 19, 108; πρὸς οὐρανὸν βιβάζειν τινά, Soph. O. C. 382 (381); exx. of similar expressions fr. other writ. are given in Kypke, Observv. i. p. 62); καινοὶ οὐρανοί (καὶ γῆ καινή), better heavens which will take the place of the present after the renovation of all things, 2 Pet. iii. 13; Rev. xxi. 1; οἱ νῦν οὐρανοί, the heavens which now are, and which will one day be burnt up, 2 Pet. iii. 7; also ὁ πρῶτος οὐρανός, Rev. xxi. 1, cf. Heb. xii. 26. But the heavens are also likened in poetic speech to an expanded curtain or canopy (Ps. ciii. (civ.) 2; Is. xl. 22), and to an unrolled scroll; hence, ἐλίσσειν [T Tr mrg. ἀλλάσσειν] τοὺς οὐρ. ὡς περιβόλαιον, Heb. i. 12 (fr. Sept. of Ps. ci. (cii.) 26 cod. Alex.); καὶ ὁ οὐρ. ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον [or εἰλίσσ.,] Rev. vi. 14. b. the aerial heavens or sky, the region where the clouds and tempests gather, and where thunder and lightning are produced: ὁ οὐρ. πυρράζει, Mt. xvi. 2 [T br. WH reject the pass.];



στουγγάζων, ib. 3 [see last ref.]; ὑπερὸν ἔδωκε, Jas. v. 18; add Lk. ix. 54; xvii. 29; Acts ix. 3; xxii. 6; Rev. xiii. 13; xvi. 21; xx. 9; σημείων ἐκ τοῦ οὐρ., Mt. xvi. 1; Mk. viii. 11; Lk. xi. 16; xxi. 11; τέρατα ἐν τῷ οὐρ. Acts ii. 19; κλείειν τὸν οὐρανόν, to keep the rain in the sky, hinder it from falling on the earth, Lk. iv. 25; Rev. xi. 6, (συνέχεν τὸν οὐρ. for מַשְׁכַּח עָרָא, Deut. xi. 17; 2 Chr. vi. 26; vii. 13; ἀνέχεν τὸν οὐρ. Sir. xlviii. 3); αἱ νεφέλαι τοῦ οὐρ., Mt. xxiv. 30; xxvi. 64; Mk. xiv. 62; τὸ πρόσωπον τοῦ οὐρ., Mt. xvi. 3 [T br. WH reject the pass.]; Lk. xii. 56; τὰ πετεινὰ τ. οὐρ. (gen. of place), that fly in the air (Gen. i. 26; Ps. viii. 9; Bar. iii. 17; Judith xi. 7), Mt. vi. 26; viii. 20; xiii. 32; Mk. iv. 32; Lk. viii. 5; ix. 58; xiii. 19; Acts x. 12. These heavens are opened by being cleft asunder, and from the upper heavens, or abode of heavenly beings, come down upon earth — now the Holy Spirit, Mt. iii. 16; Mk. i. 10; Lk. iii. 21 sq.; Jn. i. 32; now angels, Jn. i. 51 (52); and now in vision appear to human sight some of the things within the highest heaven, Acts vii. 55; x. 11, 16; through the aerial heavens sound voices, which are uttered in the heavenly abode: Mt. iii. 17; Mk. i. 11; Lk. iii. 22; Jn. xii. 28; 2 Pet. i. 18. c. the sidereal or starry heavens: τὰ ἄστροι τοῦ οὐρ. Heb. xi. 12 (Deut. i. 10; x. 22; Eur. Phoen. 1); οἱ ἄστέρες τ. οὐρ., Mk. xiii. 25; Rev. vi. 13; xii. 4, (Is. xiii. 10; xiv. 13); αἱ δυνάμεις τῶν οὐρ. the heavenly forces (hosts), i. e. the stars [al. take δυν. in this phrase in a general sense (see δύναμις, f.) of the powers which uphold and regulate the heavens]: Mt. xxiv. 29; Lk. xxi. 26; αἱ ἐν τοῖς οὐρ. Mk. xiii. 25, (Hebr. כְּכָזָבִי, Deut. xvii. 3; Jer. xxxiii. 22; Zeph. i. 5); so ἡ στρατιά τοῦ οὐρανοῦ, Acts vii. 42. 2. the region above the sidereal heavens, the seat of an order of things eternal and consummately perfect, where God dwells and the other heavenly beings: this heaven Paul, in 2 Co. xii. 2, seems to designate by the name of ὁ τρίτος οὐρ., but certainly not the third of the seven distinct heavens described by the author of the Test. xii. Patr., Levi § 3, and by the Rabbins [(cf. Wetstein ad loc.; Hahn, Theol. d. N. T. i. 247 sq.; Drummond, Jewish Messiah, ch. xv.)]; cf. De Wette ad loc. Several distinct heavens are spoken of also in Heb. iv. 10 (ὑπεράνω πάντων τῶν οὐρ.); cf. Heb. vii. 26, if it be not preferable here to understand the numerous regions or parts of the one and the same heaven where God dwells as referred to. The highest heaven is the dwelling-place of God: Mt. v. 34; xxiii. 22; Acts vii. 49; Rev. iv. 1 sqq., (Ps. x. (xi.) 4; cxiii. 24 (cxv. 16 sq.)); hence θεὸς τοῦ οὐρ., Rev. xi. 13; xvi. 11, (Gen. xxiv. 3); ὁ ἐν (τοῖς) οὐρ., Mt. v. 16, 45; vi. 1, 9; vii. 21; x. 33; xii. 50; xvi. 17; xviii. 10 [here L WH mrg. ἐν τῷ οὐρανῷ in br.], 14, 19; Mk. xi. 25 sq., etc. From this heaven the πνεῦμα ἁγ. is sent down, 1 Pet. i. 12 and the pass. already cited [cf. 1 b. sub fin.]; and Christ is said to have come, Jn. iii. 13, 31; vi. 38, 41 sq.; 1 Co. xv. 47; it is the abode of the angels, Mt. xxiv. 36; xxii. 30; xviii. 10; xxviii. 2; Mk. xii. 25; xiii. 32; Lk. ii. 15; xxii. 43 [L br. WH reject the pass.]; Gal. i. 8; 1 Co. viii. 5; Eph. iii. 15; Heb. xii. 22; Rev. x. 1; xii. 7; xviii. 1; xix. 14,

(Gen. xxi. 17; xxii. 11); τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, the things and beings in the heavens (i. e. angels) and on the earth, Eph. i. 10; Col. i. 16, 20; γίνεται τὸ θέλημα τοῦ θεοῦ ἐν οὐρανῷ, i. e. by the inhabitants of heaven, Mt. vi. 10; χαρὰ ἔσται ἐν τῷ οὐρ., God and the angels will rejoice, Lk. xv. 7. this heaven is the abode to which Christ ascended after his resurrection, Mk. xvi. 19; Lk. xxiv. 51 [T om. WH reject the cl.]; Acts i. 10 sq.; ii. 34; iii. 21; Ro. x. 6; [Eph. i. 20 Lchm. txt.]; 1 Pet. iii. 22; Heb. i. 4 (ἐν ὑψηλοῖς); viii. 1; ix. 24; Rev. iv. 2, and from which he will hereafter return, 1 Th. i. 10; iv. 16; 2 Th. i. 7; into heaven have already been received the souls (πνεύματα) both of the O. T. saints and of departed Christians, Heb. xii. 23 (see ἀπογράφω, b. fin.), and heaven is appointed as the future abode of those who, raised from the dead and clothed with superior bodies, shall become partakers of the heavenly kingdom, 2 Co. v. 1, and enjoy the reward of proved virtue, Mt. v. 12; Lk. vi. 23; hence eternal blessings are called θησαυροὶ ἐν οὐρανῷ, Mt. vi. 20; Lk. xii. 33, and those on whom God has conferred eternal salvation are said ἔχειν θησαυρόν ἐν οὐρανῷ (-νοῖς), Mt. xix. 21; Mk. x. 21; Lk. xviii. 22, cf. Heb. x. 34 [R G]; or the salvation awaiting them is said to be laid up for them in heaven, Col. i. 5; 1 Pet. i. 4; or their names are said to have been written in heaven, Lk. x. 20; moreover, Christ, appointed by God the leader and lord of the citizens of the divine kingdom, is said to have all power in heaven and on earth, Mt. xxviii. 18; finally, the seer of the Apocalypse expects a new Jerusalem to come down out of heaven as the metropolis of the perfectly established Messianic kingdom, Rev. iii. 12; xxi. 2, 10. By meton. ὁ οὐρανός is put for the inhabitants of heaven: εὐφραίνων οὐρανέ, Rev. xviii. 20, cf. xii. 12, (Ps. xev. (xcvi.) 11; Is. xlv. 23; Job xv. 15); in particular for God (Dan. iv. 23, and often by the Rabbins, influenced by an over-scrupulous reverence for the names of God himself; cf. Schürer in the Jahrbbb. f. protest. Theol., 1876, p. 178 sq.; [Keil, as below]): ἀμαρτάνειν εἰς τὸν οὐρ., Lk. xv. 18, 21; ἐκ τοῦ οὐρ., i. q. by God, Jn. iii. 27; ἐξ οὐρ., of divine authority, Mt. xxi. 25; Mk. xi. 30; Lk. xx. 4; ἐναντίον τοῦ οὐρανοῦ, 1 Macc. iii. 18 (where the τοῦ θεοῦ before τοῦ οὐρ. seems questionable); ἐκ τοῦ οὐρ. ἡ ἰσχύς, ib. 19; ἡ ἐξ οὐρ. βοήθεια, xii. 15; xvi. 3, cf. iii. 50–53, 59; iv. 10, 24, 30, 40, 55; v. 31; vii. 37, 41; ix. 46; cf. Keil, Comm. üb. d. Büch. d. Macc. p. 20. On the phrase ἡ βασιλεία τῶν οὐρ. and its meaning, see βασιλεία, 3; [Cremer s. v. βασιλ.; Edersheim i. 265].

Οὐρβανός, -οῦ, ὁ, [a Lat. name; cf. Bp. Lghtft. on Philip. p. 174], Urbanus, a certain Christian: Ro. xvi. 9.\*

Οὐρίας, -ου [B. 17 sq. (16) no. 8], ὁ, (חִירְיָא light of Jehovah [or, my light is Jehovah]), Uriah, the husband of Bathsheba the mother of Solomon by David: Mt. i. 6.\*

οὐς, gen. ὠτός, plur. ὠτα, dat. ὠσίν, τό, [cf. Lat. auris, ausculto, audio, etc.; akin to ὤω, αἰσθάνομαι; cf. Curtius § 619; Vaniček p. 67]; fr. Hom. down; Hebr. אוָז; the ear;

1. prop.: Mt. xiii. 16; Mk. vii. 33; Lk. xxii. 50; 1 Co. ii. 9; xii. 16; ὡτά τινας εἰς δέησιν, to hear supplication, 1 Pet. iii. 12; ἡ γραφή πληροῦται ἐν τοῖς ὠσί



*τῶς*, while present and hearing, Lk. iv. 21 (Bar. i. 3 sq.); those unwilling to hear a thing are said *συνέχων* [q. v. 2 a.] τὰ ὦτα, to stop their ears, Acts vii. 57; ἡκούσθη τι εἰς τὰ ὦτά τῶς, something was heard by, came to the knowledge of [A. V. came to the ears of] one, Acts xi. 22; likewise εἰσέρχεσθαι, Jas. v. 4; γίνεσθαι, to come unto the ears of one, Lk. i. 44; ἀκούει εἰς τὸ οὖς, to hear [A. V. in the ear i. e.] in familiar converse, privately, Mt. x. 27 (εἰς οὖς often so in class. Grk.; cf. Passow [L. and S.] s. v. 1); also πρὸς τὸ οὖς λαλεῖν, Lk. xii. 3. 2. metaph. i. q. the faculty of perceiving with the mind, the faculty of understanding and knowing: Mt. xiii. 16; ὁ ἔχων (or εἷ τις ἔχει) ὦτα (or οὖς, in Rev.) [sometimes (esp. in Mk. and Lk.) with ἀκούειν added; cf. B. § 140, 3] ἀκουέτω, whoever has the faculty of attending and understanding, let him use it, Mt. xi. 15; xiii. 9, 43; Mk. iv. 9, 23; vii. 16 [T WH om. Tr br. the vs.]; Lk. viii. 8; xiv. 35 (34); Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22; xiii. 9; τοῖς ὡσι βαρεῖος ἀκούειν, to be slow to understand or obey [A. V. their ears are dull of hearing], Mt. xiii. 15; Acts xxviii. 27, (fr. Is. vi. 10); ὦτα ἔχοντες οὐκ ἀκούετε, Mk. viii. 18; ὦτα τοῦ μὴ ἀκοῦειν, [ears that they should not hear; cf. B. 267 (230)], Ro. xi. 8; θέσθε τ. λόγους τούτους εἰς τὰ ὦτα, [A. V. let these words sink into your ears i. e.] take them into your memory and hold them there, Lk. ix. 44; ἀπερίμνητος τοῖς ὡσιν (see ἀπερίμνητος), Acts vii. 51.\*

*οὐσία*, -ας, ἡ, (fr. ὦν, οὐσα, ὦν, the ptep. of εἰμί), what one has, i. e. property, possessions, estate, [A. V. substance]: Lk. xv. 12 sq. (Tob. xiv. 13; Hdt. i. 92; Xen., Plat., Attic oratt., al.)\*

*οὐτε*, (οὐ and τε), an adjunctive negative conj., [fr. Hom. down], (differing fr. μήτε as οὐ does fr. μή [q. v. ad init.], and fr. οὐδέ as μήτε does fr. μηδέ; see μήτε and οὐδέ), neither; and not. 1. Examples in which οὐτε stands singly: a. οὐ . . . οὐτε, Rev. xii. 8 Rec. (where G L T Tr WH οὐδέ); xx. 4 R G (where L T Tr WH οὐδέ); οὐδεὶς ἄξιος εὐρεῖν ἀνοίξει τὸ βιβλίον οὐτε βλέπειν αὐτό, Rev. v. 4; cf. W. 491 (457); B. 367 (315); οὐ . . . οὐδέ . . . οὐτε, 1 Th. ii. 3 R G (where L T Tr WH more correctly οὐδέ) [W. 493 (459); B. 368 (315)]; οὐδέ . . . οὐτε (so that οὐτε answers only to the οὐ in οὐδέ), Gal. i. 12 R G T WH txt. [W. 492 (458); B. 366 (314)]. b. οὐτε . . . καί, like Lat. neque . . . et, neither . . . and: Jn. iv. 11; 3 Jn. 10, (Eur. Iph. T. 591; but the more common Grk. usage was οὐ . . . τέ, cf. Klotz ad Devar. ii. 2 p. 714; Passow s. v. B. 2; [L. and S. s. v. II. 4]; W. § 55, 7; [B. § 149, 13 c.]). c. By a solecism οὐτε is put for οὐδέ, not . . . even: 1 Co. iii. 2 Rec. (where G L T Tr WH οὐδέ) [W. 493 (459); B. 367 (315)]; § 149, 13 f.; Mk. v. 3 R G (where L T Tr WH have restored οὐδέ [W. 490 (456); B. u. s.]); Lk. xii. 26 R G (where L T Tr WH οὐδέ [W. u. s. and 478 (445); B. 347 (298)]); οὐτε μετενίσταν, Rev. ix. 20 R L Tr (where G WH txt. οὐ, T οὐδέ not . . . even; WH mrg. οὐτε or οὐδέ [cf. B. 367 (315)]); after the question μὴ δύναται . . . σῶκα; follows οὐτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ, Jas. iii. 12 G L T Tr WH (as though οὐτε δύναται . . . σῶκα had previously been in the writer's mind [cf. W. 493 (459); B. u. s.]). 2.

used twice or more, neither . . . nor, (Lat. nec . . . nec; neque . . . neque): Mt. vi. 20; xxii. 30; Mk. xii. 25; [xiv. 68 L txt. T Tr WH]; Lk. xiv. 35 (34); Jn. iv. 21; v. 37; viii. 19; ix. 3; Acts xv. 10; xix. 37; xxv. 8; xxviii. 21; Ro. viii. 38 sq. (where οὐτε occurs ten times); 1 Co. iii. 7; vi. 9 sq. (οὐτε eight times [yet T WH Tr mrg. the eighth time οὐ]); xi. 11; Gal. v. 6; vi. 15; 1 Th. ii. 6; Rev. iii. 15 sq.; ix. 20; xxi. 4; οὐτε . . . οὐτε . . . οὐδέ (Germ. auch nicht, also not), L Tr WH in Lk. xx. 35 sq., and L T Tr mrg. WH in Acts xxiv. 12 sq.; cf. W. 491 (457 sq.); B. 368 (315) note.

*οὗτος*, αὕτη, τοῦτο, demonstrative pron. [cf. Curtius p. 543], Hebr. הַזֶּה, הַכִּי, this; used

I. absolutely. 1. a. this one, visibly present here: Mt. iii. 17; xvii. 5; Mk. ix. 7; Lk. vii. 44 sq.; ix. 35; 2 Pet. i. 17. Mt. ix. 3; xxi. 38; Mk. xiv. 69; Lk. ii. 34; xxiii. 2; Jn. i. 15, 30; vii. 25; ix. 8 sq. 19; xviii. 21, 30; xxi. 21; Acts ii. 15; iv. 10; ix. 21; according to the nature and character of the person or thing mentioned, it is used with a suggestion—either of contempt, as Mt. xiii. 55 sq.; Mk. vi. 2 sq.; Lk. v. 21; vii. 39, 49; Jn. vi. 42, 52; vii. 15; or of admiration, Mt. xxi. 11; Acts ix. 21; cf. Wahl, Clavis apocryphor. V. T. p. 370\*. b. it refers to a subject immediately preceding, the one just named: Lk. i. 32; ii. 37 [R G L]; Jn. i. 2; vi. 71; 2 Tim. iii. 6, 8, etc.; at the beginning of a narrative about one already mentioned, Mt. iii. 3; Lk. xvi. 1; Jn. i. 41 (42); iii. 2; xii. 21; xxi. 21; Acts vii. 19; xxi. 24. this one just mentioned and no other: Jn. ix. 9; Acts iv. 10 (ἐν τούτῳ); ix. 20; 1 Jn. v. 6; such as I have just described, 2 Tim. iii. 5; 2 Pet. ii. 17. καὶ οὗτος, this one just mentioned also, i. e. as well as the rest, Lk. xx. 30 R G L; Heb. viii. 3. καὶ τοῦτον, and him too, and him indeed, 1 Co. ii. 2. c. it refers to the leading subject of a sentence although in position more remote (W. § 23, 1; [B. § 127, 3]): Acts iv. 11; vii. 19; viii. 26 (on which see Γάζα sub fin.); 1 Jn. v. 20 (where οὗτος is referred by [many] orthodox interpreters incorrectly [(see Alford ad loc.; W. and B. ll. cc.)] to the immediately preceding subject, Christ), 2 Jn. 7.

d. it refers to what follows; οὗτος, αὕτη ἐστὶ, in this appears . . . that etc.; on this depends . . . that etc.: foll. by ὅτι, as αὕτη ἐστὶν ἡ ἐπαγγελία, ὅτι, 1 Jn. i. 5; add, v. 11, 14;—by ἵνα, Jn. xv. 12; 1 Jn. iii. 11, 23; v. 3; 2 Jn. 6; τοῦτό ἐστι τὸ ἔργον, τὸ θέλημα τοῦ θεοῦ, ἵνα, Jn. vi. 29, 39 sq. e. it serves to repeat the subject with emphasis: οὐ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ, Ro. ix. 6; add, ib. 8; ii. 14 [L mrg. οἱ τοῦτοι]; vii. 10; Gal. iii. 7; it refers, not without special force, to a description given by a participle or by the relative ὅς, ὅστις; which description either follows, as Mk. iv. 16, 18; Lk. viii. 15, 21; ix. 9; Jn. xi. 37; foll. by a relative sentence, Jn. i. 15; 1 Pet. v. 12;—or precedes in the form of a participle, Mt. x. 22; xiii. 20, 22 sq.; xxiv. 13; xxvi. 23; Mk. xii. 40; Lk. ix. 48 (ὁ . . . ὑπάρχων, οὗτος); Jn. vi. 46; vii. 18; xv. 5; 2 Jn. 9; Acts xvii. 7; (and R G in Rev. iii. 5); or of the relative ὅς, Mt. v. 19; Mk. iii. 35; Lk. ix. 24, 26; Jn. i. 38 [here L mrg. αὐτός]; iii. 26; v. 38;



Ro. viii. 30; 1 Co. vii. 20; Heb. xiii. 11; 1 Jn. ii. 5; 2 Pet. ii. 19; in the neut., Jn. viii. 26; Ro. vii. 16 1 Co. vii. 24; Phil. iv. 9; 2 Tim. ii. 2; or of a preceding ὅστις, Mt. xviii. 4; in the neut. Phil. iii. 7. ὅσοι . . . οὗτοι, Ro. viii. 14; Gal. vi. 12; also preceded by εἰ τις, 1 Co. iii. 17 [here Lchm. αὐτός]; viii. 3; Jas. i. 23; iii. 2; by ἐάν τις, Jn. ix. 31; cf. W. § 23, 4.

f. with αὐτός annexed, *this man himself*, Acts xxv. 25; plur. *these themselves*, Acts xxiv. 15, 20; on the neut. see below, 2 a. b. etc. g. As the relat. and interrog. pron. so also the demonstrative, when it is the subject, conforms in gender and number to the noun in the predicate: οὗτοί εἰσιν οἱ υἱοὶ τῆς βασ. Mt. xiii. 38; add, Mk. iv. 15 sq. 18; αὕτη ἐστὶν ἡ μεγάλη ἐντολή, Mt. xxii. 38; οὗτός ἐστιν ὁ πλάνος (Germ. *diese sind*), 2 Jn. 7.

2. The neuter τοῦτο a. refers to what precedes: Lk. v. 6; Jn. vi. 61; Acts xix. 17; τοῦτο εἰπὼν and the like, Lk. xxiv. 40 [T om. Tr br. WH reject the vs.]; Jn. iv. 18; viii. 6; xii. 33; xviii. 38; διὰ τοῦτο, see διὰ, B. II. 2 a.; εἰς τοῦτο, see εἰς, B. II. 3 c. β.; αὐτὸ τοῦτο, *for this very cause*, 2 Pet. i. 5 [Lchm. αὐτοῖ]; cf. Matthiae § 470, 7; Passow s. v. C. 1 a. fin.; [L. and S. s. v. C. IX. 1 fin.; W. § 21, 3 note 2; Kühner § 410 Anm. 6]; μετὰ τοῦτο, see μετὰ, II. 2 b. ἐκ τούτου, *for this reason* [see ἐκ, II. 8], Jn. vi. 66; xix. 12; *from this*, i. c. *hereby*, by this note, 1 Jn. iv. 6 [cf. Westcott ad loc.]. ἐν τούτῳ, *for this cause*, Jn. xvi. 30; Acts xxiv. 16; *hereby*, *by this token*, 1 Jn. iii. 19. ἐπὶ τούτῳ, *in the meanwhile*, while this was going on [but see ἐπί, B. 2 e. fin. p. 234\*], Jn. iv. 27. τούτου χάριν, Eph. iii. 14. plur. ταῦτα, Jn. vii. 4 (*these* so great, so wonderful, *things*); μετὰ ταῦτα, see μετὰ, II. 2 b. κατὰ ταῦτα, *in this same manner*, Rec. in Lk. vi. 23, and xvii. 30, [a. τὰ αὐτά or ταῦτά]. it refers to the substance of the preceding discourse: Lk. viii. 8; xi. 27; xxiv. 26; Jn. v. 34; xv. 11; xxi. 24, and very often. καθὼς . . . ταῦτα, Jn. viii. 28.

b. it prepares the reader or hearer and renders him attentive to what follows, which thus gets special weight (W. § 23, 5): 1 Jn. iv. 2; αὐτὸ τοῦτο ὅτι, Phil. i. 6; τοῦτο λέγω foll. by direct discourse, Gal. iii. 17 [see λέγω, II. 2 d.]. it is prefixed to sentences introduced by the particles ὅτι, ἵνα, etc.: τοῦτο λέγω or φημί foll. by ὅτι, 1 Co. i. 12 [(see λέγω u. s.); 1 Co. vii. 29]; xv. 50; γινώσκεις τοῦτο foll. by ὅτι, Ro. vi. 6; 2 Tim. iii. 1; 2 Pet. i. 20; iii. 3; λογίζεσθαι τοῦτο ὅτι, Ro. ii. 3; after ὁμολογεῖν, Acts xxiv. 14; after εἰδώς, 1 Tim. i. 9; ἐν τούτῳ ὅτι, 1 Jn. iii. 16, 24; iv. 9 sq.; τοῦτο, ἵνα, Lk. i. 43; εἰς τοῦτο, ἵνα, Acts ix. 21; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. iii. 9; iv. 6; 1 Jn. iii. 8; διὰ τοῦτο, ἵνα, 2 Co. xiii. 10; 1 Tim. i. 16; Philem. 15; τούτων (on this neut. plur. referring to a single object see W. 162 (153); [cf. Riddell, Platonic Idioms, § 41]), ἵνα, 3 Jn. 4; ἐν τούτῳ, ἐάν, 1 Jn. ii. 3; ὅταν, 1 Jn. v. 2; τοῦτο αὐτὸ, ἵνα, on this very account, that (see a. above [but others take it here as acc. of obj.; see Meyer ad loc. (for instances of αὐτὸ τοῦτο see B. § 127, 12)]), 2 Co. ii. 3; εἰς αὐτὸ τοῦτο, ἵνα, Eph. vi. 22; Col. iv. 8; ὅπως, Ro. ix. 17. In the same manner τοῦτο is put before an infin. with τὸ for the sake of emphasis [W. § 23, 5; B. § 140, 7, 9, etc.]: 2 Co. ii. 1; before a simple infin. 1 Co. vii. 37

[here R G prefix τοῦ to the inf.]; before an acc. and inf. Eph. iv. 17; before nouns, as τοῦτο εὐχόμεναι, τὴν ἡμῶν κατάρτισιν, 2 Co. xiii. 9, cf. 1 Jn. iii. 24; v. 4. c. καὶ τοῦτο, *and this, and that too, and indeed, especially*: Ro. xiii. 11; 1 Co. vi. 6, L T Tr WH also in 8; Eph. ii. 8; καὶ ταῦτα, *and that too*, 1 Co. vi. 8 Rec.; Heb. xi. 12; (so καὶ ταῦτα also in class. Grk.; cf. Devar. ed. Klotz i. p. 108; Viger. ed. Herm. p. 176 sq.; Matthiae § 470, 6). d. ταῦτα, *of this sort, such*, spoken contemptuously of men, 1 Co. vi. 11 (cf. Soph. O. R. 1329; Thuc. 6, 77; Liv. 30, 30; cf. Bahdy. p. 281; [W. 162 (153)]). e. τοῦτο μὲν . . . τοῦτο δέ, *partly . . . partly*, Heb. x. 33 (for exx. fr. Grk. auth. see W. 142 (135); Matthiae ii. § 288 Anm. 2; [Kühner § 527 Anm. 2]). f. τοῦτ' ἔστιν, see εἰμί, II. 3 p. 176<sup>b</sup>.

II. Joined to nouns it is used like an adjective; a. so that the article stands between the demonstrative and the noun, οὗτος ὁ, αὕτη ἡ, τοῦτο τό, [cf. W. § 23 fin.; B. § 127, 29]: Mt. xii. 32; xvi. 18; xvii. 21 [T WH om. Tr br. the vs.]; xx. 12; xxvi. 29; Mk. ix. 29; Lk. vii. 44; x. 36; xiv. 30; xv. 24; Jn. iv. 15; vii. 46 [L WH om. Tr br. the cl.]; viii. 20; x. 6; xi. 47; xii. 5; Acts i. 11; Ro. xi. 24; 1 Tim. i. 18; Heb. vii. 1; viii. 10; [1 Jn. iv. 21]; Rev. xix. 9; xx. 14; xxi. 5; xxii. 6, etc.; τοῦτο τὸ παιδίον, *such a little child as ye see here*, Lk. ix. 48; cf. Bornemann ad loc. [who takes τοῦτο thus as representing the class, 'this and the like;' but cf. Meyer (ed. Weiss) ad loc.].

b. so that the noun stands between the article and the demonstrative [cf. W. 548 (510)]; as, οἱ λίθοι οὗτοι, *the stones which ye see lying near*, Mt. iii. 9; iv. 3; add, Mt. v. 19; vii. 24 [L Tr WH br. τούτους], 26, 28; ix. 26 [Tr mrg. WH mrg. αὐτῆς]; x. 23, etc.; Mk. xii. 16; xiii. 30; Lk. xi. 31; xxiii. 47; Jn. iv. 13, 21; vii. 49; xi. 9; xviii. 29; Acts vi. 13; xix. 26; Ro. xv. 28; 1 Co. i. 20; ii. 6; xi. 26; 2 Co. iv. 1, 7; viii. 6; xi. 10; xii. 13; Eph. iii. 8; v. 32; 2 Tim. ii. 19; Rev. ii. 24, and very often — (which constr. is far more freq. with Paul than the other [see W. u. s.]); it is added to a noun which has another adjective, ἡ χήρα ἡ πτωχή αὕτη, Lk. xxi. 3; πάντα τὰ ῥήματα ταῦτα, Lk. ii. 19, 51 [T WH L mrg. om. L txt. Tr mrg. br. ταῦτα]; ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, Acts ii. 40].

c. Passages in which the reading varies between οὗτος ὁ and ὁ . . . οὗτος: viz. οὗτος ὁ, Mk. xiv. 30 L txt. T Tr WH; Jn. iv. 20 R L mrg.; Jn. vi. 60 R G; Jn. vii. 36 R G; Jn. ix. 24 L WH Tr mrg.; Jn. xxi. 23 L T Tr WH. ὁ . . . οὗτος, Mk. xiv. 30 R G L mrg.; Jn. iv. 20 G L txt. T Tr WH; Jn. vi. 60 L T Tr WH; Jn. vii. 36 L T Tr WH; Jn. ix. 24 G T Tr txt.; Jn. xxi. 23 R G; etc.

d. with anarthrous nouns, esp. numerical specifications [W. § 37, 5 N. 1]: τρίτον τοῦτο, *this third time*, 2 Co. xiii. 1; τοῦτο τρίτον, Jn. xxi. 14, (Judg. xvi. 15; δεύτερον τοῦτο, Gen. xxvii. 36; τοῦτο δέκατον, Num. xiv. 22; τέταρτον τοῦτο, Hdt. 5, 76). [The passages which follow, although introduced here by Prof. Grimm, are (with the exception of Acts i. 5) clearly instances of the predicative use of οὗτος; cf. W. 110 (105) note; B. § 127, 31; Rost § 98, 3 A. c. a. sq.]: τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν, Jn. iv. 54; τρίτην ταύτην ἡμέραν ἀγει,



this is the third day that Israel is passing [but see *ἄγω*, 3], Lk. xxiv. 21 (κείμει τριακοστὴν ταύτην ἡμέραν, this is now the thirtieth day that I lie (unburied), Leician. dial. mort. 13, 3); οὐ μετὰ πολλὰς ταύτας ἡμέρας (see μετά, II. 2 b. [W. 161 (152); B. § 127, 4]), Acts i. 5; οὗτος μὴν ἕκτος ἐστὶν αὐτῇ, this is the sixth month with her etc. Lk. i. 36; αὕτη ἀπογραφὴ πρώτη ἐγένετο, Lk. ii. 2 L (T) Tr WH; ταύτην ἐποίησεν ἀρχὴν τῶν σημείων, Jn. ii. 11 L T Tr WH.

οὕτω and οὕτως (formerly in printed editions οὗτω appeared before a consonant, οὕτως before a vowel; but [recent critical editors, following the best Mss. ("cod. Sin. has -τω but fourteen times in the N. T." Scrivener, Collation etc. p. liv.; cf. his Introduction etc. p. 561), have restored οὕτως; viz. Treg. uniformly, 205 times; Tdf. 203 times, 4 times -τω; Lchm. 196 times, 7 times -τω (all before a consonant); WH 196 times, 10 times -τω (all before a consonant); cf. Tdf. Proleg. p. 97; WH. App. p. 146 sq.]; cf. W. § 5, 1 b.; B. 9; [Lob. Pathol. Elementa ii. 213 sqq.]; cf. Krüger § 11, 12, 1; Kühner § 72, 3 a.), adv., (fr. οὗτος, [fr. Hom. down], Sept. for ἴ, in this manner, thus, so; 1. by virtue of its native demonstrative force it refers to what precedes; in the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner; thus, so: Mt. vi. 30; xi. 26; xvii. 12; xix. 8; Mk. xiv. 59; Lk. i. 25; ii. 48; xii. 28; Ro. xi. 5; 1 Co. viii. 12; xv. 11; Heb. vi. 9; [2 Pet. iii. 11 WH Tr mrg.]; οὗχ οὕτως ἔσται [L Tr WH ἐστὶν (so also T in Mk.)] ἐν ὑμῖν, it will not be so among you (I hope), Mt. xx. 26; Mk. x. 43; ὑμεῖς οὗχ οὕτως sc. ἔσεσθε, Lk. xxii. 26; ἐὰν ἀφώμεν αὐτὸν οὕτως sc. ποιοῦντα, thus as he has done hitherto [see ἀφίημι, 2 b.], Jn. xi. 48; it refers to similitudes and comparisons, and serves to adapt them to the case in hand, Mt. v. 16 (even so, i. e. as the lamp on the lamp-stand); Mt. xii. 45; xiii. 49; xviii. 14; xx. 16; Lk. xii. 21 [WH br. the vs.]; xv. 7, 10; Jn. iii. 8; 1 Co. ix. 24; likewise οὕτως καί, Mt. xvii. 12; xviii. 35; xxiv. 33; Mk. xiii. 29; Lk. xvii. 10. οὕτως ἔχει, to be so (Lat. sic or ita se habere): Acts vii. 1; xii. 15; xvii. 11; xxiv. 9. it serves to resume participles (Joseph. ant. 8, 11, 1; b. j. 2, 8, 5; see exx. fr. Grk. auth. in Passow s. v. 1 h.; [L. and S. s. v. I. 7]): Acts xx. 11; xxvii. 17; but Jn. iv. 6 must not [with W. § 65, 9 fin.; B. § 144, 21] be referred to this head, see Meyer [and 5 d. below]; on Rev. iii. 5, see 5 c. below. it takes the place of an explanatory participial clause, i. q. matters being thus arranged, under these circumstances, in such a condition of things, [B. § 149, 1; cf. W. § 60, 5]: Ro. v. 12 (this connection between sin and death being established [but this explanation of the οὕτως appears to be too general (cf. Meyer ad loc.)]; Heb. vi. 15 (i. e. since God had pledged the promise by an oath); i. q. things having been thus settled, this having been done, then: Mt. xi. 26; Acts vii. 8; xxviii. 14; 1 Co. xiv. 25; 1 Th. iv. 17; 2 Pet. i. 11; cf. Fritzsche, Com. ad Rom. i. p. 298. Closely related to this use is that of οὕτως (like Lat. ita for itaque, igitur) in the sense of consequently [cf. Eng. so at the beginning of a sentence]: Mt. vii. 17; Ro. i. 15; vi. 11;

Rev. iii. 16, ([cf. Fritzsche on Mt. p. 220]; Passow s. v. 2; [L. and S. s. v. II.]). 2. it prepares the way for what follows: Mt. vi. 9; Lk. xix. 31; Jn. xxi. 1; οὕτως ἦν, was arranged thus, was on this wise, [W. 465 (434); B. § 129, 11], Mt. i. 18; οὕτως ἐστὶ τὸ θέλημα τοῦ θεοῦ foll. by an infin., so is the will of God, that, 1 Pet. ii. 15. before language quoted from the O. T.: Mt. ii. 5; Acts vii. 6; xiii. 34, 47; 1 Co. xv. 45; Heb. iv. 4. 3. with adjectives, so [Lat. tam, marking degree of intensity]: Heb. xii. 21; Rev. xvi. 18; postpositive, τί δειλοί ἐστε οὕτως; Mk. iv. 40 [L Tr WH om.]; in the same sense with adverbs, Gal. i. 6; or with verbs, so greatly, 1 Jn. iv. 11; οὕτως . . . ὥστε, Jn. iii. 16. οὐδέποτε ἐφάνη οὕτως, it was never seen in such fashion, i. e. such an extraordinary sight, Mt. ix. 33 (ἐφάνη must be taken impersonally; cf. Bleek, Synopt. Erklär. i. p. 406 [or Meyer ad loc.]); οὐδέποτε οὕτως εἶδομεν, we never saw it so, i. e. with such astonishment, Mk. ii. 12. 4. οὕτως or οὕτως καί in comparison stands antithetic to an adverb or a relative pron. [W. § 53, 5; cf. B. 362 (311) c.]: καθάπερ . . . οὕτως, Ro. xii. 4 sq.; 1 Co. xii. 12; 2 Co. viii. 11; καθὼς . . . οὕτως, Lk. xi. 30; xvii. 26; Jn. iii. 14; xii. 50; xiv. 31; xv. 4; 2 Co. i. 5; x. 7; 1 Th. ii. 4; Heb. v. 3; οὕτως . . . καθὼς, Lk. xxiv. 24; Ro. xi. 26; Phil. iii. 17; ὥς . . . οὕτως, Acts viii. 32; xxiii. 11; Ro. v. 15, 18; 1 Co. vii. 17; 2 Co. vii. 14; 1 Th. ii. 8; v. 2; οὕτως . . . ὥς, Mk. iv. 26; Jn. vii. 46 [L WH om. Tr br. the cl.]; 1 Co. iii. 15; iv. 1; ix. 26; Eph. v. 28; Jas. ii. 12; οὕτως ὥς . . . μὴ ὥς, 2 Co. ix. 5 [G L T Tr WH]; ὥσπερ . . . οὕτως, Mt. xii. 40; xiii. 40; xxiv. 27, 37, 39; Lk. xvii. 24; Jn. v. 21, 26; Ro. v. 12, 19, 21; vi. 4; xi. 31; 1 Co. xi. 12; xv. 22; xvi. 1; 2 Co. i. 7 R G; Gal. iv. 29; Eph. v. 24 R G; after καθ' ὅσον, Heb. ix. 27 sq.; οὕτως . . . ὅν τρόπον, Acts i. 11; xxvii. 25; ὅν τρόπον . . . οὕτως, 2 Tim. iii. 8 (Is. lii. 14); κατὰ τὴν ὁδὸν ἣν λέγουσιν αἰρεσιν οὕτω κτλ. after the Way (i. e. as it requires [cf. ὁδός, 2 a. fin.]) so etc. Acts xxiv. 14. 5. Further, the foll. special uses deserve notice: a. (ἔχει) ὅς [better ὁ] μὲν οὕτως ὅς [better ὁ] δὲ οὕτως, one after this manner, another after that, i. e. different men in different ways, 1 Co. vii. 7 (πορὲ μὲν οὕτως καὶ πορὲ οὕτως φάγεται ἡ μάχα, 2 S. xi. 25). b. οὕτως, in the manner known to all, i. e. acc. to the context, so shamefully, 1 Co. v. 3. c. in that state in which one finds one's self, such as one is, [cf. W. 465 (434)]: τί με ἐποίησας οὕτως, Ro. ix. 20; οὕτως εἶναι, μένειν, of those who remain unmarried, 1 Co. vii. 26, 40; ὁ νικῶν οὕτως περιπαλεῖται viz. as (i. e. because he is) victor [al. in the manner described in vs. 4], Rev. iii. 5 L T Tr WH. d. thus forthwith, i. e. without hesitation [cf. Eng. off-hand, without ceremony, and the colloquial right, just]: Jn. iv. 6; cf. Passow s. v. 4; [L. and S. s. v. IV.; see 1 above; add Jn. xiii. 25 T WH Tr br. (cf. Green, Crit. Notes ad loc.)]. e. in questions (Lat. sicine?) [Eng. exclamatory so then, what]: Mk. vii. 18 (Germ. sonach) [al. take οὕτως here as expressive of degree. In Mt. xxvi. 40, however, many give it the sense spoken of; cf. too 1 Co. vi. 5]; οὕτως ἀποκρίνῃ; i. e. so impudently, Jn. xviii. 22; with an adjective, so (very), Gal. iii. 3. [But these



exx., although classed together by Fritzsche also (Com. on Mark p. 150 sq.), seem to be capable of discrimination. The passage from Gal., for instance, does not seem to differ essentially from examples under 3 above.] f. In class. Grk. οὕτως often, after a conditional, concessive, or temporal protasis, introduces the apodosis (cf. Passow s. v. 1 h.; [L. and S. s. v. I. 7]). 1 Th. iv. 14 and Rev. xi. 5 have been referred to this head; B. 357 (307); [cf. W. § 60, 5 (esp. a.)]. But questionably; for in the first passage οὕτως may also be taken as equiv. to *under these circumstances*, i. e. if we believe what I have said [better cf. W. u. s.]; in the second passage οὕτως denotes *in the manner spoken of*, i. e. by fire proceeding out of their mouth.

οὐχ, see οὐ.

οὐχί, i. q. οὐ, *not*, but stronger [cf. *οὐνί* ad init.]; a. in simple negative sentences, *by no means, not at all*, [A. V. *not*]: Jn. xiii. 10 sq.; xiv. 22; 1 Co. v. 2; vi. 1; foll. by ἀλλά, 1 Co. x. 29; 2 Co. x. 13 (L T Tr WH οὐκ); in denials or contradictions [A. V. *no*; *not so*], Lk. i. 60; xii. 51; xiii. 8, 5; xvi. 30; Ro. iii. 27. b. in a question, Lat. *nonne*? (asking what no one denies to be true): Mt. v. 46 sq.; x. 29; xiii. 27; xx. 13; Lk. vi. 39; xvii. 17 [L T Tr WH οὐχ]; xxiv. 26; Jn. xi. 9; Acts ii. 7 Tr WH txt.; Ro. ii. 26 (L T Tr WH οὐχ); 1 Co. i. 20; Heb. i. 14, etc.; (Sept. for ἔλγῃ, Gen. xl. 8; Judg. iv. 6); ἀλλ' οὐχί, *will he not rather*, Lk. xvii. 8.

ὀφειλέτης, -ου, ὅ, (ὀφείλω), *one who owes another, a debtor*: prop. of one who owes another money (Plat. legg. 5, 736 d.; Plut.; al.); with a gen. of the sum due, Mt. xviii. 24. Metaph. a. *one held by some obligation, bound to some duty*: ὀφειλέτης εἰμί, i. q. ὀφείλω, foll. by an inf., Gal. v. 3 (Soph. Aj. 590); ὀφείλ. εἰμί τινος, to be one's debtor i. e. under obligations of gratitude to him for favors received, Ro. xv. 27; τινί (dat. commodi), to be under obligation to do something for some one, Ro. i. 14; viii. 12. b. *one who has not yet made amends to one whom he has injured*: Mt. vi. 12; in imitation of the Chald. ܕܢܝܢ, *one who owes God penalty or of whom God can demand punishment as something due*, i. e. a sinner, Lk. xiii. 4.\*

ὀφείλη, -ῆς, ἡ, (ὀφείλω), *that which is owed*; prop. a *debt*: Mt. xviii. 32; metaph. plur. *dues*: Ro. xiii. 7; spec. of *conjugal duty* [R. V. *her due*], 1 Co. vii. 3 G L T Tr WH. Found neither in the Grk. O. T. nor in prof. auth.; cf. Lob. ad Phryn. p. 90.\*

ὀφειλῆμα, -τος, τό, (ὀφείλω), *that which is owed*; a. prop. *that which is justly or legally due, a debt*; so for ܐܢܝܢܐ, Deut. xxiv. 12 (10); ἀφίεινα, 1 Macc. xv. 8; ἀποτίειν, Plat. legg. 4 p. 717 b.; ἀποδιδόναι, Aristot. eth. Nic. 9, 2, 5 [p. 1165\*, 3]. κατὰ ὀφειλῆμα, *as of debt*, Ro. iv. 4. b. in imitation of the Chald. ܕܢܝܢ or ܕܢܝܢܐ (which denotes both *debt* and *sin*), metaph. *offence, sin*, (see ὀφειλέτης, b.); hence, ἀφίειναι τινί τὰ ὀφείλ. αὐτοῦ, to remit the penalty of one's sins, to forgive them, (Chald. ܕܢܝܢ ܕܥܒܕܐ), Mt. vi. 12. [cf. W. 30, 32, 33.]\*

ὀφείλω; impf. ὤφειλον; pres. pass. ptep. ὀφειλόμενος; fr. Hom. down; to owe; a. prop. to owe money, be

*in debt for*: τινί τι, Mt. xviii. 28; Lk. xvi. 5; without a dat., Mt. xviii. 28; Lk. vii. 41; xvi. 7; Philem. 18; τὸ ὀφειλόμενον, that which is due, *the debt*, Mt. xviii. 30; αὐτῷ (which L T Tr WH om.), that due to him, ib. 34. b. metaph.: τί, pass. τὴν εὐνοίαν ὀφειλομένην, *the good-will due* [A. (not R.) V. *due benevolence*], 1 Co. vii. 3 Rec.; μηδενὶ μηδὲν ὀφείλετε (here ὀφείλετε, on account of what precedes and what follows, must be taken in its broadest sense, both literal and tropical), εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν, *owe no one anything except to love one another*, because we must never cease loving and the debt of love can never be paid, Ro. xiii. 8. absol. to be a debtor, be bound: Mt. xxiii. 16, 18; foll. by an inf. to be under obligation, bound by duty or necessity, to do something; it behoves one; one ought; used thus of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration [acc. to Westcott (Epp. of Jn. p. 5), Cremer, al., denoting obligation in its special and personal aspects]: Lk. xvii. 10; Jn. xiii. 14; xix. 7 (ὀφείλει ἀποθανεῖν, he ought to die); Acts xvii. 29; Ro. xv. 1, 27; 1 Co. v. 10; [vii. 36 (A. V. *need so requireth*)]; ix. 10; xi. 7, 10; 2 Co. xii. 14; Eph. v. 28; 2 Th. i. 3; ii. 13; Heb. ii. 17; v. 3, 12; 1 Jn. ii. 6; iii. 16; iv. 11; 3 Jn. 8; ὤφειλον συνίστασθαι, I ought to have been commended, i. e. I can demand commendation, 2 Co. xii. 11. c. after the Chaldee (see ὀφειλέτης, b., ὀφείλημα, b.), ὀφείλω τινί, to have wronged one and not yet made amends to him [A. V. *indebted*], Lk. xi. 4. [COMP.: προσ-οφείλω.]\*

ὀφελον (for ὤφελον, without the augm., 2 aor. of ὀφείλω; in earlier Grk. with an inf., as ὤφελον θανεῖν, I ought to have died, expressive of a wish, i. q. *would that I were dead*; in later Grk. it assumes the nature of an interjection, to be rendered) *would that*, where one wishes that a thing had happened which has not happened, or that a thing be done which probably will not be done [cf. W. 301 sq. (283); B. § 150, 5]: with an optative pres. Rev. iii. 15 Rec.; with an indicative impf., Rev. ibid. G L T Tr WH; 2 Co. xi. 1, (Epict. diss. 2, 18, 15; Ignat. ad Smyrn. c. 12); with an indic. aorist, 1 Co. iv. 8 (Ps. cxviii. (cxix.) 5; ὀφελον ἀπεθάνομεν, Ex. xvi. 3; Num. xiv. 2; xx. 3); with the future, Gal. v. 12 (Lcian. soloece. [or Pseudosoph.] 1, where this construction is classed as a solecism). Cf. Passow ii. p. 603\*; [L. and S. s. v. ὀφείλω, Π. 3].\*

ὀφέλος, -ους, τό, (ὀφείλω to increase), *advantage, profit*: 1 Co. xv. 32; Jas. ii. 14, 16. (From Hom. down; Sept. Job xv. 3.)\*

ὀφθαλμο-δουλεία [T Tr WH -λία; see I, ε], -ας, ἡ, (ὀφθαλμοδούλος, Constit. apost. [4, 12, Cotelier. Patr. Apost.] i. p. 299\*; and this fr. ὀφθαλμός and δοῦλος), [A. V. *eye-service* i. e.] service performed [only] under the master's eye (μὴ κατ' ὀφθαλμοδ., *τοντέστι μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὁρώντων, ἀλλὰ καὶ ἀπόντων*, Theophyl. on Eph. vi. 6; "for the master's eye usually stimulates to greater diligence; his absence, on the other hand, renders sluggish." H. Stephanus): Eph. vi. 6; Col. iii. 22. Not found elsewhere; [cf. W. 100 (94)].\*



**ὀφθαλμός**, -οῦ, ὁ, [fr. τ. ὅπ to see; allied to ὄψις, ὄψομαι, etc.; Curtius § 627], Sept. for ὀγ, [fr. Hom. down], *the eye*: Mt. v. 38; vi. 22; Mk. ix. 47; Lk. xi. 34; Jn. ix. 6; 1 Co. xii. 16; Rev. vii. 17; xxi. 4, and often; ῥιπή ὀφθαλμοῦ, 1 Co. xv. 52; οἱ ὀφθαλμοί μου εἶδον (see the remark in γλῶσσα, 1), Lk. ii. 30; cf. iv. 20; x. 23; Mt. xiii. 16; 1 Co. ii. 9; Rev. i. 7; [ἀνέβλεψαν οἱ ὀφθαλμοί Mt. xx. 34 RG]; ἰδεῖν τοῖς ὀφθ., Mt. xiii. 15; Jn. xii. 40; Acts xxviii. 27; ὁρᾶν τοῖς ὀφθ. (see ὁράω, 1), 1 Jn. i. 1; ἡ ἐπιθυμία τῶν ὀφθ. desire excited by seeing, 1 Jn. ii. 16. Since the eye is the index of the mind, the foll. phrases have arisen: ὀφθ. σου πονηρός ἐστίν, i. e. *thou art envious*, Mt. xx. 15; ὀφθ. πονηρός, envy, Mk. vii. 22 (ὀγ γρ, an envious man, Prov. xxiii. 6; xxviii. 22; cf. Sir. xxxiv. 13; ἡ ὀφθαλμία σου ἔστι κακὴ, thine eye is evil toward thy brother, i. e. *thou enviest [grudgest] thy brother*, Deut. xv. 9; ὀφθ. πονηρός φθονερός ἐπ' ἄρτω, Sir. xiv. 10; μὴ φθονεσάτω σου ὁ ὀφθ. Tob. iv. 7; the opposite, ἀγαθὸς ὀφθαλμός, is used of a willing mind, Sir. xxxii. (xxxv.) 10, 12; on the other hand, ὀφθαλμός πονηρός in Mt. vi. 23 is a *diseased, disordered eye*, just as we say a *bad eye*, a *bad finger* [see πονηρός, 2 a. (where Lk. xi. 34)]. κρατεῖν τοὺς ὀφθ. τοῦ μή κτλ. [A. V. *to hold the eyes* i. e.] to prevent one from recognizing another, Lk. xxiv. 16; ὑπολαμβάνω τινὰ ἀπὸ τῶν ὀφθ. τινος, by receiving one to withdraw him from another's sight [A. V. *received him out of their sight*], Acts i. 9. Metaph. of the eyes of the mind, the faculty of knowing: ἐκρύβη ἀπὸ τῶν ὀφθ. σου, *hid from thine eyes*, i. e. *concealed from thee* [cf. B. 320 (274)], Lk. xix. 42; δίδοναι τινὶ ὀφθαλμούς τοῦ μή βλέπειν, to cause one to be slow to understand, Ro. xi. 8 [cf. B. 267 (230)]; τυφλοῦν τοὺς ὀφθ. τινος, Jn. xii. 40; 1 Jn. ii. 11; σκοτίζονται οἱ ὀφθ. Ro. xi. 10; πεφωτισμένοι ὀφθαλμοὶ τῆς διανοίας [cf. B. § 145, 6], Eph. i. 18 Rec.; τῆς καρδίας (as in Clem. Rom. 1 Cor. 36, 2), ibid. G L T Tr WH; ἐν ὀφθαλμοῖς τινος (''δ γρ, [cf. B. § 146, 1 fin.]), in the judgment [cf. our *view*] of one, Mt. xxi. 42; Mk. xii. 11; οὐκ ἔστι τι ἀπέναντι τῶν ὀφθ. τινος, to neglect a thing (cf. our *leave*, put, out of sight), Ro. iii. 18; γυμνὸν ἐστὶ τι τοῖς ὀφθ. τινος (see γυμνός, 2 a.), Heb. iv. 13; οἱ ὀφθ. τοῦ κυρίου ἐπὶ δικαίους (sc. ἐπὶ- [or ἀπο-]) βλέπουσιν, which is added in Ps. x. (xi.) 4, are (fixed) upon the righteous, i. e. *the Lord looks after, provides for them*, 1 Pet. iii. 12. Other phrases in which ὀφθαλμός occurs may be found under ἀνοίγω p. 48<sup>b</sup>, ἀπλοῦς, διανοίγω 1, ἐξορύσσω 1, ἐπαίρω p. 228<sup>a</sup>, καμνύω, μοιχαλὶς a., προγράφω 2.

**ὄφεις**, -εως, ὁ, [perh. named fr. its sight; cf. δράκων, init., and see Curtius as s. v. ὀφθαλμός]; fr. Hom. Il. 12, 208 down; Sept. mostly for ὄφις; a *snake, serpent*: Mt. vii. 10; Mk. xvi. 18; Lk. x. 19; xi. 11; Jn. iii. 14; 1 Co. x. 9; Rev. ix. 19; with the ancients the serpent was an emblem of cunning and wisdom, 2 Co. xi. 3, cf. Gen. iii. 1; hence, φρόνιμοι ὡς οἱ ὄφεις, Mt. x. 16 [here WH mrg. ὁ ὄφεις]; hence, crafty hypocrites are called ὄφεις, Mt. xxiii. 33. The serpent narrated to have deceived Eve (see Gen. u. s.) was regarded by the later Jews as the devil (Sap. ii. 23 sq. cf. 4 Macc. xviii. 8); hence he is

called ὁ ὄφεις ὁ ἀρχαῖος, ὁ ὄφεις: Rev. xii. 9, 14 sq.; xx. 2; see [Grimm on Sap. u. s.; Fr. Lenormant, Beginnings of History etc. ch. ii. p. 109 sq., and] δράκων.\*

**ὀφρύς**, -ίος, ἡ, 1. *the eyebrow*, so fr. Hom. down. 2. *any prominence or projection*; as [Eng. *the brow*] of a mountain (so the Lat. *supercilium*, Verg. Georg. 1, 108; Hirt. bell. afr. 58; Liv. 27, 18; 34, 29): Lk. iv. 29 (Hom. Il. 20, 151; often in Polyb., Plut., al.).\*

**ὀχετός**, -οῦ, ὁ, 1. *a water-pipe, duct*. 2. *the intestinal canal*: Mk. vii. 19 WH (rejected) mrg. (al. ἀφεδρών).\*

**ὀχλέω**, -ῶ: pres. pass. ptep. ὀχλούμενος; (ὄχλος); prop. *to excite a mob against one*; [in Hom. (Il. 21, 261) *to disturb, roll away*]; univ. *to trouble, molest*, (τινά, Hdt. 5, 41; Aeschyl., al.); absol. *to be in confusion, in an uproar*, (3 Macc. v. 41); pass. *to be vexed, molested, troubled*: by demons, Lk. vi. 18 R G L (where T Tr WH ἐνοχλ., — the like variation of text in Hdt. 6, 3, 4; Acts v. 16; Tob. vi. 8 (7); Acta Thomae § 12. [Comp. ἐν-παρ-ενοχλέω].\*)

**ὀχλο-ποιέω**, -ῶ: 1 aor. ptep. ὀχλοποίησας; (ὄχλος, ποιέω); *to collect a crowd, gather the people together*: Acts xvii. 5. Not found elsewhere.\*

**ὄχλος**, -ου, ὁ, in the N. T. only in the historical bks. and five times in the Rev.; as in Grk. writ. fr. Pind. and Aeschyl. down, *a crowd*, i. e. 1. *a casual collection of people*; *a multitude of men who have flocked together in some place, a throng*: Mt. ix. 23, 25; xv. 10, etc.; Mk. ii. 4; iii. 9, and often; Lk. v. 1, 19; vii. 9, etc.; Jn. v. 13; vi. 22, 24; vii. 20, 32, 49, etc.; Acts xiv. 14; xvii. 8; xxi. 34; τὸς ἐκ τοῦ ὄχλου, Lk. xi. 27; xii. 13; or ἀπὸ τοῦ ὄχλου, xix. 39; ix. 38; ἀπὸ (for i. e. *on account of* [cf. ἀπό, II. 2 b.]) τ. ὄχλου, Lk. xix. 3; ἡ βία τ. ὄχλου, Acts xxi. 35; πολλὸς ὄχλος and much oftener ὄχλος πολλός, Mt. xiv. 14; xx. 29; xxvi. 47; Mk. v. 21, 24; vi. 34; ix. 14; xiv. 43 [here T Tr WH om. L Tr mrg. br. πολ.]; Lk. vii. 11; viii. 4; ix. 37; Jn. vi. 2, 5; xii. 12 [but here T mrg. br. WH prefix δ; cf. B. 91 (80)]; Rev. xix. 1, 6; with the art. ὁ πολλὸς ὄχλ., *the great multitude* present, Mk. xii. 37; [ὁ ὄχλος πολλός (the noun forming with the adj. a single composite term, like our) *the common people*, Jn. xii. 9 T WH Tr mrg.; cf. B. u. s.; some would give the phrase the same sense in Mk. l. c.]; πάμπολος, Mk. viii. 1 [Rec.]; ἱκανός, Mk. x. 46; Lk. vii. 12; Acts xi. 24, 26; xix. 26; ὁ πλείστος ὄχλ. [the most part of the multitude], Mt. xxi. 8; πᾶς ὁ ὄχλ., Mt. xiii. 2; Mk. ii. 13; iv. 1; vii. 14 [Rec.]; ix. 15; xi. 18; Lk. xiii. 17; Acts xxi. 27; ὄχλ. τοσούτος, Mt. xv. 33; αἱ μυριάδες τοῦ ὄχλ. Lk. xii. 1; οὐ μετὰ ὄχλου, not having a crowd with me, Acts xxiv. 18; ἄτερ ὄχλου, in the absence of the multitude [see ἄτερ], Lk. xxii. 6. plur. οἱ ὄχλοι, very often in Mt. and Lk., as Mt. v. 1; vii. 28; ix. 8, 33, 36; xi. 7; xii. 46; xiii. 34, 36, etc.; Lk. iii. 7, 10; iv. 42; v. 3; viii. 42, 45; ix. 11; xi. 14, etc.; Acts viii. 6; xiii. 45; xiv. 11, 13, 18 sq.; xvii. 13; once in Jn. vii. 12 [where Tdf. the sing.]; in Mk. only vi. 33 Rec.; and without the art. Mk. x. 1; ὄχλοι πολλοί, Mt. iv. 25; viii. 1; xii. 15 [R G]; xiii. 2; xv. 30; xix. 2; Lk. v. 15; xiv. 25; πάντες οἱ ὄχλοι, Mt. xii. 23. 2. *the multi-*



tude i. e. the common people, opp. to the rulers and leading men: Mt. xiv. 5; xxi. 26; Mk. xii. 12; [Jn. vii. 12<sup>b</sup> (provided the plur. is retained in the first part of the vs.)]; with contempt, the ignorant multitude, the populace, Jn. vii. 49; ἐπισύστασις ὄχλου, a riot, a mob, Acts xxiv. 12 [L T Tr WH ἐπίστασις (q. v.) ὄχ.]. 3. univ. a multitude: with a gen. of the class, as τελωνῶν, Lk. v. 29; μαθητῶν, Lk. vi. 17; ὀνομάτων (see ὄνομα, 3), Acts i. 15; τῶν ἱερέων, Acts vi. 7; the plur. ὄχλοι, joined with λαοί and ἔθνη, in Rev. xvii. 15 seems to designate troops of men assembled together without order. (Sept. chiefly for יְהוּדִי.)

ὀχύρωμα, -τος, τό, (ὀχυρόω [to make strong, to fortify]); 1. prop. a castle, stronghold, fortress, fastness, Sept. for רָצֵב, etc.; very often in 1 and 2 Macc.; Xen. Hellen. 3, 2, 3. 2. trop. anything on which one relies: καθεῖλε τὸ ὀχύρωμα, ἐφ' ᾧ ἐπεποίθισαν, Prov. xxi. 22; ὀχύρωμα ὁσίου φόβος κυρίου, Prov. x. 29; in 2 Co. x. 4 of the arguments and reasonings by which a disputant endeavors to fortify his opinion and defend it against his opponent.\*

ὀψάριον, -ου, τό, (dimin. fr. ὀψον [cf. Curtius § 630] i. e. whatever is eaten with bread, esp. food boiled or roasted; hence specifically), fish: Jn. vi. 9, 11; xxi. 9 sq. 13. (Comic. ap. Athen. 9, c. 35 p. 385 e.; Leclan., Geop. [cf. Wetstein on Jn. vi. 9]; see γυναικάριον, fin. [W. 23 (22)].)\*

ὀψέ, (apparently fr. ὄπισ; see ὀπίσω, init.), adv. of time, after a long time, long after, late; a. esp. late in the day (sc. τῆς ἡμέρας, which is often added, as Thuc. 4, 93; Xen. Hellen. 2, 1, 23), i. e. at evening (Hom., Thuc., Plat., al.; for ὀψεν, Gen. xxiv. 11): Mk. xi. [11 T Tr mrg. WH txt. (cf. Plut. Alex. 16, 1)], 19; xiii. 35. b. with a gen. [W. § 54, 6], ὀψέ σαββάτων, the sabbath having just passed, after the sabbath, i. e. at the early dawn of the first day of the week — (an interpretation absolutely demanded by the added specification τῇ ἐπιφωσκ. κτλ.), Mt. xxviii. 1 cf. Mk. xvi. 1 (ὀψέ τῶν βασιλέως χρόνων, long after the times of the king, Plut. Num. 1; ὀψέ μυστηρίων, the mysteries being over, Philostr. vit. Apoll. 4, 18); [but an examination of the instances just cited (and others) will show that they fail to sustain the rendering after (although it is recognized by Passow, Pape, Schenkl, and other lexicographers); ὀψέ foll. by a gen. seems always to be partitive, denoting late in the period specified by the gen. (and consequently still belonging to it), cf. B. § 132, 7 Rem.; Kühner § 414, 5 c. β. Hence in Mt. l. c. 'late on the sabbath']. Keim iii. p. 552 sq. [Eng. trans. vi. 303 sq.] endeavors to relieve the passage differently [by adopting the Vulg. vesper

sabbati, on the evening of the sabbath], but without success. [(Cf. Keil, Com. über Matth. ad loc.)]\*

ὀψιμος, -ον, (ὀψέ), late, latter, (Hom. II. 2, 325; ὀψιμώτατος σπόρος, Xen. oec. 17, 4 sq.; ἐν τοῖς ὀψίμοις τῶν ὑδάτων, of the time of subsidence of the waters of the Nile, Diod. 1, 10; [cf. Lob. ad Phryn. p. 51 sq.]): ὀψ. ἱερός, the latter or vernal rain, which falls chiefly in the months of March and April just before the harvest (opp. to the autumnal or πρώτιμος [cf. B. D. s. v. Rain]), Jas. v. 7 [but L T Tr WH om. ὑετόν, cod. Sin. and a few other authorities substitute καρπόν]; Sept. for עֶשְׂרֵת, Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Joel ii. 23; Zech. x. 1.\*

ὀψις, -α, -ον, (ὀψέ), late; 1. as an adjective ([Pind.,] Thuc., Dem., Aristot., Theophr., al.; [Lob. ad Phryn. p. 51 sq.]): ἡ ὥρα, Mk. xi. 11 [but T Tr mrg. WH txt. ὀψέ, q. v.] (ὀψία ἐν νυκτί, Pind. Isthm. 4, 59). 2. contrary to the usage of prof. auth. ἡ ὀψία as a subst. (sc. ὥρα [cf. W. 591 sq. (550); B. 82 (71)]), evening: i. e. either from our three to six o'clock p. m., Mt. viii. 16; xiv. 15; xxvii. 57; Mk. iv. 35; or from our six o'clock p. m. to the beginning of night, Mt. xiv. 23; xvi. 2 [here T br. WH reject the pass.]; xx. 8; xxvi. 20; Mk. i. 32; vi. 47; xiv. 17; xv. 42; Jn. vi. 16; xx. 19, (hence עֶשְׂרֵת יָמִים, between the two evenings, Ex. xii. 6; xvi. 12; xxix. 39 [cf. Gesenius, Thesaur. p. 1064 sq. (and addit. et emend. p. 106); B. D. s. v. Day]). Besides only in Judith xiii. 1.\*

ὀψις, -εως, ἡ, (ΟΠΤΩ, ὀψομαι [cf. ὀφθαλμός]), fr. Hom. down; Sept. chiefly for נִשְׁתָּחִי; 1. seeing, sight. 2. face, countenance: Jn. xi. 44; Rev. i. 16. 3. the outward appearance, look, [many lexicographers give this neuter and objective sense precedence]: κρίνειν κατ' ὀψιν, Jn. vii. 24.\*

ὀψώνιον, -ου, τό, (fr. ὀψον — on which see ὀψάριον, init. — and ὀνέομαι to buy), a later Grk. word (cf. Sturz, De dial. Maced. et Alex. p. 187; Phryn. ed. Lob. p. 418), prop. whatever is bought to be eaten with bread, as fish, flesh, and the like (see ὀψάριον). And as corn, meat, fruits, salt, were given to soldiers instead of pay (Caes. b. g. 1, 23, 1; Polyb. 1, 66 sq.; 3, 13, 8), ὀψώνιον began to signify 1. univ. a soldier's pay, allowance, (Polyb. 6, 39, 12; Dion. Hal. antt. 9, 36), more commonly in the plur. [W. 176 (166); B. 24 (21)] ὀψώνια, prop. that part of a soldier's support given in place of pay [i. e. rations] and the money in which he is paid (Polyb. 1, 67, 1; 6, 39, 15; 1 Macc. iii. 28; xiv. 32; 1 Esdr. iv. 56; Joseph. antt. 12, 2, 3): Lk. iii. 14; 1 Co. ix. 7 [cf. W. § 31, 7 d.]. 2. metaph. wages: sing. 2 Co. xi. 8; τῆς ἀμαρτίας, the hire that sin pays, Ro. vi. 23.\*



## Π

παγιδεύω

παιδάριον

**παγιδεύω**: 1 aor. subj. 3d pers. plur. *παγιδεύσωσιν*; (*παγίς*, q. v.); a word unknown to the Greeks; *to ensnare, entrap*: birds, Eccl. ix. 12; metaph., *τινὰ ἐν λόγῳ*, of the attempt to elicit from one some remark which can be turned into an accusation against him, Mt. xxii. 15. ([*τοῖς λόγοις*, Prov. vi. 2 Graec. Venet.; cf. also Deut. vii. 25; xii. 30 in the same]; 1 S. xxviii. 9.)\*

**παγίς**, -ίδος, ἡ, (fr. *πήγνυμι* to make fast, 2 aor. *ἔπαγον*; prop. that which holds fast [cf. Anth. Pal. 6, 5]), Sept. for *παῖς*, *נַפְּלָה*, *שְׁרִיטָה*, etc.; a *snare, trap, noose*; a. for of snares in which birds are entangled and caught, Prov. vi. 5; vii. 23; Ps. xc. (xci.) 3; cxxiii. (cxxiv.) 7; *παγίδας ἰστώναι*, Arstph. av. 527; hence *ὡς παγίς*, as a snare, i. e. *unexpectedly, suddenly*, because birds and beasts are caught unawares, Lk. xxi. 35. b. trop. a *snare*, i. e. *whatever brings peril, loss, destruction*: of a sudden and unexpected deadly peril, Ro. xi. 9 fr. Ps. lxxviii. (lxxix.) 23; of the allurements and seductions of sin, *ἐμπίπτειν εἰς πειρασμὸν κ. παγίδα*, 1 Tim. vi. 9 (*ἐμπίπτει εἰς παγίδα ἁμαρτωλός*, Prov. xii. 13, cf. xxix. 6; joined with *σκανδαλον*, Sap. xiv. 11); *τοῦ διαβόλου*, the allurements to sin by which the devil holds one bound, 2 Tim. ii. 26; 1 Tim. iii. 7. (In Grk. writ. also of the snares of love.)\*

**πάθημα**, -τος, τό, (fr. *παθεῖν*, *πάσχω*, as *μάθημα* fr. *μαθεῖν*), fr. [Soph.,] Hdt. down; 1. *that which one suffers or has suffered*; a. externally, a *suffering, misfortune, calamity, evil, affliction*: plur., Ro. viii. 18; 2 Co. i. 6 sq.; Col. i. 24; 2 Tim. iii. 11; Heb. ii. 10; x. 32; 1 Pet. v. 9; *τὰ εἰς Χριστόν*, that should subsequently come unto Christ [W. 193 (182)], 1 Pet. i. 11; *τοῦ Χριστοῦ*, which Christ endured, 1 Pet. v. 1; also the afflictions which Christians must undergo in behalf of the same cause for which Christ patiently endured, are called *παθήματα τοῦ Χριστοῦ* [W. 189 (178) note], 2 Co. i. 5; Phil. iii. 10; 1 Pet. iv. 13. b. of an inward state, an *affection, passion*: Gal. v. 24; *τῶν ἁμαρτιῶν*, that lead to sins, Ro. vii. 5. 2. i. q. *τὸ πάσχειν* (see *καύχημα*, 2), an *enduring, undergoing, suffering*, (so the plur. in Arstph. thesm. 199): *θανάτου*, gen. of the obj., Heb. ii. 9. [SYN. cf. *πάθος*, init.]\*

**παθητός**, -ή, -όν, (*πάσχω*, *παθεῖν*); 1. *passible* (Lat. *patibilis*, Cic. de nat. deor. 3, 12, 29), *endued with the capacity of suffering, capable of feeling*; often in Plut., as *παθητὸν σῶμα*. 2. *subject to the necessity of suffering, destined to suffer*, (Vulg. *passibilis*): Acts xxvi. 23 (with the thought here respecting Christ as *παθητός* compare the similar language of Justin Mart. dial. c. Tr. cc. 36, 39, 52, 68, 76, 89); cf. W. 97 (92); [B. 42 (37)]; (so in eccl. writ. also, cf. Otto's Justin, Grk. index s. v.;

Christ is said to be *παθητός* and *ἀπαθής* in Ignat. ad Eph. 7, 2; ad Polyc. 3, 2).\*

**πάθος**, -ους, τό, (*παθεῖν*, *πάσχω*), fr. Aeschyl. and Hdt. down; i. q. *πάθημα* (q. v.); [the latter differs fr. *πάθος* (if at all) only in being the more individualizing and concrete term; cf. Schmidt, Syn. ch. 24 § 11)]; 1. *whatever befalls one, whether it be sad or joyous*; spec. a *calamity, mishap, evil, affliction*. 2. *a feeling which the mind suffers, an affection of the mind, emotion, passion*; *passionate desire*; used by the Greeks in either a good or a bad sense (cf. Aristot. eth. Nic. 2, 4 [cf. Cope, Introd. to Aristotle's Rhet. p. 133 sqq.; and his note on rhet. 2, 22, 16]). In the N. T. in a bad sense, *depraved passion*: Col. iii. 5; *πάθη ἀτιμίας*, *vile passions*, Ro. i. 26 (see *ἀτιμία*); *ἐν πάθει ἐπιθυμίας*, [in the passion of lust], gen. of apposit. [W. § 59, 8 a.], 1 Th. iv. 5.\*

[SYN. *πάθος*, *ἐπιθυμία*: π. presents the passive, ἐπ. the active side of a vice; ἐπ. is more comprehensive in meaning than π.; ἐπ. is (evil) desire, π. ungovernable desire. Cf. Trench § lxxxvii.; Bp. Lghtft. on Col. iii. 5.]

**παιδαγωγός**, -οῦ, ὁ, (fr. *παῖς*, and *ἀγωγός* a leader, escort), fr. Hdt. 8, 75 down; a *tutor* (Lat. *paedagogus*) i. e. a guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood; cf. Fischer s. v. in index i. to Aeschin. dial. Soer.; Hermann, Griech. Privatalterthümer, § 34, 15 sqq.; [Smith, Dict. of Grk. and Rom. Antiq. s. v.; Becker, Charicles (Eng. trans. 4th ed.), p. 226 sq.]. They are distinguished from *οἱ διδάσκαλοι*: Xen. de rep. Lac. 3, 2; Plat. Lys. p. 208 c.; Diog. Laërt. 3, 92. The name carries with it an idea of severity (as of a stern censor and enforcer of morals) in 1 Co. iv. 15, where the father is distinguished from the tutor as one whose discipline is usually milder, and in Gal. iii. 24 sq. where the Mosaic law is likened to a tutor because it arouses the consciousness of sin, and is called *παιδαγωγὸς εἰς Χριστόν*, i. e. preparing the soul for Christ, because those who have learned by experience with the law that they are not and cannot be commended to God by their works, welcome the more eagerly the hope of salvation offered them through the death and resurrection of Christ, the Son of God.\*

**παιδάριον**, -ου, τό, (dimin. of *παῖς*, see *γυναικάριον*), a *little boy, a lad*: Mt. xi. 16 Rec.; Jn. vi. 9. (Arstph., Xen., Plat., sqq.; Sept. very often for *נַפְּלָה*, also for *שְׁרִיטָה*;



[*παιδάριον* of an adult youth, Tob. vi. 2, etc. (cf. 11 sq.)].)  
[*SYN.*: see *παῖς*, fin.]\*

*παιδεία* (Tdf. *-ia*; [see I, 1], *-as*, ἡ, (*παιδεύω*), Sept. for כּוּרָר; 1. the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment): Eph. vi. 4 [cf. W. 388 (363) note]; (in Grk. writ. fr. Aeschyl. on, it includes also the care and training of the body.) [See esp. *Trench*, *Syn.* § xxxii.; cf. *Jowett's* *Plato*, index s. v. Education]. 2. whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing the passions; hence a. instruction which aims at the increase of virtue: 2 Tim. iii. 16. b. acc. to bibl. usage chastisement, chastening, (of the evils with which God visits men for their amendment): Heb. xii. 5 (Prov. iii. 11), 7 sq. [see *ὑπομένω*, 2 b.], 11; (Prov. xv. 5, and often in the O. T.; cf. *Grimm*, *Exgt.* *Hdbch.* on Sap. p. 51; [cf. (Plat.) *defin.* *παιδεία*· δὲ δύναμις θεραπευτικὴ ψυχῆς]).\*

*παιδευτής*, -οῦ, ὁ, (*παιδεύω*); 1. an instructor, preceptor, teacher: Ro. ii. 20 (Sir. xxxvii. 19; 4 Macc. v. 34; Plat. *legg.* 7 p. 811 d., etc.; *Plut.* *Lycurg.* c. 12, etc.; *Diog. Laërt.* 7, 7). 2. a chastiser: Heb. xii. 9 (Hos. v. 2; Psalt. Sal. 8, 35).\*

*παιδεύω*; impf. *ἐπαίδευον*; 1 aor. ptp. *παίδευσας*; Pass., pres. *παιδεύομαι*; 1 aor. *ἐπαίδευσθην*; pf. ptp. *πεπαυμένος* (*παῖς*); Sept. for כּוּרָר; 1. as in class. Grk. prop. to train children: τινά with a dat. of the thing in which one is instructed, in pass., σοφία [W. 227 (213) n.], Acts vii. 22 R G L WH [cf. B. § 134, 6] (*γράμμασιν*, *Joseph.* c. Ap. 1, 4 fin.); ἐν σοφίᾳ, *ibid.* T Tr; τινά κατὰ ἀκριβείαν, in pass., Acts xxii. 3. Pass. to be instructed or taught, to learn: foll. by an inf., 1 Tim. i. 20; to cause one to learn: foll. by ἵνα, Tit. ii. 12. 2. to chastise; a. to chastise or castigate with words, to correct: of those who are moulding the character of others by reproof and admonition, 2 Tim. ii. 25 (τινὰ παιδεύειν καὶ ῥυθμίζειν λόγῳ, Ael. v. h. 1, 34). b. in bibl. and eccl. use employed of God, to chasten by the infliction of evils and calamities [cf. W. § 2, 1 b.]: 1 Co. xi. 32; 2 Co. vi. 9; Heb. xii. 6; Rev. iii. 19, (Prov. xix. 18; xxix. 17; Sap. iii. 5; xi. 10 (9); 2 Macc. vi. 16; x. 4). c. to chastise with blows, to scourge: of a father punishing a son, Heb. xii. 7, [10]; of a judge ordering one to be scourged, Lk. xxiii. 16, 22, [(Deut. xxii. 18)].\*

*παιδιόθεν*, (*παιδιον*), adv., from childhood, from a child, (a later word, for which the earlier writ. used ἐκ παιδός, *Xen. Cyr.* 5, 1, 2; or ἐκ παιδιον, mem. 2, 2, 8; or ἐκ παιδιων, oec. 3, 10; [cf. W. 26 (25); 463 (431)]): Mk. ix. 21, where L T Tr WH ἐκ παιδιόθεν [cf. *Win.* § 65, 2]. (*Synes. de provid.* p. 91 b.; *Joann. Zonar.* 4, 184 a.).\*

*παιδιον*, -ου, τό, (dimin. of *παῖς*), [fr. *Hdt.* down], Sept. for בּוֹנֵן, יָעַר, יָעַר, etc.; a young child, a little boy, a little girl; plur. τὰ παῖδια, infants; children; little ones. In sing.: univ., of an infant just born, Jn. xvi. 21; of a (male) child recently born, Mt. ii. 8 sq. 11, 13, 14, 20 sq.; Lk. i. 59, 66, 76, 80; ii. 17, 21 [Rec.], 27, 40; Heb. xi. 23;

of a more advanced child, Mt. xviii. 2, 4 sq.; Mk. ix. 36 sq.; [x. 15]; Lk. ix. 47 sq.; [Lk. xviii. 17]; of a mature child, Mk. ix. 24; τινός, the son of some one, Jn. iv. 49; of a girl, Mk. v. 39–41; [vii. 30 L txt. T Tr WH]. In plur. of (partly grown) children: Mt. xi. 16 G L T Tr WH; xiv. 21; xv. 38; xviii. 3; xix. 13 sq.; Mk. vii. 28; x. 13 sq.; Lk. vii. 32; xviii. 16; [Heb. ii. 14]; τινός, of some one, Lk. xi. 7, cf. Heb. ii. 13. Metaph. *παιδία ταῖς φρεσίν*, children (i. e. like children) where the use of the mind is required, 1 Co. xiv. 20; in affectionate address, i. q. Lat. *carissimi* [A. V. *children*], Jn. xxi. 5; 1 Jn. ii. 14 (13), 18; [iii. 7 WH mrg. *SYN.*: see *παῖς*, fin.]\*

*παιδίσκη*, -ης, ἡ, (fem. of *παιδίσκος*, a young boy or slave; a dimin. of *παῖς*, see *νεανίσκος*); 1. a young girl, damsel, (*Xen.*, *Menand.*, *Polyb.*, *Plut.*, *Leian.*; Sept. *Ruth* iv. 12). 2. a maid-servant, a young female slave; cf. Germ. *Mädchen* [our *maid*] for a young female-servant (*Hdt.* 1, 93; *Lys.*, *Dem.*, al.): Lk. xii. 45; Acts xvi. 16; opp. to ἡ ἐλευθέρα, Gal. iv. 22 sq. 30 sq.; spec. of the maid-servant who had charge of the door: Mt. xxvi. 69; Mk. xiv. 66, 69; Lk. xxii. 56; Acts xii. 13; ἡ π. ἡ θυρωρός, Jn. xviii. 17; (also in the Sept. of a female slave, often for אִמָּה, שִׁפְחָה). Cf. *Lob.* ad *Phryn.* p. 239. [*SYN.*: see *παῖς*, fin.]\*

*παῖζω*; fr. *Hom.* down; prop. to play like a child; then univ. to play, sport, jest; to give way to hilarity, esp. by joking, singing, dancing; so in 1 Co. x. 7, after Ex. xxxii. 6 where it stands for קָחַץ, as in Gen. xxi. 9; xxvi. 8; Judg. xvi. 25; also in the Sept. for קָחַץ. [*Comp.*: ἐμ-παῖζω].\*

*παῖς*, gen. *παιδός*, ὁ, ἡ, fr. *Hom.* down; in the N. T. only in the Gospels and Acts; 1. a child, boy or girl; Sept. for בּוֹנֵן and יָעַר (Gen. xxiv. 28; Deut. xxii. 15, etc.): ὁ παῖς, Mt. xvii. 18; Lk. ii. 43; ix. 42; Acts xx. 12; ἡ παῖς, Lk. viii. 51, 54; plur. infants, children, Mt. ii. 16; xxi. 15; ὁ παῖς τινος, the son of one, Jn. iv. 51. 2. (Like the Lat. *puer*, i. q.) servant, slave, (*Aeschyl.* *choëph.* 652; *Arstph.* *nub.* 18, 132; *Xen. mem.* 3, 13, 6; *symp.* 1, 11; 2, 23; *Plat. Charm.* p. 155 a.; *Protag.* p. 310 c. and often; *Diod.* 17, 76; al.; so Sept. times without number for עֶבֶר [cf. W. p. 30, no. 3]; cf. the similar use of Germ. *Bursch*, [French *garçon*, Eng. *boy*]: Mt. viii. 6, 8, 13; Lk. vii. 7 cf. 10; xii. 45; xv. 26. an attendant, servant; spec. a king's attendant, minister: Mt. xiv. 2 (*Diod.* xvii. 36; hardly so in the earlier Grk. writ.; *Gen.* xli. 37 sq.; 1 S. xvi. 15–17; xviii. 22, 26; *Dan.* ii. 7; 1 Macc. i. 6, 8; 1 Esdr. ii. 16; v. 33, 35); hence, in imitation of the Hebr. יָעַר, עֶבֶר, *παῖς τοῦ θεοῦ* is used of a devout worshipper of God, one who fulfils God's will, (Ps. lxxviii. (lxxix.) 18; cxlii. (cxliii.) 1; Sap. ii. 13, etc.); thus, the people of Israel, Lk. i. 54 (Is. xli. 8; xlii. 19; xlii. 1 sq. 21, etc.); David, Lk. i. 69; Acts iv. 25, (Ps. xvii. (xviii.) 1; xxxv. (xxxvi.) 1 [Ald., Compl.], etc.); likewise any upright and godly man whose agency God employs in executing his purposes; thus in the N. T. *Jesus the Messiah*: Mt. xii. 18 (fr. Is. xlii. 1); Acts iii. 13, 26; iv. 27, 30, [cf. *Harnack* on *Barn.* ep. 6, 1 and *Clem. Rom.* 1 Cor. 59, 2]; in the O. T. also Moses, Neh. i. 7 sq.;



the prophets, 1 Esdr. viii. 79 (81); Bar. ii. 20, 24; and others.\*

[SYN. παῖς, παιδάριον, παιδίον, παιδίσκη, τέκνον: The grammarian Aristophanes is quoted by Ammonius (s. v. γέρον) as defining thus: παιδίον, τὸ τρεφόμενον ὑπὸ τιθηνού· παιδάριον δέ, τὸ ἥδη περιπατοῦν καὶ τῆς λέξεως ἀντεχόμενον· παιδίσκος δ', ὁ ἐν τῇ ἐχομένῃ ἡλικίᾳ· παῖς δ' ὁ διὰ τῶν ἐγκυκλίων μαθημάτων δυνάμενος ἵεσθαι. Philo (de mund. opif. § 36) quotes the physician Hippocrates as follows: ἐν ἀνθρώπου φύσει ἐπὶ εἰς ὧραι κ.τ.λ.· παιδίον μὲν ἐστὶν ἄχρις ἐπὶ τῶν, δδόντων ἐκβολῆς· παῖς δὲ ἄχρι γονῆς ἐκφύσεως, εἰς τὰ δις ἐπὶ· μερικάκιον δὲ ἄχρι γενεῖου λαχνώσεως, ἐς τὰ τρις ἐπὶ, etc. According to Schmidt, παιδίον denotes exclusively a little child; παιδάριον a child up to its first school years; παῖς a child of any age; (παιδίσκος and) παιδίσκη, in which reference to descent quite disappears, cover the years of late childhood and early youth. But usage is untrammelled: from a child is expressed either by ἐκ παιδός (most frequently), or ἐκ παιδίου, or ἐκ (ἀπὸ) παιδαρίου. παῖς and τέκνον denote a child alike as respects descent and age, reference to the latter being more prominent in the former word, to descent in τέκνον; but the period παῖς covers is not sharply defined; and, in classic usage as in modern, youthful designations cleave to the female sex longer than to the male. See Schmidt ch. 69; *Höhe* in Luthardt's Zeitschrift u. s. w. for 1882, p. 57 sqq.]

παῖω: 1 aor. ἔπαισα; from Aeschyl. and Hdt. down; Sept. mostly for פָּרַץ; to strike, smite: with the fists, Mt. xxvi. 68 [cf. ῥαπίζω, 2]; Lk. xxii. 64; with a sword, Mk. xiv. 47; Jn. xviii. 10; to sting (to strike or wound with a sting), Rev. ix. 5.\*

Πακατιανή, -ῆς, ἡ, Pacatiana (Phrygia). In the fourth century after Christ, Phrygia was divided into Phrygia Salutaris and Phrygia Pacatiana [later, Capatiana]; Laodicea was the metropolis of the latter: 1 Tim. vi. 22 (in the spurious subscription). [Cf. *Forbiger*, Hndbch. d. alt. Geogr. 2te Ausg. ii. 338, 347 sq.; Bp. Lightfoot on Col., Introd. (esp. pp. 19, 69 sq.).]\*

πάλαι, adv. of time, fr. Hom. down; 1. of old: Heb. i. 1; (as adj.) former, 2 Pet. i. 9. [πάλαι properly designates the past not like πρὶν and πρότερον relatively, i. e. with a reference, more or less explicit, to some other time (whether past, pres., or fut.), but simply and absolutely.] 2. long ago: Mt. xi. 21; Lk. x. 13; Jude 4; so also of time just past, Mk. xv. 44 [R. V. any while] (where L Tr txt. WH txt. ἤδη); 2 Co. xii. 19 L T Tr WH [R. V. all this time], (so in Hom. Od. 20, 293; Joseph. ant. 14, 15, 4).\*

παλαιός, -ά, -όν, (πάλαι, q. v.), fr. Hom. down; 1. old, ancient, (Sept. several times for פָּרַץ and פָּרַץ); ὁ ἰσὺς παλαιός (opp. to νέος), Lk. v. 39 [but WH in br.] (Hom. Od. 2, 340; Sir. ix. 10); διαθήκη, 2 Co. iii. 14; ἐντολή (opp. to καινή), given long since, 1 Jn. ii. 7; ζύμη (opp. to νέον φύρ.), 1 Co. v. 7 sq.; neut. plur. παλαιά (opp. to καινά), old things, Mt. xiii. 52 (which seems to allude to such articles of food as are fit for use only after having been kept some time [al. consider clothing, jewels, etc., as referred to; cf. θησαυρός, 1 c.]; dropping the fig., old and new commandments; cf. Sir. xxiv. 23; Heb. v. 12 sqq.); ὁ παλαιὸς ἡμῶν ἄνθρωπος (opp. to ὁ νέος), our old

man, i. e. we, as we were before our mode of thought, feeling, action, had been changed, Ro. vi. 6; Eph. iv. 22; [Col. iii. 9].

2. no longer new, worn by use, the worse for wear, old, (for ἡβῶ, Josh. ix. 10 (4) sq.): ἱμάτιον, ἄσκος, Mt. ix. 16 sq.; Mk. ii. 21 sq.; Lk. v. 39 sq. [SYN. see ἀρχαῖος, fin.]\*

παλαιότης, -ῆτος, ἡ, (παλαιός), oldness: γράμματος, the old state of life controlled by 'the letter' of the law, Ro. vii. 6; see καινότης, and γράμμα, 2 c. ([Eur.], Plat., Aeschin., Dio Cass. 72, 8).\*

παλαιῶν, -ῶν: pf. πεπαλαῖωκα; Pass., pres. ptep. παλαιούμενος; fut. παλαιωθήσομαι; (παλαιός); a. to make ancient or old, Sept. for ἡβῶ; pass. to become old, to be worn out, Sept. for ἡβῶ, ρηγῶ: of things worn out by time and use, as βαλάντιον, Lk. xii. 33; ἱμάτιον, Heb. i. 11 (Ps. ci. (cii.) 27; Deut. xxix. 5; Josh. ix. 19 (13); Neh. ix. 21; Is. l. 9; li. 6; Sir. xiv. 17). pass. τὸ παλαιούμενον, that which is becoming old, Heb. viii. 13 (Plat. symp. p. 208 b.; Tim. p. 59 c.). b. to declare a thing to be old and so about to be abrogated: Heb. viii. 13 [see γηράσκω, fin.].\*

πάλη, -ης, ἡ, (fr. πάλω to vibrate, shake), fr. Hom. down, wrestling (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able θλίβειν καὶ κατέχειν his prostrate antagonist, i. e. hold him down with his hand upon his neck; cf. Plat. legg. 7 p. 796; Aristot. rhet. 1, 5, 14 p. 1361<sup>b</sup>, 24; Heliod. aethiop. 10, 31; [cf. Krause, Gymn. u. Agon. d. Griech. i. 1 p. 400 sqq.; Guhl and Koner p. 219 sq.; Diet. of Antiq. s. v. lucta]); the term is transferred to the struggle of Christians with the powers of evil: Eph. vi. 12.\*

παλιγγενεσία (T WH παλιγγεν. [cf. Tdf. Proleg. p. 77 bot.]), -ας, ἡ, (πάλιν and γένεσις), prop. new birth, reproduction, renewal, re-creation, (see Halm on Cic. pro Sest. § 140), Vulg. and Augustine regeneratio; hence, moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better, (effected in baptism [cf. reff. s. v. βάπτισμα, 3]): Tit. iii. 5 [cf. the Comm. ad loc. (esp. Holtzmann, where see p. 172 sq. for reff.)]; Weiss, Bibl. Theol. esp. §§ 84, 108; cf. Suicer, Thes. s. v.]. Commonly, however, the word denotes the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death, Philo leg. ad Gaium § 41; de cherub. § 32; [de poster. Cain. § 36]; Long. past. 3, 4 (2) (παλιγγ. ἐκ θανάτου); Leian. encom. muscae 7; Schol. ad Soph. Elec. 62 (Πυθαγόρας περὶ παλιγγενεσίας ἐτεραπεύετο); Plut. mor. p. 998 c. [i. e. de esu carn. ii. 4, 4] (ὅτι χρόνῳ κοινοὶ αἱ ψυχαὶ σώμασιν ἐν ταῖς παλιγγενεσίαις [cf. ibid. i. 7, 5; also de Is. et Osir. 72; de Ei ap. Delph. 9; etc.]); the renovation of the earth after the deluge, Philo de vita Moys. ii. § 12; Clem. Rom. 1 Cor. 9, 4; the renewal of the world to take place after its destruction by fire, as the Stoics taught, Philo [de incorrupt. mundi §§ 3, 14, 17]; de mund. § 15; Antonin. 11, 1 [(cf. Gataker ad loc.)]; Zeller, Philos. d. Griech. iii. p. 138]; that signal and glorious change of all things (in heaven and earth)



for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which the primitive Christians expected in connection with the visible return of Jesus from heaven: Mt. xix. 28 (where the Syriac correctly  $\text{ܠܝܢܝܢܐ}$ , in the new age or world); cf. Bertholdt, *Christologia Judaeorum*, p. 214 sq.; Gfrörer, *Jahrhundert des Heils*, ii. p. 272 sqq.; [Schürer, *Neutest. Zeitgesch.* § 29, 9; Weber, *Altsynagog. Paläst. Theol.* § 89]. (Further, the word is used of Cicero's restoration to rank and fortune on his recall from exile, Cic. ad Att. 6, 6; of the restoration of the Jewish nation after the exile, παλ. πατρίδος, Joseph. antt. 11, 3, 9; of the recovery of knowledge by recollection, παλιγγ. τῆς γνώσεως ἐστὶν ἡ ἀνάμνησις, Olympiodor. quoted by Cousin in the *Journal des Savans* for 1834, p. 488.) [Cf. Trench § xviii.; Cremer 3te Aufl. s. v.]\*

πάλιν, adv., fr. Hom. down; 1. anew, again, [but the primary meaning seems to be back; cf. (among others) Ellendt, *Lex. Soph.* s. v. ii. p. 485]; a. joined to verbs of all sorts, it denotes renewal or repetition of the action: Mt. iv. 8; xx. 5; xxi. 36; xxii. 1, 4; Mk. ii. 13; iii. 20; Lk. xxiii. 20; Jn. i. 35; iv. 13; viii. 2, 8, 12, 21; ix. 15, 17; x. 19; Acts xvii. 32; xxvii. 28; Ro. xi. 23; 1 Co. vii. 5; 2 Co. xi. 16; Gal. i. 9; ii. 18; iv. 19; 2 Pet. ii. 20; Phil. ii. 28; iv. 4; Heb. i. 6 (where πάλιν is tacitly opposed to the time when God first brought his Son into the world, i. e. to the time of Jesus' former life on earth); Heb. v. 12; vi. 1, 6; Jas. v. 18; Rev. x. 8, 11; πάλιν μικρόν sc. ἔσται, Jn. xvi. 16 sq. 19; εἰς τὸ πάλιν, again (cf. Germ. zum wiederholten Male; [see εἰς, A. II. 2 fin.]), 2 Co. xiii. 2; with verbs of going, coming, departing, returning, where again combines with the notion of back; thus with ἀγωμεν, Jn. xi. 7; ἀναχωρεῖν, Jn. vi. 15 [where Tdf. φεύγει and Grsb. om. πάλιν], (cf. ib. 3); ἀπέρχεσθαι, Jn. iv. 3; x. 40; xx. 10; εἰσέρχεσθαι, Mk. ii. 1; iii. 1; Jn. xviii. 33; xix. 9; ἐξέρχεσθαι, Mk. vii. 31; ἔρχεσθαι, Jn. iv. 46; xiv. 3; 2 Co. i. 16; xii. 21 [cf. W. 554 (515) n.; B. § 145, 2 a.]; ὑπάγειν, Jn. xi. 8; ἀνακάμπτειν, Acts xviii. 21; διαπερᾶν, Mk. v. 21; ὑποστρέφειν, Gal. i. 17; ἡ ἐμὴ παρουσία πάλιν πρὸς ὑμᾶς, my presence with you again, i. e. my return to you, Phil. i. 26 [cf. B. § 125, 2]; also with verbs of taking, Jn. x. 17 sq.; Acts x. 16 Rec.; xi. 10. b. with other parts of the sentence: πάλιν εἰς φόβον, Ro. viii. 15; πάλιν ἐν λύπῃ, 2 Co. ii. 1. c. πάλιν is explained by the addition of more precise specifications of time [cf. W. 604 (562)]: πάλιν ἐκ τρίτου, Mt. xxvi. 44 [L Tr mrg. br. ἐκ τρ.]; ἐκ δευτέρου, Mt. xxvi. 42; Acts x. 15; πάλιν δεύτερον, Jn. iv. 54; xxi. 16; πάλιν ἄνωθεν, again, anew, [R. V. back again (yet cf. Mey. ad loc.)], Gal. iv. 9 (Sap. xix. 6; πάλιν ἐξ ἀρχῆς, Arstph. Plut. 866; Plat. Eut. p. 11 b. and 15 c.; Isoc. areiop. 6 p. 338 [p. 220 ed. Lange]; cf. W. u. s.). 2. again, i. e. further, moreover, (where the subject remains the same and a repetition of the action or condition is indicated): Mt. v. 38 (πάλιν ἠκούσατε); xiii. 44 (where T Tr WH om. L br. πάλιν), 45, 47; xix.

24; Lk. xiii. 20; Jn. x. 7 [not Tdf.]; esp. where to O. T. passages already quoted others are added: Mt. iv. 7; Jn. xii. 39; xix. 37; Ro. xv. 10–12; 1 Co. iii. 20; Heb. i. 5; ii. 13; iv. 5; x. 30; Clem. Rom. 1 Cor. 15, 3 sq. and often in Philo; cf. Bleek, Br. a. d. Hebr. ii. 1 p. 108. 3. in turn, on the other hand: Lk. vi. 43 T WH L br. Tr br.; 1 Co. xii. 21; 2 Co. x. 7; 1 Jn. ii. 8, (Sap. xiii. 8; xvi. 23; 2 Macc. xv. 39; see exx. fr. prof. auth. in Pape s. v. 2; Passow s. v. 3; [Ellendt u. s. (ad init.); L. and S. s. v. III.; but many (e. g. Fritzsche and Meyer on Mt. iii. 7) refuse to recognize this sense in the N. T.]). John uses πάλιν in his Gospel far more freq. than the other N. T. writ., in his Epp. but once; Luke two or three times; the author of the Rev. twice.

παλιγγενεσία, see παλιγγενεσία.

παμπληθεῖ (T WH πανπλ. [cf. WH. App. p. 150]), adv., (fr. the adj. παμπληθής, which is fr. πᾶς and πλήθος), with the whole multitude, all together, one and all: Lk. xxiii. 18 (Dio Cass. 75, 9, 1). [Cf. W. § 16, 4 B. a.]\*

πάμπολυς, παμπόλλη, πάμπολυ, (πᾶς and πολὺς), very great: Mk. viii. 1 Rec. [where LT Tr WH πάλιν πολλοῦ]. (Arstph., Plat., Plut., [al.])\*

Παμφυλία, -ας, ἡ, Pamphylia, a province of Asia Minor, bounded on the E. by Cilicia, on the W. by Lycia and Phrygia Minor, on the N. by Galatia and Cappadocia, and on the S. by the Mediterranean Sea (there called the Sea [or Gulf] of Pamphylia [now of Adalia]): Acts ii. 10; xiii. 13; xiv. 24; xv. 38; xxvii. 5. [Conybeare and Howson, St. Paul, ch. viii.; Lewin, St. Paul, index s. v.; Diet. of Geogr. s. v.]\*

πανδοκίον, see πανδοχεῖον.

πανδοκεύς, see πανδοχεῖον.

πανδοχεῖον (-δοκίον, Tdf. [cf. his note on Lk. x. 34, and Hesych. s. v.]), -ου, τό, (fr. πανδοχεύς, q. v.), an inn, a public house for the reception of strangers (modern caravansary, khan, manzıl): Lk. x. 34. (Polyb. 2, 15, 5; Plut. de sanit. tuenda c. 14; Epict. enchirid. c. 11; but the Attic form πανδοκεῖον is used by Arstph. ran. 550; Theophr. char. 11 (20), 2; Plut. Crass. 22; Palaeph. fab. 46; Ael. v. h. 14, 14; Polyæn. 4, 2, 3; Epict. diss. 2, 23, 36 sqq.; 4, 5, 15; cf. Lob. ad Phryn. p. 307.)\*

πανδοχεύς, -έως, ὁ, (πᾶς and δέχομαι [hence lit. 'one who receives all comers']), for the earlier and more elegant πανδοκεύς (so Tdf.; [cf. W. 25 note]), an inn-keeper, host: Lk. x. 35. (Polyb. 2, 15, 6; Plut. de sanit. tuenda c. 14.)\*

πανήγυρις, -εως, ἡ, (fr. πᾶς and ἄγυρις fr. ἀγείρω), fr. Hdt. and Pind. down; a. a festal gathering of the whole people to celebrate public games or other solemnities.

b. univ. a public festal assembly; so in Heb. xii. 22 (23) where the word is to be connected with ἀγγέλων [so GL Tr (Tdf.); yet see the Comm.]. (Sept. for  $\text{רָצוּ}$ , Ezek. xlvi. 11; Hos. ii. 11 (13); ix. 5;  $\text{רָצוּ}$ , Am. v. 21.) [Cf. Trench § i.]\*

πανοικί [so RGL Tr] and πανοικί (T [WH; see WH. App. p. 154 and cf. εἰ, εἰ]), on this difference in writing cf. W. 43 sq.; B. 73 (64), (πᾶς and οἶκος; a form rejected by the Atticists for πανοικία, πανοικεσία, πανοικησία, [cf. W.



26 (25); *Lob. ad Phryn. p. 514 sq.*], *with all (his) house, with (his) whole family*: Acts xvi. 34. (*Plat. Eryx. p. 392 c.*; *Aeschin. dial. 2, 1*; *Philo de Joseph. § 42*; *de vita Moys. i. 2*; *Joseph. antt. 4, 8, 42*; *5, 1, 2*; *3 Macc. iii. 27* where *Fritzschke -κία*.) \*

**πανοπλία**, -ας, ἡ, (fr. *πάνοπλος* wholly armed, in full armor; and this fr. *πᾶς* and *ὄπλον*), *full armor, complete armor*, (i. e. a shield, sword, lance, helmet, greaves, and breastplate, [cf. *Polyb. 6, 23, 2 sqq.*]): *Lk. xi. 22*; *θεοῦ*, which God supplies [*W. 189 (178)*], *Eph. vi. 11, 13*, where the spiritual helps needed for overcoming the temptations of the devil are so called. (*Hdt., Plat., Isocr., Polyb., Joseph., Sept.*; trop. of the various appliances at God's command for punishing, *Sap. v. 18*.) \*

**πανουργία**, -ας, ἡ, (*πανουργος*, q. v.), *craftiness, cunning*: *Lk. xx. 23*; *2 Co. iv. 2*; *xi. 3*; *Eph. iv. 14*; contextually i. q. a *specious or false wisdom*, *1 Co. iii. 19*. (*Aeschyl., Soph., Arstph., Xen., Plat., Leian., Ael., al.*; *πᾶσά τε ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία οὐ σοφία φαίνεται*, *Plat. Menex. p. 247 a.* for *ἡρῆ*], in a good sense, *prudence, skill, in undertaking and carrying on affairs*, *Prov. i. 4*; *viii. 5*; *Sir. xxxi. (xxxiv. 11) 10*.) \*

**πανουργος**, -ον, (*πᾶς* and *ΕΡΓΩ* i. q. *ἐργάζομαι*; on the accent, see *κακούργος*), *Sept. for* *ΔΙΥΓ*; *skilful, clever*, i. e. **1.** in a good sense, *fit to undertake and accomplish anything, dexterous; wise, sagacious, skilful*, (*Aristot., Polyb., Plut., al.*; *Sept. Prov. xiii. 1*; *xxviii. 2*). But far more freq. **2.** in a bad sense, *crafty, cunning, knavish, treacherous, deceitful*, (*Tragg., Arstph., Plat., Plut., al.*; *Sept.*; *Sir. vi. 32 (31)* [but here in a good sense]; *xxi. 12*, etc.): *2 Co. xii. 16*. \*

**πανπληθεῖ**, see *παμπληθεῖ*.

**πανταχῇ** or *πανταχῇ* (*L Tr*; see *εἰκῇ*), *adv., everywhere*: *Acts xxi. 28 L T Tr WH*, for *πανταχοῦ*, — a variation often met with also in the Mss. of prof. auth. [*From Hdt. down*; cf. *Meisterhans, Gr. d. Att. Inschr. p. 64*]. \*

**πανταχόθεν**, *adv., from all sides, from every quarter*: *Mk. i. 45 Rec.* [*Hdt., Thuc., Plat., al.*] \*

**πανταχοῦ**, *adv., everywhere*: *Mk. i. 28 T WH Tr br.*; *xvi. 20*; *Lk. ix. 6*; *Acts xvii. 30*; *xxi. 28 Rec.*; *xxiv. 3*; *xxviii. 22*; *1 Co. iv. 17*. [*Soph., Thuc., Plat., al.*] \*

**παντελής**, -ές, (*πᾶς* and *τέλος*), *all-complete, perfect*, (*Aeschyl., Soph., Plat., Diod., Plut., al.*; *3 Macc. vii. 16*); *εἰς τὸ παντελές* (prop. *unto completeness* [*W. § 51, 1 c.*]) *completely, perfectly, utterly*: *Lk. xiii. 11*; *Heb. vii. 25*, (*Philo leg. ad Gaium 21*; *Joseph. antt. 1, 18, 5*; *3, 11, 3 and 12, 1*; *6, 2, 3*; *7, 13, 3*; *Ael. v. h. 7, 2*; *n. a. 17, 27*). \*

**πάντη** (*R G L Tr WH πάντη*, see *reff. s. v. εἰκῇ*), (*πᾶς*), *adv., fr. Hom. down, everywhere; wholly, in all respects, in every way*: *Acts xxiv. 3*. \*

**πάντοθεν**, (*πᾶς*), *adv., fr. Hom. down, from all sides, from every quarter*: *Mk. i. 45 L T Tr WH* [but the last named here *παντόθεν*; cf. *Chandler § 842*]; *Lk. xix. 43*; *Jn. xviii. 20 Rec.* <sup>bez elz</sup>; *Heb. ix. 4*. \*

**παντοκράτωρ**, -ορος, ὁ, (*πᾶς* and *κρατέω*), *he who holds sway over all things; the ruler of all; almighty*: of God,

*2 Co. vi. 18* (fr. *Jer. xxxviii. (xxxi.) 35*); *Rev. i. 8*; *iv. 8*; *xi. 17*; *xv. 3*; *xvi. 7, 14*; *xix. 6, 15*; *xxi. 22*. (*Sept. for יהוה in the phrase יהוה צבאות or יהוה צבאות יהוה* *Jehovah or God of hosts*; also for *שר*; *Sap. vii. 25*; *Sir. xlii. 17*; *l. 14*; often in *Judith* and *2 and 3 Macc.*; *Anthol. Gr. iv. p. 151 ed. Jacobs*; *Inserr.*; *eccles. writ.* [e. g. *Teaching etc. 10, 3*; cf. *Harnack's notes on Clem. Rom. 1 Cor. init. and the Symb. Rom. (Patr. apost. opp. i. 2 p. 134)*].) \*

**πάντοτε**, (*πᾶς*), *adv., (for which the Atticists tell us that the better Grk. writ. used ἐκάστοτε; cf. Sturz, De dial. Macèd. et Alex. p. 187 sq.; [W. 26 (25)]), at all times, always, ever*: *Mt. xxvi. 11*; *Mk. xiv. 7*; *Lk. xv. 31*; *xviii. 1*; *Jn. vi. 34*; *vii. 6*; *viii. 29*; *xi. 42*; *xii. 8*; *xviii. 20<sup>a</sup> [20<sup>b</sup> Rec.]*; *Ro. i. 10 (9)*; *1 Co. i. 4*; *xv. 58*; *2 Co. ii. 14*; *iv. 10*; *v. 6*; [*vii. 14 L mrg.*]; *ix. 8*; *Gal. iv. 18*; *Eph. v. 20*; *Phil. i. 4, 20*; [*iv. 4*]; *Col. i. 3*; *iv. 6, [12]*; *1 Th. i. 2*; *ii. 16*; [*iii. 6*]; *iv. 17*; [*v. 15, 16*]; *2 Th. i. 3, 11*; *ii. 13*; *2 Tim. iii. 7*; *Philem. 4*; *Heb. vii. 25*. (*Sap. xi. 22 (21)*; *xix. 17 (18)*; *Joseph., Dion. Hal., Plut., Hdtian. 3, 9, 13 [(7 ed. Bekk.)]*; *Artem. oneir. 4, 20*; *Athen., Diog. Laërt.*.) \*

**πάντως**, (from *πᾶς*), *adv., altogether* (*Latin omnino*), i. e. **a.** *in any and every way, by all means*: *1 Co. ix. 22* (so fr. *Hdt. down*). **b.** *doubtless, surely, certainly*: *Lk. iv. 23*; *Acts xviii. 21 [Rec.]*; *xxi. 22*; *xxviii. 4*; *1 Co. ix. 10*, (*Tob. xiv. 8*; *Ael. v. h. 1, 32*; by *Plato* in answers [cf. our colloquial *by all means*]). **c.** with the negative *οὐ*, **a.** *where οὐ is postpositive, in no wise, not at all*: *1 Co. vi. 12* (often so as far back as *Hom.*). **β.** when the negative precedes, the force of the adverb is restricted: *οὐ πάντως*, *not entirely, not altogether*, *1 Co. v. 10*; *not in all things, not in all respects*, *Ro. iii. 9*; (rarely i. q. *πάντως οὐ*, as in *Ep. ad Diogn. 9* 'God οὐ πάντως ἐφθόμενος τοῖς ἁμαρτήμασιν ἡμῶν'. Likewise *οὐδὲν πάντως* in *Hdt. 5, 34*. But in *Theogn. 305 ed. Bekk.* οἱ κακοὶ οὐ πάντως κακοὶ ἐκ γαστρὸς γεγόνασι κτλ. is best translated *not wholly, not entirely*. Cf. *W. 554 (515) sq.*; *B. 389 (334) sq.* [on whose interpretation of *Ro. l. c.*, although it is that now generally adopted, see *Weiss* in *Meyer 6te Aufl.*].) \*

**παρά**, [it neglects elision before prop. names beginning with a vowel, and (at least in *Tdf.*'s text) before some other words; see *Tdf. Proleg. p. 95*, cf. *W. § 5, 1 a.*; *B. 10*], a preposition indicating close proximity, with various modifications corresponding to the various cases with which it is joined; cf. *Viger. ed. Herm. p. 643 sqq.*; *Matthiae § 588*; *Bnhdy. p. 255 sqq.*; *Kühner § 440*; *Krüger § 68, 34–36*. It is joined **I.** with the GENITIVE; and as in *Grk. prose writ.* always with the gen. of a person, to denote that a thing proceeds from the side or the vicinity of one, or from one's sphere of power, or from one's wealth or store, *Lat. a, ab*; *Germ. von . . . her, von neben*; *French de chez*; [*Eng. from beside, from*]; *Sept. for מִן, מִן, מִן* (*1 S. xvii. 30*); cf. *W. 364 (342) sq.* **a.** properly, with a suggestion of union of place or of residence, after verbs of coming, departing, setting out,



etc. (cf. French *venir, partir de chez quelqu'un*): Mk. xiv. 43; Lk. viii. 49 [here Lehm. ἀπό]; Jn. xv. 26; xvi. 27; xvii. 8; [παρ' ἧς ἐκβεβλήκει ἐπτά δαιμόνια, Mk. xvi. 9 L Tr txt. WH]; εἶναι παρὰ θεοῦ, of Christ, to be sent from God, Jn. ix. 16, 33; to be sprung from God (by the nature of the λόγος), vi. 46; vii. 29 (where for the sake of the context κἀκεῖνός με ἀπέστειλεν [Tdf. ἀπέσταλκεν] is added); μονογενοὺς παρὰ πατρός sc. ὄντος, Jn. i. 14; ἐστὶ τι παρὰ τινος, is given by one, Jn. xvii. 7 [cf. d. below]. b. joined to passive verbs, παρά makes one the author, the giver, etc. [W. 365 (343); B. § 184, 1]; so after ἀποστέλλεσθαι, Jn. i. 6 (the expression originates in the fact that one who is sent is conceived of as having been at the time with the sender, so that he could be selected or commissioned from among a number and then sent off); γίνεσθαι, Mt. xxi. 42; Mk. xii. 11 (παρὰ κυρίου, from the Lord, by divine agency or by the power at God's command); akin to which is οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥήμα, Lk. i. 37 L mrg. T Tr WH [see ἀδυνατέω, b.]; λαλεῖσθαι, Lk. i. 45 (not ὑπό, because God had not spoken in person, but by an angel); κατηγορεῖσθαι, Acts xxii. 30 Rec. (not ὑπό [yet so L T Tr WH] because Paul had not yet been formally accused by the Jews, but the tribune inferred from the tumult that the Jews accused him of some crime). c. after verbs of seeking, asking, taking, receiving, buying, [cf. W. 370 (347) n.; B. § 147, 5; yet see Bp. Lghtft. on Gal. i. 12]; as, αἰτῶ, αἰτοῦμαι, Mt. xx. 20 (where L Tr txt. WH txt. ἀπ' αὐτοῦ); Jn. iv. 9; Acts iii. 2; ix. 2; Jas. i. 5; 1 Jn. v. 15 (where L T Tr WH ἀπ' αὐτοῦ); ζῆτῶ, Mk. viii. 11; Lk. xi. 16; xii. 48; λαμβάνω, Mk. xii. 2; Jn. v. 34, 41, 44; x. 18; Acts ii. 33; iii. 5; xvii. 9; xx. 24; xxvi. 10; Jas. i. 7; 2 Pet. i. 17; 1 Jn. iii. 22 (L T Tr WH ἀπ' αὐτοῦ); 2 Jn. 4; Rev. ii. 28 (27); παραλαμβάνω, Gal. i. 12; 1 Th. ii. 13; iv. 1; ἀπολαμβάνω, Lk. vi. 34 R G L Tr mrg.; κομίζομαι, Eph. vi. 8; γίνεται μοι τι, Mt. xviii. 19; δέχομαι, Acts xxii. 5; Phil. iv. 18; ἔχω, Acts ix. 14; δύνωμαι, Acts vii. 16; ἀγοράζομαι, Rev. iii. 18; also after ἄρτον φαγεῖν (sc. δοθέντα), 2 Th. iii. 8; εὐρεῖν ἔλεος, 2 Tim. i. 18; ἔσται χάρις, 2 Jn. 3. after verbs of hearing, ascertaining, learning, making inquiry; as, ἀκούω τι, Jn. i. 40 (41); vi. 45 sq.; vii. 51; viii. 26, 40; xv. 15; Acts x. 22; xxviii. 22; 2 Tim. i. 13; ii. 2; πυνθάνομαι, Mt. ii. 4; Jn. iv. 52; ἀκριβῶ, Mt. ii. 16; ἐπιγινώσκω, Acts xxiv. 8; μανθάνω, 2 Tim. iii. 14. d. in phrases in which things are said εἶναι or ἐξέρχεσθαι from one: Lk. ii. 1; vi. 19; Jn. xvii. 7 [see a. above]. e. ὁ, ἡ, τὸ παρὰ τινος [see d. II. 8; cf. B. § 125, 9; W. § 18, 3]; a. absol.: of παρ' αὐτοῦ, those of one's family, i. e. his kinsmen, relations, Mk. iii. 21 (Sus. 33; one's descendants [yet here Vulg. qui cum eo erant], 1 Macc. xiii. 52; [Joseph. antt. 1, 10, 5]); cf. Fritzsche ad loc. p. 101; [Field, Otium Norv. pars iii. ad loc.]; τὰ παρὰ τινος, what one has beside him, and so at his service, i. e. one's means, resources, Mk. v. 26; τὰ παρὰ τινων, sc. ὄντα, i. e. δοθέντα, Lk. x. 7; Phil. iv. 18; [cf. W. 366 (343); Joseph. antt. 8, 6, 6; b. j. 2, 8, 4; etc.]. β. where it refers to a preceding noun: ἡ ἐξουσία ἡ παρὰ τινος, sc. received,

Acts xxvi. 12 [R G]; ἐπικουρίας τῆς παρὰ (L T Tr WH ἀπὸ) τοῦ θεοῦ, Acts xxvi. 22 (ἡ παρὰ τινος εὐνοία, Xen. mem. 2, 2, 12); ἡ παρ' ἐμοῦ διαθήκη, of which I am the author, Ro. xi. 27 [cf. W. 193 (182)].

II. with the DATIVE, παρά indicates that something is or is done either in the immediate vicinity of some one, or (metaph.) in his mind, near by, beside, in the power of, in the presence of, with, Sept. for לְכִנִּי (1 K. xx. (xxi.) 1; Prov. viii. 30), לְכִנִּי (Gen. xlv. 16 sq.; Num. xxxi. 49), לְכִנִּי (see b. below); cf. W. § 48, d. p. 394 sq. (369); [B. 339 (291 sq.)]. a. near, by: εἰστήκεισαν παρὰ τῷ σταυρῷ, Jn. xix. 25 (this is the only pass. in the N. T. where παρά is joined with a dat. of the thing, in all others with a dat. of the person). after a verb of motion, to indicate the rest which follows the motion [cf. B. 339 (292)], ἔστησεν αὐτὸ παρ' ἐαυτῷ, Lk. ix. 47. b. with, i. e. in one's house; in one's town; in one's society: ξενίεσθαι [q. v.], Acts x. 6; xxi. 16; μένεω, of guests or lodgers, Jn. i. 39 (40); iv. 40; xiv. 17, 25; Acts ix. 43; xviii. 3, 20 [R G]; xxi. 7 sq.; ἐπιμένειν, Acts xxviii. 14 L T Tr WH; καταλείναι, Lk. xix. 7 (Dem. de corona § 82 [cf. B. 339 (292)]); ἀριστᾶν, Lk. xi. 37; ἀπολείπειν τι, 2 Tim. iv. 13; παρὰ τῷ θεῷ, dwelling with God, Jn. viii. 38; i. q. in heaven, Jn. xvii. 5; μισθὸν ἔχειν, to have a reward laid up with God in heaven, Mt. vi. 1; εὐρεῖν χάριν (there where God is, i. e. God's favor [cf. W. 365 (343)]), Lk. i. 30; a pers. is also said to have χάρις παρὰ one with whom he is acceptable, Lk. ii. 52; τοῦτο χάρις παρὰ θεῷ, this is acceptable with God, pleasing to him, 1 Pet. ii. 20 (for ἡ γὰρ, Ex. xxxiii. 12, 16; Num. xi. 15); παρὰ θεῷ, in fellowship with God (of those who have embraced the Christian religion and turned to God from whom they had before been estranged), 1 Co. vii. 24; παρὰ κυρίῳ (in heaven), before the Lord as judge, 2 Pet. ii. 11 [G L om. and Tr WH br. the phrase]; παρ' ὑμῖν, in your city, in your church, Col. iv. 16; w. a dat. plur. i. q. among, Mt. xxii. 25; xxviii. 15; Rev. ii. 13; παρ' ἐαυτῷ, at his home, 1 Co. xvi. 2. c. παρ' (L Tr WH txt. ἐν) ἐαυτῷ, with one's self i. e. in one's own mind, διαλογίζεσθαι, Mt. xxi. 25. d. a thing is said to be or not to be παρὰ τινι, with one, a. which belongs to his nature and character, or is in accordance with his practice or the reverse; as, μὴ ἀδικία παρὰ τῷ θεῷ; Ro. ix. 14; add, Ro. ii. 11; 2 Co. i. 17; Eph. vi. 9; Jas. i. 17. β. which is or is not within one's power: Mt. xix. 26; Mk. x. 27; Lk. xviii. 27, cf. i. 37 R G L txt. e. παρὰ τινι, with one i. e. in his judgment, he being judge, (so in Hdt. and the Attic writ.; cf. Passow s. v. II. 2, vol. ii. p. 667; [L. and S. s. v. B. II. 3]): παρὰ τῷ θεῷ, Ro. ii. 13; 1 Co. iii. 19; Gal. iii. 11; 2 Th. i. 6; Jas. i. 27; 1 Pet. ii. 4; 2 Pet. iii. 8 [π. κυρίῳ]; φρόνιμον εἶναι παρ' ἐαυτῷ, [A. V. in one's own conceit], Ro. xi. 25 (where Tr txt. WH txt. ἐν); xii. 16.

III. with an ACCUSATIVE; Sept. for לְכִנִּי, לְכִנִּי, לְכִנִּי (Josh. vii. 7; xxii. 7); cf. W. § 49 g. p. 403 (377) sq.; [B. 339 (292)]; 1. prop. of place, at, by, near, by the side of, beside, along; so with verbs of motion: περιπατεῖν παρὰ τὴν θάλασσαν (Plat. Gorg. p. 511 e.), Mt.



iv. 18; Mk. i. 16 [here L T Tr WH παράγω]; πίπτειν, Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5, 41; xvii. 16; Acts v. 10 (where L T Tr WH πρὸς); σπαρῆναι, Mt. xiii. 19; ῥίπτειν, Mt. xv. 30; τιθέναι, Acts iv. 35, 37 [here Tdf. πρὸς]; v. 2; ἀποτιθέναι, Acts vii. 58; ἔρχεσθαι, ἐξέρχεσθαι, Mt. xv. 29; Mk. ii. 13 [here Tdf. εἰς]; Acts xvi. 13; οἱ παρὰ τὴν ὁδόν, sc. πεσόντες, Mk. iv. 15, cf. 4; Lk. viii. 12, cf. 5. with verbs of rest: καθῆσθαι, Mt. xiii. 1; xx. 30; Lk. viii. 35; with εἶναι, Mk. v. 21; Acts x. 6. with verbs denoting the business in which one is engaged, as παιδεύειν in pass., Acts xxii. 3 [so G L T Tr WH punctuate]; διδάσκειν, Mk. iv. 1. without a verb, in specifications of place, Acts x. 32; Heb. xi. 12.

2. *beside, beyond*, i. e. metaph. a. i. q. *contrary to*: παρὰ τὴν διδαχὴν, Ro. xvi. 17; παρ' ἐλπίδα, lit. *beyond hope*, i. e. where the laws and course of nature left no room for hope, hence i. q. *without* [A. V. *against*] *hope*, Ro. iv. 18 (in prof. auth., of things which happen against hope, beyond one's expectation, cf. Passow s. v. III. 3, vol. ii. p. 669<sup>b</sup>; Dion. Hal. antt. 6, 25); παρὰ τὸν νόμον, *contrary to the law*, Acts xviii. 13 (παρὰ τοὺς νόμους, opp. to κατὰ τοὺς νόμους, Xen. mem. 1, 1, 18); παρ' ὅ, *contrary to that which*, i. e. at variance with that which, Gal. i. 8 sq.; παρὰ φύσιν, Ro. i. 26; xi. 24, (Thuc. 6, 17; Plat. rep. 5 p. 466 d.); after ἄλλος, *other than, different from*, 1 Co. iii. 11 (see exx. fr. prof. auth. in Passow s. v. III. 3 fin. vol. ii. p. 670<sup>b</sup>); παρὰ τὸν κτίσαντα, omitting or passing by the Creator, Ro. i. 25, where others explain it *before (above) the Creator, rather than the Creator*, agreeably indeed to the use of the prep. in Grk. writ. (cf. Ast, Lex. Plat. iii. p. 28 [cf. Riddell, Platonic Idioms, § 165 β.; L. and S. s. v. C. L. 5 d.]), but not to the thought of the passage. *except, save*, i. q. *if you subtract from a given sum, less*: τεσσαράκοντα παρὰ μίαν, one (stripe) excepted, 2 Co. xi. 24 (τεσσαράκοντα ἑτῶν παρὰ τριάκοντα ἡμέρας, Joseph. antt. 4, 8, 1; παρὰ πέντε ναῦς, five ships being deducted, Thuc. 8, 29; [παρ' ὀλίγας ψήφους, Joseph. c. Ap. 2, 37, 3]; see other exx. fr. Grk. auth. in Bnhdy. p. 258; [W. u. s.; esp. Soph. Lex. s. v. 3]). b. *above, beyond*: παρὰ καιρὸν ἡλικίας, Heb. xi. 11; παρ' ὃ δεῖ (Plut. mor. p. 83 f. [de profect. in virt. § 13]), Ro. xii. 3; i. q. *more than*: ἁμαρτωλοὶ παρὰ πάντας, Lk. xiii. 2; ἔχρισέ σε ἔλαιον παρὰ τοῖς μετ. *more copiously than* [A. V. *above*] thy fellows, Heb. i. 9 (fr. Ps. xlv. (xlv.) 8; ὑψοῦν τινα παρὰ τινα, Sir. xv. 5); κρίνειν ἡμέραν παρ' ἡμέραν, to prefer one day to another (see κρίνω, 2), Ro. xiv. 5. Hence it is joined to comparatives: πλεοναπαρ τ. Lk. iii. 13; διαφορώτερον παρ' αὐτοὺς ὄνομα, Heb. i. 4; add. iii. 3; ix. 23; xi. 4; xii. 24; see exx. fr. Grk. auth. in W. § 35, 2 b. [and as above]. ἁττοῦν τινα παρὰ τ., to make one inferior to another, Heb. ii. 7, 9. 3. *on account of* (cf. Lat. *propter* i. q. *ob*): παρὰ τοῦτο, for this reason, therefore, 1 Co. xii. 15 sq.; cf. W. § 49 g. c.

IV. In COMPOSITION παρά denotes 1. *situation or motion either from the side of, or to the side of; near, beside, by, to*: παραθαλάσσιος, παράλιος, παρρικέω, παρακολουθῶ, παραλαμβάνω, παραλέγωμαι, παραπλέω, παράγω; of what is done secretly or by stealth, as παρεισέρχομαι,

παρεισάγω, παρεισδύω; cf. [the several words and] *Fritzsche*, Com. on Rom. vol. i. p. 346. by the side of i. e. *ready, present, at hand*, (παρὰ τινι): πάρεμι, παρυσία, παρέχω, etc.

2. *violation, neglect, aberration*, [cf. our *beyond or aside* i. q. *amiss*]: παραβαίνω, παραβάτης, παρανομέω, παρακούω, παρήμι, πάρεσις, παραλογίζομαι, παράδοξος, παραφρονία, etc.

3. *like the Germ. an* (in *anreizen, antreiben*, etc.): παραζηλώω, παραπικραίνω, παροξύνω, παροργίζω. [Cf. Vig. ed. *Herm.* p. 650 sq.]

παρά-βαίνω; 2 aor. παρέβην; prop. *to go by the side of* (in Hom. twice *παρβεβῶς* of one who stands by another's side in a war-chariot, Il. 11, 522; 13, 708 [but here of men on foot]); *to go past or to pass over without touching a thing; trop. to overstep, neglect, violate, transgress*, w. an acc. of the thing (often so in prof. auth. fr. Aeschyl. down [cf. παρά, IV. 1 and 2]): τὴν παράδοσιν, Mt. xv. 2; τὴν ἐντολὴν τοῦ θεοῦ, ibid. 3; ὁ παραβαίων, he that transgresseth, oversteppeth, i. e. who does not hold to the true doctrine, opp. to μένειν ἐν τῇ διδαχῇ, 2 Jn. 9 R G [where L T Tr WH ὁ προάγων (q. v.)] (so οἱ παραβαίνοντες, transgressors of the law, Sir. xl. 14 [cf. Joseph. c. Ap. 2, 18, 2; 29, 4; 30, 1]); (τὴν διαθήκην, Josh. vii. 11, 15; Ezek. xvi. 59, and often; τὸ ῥῆμα κυρίου, Num. xiv. 41; 1 S. xv. 24, etc.; τὰς συνθήκας, Polyb. 7, 5, 1; Joseph. antt. 4, 6, 5; Ael. v. h. 10, 2; besides, παραβ. δίκην, τὸν νόμον, τοὺς ὅρκους, πίστιν, etc., in Grk. writ.). in imitation of the Hebr. כָּרַח foll. by כִּן, we find παραβ. ἕκ τινος and ἀπὸ τινος, so to go past as to turn aside from, i. e. *to depart, leave, be turned from*: ἐκ τῆς ὁδοῦ, Ex. xxxii. 8; Deut. ix. 12; ἀπὸ τῶν ἐντολῶν, Deut. xvii. 20; ἀπὸ τῶν λόγων, Deut. xxviii. 14 cod. Alex.; once so in the N. T.: ἐκ (L T Tr WH ἀπὸ) τῆς ἀποστολῆς, of one who abandons his trust, [R. V. *fell away*], Acts i. 25. (In the Sept. also for כָּרַח, כִּן to break, כִּן to deviate, turn aside.) [SYN.: παραβαίνω to overstep, παραπορεύεσθαι to proceed by the side of, παρείρχεσθαι to go past.]\*

παρά-βάλλω: 2 aor. παρέβαλον; 1. *to throw before, cast to*, [cf. παρά, IV. 1], (Hom., Plat., Polyb., Dio Cass., al.; as fodder to horses, Hom. Il. 8, 504). 2. *to put one thing by the side of another for the sake of comparison, to compare, liken*, (Hdt., Xen., Plat., Polyb., Joseph., Hdtian.): τὴν βασιλείαν τοῦ θεοῦ ἐν παραβολῇ, to portray the kingdom of God (in), by the use of, a similitude, Mk. iv. 30 R G L mrg. Tr mrg. [cf. B. § 133, 22].

3. *reflexively, to put one's self, betake one's self, into a place or to a person* (Plat., Polyb., Plut., Diog. Laërt.); of seamen (Hdt. 7, 179; Dem. p. 163, 4; εἰς Ποσειδῶνα, Joseph. antt. 18, 6, 4), εἰς Σάμον, Acts xx. 15 [put in at (R. V. touched at)]. For another use of this verb in Grk. writ. see παραβολέομαι.\*

παρά-βασις, -εως, ἡ, (παραβαίνω, q. v.), prop. *a going over; metaph. a disregarding, violating*; Vulg. *praevaricatio*, and once (Gal. iii. 19) *transgressio*; [A. V. *transgression*]: w. a gen. of the object, τῶν ὅρκων, 2 Macc. xv. 10; τῶν δικαίων, Plut. compar. Ages. and Pomp. 1; τοῦ νόμου, of the Mosaic law, Ro. ii. 23 (Joseph. antt. 18, 8, 2); absolutely, the breach of a definite, promulgated, ratified law: Ro. v. 14; 1 Tim. ii. 14, (but ἁμαρτία is wrong-do-



ing which even a man ignorant of the law may be guilty of [cf. *Trench*, N. T. Syn. § lxvi.]; τῶν παραβ. χάριν, to create transgressions, i. e. that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused, Gal. iii. 19; used of the transgression of the Mosaic law, Ro. iv. 15; Heb. ii. 2; ix. 15; Ps. c. (ci.) 3; w. a gen. of the subj., τῶν ἀδίκων, Sap. xiv. 31.\*

παρα-βάτης, -ου, ὁ, (παραβαίνω [cf. W. 26]), a transgressor (Vulg. *praevaricator*, *transgressor*): νόμου, a law-breaker (Plaut. *legirupa*), Ro. ii. 25, 27; Jas. ii. 11; absol., Gal. ii. 18; Jas. ii. 9. [Aeschyl. (παρβάτης); Graec. Ven. Deut. xxi. 18, 20].\*

παρα-βιάζομαι: 1 aor. παρεβιάσασθαι; depon. verb, to employ force contrary to nature and right [cf. παρά, IV. 2], to compel by employing force (Polyb. 26, 1, 3): τινά, to constrain one by entreaties, Lk. xxiv. 29; Acts xvi. 15; so Sept. in Gen. xix. 9; 1 S. xxviii. 23, etc.\*

παραβολεύομαι: 1 aor. mid. ptep. παραβουλευσάμενος; to be παράβολος i. e. one who rashly exposes himself to dangers, to be venturesome, reckless, (cf. W. 93 (88); Lob. ad Phryn. p. 67); recklessly to expose one's self to danger: with a dat. of respect, τῇ ψυχῇ, as respects life; hence, to expose one's life boldly, jeopard life, hazard life, Phil. ii. 30 G L T Tr WH for the παραβουλευσάμ. of Rec.; on the difference between these readings cf. *Gabler*, *Kleinere theol. Schriften*, i. p. 176 sqq. This verb is not found in the Grk. writ., who say παραβάλλεσθαι, now absol. to expose one's self to danger (see *Passow* s. v. παραβάλλω, 2; L. and S. ib. II.), now with an acc. of the thing [to risk, stake], as ψυχὴν, Hom. II. 9, 322; σῶμα καὶ ψυχὴν, 2 Macc. xiv. 38 (see other exx. in *Passow* [and L. and S.] l. c.); now w. a dat. of reference, ταῖς ψυχαῖς, Diod. 3, 35; τῇ ἑμμαντοῦ κεφαλῇ, ἀργυρίῳ, Phryn. ed. Lob. p. 238; [cf. Bp. Lghtft. on Philip. 1. c.].\*

παραβολή, -ῆς, ἡ, (παραβάλλω, q. v.), Sept. for ἕψις; 1. a placing of one thing by the side of another, juxtaposition, as of ships in battle, Polyb. 15, 2, 13; Diod. 14, 60.

2. metaph. a comparing, comparison of one thing with another, likeness, similitude, (Plat., Isocr., Polyb., Plut.); univ., Mt. xxiv. 32; Mk. xiii. 28; an example by which a doctrine or precept is illustrated, Mk. iii. 23; Lk. xiv. 7; a thing serving as a figure of something else, Heb. ix. 9; this meaning also very many interpreters give the word in Heb. xi. 19, but see 5 below; spec. a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom, are figuratively portrayed [cf. B. D. s. vv. Fable, Parable, (and reff. there; add *Aristot. rhet.* 2, 20, 2 sqq. and *Cope's* notes)]; Mt. xiii. 3, 10, 13, 24, 31, 33-35, 53; xxi. 33, 45; [xxii. 1]; Mk. iv. 2, 10, [11], 13, 30, 33 sq.; [vii. 17]; xii. 1, [12]; Lk. viii. 4, 9-11; xii. 16, 41; xiii. 6; xiv. 7; xv. 3; xviii. 1, 9; xix. 11; xx. 9, 19; xxi. 29; with a gen. of the pers. or thing to which the contents of the parable refer [W. § 30, 1 a.]: τοῦ σπείροντος, Mt. xiii. 18; τῶν ζιζανίων, ib. 36; τῇ βασιλείᾳ τοῦ θεοῦ ἐν παραβολῇ τιθέναι (lit. to set forth

the kingdom of God in a parable), to illustrate (the nature and history of) the kingdom of God by the use of a parable, Mk. iv. 30 L txt. T Trtxt. WH.

3. a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; an aphorism, a maxim: Lk. v. 36; vi. 39; Mt. xv. 15, (Prov. i. 6; Eccl. i. 17; Sir. iii. 29 (27); xiii. 26 (25), etc.). Since sayings of this kind often pass into proverbs, παραβολή is

4. a proverb: Lk. iv. 23 (1 S. x. 12; Ezek. xii. 22 sq.; xviii. 2 sq.).

5. an act by which one exposes himself or his possessions to danger, a venture, risk, (in which sense the plur. seems to be used by Plut. Arat. 22: διὰ πολλῶν ἐλιγμῶν καὶ παραβολῶν περαινόντες πρὸς τὸ τεῖχος [cf. *Diod. Sic. frag. lib. xxx. 9, 2*; also var. in *Thuc. 1, 131, 2* (and *Poppo* ad loc.)]; ἐν παραβολῇ, in risking him, i. e. at the very moment when he exposed his son to mortal peril (see παραβουλεύομαι), Heb. xi. 19 (*Hesych. ἐκ παραβολῆς· ἐκ παρακινδυνεύματος*); others with less probability explain it, in a figure, i. e. as a figure, either of the future general resurrection of all men, or of Christ offered up to God and raised again from the dead; others otherwise.\*

παρα-βουλεύομαι: 1 aor. ptep. παραβουλευσάμενος; to consult amiss [see παρά, IV. 2]: w. a dat. of the thing, Phil. ii. 30 Rec. Not found in prof. auth. See παραβουλεύομαι.\*

παρα-αγγελία, -ας, ἡ, (παραγγέλλω), prop. announcement, a proclaiming or giving a message to; hence a charge, command: Acts xvi. 24; a prohibition, Acts v. 28; used of the Christian doctrine relative to right living, 1 Tim. i. 5; of particular directions relative to the same, 18; plur. in 1 Th. iv. 2. (Of a military order in Xen., Polyb.; of instruction, *Aristot. eth. Nic. 2, 2 p. 1104a, 7*; *Diod. exc. p. 512, 19* [i. e. *frag. lib. xxvi. 1, 1*]).\*

παρα-αγγέλλω; impf. παρήγγελλον; 1 aor. παρήγγειλα; (παρά and ἀγγέλλω); fr. *Aeschyl.* and *Hdt.* down; 1. prop. to transmit a message along from one to another [(cf. παρά, IV. 1)], to declare, announce.

2. to command, order, charge: w. dat. of the pers. 1 Th. iv. 11 [cf. Mk. xvi. WH (rejected) 'Shorter Conclusion']; foll. by λέγων and direct disc. Mt. x. 5; foll. by an inf. aor., Mt. xv. 35 L T Tr WH; Mk. viii. 6; Lk. viii. 29; Acts x. 42; xvi. 18; with μή inserted, Lk. v. 14; viii. 56; Acts xxiii. 22; 1 Co. vii. 10 [here *Lehm. inf. pres.*]; foll. by an inf. pres., Acts xvi. 23; xvii. 30 [here T Tr mrg. WH have ἀπαγγ.]; 2 Th. iii. 6; with μή inserted, Lk. ix. 21 [G L T Tr WH]; Acts i. 4; iv. 18; v. 28 (παραγγελία παραγγέλλειν, to charge strictly, W. § 54, 3; B. 184 (159 sq.)), 40; 1 Tim. i. 3; vi. 17; τινί τι, 2 Th. iii. 4 [but T Tr WH om. L br. the dat.]; τοῦτο foll. by ὅτι, 2 Th. iii. 10; τινί foll. by acc. and inf., [Acts xxiii. 30 L T Tr mrg.]; 2 Th. iii. 6; 1 Tim. vi. 13 [here Tdf. om. dat.]; foll. by an inf. alone, Acts xv. 5; by ἵνα (see ἵνα, II. 2 b.), Mk. vi. 8; 2 Th. iii. 12; with an acc. of the thing alone, 1 Co. xi. 17; 1 Tim. iv. 11; v. 7. [SYN. see κεύω, fin.].\*

παρα-γίνομαι; impf. 3 pers. plur. παρεγίνοντο (*Jn. iii. 23*); 2 aor. παρεγινόμεν; fr. *Hom.* down; Sept. for נִיצָ; (prop. to become near, to place one's self by the side of,



hence) *to be present, to come near, approach*: absol., Mt. iii. 1 [but in ed. 1 Prof. Grimm (more appropriately) associates this with Heb. ix. 11; Lk. xii. 51 below]; Lk. [xiv. 21]; xix. 16; Jn. iii. 23; Acts v. 21 sq. 25; ix. 89; x. 32 [R G Tr mrg. br.], 33; xi. 23; xiv. 27; xvii. 10; xviii. 27; xxi. 18; xxiii. 16, 35; xxiv. 17, 24; xxv. 7; xxviii. 21; 1 Co. xvi. 3; foll. by ἀπό w. gen. of place and εἰς w. acc. of place, Mt. ii. 1; Acts xiii. 14; by ἀπό with gen. of place and ἐπί w. acc. of place and πρὸς w. acc. of pers. Mt. iii. 13; by παρά w. gen. of pers. (i. e. sent by one [cf. W. 365 (342)]), Mk. xiv. 43; by πρὸς τινα, Lk. vii. 4, 20; viii. 19; Acts xx. 18; πρὸς τινα ἐκ w. gen. of place, Lk. xi. 6; by εἰς w. acc. of place, Jn. viii. 2; Acts ix. 26 (here Lehm. ἐν); xv. 4; by ἐπὶ τινα (against, see ἐπί, C. I. 2 g. γ. ββ.), Lk. xxii. 52 [Tdf. πρὸς]. i. q. *to come forth, make one's public appearance*, of teachers: of the Messiah, absol. Heb. ix. 11; foll. by an inf. denoting the purpose, Lk. xii. 51; [of John the Baptist, Mt. iii. 1 (see above)]. i. q. *to be present with help* [R. V. *to take one's part*], w. a. dat. of the pers. 2 Tim. iv. 16 L T Tr WH. [Comp.: συμπαρίνομαι.]\*

παράγω; impf. παρήγον (Jn. viii. 59 Rec.); pres. pass. 3 pers. sing. παράγεται; fr. [Archil., Theogn.], Pind. and Hdt. down; Sept. several times for עָרַךְ in Kal and Hiphil; 1. trans. [(cf. παρά, IV.)]; a. *to lead past, lead by*. b. *to lead aside, mislead; to lead away*. c. *to lead to; to lead forth, bring forward*. 2. intrans. (see ἀγω, 4); a. *to pass by, go past*: Mt. xx. 30; Mk. ii. 14; xv. 21; [Lk. xviii. 39 L mrg.]; foll. by παρά w. an acc. of place, Mk. i. 16 L T Tr WH (by κατά w. acc. of place, 3 Macc. vi. 16; θεωροῦντες παράγουσαν τὴν δύναμιν, Polyb. 5, 18, 4). b. *to depart, go away*: Jn. viii. 59 Rec.; ix. 1; ἐκείθεν, Mt. ix. 9, 27. [Al. adhere to the meaning *pass by* in all these pass.]. Metaph. *to pass away, disappear*: 1 Co. vii. 31 (Ps. cxliii. (cxliv.) 5); in the passive in the same sense, 1 Jn. ii. 8, 17.\*

παράδειγμα; 1 aor. inf. παραδειγματίσαι; (παράδειγμα [(fr. δείκνυμι)] an example; also an example in the sense of a warning [cf. Schmidt ch. 128]); *to set forth as an example, make an example of*; in a bad sense, *to hold up to infamy; to expose to public disgrace*: τινά, Mt. i. 19 R G; Heb. vi. 6 [A. V. *put to open shame*]. (Num. xxv. 4; Jer. xiii. 22; Ezek. xxviii. 17; [Dan. ii. 5 Sept.]; Add. to Esth. iv. 8 [36]; Evang. Jac. c. 20; often in Polyb.; Plut. de curios. 10; Euseb. quaest. ad Steph. 1, 3 (iv. 884 d. ed. Migne).) [Cf. Schmidt ch. 128.]\*

παράδεισος, ου, ὁ, (thought by most to be of Persian origin, by others of Armenian, cf. Gesenius, Thes. ii. p. 1124; [B. D. s. v.; esp. Fried. Delitzsch, Wo lag das Paradies? Leipzig 1881, pp. 95–97; cf. Max Müller, Selected Essays, i. 129 sq.]), 1. among the Persians a grand enclosure or preserve, hunting-ground, park, shady and well-watered, in which wild animals were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters: Xen. Cyr. 1, 3, 14; [1, 4, 5]; 8, 1, 38; oec. 4, 13 and 14; anab. 1, 2, 7, 9; Theophr. h. pl. 5, 8, 1; Diod. 16, 41; 14, 80; Plut. Artax.

25, cf. Curt. 8, 1; 11. 2. univ. a garden, pleasure-ground; grove, park: Leian. v. h. 2, 23; Ael. v. h. 1, 33; Joseph. antt. 7, 14, 4; 8, 7, 3; 9, 10, 4; 10, 3, 2 and 11, 1; b. j. 6, 1, 1; [c. Apion. 1, 19, 9 (where cf. Müller)]; Sus. 4, 7, 15, etc.; Sir. xxiv. 30; and so it passed into the Hebr. language, עֵדֶן, Neh. ii. 8; Eccl. ii. 5; Cant. iv. 13; besides in Sept. mostly for עֵדֶן; thus for that delightful region, 'the garden of Eden,' in which our first parents dwelt before the fall: Gen. ii. 8 sqq.; iii. 1 sqq.

3. that part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection: Lk. xxiii. 43, cf. xvi. 23 sqq. But some [e. g. Dillmann (as below p. 379)] understand that passage of the heavenly paradise. 4. an upper region in the heavens: 2 Co. xii. 4 (where some maintain, others deny, that the term is equiv. to ὁ τρίτος οὐρανός in vs. 2); with the addition of τοῦ θεοῦ, gen. of possessor, the abode of God and heavenly beings, to which true Christians will be taken after death, Rev. ii. 7 (cf. Gen. xiii. 10; Ezek. xxviii. 13; xxxi. 8). According to the opinion of many of the church Fathers, the paradise in which our first parents dwelt before the fall still exists,

neither on earth nor in the heavens, but above and beyond the world; cf. Thilo, Cod. apocr. Nov. Test., on Evang. Nicod. c. xxv. p. 748 sqq.; and Bleek thinks that the word ought to be taken in this sense in Rev. ii. 7. Cf. Dillmann s. v. Paradies in Schenkel iv. 377 sqq.; also Hilgenfeld, Die Clement. Recogn. und Hom. p. 87 sq.; Klöpper on 2 Co. xii. 2–4, p. 507 sqq. [(Göttingen, 1869). See also B. D. s. v.; McC. and S. s. v.; Hamburg-er, Real-Encyclopädie, Abtheil. ii. s. v.]\*

παρά-δέχομαι; fut. 3 pers. plur. παραδέξονται; depon. mid., but in bibl. and eccles. Grk. w. 1 aor. pass. παρεδέχθη (Acts xv. 4 L T Tr WH; 2 Macc. iv. 22; [cf. B. 51 (44)]); 1. in class. Grk. fr. Hom. down, prop. *to receive, take up, take upon one's self*. Hence 2. *to admit* i. e. not to reject, *to accept, receive*: τὸν λόγον, Mk. iv. 20; ἔδη, Acts xvi. 21; τὴν μαρτυρίαν, Acts xxii. 18; κατηγορίαν, 1 Tim. v. 19, (τὰς δοκίμους δράχμας, Epict. diss. 1, 7, 6); τινά, of a son, *to acknowledge* as one's own [A. V. *receiveth*], Heb. xii. 6 (after Prov. iii. 12, where for נָצַר); of a delegate or messenger, *to give due reception to*, Acts xv. 4 L T Tr WH. [Cf. δέχομαι, fin.]\*

παρά-δια-τριβή, -ῆς, ἡ, useless occupation, empty business, misemployment (see παρά, IV. 2): 1 Tim. vi. 5 Rec. [cf. W. 102 (96)], see διαπατριβή. Not found elsewhere; [cf. παραδιαιτσίω in Justinian (in Koumanoudes, Λέξεις ἀθηναίω. s. v.)].\*

παρά-διδωμι, subjunc. 3 pers. sing. παραδίδῃ (1 Co. xv. 24 [L mrg. Tr mrg. WH, cod. Sin., etc.]) and παραδιδῶι (ibid. L txt. T Tr txt.; cf. B. 46 (40) [and δίδωμι, init.]); impf. 3 pers. sing. παρεδίδου (Acts viii. 3; 1 Pet. ii. 23), plur. παρεδίδοντο (Acts xvi. 4 R G; xxvii. 1) and παρεδίδουσαν (Acts xvi. 4 L T Tr WH; cf. W. § 14, 1 c.; B. 45 (39)); fut. παραδώσω; 1 aor. παρέδωκα; 2 aor. παρέδων, subjunc. 3 pers. sing. παραδῶι and several times παραδοῖ (so L T Tr WH in Mk. iv. 29; xiv. 10, 11; Jn. xiii. 2; see δίδωμι, init.); pf. ptep. παραδεδωκώς (Acts xv. 26);



plupf. 3 pers. plur. without augm. παραδεδώκεισαν (Mk. xv. 10; W. § 12, 9; [B. 33 (29)]; Tdf. Proleg. p. 120 sq.); Pass., pres. παραδίδομαι; impf. 3 pers. sing. παρεδίδοτο (1 Co. xi. 23 L T Tr WH for R G παρεδίδοτο, see ἀποδίδωμι); pf. 3 pers. sing. παραδέδοται (Lk. iv. 6), ptep. παραδεδομένος, Acts xiv. 26; 1 aor. παρεδόθην; 1 fut. παραδοθήσομαι; fr. Pind. and Hdt. down; Sept. mostly for יָדָה; to give over; 1. prop. to give into the hands (of another). 2. to give over into (one's) power or use: τινί τι, to deliver to one something to keep, use, take care of, manage, Mt. xi. 27; Lk. iv. 6 [cf. W. 271 (254)]; x. 22; τὰ ὑπάρχοντα, τάλαντα, Mt. xxv. 14, 20, 22; τὴν βασιλείαν, 1 Co. xv. 24; τὸ πνεῦμα sc. τῷ θεῷ, Jn. xix. 30; τὸ σῶμα, ἵνα etc., to be burned, 1 Co. xiii. 3; τινά, to deliver one up to custody, to be judged, condemned, punished, scourged, tormented, put to death, (often thus in prof. auth.): τινά, absol., so that to be put in prison must be supplied, Mt. iv. 12; Mk. i. 14; τηρουμένων, who are kept, 2 Pet. ii. 4 [G T Tr WH; but R τετηρημένους, L κολαζομένους τηρεῖν]; to be put to death (cf. Germ. dahingeben), Ro. iv. 25; with the addition of ὑπέρ τινος, for one's salvation, Ro. viii. 32; τινά τι, Mt. v. 25; xviii. 34; xx. 18; xxvii. 2; Mk. xv. 1; Lk. xii. 58; xx. 20; Jn. xviii. 30, 35 sq.; xix. 11 etc.; Acts xxvii. 1; xxviii. 16 Rec.; τῷ θελήματι αὐτῶν, to do their pleasure with, Lk. xxiii. 25; τινά τι, foll. by ἵνα, Jn. xix. 16; with an inf. of purpose, φυλάσσειν αὐτόν, to guard him, Acts xii. 4; without the dat., Mt. x. 19; xxiv. 10; xxvii. 18; Mk. xiii. 11; xv. 10; Acts iii. 13; foll. by ἵνα, Mt. xxvii. 26; Mk. xv. 15; τινά εἰς τὸ σταυρωθῆναι, Mt. xxvi. 2 (σταυροῦ θανάτῳ, Ev. Nicod. c. 26); εἰς χεῖράς τινος, i. e. into one's power, Mt. xvii. 22; xxvi. 45; Mk. ix. 31; xiv. 41; Lk. ix. 44; xxiv. 7; Acts xxi. 11; xxviii. 17, (Jer. xxxiii. (xxvi.) 24; xxxix. (xxxii.) 4); εἰς συνέδρια, to councils [see συνέδριον, 2 b.] (παραδιδόναι involving also the idea of conducting), Mt. x. 17; Mk. xiii. 9; εἰς συναγωγάς, Lk. xxi. 12; εἰς θλίψιν, Mt. xxiv. 9; εἰς φυλακὴν, Acts viii. 3; εἰς φυλακὰς, Acts xxii. 4; εἰς θάνατον, Mt. x. 21; Mk. xiii. 12; 2 Co. iv. 11; εἰς κρίμα θανάτου, Lk. xxiv. 20; τὴν σάρκα εἰς καταφθοράν, of Christ undergoing death, Barn. ep. 5, 1; παραδιδόναι ἑαυτὸν ὑπέρ τινος, to give one's self up for, give one's self to death for, to undergo death for (the salvation of) one, Gal. ii. 20; Eph. v. 25; with the addition of τῷ θεῷ and a pred. acc., Eph. v. 2; τὴν ψυχὴν ἑαυτοῦ ὑπὲρ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, to jeopard life to magnify and make known the name of Jesus Christ, Acts xv. 26. Metaph. expressions: τινά τῷ Σατανᾷ, to deliver one into the power of Satan to be harassed and tormented with evils, 1 Tim. i. 20; with the addition of εἰς ὄλεθρον σαρκός (see ὄλεθρος), 1 Co. v. 5 (the phrase seems to have originated from the Jewish formulas of excommunication [yet see Meyer (ed. Heinrici) ad loc. (cf. B. D. s. vv. Hymenæus II., Excommunication II.)], because a person banished from the theocratic assembly was regarded as deprived of the protection of God and delivered up to the power of the devil). τινά εἰς ἀκαθαρσίαν, to cause one to become unclean, Ro. i. 24; cf. Fritzsche, Rückert, and

others ad loc. [in this ex. and several that follow A. V. renders to give up]; εἰς πάθη ἀτιμίας, to make one a slave of vile passions, ib. 26; εἰς ἀδόκιμον νοῦν, to cause one to follow his own corrupt mind, — foll. by an inf. of purpose [or exegetical inf. (Meyer)], ib. 28; ἑαυτὸν τῇ ἀσελγείᾳ, to make one's self the slave of lasciviousness, Eph. iv. 19; τινά λατρεύειν, to cause one to worship, Acts vii. 42. to deliver up treacherously, i. e. by betrayal to cause one to be taken: τινά τι, of Judas betraying Jesus, Mt. xxvi. 15; Mk. xiv. 10; Lk. xxii. 4, 6; without the dat., Mt. xxvi. 16, 21, 23, 25; Mk. xiv. 11, 18; Lk. xxii. 21, 48; Jn. vi. 64, 71; xii. 4; in the pass., Mk. xiv. 21; Lk. xxii. 22; 1 Co. xi. 23; pres. ptep. ὁ παραδίδους αὐτόν, of him as plotting the betrayal (cf. B. § 144, 11, 3): Mt. xxvi. 25, 46, 48; Mk. xiv. 42, 44; Jn. xiii. 11; xviii. 2, 5. to deliver one to be taught, moulded, etc.: εἰς τι, in pass., Ro. vi. 17 (to be resolved thus, ὑπηκ. τῷ τύπῳ etc. εἰς ὃν παρεδόθητε [W. § 24, 2 b.]). 3. i. q. to commend, to commend: τινά τῇ χάριτι τ. θεοῦ, in pass., Acts xiv. 26; xv. 40; παρεδίδου τῷ κρίνοντι δικαίως, sc. τὰ ἑαυτοῦ, his cause (B. 145 (127) note<sup>2</sup> [cf. W. 590 (549)]), 1 Pet. ii. 23. 4. to deliver verbally: commands, rites, Mk. vii. 13; Acts vi. 14; 1 Co. xi. 2; 2 Pet. ii. 21 (here in pass.); πίστιν, the tenets [see πίστις, 1 c. β.], in pass., Jude 3; φυλάσσειν τὰ δόγματα, the decrees to keep, Acts xvi. 4; to deliver by narrating, to report, i. e. to perpetuate the knowledge of events by narrating them, Lk. i. 2; 1 Co. xi. 23; xv. 3, (see exx. fr. Grk. auth. in Passow [or L. and S.] s. v. 4). 5. to permit, allow: absol. ὅταν παραδῶ or παραδοῖ ὁ καρπός, when the fruit will allow, i. e. when its ripeness permits, Mk. iv. 29 (so τῆς ὥρας παραδιδούσης, Polyb. 22, 24, 9; for other exx. see Passow s. v. 3 [L. and S. s. v. II.; others take the word in Mk. i. c. intransitively, in a quasi-reflexive sense, gives itself up, presents itself; cf. W. 251 (236); B. 145 (127)]). παράδοξος, -ον, (παρά contrary to [see παρά, IV. 2], and δόξα opinion; hence i. q. ὁ παρά τὴν δόξαν ὢν), unexpected, uncommon, incredible, wonderful: neut. plur. Lk. v. 26 [A. V. strange things, cf. Trench § xci. fin.]. (Judith xiii. 13; Sap. v. 2, etc.; Sir. xliii. 25; 2 Macc. ix. 24; 4 Macc. ii. 14; Xen., Plat., Polyb., Ael. v. h. 4, 25; Lcian. dial. deor. 20, 7; 9, 2; Joseph. c. Ap. 1, 10, 2; Hdian. 1, 1, 5 [(4 Bekk.)].) \* παρά-δοσις, -εως, ἡ, (παράδωμι), a giving over, giving up; i. e. 1. the act of giving up, the surrender: of cities, Polyb. 9, 25, 5; Joseph. b. j. 1, 8, 6; χρημάτων, Aristot. pol. 5, 7, 11 p. 1309<sup>a</sup>, 10. 2. a giving over which is done by word of mouth or in writing, i. e. tradition by instruction, narrative, precept, etc. (see παραδίδωμι, 4); hence i. q. instruction, Epict. diss. 2, 23, 40; joined with διδασκαλία, Plat. legg. 7 p. 803 a. objectively, what is delivered, the substance of the teaching: so of Paul's teaching, 2 Th. iii. 6; in plur. of the particular injunctions of Paul's instruction, 1 Co. xi. 2; 2 Th. ii. 15. used in the sing. of a written narrative, Joseph. c. Ap. 1, 9, 2; 10, 2; again, of the body of precepts, esp. ritual, which in the opinion of the later Jews were orally delivered by Moses and orally transmitted in unbroken



succession to subsequent generations, which precepts, both illustrating and expanding the written law, as they did, were to be obeyed with equal reverence (Joseph. antt. 13, 10, 6 distinguishes between τὰ ἐκ παραδόσεως τῶν πατέρων and τὰ γεγραμμένα, i. e. τὰ ἐν τοῖς Μωϋσεῶς νόμοις γεγραμμένα νόμιμα): Mt. xv. 2 sq. 6; Mk. vii. 3, 5, 9, 13; with τῶν ἀνθρώπων added, as opp. to the divine teachings, Mk. vii. 8; Col. ii. 8 [where see Bp. Lghtft.]; πατρικαὶ παραδόσεις, precepts received from the fathers, whether handed down in the O. T. books or orally, Gal. i. 14 [(al. restrict the word here to the extra-biblical traditions; cf. Meyer or Bp. Lghtft. ad loc.). Cf. B. D. Am. ed. s. v. Tradition.]\*

παρα-ζήλω, -ῶ; fut. παραζήλωσω; 1 aor. παρεζήλωσα; to provoke to ζήλος [see παρά, IV. 3]; a. to provoke to jealousy or rivalry: τινά, Ro. xi. 14, (1 K. xiv. 22; Sir. xxx. 3); ἐπὶ τινι (see ἐπί, B. 2 a. δ. fin.), Ro. x. 19 (Deut. xxxii. 21). b. to provoke to anger: 1 Co. x. 22 [on this see Prof. Hort in WH. App. p. 167] (Ps. xxxvi. (xxxvii.) 1, 7 sq.).\*

παρα-θαλάσσιος, -α, -ον, (παρά and θάλασσα), beside the sea, by the sea: Mt. iv. 13. (Sept.; Hdt., Xen., Thuc., Polyb., Diod., al.).\*

παρα-θεωρέω, -ῶ; impf. pass. 3 pers. plur. παρεθεωροῦντο; 1. (παρά i. q. by the side of [see παρά, IV. 1]) to examine things placed beside each other, to compare, (Xen., Plut., Leian.). 2. (παρά i. q. over, beyond, [Lat. praeter; see παρά, IV. 2]) to overlook, neglect: Acts vi. 1 (Dem. p. 1414, 22; Diod., Dion. Hal., al.).\*

παρα-θήκη, -ης, ἡ, (παρὰ τήμῃ, q. v.), a deposit, a trust or thing consigned to one's faithful keeping, (Vulg. depositum): used of the correct knowledge and pure doctrine of the gospel, to be held firmly and faithfully, and to be conscientiously delivered unto others: 2 Tim. i. 12 (μοῦ possess. gen. [the trust committed unto me; Rec.<sup>els 1633</sup> reads here παρακαταθήκη, q. v.]); G L T Tr WH in 1 Tim. vi. 20 and 2 Tim. i. 14, (Lev. vi. 2, 4; 2 Macc. iii. 10, 15; Hdt. 9, 45; [al.]). In the Grk. writ. παρακαταθήκη (q. v.) is more common; cf. Lob. ad Phryn. p. 312; W. 102 (96).\*

παρα-ινῶ, -ῶ; impf. 3 pers. sing. παρήνει; to exhort, admonish: with the addition of λέγων foll. by direct discourse, Acts xxvii. 9; τινά (in class. Grk. more commonly τινί [W. 223 (209); B. § 133, 9]), foll. by an inf. Acts xxvii. 22 [B. §§ 140, 1; 141, 2]. (From Hdt. and Pind. down; 2 Macc. vii. 25 sq.; 3 Macc. v. 17).\*

παρα-ιτεύομαι, -οῦμαι, impv. pres. παραιτοῦ; [impf. 3 pers. plur. παρητοῦντο, Mk. xv. 6 T WH Tr mrg., where al. ὤπηρε ἡτοῦντο (q. v.)]; 1 aor. παρητησάμην; pf. pass. ptep. παρητημένος with a pass. signif.; fr. Aeschyl. and Pind. down; 1. prop. to ask alongside (παρά [IV. 1]), beg to have near one; to obtain by entreaty; to beg from, to ask for, supplicate: [Mk. xv. 6 (see above)]. 2. to avert (παρά aside [see παρά, IV. 1]) by entreaty or seek to avert, to deprecate; a. prop. foll. by μή and acc. w. inf. [to intreat that . . . not], Heb. xii. 19 (Thuc. 5, 63); cf. W. 604 (561); [B. § 148, 13]. b. i. q. to refuse, decline: τὸ ἀποθαρῃν, Acts xxv. 11 (θαρῃν οὐ παραι-

τοῦμαι, Joseph. de vita sua 29). c. i. q. to shun, avoid: τί, 1 Tim. iv. 7; 2 Tim. ii. 23; τινά, 1 Tim. v. 11; Tit. iii. 10; i. q. to refuse, reject, Heb. xii. 25. d. to avert displeasure by entreaty, i. e. to beg pardon, crave indulgence, to excuse: ἔχε με παρητημένον (see ἔχω, I. 1 f.), Lk. xiv. 18 sq. (of one excusing himself for not accepting an invitation to a feast, Joseph. antt. 7, 8, 2).\*

παρα-καθίζομαι: to sit down beside [παρά, IV. 1], seat one's self, (Xen., Plat., al.); 1 aor. pass. ptep. παρακαθίσθεις (Joseph. antt. 6, 11, 9); πρόσ τι, Lk. x. 39 T Tr WH [cf. Lob. ad Phryn. p. 269].\*

παρα-καθίζω: 1 aor. ptep. fem. παρακαθίσασα, to make to sit down beside [παρά, IV. 1]; to set beside, place near; intrans. to sit down beside: παρά τι, Lk. x. 39 R G L [but L mrg. πρόσ] (Sept. Job ii. 13; Plut. Marius 17; Cleom. 37; in this sense the mid. is more com. in the Grk. writ.).\*

παρα-καλέω, -ῶ; impf. 3 pers. sing. παρεκάλει, 1 and 3 pers. plur. παρεκάλουν; 1 aor. παρεκάλεσα; Pass., pres. παρακαλοῦμαι; pf. παρακέκλημαι; 1 aor. παρεκλήθην; 1 fut. παρακληθήσομαι; fr. Aeschyl. and Hdt. down; I. as in Grk. writ. to call to one's side, call for, summon: τινά, w. an inf. indicating the purpose, Acts xxviii. 20 [al. (less naturally) refer this to II. 2, making the acc. the subj. of the inf.]. II. to address, speak to, (call to, call on), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; hence result a variety of senses, on which see Knapp, Scripta varii arg. ed. 2 p. 117 sqq.; cf. Fritzsche, Ep. ad Rom. i. p. 32 sq. 1. as in Grk. auth., to admonish, exhort: absol., Lk. iii. 18; [Acts xx. 1 (R G om.)]; Ro. xii. 8; 2 Tim. iv. 2; Heb. x. 25; 1 Pet. v. 12; foll. by direct disc. 2 Co. v. 20; foll. by λέγων w. direct disc. Acts ii. 40; foll. by an inf. where in Lat. ut, 1 Tim. ii. 1; τινά, Acts xv. 32; xvi. 40; 2 Co. x. 1; 1 Th. ii. 12 (11); v. 11; 1 Tim. v. 1; Heb. iii. 18; τινά λόγῳ πολλῶ, Acts xx. 2; τινά foll. by direct disc., 1 Co. iv. 16; 1 Th. v. 14; Heb. xiii. 22 [here L WH mrg. inf.]; 1 Pet. v. 1 sq.; τινά foll. by an inf. where in Lat. ut [cf. B. §§ 140, 1; 141, 2; W. 332 (311); 335 (315) n.]: inf. pres., Acts xi. 23; xiv. 22; Phil. iv. 2; 1 Th. iv. 10; Tit. ii. 6; 1 Pet. ii. 11 (here Lchm. adds ὑμᾶς to the inf., and WH mrg. with eodd. A C L etc. read ἀπέχεσθε); Jude 3; inf. aor., Acts xxvii. 33 sq.; Ro. xii. 1; xv. 30; 2 Co. ii. 8; vi. 1; Eph. iv. 1; 1 Tim. i. 3; Heb. xiii. 19; τινά foll. by ἵνα w. subjunc. [cf. B. § 139, 42; W. 335 u.s.], 1 Co. i. 10; xvi. 15 sq.; 2 Co. viii. 6; 1 Th. iv. 1; 2 Th. iii. 12; to enjoin a thing by exhortation [cf. B. § 141, 2], 1 Tim. vi. 2; Tit. ii. 15. 2. to beg, entreat, beseech, (Joseph. antt. 6, 7, 4; [11, 8, 5]; often in Epict. cf. Schweighäuser, Index graecit. Epict. p. 411; Plut. apophth. regum, Mor. ii. p. 30 ed. Tauchn. [vi. 695 ed. Reiske; exx. fr. Polyb., Diod., Philo, al., in Soph. Lex. s. v.]; not thus in the earlier Grk. auth. exc. where the gods are called on for aid, in the expressions, παρακαλεῖν θεούς, so θεόν in Joseph. antt. 6, 2, 2 and 7, 4; [cf. W. 22]); [absol., Philem. 9 (yet see the Comm. ad loc.)]; τινά, Mt. viii. 5; xviii. 32; xxvi. 53; Mk. i. 40; Acts xvi. 9; 2 Co. xii. 18; πολλά, much, Mk. v. 23; τινά περί τινος,



Philem. 10; foll. by direct disc. Acts ix. 38 L T Tr WH; with λέγων added and direct disc., Mt. xviii. 29; Mk. v. 12; [Lk. vii. 4 (Tdf. ἡρώτων)]; without the acc. Acts xvi. 15; τινά foll. by an inf. [W. and B. u. s.], Mk. v. 17; Lk. viii. 41; Acts viii. 31; xix. 31; xxviii. 14, (1 Macc. ix. 35); τινά foll. by ὅπως, Mt. viii. 34 [here Lchm. ἵνα (see above)]; Acts xxv. 2, (4 Macc. iv. 11; Plut. Demetr. c. 38); τινά foll. by ἵνα [W. § 44, 8 a.; B. § 139, 42], Mt. xiv. 36; Mk. v. 18; vi. 56; vii. 32; viii. 22; Lk. viii. 31 sq.; [2 Co. ix. 5]; τινά ὑπέρ τιμος, ἵνα, 2 Co. xii. 8; πολλά (much) τινα, ἵνα, Mk. v. 10; 1 Co. xvi. 12; foll. by τοῦ μή w. inf. [B. § 140, 16 δ.; W. 325 (305)], Acts xxi. 12; by an inf. Acts ix. 38 R G; by an acc. w. inf., Acts xiii. 42; xxiv. 4; [Ro. xvi. 17]. to strive to appease by entreaty: absol. 1 Co. iv. 13; τινά, Lk. xv. 28; Acts xvi. 39, (2 Macc. xiii. 23).

3. to console, to encourage and strengthen by consolation, to comfort, (Sept. for סחַ); very rarely so in Grk. auth., as Plut. Oth. 16): absol. 2 Co. ii. 7; τινά, 2 Co. i. 6; vii. 6 sq.; ἐν w. a dat. of the thing with which one comforts another, 1 Th. iv. 18; τινά διὰ παρακλήσεως, 2 Co. i. 4; w. an acc. of the contents, διὰ τῆς παρακλ. ἥς (for ἥν, see ὅς, ἧ, ὅ, II. 2 c. a.) παρακαλούμεθα, ibid.; in pass. to receive consolation, be comforted, Mt. ii. 18; 2 Co. xiii. 11; ἐπὶ τινι over (in) a thing [see ἐπὶ, B. 2 a. δ.], 2 Co. i. 4; of the consolation (comfort) given not in words but by the experience of a happier lot or by a happy issue, i. q. to refresh, cheer: pass., Mt. v. 4 (5); Lk. xvi. 25; Acts xx. 12; 2 Co. vii. 13 (where a full stop must be put after παρακεκλημένοι); ἐν τινι, by the help of a thing, 2 Co. vii. 6 sq.; ἐπὶ τινι, 1 Th. iii. 7; with (ἐν) παρακλήσει added, 2 Co. vii. 7.

4. to encourage, strengthen, [i. e. in the language of A. V. comfort (see Wright, Bible Word-Book, 2d ed., s. v.)], (in faith, piety, hope): τὰς καρδίας, your hearts, Eph. vi. 22; Col. ii. 2; iv. 8; 2 Th. ii. 17, (also χεῖρας ἀσθενεῖς, Job iv. 3 for רַיִת; γόνατα παραλελυμένα, Is. xxxv. 3 sq. [see the Hebr.] for גַּרְסָה).

5. it combines the ideas of exhorting and comforting and encouraging in Ro. xii. 8; 1 Co. xiv. 31; 1 Th. iii. 2.

6. to instruct, teach: ἐν τῇ διδασκαλίᾳ, Tit. i. 9. [COMP.: συμ-παρακαλέω.]\*

παρακαλύπτω: to cover over, cover up, hide, conceal: trop. ἦν παρακεκαλυμμένος ἀπ' αὐτῶν ([i]t was concealed from them), a Hebraism, on which see in ἀποκρύπτω, b.), Lk. ix. 45 (Ezek. xxii. 26; Plat., Plut., al.).\*

παρα-καταθήκη, -ης, ἡ, (παρακατατίθημι), a deposit, a trust: so Rec. in 1 Tim. vi. 20; 2 Tim. i. 14; [Rec.<sup>els</sup> 1638 in 2 Tim. i. 12 also]. (Hdt., Thuc., Xen., Aristot. eth. Nic. 5, 8, 5 p. 1135<sup>b</sup> 4; Polyb., Diod. 15, 76; Joseph. antt. 4, 8, 38; Ael. v. h. 4, 1); see παραθήκη above.\*

παρα-κείμεαι; (παρά and κείμεαι; to lie beside [παρά, IV. 1], to be near (fr. Hom. down); to be present, at hand: Ro. vii. 18 (where see Meyer), 21.\*

παρα-κλησις, -εως, ἡ, (παρακαλέω, q. v.); 1. prop. a calling near, summons, (esp. for help, Thuc. 4, 61; Dem. p. 275, 20). 2. imploration, supplication, entreaty: 2 Co. viii. 4 (Strab. 13 p. 581; Joseph. antt. 3, 1, 5; [c. Ap. 2, 23, 3 π. πρὸς τὸν θεὸν ἔστω]; λόγοι παρακλήσεως, words of appeal, containing entreaties, 1 Macc.

x. 24).

3. exhortation, admonition, encouragement: Acts xv. 31 [al. refer this to 4]; 1 Co. xiv. 3; 2 Co. viii. 17; Phil. ii. 1; 1 Tim. iv. 13; Heb. xii. 5; λόγος τῆς παρακλήσεως, Heb. xiii. 22, (2 Macc. vii. 24; xv. 9 (11); Plat. def. 415 e.; Thuc. 8, 92; Aeschin., Polyb., al.).

4. consolation, comfort, solace: 2 Co. i. 4-7; Heb. vi. 18; [add, Acts ix. 31; 2 Thess. ii. 16], (Jer. xvi. 7; Hos. xiii. 14; [Job xxi. 2; Nah. iii. 7]; Phalar. ep. 97 init.); τῶν γραφῶν, afforded by the contents of the Scriptures, Ro. xv. 4 [W. 189 (178)]; θεὸς τῆς παρακλ., God the author and bestower of comfort, Ro. xv. 5; 2 Co. i. 3; solace or cheer which comes from a happy lot or a prosperous state of things, Lk. vi. 24; 2 Co. vii. 4, 7, 13 [cf. W. 393 (368)]; Philem. 7; by meton. that which affords comfort or refreshment; thus of the Messianic salvation, Lk. ii. 25 (so the Rabbins call the Messiah the consoler, the comforter, κατ' ἐξοχήν, סחַיִת [cf. Wünsche, Neue Beiträge u. s. w. ad loc.; Schöttgen, Horae Hebr. etc. ii. 18]).

5. univ. persuasive discourse, stirring address, — instructive, admonitory, consolatory; powerful hortatory discourse: Ro. xii. 8; λόγος παρακλήσεως [A. V. word of exhortation], Acts xiii. 15; vñs par. [a son of exhortation], a man gifted in teaching, admonishing, consoling, Acts iv. 36; used of the apostles' instruction or preaching, 1 Th. ii. 3.\*

παρά-κλητος, -ου, ὁ, (παρακαλέω), prop. summoned, called to one's side, esp. called to one's aid; hence 1. one who pleads another's cause before a judge, a pleader, counsel for defence, legal assistant; an advocate: Dem. p. 341, 11; Diog. Laërt. 4, 50, cf. Dio Cass. 46, 20.

2. univ. one who pleads another's cause with one, an intercessor: Philo, de mund. opif. § 59; de Josepho § 40; in Flaccum §§ 3 and 4; so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins, 1 Jn. ii. 1 (in the same sense, of the divine Logos in Philo, vita Moys. iii. § 14).

3. in the widest sense, a helper, succorer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: Jn. xiv. 16, 26; xv. 26; xvi. 7, cf. Mt. x. 19-sq.; Mk. xiii. 11; Lk. xii. 11 sq. (Philo de mund. opif. § 6 init. says that God in creating the world had no need of a παράκλητος, an adviser, counsellor, helper. The Targums and Talmud borrow the Greek words מְסִיחָא and מְסִיחָא and use them of any intercessor, defender, or advocate; cf. Buxtorf, Lex. Talm. p. 1843 [(ed. Fischer p. 916)]; so Targ. on Job xxxiii. 23 for מְסִיחָא מְסִיחָא, i. e. an angel that pleads man's cause with God; [cf. πλουσιῶν παράκλητοι in 'Teaching' etc. 5 sub fin.; Barn. ep. 20, 2; Constitt. apost. 7, 18]). Cf. Knapp, Scripta varii Argumenti, p. 124 sqq.; Düsterdieck on 1 Jn. ii. 1, p. 147 sqq.; [Watkins, Excursus G, in Ellicott's N. T. Com. for Eng. Readers; Westcott in the "Speaker's Com." Additional Note on Jn. xiv. 16; Schaff in Lange ibid.].\*

παρά-ακοή, -ης, ἡ, (παρά Lat. praeter [see παρά, IV.



2]); 1. prop. a hearing amiss (Plat. epp. 7 p. 341 b.). 2. [unwillingness to hear i. e.] disobedience: Ro. v. 19; 2 Co. x. 6; Heb. ii. 2. [Cf. Trench § lxvi.]\*

παρ-ακολουθέω, -ῶ: fut. παρακολουθήσω; 1 aor. παρακολούθησα (1 Tim. iv. 6 L mrg. WH mrg.; 2 Tim. iii. 10 L T Tr WH txt.); pf. παρακολούθηκα; 1. to follow after; so to follow one as to be always at his side [see παρά, IV. 1]; to follow close, accompany, (so fr. Arstph. and Xen. down). 2. metaph. a. to be always present, to attend one wherever he goes: τινί, Mk. xvi. 17 [where Tr WH txt. ἀκολουθ., q. v.]. b. to follow up a thing in mind so as to attain to the knowledge of it, i. e. to understand, [cf. our follow a matter up, trace its course, etc.]; to examine thoroughly, investigate: πᾶσιν (i. e. πράγμασιν), all things that have taken place, Lk. i. 3 (very often so in Grk. auth., as Dem. pro cor. c. 53 [p. 285, 23]). c. to follow faithfully sc. a standard or rule, to conform one's self to: with a dat. of the thing, 1 Tim. iv. 6; 2 Tim. iii. 10, (2 Macc. ix. 27). Cf. the full discussion of this word by Grimm in the Jahrb. f. deutsche Theol. for 1871, p. 46 sq.\*

παρ-ακούω: 1 aor. παρήκουσα; 1. to hear aside i. e. casually or carelessly or amiss [see παρά, IV. 2] (often so in class. Grk.; on the freq. use of this verb by Philo see Siegfried, Philo von Alex. u. s. w. (1875) p. 106). 2. to be unwilling to hear, i. e. on hearing to neglect, to pay no heed to, (w. a gen. of the pers., Polyb. 2, 8, 3; 3, 15, 2); contrary to Grk. usage [but cf. Plut. Philop. § 16, 1 καὶ παριδεῖν τι κ. παρακοῦσαι τῶν ἀμαρτανόμενων, de curios. § 14 πειρῶ καὶ τῶν ἰδίων ἔνια παρακοῦσαί ποτε κ. παριδεῖν, w. an accus., τὸν λόγον, Mk. v. 36 T WH Tr txt. [al. 'overhearing the word as it was being spoken'; cf. B. 302 (259)]; to refuse to hear, pay no regard to, disobey: τινός, what one says, Mt. xviii. 17 (Tob. iii. 4; τὰ ὑπὸ τοῦ βασιλέως λεγόμενα, Esth. iii. 3).\*

παρ-ακύπτω: 1 aor. παρέκυνσα; to stoop to [cf. παρά, IV. 1] a thing in order to look at it; to look at with head bowed forwards; to look into with the body bent; to stoop and look into: Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; Jn. xx. 5; εἰς τὸ μνημεῖον, Jn. xx. 11; metaph. to look carefully into, inspect curiously, εἰς τι, of one who would become acquainted with something, Jas. i. 25; 1 Pet. i. 12. (Arstph., Theocr., Philo, Dio Cass., Plut., al.; Sept.)\*

παρ-αλαμβάνω; fut. παραλήψομαι, in L T Tr WH -λήψομαι (Jn. xiv. 3; see M., 2); 2 aor. παρέλαβον, 3 pers. plur. παρελάβοσαν (2 Th. iii. 6 G T L mrg. Tr mrg. WH mrg.; cf. δοῦναι [yet see WH. App. p. 165]); Pass., pres. παραλαμβάνομαι; 1 fut. παραληφθήσομαι, in L T Tr WH -λημψθήσομαι (see M., μ; Lk. xvii. 34-36) fr. Hdt. down; Sept. for ηρῆ; 1. to take to [cf. παρά, IV. 1], to take with one's self, to join to one's self: τινά, an associate, a companion, Mt. xvii. 1; xxvi. 37; Mk. iv. 36; v. 40; ix. 2; x. 32; Lk. ix. 10, 28; xi. 26; xviii. 31; Acts xv. 39; in pass., Mt. xxiv. 40, 41; Lk. xvii. 34-36; one to be led off as a prisoner, Jn. xix. 16; Acts xxiii. 18; to take with one in order to carry away, Mt. ii. 13 sq. 20 sq.; τινά μεθ' ἑαυτοῦ, Mt. xii. 45; xviii. 16; Mk. xiv. 33;

παραλαμβάνειν γυναῖκα, to take one's betrothed to his home, Mt. i. 20, 24; τινά foll. by εἰς w. an acc. of place, to take [and bring, cf. W. § 66, 2 d.] one with one into a place, Mt. iv. 5, 8; xxvii. 27; τινά κατ' ἰδίαν, Mt. xx. 17; mid. with πρὸς ἑμαυτόν, to my companionship, where I myself dwell, Jn. xiv. 3. The ptep. is prefixed to other act. verbs to describe the action more in detail, Acts xvi. 33; xxi. 24, 26, 32 [here L WH mrg. λαβών]. Metaph. i. q. to accept or acknowledge one to be such as he professes to be; not to reject, not to withhold obedience: τινά, Jn. i. 11. 2. to receive something transmitted;

a. prop.: παραλ. διακονίαν, an office to be discharged, Col. iv. 17; βασιλείαν, Heb. xii. 28, (so for the Chald. ܠܟܝܢ in Dan. v. 31; vii. 18, Theodot.; Hdt. 2, 120; [Joseph. c. Ap. 1, 20, 5 (where see Müller)]; τὴν ἀρχήν, Plat., Polyb., Plut.). b. to receive with the mind; by oral transmission: τί foll. by ἀπό w. a gen. of the author from whom the tradition proceeds, 1 Co. xi. 23 (on which cf. Paret in the Jahrb. f. deutsche Theol. for 1858, Bd. iii. p. 48 sqq.; [see reff. in ἀπό, II. 2 d. aa.]); by the narration of others, by the instruction of teachers (used of disciples, [τὸν Χρ. Ἰ. τὸν κύριον, Col. ii. 6]; τί, 1 Co. xv. 1, 3; Gal. i. 9; Phil. iv. 9; [τί foll. by an infin., Mk. vii. 4]; τὶ παρά τινος [see reff. s. v. παρά, I. c.], Gal. i. 12; 1 Th. ii. 13; 2 Th. iii. 6; παρά τινος, καθὼς . . . τὸ πῶς δεῖ etc. 1 Th. iv. 1, (σοφίαν παρά τινος, Plat. Lach. p. 197 d.; Euthyd. p. 304 c.). [COMP.: συμ-παραλαμβάνω.]\*

παρ-αλέγομαι; [παρελεγόμεν]; (παρά beside, and λέγω to lay); Vulg. in Acts xxvii. 8 *lego*, i. e. to sail past, coast along: τὴν Κρήτην, Acts xxvii. 8 [here some, referring αὐτὴν to Σαλαμώνην, render *work past, weather*], 13, (τὴν Ἰταλίαν, Diod. 13, 3; γῆν, 14, 55; [Strabo]; Lat. *legere oram*).\*

παρ-αλίος, -ον, also of three term. [cf. W. § 11, 1], (παρά and ἄλς), by the sea, maritime: ἡ παράλιος, sc. χώρα, the sea-coast, Lk. vi. 17 (Polyb. 3, 39, 3; Diod. 3, 15, 41; Joseph. c. Ap. 1, 12; Sept. Dent. xxxiii. 19; and the fem. form ἡ παραλία in Deut. i. 7; Josh. ix. 1; Judith i. 7; iii. 6; v. 2, 23; vii. 8; 1 Macc. xi. 8; xv. 38; Hdt. 7, 185; often in Polyb.; Joseph. antt. 12, 7, 1).\*

παρ-αλλαγῇ, -ῆς, ἡ, (παρ-αλλάσσω), variation, change: Jas. i. 17. (Aeschyl., Plat., Polyb., al.)\*

παρ-αλογίζομαι; (see παρά, IV. 2); a. to reckon wrong, miscount: Dem. p. 822, 25; 1037, 15. b. to cheat by false reckoning (Aeschin., Aristot.); to deceive by false reasoning (joined to εξαπατᾶν, Epict. diss. 2, 20, 7); hence c. univ. to deceive, delude, circumvent: τινά, Col. ii. 4; Jas. i. 22, (Sept. several times for ηρῆ).\*

παρ-αλυτικός, -ή, -όν, (fr. παραλύω, q. v.), paralytic, i. e. suffering from the relaxing of the nerves of one side; univ. disabled, weak of limb, [A. V. palsied, sick of the palsy]: Mt. iv. 24; viii. 6; ix. 2, 6; Mk. ii. 3-5, 9; and L WH mrg. in Lk. v. 24. [Cf. Riehm, HWB. s. v. Krankheiten, 5; B. D. Am. ed. p. 1866<sup>b</sup>.]\*

παρ-αλύω: [pf. pass. ptep. παραλελυμένος]; prop. to loose on one side or from the side [cf. παρά, IV. 1]; to loose or part things placed side by side; to loosen, dissolve,



hence, to *weaken, enfeeble*: παραλελυμένος, suffering from the relaxing of the nerves, unstrung, weak of limb, [palsied], Lk. v. 18, 24 ([not L WH mrg.] see παραλυτικός); Acts viii. 7; ix. 33; παραλελ. γόνατα, i. e. tottering, weakened, feeble knees, Heb. xii. 12; Is. xxxv. 3; Sir. xxv. 23; χεῖρες παραλελ. Ezek. vii. 27; Jer. vi. 24; [xxvii. (l.) 15, 43]; παρελύοντο αἱ δεξιαί, of combatants, Joseph. b. j. 3, 8, 6; παρελύθη κ. οὐκ ἐδύνατο ἐτι λαλῆσαι λόγον, 1 Macc. ix. 55, where cf. Grimm; σωματικῇ δυνάμει παραλελ. Polyb. 32, 23, 1; τοῖς σώμασι καὶ ταῖς ψυχαῖς, id. 20, 10, 9.\*

παράμεινω; fut. παραμενῶ; 1 aor. ptep. παραμείνας; fr. Hom. down; to remain beside, continue always near, [cf. παρά, IV. 1]: Heb. vii. 23; opp. to ἀπελθῆναι, Jas. i. 25 (and continues to do so, not departing till all stains are washed away, cf. vs. 24); with one, πρὸς τινα, 1 Co. xvi. 6; τινί (as often in Grk. auth.), to survive, remain alive (Hdt. 1, 30), Phil. i. 25 L T Tr WH [where Bp. Lghtft.: “παράμεινός is relative, while μενῶ is absolute.” COMP.: συμ-παράμεινός.]\*

παράμυθεομαι, -οῦμαι; 1 aor. παρεμυθίσάμην; fr. Hom. down; to speak to, address one, whether by way of admonition and incentive, or to calm and console; hence i. q. to encourage, console: τινά, Jn. xi. 31; 1 Th. ii. 12 (11); v. 14; τινὰ περὶ τινος, Jn. xi. 19.\*

παράμυθία, -ας, ἡ, (παράμυθεομαι), in class. Grk. any address, whether made for the purpose of persuading, or of arousing and stimulating, or of calming and consoling; once in the N. T., like the Lat. allocutio (Sen. ad Marc. 1; ad Helv. 1), i. q. consolation, comfort: 1 Co. xiv. 3. (So Plat. Ax. p. 365 a.; Aeschin. dial. Socr. 3, 3; Joseph. b. j. 3, 7, 15; Leian. dial. mort. 15, 3; Ael. v. h. 12, 1 fin.)\*

παράμυθιον, -ον, τό, (παράμυθεομαι), persuasive address: Phil. ii. 1. (consolation, Sap. iii. 18 and often in Grk. writ. [fr. Soph., Thuc., Plat. on].)\*

παράνομος, -ῶ; to be a παράνομος, to act contrary to law, to break the law: Acts xxiii. 3. (Sept.; Thuc., Xen., Plat., sqq.)\*

παράνομία, -ας, ἡ, (παράνομος [fr. παρά (q. v. IV. 2) and νόμος]), breach of law, transgression, wickedness: 2 Pet. ii. 16. (Thuc., Plat., Dem., al.; Sept.)\*

παράπικραίνω: 1 aor. παρεπίκρανα; (see παρά, IV. 3); Sept. chiefly for מְרֵה, הִמְרֵה, to be rebellious, contumacious, refractory; also for קָרַר, הִקְרַעַם, etc.; to provoke, exasperate; to rouse to indignation: absol. (yet so that God is thought of as the one provoked), Heb. iii. 16, as in Ps. cv. (evi.) 7; lxv. (lxvi.) 7; lxvii. (lxviii.) 7; Ezek. ii. 5-8; with τὸν θεόν added, Jer. xxxix. (xxxii.) 29; li. (xliv.) 3, 8; Ps. v. 11; Ezek. xx. 21, and often; in pass., Lam. i. 20; joined with ὀργίζεσθαι, Philo de alleg. legg. iii. § 38; w. πληροῦσθαι ὀργῆς δικαίας, vita Moys. i. § 55 [al. πάνι πικρ.]; παραπικραίνειν κ. παροργίζειν, de somn. ii. § 26.\*

παράπικρασμός, -οῦ, ὁ, (παραπικραίνω), provocation: ἐν τῷ παραπικρασμῷ, when they provoked (angered) me by rebelliousness, Heb. iii. 8, 15, fr. Ps. xciv. (xcv.) 8 (where Sept. for מְרֵה); cf. Num. xvi.\*

παρά-πίπτω: 2 aor. ptep. παραπεσών; prop. to fall beside a pers. or thing; to slip aside; hence to deviate from the right path, turn aside, wander: τῆς ὁδοῦ, Polyb. 3, 54, 5; metaph. τῆς ἀληθείας, Polyb. 12, 12 (7), 2 [(here ed. Didot ἀντέχεται); τοῦ καθήκοντος, 8, 13, 8]; i. q. to err, Polyb. 18, 19, 6; ἐν τινι, Xen. Hell. 1, 6, 4. In the Scriptures, to fall away (from the true faith): from the worship of Jehovah, Ezek. xiv. 13; xv. 8 (for ἕρπ); from Christianity, Heb. vi. 6.\*

παρά-πλέω: 1 aor. inf. παραπλεύσαι; to sail by, sail past, [παρά, IV. 1]: w. an acc. of place, Acts xx. 16. (Thuc. 2, 25; Xen. anab. 6, 2, 1; Hell. 1, 3, 3; Plat. Phaedr. p. 259 a.)\*

παρά-πλήσιον, (neut. of the adj. παραπλήσιος), adv., near to, almost to: ἡσθένησε παραπλ. θανάτῳ [cf. W. § 54, 6], Phil. ii. 27. (Thuc. 7, 19; in like manner, Polyb.)\*

παρά-πλησίως, adv., (παραπλήσιος, see παραπλήσιον), similarly, in like manner, in the same way: Heb. ii. 14 (where it is equiv. to κατὰ πάντα vs. 17, and hence is used of a similarity which amounts to equality, as in the phrase ἀγωνίζεσθαι παραπλ. to fight with equal advantage, aequo Marte, Hdt. 1, 77; so too the adj., σὺ δὲ ἄνθρωπος ὢν παραπλήσιος τοῖς ἄλλοις, πλήν γε δὲ ὅτι πολυπράγμων καὶ ἀτάσθαλος κτλ. the words in which an oriental sage endeavors to tame the pride of Alexander the Great, Arr. exp. Alex. 7, 1, 9 (6)).\*

παρά-πορεύομαι; impf. παρεπορεύομην; fr. Aristot. and Polyb. down; Sept. for רָצַץ; to proceed at the side, go past, pass by: Mt. xxvii. 39; Mk. xi. 20; xv. 29; διὰ τῶν σπορίμων, to go along through the grain-fields so that he had the grain on either side of him as he walked [see ποίεω, I. 1 a. and c.], Mk. ii. 23 R G T WH mrg.; διὰ τῆς Γαλιλαίας, Vulg. praetergredi Galilaeam, i. e. “obiter proficisci per Galilaeam,” i. e. “they passed right along through, intent on finishing the journey, and not stopping to receive hospitality or to instruct the people” (Fritzsche), Mk. ix. 30 [but L txt. Tr txt. WH txt. ἐπορεύοντο]; διὰ τῶν ὁρίων, Deut. ii. 4. [Syn. cf. παραβαῖνω, fin.]\*

παρά-πτωμα, -τος, τό, (παράπιτω, q. v.); 1. prop. a fall beside or near something; but nowhere found in this sense.

2. trop. a lapse or deviation from truth and uprightness; a sin, misdeed, [R. V. trespass, ‘differing from ἀμάρτημα (q. v.) in figure not in force’ (Fritzsche); cf. Trench § lxvi.]: Mt. vi. 14, [15<sup>a</sup> G T om. WH br.], 15<sup>b</sup>; xviii. 35 Rec.; Mk. xi. 25, 26 R G L; Ro. iv. 25; v. 15-18, 20; xi. 11 sq.; 2 Co. v. 19; Gal. vi. 1; Eph. i. 7; ii. 1, 5; Col. ii. 13; Jas. v. 16 (where L T Tr WH ἀμαρτίας). (Polyb. 9, 10, 6; Sap. iii. 13; x. 1; Sept. several times for מַעַר, מַעַר, עֲשָׂה, etc.; of literary faults, Longin. 36, 2.)\*

παρά-ρρέω; (παρά and ῥέω); fr. Soph., Xen., and Plat. down; to flow past (παραρρέον ὕδωρ, Is. xliv. 4), to glide by: μήποτε παραρρῶμεν (2 aor. pass. subunc.; cf. Bttm. Ausf. Spr. ii. p. 287; [Veitch s. v. ῥέω; WH. App. p. 170]; but L T Tr WH παραρρῶμεν; see P, ρ), lest we be carried past, pass by, [R. V. drift away from them] (missing the thing), i. e. lest the salvation which the things heard show us how to obtain slip away from us, Heb. ii. 1. In



Grk. auth. *παρραρεί μοί τι*, a thing escapes me, Soph. Philoct. 653; trop. *slips from my mind*, Plat. legg. 6 p. 781 a.; in the sense of *neglect*, *μὴ παρραρυῆς; τήρησον δὲ ἐμὴν βουλὴν*, Prov. iii. 21.\*

**παράσημος**, -ον, (παρά [q. v. IV. 2], and σῆμα [a mark]); **1.** marked falsely, spurious, counterfeit; as coin. **2.** marked beside or on the margin; so of noteworthy words, which the reader of a book marks on the margin; hence **3.** univ. noted, marked, conspicuous, remarkable, (of persons, in a bad sense, notorious); marked with a sign: *ἐν πλοίῳ παρασήμῳ Διοσκούριος*, in a ship marked with the image or figure of the Dioscuri, Acts xxviii. 11 [cf. B. D. s. v. Castor and Pollux].\*

**παρά-σκενάζω**; pf. pass. *παρσκέασμαι*; fut. mid. *παρσκεάσομαι*; fr. Hdt. down; to make ready, prepare: sc. τὸ δεῖπνον (added in Hdt. 9, 82; Athen. 4, 15 p. 138), Acts x. 10 (*συνπόσιον*, Hdt. 9, 15; 2 Macc. ii. 27). Mid. to make one's self ready, to prepare one's self; [cf. W. § 38, 2 a.]: *εἰς πόλεμον*, 1 Co. ix. 8 (Jer. xxvii. (l.) 42; *εἰς μάχην, εἰς ναυμαχίαν*, etc., in Xen.). Pf. pass. in mid. sense, to have prepared one's self, to be prepared or ready, 2 Co. ix. 2 sq. (see Matthiae § 493).\*

**παρά-σκενή**, -ῆς, ἡ, fr. Hdt. down; **1.** a making ready, preparation, equipping. **2.** that which is prepared, equipment. **3.** in the N. T. in a Jewish sense, the day of preparation, i. e. the day on which the Jews made the necessary preparation to celebrate a sabbath or a feast: Mt. xxvii. 62; Mk. xv. 42; Lk. xxiii. 54; Jn. xix. 31, (Joseph. antt. 16, 6, 2); with a gen. of the obj., τοῦ πάχα [acc. to W. 189 (177 sq.) a possess. gen.], Jn. xix. 14 (cf. Rückert, Abendmahl, p. 31 sq.); w. a gen. of the subj., τῶν Ἰουδαίων, ibid. 42. Cf. Bleek, Beiträge zur Evangelienkritik, p. 114 sqq.; [on later usage cf. 'Teaching' 8, 1 (and Harnack's note); Mart. Polyc. 7, 1 (and Zahn's note); Soph. Lex. s. v. 3].\*

**παρά-τείνω**: 1 aor. *παρέτεινα*; fr. Hdt. down; to extend beside, to stretch out lengthwise, to extend; to prolong: τὸν λόγον, his discourse, Acts xx. 7 (λόγους, Aristot. poet. 17, 5 p. 1455<sup>b</sup>, 2; μῦθον, 9, 4 p. 1451<sup>b</sup>, 38).\*

**παρά-τηρέω**, -ῶ: impf. 3 pers. plur. *παρετήρουν*; 1 aor. *παρετήρησα*; Mid., pres. *παρτηρούμαι*; impf. 3 pers. plur. *παρτηροῦντο*; prop. to stand beside and watch [cf. παρά, IV. 1]; to watch assiduously, observe carefully; **a.** to watch, attend to, with the eyes: τὰ ἐκ τοῦ οὐρανοῦ γινώμενα, of auguries, Dio Cass. 38, 13; τινά, one, to see what he is going to do (Xen. mem. 3, 14, 4); contextually in a bad sense, to watch insidiously, Lk. xx. 20 [Tr mrg. ἀποχωρήσαντες] (joined with ἐνεδρεύειν, Polyb. 17, 3, 2); τινά (Polyb. 11, 9, 9; Sept. Ps. xxxvi. (xxxvii.) 12; Sus. 16) foll. by the interrog. εἰ, Mk. iii. 2 R G T WH Tr txt.; Lk. vi. 7 Rec.; mid. to watch for one's self: Mk. iii. 2 L Tr mrg.; Lk. vi. 7 L T Tr WH, [(in both pass. foll. by interrog. εἰ)]; Lk. xiv. 1; active w. an acc. of place (Polyb. 1, 29, 4): τὰς πύλας [foll. by ὅπως, cf. B. 237 (205)], Acts ix. 24 R G, where L T Tr WH give mid. *παρτηροῦντο*. **b.** to observe i. q. to keep scrupulously; to neglect nothing requisite to the religious observance of: ἱεραρχίας, Joseph. antt. 3, 5, 5; [τὴν τῶν σαββ. ἡμέραν,

id. 14, 10, 25]; mid. (for one's self, i. e. for one's salvation), ἡμέρας, μῆνας, καιρούς, Gal. iv. 10 (ὅσα προστάτουν σιν οἱ νόμοι, Dio Cass. 53, 10; [τὰ εἰς βρώσιν οὐ νομοσμένα, Joseph. c. Ap. 2, 39, 2]).\*

**παρά-τήρησις**, -εως, ἡ, (παρτηρέω), observation ([Polyb. 16, 22, 8], Diod., Joseph., Antonin., Plut., al.): μετὰ παρτηρήσεως, in such a manner that it can be watched with the eyes, i. e. in a visible manner, Lk. xvii. 20.\*

**παρά-τίθημι**; fut. *παράθίσω*; 1 aor. *παρέθηκα*; 2 aor. subjunc. 3 pers. plur. *παρὰθῶσιν*, infin. *παρὰθεῖναι* (Mk. viii. 7 R G); Pass., pres. ptep. *παρὰτιθέμενος*; 1 aor. infin. *παρὰτεθῆναι* (Mk. viii. 7 Lchm.); Mid., pres. *παρὰτιθεμαι*; fut. *παρὰθήσομαι*; 2 aor. 3 pers. plur. *παρὰθεντο*, impv. *παρὰθου* (2 Tim. ii. 2); fr. Hom. down; Sept. chiefly for *πρὶς*;

**1.** to place beside, place near [cf. παρά, IV. 1] or set before: τινί τι, as **a.** food: Mk. vi. 41; viii. 6 sq.; Lk. ix. 16; xi. 6; τράπεζαν a table, i. e. food placed on a table, Acts xvi. 34 (Ep. ad Diogn. 5, 7); τὰ παρὰτιθέμενα ὑμῖν, [A. V. such things as are set before you], of food, Lk. x. 8 (Xen. Cyr. 2, 1, 30); sing. 1 Co. x. 27. **b.** to set before (one) in teaching (Xen. Cyr. 1, 6, 14; Sept. Ex. xix. 7): τινὶ παρὰβολήν, Mt. xiii. 24, 31. Mid. to set forth (from one's self), to explain: foll. by ὅτι, Acts xvii. 3. **2.** Mid. to place down (from one's self or for one's self) with any one, to deposit; to intrust, commit to one's charge, (Xen. respub. Athen. 2, 16; Polyb. 33, 12, 3; Plut. Num. 9; Tob. iv. 1): τί τινι, a thing to one to be cared for, Lk. xii. 48; a thing to be religiously kept and taught to others, 1 Tim. i. 18; 2 Tim. ii. 2; τινά τινι, to commend one to another for protection, safety, etc., Acts xiv. 23; xx. 32, (Diod. 17, 23); τὰς ψυχὰς τοῦ Θεοῦ, 1 Pet. iv. 19; τὸ πνεῦμά μου εἰς χεῖρας Θεοῦ, Lk. xxiii. 46; Ps. xxx. (xxxii.) 6.\*

**παρά-τυγχάνω**; fr. Hom. (Il. 11, 74) down; to chance to be by [cf. παρά, IV. 1], to happen to be present, to meet by chance: Acts xvii. 17.\*

**παρά-αυτίκα** [cf. B. § 146, 4], adv., for the moment: 2 Co. iv. 17. (Tragg., Xen., Plat., sqq.)\*

**παρά-φέρω**: [1 aor. inf. *παρὰφέρειν* (Lk. xxii. 42 Tdf., cf. Veitch p. 669)]; 2 aor. inf. *παρὰνεγκεῖν* (Lk. xxii. 42 R G), impv. *παρὰνεγκε* [(ibid. L Tr WH)]; pres. pass. *παρὰφέρομαι*; see reff. s. v. *φέρω*; **1.** to bear to [cf. παρά, IV. 1], bring to, put before: of food (Hdt., Xen., al.). **2.** to lead aside [cf. παρά, IV. 2] from the right course or path, to carry away: Jude 12 [R. V. carried along] (where Rec. *περιφέρ.*); from the truth, Heb. xiii. 9 where Rec. *περιφέρ.*, (Plat. Phaedr. p. 265 b.; Plut. Timol. 6; Antonin. 4, 43; Hdt. 8, 4, 7 [4 ed. Bekk.]). **3.** to carry past, lead past, i. e. to cause to pass by, to remove: τὶ ἀπὸ τινος, Mk. xiv. 36; Lk. xxii. 42.\*

**παρά-φρονέω**, -ῶ; (παράφρων [fr. παρά (q. v. IV. 2) and φρήν, 'beside one's wits']); to be beside one's self, out of one's senses, void of understanding, insane: 2 Co. xi. 23. (From Aeschyl. and Hdt. down; once in Sept., Zech. vii. 11).\*

**παρά-φρονία**, -ας, ἡ, (παράφρων [see the preceding word]), madness, insanity: 2 Pet. ii. 16. The Grk. writ.



use not this word but παραφροσύνη [cf. W. 24; 95 (90)].\*

παρα-χειμάζω: fut. παραχειμάσω; 1 aor. inf. παραχειμάσαι; pf. pter. παρακειμακώς; to winter, pass the winter, with one or at a place: Acts xxvii. 12; 1 Co. xvi. 6; ἐν τῇ νήσῳ, Acts xxviii. 11; ἐκεῖ, Tit. iii. 12. (Dem. p. 909, 15; Polyb. 2, 64, 1; Diod. 19, 34; Plut. Sertor. 3; Dio Cass. 40, 4).\*

παρα-χειμασία, -ας, ἡ, (παραχειμάζω), a passing the winter, wintering: Acts xxvii. 12. (Polyb. 3, 34, 6; [3, 35, 1]; Diod. 19, 68.)\*

παρα-χρήμα, (prop. i. q. παρὰ τὸ χρήμα; cf. our on the spot), fr. Hdt. down; immediately, forthwith, instantly: Mt. xxi. 19 sq.; Lk. i. 64; iv. 39; v. 25; viii. 44, 47, 55; xiii. 13; xviii. 43; xix. 11; xxii. 60; Acts iii. 7; v. 10; ix. 18 Rec.; xii. 23; xiii. 11; xvi. 26 [WH br. παραχρ.], 33. (Sap. xviii. 17; 2 Macc. iv. 34, 38, etc.; Sept. for δκλῆρ, Num. vi. 9; xii. 4; Is. xxix. 5; xxx. 13.)\*

πάρδαλις, -εως, ἡ, fr. Hom. down; Sept. for ἡρῖ; a pard, panther, leopard; a very fierce Asiatic and African animal, having a tawny skin marked with large black spots [cf. Tristram, Nat. Hist. etc. p. 111 sqq.; BB. DD. s. v.]: Rev. xiii. 2.\*

παρ-εδρεύω; (fr. παρ-εδρος, sitting beside [cf. παρά, IV. 1]); to sit beside, attend constantly, (Lat. *assidere*), (Eur., Polyb., Diod., al.): τῷ θυσιαστηρίῳ, to perform the duties pertaining to the offering of sacrifices and incense, [to wait upon], 1 Co. ix. 13 L T Tr WH (for Rec. προσεδρ.).\*

παρ-εἶμι; impf. 3 pers. pl. παρήσαν; fut. 3 pers. sing. παρήσεται (Rev. xvii. 8 L T [not (as G Tr WH Alf., al.)] πάρεσται; see Bttm. Ausf. Spr. § 108, Anm. 20; Chandler § 803); (παρά near, by, [see παρά, IV. 1 fin.] and εἶμι); Sept. chiefly for παῖ; as in Grk. auth. fr. Hom. down a. to be by, be at hand, to have arrived, to be present: of persons, Lk. xiii. 1; Jn. xi. 28; Acts x. 21; Rev. xvii. 8; παρών, present (opp. to ἀπών), 1 Co. v. 3; 2 Co. x. 2, 11; xiii. 2, 10; ἐπὶ τῶος, before one (a judge), Acts xxiv. 19; ἐπὶ τινι, for (to do) something, Mt. xxvi. 50 Rec.; ἐπὶ τι, ibid. G L T Tr WH (on which see ἐπὶ, B. 2 a. ζ.); ἐνώπιον θεοῦ, in the sight of God, Acts x. 33 [not Tr mrg.]; ἐνθάδε, ib. xvii. 6; πρὸς τινα, with one, Acts xii. 20; 2 Co. xi. 9 (8); Gal. iv. 18, 20. of time: ὁ καιρὸς πάρεστιν, Jn. vii. 6; τὸ παρόν, the present, Heb. xii. 11 (3 Macc. v. 17; see exx. fr. Grk. auth. in Passow s. v. 2 b.; [L. and S. s. v. II.; Soph. Lex. s. v. b.]). of other things: τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς, which is come unto (and so is present among) you, Col. i. 6 (foll. by εἰς w. an acc. of place, 1 Macc. xi. 63, and often in prof. auth. fr. Hdt. down; see εἰς, C. 2). b. to be ready, in store, at command: ἡ παρούσα ἀλήθεια, the truth which ye now hold, so that there is no need of words to call it to your remembrance, 2 Pet. i. 12; (μὴ) πάρεστιν τινὶ τι, ibid. 9 [A. V. *lacketh*], and Lchm. in 8 also [where al. ὑπάρχοντα], (Sap. xi. 22 (21), and often in class. Grk. fr. Hom. down; cf. Passow u. s.; [L. and S. u. s.]); τὰ παρόντα, possessions, property, [A. V. *such things as ye have* (cf. our 'what one has by him')], Heb. xiii. 5 (οἷς τὰ παρόντα

ἀρκεῖ, ἥκιστα τῶν ἀλλοτρίων ὀρέγονται, Xen. symp. 4, 42). [COMP.: συμ-πάρεμι.]\*

παρ-εισ-άγω: fut. παρεισάξω; (see παρά, IV. 1); to introduce or bring in secretly or craftily: αἰρέσεις ἀπωλείας, 2 Pet. ii. 1. In the same sense of heretics: ἕκαστος ἰδίως καὶ ἐτέρως ἰδίαν δόξαν παρεισηγάγosan, Hegesipp. ap. Euseb. h. e. 4, 22, 5; δοκοῦσι παρεισάγειν τὰ ἄρρητα αὐτῶν . . . μυστήρια, Orig. philos. [i. q. Hippol. refut. omn. haeres.] 5, 17 fin.; of Marcion, νομίζων καινὸν τι παρεισάγειν, ibid. 7, 29 init.; — passages noted by Hilgenfeld, Zeitschr. f. wissenschaft. Theol. 1860, p. 125 sq. (οἱ προδότες τοὺς στρατιώτας παρεισαγαγόντες ἐντὸς τῶν τειχῶν κυρίου τῆς πόλεως ἐποίησαν, Diod. 12, 41 [cf. Polyb. 1, 18, 3; 2, 7, 8]. In other senses in other prof. auth.)\*

παρ-εισ-ακτος, -ον, (παρεισάγω), secretly or surreptitiously brought in; [A. V. *privily brought in*]; one who has stolen in (Vulg. *subintroductus*): Gal. ii. 4; cf. C. F. A. Fritzsche in Fritzschorium opusce. p. 181 sq.\*

παρ-εισ-δύω or παρεισδύνω: 1 aor. παρεισέδυσα [acc. to class. usage trans., cf. δύνω; (see below)]; to enter secretly, slip in stealthily; to steal in; [A. V. *creep in unawares*]: Jude 4 [here WH παρεισεδήσαν, 3 pers. plur. 2 aor. pass. (with mid. or intrans. force)]; see their App. p. 170, and cf. B. 56 (49); Veitch s. v. δύω [fin.]; cf. the expressions παρείδουσιν πλάνης ποιεῖν, Barn. ep. 2, 10; ἔχειν, ibid. 4, 9. (Hippoer., Hdian. 1, 6, 2; 7, 9, 18 [8 ed. Bekk.; Philo de spec. legg. § 15]; Plut., Galen, al.)\*

παρ-εισ-έρχομαι: 2 aor. παρεισῆλθον; 1. to come in secretly or by stealth [cf. παρά, IV. 1], to creep or steal in, (Vulg. *subintroeo*): Gal. ii. 4 (Polyb. 1, 7, 3; 1, 8, 4; [esp.] 2, 55, 3; Philo de opif. mund. § 52; de Abrah. § 19, etc.; Plut. Poplic. 17; Clem. homil. 2, 23). 2. to enter in addition, come in besides, (Vulg. *subintro*): Ro. v. 20, cf. 12.\*

παρ-εισ-φέρω: 1 aor. παρεισήνεγκα; a. to bring in besides (Dem., al.). b. to contribute besides to something: σπουδῇ, 2 Pet. i. 5 [R. V. *adding on your part*].\*

παρ-εκτός (for which the Grk. writ. fr. Hom. down use παρέκ, παρέξ); 1. prep. w. gen. [cf. W. § 54, 6], except; with the exception of (a thing, expressed by the gen.): Mt. v. 32; xix. 9 L WH mrg.; Acts xxvi. 29, (Deut. i. 36 Aq.; Test. xii. Patr. p. 631; ['Teaching' 6, § 1]; Geop. 13, 15, 7). 2. adv. besides: τὰ παρεκτός ε. γινόμενα, the things that occur besides or in addition, 2 Co. xi. 28 [cf. our 'extra matters'; al. *the things that I omit*; but see Meyer].\*

παρ-εμ-βάλλω: fut. παρεμβάλω; fr. Arstph. and Dem. down; 1. to cast in by the side of or besides [cf. παρά, IV. 1], to insert, interpose; to bring back into line. 2. from Polyb. on, in military usage, to assign to soldiers a place, whether in camp or in line of battle, to draw up in line, to encamp (often in 1 Macc., and in Sept. where for ἡγῆ): τινὶ χάρακα, to cast up a bank about a city, Lk. xix. 43 L mrg. T WH txt.\*

παρ-εμ-βολή, -ῆς, ἡ, (fr. παρεμβάλλω, q. v.); 1. interpolation, insertion (into a discourse of matters foreign to the subject in hand, Aeschin.). 2. In the Maced. dialect (cf. Sturz, De dial. Maced. et Alex. p. 30; Lob.



ad Phryn. p. 377; [W. 22]) *an encampment* (Polyb., Diod., Joseph., Plut.); **a.** *the camp of the Israelites in the desert* (an enclosure within which their tents were pitched), Ex. xxix. 14; xix. 17; xxxii. 17; hence in Heb. xiii. 11 used for the *city of Jerusalem*, inasmuch as that was to the Israelites what formerly the encampment had been in the desert; of *the sacred congregation or assembly of Israel*, as that had been gathered formerly in camps in the wilderness, ib. 13. **b.** *the barracks of the Roman soldiers*, which at Jerusalem were in the castle Antonia: Acts xxi. 34, 37; xxii. 24; xxiii. 10, 16, 32. **3.** *an army in line of battle*: Heb. xi. 34; Rev. xx. 9 [here A. V. *camp*], (Ex. xiv. 19, 20; Judg. iv. 16; viii. 11; 1 S. xiv. 16; very often in Polyb.; Ael. v. h. 14, 46). Often in Sept. for  $\pi\alpha\rho\iota\kappa\iota$ , which signifies both *camp and army*; freq. in both senses in 1 Macc.; cf. Grimm on 1 Macc. iii. 3.\*

**παρ-εν-οχλέω**, -ω; (see  $\epsilon\nu\chi\lambda\epsilon\omega$ ); *to cause trouble in a matter* (παρά equiv. to παρά τινι πράγματι), *to trouble, annoy*: τινί, Acts xv. 19. (Sept.; Polyb., Diod., Plut., Epict., Lucian., al.)\*

**παρ-επι-δημιος**, -ον, (see  $\epsilon\pi\iota\delta\eta\mu\acute{\iota}\omega$ ), prop. *one who comes from a foreign country into a city or land to reside there by the side of the natives*; hence *stranger*; *sojourning in a strange place, a foreigner*, (Polyb. 32, 22, 4; Athen. 5 p. 196 a.); in the N. T. metaph. in ref. to heaven as the native country, *one who sojourns on earth*: so of Christians, 1 Pet. i. 1; joined with  $\pi\alpha\rho\iota\kappa\iota$ , 1 Pet. ii. 11, cf. i. 17, (Christians  $\pi\alpha\rho\iota\delta\alpha\varsigma$  οἰκοῦσιν ἰδίᾳ, ἀλλ' ὡς  $\pi\alpha\rho\iota\kappa\iota$  μετέχουσι πάντων ὡς πολῖται, καὶ πάνθ' ὑπομένουσιν ὡς ξένοι·  $\pi\alpha\sigma\alpha$  ξένη πατρίς ἐστὶν αὐτῶν, καὶ  $\pi\alpha\sigma\alpha$  πατρίς ξένη, Ep. ad Diogn. c. 5); of the patriarchs, ξένοι κ.  $\pi\alpha\rho\epsilon\pi\iota\delta\eta\mu\iota$  ἐπὶ τῆς γῆς, Heb. xi. 13 (Gen. xxiii. 4; Ps. xxxviii. (xxxix.) 13;  $\pi\alpha\rho\epsilon\pi\iota\delta\eta\mu\iota\alpha$  τίς ἐστιν ὁ βίος, Aeschin. dial. Socr. 3, 3, where see Fischer).\*

**παρ-έρχομαι**; fut.  $\pi\alpha\rho\epsilon\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ ; pf.  $\pi\alpha\rho\epsilon\lambda\acute{\eta}\lambda\upsilon\theta\alpha$ ; 2 aor.  $\pi\alpha\rho\eta\lambda\theta\omicron\nu$ , 3 pers. impv.  $\pi\alpha\rho\epsilon\lambda\theta\acute{\alpha}\tau\omega$  (Mt. xxvi. 39 L T Tr WH; see  $\acute{\alpha}\pi\epsilon\rho\chi\omicron\mu\alpha\iota$ , init.); fr. Hom. down; Sept. mostly for  $\pi\alpha\rho\gamma$ ; **1.** (παρά past [cf. παρά, IV. 1]) *to go past, pass by*; **a.** prop. **a.** of persons moving forward: *to pass by*, absol. Lk. xviii. 37; τινά, *to go past one*, Mk. vi. 48; w. an acc. of place, Acts xvi. 8 (Hom. II. 8, 239; Xen. an. 4, 2, 12; Plat. Alc. 1 p. 123 b.); διὰ τῆς ὁδοῦ ἐκείνης, Mt. viii. 28. **β.** of time: Mt. xiv. 15; ὁ  $\pi\alpha\rho\epsilon\lambda\eta\lambda\theta\acute{\omega}\varsigma$  χρόνος [A. V. *the time past*], 1 Pet. iv. 3, (Soph., Isocr., Xen., Plat., Dem., al.); of an act continuing for a time [viz. the Fast], Acts xxvii. 9. (τὰ  $\pi\alpha\rho\epsilon\lambda\theta\acute{\omicron}\nu\tau\alpha$  and τὰ  $\epsilon\pi\acute{\iota}\nu\omicron\tau\alpha$  are distinguished in Ael. v. h. 14, 6.) **b.** metaph. **a.** *to pass away, perish*: ὡς ἄνθος, Jas. i. 10; ὁ οὐρανός, Mt. v. 18; xxiv. 35; Mk. xiii. 31; Lk. xvi. 17; xxi. 33; 2 Pet. iii. 10; Rev. xxi. 1 Rec.; ἡ γενεὰ αὕτη, Mt. xxiv. 34; Mk. xiii. 30 sq.; Lk. xxi. 32; οἱ λόγοι μου, Mt. xxiv. 35; Mk. xiii. 31; Lk. xxi. 33; τὰ ἀρχαῖα  $\pi\alpha\rho\eta\lambda\theta\epsilon\nu$ , 2 Co. v. 17, (Ps. xxxvi. (xxxvii.) 36; Dan. vii. 14 Theodot.; Sap. ii. 4; v. 9; Dem. p. 291, 12; Theocr. 27, 8). Here belongs also Mt. v. 18 ('not even the smallest part shall pass away from the law,' i. e. so as no longer to belong to it). **β.** *to pass by (pass over)*, i. e. *to neg-*

*lect, omit, (transgress)*: w. an acc. of the thing, Lk. xi. 42; xv. 29, (Deut. xvii. 2; Jer. xli. (xxxiv.) 18; Judith xi. 10; 1 Macc. ii. 22; Διὸς νόον, Hes. theog. 613; νόμον, Lys. p. 107, 52; Dem. p. 977, 14). **γ.** *to be led by, to be carried past, be averted*: ἀπὸ τινος, *from one* i. e. so as not to hit, not to appear to, (2 Chr. ix. 2);  $\pi\alpha\rho\epsilon\lambda\theta\acute{\alpha}\tau\omega$  ἀπ' ἐμοῦ τὸ ποτήριον, Mt. xxvi. 39;  $\pi\alpha\rho\epsilon\lambda\theta\epsilon\iota\nu$ , 42 [here G T Tr WH om. L br. ἀπ' ἐμοῦ]; ἀπ' αὐτοῦ ἡ ὥρα, Mk. xiv. 35. **2.** (παρά to [cf. παρά, IV. 1]) *to come near, come forward, arrive*: Lk. xii. 37; xvii. 7; Acts xxiv. 7 Rec. (and in Grk. auth. fr. Aeschyl. and Hdt. down). [SYN. see  $\pi\alpha\rho\alpha\beta\alpha\iota\nu$ , fin. COMP. ἀντι- $\pi\alpha\rho\epsilon\rho\chi\omicron\mu\alpha\iota$ .]\*

**πάρεσις**, -εως, ἡ, (παρίημι, q. v.), *pretermision, passing over, letting pass, neglecting, disregarding*: διὰ τὴν  $\pi\acute{\alpha}\rho\epsilon\sigma\iota\nu$  . . . ἀνοχῇ τοῦ θεοῦ, because God had patiently let pass the sins committed previously (to the expiatory death of Christ), i. e. had tolerated, had not punished (and so man's conception of his holiness was in danger of becoming dim, if not extinct), Ro. iii. 25, where cf. Fritzsche; [Trench § xxxiii. (Hippocr., Dion. Hal., al.)].\*

**παρ-έχω**; impf.  $\pi\alpha\rho\epsilon\acute{\iota}\chi\omicron\nu$ , 3 pers. plur.  $\pi\alpha\rho\epsilon\acute{\iota}\chi\alpha\nu$  (Acts xxviii. 2 L T Tr WH; see  $\epsilon\chi\omega$ , init., and  $\acute{\alpha}\pi\epsilon\rho\chi\omicron\mu\alpha\iota$ , init.); fut. 3 pers. sing.  $\pi\alpha\rho\epsilon\acute{\iota}\chi\epsilon\iota$  (Lk. vii. 4 R G; see below); 2 aor. 3 pers. plur.  $\pi\alpha\rho\epsilon\acute{\iota}\chi\omicron\nu$ , ptc.  $\pi\alpha\rho\alpha\sigma\chi\acute{\omega}\nu$ ; Mid., [pres.  $\pi\alpha\rho\epsilon\acute{\chi}\omicron\mu\alpha\iota$ ]; impf.  $\pi\alpha\rho\epsilon\acute{\iota}\chi\omicron\mu\eta\nu$ ; fut. 2 pers. sing.  $\pi\alpha\rho\epsilon\acute{\xi}\eta$  (Lk. vii. 4 L T Tr WH); fr. Hom. down; Plautus's *prae-hibeo* i. e. *praebeo* (Lat. *prae* fr. the Grk.  $\pi\alpha\rho\alpha\acute{\iota}$  [but see Curtius §§ 346, 380 (cf. παρά, IV. 1 fin.)]); i. e. **a.**

**a.** *to reach forth, offer*: τί τινι, Lk. vi. 29. **b.** *to show, afford, supply*: τινὶ ἡσυχίαν, Acts xxii. 2;  $\phi\iota\lambda\alpha\nu\theta\rho\omega\pi\acute{\iota}\alpha\nu$ , Acts xxviii. 2; πάντα, 1 Tim. vi. 17. **c.** *to be the author of, or to cause one to have; to give, bring, cause, one something* — either unfavorable:  $\kappa\acute{\omicron}\tau\omicron\upsilon\varsigma$ , Mt. xxvi. 10; Mk. xiv. 6; Lk. xi. 7; xviii. 5; Gal. vi. 17 ( $\pi\alpha\rho\phi\acute{\omicron}\nu\omicron\nu$ , Sir. xxix. 4; ἀγῶνα, Is. vii. 13;  $\pi\rho\acute{\alpha}\gamma\mu\alpha\tau\alpha$ , very often fr. Hdt. down; also ὄχλον, see Passow s. v. ὄχλος, 3; [L. and S. s. v. II.]); — or favorable:  $\epsilon\rho\gamma\alpha\sigma\acute{\iota}\alpha\nu$ , Acts xvi. 16, and Lchm. in xix. 24;  $\pi\acute{\iota}\sigma\tau\iota\nu$ , [A. V. *to give assurance*], Acts xvii. 31, on which phrase cf. Fischer, De vitiis lexic. N. T. pp. 37–39; i. q. *to occasion* (ζητήσεις, see οἰκονομία), 1 Tim. i. 4. Mid. **1.** *to offer, show, or present one's self*: with  $\epsilon\alpha\upsilon\tau\acute{\omicron}\nu$  added (W. § 38, 6; [B. § 135, 6]), w. an acc. of the predicate,  $\tau\acute{\iota}\pi\omicron\nu$ , a pattern, Tit. ii. 7;  $\pi\alpha\rho\alpha\delta\epsilon\iota\gamma\mu\alpha$  . . . τοιοῦδε  $\epsilon\alpha\upsilon\tau\acute{\omicron}\nu$   $\pi\alpha\rho\epsilon\acute{\iota}\chi\epsilon\tau\omicron$ , Xen. Cyr. 8, 1, 39; [Joseph. c. Ap. 2, 15, 4]; in the act., Plut. puer. educ. c. 20 init.

**2.** *to exhibit or offer on one's own part*: τὸ δίκαιον τοῖς δούλοις, Col. iv. 1; *to render or afford from one's own resources or by one's own power*: τινὶ τι, Lk. vii. 4 (where if we read, with Rec.,  $\pi\alpha\rho\epsilon\acute{\xi}\epsilon\iota$ , it must be taken as the 3d pers. sing. of the fut. act. [in opp. to W. § 13, 2 a.], the elders being introduced as talking among themselves; but undoubtedly the reading  $\pi\alpha\rho\epsilon\acute{\xi}\eta$  should be restored [see above ad init.], and the elders are addressing Jesus; cf. Meyer ad loc.; [and on the construction, cf. B. § 139, 32]). On the mid. of this verb, cf. Krüger § 52, 8, 2; W. § 38, 5 end; [Ellic. and Lghtft. on Col. u. s.].\*

**παρηγορία**, -ας, ἡ, ( $\pi\alpha\rho\eta\gamma\omicron\rho\acute{\epsilon}\omega$  [to address]), prop. *an*



addressing, address; i. e. **a. exhortation** (4 Macc. v. 11; vi. 1; Apoll. Rh. 2, 1281). **b. comfort, solace, relief, alleviation, consolation**: Col. iv. 11 [where see Bp. Lghtft.]. (Aeschyl. Ag. 95; Philo, q. deus immort. § 14; de somn. i. § 18; Joseph. antt. 4, 8, 3; often in Plut.; Hierocl.) \*

**παρθενία**, -ας, ἡ, (**παρθένος**), *virginity*: Lk. ii. 36: (Jer. iii. 4; Pind., Aeschyl., Eur., Diod., Plut., Hdian., al. [cf. Field, Otium Norv. pars iii. ad loc.]) \*

**παρθένος**, -ου, ἡ, **1. a virgin**: Mt. i. 23 (fr. Is. vii. 14); xxv. 1, 7, 11; Lk. i. 27; Acts xxi. 9; 1 Co. vii. 25, 28, 33(34), (fr. Hom. down; Sept. chiefly for בְּתוּלָה, several times for נְעִרָה; twice for עֲלִמָּה i. e. either a marriageable maiden, or a young (married) woman, Gen. xxiv. 43; Is. vii. 14, on which (last) word cf., besides Gesenius, Thes. p. 1037, Credner, Beiträge u.s.w. ii. p. 197 sqq.; παρθένος of a young bride, newly married woman, Hom. Il. 2, 514); ἡ παρθ. τινός, one's marriageable daughter, 1 Co. vii. 36 sqq.; παρθ. ἀγνή, a pure virgin, 2 Co. xi. 2. **2. a man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity**: Rev. xiv. 4, where see De Wette. In eccl. writ. one who has never had commerce with women; so of Joseph, in Fabricius, Cod. pseudepigr. Vet. Test. ii. pp. 92, 98; of Abel and Melchizedek, in Suidas [10 a. and 2450 b.]; esp. of the apostle John, as in Nonnus, metaph. ev. Joann. 19, 140 (Jn. xix. 26), ἡνίκε παρθένον υἱά.\*

**Πάρθος**, -ου, ὁ, a Parthian, an inhabitant of Parthia, a district of Asia, bounded on the N. by Hyrcania, on the E. by Ariana, on the S. by Carmania Deserta, on the W. by Media; plur. in Acts ii. 9 of the Jewish residents of Parthia. [B. D. s. v. Parthians; Geo. Rawlinson, Sixth Great Oriental Monarchy; etc. (Lond. 1873).] \*

**παρ-ἔμμι**: 2 aor. inf. παρῆναι (Lk. xi. 42 L T Tr WH); pf. pass. ptep. παρειμένος; fr. Hom. down; **1. to let pass; to pass by, neglect**, (very often in Grk. writ. fr. Pind., Aeschyl., Hdt. down), to disregard, omit: τί, Lk. xi. 42 [R G ἀφίεναι] (ἀμαρτήματα, to pass over, let go unpunished, Sir. xxiii. 2; [τιμωρίαν, Lycurg. 148, 41]). **2. to relax, loosen, let go**, [see παρά, IV. 2], (e. g. a bow); pf. pass. ptep. παρειμένος, relaxed, unstrung, weakened, exhausted (Eur., Plat., Diod., Plut., al.): χεῖρες, Heb. xii. 12; Sir. ii. 13; xxv. 23, cf. Zeph. iii. 16; Jer. iv. 31; ἀργοὶ καὶ παρειμένοι ἐπὶ ἔργον ἀγαθόν, Clem. Rom. 1 Cor. 34, 4 cf. 1. Cf. παραλύω.\*

**παριστάνω**, see παρίστημι.

**παρ-ίστημι** and (in later writ., and in the N. T. in Ro. vi. 13, 16) παριστάνω; fut. παραστήσω; 1 aor. παρέστησα; 2 aor. παρέστην; pf. παρέστηκα, ptep. παρεστηκώς and παρεστώς; plupf. 3 pers. plur. παρῆσθαι (Acts i. 10 [WH παριστ.; see ἵστημι, init.]); 1 fut. mid. παραστήσομαι; fr. Hom. down. **1. The pres., impf., fut. and 1 aor. act. have a transitive sense** (Sept. chiefly for נָתַן), **a. to place beside or near** [παρά, IV. 1]; to set at hand; to present; to proffer; to provide: κτήνη, Acts xxiii. 24 (σκάφη, 2 Macc. xii. 3); τινά or τί τινι, to place a person or thing at one's disposal, Mt. xxvi.

53; to present a person for another to see and question, Acts xxiii. 33; to present or show, τινά or τί with an acc. of the quality which the person or thing exhibits: οἷς παρέστησεν ἑαυτὸν ζῶντα, Acts i. 3; add, Ro. vi. 13, 16, 19; 2 Co. xi. 2; Eph. v. 27; 2 Tim. ii. 15, ("te vegetum nobis in Graecia siste," Cic. ad Att. 10, 16, 6); τινά with a pred. acc. foll. by κατενώπιόν τινος, Col. i. 22; ἑαυτὸν ὡς [ὡσεὶ] τινά τινι, Ro. vi. 13; to bring, lead to, in the sense of presenting, without a dat.: Acts ix. 41; Col. i. 28. of sacrifices or of things consecrated to God: τὰ σώματα ὑμῶν θυσίαν . . . τῷ θεῷ, Ro. xii. 1 (so also in prof. auth.: Polyb. 16, 25, 7; Joseph. antt. 4, 6, 4; Lcian. deor. concil. 13; Lat. admoveo, Verg. Aen. 12, 171; sisto, Stat. Theb. 4, 445); τινά (a first-born) τῷ κυρίῳ, Lk. ii. 22; to bring to, bring near, metaphorically, i. e. to bring into one's fellowship or intimacy: τινά τῷ θεῷ, 1 Co. viii. 8; sc. τῷ θεῷ, 2 Co. iv. 14. **b. to present (show) by argument, to prove**: τί, Acts xxiv. 13 (Epict. diss. 2, 23, 47; foll. by πῶς, id. 2, 26, 4; τινί τι, Xen. oec. 13, 1; τινί, ὅτι, Joseph. antt. 4, 3, 2; de vita sua § 6). **2. Mid. and pf., plupf., 2 aor. act., in an intransitive sense** (Sept. chiefly for נָתַן, also for נָצַן), to stand beside, stand by or near, to be at hand, be present; **a. univ. to stand by**: τινί, to stand beside one, Acts i. 10; ix. 39; xxiii. 2; xxvii. 23; ὁ παρεστηκώς, a by-stander, Mk. xiv. 47, 69 [here T Tr WH παρεστῶσω]; xv. 35 [here Tdf. παρεστῶτων, WH mrg. ἐστηκῶτων], 39; Jn. xviii. 22 [L mrg. Tr mrg. παρεστῶτων]; ὁ παρεστώς, Mk. xiv. 70; Jn. xix. 26 [here anarthrous]. **b. to appear**: w. a pred. nom. foll. by ἐνώπιόν τινος, Acts iv. 10 [A. V. stand here]; before a judge, Καίσαρι, Acts xxvii. 24; mid. τῷ βήματι τοῦ θεοῦ [R G Χριστοῦ], Ro. xiv. 10. **c. to be at hand, stand ready**: of assailants, absol. Acts iv. 26 [A. V. stood up] (fr. Ps. ii. 2); to be at hand for service, of servants in attendance on their master (Lat. appareo), τινί, Esth. iv. 5; ἐνώπιόν τινος, 1 K. x. 8; ἐνώπιον τοῦ θεοῦ, of a presence-angel [A. V. that stand in the presence of God], Lk. i. 19, cf. Rev. viii. 2; absol. of παρεστῶτες, them that stood by, Lk. xix. 24; with αὐτῷ added (viz. the high-priest), Acts xxiii. 2, 4. **d. to stand by to help, to succor**, (Germ. beistehen): τινί, Ro. xvi. 2; 2 Tim. iv. 17, (Hom. Il. 10, 290; Hes. th. 439; Arstph. vesp. 1388; Xen.; Dem. p. 366, 20; 1120, 26, and in other authors). **e. to be present; to have come**: of time, Mk. iv. 29.\*

**Παρμενᾶς** [prob. contr. fr. Παρμενίδης 'steadfast'; cf. W. 103 (97)], acc. -ᾶν [cf. B. 20 (18)], ὁ, Parmenas, one of the seven "deacons" of the primitive church at Jerusalem: Acts vi. 5.\*

**πάρ-οδος**, -ου, ἡ, (**παρά**, near by; ὁδός), a passing by or passage: ἐν παρόδῳ, in passing, [A. V. by the way], 1 Co. xvi. 7. (Thuc. i. 126; v. 4; Polyb. 5, 68, 8; Cic. ad Att. 5, 20, 2; Lcian. dial. deor. 24, 2.)\*

**παρ-οικέω**, -ῶ; 1 aor. παρόκησα; **1. prop. to dwell beside (one) or in one's neighborhood** [παρά, IV. 1]; to live near; (Xen., Thuc., Isoer., al.). **2. in the Scriptures to be or dwell in a place as a stranger, to sojourn**, (Sept. for נָגַד, several times also for נָשַׁב and נָשַׁן): foll.

**1. The pres., impf., fut. and 1 aor. act. have a transitive sense** (Sept. chiefly for נָתַן), **a. to place beside or near** [παρά, IV. 1]; to set at hand; to present; to proffer; to provide: κτήνη, Acts xxiii. 24 (σκάφη, 2 Macc. xii. 3); τινά or τί τινι, to place a person or thing at one's disposal, Mt. xxvi.

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by ἐν w. a dat. of place, Lk. xxiv. 18 R L (Gen. xx. 1; xxi. 34; xxvi. 3; Ex. xii. 40 cod. Alex.; Lev. xviii. 3 [Ald.], etc.); w. an acc. of place, ibid. G T Tr WH (Gen. xvii. 8; Ex. vi. 4); εἰς w. acc. of place (in pregn. constr.; see εἰς, C. 2), Heb. xi. 9. (Metaph. and absol. to dwell on the earth, Philo de cherub. § 34 [cf. Clem. Rom. 1 Cor. 1, 1 and Lghtft. and Harnack ad loc. SYN. see κατοικίω.])\*

**παροιμία**, -ας, ἡ, (παροιμέω, q. v.), a bibl. and eccl. word, a dwelling near or with one; hence a sojourning, dwelling in a strange land: prop. Acts xiii. 17 (2 Esdr. viii. 35; Ps. cxix. (cxxx.) 5; Sap. xix. 10; Prol. of Sir. 21; cf. Fritzsche on Judith v. 9). Metaph. the life of man here on earth, likened to a sojourning: 1 Pet. i. 17 (Gen. xlvii. 9); see παρεπίδημος [and reff. under παροιμέω].\*

**πάροικος**, -ον, (παρά and οἶκος); 1. in class. Grk. dwelling near, neighboring. 2. in the Scriptures a stranger, foreigner, one who lives in a place without the right of citizenship; [R. V. sojourner]; Sept. for נָכַר and צֶדִיק (see παροιμέω 2, and παροιμία, [and cf. Schmidt, Syn. 43, 5; L. and S. s. v.]): foll. by ἐν w. dat. of place, Acts vii. 6, 29; metaph. without citizenship in God's kingdom: joined with ξένος and opp. to συμπολίτης, Eph. ii. 19 (μόνος κύριος ὁ θεὸς πολίτης ἐστί, πάροικον δὲ καὶ ἐπὶ ἡλυστον τὸ γενητὸν ἅπαν, Philo de cherub. § 34 [cf. Mangey i. 161 note]); one who lives on earth as a stranger, a sojourner on the earth: joined with παρεπίδημος (q. v.), of Christians, whose fatherland is heaven, 1 Pet. ii. 11. [Cf. Ep. ad Diognet. § 5, 5.]\*

**παροιμία**, -ας, ἡ, (παρά by, aside from [cf. παρά, IV. 2], and οἶμος way), prop. a saying out of the usual course or deviating from the usual manner of speaking [cf. Suidas 654, 15; but Hesych. s. v. et al. 'a saying heard by the wayside' (παρά, IV. 1), i. e. a current or trite saying, proverb; cf. Curtius § 611; Steph. Thes. s. v.], hence 1. a clever and sententious saying, a proverb, (Aeschyl. Ag. 264; Soph., Plat., Aristot., Plut., al.; exx. fr. Philo are given by Hilgenfeld, Die Evangelien, p. 292 sq. [as de ebriet. § 20; de Abr. § 40; de vit. Moys. i. § 28; ii. § 5; de execrat. § 6]; for ὡς in Prov. i. 1; xxv. 1 cod. Alex.; Sir. vi. 35, etc.): τὸ τῆς παροιμίας, what is in the proverb (Leian. dial. mort. 6, 2; 8, 1), 2 Pet. ii. 22. 2. any dark saying which shadows forth some didactic truth, esp. a symbolic or figurative saying: παροιμίαν λέγειν, Jn. xvi. 29; ἐν παροιμαῖς λαλεῖν, ibid. 25; speech or discourse in which a thing is illustrated by the use of similes and comparisons; an allegory, i. e. extended and elaborate metaphor: Jn. x. 6.\*

**παρόικος**, -ον, a later Grk. word for the earlier παροιμία, (παρά [q. v. IV. 1] and οἶκος, one who sits long at his wine), given to wine, drunken: 1 Tim. iii. 3; Tit. i. 7; [al. give it the secondary sense, 'quarrelsome over wine'; hence, brawling, abusive].\*

**παροίχομαι**: pf. ptep. παρωχημένος; to go by, pass by: as in Grk. writ. fr. Hom. Il. 10, 252 down, of time, Acts xiv. 16.\*

**παρομοιάω**; (fr. παρόμοιος, and this fr. παρά [q. v. IV. 1 (?)] and ὁμοιος); to be like; to be not unlike: Mt. xxiii.

27 R G T Tr mrg. WH txt. (Several times also in eccl. writ.)\*

**παρόμοιος**, -ον, (also of three term. [see ὁμοιος, init.]), like: Mk. vii. 8 [T WH om. Tr br. the cl.], 13. (Hdt., Thuc., Xen., Dem., Polyb., Diod., al.)\*

**παροξύνω**: prop. to make sharp, to sharpen, [παρά, IV. 3]: τὴν μάχαιραν, Deut. xxxii. 41. Metaph. (so always in prof. auth. fr. Eur., Thuc., Xen., down), a. to stimulate, spur on, urge, (πρὸς τι, ἐπὶ τι). b. to irritate, provoke, rouse to anger; Pass., pres. παροξύνομαι; impf. παρωξυνόμην: Acts xvii. 16; 1 Co. xiii. 5. Sept. chiefly for נָכַר to scorn, despise; besides for צֶדִיק to provoke, make angry, Deut. ix. 18; Ps. cv. (cvi.) 29; Is. lxx. 3; for ἔρις to exasperate, Deut. ix. 7, 22, etc.; pass. for ἔρη to burn with anger, Hos. viii. 5; Zech. x. 3, and for other verbs.\*

**παροξυσμός**, -οῦ, ὁ, (παροξύνω, q. v.); 1. an inciting, incitement: εἰς παρ. ἀγάπης [A. V. to provoke unto love], Heb. x. 24. 2. irritation, [R. V. contention]: Acts xv. 39; Sept. twice for ἔρις, violent anger, passion, Deut. xxix. 28; Jer. xxxix. (xxxii.) 37; Dem. p. 1105, 24.\*

**παρ-οργίζω**; Attic fut. [cf. B. 37 (32); WH. App. 163] παροργιῶ; to rouse to wrath, to provoke, exasperate, anger, [cf. παρά, IV. 3]: Ro. x. 19; Eph. vi. 4; and Lehm. in Col. iii. 21. (Dem. p. 805, 19; Philo de somn. ii. § 26; Sept. chiefly for צֶדִיק.)\*

**παρ-οργισμός**, -οῦ, ὁ, (παρ-οργίζω), indignation, exasperation, wrath: Eph. iv. 26. (1 K. xv. 30; 2 K. xxiii. 26; Neh. ix. 18; [Jer. xxi. 5 Alex.]; not found in prof. auth.) [SYN. cf. Trench § xxxvii.]\*

**παρ-οτρύνω**: 1 aor. παρώτρυνα; [οτρύνω to stir up (cf. παρά, IV. 3)]; to incite, stir up: τινά, Acts xiii. 50. (Pind. Ol. 3, 68; Joseph. antt. 7, 6, 1; Leian. deor. concil. 4.)\*

**παρ-ουσία**, -ας, ἡ, (παρών, -ούσα, -όν, fr. πάρεμι q. v.), in Grk. auth. fr. the Trag., Thuc., Plat., down; not found in Sept.; 1. presence: 1 Co. xvi. 17; 2 Co. x. 10; opp. to ἀπουσία, Phil. ii. 12 (2 Macc. xv. 21; [Aristot. phys. 2, 3 p. 195<sup>b</sup>, 14; metaphys. 4, 2 p. 1013<sup>b</sup>, 14; meteor. 4, 5 p. 382<sup>a</sup>, 33 etc.]). 2. the presence of one coming, hence the coming, arrival, advent, ([Polyb. 3, 41, 1. 8]; Judith x. 18; 2 Macc. viii. 12; [Herm. sim. 5, 5, 3]): 2 Co. vii. 6 sq.; 2 Th. ii. 9 (cf. 8 ἀποκαλυφθήσεται); ἡ . . . πάλιν πρὸς τινα, of a return, Phil. i. 26. In the N. T. esp. of the advent, i. e. the future, visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God: Mt. xxiv. 3; ἡ παρ. τοῦ υἱοῦ τοῦ ἀνθρώπου, [27], 37, 39; τοῦ κυρίου, 1 Th. iii. 13; iv. 15; v. 23; 2 Th. ii. 1; Jas. v. 7 sq.; 2 Pet. iii. 4; Χριστοῦ, 2 Pet. i. 16; αὐτοῦ, 1 Co. xv. 23; [1 Th. ii. 19]; 2 Th. ii. 8; 2 Pet. iii. 4; [1 Jn. ii. 28]; τῆς τοῦ θεοῦ ἡμέρας, 2 Pet. iii. 12. It is called in eccles. writ. ἡ δευτέρα παρουσία, Ev. Nicod. c. 22 fin.; Justin. apol. 1, 52 [where see Otto's note]; dial. c. Tr. cc. 40, 110, 121; and is opp. to ἡ πρώτη παρ. which took place in the incarnation, birth, and earthly career of Christ, Justin. dial. c. Tr. cc. 52, 121, cf. 14, 32, 49, etc.; [cf. Ignat. ad Phil. 9 (and Lghtft.)]; see ἐλευσις.\*



παροψίς, -ίδος, ἡ, (παρά [q. v. IV. 1], and ὄψον, on which see ὀψάριον);

1. a side-dish, a dish of dainties or choice food suited not so much to satisfy as to gratify the appetite; a side-accompaniment of the more solid food; hence i. q. παρόψημα; so in Xen. Cyr. 1, 3, 4 and many Attic writ. in Athen. 9 p. 367 d. sq.

2. the dish itself in which the delicacies are served up: Mt. xxiii. 25, 26 [here T om. WH br. παροψ-]; Artem. oneir. 1, 74; Alciph. 3, 20; Plut. de vitand. aere alien. § 2. This latter use of the word is condemned by the Atticists; cf. Sturz, Lex. Xen. iii. 463 sq.; Lob. ad Phryn. p. 176; [Rutherford, New Phryn. p. 265 sq.]; Poppo on Xen. Cyr. 1, 3, 4.\*

παρρησία, -ας, ἡ, (πᾶν and ῥῆσις; cf. ἀρρησία silence, κατάρρησις accusation, πρόρρησις prediction); 1. freedom in speaking, unreservedness in speech, (Eur., Plat., Dem., al.): ἡ π. τινός, Acts iv. 13; χρῆσθαι παρρησίᾳ, 2 Co. iii. 12; παρρησίᾳ adverbially, — freely: λαλεῖν, Jn. vii. 13, 26; xviii. 20; — openly, frankly, i. e. without concealment: Mk. viii. 32; Jn. xi. 14; — without ambiguity or circumlocution: εἰπεῖν ἡμῖν παρρησίᾳ (Philem. ed. Meineke p. 405), Jn. x. 24; — without the use of figures and comparisons, opp. to ἐν παροιμίαις: Jn. xvi. 25, and R G in 29 (where L T Tr WH ἐν παρρησίᾳ); ἐν παρρησίᾳ, freely, Eph. vi. 19; μετὰ παρρησίας, Acts xxviii. 31; εἰπεῖν, Acts ii. 29; λαλεῖν, Acts iv. 29, 31.

2. free and fearless confidence, cheerful courage, boldness, assurance, (1 Macc. iv. 18; Sap. v. 1; Joseph. antt. 9, 10, 4; 15, 2, 7; [cf. W. 23]): Phil. i. 20 (opp. to αἰσχύνεσθαι, cf. Wiesinger ad loc.); ἐν πίστει, resting on, 1 Tim. iii. 13, cf. Huther ad loc.; ἔχειν παρρησίαν εἰς τι, Heb. x. 19; πολλή μοι (ἐστὶ) πάρρ. πρὸς ὑμᾶς, 2 Co. vii. 4; of the confidence impelling one to do something, ἔχειν πάρρ. with an infin. of the thing to be done, Philem. 8 [Test. xii. Patr., test. Rub. 4]; of the undoubting confidence of Christians relative to their fellowship with God, Eph. iii. 12; Heb. iii. 6; x. 35; μετὰ παρρησίας, Heb. iv. 16; ἔχειν παρρησίαν, opp. to αἰσχύνεσθαι to be covered with shame, 1 Jn. ii. 28; before the judge, 1 Jn. iv. 17; with πρὸς τὸν θεόν added, 1 Jn. iii. 21; v. 14.

3. the deportment by which one becomes conspicuous or secures publicity (Philo de victim. offer. § 12): ἐν παρρησίᾳ, before the public, in view of all, Jn. vii. 4 (opp. to ἐν τῷ κρυπτῷ); xi. 54 [without ἐν]; Col. ii. 15 [where cf. Bp. Lghtft.].\*

παρρησιάζομαι, impf. ἐπαρρησιάζομαι; 1 aor. ἐπαρρησιασάμην; (παρρησία, q. v.); a depon. verb; Vulg. chiefly *fiducialiter ago*; to bear one's self boldly or confidently;

1. to use freedom in speaking, be free-spoken; to speak freely ([A. V. boldly]): Acts xviii. 26; xix. 8; ἐν τῷ ὀνόματι τοῦ Ἰησοῦ; relying on the name of Jesus, Acts ix. 27, 28 (29); also ἐπὶ τῷ κυρίῳ, Acts xiv. 3.

2. to grow confident, have boldness, show assurance, assume a bold bearing: εἰπεῖν, Acts xiii. 46 [R. V. spake out boldly]; λαλεῖν, Acts xxvi. 26; παρρησ. ἐν τινι, in reliance on one to take courage, foll. by an inf. of the thing to be done: λαλῆσαι, Eph. vi. 20; 1 Th. ii. 2. (Xen., Dem., Aeschin., Polyb., Philo, Plut., al.; Sept.; Sir. vi. 11.)\*

πᾶς, πᾶν, gen. παντός, πάσης, παντός, [dat. plur. Lchm. πᾶσι ten times, -οιν seventy-two times; Tdf. -σι

five times (see Proleg. p. 98 sq.), -οιν seventy-seven times; Treg. -οιν eighty-two times; WH -σι fourteen times, -οιν sixty-eight times; see N, ν (ἐφέλευστικόν)], Hebr. לְכָל, [fr. Hom. down], all, every; it is used

I. adjectively, and 1. with anarthrous nouns; a. any, every one (sc. of the class denoted by the noun annexed to πᾶς); with the Singular: as πᾶν δένδρον, Mt. iii. 10; πᾶσα θυσία, Mk. ix. 49 [T WH Tr mrg. om. Tr txt. br. the cl.]; add, Mt. v. 11; xv. 13; Lk. iv. 37; Jn. ii. 10; xv. 2; Acts ii. 43; v. 42; Ro. xiv. 11; 1 Co. iv. 17; Rev. xviii. 17, and very often; πᾶσα ψυχὴ ἀνθρώπου, Ro. ii. 9 (πᾶσα ἀνθρ. ψυχὴ, Plat. Phaedr. p. 249 e.); πᾶσα συνείδησις ἀνθρώπων, 2 Co. iv. 2; πᾶς λεγόμενος θεός, 2 Th. ii. 4; πᾶς ἅγιος ἐν Χριστῷ, Phil. iv. 21 sqq. with the Plural, all or any that are of the class indicated by the noun: as πάντες ἄνθρωποι, Acts xxii. 15; Ro. v. 12, 18; xii. 17 sq.; 1 Co. vii. 7; xv. 19; πάντες ἅγιοι, Ro. xvi. 15; πάντες ἄγγελοι θεοῦ, Heb. i. 6; πάντα [L T Tr WH τὰ] ἔθνη, Rev. xiv. 8; on the phrase πᾶσα σάρξ, see σάρξ, 3.

b. any and every, of every kind, [A. V. often all manner of]: πᾶσα νόσος καὶ μαλακία, Mt. iv. 23; ix. 35; x. 1; εὐλογία, blessings of every kind, Eph. i. 3; so esp. with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs: — thus, πᾶσα ἐλπίς, Acts xxvii. 20; σοφία, Acts vii. 22; Col. i. 28; γνώσις, Ro. xv. 14; ἀδικία, ἀσέβεια, etc., Ro. i. 18, 29; 2 Co. x. 6; Eph. iv. 19, 31; v. 3; σπουδὴ, 2 Co. viii. 7; 2 Pet. i. 5; ἐπιθυμία, Ro. vii. 8; χαρά, Ro. xv. 13; αὐτάρκεια, 2 Co. ix. 8; ἐν παντὶ λόγῳ κ. γνώσει, 1 Co. i. 5; σοφία κ. φρονήσεσι etc. Eph. i. 8; ἐν π. ἀγαθω-σύνῃ κ. δικαιοσύνῃ, κ. ἀληθείᾳ, Eph. v. 9; αἰσθήσει, Phil. i. 9; ὑπομονή, θλίψις, etc., 2 Co. i. 4; xii. 12; add, Col. i. 9–11; iii. 16; 2 Th. i. 11; ii. 9; 1 Tim. i. 15; v. 2; vi. 1; 2 Tim. iv. 2; Tit. ii. 15 (on which see ἐπιταγή); iii. 2; Jas. i. 21; 1 Pet. ii. 1; v. 10; πᾶσα δικαιοσύνη, i. e. ὁ ἅν ἡ δίκαιον, Mt. iii. 15; πᾶν θέλημα τοῦ θεοῦ, everything God wills, Col. iv. 12; πᾶσα ὑποταγή, obedience in all things, 1 Tim. ii. 11; πάσῃ συνειδήσει ἀγαθῇ, consciousness of rectitude in all things, Acts xxiii. 1; — or it signifies the highest degree, the maximum, of the thing which the noun denotes [cf. W. 110 (105 sq.); Ellicott on Eph. i. 8; Meyer on Phil. i. 20; Krüger § 50, 11, 9 and 10]: as μετὰ πάσης παρρησίας, Acts iv. 29; xxviii. 31; μετὰ πάσ. ταπεινοφροσύνης, Acts xx. 19; προθυμίας, Acts xvii. 11; χαρᾶς, Phil. ii. 29, cf. Jas. i. 2; ἐν πάσῃ ἀσφαλείᾳ, Acts v. 23; ἐν παντὶ φόβῳ, 1 Pet. ii. 18; πᾶσα ἐξουσία, Mt. xxviii. 18, (πᾶν κράτος, Soph. Phil. 142).

c. the whole (all, Lat. totus): so before proper names of countries, cities, nations; as, πᾶσα Ἱεροσολύμη, Mt. ii. 3; πᾶς Ἰσραὴλ, Ro. xi. 26; before collective terms, as πᾶς οἶκος Ἰσραὴλ, Acts ii. 36; πᾶσα κτίσις (see κτίσις, 2 b.); πᾶσα γραφή (nearly equiv. to the ὅσα προεγράφη in Ro. xv. 4), 2 Tim. iii. 16 (cf. Rothe, Zur Dogmatik, p. 181); πᾶσα γερονουσία υἱῶν Ἰσραὴλ, Ex. xii. 21; πᾶς ἵππος Φαραώ, Ex. xiv. 23; πᾶν δίκαιον ἔθνος, Add. to Esth. i. 9; by a somewhat rare usage before other substantives also, as [πᾶν



πρόσωπον τῆς γῆς, Acts xvii. 26 L T Tr WH]; πᾶσα οἰκοδομή, Eph. ii. 21 G L T Tr WH, cf. Harless ad loc. p. 262 [al. find no necessity here for resorting to this exceptional use, but render (with R. V.) *each several building* (cf. Meyer)]; πᾶν τέμενος, 3 Macc. i. 13 (where see Grimm); Παύλου . . . ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν, Ignat. ad Eph. 12 [(yet cf. Bp. Lightf.)]; cf. Passow s. v. πᾶς, 2; [L. and S. s. v. A. II.]; W. § 18, 4; [B. § 127, 29]; Krüger § 50, 11, 8 to 11; Kühner ii. 545 sq. 2. with nouns which have the article, *all the, the whole*, (see c. just above):—with the Singular; as, πᾶσα ἡ ἀγέλη, *the whole herd*, Mt. viii. 32; πᾶς ὁ ὄχλος, Mt. xiii. 2; πᾶς ὁ κόσμος, Ro. iii. 19; Col. i. 6; πᾶσα ἡ πόλις (i. e. all its inhabitants), Mt. viii. 34; xxi. 10, etc.; πᾶσα ἡ Ἰουδαία, Mt. iii. 5; add, Mt. xxvii. 25; Mk. v. 33; Lk. i. 10; Acts vii. 14; x. 2; xx. 28; xxii. 5; Ro. iv. 16; ix. 17; 1 Co. xiii. 2 (πίσιν καὶ γνώσιν in their whole compass and extent); Eph. iv. 16; Col. i. 19; ii. 9, 19; Phil. i. 3; Heb. ii. 15; Rev. v. 6, etc.; the difference between πᾶσα ἡ θλίψις [*all*] and πᾶσα θλίψις [*any*] appears in 2 Co. i. 4. πᾶς ὁ λαὸς οὗτος, Lk. ix. 13; πᾶσαν τὴν ὀφειλὴν ἐκείνην, Mt. xviii. 32; πᾶς placed after the noun has the force of a predicate: τὴν κρίσιν πᾶσαν δέδωκε, *the judgment he hath given wholly* [cf. W. 548 (510)], Jn. v. 22; τὴν ἐξουσίαν . . . πᾶσαν ποιεῖ, Rev. xiii. 12; it is placed between the article and noun [B. § 127, 29; W. 549 (510)], as τὸν πάντα χρόνον, i. e. *always*, Acts xx. 18; add, Gal. v. 14; 1 Tim. i. 16 [here L T Tr WH ἅπας]; —with a Plural, *all (the totality of the persons or things designated by the noun)*: πάντας τοὺς ἀρχιερεῖς, Mt. ii. 4; add, Mt. iv. 8; xi. 13; Mk. iv. 13; vi. 33; Lk. i. 6, 48; Acts x. 12, 43; Ro. i. 5; xv. 11; 1 Co. xii. 26; xv. 25; 2 Co. viii. 18, and very often; with a demonstr. pron. added, Mt. xxv. 7; Lk. ii. 19, 51 [here T WH om. L Tr mrg. br. the pron.]; πάντες is placed after the noun: τὰς πόλεις πάσας, *the cities all (of them)* [cf. W. u. s.], Mt. ix. 35; Acts viii. 40; add, Mt. x. 30; Lk. vii. 35 [here L T Tr WH txt. πάντων τῶν etc.]; xii. 7; Acts viii. 40; xvi. 26; Ro. xii. 4; 1 Co. vii. 17; x. 1; xiii. 2; xv. 7; xvi. 20; 2 Co. xiii. 2, 12 (13); Phil. i. 13; 1 Th. v. 26; 2 Tim. iv. 21 [WH br. π.]; Rev. viii. 3; οἱ πάντες foll. by a noun, Acts xix. 7; xxvii. 37; τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, Acts xxi. 21 [here L om. Tr br. π.].

II. without a substantive; 1. masc. and fem. *every one, any one*: in the singular, without any addition, Mk. ix. 49; Lk. xvi. 16; Heb. ii. 9; foll. by a rel. pron., πᾶς ὅστις, Mt. vii. 24; x. 32; πᾶς ὅς, Mt. xix. 29 [L T Tr WH ὅστις]; Gal. iii. 10; πᾶς ὃς ἂν (ἐάν Tr WH), *whosoever*, Acts ii. 21; πᾶς ἐξ ὑμῶν ὅς, Lk. xiv. 33; with a ptep. which has not the article [W. 111 (106)]: παντὸς ἀκούοντος (if *any one* heareth, whoever he is), Mt. xiii. 19; παντὶ ὀφείλουσι ἡμῖν, *every one owing* (if he owe) *us* anything, unless ὀφείλουσι is to be taken substantively, *every debtor of ours*, Lk. xi. 4; with a ptep. which has the article and takes the place of a relative clause [W. u. s.]: πᾶς ὁ ὀργιζόμενος, *every one that is angry*, Mt. v. 22; add, Mt. vii. 8; Lk. vi. 47; Jn. iii. 8, 20; vi. 45; Acts x. 43 sq.; xiii. 39; Ro. i. 16; ii. 10; xii. 3; 1 Co. ix. 25; xvi. 16;

Gal. iii. 13; 1 Jn. ii. 23; iii. 3 sq. 6, etc. Plural πάντες, without any addition, *all men*: Mt. x. 22; Mk. xiii. 13; Lk. xx. 38; xxi. 17; Jn. i. 7; iii. 31\* [in 31\* G T WH mrg. om. the cl.]; v. 23; vi. 45; xii. 32; Acts xvii. 25; Ro. x. 12; 1 Co. ix. 19; 2 Co. v. 14 (15); Eph. iii. 9 [here T WH txt. om. L br. π.]; of a certain definite whole: *all (the people)*, Mt. xxi. 26; *all (we who hold more liberal views)*, 1 Co. viii. 1; *all (the members of the church)*, ibid. 7; by hyperbole i. q. the great majority, the multitude, Jn. iii. 26; *all (just before mentioned)*, Mt. xiv. 20; xxii. 27 sq.; xxvii. 22; Mk. i. 27 [here T Tr WH ἅπαντες], 37; vi. 39, 42; [xi. 32 Lehm.]; Lk. i. 63; iv. 15; Jn. ii. 15, 24, and very often; [*all (about to be mentioned)*], διὰ πάντων sc. τῶν ἁγίων (as is shown by the foll. καὶ κτλ.), Acts ix. 32]. οἱ πάντες, *all taken together, all collectively*, [cf. W. 116 (110)]: of all men, Ro. xi. 32; of a certain definite whole, Phil. ii. 21; with the 1 pers. plur. of the verb, 1 Co. x. 17; Eph. iv. 13; with a definite number, in *all* [cf. B. § 127, 29]: ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο (or δώδεκα), Acts xix. 7; ἡμεθα αἱ πᾶσαι ψυχαὶ διακόσιαι ἐβδομήκοντα ἔξ, Acts xxvii. 37, (ἐπ' ἄνδρας τοὺς πάντας δύο, Judith iv. 7; ἐγένοντο οἱ πάντες ὡς τετρακόσιοι, Joseph. antt. 6, 12, 3; τοὺς πάντας εἰς διασχίλους, id. 4, 7, 1; ὡς εἶναι τὰς πᾶσας δέκα, Ael. v. h. 12, 35; see other exx. fr. Grk. auth. in Passow s. v. πᾶς, 5 b.; [L. and S. s. v. C.]; “relinquitur ergo, ut omnia tria genera sint causarum,” Cic. de invent. 1, 9); οἱ πάντες, *all those I have spoken of*, 1 Co. ix. 22; 2 Co. v. 14 (15). πάντες ὅσοι, *all as many as*, Mt. xxii. 10; Lk. iv. 40 [here Tr mrg. WH txt. ἅπ.]; Jn. x. 8; Acts v. 36 sq.; πάντες οἱ w. a ptep., *all (they) that*: Mt. iv. 24; Mk. i. 32; Lk. ii. 18, 38; Acts ii. 44; iv. 16; Ro. i. 7; x. 12; 1 Co. i. 2; 2 Co. i. 1; Eph. vi. 24; 1 Th. i. 7; 2 Th. i. 10; Heb. iii. 16; 2 Jn. 1; Rev. xiii. 8; xviii. 19, 24, and often. πάντες οἱ sc. ὄντες: Mt. v. 15; Lk. v. 9; Jn. v. 28; Acts ii. 39; v. 17; xvi. 32; Ro. ix. 6; 2 Tim. i. 15; 1 Pet. v. 14, etc. πάντες with personal and demonstr. pronouns [compare W. 548 (510)]: ἡμεῖς πάντες, Jn. i. 16; Ro. viii. 32; 2 Co. iii. 18; Eph. ii. 3; πάντες ἡμεῖς, Acts ii. 32; x. 33; xxvi. 14; xxviii. 2; Ro. iv. 16; οἱ πάντες ἡμεῖς, 2 Co. v. 10; ὑμεῖς πάντες, Acts xx. 25; πάντες ὑμεῖς, Mt. xxiii. 8; xxvi. 31; Lk. ix. 48; Acts xxii. 3; Ro. xv. 33; 2 Co. vii. 15; [Gal. iii. 28 R G L WH]; Phil. i. 4, 7 sq.; 1 Th. i. 2; 2 Th. iii. 16, 18; Tit. iii. 15; Heb. xiii. 25, etc.; αὐτοὶ πάντες, 1 Co. xv. 10; πάντες αὐτοί, Acts iv. 33; xix. 17; xx. 36; οὗτοι πάντες, Acts i. 14; xvii. 7; Heb. xi. 13, 39; πάντες [L T ἅπ.] οὗτοι, Acts ii. 7; οἱ δὲ πάντες, *and they all*, Mk. xiv. 64. 2. Neuter πᾶν, *everything, (anything) whatsoever*; a. in the Sing.: πᾶν τό, foll. by a ptep. [on the neut. in a concrete and collective sense cf. B. § 128, 1], 1 Co. x. 25, 27; Eph. v. 13; 1 Jn. v. 4; πᾶν τό sc. ὅν, 1 Jn. ii. 16; πᾶν ὃ, Ro. xiv. 23; Jn. vi. 37, 39, [R. V. *all that*]; Jn. xvii. 2; πᾶν ὃ, τι ἂν or ἐάν, *whatsoever*, Col. iii. 17, and Rec. in 23. Joined to prepositions it forms adverbial phrases: διὰ παντός or διαπαντός, *always, perpetually*, see διά, A. II. 1. a.; ἐν παντί, *either in every condition, or in every matter*, Phil. iv. 6; 1 Th. v. 18; *in everything, in every way, on every side, in every particular or relation*, 2 Co. iv. 8; vii.



5, 11, 16; xi. 6, 9; Eph. v. 24; *πλουτίζεσθαι*, 1 Co. i. 5; [*περισσεύειν*], 2 Co. viii. 7; *ἐν παντί καὶ ἐν πᾶσιν* (see *μυνέω*, b.), Phil. iv. 12. b. Plural *πάντα* (without the article [cf. W. 116 (110); Matthiae § 438]) *all things*; a. of a certain definite totality or sum of things, the context shewing what things are meant: Mk. iv. 34; vi. 30; Lk. i. 3; [v. 28 L T Tr WH]; Jn. iv. 25 [here T Tr WH *ἀπ.*]; Ro. viii. 28; 2 Co. vi. 10; Gal. iv. 1; Phil. ii. 14; 1 Th. v. 21; 2 Tim. ii. 10; Tit. i. 15; 1 Jn. ii. 27; *πάντα ἔμω*, all ye do with one another, 1 Co. xvi. 14; *πάντα γίνεσθαι πᾶσιν*, [A. V. *to become all things to all men*], i. e. to adapt one's self in all ways to the needs of all, 1 Co. ix. 22 L T Tr WH (Rec. *τὰ πάντα* i. e. in all the ways possible or necessary); cf. *Kypke*, Obs. ii. p. 215 sq. β. accusative *πάντα* [adverbially], *wholly, altogether, in all ways, in all things, in all respects*: Acts xx. 35; 1 Co. ix. 25; x. 33; xi. 2; cf. Matthiae § 425, 5; Passow ii. p. 764<sup>4</sup>; [L. and S. s. v. D. II. 4]. γ. *πάντα*, in an absolute sense, *all things* that exist, all created things: Jn. i. 3; 1 Co. ii. 10; xv. 27; Heb. ii. 8 (and L T Tr WH in iii. 4); Eph. i. 22; Col. i. 17; 1 Pet. iv. 7; Rev. xxi. 5; (in Ro. ix. 5 *πάντων* is more fitly taken as gen. masc. [but see the Comm. ad loc.]). *ποία ἐστὶν ἐν πολλῇ πρώτῃ πάντων* (gen. neut.; Rec. *πασῶν*), what commandment is first of all (things), Mk. xii. 28 (*ἔφασκε λέγων κορυδὸν πάντων πρώτῃν ὀρνίθα γενέσθαι, προτέραν τῆς γῆς*, Arstph. av. 472; *τὰς πόλεις . . . ἐλευθεροῦν καὶ πάντων μάλιστα Ἀντανδρον*, Thuc. 4, 52; cf. W. § 27, 6; [B. § 150, 6; Green p. 109]; Fritzsche on Mk. p. 588). δ. with the article [cf. reff. in b. above], *τὰ πάντα*; αα. in an absolute sense, *all things* collectively, the totality of created things, the universe of things: Ro. xi. 36; 1 Co. viii. 6; Eph. iii. 9; iv. 10; Phil. iii. 21; Col. i. 16 sq.; Heb. i. 3; ii. 10; Rev. iv. 11; *τὰ πάντα ἐν πᾶσι πληροῦσθαι*, to fill the universe of things in all places, Eph. i. 23 [Rec. om. *τά*]; but al. take *ἐν π.* here modally (see δ. below), al. instrumentally (see Meyer ad loc.). ββ. in a relative sense: Mk. iv. 11 [Tdf. om. *τά*] (the whole substance of saving teaching); Acts xvii. 25 [not Rec.<sup>4</sup>] (all the necessities of life); Ro. viii. 32 (all the things that he can give for our benefit); all intelligent beings [al. include things material also], Eph. i. 10; Col. i. 20; it serves by its universality to designate every class of men, all mankind, [cf. W. § 27, 5; B. § 128, 1], Gal. iii. 22 (cf. Ro. xi. 32); 1 Tim. vi. 13; *εἶναι τὰ* [T WH om. *τά*] *πάντα*, to avail for, be a substitute for, to possess supreme authority, *καὶ ἐν πᾶσιν* (i. e. either with all men or in the minds of all [al. take *πᾶσιν* as neut., cf. Bp. Lghtft. ad loc.]), Col. iii. 11; *ἵνα ᾗ ὁ θεὸς τὰ* [L Tr WH om. *τά*] *πάντα ἐν πᾶσιν* [neut. acc. to Grimm (as below)], i. e. that God may rule supreme by his spiritual power working within all, 'may be the immanent and controlling principle of life,' 1 Co. xv. 28, (so in prof. auth. *πάντα* or *ἅπαντα* without the article: *πάντα ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος*, Hdt. 3, 157; cf. *Herm.* ad Vig. p. 727; other exx. fr. prof. auth. are given in *Kypke*, Obserrv. ii. p. 230 sq.; *Palaiet*, Obserrv. p. 407; cf. *Grimm* in the *Zeitschr. f. wissensch. Theol.* for 1873, p. 394 sqq.); accus. [adverbially, cf. β. above] *τὰ*

*πάντα*, in all the parts [in which we grow (*Meyer*)], in all respects, Eph. iv. 15. The Article in *τὰ πάντα* refers—in 1 Co. xi. 12 to the things before mentioned (husband and wife, and their mutual dependence); in 2 Co. iv. 15 to 'all the things that befall me'; in 1 Co. xv. 27 sq.; Phil. iii. 8, to the preceding *πάντα*; in Col. iii. 8 *τὰ πάντα* serves to sum up what follows [W. 107 (102)]. ε. *πάντα τὰ* foll. by a ptep. (see *πᾶς, πάντες*, II. 1 above): Mt. xviii. 31; Lk. xii. 44; xvii. 10; xviii. 31; xxi. 22; xxiv. 44; Jn. xviii. 4; Acts x. 33; xxiv. 14; Gal. iii. 10; *τὰ πάντα* w. ptep., Lk. ix. 7; Eph. v. 13; *πάντα τὰ* sc. *ὄντα* (see *πᾶς, [πᾶν], πάντες*, II. 1 and 2 above), Mt. xxiii. 20; Acts iv. 24; xiv. 15; xvii. 24; *πάντα τὰ ὅδε*, sc. *ὄντα*, Col. iv. 9; *τὰ κατ' ἐμέ*, ibid. 7 [see *κατά*, II. 3 b.]. ζ. *πάντα* and *τὰ πάντα* with pronouns: *τὰ ἐμὰ πάντα*, Jn. xvii. 10; *πάντα τὰ ἐμὰ*, Lk. xv. 31; *ταῦτα πάντα*, these things all taken together [W. 548 (510); Fritzsche on Mt. xxiv. 33, 34; cf. Bornemann on Lk. xxi. 36; *Lobeck*, Paralip. p. 65]: Mt. iv. 9; vi. 33; xiii. 34, 51; Lk. xii. 30; xvi. 14; xxi. 36 [π. τ. L mrg.]; xxiv. 9 [Tdf. π. τ.]; Acts vii. 50; Ro. viii. 37; 2 Pet. iii. 11; *πάντα ταῦτα*, all these things [reff. as above]: Mt. vi. 32; xxiv. 8, 33 [T Tr txt. τ. π.], 34 [Tr mrg. τ. π.]; Lk. vii. 18; Acts xxiv. 8; 1 Co. xii. 11; Col. iii. 14; 1 Th. iv. 6; the reading varies also between π. τ. and τ. π. in Mt. xix. 20; xxiii. 36; xxiv. 2; *πάντα τὰ συμβεβηκότα ταῦτα*, Lk. xxiv. 14; *πάντα ἃ*, Jn. iv. [29 T WH Tr mrg. (see next head)]; iv. 45 [here L Tr WH ὅσα (see next head)]; v. 20; Acts x. 39; xiii. 39. η. *πάντα ὅσα*: Mt. vii. 12; xiii. 46; xviii. 25; xxviii. 20; Mk. xii. 44; Jn. iv. 29 [see ζ. above], 45 L Tr WH; x. 41; xvi. 15; xvii. 7; Acts iii. 22; π. ὅσα ἄν (or ἐάν), Mt. xxi. 22; xxiii. 3; Mk. xi. 24 [G L T Tr WH om. ἄν]; Acts iii. 22. θ. *πάντα* with prepositions forms adverbial phrases: *πρὸ πάντων*, before or above all things [see *πρό*, c.], Jas. v. 12; 1 Pet. iv. 8. (But *περὶ πάντων*, 3 Jn. 2, must not be referred to this head, as though it signified above all things; it is rather as respects all things, and depends on *εὐχόμεαι* [apparently a mistake for *εὐδοοῦσθαι*; yet see *περί*, I. c. a.], cf. *Lücke* ad loc., 2d ed. p. 370 [3d ed. p. 462 sq.; Westcott ad loc.]; W. 373 (350)). [on *διὰ πάντων*, Acts ix. 32, see 1 above.] *ἐν πᾶσιν*, in all things, in all ways, altogether: 1 Tim. iii. 11; iv. 15 [Rec.]; 2 Tim. ii. 7; iv. 5; Tit. ii. 9; Heb. xiii. 4, 18; 1 Pet. iv. 11, [see also 2 a. fin. above]; *ἐπὶ πᾶσιν*, see *ἐπί*, B. 2 d. p. 233<sup>b</sup>. *κατὰ πάντα*, in all respects: Acts xvii. 22; Col. iii. 20, 22; Heb. ii. 17; iv. 15. III. with negatives; 1. οὐ πᾶς, not every one. 2. πᾶς οὐ (where οὐ belongs to the verb), no one, none, see οὐ, 2 p. 460<sup>b</sup>; πᾶς μὴ (so that μὴ must be joined to the verb), no one, none, in final sentences, Jn. iii. 15 sq.; vi. 39; xii. 46; 1 Co. i. 29; w. an impv. Eph. iv. 29 (1 Macc. v. 42); πᾶς . . . οὐ μὴ w. the aor. subjunc. (see *μὴ*, IV. 2), Rev. xviii. 22. *πάσχα, τό*, (Chald. *ܡܫܚܐ*, Heb. *פסחא*, fr. *פסח* to pass over, to pass over by sparing; the Sept. also constantly use the Chald. form *πάσχα*, except in 2 Chron. [and Jer. xxxviii. (xxxix.) 8] where it is *φασέκ*; Josephus has *φάσκα*, antt. 5, 1, 4; 14, 2, 1; 17, 9, 3; b. j. 2, 1, 3), an indeclinable noun [W. § 10, 2]; prop. a passing over; 1.



the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt), or 2. the paschal lamb, i. e. the lamb which the Israelites were accustomed to slay and eat on the fourteenth day of the month Nisan (the first month of their year) in memory of that day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door-posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings (Ex. xii. sq.; Num. ix.; Deut. xvi.): *θύειν τὸ π.* (חֲפֹחַת הַפֶּסַח), Mk. xiv. 12; Lk. xxii. 7, (Ex. xii. 21); Christ crucified is likened to the slain paschal lamb, 1 Co. v. 7; *φαγεῖν τὸ π.*, Mt. xxvi. 17; Mk. xiv. 12, 14; Lk. xxii. 11, 15; Jn. xviii. 28; *חֲפֹחַת הַפֶּסַח*, 2 Chr. xxx. 17 sq. 3. the paschal supper: *ἐτοιμάζειν τὸ π.*, Mt. xxvi. 19; Mk. xiv. 16; Lk. xxii. 8, 13; *ποιεῖν τὸ π.* to celebrate the paschal meal, Mt. xxvi. 18. 4. the paschal festival, the feast of Passover, extending from the fourteenth to the twentieth day of the month Nisan: Mt. xxvi. 2; Mk. xiv. 1; Lk. ii. 41; xxii. 1; Jn. ii. 13, 23; vi. 4; xi. 55; xii. 1; xiii. 1; xviii. 39; xix. 14; Acts xii. 4; *πεποιήκει τὸ π.* he instituted the Passover (of Moses), Heb. xi. 28 [cf. W. 272 (256); B. 197 (170)]; *γίνεται τὸ π.* the Passover is celebrated [R. V. *cometh*], Mt. xxvi. 2. [See BB.DD. s. v. Passover; Dillmann in Schenkel iv. p. 392 sqq.; and on the question of the relation of the "Last Supper" to the Jewish Passover, see (in addition to ref. in BB.DD. u. s.) Kirchner, die Jüdische Passahfeier u. Jesu letztes Mahl. Gotha, 1870; Keil, Com. über Matth. pp. 513–528; J. B. McClellan, The N. T. etc. i. pp. 473–494; but esp. Schürer, Ueber *φαγεῖν τὸ πάσχα*, akademische Festschrift (Giessen, 1883).] \*

*πάσχω*; 2 aor. *ἔπαθον*; pf. *πέπονθα* (Lk. xiii. 2; Heb. ii. 18); fr. Hom. down; to be affected or have been affected, to feel, have a sensible experience, to undergo; it is a vox media — used in either a good or a bad sense; as, *ὅσα πεπόνθασι καὶ ὅσα αὐτοῖς ἐγένετο*, of perils and deliverance from them, Esth. ix. 26 (for *ἔζη*); hence *κακῶς πάσχειν*, to suffer sadly, be in bad plight, of a sick person, Mt. xvii. 15 where L Tr txt. WH txt. κ. *ἔχειν* (on the other hand, *εὖ πάσχειν*, to be well off, in good case, often in Grk. writ. fr. Pind. down). 1. in a bad sense, of misfortunes, to suffer, to undergo evils, to be afflicted, (so everywhere in Hom. and Hes.; also in the other Grk. writ. where it is used absol.): absol., Lk. xxii. 15; xxiv. 46; Acts i. 3; iii. 18; xvii. 3; 1 Co. xii. 26; Heb. ii. 18; ix. 26; 1 Pet. ii. 19 sq. 23; iii. 17; iv. 15, 19; Heb. xiii. 12; *ὀλίγον*, a little while, 1 Pet. v. 10; *πάσχειν τι*, Mt. xxvii. 19; Mk. ix. 12; Lk. xiii. 2; [xxiv. 26]; Acts xxviii. 5; 2 Tim. i. 12; [Heb. v. 8 cf. W. 166 (156) a.; B. § 143, 10]; Rev. ii. 10; *παθήματα πάσχειν*, 2 Co. i. 6; *τὸ ἀπὸ w. gen. of pers.*, Mt. xvi. 21; Lk. ix. 22; xvii. 25; *πάσχω ὑπὸ w. gen. of pers.* Mt. xvii. 12; *τὸ ὑπὸ τινος*, Mk. v. 26; 1 Th. ii. 14; *πάσχω ὑπὲρ τινος*, in behalf of a pers. or thing, Acts ix. 16; Phil. i. 29; 2 Th. i. 5; with the addition of a dat. of reference or respect [cf. W. § 81, 6], *σαρκί*, 1 Pet. iv. 1; *ἐν σαρκί*, *ibid.* [yet G L T Tr WH om. *ἐν*; cf. W. 412 (384)]; *πάσχω περὶ w.*

gen. of the thing and *ὑπὲρ w. gen. of pers.* 1 Pet. iii. 18 [RG WH mrg.; cf. W. 373 (349); 383 (358) note]; *πάσχω διὰ δικαιοσύνην*, 1 Pet. iii. 14. 2. in a good sense, of pleasant experiences; but nowhere so unless either the adv. *εὖ* or an acc. of the thing be added (*ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ* (i. e. θεοῦ) *καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες ἀχάριστοι πρὸς αὐτὸν γένοιντο*, Joseph. antt. 3, 15, 1; exx. fr. Grk. auth. are given in Passow s. v. II. 5; [L. and S. s. v. II. 2]); Gal. iii. 4, on which see γέ, 3 c. [COMP.: *προ-*, *συν-πάσχω*.] \*

*Πάταρα*, -άρων, τά, [cf. W. 176 (166)], *Pàtara*, a maritime city of Lycia, celebrated for an oracle of Apollo: Acts xxi. 1. [B. D. s. v. Patara; Lewin, St. Paul, ii. 99 sq.] \*

*πατάσσω*: fut. *πατάξω*; 1 aor. *ἐπάταξα*; Sept. times without number for *ῥαγή* (Hiphil of *רָגַח*, unused in Kal), also for *רָגַח*, etc.; (in Hom. intrans. to beat, of the heart; fr. Arstph., Soph., Plat., al. on used transitively); 1. to strike gently: *τί* (as a part or a member of the body), Acts xii. 7. 2. to strike, smite: absol., *ἐν μαχαίρᾳ*, with the sword, Lk. xxii. 49; *τινά*, Mt. xxvi. 51; Lk. xxii. 50. by a use solely biblical, to afflict, to visit with evils, etc.: as with a deadly disease, *τινά*, Acts xii. 23; *τινὰ ἐν w. dat. of the thing*, Rev. xi. 6 G L T Tr WH; xix. 15, (Gen. viii. 21; Num. xiv. 12; Ex. xii. 23, etc.). 3. by a use solely biblical, to smite down, cut down, to kill, slay: *τινά*, Mt. xxvi. 31 and Mk. xiv. 27, (after Zech. xiii. 7); Acts vii. 24.\*

*πατέω*, -ῶ; fut. *πατήσω*; Pass., pres. ptep. *πατούμενος*; 1 aor. *ἐπατήθην*; fr. Pind., Aeschyl., Soph., Plat. down; Sept. for *ῥῥῥ*, etc.; to tread, i. e. a. to trample, crush with the feet: *τὴν ληνόν*, Rev. xiv. 20; xix. 15, (Judg. ix. 27; Neh. xiii. 15; Jer. xxxi. (xlviii.) 33; Lam. i. 15). b. to advance by setting foot upon, tread upon: *ἐπάνω ὄφρων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ*, to encounter successfully the greatest perils from the machinations and persecutions with which Satan would fain thwart the preaching of the gospel, Lk. x. 19 (cf. Ps. xc. (xci.) 13). c. to tread under foot, trample on, i. e. treat with insult and contempt: to desecrate the holy city by devastation and outrage, Lk. xxi. 24; Rev. xi. 2, (fr. Dan. viii. 13); see καταπατέω. [COMP.: *κατα-*, *περι-*, *ἐμ-περι-πατέω*.] \*

*πατήρ* [fr. r. *pā*; lit. nourisher, protector, upholder; (Curtius § 348)], *πατρός*, -τρί, -τέρα, voc. *πάτερ* [for which the nom. *ὁ πατήρ* is five times used, and (anarthrous) *πατήρ* in Jn. xvii. 21 T Tr WH, 24 and 25 L T Tr WH; cf. B. § 129, 5; W. § 29, 2; WH. App. p. 158], plur. *πατέρες*, *πατέρων*, *πατράσι* (Heb. i. 1), *πατέρας*, ὁ, [fr. Hom. down], Sept. for *פֶּתֶר*, a father; 1. prop., i. q. generator or male ancestor, and either a. the nearest ancestor: Mt. ii. 22; iv. 21 sq.; viii. 21; Lk. i. 17; Jn. iv. 53; Acts vii. 14; 1 Co. v. 1, etc.; *οἱ πατέρες τῆς σαρκός*, fathers of the corporeal nature, natural fathers, (opp. to *ὁ πατήρ τῶν πνευμάτων*), Heb. xii. 9; plur. of both parents, Heb. xi. 23 (not infreq. in prof. auth., cf. Delitzsch ad loc.); or b. a more remote ancestor, the founder of a race or tribe, progenitor of a people, forefather: so Abraham is called, Mt. iii. 9; Lk. i. 73; xvi. 24; Jn. viii.



39, 53; Acts vii. 2; Ro. iv. 1 Rec., 17 sq., etc.; Isaac, Ro. ix. 10; Jacob, Jn. iv. 12; David, Mk. xi. 10; Lk. i. 32; plur. *fathers* i. e. *ancestors, forefathers*, Mt. xxiii. 30, 32; Lk. vi. 23, 26; xi. 47 sq.; Jn. iv. 20; vi. 31; Acts iii. 13, 25; 1 Co. x. 1, etc., and often in Grk. writ. fr. Hom. down; so too Πατριάρχαι, 1 K. viii. 21; Ps. xxi. (xxii.) 5 etc.; in the stricter sense of the *founders of a race*, Jn. vii. 22; Ro. ix. 5; xi. 28. **c.** i. q. *one advanced in years, a senior*: 1 Jn. ii. 13 sq. **2.** metaph.; **a.** the originator and transmitter of anything: πατήρ περιτομῆς, Ro. iv. 12; the author of a family or society of persons animated by the same spirit as himself: so π. πάντων τῶν πιστευόντων, Ro. iv. 11, cf. 12, 16, (1 Macc. ii. 54); one who has infused his own spirit into others, who actuates and governs their minds, Jn. viii. 38, 41 sq. 44; the phrase ἐκ πατρός τινος εἶναι is used of one who shows himself as like another in spirit and purpose as though he had inherited his nature from him, *ibid.* 44. **b.** one who stands in a father's place, and looks after another in a paternal way: 1 Co. iv. 15. **c.** a title of honor [cf. *Sophocles*, *Lex. s. v.*], applied to **a.** *teachers*, as those to whom pupils trace back the knowledge and training they have received: Mt. xxiii. 9 (of prophets, 2 K. ii. 12; vi. 21). **β.** *the members of the Sanhedrin*, whose prerogative it was, by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others: Acts vii. 2; xxii. 1; cf. *Gesenius*, *Thesaur.* i. p. 7\*. **3.** *God is called the Father*, **a.** τῶν φώτων, [A. V. *of lights* i. e.] of the stars, the heavenly luminaries, because he is their creator, upholder, ruler, *Jas.* i. 17. **b.** *of all rational and intelligent beings, whether angels or men*, because he is their creator, preserver, guardian and protector: Eph. iii. 14 sq. G L T Tr WH; τῶν πνευμάτων, of spiritual beings, Heb. xii. 9; and for the same reason, *of all men* (πατήρ τοῦ παντός ἀνθρώπων γένους, *Joseph. antt.* 4, 8, 24): so in the Synoptic Gospels, esp. Matthew, Mt. vi. 4, 8, 15; xxiv. 36; Lk. vi. 36; xi. 2; xii. 30, 32; Jn. iv. 21, 23; *Jas.* iii. 9; ὁ πατήρ ὁ ἐν (τοῖς) οὐρανοῖς, the Father in heaven, Mt. v. 16, 45, 48; vi. 1, 9; vii. 11, 21; xviii. 14; Mk. xi. 25, 26 R G L; Lk. xi. 13 [ἐξ οὐρανοῦ; cf. B. § 151, 2 a.; W. § 66, 6]; ὁ πατ. ὁ οὐράνιος, the heavenly Father, Mt. vi. 14, 26, 32; xv. 13. **c.** *of Christians*, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as the stern judge of sinners, but revere him as their reconciled and loving Father. This conception, common in the N. T. Epistles, shines forth with especial brightness in Ro. viii. 15; Gal. iv. 6; in John's use of the term it seems to include the additional idea of one who by the power of his Spirit, operative in the gospel, has begotten them anew to a life of holiness (see γεννάω, 2 d.): absol., 2 Co. vi. 18; Eph. ii. 18; 1 Jn. ii. 1, 14 (13), 16; iii. 1; θεὸς κ. πατήρ πάντων, of all Christians, Eph. iv. 6; with the addition of a gen. of quality [W. § 34, 3 b.; B. § 132, 10], ὁ πατ. τῶν οἰκτιρῶν, 2 Co. i. 3; τῆς δόξης, Eph. i. 17; on the phrases ὁ θεὸς κ. πατήρ ἡμῶν, θεὸς πατήρ, etc., see *θεός*, 3 p. 288\*. **d.** *the Father of Jesus Christ*,

as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and (as appears from the teaching of John) made to share also in his own divine nature; he is so called, **a.** by Jesus himself: simply ὁ πατήρ (opp. to ὁ υἱός), Mt. xi. 25–27; Lk. x. 21 sq.; Jn. v. 20–23, 26, 36 sq.; x. 15, 30, etc.; ὁ πατήρ μου, Mt. xi. 27; xxv. 34; xxvi. 53; Lk. x. 22; Jn. v. 17; viii. 19, 49; x. 18, 32, and often in John's Gospel; Rev. ii. 28 (27); iii. 5, 21; with ὁ ἐν τοῖς οὐρανοῖς added, Mt. vii. 11, 21; x. 32 sq.; xii. 50; xvi. 17; xviii. 10, 19; ὁ οὐράνιος, Mt. xv. 13; ὁ ἐπουράνιος, Mt. xviii. 35 Rec. **β.** by the apostles: Ro. xv. 6; 2 Co. i. 3; xi. 31; Eph. i. 3; iii. 14 Rec.; Col. i. 3; Heb. i. 5; 1 Pet. i. 3; Rev. i. 6. See [*Tholuck* (Bergrede Christi) on Mt. vi. 9; *Weiss*, *Bibl. Theol.* d. N. T., Index s. v. Vater; *C. Wittichen*, *Die Idee Gottes als d. Vaters*, (Göttingen, 1865); *Westcott*, *Epp. of St. John*, pp. 27–34, and] below in υἱός and τέκνον.

**Πάτμος**, -ου, ἡ, *Patmos*, a small and rocky island in the Ægean Sea, reckoned as one of the Sporades (*Thuc.* 3, 33; *Strab.* 10 p. 488; *Plin.* h. n. 4, 23); now called *Patmo* or [chiefly “in the middle ages” (*Howson*)] *Palmosa* and having from four to five thousand Christian inhabitants (cf. *Schubert*, *Reise in das Morgenland*, Th. iii. pp. 425–443; *Bleek*, *Vorless. üb. die Apokalypse*, p. 157; *Kneucker* in *Schenkel* iv. p. 403 sq.; [BB. DD. s. v.]). In it John, the author of the Apocalypse, says the revelations were made to him of the approaching consummation of God's kingdom: Rev. i. 9. It has been held by the church, ever since the time of [Just. Mart. (*dial. c. Tryph.* § 81 p. 308 a. cf. *Euseb.* h. e. 4, 18, 8; see *Charteris*, *Canonicity*, ch. xxxiv. and note) and] *Iren.* adv. haer. 5, 30, that this John is the Apostle; see *Ἰωάννης*, 2 and 6.\*

**πατραφῶς** (*Attic πατραφῶς*, *Arsth.*, *Plat.*, *Dem.* p. 732, 14; *Aristot.*, *Lucian.*), L T Tr WH πατροφῶς (see *μητραφῶς*), -ου, ὁ, *a parricide*: 1 Tim. i. 9.\*

**πατριά**, -ας, ἡ, (fr. πατήρ); **1.** *lineage running back to some progenitor, ancestry*: Hdt. 2, 143; 3, 75. **2.** *a race or tribe, i. e. a group of families, all those who in a given people lay claim to a common origin*: εἰς αὐτέων (Βαβυλωνίων) πατριάι τρεῖς, Hdt. 1, 200. The Israelites were distributed into (twelve) φυλαί, *tribes*, descended from the twelve sons of Jacob; these were divided into οἰκὸς, *patrids*, deriving their descent from the several sons of Jacob's sons; and these in turn were divided into οἰκοὶ, *houses* (or *families*); cf. *Gesenius*, *Thes.* i. p. 193; iii. p. 1463; *Win.* RWB. s. v. *Stämme*; [*Keil*, *Archaeol.* § 140]; hence ἐξ οἴκου καὶ πατριάς Δαυὶδ, i. e. belonging not only to the same ‘house’ (*πατριά*) as David, but to the very ‘family’ of David, descended from David himself, Lk. ii. 4 (αὐταὶ αἱ πατριάι τῶν υἱῶν Συμεῶν, Ex. vi. 15; ὁ ἀνὴρ αὐτῆς Μαριαστὴς τῆς φυλῆς αὐτῆς καὶ τῆς πατριάς αὐτῆς, *Judith* viii. 2; τῶν φυλῶν κατὰ πατριάς αὐτῶν, Num. i. 16; οἰκοὶ πατριῶν, Ex. xii. 3; Num. i. 2, and often; add, *Joseph. antt.* 6, 4, 1; 7, 14, 7; 11, 3, 10). **3.** *family in a wider sense*, i. q. *nation, people*: Acts iii. 25 (1 Chr. xvi. 28; Ps. xxi.



(xxii. 28); *pāsa patriā ēn ouranoīs* (i. e. every order of angels) *καὶ ἐπὶ γῆς*, Eph. iii. 15.\*

**πατριάρχης**, -ου, ὁ, (*πατριά* and *ἄρχω*; see *ἐκατοντάρχης*), a Hellenistic word [W. 26], a *patriarch*, founder of a tribe, progenitor: used of David, Acts ii. 29; of the twelve sons of Jacob, founders of the several tribes of Israel, Acts vii. 8 sq.; of Abraham, Heb. vii. 4; of the same and Isaac and Jacob, 4 Macc. vii. 19; xvi. 25; used for *אֲבוֹתָם*, 1 Chr. xxiv. 31 [but the text here is uncertain]; for *שְׁבָטֵימָם*, 1 Chr. xxvii. 22; for *הַכְּהֹנִים*, 2 Chr. xxiii. 20.\*

**πατρικός**, -ή, -όν, (*πατήρ*), *paternal, ancestral*, i. q. handed down by or received from one's fathers: Gal. i. 14. (Thuc., Xen., Plat., sqq.; Sept.) [SYN. see *πατρώος*, fin.]\*

**πατρίς**, -ιδος, ἡ, (*πατήρ*), *one's native country*; a. as in class. Grk. fr. Hom. down, *one's father-land, one's (own) country*: Jn. iv. 44 [cf. *γάρ*, II. 1]; i. q. a fixed abode (*home* [R. V. a *country of their own*], opp. to the land where one *παρεπίδημει*), Heb. xi. 14. b. *one's native (own) place* i. e. *city*: Mt. xiii. 54, 57; Mk. vi. 1, 4; Lk. iv. 23, [24]; so Philo, leg. ad Gaium § 36 (*ἔστι δέ μοι Ἱεροσόλυμα πατρίς*); Joseph. antt. 10, 7, 3; 6, 4, 6; φ *πατρίς ἡ Ἀκυληία ἦν*, Hdian. 8, 3, 2 (1 ed. Bekk.).\*

**Πατρόβας** [al. -βās, as contr. fr. *πατόβιος*; cf. B. D. s. v.; Bp. Lghtft. on Philip. p. 176 sq.; Chandler § 32], acc. -αν [cf. B. 19 (17) sq.; W. § 8, 1], *Patrobas*, a certain Christian: Ro. xvi. 14.\*

**πατρολόγας**, see *πατραλόγας*.

**πατρο-παρά-δοτος**, -ον, (*πατήρ* and *παράδιδωμι*), *handed down from one's fathers or ancestors*: 1 Pet. i. 18 [B. 91 (79)]. (Diod. 4, 8; 15, 74; 17, 4; Dion. Hal. antt. 5, 48; Theophil. ad Autol. 2, 34; Euseb. h. e. 4, 23, 10; 10, 4, 16.)\*

**πατρώος** (poetic and Ionic *πατρώϊος*), -α, -ον, (*πατήρ*), fr. Hom. down, *descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers*: νόμος, Acts xxii. 3 (2 Macc. vi. 1; Ael. v. h. 6, 10); θεός, Acts xxiv. 14 (4 Macc. xii. 19; and often in Grk. writ. θεοὶ πατρ., Ζεὺς πατρ. etc.); τὰ ἔθνη τὰ π. Acts xxviii. 17 (Justin dial. c. Tr. c. 63; πατρ. ἔθος, Ael. v. h. 7, 19 var.).\*

[SYN. *πατρώος*, *πατρικός*: on the distinction of the grammarians (see Photius, Suidas, Ammonius, etc. s. vv.) acc. to which *πατρώος* is used of property descending from father to son, *πατρικός* of persons in friendship or feud, etc., see Ellendt, Lex. Soph. ii. p. 530 sq.; L. and S. s. v. *πατρώος*.]

**Παῦλος**, -ου, ὁ, (a Lat. prop. name, *Paulus*), *Paul*. Two persons of this name are mentioned in the N. T., viz.

1. *Sergius Paulus*, a Roman *propraetor* [proconsul; cf. *Σέργιος*, and B. D. s. v. *Sergius Paulus*], converted to Christ by the agency of the apostle Paul: Acts xiii. 7.

2. *the apostle Paul*, whose Hebrew name was *Saul* (see *Σαούλ*, *Σαῦλος*). He was born at Tarsus in Cilicia (Acts ix. 11; xxi. 39; xxii. 3) of Jewish parents (Phil. iii. 5). His father was a Pharisee (Acts xxiii. 6) and a Roman citizen; hence he himself

was a Roman citizen by birth (Acts xxii. 28; xvi. 37). He was endowed with remarkable gifts, both moral and intellectual. He learned the trade of a *σκηνοποιός* (q. v.). Brought to Jerusalem in early youth, he was thoroughly indoctrinated in the Jewish theology by the Pharisee Gamaliel (Acts xxii. 3; v. 34). At first he attacked and persecuted the Christians most fiercely; at length, on his way to Damascus, he was suddenly converted to Christ by a miracle, and became an indefatigable and undaunted preacher of Christ and the founder of many Christian churches. And not only by his unwearied labors did he establish a claim to the undying esteem of the friends of Christianity, but also by the fact, which appears from his immortal Epistles, that he caught perfectly the mind of his heavenly Master and taught most unequivocally that salvation was designed by God for all men who repose a living faith in Jesus Christ, and that bondage to the Mosaic law is wholly incompatible with the spiritual liberty of which Christ is the author. By his zeal and doctrine he drew upon himself the deadly hatred of the Jews, who at Jerusalem in the year 57 [or 58 acc. to the more common opinion; yet see the chronological table in Meyer (or Lange) on Acts; Farrar, St. Paul, ii. excurs. x.] brought about his imprisonment; and as a captive he was carried first to Caesarea in Palestine, and two years later to Rome, where he suffered martyrdom (in the year 64). For the number of those daily grows smaller who venture to defend the ecclesiastical tradition for which Eusebius is responsible (h. e. 2, 22, 2) [but of which traces seem to be found in Clem. Rom. 1 Cor. 5, 7; can. Murator. (cf. Westcott, Canon, 5th ed. p. 521 sq.)], according to which Paul, released from this imprisonment, is said to have preached in Spain and Asia Minor; and subsequently, imprisoned a second time, to have been at length put to death at Rome in the year 67 or 68, while Nero was still emperor. [On this point cf. Meyer on Ro., Introd. § 1; Harnack on Clem. Rom. l. c.; Lghtft. ibid. p. 49 sq.; Holtzmann, Die Pastoralbriefe, Einl. ch. iv. p. 37 sqq.; reff. in Heinichen's note on Euseb. h. e. as above; v. Hofmann, Die heilige Schrift Neuen Testaments. 5ter Theil p. 4 sqq.; Farrar, St. Paul, vol. ii. excurs. viii.; Schaff, Hist. of Apostolic Christ. (1882) p. 331 sq.] Paul is mentioned in the N. T. not only in the Acts and in the Epp. from his pen, but also in 2 Pet. iii. 15. [For bibliog. reff. respecting his life and its debatable points see the art. *Paulus* by Woldemar Schmidt in Herzog ed. 2 vol. xi. pp. 356-389.]

**παύω**: 1 aor. impv. 3 pers. sing. *πανσάτω* (1 Pet. iii. 10); Mid., pres. *παύομαι*; impf. *ἐπανόμην*; fut. *παύσομαι* (see *ἀναπαύω* and *ἐπαναπαύω* [and on the forms *παῖναι* etc. cf. further Hilgenfeld, Hermae Pastor, ed. alt. proleg. p. xviii. note, also his ed. of the 'Teaching' 4, 2 note (p. 97)]); pf. *πέπαυμαι*; 1 aor. *ἐπανασάμην*; fr. Hom. down; to *make to cease or desist*: τὸ ἢ τινὰ ἀπὸ τίνος, *to restrain* [A. V. *refrain*] a thing or a person from something, 1 Pet. iii. 10, fr. Ps. xxxiii. (xxxiv.) 14; cf. W. § 30, 6; [(cf. 326 (305)); B. § 132, 5]. Mid. Sept. for *חָרַל*, *בָּלָה*, *שָׁבַת*,



etc. to cease, leave off, [cf. W. 253 (238)]: Lk. viii. 24; Acts xx. 1; 1 Co. xiii. 8; the action or state desisted from is indicated by the addition of a pres. ptep. (cf. Matthiae § 551 d.; Passow s. v. II. 3; [L. and S. I. 4]; W. § 45, 4; [B. § 144, 15]): ἐπαύσατο λαλῶν, Lk. v. 4 (Gen. xviii. 33; Num. xvi. 31; Deut. xx. 9); add, Acts v. 42; vi. 13; xiii. 10; xx. 31; xxi. 32; Eph. i. 16; Col. i. 9; Heb. x. 2; the ptep. is wanting, as being evident fr. the context, Lk. xi. 1. Pass. [cf. W. § 39, 3 and N. 3] πέπαινται ἁμαρτίας, hath got release [A. V. hath ceased] from sin, i. e. is no longer stirred by its incitements and seductions, 1 Pet. iv. 1; cf. Kypke, Observv. ad loc., and W. u. s.; [B. § 132, 5; but WH txt. ἁμαρτίας, dat., unto sins. COMP.: ἀνα-, ἐπ-ανα-, συν-ανα- (-μαι), κατα-παύω].\*

Πάφος [perh. fr. r. meaning 'to cozen'; cf. Pape, Eigennamen, s. v.], -ον, ἡ, Paphos [now Baffa], a maritime city on the island of Cyprus, with a harbor. It was the residence of the Roman proconsul. "Old Paphos" [now Kuklia], formerly noted for the worship and shrine of Venus [Aphrodite], lay some 7 miles or more S. E. of it (Mela 2, 7; Plin. h. n. 5, 31. 35; Tac. hist. 2, 2): Acts xiii. 6, 13. [Lewin, St. Paul, i. 120 sqq.]\*

παχύς: 1 aor. pass. ἐπαχύνθη; (fr. παχύς [thick, stout]; cf. βραδύνω; ταχύνω); to make thick; to make fat, fatten: τὰ σώματα, Plat. Gorg. p. 518 c.; σοῦν, de rep. p. 343 b.; ἵππων, Xen. oec. 12, 20. Metaph. to make stupid (to render the soul dull or callous): τὰς ψυχάς, Plut. mor. p. 995 d. [i. e. de esu carn. 1, 6, 3]; οὖν, Philostr. vit. Apoll. 1, 8; παχέις τὰς διανοίας, Hadian. 2, 9, 15 [11 ed. Bekk.]; τὴν διάνοιαν, Ael. v. h. 13, 15 (Lat. pingue ingenium) [cf. W. 18]; ἐπαχύνθη ἡ καρδιά (Vulg. incrassatum est cor [A. V. their heart is waxed gross]): Mt. xiii. 15; Acts xxviii. 27, after Is. vi. 10 (for לֵב יִשְׁכַּח).\*

πέδη, -ης, ἡ, (fr. πέζα the foot, instep), a fetter, shackle for the feet: Mk. v. 4; Lk. viii. 29. (From Hom. down; Sept.).\*

πεδίον, -ή, -όν, (πεδίον [a plain], πέδον [the ground]), level, plain: Lk. vi. 17. (Xen., Polyb., Plut., Dio Cass., al.; Sept.).\*

πεζεύω; (πεζός, q. v.); to travel on foot (not on horseback or in a carriage), or (if opp. to going by sea) by land: Acts xx. 13. (Xen., Isocr., Polyb., Strab., al.).\*

πεζῇ (dat. fem. fr. πεζός, q. v.; cf. Matthiae § 400), on foot or (if opp. to going by sea) by land: Mt. xiv. 13 R G Tr L txt. WH txt.; Mk. vi. 33. (Hdt., Thuc., Xen., Dem., al.).\*

πεζός, -ή, -όν, [πέζα; see πέδη], fr. Hom. down; 1. on foot (as opp. to riding). 2. by land (as opp. to going by sea): ἠκολούθησαν πεζοί, Mt. xiv. 13 T L mrg. WH mrg. (so cod. Sin. also) for R G πεζῇ, [cf. W. § 54, 2; B. § 129, 9]. (Sept. for רַגְלִי and רַגְלִי).\*

πειθαρχέω, -ῶ; 1 aor. ptep. πειθαρχήσας; (πειθαρχος; and this fr. πείθω and ἀρχή); to obey (a ruler or a superior): θεῷ, Acts v. 29, 32; magistrates, Tit. iii. 1 [al. take it here absol. to be obedient]; τῷ λόγῳ τῆς δικαιοσύνης, Polyc. ad Philipp. 9, 1; [A. V. to hearken to] one advising something, Acts xxvii. 21. (Soph., Xen., Polyb., Diod., Joseph., Plut., al.; on the very freq. use

of the verb by Philo see Siegfried, Philo von Alex. u. s. w. p. 43 [esp. p. 108].)\*

πειθός [WH πιδός; see I; i], -ή, -όν, (fr. πείθω, like φειδός fr. φείδομαι [cf. W. 96 (91)]), persuasive: ἐν πειθοῖς λόγοις, 1 Co. ii. 4 [cf. B. 73]. Not found elsewhere [W. 24]. The Grks. say πειθανός; as πειθανοὶ λόγοι, Joseph. antt. 8, 9, and often in Grk. auth. See Passow s. v. πειθανός, 1 e.; [L. and S. ibid. I. 2; WH. App. p. 153].\*

Πειθώ, -οῦς, ἡ, 1. Peitho, prop. name of a goddess, lit. Persuasion; Lat. Suada or Suadela. 2. per-

suasive power, persuasion: 1 Co. ii. 4 ἐν πειθοῖ—acc. to certain inferior authorities. [On the word, see Müller's note on Joseph. c. Ap. 2, 21, 3. (Hes., Hdt., al.).]\*

πείθω [(fr. r. meaning 'to bind'; allied w. πίστις, fides, foedus, etc.; Curtius § 327; Vaníček p. 592)]; impf. ἔπειθον; fut. πείσω; 1 aor. ἔπεισα; 2 pf. πέποιθα; plupf. ἐπέποιθην (Lk. xi. 22); Pass. [or Mid., pres. πείθομαι; impf. ἐπειθόμην]; pf. πέπεισμαι; 1 aor. ἐπέισθην; 1 fut. πεισθήσομαι (Lk. xvi. 31); fr. Hom. down; 1. Active; a. to persuade, i. e. to induce one by words to believe: absol. πείσας μετέστησεν ἱκανὸν ὄχλον, Acts xix. 26; τί, to cause belief in a thing (which one sets forth), Acts xix. 8 R G T [cf. B. 150 (131) n.] (Soph. O. C. 1442); περί w. gen. of the thing, ibid. L Tr WH; τινά, one, Acts xviii. 4; τινά τι, one of a thing, Acts xxviii. 23 Rec. (Hdt. 1, 163; Plat. apol. p. 37 a., and elsewhere; [cf. B. u. s.]); τινά περί τινος, concerning a thing, ibid. G L T Tr WH. b. as in class. Grk. fr. Hom. down, w. an acc. of a pers., to make friends of, win one's favor, gain one's good-will, Acts xii. 20; or to seek to win one, strive to please one, 2 Co. v. 11; Gal. i. 10; to conciliate by persuasion, Mt. xxviii. 14 [here T WH om. Tr br. αὐτόν]; Acts xiv. 19; i. q. to tranquillize [A. V. assure], τὰς καρδίας ἡμῶν, 1 Jn. iii. 19. c. to persuade unto i. e. move or induce one by persuasion to do something: τινά foll. by an inf. [B. § 139, 46], Acts xiii. 43; xxvi. 28, (Xen. an. 1, 3, 19; Polyb. 4, 64, 2; Diod. 11, 15; 12, 39; Joseph. antt. 8, 10, 3); τινά foll. by ἵνα [cf. W. 338 (317); B. § 139, 46], Mt. xxvii. 20 [Plut. apoph. Alex. 21]. 2. Passive and Middle [cf. W. 253 (238)]; a. to be persuaded, to suffer one's self to be persuaded; to be induced to believe: absol., Lk. xvi. 31; Acts xvii. 4; to have faith, Heb. xi. 13 Rec.; τινί, in a thing, Acts xxviii. 24; to believe, sc. ὅτι, Heb. xiii. 18 L T Tr WH. πέπεισμαι τι [on the neut. acc. cf. B. § 131, 10] περί τινος (gen. of pers.), to be persuaded (of) a thing concerning a person, Heb. vi. 9 [A. V. we are persuaded better things of you, etc.]; πεπεισμένος εἰμί, to have persuaded one's self, and πείθομαι, to believe, [cf. Eng. to be persuaded], foll. by acc. w. inf., Lk. xx. 6; Acts xxvi. 26; πέπεισμαι ὅτι, Ro. viii. 38; 2 Tim. i. 5, 12; with ἐν κυρίῳ added (see ἐν, I. 6 b.), Ro. xiv. 14; περί τινος ὅτι, Ro. xv. 14. b.

to listen to, obey, yield to, comply with: τινί, one, Acts v. 36 sq. 39 (40); xxiii. 21; xxvii. 11; Ro. ii. 8; Gal. iii. 1 Rec.; v. 7; Heb. xiii. 17; Jas. iii. 3. 3. 2 pf. πέποιθα (Sept. mostly for נִשְׁכַּח, also for נִשְׁכַּח, נִשְׁכַּח Niphal of the unused נִשְׁכַּח), intrans. to trust, have confidence, be confident: foll. by acc. w. inf., Ro. ii. 19; by ὅτι, Heb.



xiii. 18 Rec.; by *ὅτι* with a preparatory *αὐτὸ τοῦτο* [W. § 23, 5], Phil. i. 6; *τοῦτο πεποιθὸς οἶδα ὅτι*, ibid. 25; *πέποιθα* w. a dat. of the pers. or the thing in which the confidence reposes (so in class. Grk. [on its constr. in the N. T. see B. § 133, 5; W. 214 (201); § 33, d.]): Phil. i. 14; Philem. 21, (2 K. xviii. 20; Prov. xiv. 16; xxviii. 26; Is. xxviii. 17; Sir. xxxv. (xxxii.) 24; Sap. xiv. 29); *ἐανὼ* foll. by an inf. 2 Co. x. 7; *ἐν τινι*, to trust in, put confidence in a pers. or thing [cf. B. u. s.], Phil. iii. 3, 4; *ἐν κυρίῳ* foll. by *ὅτι*, Phil. ii. 24; *ἐπὶ τινι*, Mt. xxvii. 43 L txt. WH mrg.; Mk. x. 24 [where T WH om. Tr mrg. br. the cl.]; Lk. xi. 22; xviii. 9; 2 Co. i. 9; Heb. ii. 13, (and very often in Sept., as Deut. xxviii. 52; 2 Chr. xiv. 11; Ps. ii. 13; Prov. iii. 5; Is. viii. 17; xxxi. 1); *ἐπὶ τινα*, Mt. xxvii. 43 where L txt. WH mrg. *ἐπὶ* w. dat. (Is. xxxvi. 5; Hab. ii. 18; 2 Chr. xvi. 7 sq., etc.); *ἐπὶ τινα* foll. by *ὅτι*, 2 Co. ii. 3; 2 Th. iii. 4; *εἰς τινα* foll. by *ὅτι*, Gal. v. 10. [COMP.: *ἀνα-πείθω*.]\*

Πειλάτος, see Πιλάτος [and cf. *ει*, *ι*].

πεινάω, -ῶ, inf. *πεινᾶν* (Phil. iv. 12); fut. *πεινάσω* (Lk. vi. 25; Rev. vii. 16); 1 aor. *ἐπείνασα*, — for the earlier forms *πεινήν*, *πεινήσω*, *ἐπείνησα*; cf. *Lob. ad Phryn.* pp. 61 and 204; W. § 13, 3 b.; [B. 37 (32); 44 (38)]; see also *διψάω*; (fr. *πείνα* hunger; [see *πένης*]); fr. Hom. down; Sept. for *בָּלַעַ*; to *hunger, be hungry*; a. prop.: Mt. iv. 2; xii. 1, 3; xxi. 18; xxv. 35, 37, 42, 44; Mk. ii. 25; xi. 12; Lk. iv. 2; vi. 3, 25; i. q. to *suffer want*, Ro. xii. 20; 1 Co. xi. 21, 34; to *be needy*, Lk. i. 53; vi. 21; Phil. iv. 12; in this same sense it is joined with *διψᾶν*, 1 Co. iv. 11; in figurative disc. *οὐ πεινᾶν κ. οὐ διψᾶν* is used to describe the condition of one who is in need of nothing requisite for his real (spiritual) life and salvation, Jn. vi. 35; Rev. vii. 16. b. metaph. to *crave ardently, to seek with eager desire*: w. acc. of the thing, *τὴν δικαιοσύνην*, Mt. v. 6 (in the better Grk. auth. w. a gen., as *χορημάτων*, Xen. Cyr. 8, 3, 39; *συμμάχων*, 7, 5, 50; *ἐπαίνου*, oec. 13, 9; cf. W. § 30, 10, b. fin.; [B. § 131, 4]; Kuinoel on Mt. v. 6, and see *διψάω*, 2).\*

πείρα, -ας, ἡ, (*πειράω*), fr. Aeschyl. down, a trial, experiment, attempt: *πειράν λαμβάνειν τινός*, i. q. to *attempt a thing, to make trial of a thing or a person*, (a phrase common in prof. auth.; cf. Xen. mem. 1, 4, 18; Cyr. 3, 3, 38; see other exx. in *Sturz*, *Lex. Xenoph.* iii. p. 488; Plat. Protag. p. 342 a.; Gorg. p. 448 a.; Joseph. antt. 8, 6, 5; Ael. v. h. 12, 22; often in Polyb., cf. *Schweighäuser*, *Lex. Polyb.* p. 460; Sept. Deut. xxviii. 56; [other exx. in Bleek on Heb. l. c.; *Field*, *Otium Norv. pars* iii. p. 146]), *θαλάσσης*, to try whether the sea can be crossed dry-shod like the land, Heb. xi. 29; to *have trial of a thing*, i. e. to *experience, learn to know by experience*, *μαστιγῶν*, Heb. xi. 36 (often in Polyb.; *τῆς προνοίας*, Joseph. antt. 2, 5, 1).\*

πειράζω (a form found several times in Hom. and Apoll. Rhod. and later prose, for *πειράω* [which see in Veitch] more com. in the other Grk. writ.); impf. *ἐπείραζον*; 1 aor. *ἐπείρασα*; Pass., pres. *πειράζομαι*; 1 aor. *ἐπείρασθην*; pf. ptep. *πεπειρασμένος* (Heb. iv. 15; see *πειράω*, 1); 1 aor. mid. 2 pers. sing. *ἐπείρασω* (Rev. ii. 2 Rec.); Sept.

for *πειρῶ*; to try, i. e.

1. to try whether a thing can be done; to attempt, endeavor: with an inf., Acts ix. 26 L T Tr WH; xvi. 7; xxiv. 6.

2. to try, make trial of, test: *τινά*, for the purpose of ascertaining his quality, or what he thinks, or how he will behave himself; a. in a good sense: Mt. xxii. 35 [al. refer this to b.]; Jn. vi. 6; [2 Co. xiii. 5]; Rev. ii. 2.

b. in a bad sense: to test one maliciously, craftily to put to the proof his feelings or judgment, Mt. xvi. 1; xix. 3; xxii. 18, 35; Mk. viii. 11; x. 2; xii. 15; Lk. xi. 16; xx. 23 (where G T WH Tr txt. om. Tr mrg. br. the words *τί με πειράζετε*); Jn. viii. 6.

c. to try or test one's faith, virtue, character, by enticement to sin; hence acc. to the context i. q. to *solicit to sin, to tempt*: Jas. i. 13 sq.; Gal. vi. 1; Rev. ii. 10; of the temptations of the devil, Mt. iv. 1, 3; Mk. i. 13; Lk. iv. 2; 1 Co. vii. 5; 1 Th. iii. 5; hence, *ὁ πειράζων*, subst., Vulg. *tentator*, etc., the tempter: Mt. iv. 3; 1 Th. iii. 5.

d. After the O. T. usage a. of God; to *inflict evils upon one in order to prove his character and the steadfastness of his faith*: 1 Co. x. 13; Heb. ii. 18; iv. 15 [see *πειράω*]; xi. 17, 37 [where see *WH. App.*]; Rev. iii. 10, (Gen. xxii. 1; Ex. xx. 20; Deut. viii. 2; Sap. iii. 5; xi. 10 (9); Judith viii. 25 sq.).

β. Men are said *πειράζειν τὸν θεόν*, — by exhibitions of distrust, as though they wished to try whether he is not justly distrusted; by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were, to give proof of his perfections: Acts xv. 10; Heb. iii. 9 R G, (Ex. xvii. 2, 7; Num. xiv. 22; Ps. lxxvii. (lxxviii.) 41, 56; cv. (cvi.) 14, etc.; cf. *Grimm*, *Exgt. Hdb.* on Sap. p. 49); sc. *τὸν Χριστόν* [L T Tr txt. WH τ. κύριον], 1 Co. x. 9 [but L mrg. T WH mrg. *ἐξέπειρασαν*]; τὸ πνεῦμα κυρίου, Acts v. 9; absol. *πειράζειν ἐν δοκιμασίᾳ* (see *δοκιμασία*), Heb. iii. 9 L T Tr WH. [On *πειράζω* (as compared with *δοκιμάζω*), see Trench § lxxiv.; cf. *Cremer* s. v. COMP.: *ἐκ-πειράζω*.]\*

πειρασμός, -οῦ, ὁ, (*πειράζω*, q. v.), Sept. for *פֶּהַר*, an experiment, attempt, trial, proving; (Vulg. *tentatio*); a. univ. trial, proving: Sir. xxvii. 5, 7; τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκὶ μου, the trial made of you by my bodily condition, since this condition served to test the love of the Galatians towards Paul, Gal. iv. 14 L T Tr WH [cf. b. below, and Bp. Lghtft. ad loc.].

b. spec. the trial of man's fidelity, integrity, virtue, constancy, etc.: 1 Pet. iv. 12; also an enticement to sin, temptation, whether arising from the desires or from outward circumstances, Lk. viii. 13; 1 Co. x. 13; ὑπομένειν πειρασμόν, Jas. i. 12; an internal temptation to sin, 1 Tim. vi. 9; of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand, Lk. iv. 13; of a condition of things, or a mental state, by which we are enticed to sin, or to a lapse from faith and holiness: in the phrases *εἰσφέρειν τινὰ εἰς πειρ.*, Mt. vi. 13; Lk. xi. 4; *εἰσέρχεσθαι εἰς π.*, Mt. xxvi. 41; Mk. xiv. 38 [here T WH ἔρχ.]; Lk. xxii. 40, 46; *adversity, affliction, trouble*, [cf. our *trial*], sent by God and serving to test or prove one's faith, holiness, character: plur., Lk. xxii. 28; Acts xx. 19; Jas. i. 2; 1 Pet. i. 6; τὸν πειρ. μου τὸν ἐν τῇ σαρκὶ μου,



my temptation arising from my bodily infirmity, Gal. iv. 14 Rec. [but see a. above]; ὥρα τοῦ πειρασμοῦ, Rev. iii. 10; ἐκ π. ῥύεσθαι, 2 Pet. ii. 9, (Deut. vii. 19; xxix. 3; Sir. ii. 1; vi. 7; xxxvi. (xxxi. 1); 1 Macc. ii. 52). c. 'temptation' (i. e. trial) of God by men, i. e. rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves: Heb. iii. 8 (Deut. vi. 16; ix. 22; Ps. xciv. (xcv.) 8). Cf. Fried. B. Koester, Die bibl. Lehre von der Versuchung. Gotha, 1859. (The word has not yet been found in prof. auth. exc. Diosc. praef. 1: τοὺς ἐπὶ παθῶν π. experiments made on diseases.)\*

πειράω: impf. mid. 3 pers. (sing. and plur.), ἐπειράτο, ἐπειρώτο; pf. pass. ptp. πεπειραμένος (see below); com. in Grk. writ. fr. Hom. down; to try; i. e. 1. to make a trial, to attempt, [A. V. to assay], foll. by an infin.; often so fr. Hom. down; also so in the mid. in Acts ix. 26 R G; xxvi. 21, (Xen. symp. 4, 7; Cyr. i. 4, 5, etc.; often in Polyb.; Ael. v. h. 1, 34; 2 Macc. ii. 23; 3 Macc. i. 25; 4 Macc. xii. 2, etc.); hence πεπειραμένος taught by trial, experienced, Heb. iv. 15 in certain codd. and edd. ([Rec.<sup>u</sup>], Tdf. formerly) [see below, and cf. πειράζω, d. a.]. 2. In post-Hom. usage with the acc. of a pers. to test, make trial of one, put him to the proof: his mind, sentiments, temper, Plut. Brut. 10; in particular, to attempt to induce one to commit some (esp. a carnal) crime; cf. Passow s. v. 3 a.; [L. and S. s. v. A. IV. 2]. Hence πεπειραμένος in Heb. iv. 15 (see 1 above) is explained by some [cf. W. § 15 Note ad fin.], tempted to sin; but the Pass. in this sense is not found in Grk. writ.; see Delitzsch ad loc.\*

πεισμονή, -ης, ἡ, (πέιθω, q. v.; like πλῆσμονή), persuasion: in an active sense [yet cf. Bp. Lghtft. on Gal. as below] and contextually, treacherous or deceptive persuasion, Gal. v. 8 [cf. W. § 68, 1 fin.]. (Found besides in Ignat. ad Rom. 3, 3 longer recens.; Justin apol. 1, 53 init.; [Irenaeus 4, 33, 7]; Epiph. 30, 21; Chrysost. on 1 Th. i. 3; Apollon. Dys. syntax p. 195, 10 [299, 17]; Eustath. on Hom. Il. α'. p. 21, 46 vs. 22; 99, 45 vs. 442; α'. p. 637, 5 vs. 131; and Od. χ'. p. 785, 22 vs. 285.)\*

πέλαγος, -ους, τό, [by some (e. g. Lob. Pathol. Proleg. p. 305) connected with πλάξ, i. e. the 'flat' expanse (cf. Lat. *aequor*); but by Curtius § 367 et al. (cf. Vaniček p. 515) with πλῆσσω, i. e. the 'beating' waves (cf. our 'plash'), fr. Hom. down; a. prop. the sea i. e. the high sea, the deep, (where ships sail; accordingly but a part of the sea, θάλασσα, Aristot. Probl. sect. 23 quaest. 3 [p. 931<sup>b</sup>, 14 sq.] ἐν τῷ λυμένῳ ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πέλαγῳ βαθεία. Hence) τὸ πέλαγος τῆς θαλάσσης, *aequor maris*, [A. V. the depth of the sea; cf. Trench § xiii.], Mt. xviii. 6 (so too Apollon. Rhod. 2, 608; πέλαγος αἰγαίης ἁλός, Eur. Tro. 88; Hesych. πέλαγος . . . βυθός, πλάτος θαλάσσης. Cf. W. 611 (568); [Trench u. s.]). b. univ. the sea: to πέλ. τὸ κατὰ τὴν Κιλικίαν, Acts xxvii. 5 (see exx. fr. Grk. auth. in Passow s. v. πέλαγος, 1; [L. and S. s. v. I.]).\*

πελεκίζω: pf. pass. ptp. πεπελεκισμένος; (πέλεκυς, an axe or two-edged hatchet); to cut off with an axe, to

behead: τινά, Rev. xx. 4. (Polyb., Diod., Strab., Joseph. antt. 20, 5, 4; Plut. Ant. 36; [cf. W. 26 (25)].)\*

πέμπτος, -η, -ον, [fr. Hom. down], fifth: Rev. vi. 9; ix. 1; xvi. 10; xxi. 20.\*

πέμπω; fut. πέμψω; 1 aor. ἐπέμψα [on its epistolary use (for the pres. or the pf.) see W. 278 (261); B. 198 (172); Bp. Lghtft. on Phil. ii. (25), 28; Philem. 11]; Pass., pres. πέμπομαι; 1 aor. ἐπέμφθην (Lk. vii. 10); fr. Hom. down; Sept. for πλῆψ; to send: τινά, absol., one to do something, Mt. xxii. 7; Lk. vii. 19; xvi. 24; Jn. i. 22; vii. 18; xiii. 16, 20; xx. 21 [Treg. mrg. ἀποστέλλ.]; 2 Co. ix. 3; Phil. ii. 23, 28, etc.; τινά or τινάς is omitted where the ptp. is joined to another finite verb, as πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, he sent (a deputy) and beheaded John, Mt. xiv. 10; add, Acts xix. 31; xxiii. 30, (for other exx. see ἀποστέλλω, 1 d.); in imitation of the Hebr. "פָּ רָצַח לְחַשׁ (1 S. xvi. 20; 2 S. xi. 14; xii. 25; 1 K. ii. 25) we find πέμψας διὰ τῶν μαθητῶν αὐτοῦ, he sent by his disciples (unless with Fritzsche, and Bornemann, Schol. in Luc. p. lxxv., one prefer to take πέμψας absol. and to connect διὰ τ. μαθ. with the foll. εἶπεν [so Mey., but see (7te Aufl. ed. Weiss), Keil, De Wette, al.]), Mt. xi. 2 LT Tr WH, (so ἀποστείλας διὰ τοῦ ἀγγέλου, Rev. i. 1). Teachers who come forward by God's command and with his authority are said to be (or to have been) sent by God: as, John the Baptist, Jn. i. 33; Jesus, Jn. iv. 34; v. 23 sq. 30, 37; vi. 38–40, 44; vii. 16, 28, etc.; Ro. viii. 3; the Holy Spirit, rhetorically personified, Jn. xiv. 26; xv. 26; xvi. 7. τινά, w. dat. of the pers. to whom one is sent: 1 Co. iv. 17; Phil. ii. 19; τινά τινι παρά τινος (prop. to send one to one from one's abode [see παρά, I. a.]), Jn. xv. 26; πρὸς τινα, Lk. iv. 26; Jn. xvi. 7; Acts x. 33; xv. 25; xxiii. 30; [xxv. 21 R G]; Eph. vi. 22; Phil. ii. 25; Col. iv. 8; Tit. iii. 12; with the ptp. λέγων added (Hebr. וְיָאֵלָהּ לְחַשׁ, Gen. xxxviii. 25; 2 S. xiv. 32, etc.), said by messenger (Germ. *liess sagen*), Lk. vii. 6, 19; τινά εἰς w. an acc. of place, Mt. ii. 8; Lk. xv. 15; xvi. 27; Acts x. 5; the end, for which one is sent is indicated — by the prep. εἰς, Eph. vi. 22; Col. iv. 8; 1 Pet. ii. 14; by an infin., Jn. i. 33; 1 Co. xvi. 3; Rev. xxii. 16. Of things, τί τινι, a. to bid a thing to be carried to one: Rev. xi. 10; with εἰς and an acc. of place added, Rev. i. 11; εἰς w. an acc. indicating the purpose, Acts xi. 29; Phil. iv. 16 [here Lchm. br. εἰς; cf. B. 329 (283)]. b. to send (thrust or insert) a thing into another: Rev. xiv. 15, 18, (Ael. hist. an. 12, 5); τινί τι εἰς τό w. an inf., 2 Th. ii. 11. [COMP.: ἀνα-, ἐκ-, μετα-, προ-, συμ- πέμπω.]

[SYN.: πέμπω, ἀποστέλλω: πέμπω is the general term (differing from ἔμμι in directing attention not to the exit but to the advent); it may even imply accompaniment (as when the sender is God). ἀποστέλλω includes a reference to equipment, and suggests official or authoritative sending. Cf. Schmidt ch. 104; Westcott on Jn. xx. 21, 'Additional Note'; also 'Additional Note' on 1 Jn. iii. 5.]

πένης, -ητος, ὁ, (πένομαι to work for one's living; the Lat. *penuria* and Grk. *πεινῶν* are akin to it [cf. Vaniček p. 1164]; hence πένης i. q. ἐκ πόνου καὶ ἐνεργείας τὸ ζῆν ἔχων, Etym. Magn.), poor: 2 Co. ix. 9. (From Soph. and Hdt. down; Sept. for יָרַח, יָגַע, לָרַח, שָׁר, etc.)\*



[*SYN. πένης, πτωχός*: "*πένης* occurs but once in the N.T., and then in a quotation fr. the Old, while *πτωχός* occurs between thirty and forty times. . . . The *πένης* may be so poor that he earns his bread by daily labor; the *πτωχός* that he only obtains his living by begging." Trench § xxxvi.; cf. Schmidt ch. 85, 4.]

*πενθερά*, -ās, ἡ, (fem. of *πενθερός*, q. v.), a mother-in-law, a wife's mother: Mt. viii. 14; x. 35; Mk. i. 30; Lk. iv. 38; xii. 53. (Dem., Plut., Lucian., al.; Sept. for *ἡ μήτηρ*.) \*

*πενθερός*, -οῦ, ὁ, a father-in-law, a wife's father: Jn. xviii. 13. (Hom., Soph., Eurip., Plut., al.; Sept. [for *ἡ μήτηρ*].) \*

*πενθέω*, -ῶ; fut. *πενθήσω*; 1 aor. *ἐπένθησα*; (*πένθος*); fr. Hom. down; Sept. chiefly for *ἔλθω*; to mourn; a. intrans.: Mt. v. 4 (5); ix. 15; 1 Co. v. 2; *πενθεῖν κ. κλαίειν*, Mk. xvi. 10; Lk. vi. 25; Jas. iv. 9; Rev. xviii. 15, 19; *ἐπὶ τινι*, over one, Rev. xviii. 11 R G L (Is. lxvi. 10), *ἐπὶ τινα*, ibid. T Tr WH (2 S. xiii. 37; 2 Chr. xxxv. 24, etc.). b. trans. to mourn for, lament, one: 2 Co. xii. 21 [cf. W. 635 sq. (590); B. § 131, 4. *SYN.* see *θρηνέω*, fin.] \*

*πένθος*, -ους, τό, (*πένθω* [(?); akin, rather, to *πάθος*, *πένομαι* (cf. *πένης*); see Curtius p. 53; Vaniček p. 1165]), fr. Hom. down, Sept. for *ἔλθω*, mourning: Jas. iv. 9; Rev. xviii. 7 sq.; xxi. 4. \*

*πενιχρός*, -ά, -όν, (fr. *πένομαι*, see *πένης*), needy, poor: Lk. xxi. 2. (Occasionally in Grk. auth. fr. Hom. Od. 3, 348 down; for *ἄνυ* in Ex. xxii. 25; for *ἄνυ* in Prov. xxix. 7.) \*

*πεντάκις*, adv., five times: 2 Co. xi. 24. [From Pind., Aeschyl., down.] \*

*πεντακισ-χίλιοι*, -αι, -α, five times a thousand, five thousand: Mt. xiv. 21; xvi. 9; Mk. vi. 44; viii. 19; Lk. ix. 14; Jn. vi. 10. [Hdt., Plat., al.] \*

*πεντακόσιοι*, -αι, -α, five hundred: Lk. vii. 41; 1 Co. xv. 6. [From Hom. (-*τηκ*-) down.] \*

*πέντε*, οἱ, αἱ, τά, five: Mt. xiv. 17, and often. [From Hom. down.]

*πεντε-και-δέκατος*, -η, -ον, the fifteenth: Lk. iii. 1. [Diod., Plut., al.] \*

*πεντήκοντα*, οἱ, αἱ, τά, fifty: Lk. vii. 41; xvi. 6; Jn. viii. 57; xxi. 11 [RG *πεντηκοντατριῶν* (as one word)]; Acts xiii. 20; *ἀνὰ πεντήκ.* by fifties [see *ἀνά*, 2], Mk. vi. 40 [here L T Tr WH *κατὰ π.*; see *κατά*, II. 3 a. γ.]; Lk. ix. 14. [From Hom. down.] \*

*πεντηκοστή*, -ῆς, ἡ, (sc. *ἡμέρα*; fem. of *πεντηκοστός* fiftieth), [fr. Plat. down.], Pentecost (prop. the fiftieth day after the Passover, Tob. ii. 1; 2 Macc. xii. 32; [Philo de septen. § 21; de decal. § 30; cf. W. 26]), the second of the three great Jewish festivals; celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest (Ex. xxiii. 16; Lev. xxiii. 15 sq.; Deut. xvi. 9): Acts ii. 1; xx. 16; 1 Co. xvi. 8, (Joseph. antt. 3, 10, 6; [14, 13, 4; etc.]). [BB. VD. (esp. Ginsburg in Alex.'s Kitto) s. v. Pentecost; Hamburger, Real-Encycl. i. s. v. Wochenfest; Edersheim, The Temple, ch. xiii.] \*

*πείποιθις*, -εως, ἡ, (*πείθω*, 2 pf. *πέποιθα*), trust, confi-

dence [R. V.], reliance: 2 Co. i. 15; iii. 4; x. 2; Eph. iii. 12; *εἰς τινα*, 2 Co. viii. 22; *ἐν τινι*, Phil. iii. 4. (Philo de nobilit. § 7; Joseph. antt. 1, 3, 1; 3, 2, 2; 10, 1, 4; [11, 7, 1; Clem. Rom. 1 Cor. 2, 3]; Zosim., Sext. Emp., al.; Sept. once for *πίπτω*, 2 K. xviii. 19.) The word is condemned by the Atticists; cf. *Lob.* ad Phryn. p. 295. \*

*περ*, an enclitic particle, akin to the prep. *περί* [*Herm.* de part. *άν*, p. 6; Curtius § 359; cf. *Lob.* Pathol. Elementa, i. 290; al. (connect it directly with *πέραν*, etc., and) give 'thoroughly' as its fundamental meaning; cf. *Bäumlein*, Partikeln, p. 198], showing that the idea of the word to which it is annexed must be taken in its fullest extent; it corresponds to the Lat. *circiter*, *cunq̄ue*, Germ. *noch so sehr*, *immerhin*, *wenigstens*, ja; [Eng. *however much*, *very much*, *altogether*, *indeed*]; cf. *Hermann* ad Vig. p. 791; *Klotz* ad Devar. ii. 2 p. 722 sqq.; [Donaldson, New Crat. § 178 fin.]. In the N. T. it is affixed to the pron. *ὅς* and to sundry particles, see *διόπερ*, *ἐάνπερ*, *εἴπερ*, *ἐπείπερ*, *ἐπειδήπερ*, *ἤπερ*, *καθάπερ*, *καίπερ*, *ὅσπερ*, *ὥσπερ*. [(From Hom. down.)]

*πέραν*, (fr. *πείρα*, compar. of *πέρα*), adv., fr. Aeschyl. down, further, beyond, besides: Acts xix. 39 L T Tr WH, for R G *περί ἐτέραν*. With this compare *οὐδὲν ζητήσετε πέραν*, Plat. Phaedo c. 56 fin. p. 107 b. \*

*πέραν*, Ionic and Epic *πέρην*, adv., fr. Hom. down; Sept. for *ἄνυ*; beyond, on the other side; a. *τὸ πέραν*, the region beyond, the opposite shore: Mt. viii. 18, 28; xiv. 22; xvi. 5; Mk. iv. 35; v. 21; vi. 45; viii. 13. b. joined (like a prep.) with a gen. [W. § 54, 6]: *πέραν τῆς θαλ.* Jn. vi. 22, 25; *πέραν τοῦ Ἰορδάνου*, Mt. iv. 15; xix. 1; [Mk. x. 1 L T Tr WH]; Jn. i. 28; iii. 26; with verbs of going it marks direction towards a place [over, beyond], Jn. vi. 1, 17; x. 40; xviii. 1; of the place whence, [Mt. iv. 25]; Mk. iii. 8. *τὸ πέραν τῆς θαλάσσης*, Mk. v. 1; [τοῦ Ἰορδάνου, Mk. x. 1 R G]; *τῆς λίμνης*, Lk. viii. 22, (τοῦ ποταμοῦ, Xen. an. 3, 5, 2). [See *Sophocles*, Lex. s. v.] \*

*πέρας*, -ατος, τό, (*πέρα* beyond), fr. Aeschyl. down, extremity, bound, end, [see *τέλος*, 1 a. init.]; a. of a portion of space (boundary, frontier): *πέρατα τῆς γῆς*, [the ends of the earth], i. q. the remotest lands, Mt. xii. 42; Lk. xi. 31, (Hom. Il. 8, 478 *πείρα*); Thuc. 1, 69; Xen. Ages. 9, 4; Sept. for *ἄνυ* [W. 30]; also *τῆς οἰκουμένης*, Ro. x. 18 (Ps. lxxi. (lxxii.) 8). b. of a thing extending through a period of time (termination): *ἀντιλογίας*, Heb. vi. 16 (τῶν κακῶν, Aeschyl. Pers. 632; Joseph. b. j. 7, 5, 6, and other exx. in other writ.). \*

*Πέργαμος* [perh. -*μον*, τό, (the gen. in the N. T. is indeterminate; cf. *Lob.* ad Phryn. p. 421 sq.; *Pape*, Eigenamen, s. vv. ), -ου, ἡ, Pergamus [or Pergamum, (cf. Curtius § 413)], a city of Mysia Major in Asia Minor, the seat of the dynasties of Attalus and Eumenes, celebrated for the temple of Aesculapius, and the invention [(?) cf. *Gardthausen*, Griech. Palaeogr. p. 39 sq.; *Birt*, Antikes Buchwesen, ch. ii.] and manufacture of parchment. The river Selinus flowed through it and the Cetius ran past it (Strab. 13 p. 628; Plin. 5, 30 (83); 13, 11 (21); Tac. ann. 3, 63). It was the birthplace of the



physician Galen, and had a great royal library. Modern *Berghama*. There was a Christian church there: Rev. i. 11; ii. 12.\*

**Πέρρη**, -ης, ἡ, [cf. the preceding word], *Perge* or *Perga*, a town of Pamphylia, on the river Cestrus about seven miles (sixty stadia) from the sea. On a hill near the town was the temple of Diana [i. e. Artemis] (Strab. 14 p. 667; Mel. 1, 14; Liv. 38, 37): Acts xiii. 13 sq.; xiv. 25. [BB. DD.; *Lewin*, St. Paul, i. 134 sq.] \*

**περί**, (akin to *πέρα*, *πέραν*; [Curtius § 359]), prep., joined in the N. T. with the gen. and the acc. (in class. Grk. also with the dat.), and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. *circum*, *circa*; around, about.

**I.** with the GENITIVE it denotes that around which an act or state revolves; about, concerning, as touching, etc., (Lat. *de*, *quod attinet ad*, *causa* w. a gen., *propter*) [cf. W. 372 sq. (349)].

**a.** about, concerning, (Lat. *de*; in later Lat. also *circa*): after verbs of speaking, teaching, writing, etc., see under *ἀναγγέλλω*, *ἀπαγγέλλω*, *ἀπολογούμαι*, *γογγύζω*, *γράφω*, *δηλώω*, *διαβεβαιούμαι*, *διαγωνρίζω*, *διαλέγομαι*, *διδάσκω*, *δηγοῦμαι* (Heb. xi. 32), *διήγησις*, *εἶπον* and *προεῖπον*, *ἐπερωτάω* and *ἐρωτάω*, *κατηχέω*, *λαλέω*, *λέγω*, *λόγον αἰτέω*, *λόγον ἀποδίδωμι*, *λόγον δίδωμι*, *μαρτυρέω*, *μνεῖα*, *μνημονεύω*, *προκαταγγέλλω*, *προφητεύω*, *ὑπομνήσκω*, *χρηματίζομαι*, *ἡχος*, *φήμη*, etc.; after verbs of hearing, knowing, ascertaining, inquiring, see under *ἀκούω*, *γινώσκω*, *ἐπίσταμαι*, *εἶδον*, *ἐξετάζω*, *ζητέω*, *ἐκζητέω*, *ἐπιζητέω*, *ζήτημα*, *πυνθάνομαι*, etc.; after verbs of thinking, deciding, supposing, doubting, etc.; see under *διαλογίζομαι*, *ἐνθυμέομαι*, *πέπεισμαι*, *πιστεύω*, *διαπορέω*, *ἐλέγχω*, etc.

**b.** as respects [A. V. often (as) touching]; **a.** with verbs, to indicate that what is expressed by the verb (or verbal noun) holds so far forth as some person or thing is concerned; with regard to, in reference to: Acts xxviii. 21; Heb. xi. 20; ἡ *περί σου μνεῖα*, 2 Tim. i. 3; *ἐξουσίαν ἔχειν*, 1 Co. vii. 37; *ἐπιταγὴν ἔχειν*, *ibid.* 25; see *ἐντέλλομαι*, *ἐντολή*, *παρακαλέω*, *παραμυθέομαι*, *πρόφαισις*, *ἐκδικος*, *λαγχάνω* to cast lots.

**β.** with the neut. plur. [and sing.] of the article, *τὰ περί τινος* the things concerning a person or thing, i. e. what relates to, can be said about, etc.: *τὰ περί τῆς βασιλείας τοῦ θεοῦ*, Acts i. 3; viii. 12 [Rec.]; xix. 8 [here L Tr WH om. *τά*]; *τὰ περί τῆς ὁδοῦ*, Acts xxiv. 22; with the gen. of a pers. *one's affairs*, *his condition* or *state*: Acts xxviii. 15; Eph. vi. 22; Phil. i. 27; ii. 19 sq.; Col. iv. 8; in a forensic sense, *one's cause* or *case*, Acts xxiv. 10; *τὰ περί Ἰησοῦ* (or *τοῦ κυρίου*), [the (rumors) about Jesus (as a worker of miracles), Mk. v. 27 T Tr mrg. br. WH]; *the things* (necessary to be known and believed) concerning Jesus, Acts xviii. 25; xxiii. 11; xxviii. 23 Rec., 31; the things that befell Jesus, his death, Lk. xxiv. 19; the things in the O. T. relative to him, the prophecies concerning him, *ibid.* 27; the career, death, appointed him by God, Lk. xxii. 37 [here T Tr WH τὸ etc.].

**γ.** *περί τινος*, absol., at the beginning of sentences, concerning, as to: 1 Co. vii. 1; viii. 1; xvi. 1, 12;

but in other places it is more properly taken with the foll. verb, Mt. xxii. 31; xxiv. 36; Mk. xii. 26; 1 Co. vii. 25; viii. 1, 4; xii. 1; 1 Th. iv. 9; v. 1; cf. W. 373 (350).

**ο.** on account of; **α.** of the subject-matter, which at the same time occasions the action expressed by the verb: so after verbs of accusing, see *ἐγκαλέω*, *κατηγορέω*, *κρίνω τινὰ περί τινος*, etc.; after verbs expressing emotion, see *θανυμάζω*, *ἀγανακτέω*, *καυχάομαι*, *σπλαγχνίζομαι*, *εὐχαριστέω*, *εὐχαριστία*, *αἰνέω*, *μέλει μοι*, *μεριμνάω*; also after *εὐχόμαι*, 3 Jn. 2, see *πᾶς*, II. 2 b. θ.

**β.** of the cause for (on account of) which a thing is done, or of that which gave occasion for the action or occurrence: Mk. i. 44; Lk. v. 14; Jn. x. 33, (*περί τῆς βλασφημίας λάβετε αὐτόν*, Ev. Nic. c. 4, p. 546 ed. Thilo [p. 221 ed. Tdf.]); Acts xv. 2; xix. 23; xxv. 15, 18, 24; Col. ii. 1 [R G].

**γ.** on account of, i. e. for, for the benefit or advantage of: Mt. xxvi. 28; Mk. xiv. 24 R G; Lk. iv. 38; Jn. xvi. 26; xvii. 9, 20; Heb. v. 3; xi. 40; *περί* and *ὑπέρ* alternate in Eph. vi. 18 sq. [cf. W. 383 (358) n. also § 50, 3; B. § 147, 21. 22; Wieseler, Meyer, Bp. Lightf., Ellie. on Gal. i. 4].

**δ.** *περί* is used of the design or purpose for removing something or taking it away: *περί ἁμαρτίας*, to destroy sin, Ro. viii. 3; *διδόται ἐάντων περί τῶν ἁμαρτιῶν*, to expiate, atone for, sins, Gal. i. 4 (where R WH txt. *ὑπέρ* [see as in γ. above, and cf. *ὑπέρ*, I. 6]); also to offer sacrifices, and simply sacrifices, *περί ἁμαρτιῶν*, Heb. v. 3 [R G *ὑπέρ*; see u. s.]; x. 18, 26; *περί ἁμαρτιῶν ἔπαθε* [ἀπέθανεν], 1 Pet. iii. 18; *περί ἁμαρτίας* sc. *θυσίαι*, sacrifices for sin, expiatory sacrifices, Heb. x. 6 (fr. Ps. xxxix. (xl.) 7; cf. Num. viii. 8; see *ἁμαρτία*, 3; *τὰ περί τῆς ἁμ.* Lev. vi. 25; *τὸ περί τ. ἁ.* Lev. xiv. 19); *ἱλασμός περί τ. ἁμαρτιῶν*, 1 Jn. ii. 2; iv. 10.

**II.** with the ACCUSATIVE (W. 406 (379)); **a.** of Place; about, around: as, about parts of the body, Mt. iii. 4; [xviii. 6 L T Tr WH]; Mk. i. 6; ix. 42; Lk. xvii. 2; Rev. xv. 6. about places: Lk. xiii. 8; Acts xxii. 6; Jude 7; *τὰ περί τὸν τόπον ἐκεῖνον*, the neighborhood of that place, Acts xxviii. 7; *οἱ περί* w. an acc. of place, those dwelling about a place or in its vicinity, Mk. iii. 8 [T Tr WH om. L br. οἱ]. *οἱ περί τινα*, those about one i. e. with him, his companions, associates, friends, etc., Mk. iv. 10; Lk. xxii. 49; [add, Mk. xvi. WH (rejected) "Shorter Conclusion"]; acc. to Grk. idiom *οἱ περί τὸν Παῦλον*, Paul and his companions (Germ. *die Paulusgesellschaft*) [cf. W. 406 (379); B. § 125, 8], Acts xiii. 13; acc. to a later Grk. usage *αἱ περί Μάρθαν* denotes Martha herself, Jn. xi. 19 (although others [e. g. Meyer, Weiss, Keil, Godet, al.] understand by it Martha and her attendants or domestics; but L Tr WH read *πρὸς τὴν* (for *τὰς περί*) *Μάρθαν*); cf. Matthiae § 583, 2; Bahdy. p. 263; Kühner ii. p. 230 sq.; [W. and B. u. s.]. in phrases the underlying notion of which is that of revolving about something: of persons engaged in any occupation, *οἱ περί τὰ τοιαῦτα ἐργάται* [A. V. the workmen of like occupation], Acts xix. 25; *περισπᾶσθαι, τυρβάζεσθαι περί* τ., Lk. x. 40, 41 [but here L T Tr WH txt. *θορυβάζειν* q. v. (and WH mrg. om. *περί πολλὰ*)], (*περί τὴν γεωργίαν γίνε-*



σθαι, 2 Macc. xii. 1). **b.** as to, in reference to, concerning: so after ἀδόκιμος, 2 Tim. iii. 8; ἀστοχεῖν, 1 Tim. vi. 21; 2 Tim. ii. 18; ναυαγέιν, 1 Tim. i. 19; νοσεῖν, 1 Tim. vi. 4; περί πάντα ἐάντων παρέχεσθαι τύπον, Tit. ii. 7; τὰ περί ἐμέ, the state of my affairs, Phil. ii. 23; αἱ περί τὰ λοιπὰ ἐπιθυμίαι, Mk. iv. 19 (αἱ περί τὸ σῶμα ἐπιθυμίαι, Aristot. rhet. 2, 12, 3; τὰ περί ψυχὴν κ. σῶμα ἀγαθά, eth. Nic. 1, 8); cf. W. § 30, 3 N. 5; [B. § 125, 9]. **c.** of Time; in a somewhat indefinite specification of time, about, near: περί τρίτην ὥραν, Mt. xx. 3; add, 5 sq. 9; xxvii. 46; Mk. vi. 48; Acts x. [3 L T Tr WH], 9; xxii. 6.

**III.** in COMPOSITION περί in the N. T. signifies **1.** in a circuit, round about, all around, as περιάγω, περιβάλλω, περιστράπτω, περικειμαι, περιουκίω, etc., etc. **2.** beyond (because that which surrounds a thing does not belong to the thing itself but is beyond it): περίεργος, περιεργάζομαι, περιλείπω, περιμένω, περιούσιος, περισσός, περισσεύω. **3.** through [(?) — intensive, rather (cf. περιάπτω, 2)]: περιπείρω.

περι-άγω; impf. περιήγον; fr. Hdt. down; **1.** trans. **a.** to lead around [cf. περί, III. 1]. **b.** i. q. to lead about with one's self: τινά (Xen. Cyr. 2, 2, 28; τρεῖς παῖδας ἀκολουθούς, Dem. p. 958, 16), 1 Co. ix. 5. **2.** intrans. to go about, walk about, (Ceb. tab. c. 6): absol. Acts xiii. 11; with an acc. of place (depending on the prep. in compos., cf. Matthiae § 426; [B. 144, (126); W. § 52, 2 c.; 432 (402)]), Mt. iv. 23 [R G; (al. read the dat. with or without ἐν)]; ix. 35; xxiii. 15; Mk. vi. 6.\*

περι-αἶρώ, -ῶ: 2 aor. inf. περιελείν, [ptep. plur. περιελόντες; Pass., pres. 3 pers. sing. περιαιρείται]; impf. 3 pers. sing. περιηγρέιτο; fr. Hom. down; Sept. chiefly for יִצְחָק; **a.** to take away that which surrounds or envelops a thing [cf. περί, III. 1]: τὸ κάλυμμα, pass., 2 Co. iii. 16 (πορφύραν, 2 Macc. iv. 38; τὸν δακτύλιον, Gen. xli. 42; Joseph. ant. 19, 2, 3); ἀγκύρας, the anchors from both sides of the ship, [R. V. casting off], Acts xxvii. 40; [2 aor. ptep., absol., in a nautical sense, to cast loose, Acts xxviii. 13 WH (al. περιελθόντες)]. **b.** metaph.

to take away altogether or entirely: τὰς ἀμαρτίας (with which one is, as it were, enveloped), the guilt of sin, i. e. to expiate perfectly, Heb. x. 11; τὴν ἐλπίδα, pass., Acts xxvii. 20.\*

περι-άπτω: 1 aor. ptep. περιάψας; [fr. Pind. down]; **1.** to bind or tie around, to put around, [περί, III. 1]; to hang upon, attach to. **2.** to kindle a fire around [or thoroughly; see περικρύπτω, περικαλύπτω, περικρατῆς, περιλυπος, etc.] (Phalar. ep. 5, p. 28): Lk. xxii. 55 T WH Tr txt.\*

περι-αστράπτω: 1 aor. περιήστραψα [R<sup>ds</sup> L περιέστρ. (see B. 34 sq. (30) and Tdf.'s note)], to flash around, shine about, [περί, III. 1]: τινά, Acts ix. 3; περί τινα, Acts xxii. 6. ([4 Macc. iv. 10]; eccl. and Byzant. writ.)\*

περι-βάλλω: fut. περιβαλῶ; 2 aor. περιέβαλον; pf. pass. ptep. περιβεβλημένος; 2 aor. mid. περιεβαλόμην; 2 fut. mid. περιβαλοῦμαι; fr. Hom. down; Sept. chiefly for חָפַץ to cover, cover up; also for חָפַץ to clothe, and חָפַץ to veil; to throw around, to put round; **a.** πόλει

χάρακα, to surround a city with a bank (palisade), Lk. xix. 43 ([R G Tr L txt. WH mrg.]; see παρεμβάλλω, 2).

**b.** of garments, τινά, to clothe one: Mt. xxv. 36, 38, 43; τινά τι, to put a thing on one, to clothe one with a thing [B. 149 (130); W. § 32, 4 a.]: Lk. xxiii. 11 [here T WH om. L Tr br. acc. of pers.]; Jn. xix. 2; pass., Mk. xiv. 51; xvi. 5; Rev. vii. 9, 13; x. 1; xi. 3; xii. 1; xvii. 4 (where Rec. has dat. of the thing; [so iv. 4 L WH txt., but al. ἐν w. dat. of thing]); xviii. 16; xix. 13; Mid. to put on or clothe one's self: absol. Rev. iii. 18; w. acc. of the thing [cf. B. § 135, 2], Mt. vi. 31; Acts xii. 8; passively, — in 2 aor., Mt. vi. 29; Lk. xii. 27; in 2 aor. w. acc. of the thing, Rev. iii. 18; xix. 8; in 2 fut. with ἐν τινι [B. u. s.; see ἐν, I. 5 b. p. 210<sup>a</sup>], Rev. iii. 5.\*

περι-βλέπω: impf. mid. 3 pers. sing. περιεβλέπετο; 1 aor. ptep. περιβλεψάμενος; to look around. In the N. T. only in the mid. (to look round about one's self): absol., Mk. ix. 8; x. 23; foll. by an inf. of purpose, Mk. v. 32; τινά, to look round on one (i. e. to look for one's self at one near by), Mk. iii. 5, 34; Lk. vi. 10; εἰς τινας, Ev. Nic. c. 4; πάντα, Mk. xi. 11. (Arsthph., Xen., Plat., al.; Sept.)\*

περι-βόλαιον, -ου, τό, (περιβάλλω), prop. a covering thrown around, a wrapper; in the N. T. **1.** a mantle: Heb. i. 12 (Ps. ci. (cii.) 27; Ezek. xvi. 13; xxvii. 7; Is. lix. 17; περιβ. βασιλικόν and περιβ. ἐκ πορφύρας, Palaeph. 52, 4). **2.** a veil [A. V. a covering]: 1 Co. xi. 15. ([From Eur. down.])\*

περι-δέω: plupf. pass. 3 pers. sing. περιεδέδετο; [fr. Hdt. down]; to bind around, tie over, [cf. περί, III. 1]: τινά τι, Jn. xi. 44. (Sept. Job xii. 18; Plut. mor. p. 825 e. [i. e. praecepta ger. reipub. 32, 21; Aristot. h. a. 9, 39 p. 623<sup>a</sup>, 14].)\*

περι-δρέμω, see περιτρέχω.

περι-εργάζομαι; (see περί, III. 2); to bustle about uselessly, to busy one's self about trifling, needless, useless matters, (Sir. iii. 23; Hdt. 3, 46; Plat. apol. p. 19 b.; al.): used apparently of a person officiously inquisitive about others' affairs [A. V. to be a busybody], 2 Th. iii. 11, as in Dem. p. 150, 24 [cf. p. 805, 4 etc.]\*

περίεργος, -ον, (περί and ἔργον; see περί, III. 2), busy about trifles and neglectful of important matters, esp. busy about other folks' affairs, a busybody: 1 Tim. v. 13 (often so in prof. auth. fr. Xen. mem. 1, 3, 1; περ. καὶ πολυπράγμων, Epict. diss. 3, 1, 21); of things: τὰ περίεργα, impertinent and superfluous, of magic [A. V. curious] arts, Acts xix. 19 (so περίεργος practising magic, Aristaen. epp. 2, 18, 2 [cf. Plut. Alex. 2, 5]); cf. Kypke, Observv. and Kuinoel, Com. ad loc.\*

περι-έρχομαι; 2 aor. περιήλθον; fr. Hdt. down; to go about: of strollers, Acts xix. 13; of wanderers, Heb. xi. 37; of navigators (making a circuit), Acts xxviii. 13 [here WH περιελόντες, see περιαιρώ, a.]; τὰς οἰκίας, to go about from house to house, 1 Tim. v. 13.\*

περι-έχω; 2 aor. περιέσχον; fr. Hom. down; in the N. T. to surround, encompass; i. e. **a.** to contain: of the subject-matter, contents, of a writing (ἡ βίβλος περιέχει τὰς πράξεις, Diod. 2, 1; [Joseph. c. Ap. (1, 1);



1, 8, 2; 2, 4, 1; 2, 38, 1]), ἐπιστολὴν περιέχουσιν τὸν τύπον τοῦτον, a letter of which this is a sample, or a letter written after this form [cf. τύπος, 3], Acts xxiii. 25 [L T Tr WH ἔχουσιν (cf. Grimm on 1 Macc. as below)] (τὸν τρόπον τοῦτον, 1 Macc. xv. 2; 2 Macc. xi. 16); intrans. [B. § 129, 17 n.; 144 (126) n.]: περιέχει ἐν (τῇ) γραφῇ, it is contained in (holy) scripture, 1 Pet. ii. 6 R G T Tr WH; absol., περιέχει ἡ γραφή (our runs), foll. by direct disc., ibid. Lehm.; likewise ὁ νόμος ὑμῶν περιέχει, Ev. Nicod. c. 4; with adverbs: περιέχεν οὕτως, 2 Macc. ix. 18; xi. 22; καθὼς περιέχει βίβλος Ἐνώχ, Test. xii. Patr., test. Levi 10; ὡς ἡ παράδοσις περιέχει, Euseb. h. e. 3, 1; see Grimm on 1 Macc. xi. 29. b. i. q. to take possession of, to seize: τινά, Lk. v. 9 (2 Macc. iv. 16; Joseph. b. j. 4, 10, 1).\*

περι-ζωννύω, or -ζώννυμι: Mid., 1 fut. περιζώσομαι; 1 aor. impv. περιζώσαι, ptp. περιζωσάμενος; pf. pass. ptp. περιεζωσμένος; to gird around [περί, III. 1]; to fasten garments with a girdle: τὴν ὀσφύν, to fasten one's clothing about the loins with a girdle (Jer. i. 17), pass., Lk. xii. 35. Mid. to gird one's self: absol., Lk. xii. 37; xvii. 8; Acts xii. 8 Rec.; τὴν ὀσφύν ἐν ἀληθείᾳ, with truth as a girdle, figuratively i. q. to equip one's self with knowledge of the truth, Eph. vi. 14; with an acc. of the thing with which one girds himself (often so in Sept., as σάκκον, Jer. iv. 8; vi. 26; Lam. ii. 10; στολὴν δόξης, Sir. xlv. 7; and in trop. expressions, δύναμιν, εὐφροσύνην, 1 S. ii. 4; Ps. xvii. (xviii.) 33; [B. § 135, 2]): πρὸς τοῖς μαστοῖς ζώνην, Rev. i. 13; ζώνας περὶ τὰ στήθη, Rev. xv. 6. (Arstph., Polyb., Paus., Plut., al.; Sept. for רַבִּי and רִבִּי.) Cf. ἀναζώννυμι.\*

περι-θεσις, -εως, ἡ, (περιτίθημι), the act of putting around {περί, III. 1}, (Vulg. circumdatio, [A.V. wearing]): περιθέσεως χρυσίων κόσμος, the adornment consisting of the golden ornaments wont to be placed around the head or the body, 1 Pet. iii. 3. ([Arr. 7, 22], Galen, Sext. Empir., al.)\*

περι-ίστημι: 2 aor. περιέστην; pf. ptp. περιεστώς; pres. mid. impv. 2 pers. sing. περιύτασο (on which form see W. § 14, 1 e.; [B. 47 (40), who both call it passive (but see Veitch p. 340)]); 1. in the pres., impf., fut., 1 aor., active, to place around (one). 2. in the perf., plupf., 2 aor. act., and the tenses of the mid., to stand around: Jn. xi. 42; Acts xxv. 7 [in L T Tr WH w. an acc.; cf. W. § 52, 4, 12]. Mid. to turn one's self about se. for the purpose of avoiding something, hence to avoid, shun, (Joseph. antt. 4, 6, 12; 10, 10, 4; b. j. 2, 8, 6; Antonin. 3, 4; Artem. oneir. 4, 59; Athen. 15 p. 675 e.; Diog. Laërt. 9, 14; Jambl. vit. Pyth. 31 [p. 392 ed. Kiessl.]; Sext. Empir.; joined with φεύγειν, Joseph. antt. 1, 1, 4; with ἐκτρέπεσθαι, Leian. Hermet. § 86; Hesych. περιύτασο· ἀπόφειγε, ἀνάρταπε; [cf. further, D'Orville's Chariton, ed. Reiske, p. 282]; this use of the verb is censured by Leian. soloec. 5): in the N. T. so with an acc. of the thing [cf. W. l. c.], 2 Tim. ii. 16; Tit. iii. 9.\*

περι-κάθαρμα, -τος, τό, (περικαθαίρω, to cleanse on all sides [περί, III. 1]), off-scouring, refuse: plur. τὰ περικ. τοῦ κόσμου [A. V. the filth of the world], metaph. the most abject and despicable men, 1 Co. iv. 13. (Epict. diss. 3,

22, 78; purgamenta urbis, Curt. 8, 5, 8; 10, 2, 7; [see Wetstein on 1 Co. l. c.]; Sept. once for רַבִּי, the price of expiation or redemption, Prov. xxi. 18, because the Grks. used to apply the term καθάρματα to victims sacrificed to make expiation for the people, and even to criminals who were maintained at the public expense, that on the outbreak of a pestilence or other calamity they might be offered as sacrifices to make expiation for the state.)\*

περι-καθ-ίζω: 1 aor. ptp. περικαθίσας; 1. in class. Grk. trans. to bid or make to sit around, to invest, besiege, a city, a fortress. 2. intrans. to sit around, be seated around; so in Lk. xxii. 55 Lehm. txt.\*

περι-καλύπτω; 1 aor. ptp. περικαλύψας; pf. pass. ptp. περικεκαλυμμένος; fr. Hom. down; to cover all around [περί, III. 1], to cover up, cover over: τὸ πρόσωπον, Mk. ix. 65; Lk. xxii. 64 [A. V. blindfold]; τὴν χρυσαίαν, Heb. ix. 4 (Ex. xxviii. 20).\*

περι-κίμαι; (περί and κείμεναι); fr. Hom. down; 1. to lie around [cf. περί, III. 1]: περί [cf. W. § 52, 4, 12] τι, [A. V. were hanged, Mk. ix. 42]; Lk. xvii. 2; ἔχοντες περικείμενον ἡμῖν νέφος, [A. V. are compassed about with a cloud etc.], Heb. xii. 1. 2. passively [cf. B. 50 (44)], to be compassed with, have round one, [with acc.; cf. W. § 32, 5; B. § 134, 7]: ἄλυσιν, Acts xxviii. 20 (δεσμά, 4 Macc. xii. 3); ἀσθένειαν, infirmity cleaves to me, Heb. v. 2 (ὑβριν, Theocr. 23, 14; ἀμαύρωσιν, νέφος, Clem. Rom. 2 Cor. 1, 6).\*

περι-κεφαλαία, -ας, ἡ, (περί and κεφαλή), a helmet: 1 Th. v. 8; τοῦ σωτηρίου (fr. Is. lix. 17), i. e. dropping the fig., the protection of soul which consists in (the hope of) salvation, Eph. vi. 17. (Polyb.; Sept. for רַבִּי.)\*

περι-κρατής, -ές, (κράτος), τινός, having full power over a thing: [περικ. γενέσθαι τῆς σκάφης, to secure], Acts xxvii. 16. (Sus. 39 cod. Alex.; eccl. writ.)\*

περι-κρύπτω: 2 aor. περιέκρυπον (on this form cf. Bttm. Ausf. Spr. i. p. 400 sq.; ii. p. 226; [WH. App. p. 170; al. make it (in Lk. as below) a late imperfect; cf. B. 40 (35); Soph. Lex. s. v. κρύβω; Veitch s. v. κρύπτω]); to conceal on all sides or entirely, to hide: ἐάντων, to keep one's self at home, Lk. i. 24. (Leian., Diog. Laërt., al.)\*

περι-κυκλώω, -ῶ: fut. περικυκλώσω; to encircle, compass about: of a city (besieged), Lk. xix. 43. (Arstph. av. 346; Xen. an. 6, 1 (3), 11; Aristot. h. a. 4, 8 [p. 533<sup>b</sup>, 11]; Leian., al.; Sept. for רַבִּי.)\*

περι-λάμπω: 1 aor. περιέλαμψα; to shine around: τινά, Lk. ii. 9; Acts xxvi. 13. (Diod., Joseph., Plut., al.)\*

περι-λείπω: pres. pass. ptp. περιλειπόμενος (cf. περί, III. 2); to leave over; pass. to remain over, to survive: 1 Th. iv. 15, 17. (Arstph., Plat., Eur., Polyb., Hdian.; 2 Macc. i. 31).\*

περι-λύπος, -ον, (περί and λύπη, and so prop. 'encompassed with grief' [cf. περί, III. 3]), very sad, exceedingly sorrowful: Mt. xxvi. 38; Mk. vi. 26; xiv. 34; Lk. xviii. 23, 24 [where T WH om. Tr br. the cl.]. (Ps. xli. (xlii.) 6, 12; 1 Esdr. viii. 69; Isocr., Aristot., al.)\*

περι-μένω; (περί further [cf. περί, III. 2]); to wait for:



τί, Acts i. 4. (Gen. xlix. 18; Sap. viii. 12; Arstph., Thuc., Xen., Plat., Dem., Joseph., Plut., al.) \*

πέριξ [on the formative or strengthening ξ cf. *Lob. Paralip.* p. 181], adv., fr. Aeschyl. down, *round about*: αἱ περίξ πόλεις, *the cities round about*, the circumjacent cities, Acts v. 16.\*

περι-οικέω, -ῶ; to dwell round about: τινά [cf. W. § 52, 4, 12], to be one's neighbor, Lk. i. 65. (Hdt., Arstph., Xen., Lys., Plut.)\*

περί-οικος, -ον, (περί and οἶκος), *dwelling around, a neighbor*: Lk. i. 58. (Gen. xix. 29; Dent. i. 7; Jer. xxx. (xlix.) 5; Hdt., Thuc., Xen., Isocr., al.)\*

περιούσιος, -ον, (fr. περιών, περιούσα, ptep. of the verb περιέμω, to be over and above—see ἐπιούσιος; hence περιουσία, abundance, plenty; riches, wealth, property), *that which is one's own, belongs to one's possessions*: λαὸς περιούσιος, *a people selected by God from the other nations for his own possession*, Tit. ii. 14; Clem. Rom. 1 Cor. 64; in Sept. for הַלְהָבָה, (Ex. xix. 5); Dent. vii. 6; xiv. 2; xxvi. 18. [Cf. Bp. *Lghtft.* 'Fresh Revision' etc. App. ii.]\*

περιοχή, -ης, ἡ, (περιέχω, q. v.); 1. *an encompassing, compass, circuit*, (Theophr., Diod., Plut., al.). 2. *that which is contained*; spec. *the contents* of any writing, Acts viii. 32 (Cic. ad Attic. 13, 25; Stob. eclog. ethic. p. 164 [ii. p. 541 ed. Gaisford]) [but A. V. *place* i. e. *passage*; cf. *Soph. Lex.* s. v.]\*

περι-πατέω, -ῶ; impf. 2 pers. sing. περιπατεῖς, 3 pers. περιπατέτε, plur. περιπατούν; fut. περιπατήσω; 1 aor. περιπατήσα; plupf. 3 pers. sing. περιπεπατήκει (Acts xiv. 8 Rec.<sup>sta</sup>), and without the augm. (cf. W. § 12, 9; [B. 33 (29)]) περιπεπατήκει (ibid. Rec.<sup>st</sup> Grsb.); Sept. for הָלַךְ; to walk; [walk about A. V. 1 Pet. v. 8]; a. prop. (as in Arstph., Xen., Plat., Isocr., Joseph., Ael., al.): absol., Mt. ix. 5; xi. 5; xv. 31; Mk. ii. 9 [Tdf. ὑπάγε]; v. 42; viii. 24; xvi. 12; Lk. v. 28; vii. 22; xxiv. 17; Jn. i. 36; v. 8 sq. 11 sq.; xi. 9 sq.; Acts iii. 6, 8 sq. 12; xiv. 8, 10; 1 Pet. v. 8; Rev. ix. 20; i. q. to make one's way, make progress, in fig. disc. equiv. to make a due use of opportunities, Jn. xii. 35\*. with additions: περιπ. γυμνός, Rev. xvi. 15; ἐπάνω (τινός), Lk. xi. 44; διά w. gen. of the thing, Rev. xxi. 24 [G L T Tr WH]; ἐν w. dat. of place, i. q. to frequent, stay in, a place, Mk. xi. 27; Jn. vii. 1; x. 23; Rev. ii. 1; ἐν τισι, among persons, Jn. xi. 54; [π. ὅπου ἤθελες, of personal liberty, Jn. xxi. 18]; metaph. ἐν τῇ σκοτίᾳ, to be subject to error and sin, Jn. viii. 12; xii. 35\*; 1 Jn. i. 6 sq.; ii. 11; ἐν with dat. of the garment one is clothed in, Mk. xii. 38; Lk. xx. 46; Rev. iii. 4, (ἐν κοκκίνοις, Epict. diss. 3, 22, 10); ἐπὶ τῆς θαλάσσης, [Mt. xiv. 25 R G; 26 L T Tr WH; Mk. vi. 48, 49], see ἐπὶ, A. I. 1 a. and 2 a.; ἐπὶ τὴν θάλα, ἐπὶ τὰ ὕδατα, [Mt. xiv. 25 L T Tr WH, 26 R G, 29], see ἐπὶ, C. I. 1 a.; [παρὰ τὴν θάλασσαν, Mt. iv. 18; Mk. i. 16 Rec., see παρὰ, III. 1]; μετὰ τινος, to associate with one, to be one's companion, used of one's followers and votaries, Jn. vi. 66; Rev. iii. 4. b. Hebraistically, to live [cf. W. 32; com. in Paul and John, but not found in James or in Peter (cf. ἀναστρέφω 3 b., ἀναστροφῇ)], i. e. a. to regulate one's

life, to conduct one's self (cf. ὁδός, 2 a., πορεύω, b. γ.): ἀξίως τινός, Eph. iv. 1; Col. i. 10; 1 Th. ii. 12; εὐσχημόνως, Ro. xiii. 13; 1 Th. iv. 12; ἀκριβώς, Eph. v. 15; ἀτάκτως, 2 Th. iii. 6, 11; ὡς or καθὼς τις, Eph. iv. 17; v. 8, 15; οὕτω π. καθὼς, Phil. iii. 17; [καθὼς π. οὕτω π. 1 Jn. ii. 6 (L Tr txt. WH om. οὕτω)]; πῶς, καθὼς, 1 Th. iv. 1; οὕτως, ὡς, 1 Co. vii. 17; so that a nom. of quality must be sought from what follows, ἐχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ, Phil. iii. 18. with a dat. of the thing to which the life is given or consecrated: κόμοις, μέθαις, etc., Ro. xiii. 13, cf. Fritzsche on Rom. vol. iii. p. 140 sq.; w. a dat. of the standard acc. to which one governs his life [cf. Fritzsche u. s. p. 142; also B. § 133, 22 b.; W. 219 (205)]: Acts xxi. 21; Gal. v. 16; 2 Co. xii. 18; foll. by ἐν w. a dat. denoting either the state in which one is living, or the virtue or vice to which he is given [cf. ἐν, I. 5 e. p. 210<sup>b</sup> bot.]: Ro. vi. 4; 2 Co. iv. 2; Eph. ii. 2, 10; iv. 17; v. 2; Col. iii. 7; iv. 5; 2 Jn. 4, 6; 3 Jn. 3 sq.; ἐν βρώμασι, of those who have fellowship in the sacrificial feasts, Heb. xiii. 9; ἐν Χριστῷ [see ἐν, I. 6 b.], to live a life conformed to the union entered into with Christ, Col. ii. 6; κατὰ w. an acc. of the pers. or thing furnishing the standard of living, [Mk. vii. 5]; 2 Jn. 6; κατὰ ἄνθρωπον, 1 Co. iii. 3; κατὰ σάρκα, Ro. viii. 1 Rec., 4; xiv. 15; 2 Co. x. 2. β. i. q. to pass (one's) life: ἐν σαρκί, in the body, 2 Co. x. 3; διὰ πίστεως (see διὰ, A. I. 2), 2 Co. v. 7. [COMP.: ἐμπεριπατέω.]\*

περι-πείρω: 1 aor. περιέπειρα; to pierce through [see περί, III. 3]: τινά ξίφεσι, δόρατι, etc., Diod., Joseph., Plut., Leian., al.; metaph. ἐαυτὸν . . . ὀδύνας, to torture one's soul with sorrows, 1 Tim. vi. 10 (ἀνηκέστοις κακοῖς, Philo in Flacc. § 1).\*

περι-πίπτω: 2 aor. περιέπεσον; fr. Hdt. down; so to fall into as to be encompassed by [cf. περί, III. 1]: λησταῖς, among robbers, Lk. x. 30; τοῖς πειρασμοῖς, Jas. i. 2, (αἰκίαις, Clem. Rom. 1 Cor. 51, 2; θανάτῳ, Dan. ii. 9; Diod. 1, 77; νόσῳ, Joseph. antt. 15, 7, 7; συμφορᾷ, ibid. 1, 1, 4; τοῖς δεινοῖς, Aesop 79 (110 ed. Halm); ψευδέσι κ. ἀσεβέσι δόγμασιν, Orig. in Joann. t. ii. § 2; numerous other exx. in Passows s. v. 1. c. [L. and S. s. v. II. 3]; to which add, 2 Macc. vi. 13; x. 4; Polyb. 1, 37, 1 and 9); εἰς τόπον τινά, upon a certain place, Acts xxvii. 41.\*

περι-ποιέω, -ῶ; Mid., pres. περιποιούμαι; 1 aor. περιποιουάμην; (see περί, III. 2); fr. Hdt. down; to make to remain over; to reserve, to leave or keep safe, lay by; mid. to make to remain for one's self, i. e. 1. to preserve for one's self (Sept. for ἡμεῖς): τὴν ψυχὴν, life, Lk. xvii. 33 T Tr WH (τὰς ψυχὰς, Xen. Cyr. 4, 4, 10). 2. to get for one's self, purchase: τί, Acts xx. 28 (Is. xliii. 21; δύναμιν, Thuc. 1, 9; Xen. mem. 2, 7, 9); τὸ ἐμανθῶ, gain for myself (W. § 38, 6), 1 Tim. iii. 13 (1 Macc. vi. 44; Xen. an. 5, 6, 17).\*

περι-ποίησις, -εως, ἡ, (περιποιέω); 1. a preserving, preservation: εἰς περιποίησιν ψυχῆς, to the preserving of the soul, sc. that it may be made partaker of eternal salvation [A. V. unto the saving of the soul], Heb. x. 39 (Plat. deff. p. 415 c.). 2. possession, one's own property: 1 Pet. ii. 9 (Is. xliii. 20 sq.); Eph. i. 14 (on this



pass. see ἀπολύτρωσις, 2). 3. an obtaining: with a gen. of the thing to be obtained, 1 Th. v. 9; 2 Th. ii. 14.\*

περιρραίνω (Tdf. περιρ., with one ρ; see P, ρ): pf. pass. ptp. περιρραμμένος (cf. M, μ); (περί and ραίνω to sprinkle); to sprinkle around, besprinkle: ἱμάτιον, pass., Rev. xix. 13 Tdf. [al. βεβαμμένον (exc. WH βεραντισμένον, see βαντίζω, and their App. ad loc.)]. (Arstph., Menand., Philo, Plut., al.; Sept.)\*

περιρρήγνυμι (L T Tr WH περιρ., with one ρ; see the preceding word): 1 aor. ptp. plur. περιρρήξαντες; (περί and ρήγνυμι); to break off on all sides, break off all round, [cf. περί, III. 1]: τὸ ἱμάτιον, to rend or tear off all around, Acts xvi. 22. So of garments also in 2 Macc. iv. 38 and often in prof. auth.; Aeschyl. sept. 329; Dem. p. 403, 3; Polyb. 15, 33, 4; Diod. 17, 35.\*

περιρσπᾶω, -ᾶ: impf. pass. 3 pers. sing. περιρσπᾶτο; fr. Xen. down; to draw around [περί, III. 1], to draw away, distract; pass. metaph., to be driven about mentally, to be distracted: περί τι, i. e. to be over-occupied, too busy, about a thing, Lk. x. 40 [A. V. cumbrered]; in the same sense with τῇ διανοίᾳ added, Polyb. 3, 105, 1; 4, 10, 3; Diod. 1, 74; περισπᾶν τὸν ἀργὸν δῆμον περί τὰς ἔξω στρατείας, Dion. Hal. antt. 9, 43; pass. to be distracted with cares, to be troubled, distressed, [cf. W. 23], for τῇ, Eccl. i. 13; iii. 10.\*

περισσειά, -ας, ἡ, (περισσεύω, q. v.); 1. abundance: τῆς χάριτος, Ro. v. 17; τῆς χαρᾶς, 2 Co. viii. 2; εἰς περισσειάν, adverbially, superabundantly, superfluously, [A. V. out of measure], 2 Co. x. 15, (Boeckh, Corp. inserr. i. p. 668, no. 1378, 6; Byzant. writ.). 2. superiority; preference, pre-eminence: ἡ, Eccl. vi. 8; for ἡ, Eccl. ii. 13; x. 10. 3. gain, profit: for ἡ, Eccl. i. 3; ii. 11; iii. 9, etc. 4. residue, remains: κακίας, the wickedness remaining over in the Christian from his state prior to conversion, Jas. i. 21, see περισσεύμα, 2; [al. adhere in this pass. to the meaning which the word bears elsewhere in the N. T. viz. 'excess', 'superabundance', (A. V. superfluity)].\*

περίσσευμα, -τος, τό, (περισσεύω); 1. abundance, in which one delights; opp. to ὑστέρημα, 2 Co. viii. 14 (13), 14; trop. of that which fills the heart, Mt. xii. 34; Lk. vi. 45, (Eratosth., Plut.). 2. what is left over, residue, remains: plur. Mk. viii. 8.\*

περισσεύω; impf. ἐπερίσσειον (Acts xvi. 5); fut. inf. περισσεύσειν (Phil. iv. 12 Rec.<sup>bea</sup>); 1 aor. ἐπερίσσεισα; Pass., pres. περισσεύομαι (Lk. xv. 17, see below); 1 fut. 3 pers. sing. περισσευθήσεται; (περισσός, q. v.); 1. intrans. and prop. to exceed a fixed number or measure; to be over and above a certain number or measure: μύριοι εἰς ἀριθμὸν . . . εἰς δὲ περισσεύει, Hes. fr. 14, 4 [clxix. (187), ed. Götting]; hence a. to be over, to remain: Jn. vi. 12; τὸ περισσεύον τῶν κλασμάτων, i. q. τὰ περισσεύοντα κλάσματα, Mt. xiv. 20; xv. 37; περισσεύει μοί τι, Jn. vi. 13 (Tob. iv. 16); τὸ περισσευδάντιν, what remained over to one, Lk. ix. 17. b. to exist or be at hand in abundance: τινί, Lk. xii. 15; τὸ περισσευδόν τινι, one's abundance, wealth, [(R. V. superfluity)]; opp. to ὑστέρησις, Mk. xii. 44; opp. to ὑστέρημα, Lk. xxi. 4; to be

great (abundant), 2 Co. i. 5<sup>b</sup>; ix. 12; Phil. i. 26; περισσεύει τι εἰς τινα, a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure: Ro. v. 15; 2 Co. i. 5<sup>a</sup>; περισσεύω εἰς τι, to redound unto, turn out abundantly for, a thing, 2 Co. viii. 2; ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσειεν εἰς τὴν δόξαν αὐτοῦ, i. e. by my lie it came to pass that God's veracity became the more conspicuous, and becoming thus more thoroughly known increased his glory, Ro. iii. 7; to be increased, τῷ ἀριθμῷ, Acts xvi. 5. c. to abound, overflow, i. e. a. to be abundantly furnished with, to have in abundance, abound in (a thing): absol. [A. V. to abound], to be in affluence, Phil. iv. 18; opp. to ὑστερεῖσθαι, ib. 12; in spiritual gifts, 1 Co. xiv. 12; with a gen. of the thing in which one abounds (W. § 30, 8 b.; [cf. B. § 132, 12]): ἄρτων, Lk. xv. 17 R G L T Tr mrg. b. to be pre-eminent, to excel, [cf. B. § 132, 22]: absol. 1 Co. viii. 8; foll. by ἐν w. a dat. of the virtues or the actions in which one excels [B. § 132, 12], Ro. xv. 13; 1 Co. xv. 58; 2 Co. iii. 9 [here L T Tr WH om. ἐν]; viii. 7; Col. ii. 7; περισσ. μᾶλλον, to excel still more, to increase in excellence, 1 Th. iv. 1, 10; μᾶλλον κ. μᾶλλον περισσ. Phil. i. 9; περισσ. πλεον, to excel more than [A. V. exceed; cf. B. § 132, 20 and 22], Mt. v. 20, (περισσ. ὑπὲρ τινα, 1 Macc. iii. 30; τί ἐπερίσσειεν ὁ ἄνθρωπος παρὰ τὸ κτήνος; Eccl. iii. 19).

2. by later Greek usage transitively [cf. W. p. 23; § 38, 1], to make to abound, i. e. a. to furnish one richly so that he has abundance: pass., Mt. xiii. 12; xxv. 29; w. gen. of the thing with which one is furnished, pass. Lk. xv. 17 WH Tr txt.; τὸ εἰς τινα, to make a thing to abound unto one, to confer a thing abundantly upon one, 2 Co. ix. 8; Eph. i. 8. b. to make abundant or excellent: τί, 2 Co. iv. 15; to cause one to excel: τινά, w. a dat. of the thing, 1 Th. iii. 12. (τὰς ὥρας, to extend the hours beyond the prescribed time, Athen. 2 p. 42 b.) [COMP.: ὑπερ-περισσεύω].\*

περισσός, -ή, -όν, (fr. περί, q. v. III. 2), fr. Hes. down, Sept. for ἡ, ἡ, etc.; exceeding some number or measure or rank or need; 1. over and above, more than is necessary, superadded: τὸ π. τούτων, what is added to [A. V. more than; cf. B. § 132, 21 Rem.] these, Mt. v. 37; ἐκ περισσοῦ, exceedingly, beyond measure, Mk. vi. 51 [WH om. Tr br. ἐκ π.]; xiv. 31 Rec.; ὑπὲρ ἐκ περισσοῦ (written as one word ὑπερεκπερισσοῦ [q. v.]), exceeding abundantly, supremely, Eph. iii. 20 [cf. B. u. s.]; 1 Th. iii. 10; v. 13 [R G WH txt.]; περισσόν μοι ἐστίν, it is superfluous for me, 2 Co. ix. 1; περισσὸν ἔχειν, to have abundance, Jn. x. 10 (οἱ μὲν . . . περισσὰ ἔχουσιν, οἱ δὲ οὐδὲ τὰ ἀναγκαῖα δύναται πορίεσθαι, Xen. oec. 20, 1); neut. compar. περισσώτερον τι, something further, more, Lk. xii. 4 (L Tr mrg. περισσόν); περισσότη. the more, ibid. 48; [περισσώτερον πάντων etc. much more than all etc. Mk. xii. 33 T Tr txt. WH]; adverbially, somewhat more [R. V. somewhat abundantly], 2 Co. x. 8; (Vulg. abundantius [A. V. more abundantly]) i. e. more plainly, Heb. vi. 17; μᾶλλον περισσώτερον, much more, Mk. vii. 36; περισσώτερον πάντων, more [abundantly] than all, 1 Co. xv. 10; with an adj. it forms a periphrasis for the com-



par. περισσότερον κατάδηλον, more [abundantly] evident, Heb. vii. 15 [cf. W. § 35, 1].

2. *superior, extraordinary, surpassing, uncommon*: Mt. v. 47 [A. V. *more than others*]; τὸ περισσόν, as subst., *pre-eminence, superiority, advantage*, Ro. iii. 1; compar. περισσότερος, *more eminent, more remarkable*, (οὐκ ἔσθ' περισσότερος, Gen. xlix. 3 Symm.; περιττώτερος φρονήσει, Plut. mor. p. 57 f. de adulatore etc. 14): Mt. xi. 9; Lk. vii. 26, although in each pass. περισσότερον can also be taken as neut. (*something*) *more excellent* (Vulg. *plus* [R. V. *much* more than etc.]); with substantives: περισσότερον κρίμα, i. e. a severer, heavier judgment, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; τιμή, greater honor, more [abundant] honor, 1 Co. xii. 23\*, [24; εὐσχημοσύνη, ibid. 23\*]; λύπη, 2 Co. ii. 7.\*

περισσότερος, adv., (fr. περισσῶς, q. v.), [cf. W. § 11, 2 c.; B. 69 (61)]; 1. *prop. more abundantly* (so in Diod. 13, 108; Athen. 5 p. 192 f.); in the N. T. *more, in a greater degree; more earnestly, more exceedingly*, [cf. W. 243 (228)]: Mk. xv. 14 Rec.; 2 Co. vii. 15; xi. 23; Gal. i. 14; Phil. i. 14; 1 Th. ii. 17; Heb. ii. 1; xiii. 19; opp. to ἥττον, 2 Co. xii. 15; περισσότερος μᾶλλον, much more, [R. V. *the more exceedingly*], 2 Co. vii. 13. 2. *especially, above others*, [A. V. *more abundantly*]: 2 Co. i. 12; ii. 4.\*

περισσῶς, (περισσός, q. v.), adv., *beyond measure, extraordinarily* (Eur.; i. q. *magnificently*, Polyb., Athen.); i. q. *greatly, exceedingly*: ἐκπλήσσεσθαι, Mk. x. 26; κράζειν, Mt. xxvii. 23 and G L T Tr WH in Mk. xv. 14; ἐμαίνεσθαι, Acts xxvi. 11.\*

περιστέρα, -ās, ἡ, Hebr. דּוֹבָה, a dove: Mt. iii. 16; x. 16; xxi. 12; Mk. i. 10; xi. 15; Lk. ii. 24; iii. 22; Jn. i. 32; ii. 14, 16. [From Hdt. down].\*

περι-τέμνω (Ion. περιτάμνω); 2 aor. περιέτεμον; Pass., pres. περιτέμνω; pf. ptp. περιτετημένος; 1 aor. περιέτηθην; [fr. Hes. down]; Sept. chiefly for לָחַט; to cut around [cf. περί, III. 1]: τινά, to circumcise, cut off one's prepuce (used of that well-known rite by which not only the male children of the Israelites, on the eighth day after birth, but subsequently also 'proselytes of righteousness' were consecrated to Jehovah and introduced into the number of his people; [cf. BB. DD. s. v. Circumcision; Oehler's O. T. Theol. (ed. Day) §§ 87, 88; Müller, Barnabasbrief, p. 227 sq.], Lk. i. 59; ii. 21; Jn. vii. 22; Acts vii. 8; xv. 5; xvi. 3; xxi. 21; of the same rite, Diod. 1, 28; pass. and mid. to get one's self circumcised, present one's self to be circumcised, receive circumcision [cf. W. § 38, 3]: Acts xv. 1, 24 Rec.; 1 Co. vii. 18; Gal. ii. 3; v. 2 sq.; vi. 12 sq.; with τὰ αἰδοῖα added, Hdt. 2, 36 and 104; Joseph. antt. 1, 10, 5; c. Ap. 1, 22. Since by the rite of circumcision a man was separated from the unclean world and dedicated to God, the verb is transferred to denote the extinguishing of lusts and the removal of sins, Col. ii. 11, cf. Jer. iv. 4; Deut. x. 16, and eccl. writ. [see Bp. Lightf. on Phil. iii. 3].\*

περι-τίθημι, 3 pers. plur. περιτίθασιν (Mk. xv. 17; see reff. in ἐπιτίθημι); 1 aor. περιέθηκα; 2 aor. ptp. περιθείς, περιθέντες; fr. Hom. down; a. *prop. to place*

around, set about, [cf. περί, III. 1]: τινί τι, as φραγμὸν τῷ ἀμπελῶνι, Mt. xxi. 33; Mk. xii. 1; to put a garment on one, Mt. xxvii. 28; στέφανον, put on (encircle one's head with) a crown, Mk. xv. 17 (Sir. vi. 31; Plat. Alcib. 2 p. 151 a.); τί τινι, to put or bind one thing around another, Mt. xxvii. 48; Mk. xv. 36; Jn. xix. 29. b. *trop. τινί τι*, to present, bestow, confer, a thing upon one (so in class. Grk. fr. Hdt. down, as ἐλευθερίαν, Hdt. 3, 142; δόξαν, Dem. p. 1417, 3; see Passow ii. p. 881 sq.; [L. and S. s. v. II.]; τὸ ὄνομα, Sap. xiv. 21; Thuc. 4, 87): τιμὴν, 1 Co. xii. 23; Esth. i. 20.\*

περι-τομή, -ῆς, ἡ, (περιτέμνω), *circumcision* (on which see περιτέμνω); a. *prop. a. the act or rite of circumcision*: Jn. vii. 22 sq.; Acts vii. 8; Ro. iv. 11; Gal. v. 11; Phil. iii. 5; οἱ ἐκ τῆς περιτ. (see ἐκ, II. 7), the circumcised, they of the circumcision, used of Jews, Ro. iv. 12; of Christians gathered from among the Jews, Acts xi. 2; Gal. ii. 12; Tit. i. 10; οἱ ὄντες ἐκ περιτ. Col. iv. 11. b. *the state of circumcision, the being circumcised*: Ro. ii. 25-28; iii. 1; 1 Co. vii. 19; Gal. v. 6; vi. 15; Col. iii. 11; ἐν περιτομῇ ὢν, circumcised, Ro. iv. 10.

γ. by meton. 'the circumcision' for οἱ περιτεμνόμενοι the circumcised, i. e. Jews: Ro. iii. 30; iv. 9, 12; xv. 8; Gal. ii. 7-9; Eph. ii. 11; οἱ ἐκ περιτομῆς πιστοί, Christian converts from among the Jews, Jewish Christians, Acts x. 45. b. *metaph. a. of Christians*: (ἡμεῖς ἐσμεν) ἡ περιτομή, separated from the unclean multitude and truly consecrated to God, Phil. iii. 3 [(where see Bp. Lightf.)].

β. ἡ περιτομή ἀχειροποίητος, the extinction of the passions and the removal of spiritual impurity (see περιτέμνω, fin.), Col. ii. 11\*; ἡ περιτομή καρδίας in Ro. ii. 29 denotes the same thing; περιτ. Χριστοῦ, of which Christ is the author, Col. ii. 11\*. (The noun περιτομή occurs three times in the O. T., viz. Gen. xvii. 13; Jer. xi. 16; for כּוּלָּהּ, Ex. iv. 26; besides in Philo, whose tract περὶ περιτομῆς is found in Mangey's ed. ii. pp. 210-212 [Richter's ed. iv. pp. 282-284]; Joseph. antt. 1, 10, 5; [13, 11 fin.; c. Ap. 2, 13, 1. 6]; plur., antt. 1, 12, 2.)\*

περι-τρέπω; to turn about [περί, III. 1], to turn; to transfer or change by turning: τί or τινὰ εἰς τι, a pers. or thing into some state; once so in the N. T. viz. σὲ εἰς μανίαν περιτρέπει, is turning thee mad, Acts xxvi. 24; τοὺς παρόντας εἰς χαρὰν περιέστρεψε, Joseph. antt. 9, 4, 4; τὸ θεῖον εἰς ὀργὴν περιτραπέν, 2, 14, 1. In various other uses in Grk. auth. [fr. Lys. and Plat. on].\*

περι-τρέχω: 2 aor. (περιέδραμον T Tr WH), ptp. περιδραμόντες [R G L]; fr. [Hom.], Theogn., Xen., Plat. down; to run around, run round about: with an acc. of place, Mk. vi. 55. (Sept. twice for שׁוּב, Jer. v. 1; Am. viii. 12.)\*

περι-φέρω; pres. pass. περιφέρομαι; fr. Hdt. down; to carry round: to bear about everywhere with one, τί, 2 Co. iv. 10; to carry hither and thither, τοὺς κακῶς ἔχοντας, Mk. vi. 55 (where the Evangelist wishes us to conceive of the sick as brought to Jesus while he is travelling about and visiting different places); pass. to be driven [A. V. *carried*] about: παντὶ ἀνέμῳ τῆς διδασκα-



λίαι, i. e. in doubt and hesitation to be led away now to this opinion, now to that, Eph. iv. 14. In Heb. xiii. 9 and Jude 12 for περιφέρ. editors from Griesbach on have restored παραφέρ.\*

περιφρονέω, -ώ; 1. to consider or examine on all sides [περί, III. 1], i. e. carefully, thoroughly, (Arsthph. nub. 741). 2. (fr. περί, beyond, III. 2), to set one's self in thought beyond (exalt one's self in thought above) a pers. or thing; to condemn, despise: τινός (cf. Kühner § 419, 1 b. vol. ii. p. 325), Tit. ii. 15 (4 Macc. vi. 9; vii. 16; xiv. 1; Plut., al.; τοῦ ζῆν, Plat. Ax. p. 372; Aeschin. dial. Socr. 3, 22).\*

περίχωρος, -ον, (περί and χώρος), lying round about, neighboring, (Plut., Aelian., Dio Cass.); in the Scriptures ἡ περίχωρος, sc. γῆ, the region round about [q. v. in B. D.]: Mt. xiv. 35; Mk. i. 28; vi. 55 [R G L txt.]; Lk. iii. 3; iv. 14, 37; vii. 17; viii. 37; Acts xiv. 6, (Gen. xix. 17; Deut. iii. 13, etc.; τῆς γῆς τῆς περιχώρου, Gen. xix. 28 cod. Alex.); ἡ περίχ. τοῦ ἰορδάνου, Lk. iii. 3 (Gen. xiii. 10 sq.; for יַרְדֵּן הַיָּרְדֵּן, the region of the Jordan [cf. B. D. u. s.]); by meton. for its inhabitants: Mt. iii. 5. (τὸ περίχωρον and τὰ περίχωρα, Deut. iii. 4; 1 Chr. v. 16; 2 Chr. iv. 17, etc.).\*

περίψημα, -τος, τό, (fr. περιψάω 'to wipe off all round'; and this fr. περί [q. v. III. 1], and ψάω 'to wipe,' 'rub'), prop. what is wiped off; dirt rubbed off; offscouring, scrapings: 1 Co. iv. 13, used in the same sense as περικάθαρμα, q. v. Suidas and other Greek lexicographers s. v. relate that the Athenians, in order to avert public calamities, yearly threw a criminal into the sea as an offering to Poseidon; hence ἀργύριον . . . περίψημα τοῦ παιδίου ἡμῶν γένοιτο, (as if to say) let it become an expiatory offering, a ransom, for our child, i. e. in comparison with the saving of our son's life let it be to us a despicable and worthless thing, Tob. v. 18 (where see Fritzsche; [cf. also Müller on Barn. ep. 4, 9]). It is used of a man who in behalf of religion undergoes dire trials for the salvation of others, Ignat. ad Eph. 8, 1; 18, 1; [see Bp. Lghtft.'s note on the former passage].\*

περπερεύομαι; (to be πέρπερος, i. e. vain-glorious, brag-gart, Polyb. 32, 6, 5; 40, 6, 2; Epict. diss. 3, 2, 14); to boast one's self [A. V. vaunt one's self]: 1 Co. xiii. 4 (Antonin. 5, 5; the compound ἐμπερπερεύεσθαι is used of adulation, employing rhetorical embellishments in extolling another excessively, in Cic. ad Attic. 1, 14. Hesych. περπερεύεται· καταπαίρεται; cf. Osiander [or Wetstein] on 1 Co. i. c. [Gataker on Marc. Antonin. 5, 5 p. 143].\*

Περσίς [lit. 'a Persian woman'], ἡ, acc. -ίδα, Persis, a Christian woman: Ro. xvi. 12.\*

πέρυσι, (fr. πέπας), adv., last year; the year just past: ἀπὸ πέρυσι, for a year past, a year ago, [W. 422 (393)], 2 Co. viii. 10; ix. 2. ([Simon.], Arsthph., Plat., Plut., Leian.)\*

πέτασμαι, -ῶμαι; a doubtful later Grk. form for the earlier πέτομαι (see Lob. ad Phryn. p. 581; Bttm. Ausf. Spr. ii. p. 271 sq.; cf. W. 88 (84); [B. 65 (58)]; Veitch s. v.); to fly: in the N. T. found only in pres. ptep. πε-

τόμενος, Rec. in Rev. iv. 7; viii. 13; xiv. 6; xix. 17, where since Griesbach πέτόμενος has been restored.\*

πετεινός, -ή, -όν, (Attic for πετηνός, fr. πέτομαι), flying, winged; in the N. T. found only in neut. plur. πετεινά and τὰ πετεινά, as subst., flying or winged animals, birds: Mt. xiii. 4; Mk. iv. 4 [G L T Tr WH]; Lk. xii. 24; Ro. i. 23; Jas. iii. 7; τὰ πετ. τοῦ οὐρανοῦ (Sept. for הַעֲוֹנִים הַשָּׁמַיִם, see οὐρανός, 1 b.), the birds of heaven, i. e. flying in the heavens (air), Mt. vi. 26; viii. 20; xiii. 32; Mk. iv. 4 [Rec.], 32; Lk. viii. 5; ix. 58; xiii. 19; Acts x. 12 [here L T Tr WH om. τὰ]; xi. 6. [(Theogn., Hdt., al.)]\*

πέτομαι; [fr. Hom. down]; Sept. for πέ; to fly: Rev. iv. 7; viii. 13; xii. 14; xiv. 6; xix. 17; see πετάομαι.\*

πέτρα, -as, ἡ, fr. Hom. down; Sept. for קֶלֶעַ and צֶרֶח; a rock, ledge, cliff; a. prop.: Mt. vii. 24 sq.; xxvii. 51, 60; Mk. xv. 46; Lk. vi. 48; 1 Co. x. 4 (on which see πνευματικός, 3 a.); a projecting rock, crag, Rev. vi. 15 sq.; rocky ground, Lk. viii. 6, 19. b. a rock, large stone: Ro. ix. 33; 1 Pet. ii. 8 (7). c. metaph. a man like

a rock, by reason of his firmness and strength of soul: Mt. xvi. 18 [some interpp. regard the distinction (generally observed in classic Greek; see the Comm. and cf. Schmidt, Syn. ch. 51, §§ 4-6) between πέτρα, the massive living rock, and πέτρος, a detached but large fragment, as important for the correct understanding of this passage; others explain the different genders here as due first to the personal then to the material reference. Cf. Meyer, Keil, al.; Green, Crit. Note on Jn. i. 43].\*

Πέτρος, -ου, ὁ, (an appellative prop. name, signifying 'a stone,' 'a rock,' 'a ledge' or 'cliff'; used metaph. of a soul hard and unyielding, and so resembling a rock, Soph. O. R. 334; Eur. Med. 28; Herc. fur. 1397; answering to the Chald. קֶרֶפֶס, q. v., Jn. i. 42 (43)), Peter, the surname of the apostle Simon. He was a native of Bethsaida, a town of Galilee, the son of a fisherman (see Ἰωάννης, 3, and Ἰωάνς, 2), and dwelt with his wife at Capernaum, Mt. viii. 14; Mk. i. 30; Lk. iv. 38, cf. 1 Co. ix. 5. He had a brother Andrew, with whom he followed the occupation of a fisherman, Mt. iv. 18; Mk. i. 16; Lk. v. 3. Both were received by Jesus as his companions, Mt. iv. 19; Mk. i. 17; Lk. v. 10; Jn. i. 40-42 (41-43); and Simon, whose pre-eminent courage and firmness he discerned and especially relied on for the future establishment of the kingdom of God, he honored with the name of Peter, Jn. i. 42 (43); Mt. xvi. 18; Mk. iii. 16. Excelling in vigor of mind, eagerness to learn, and love for Jesus, he enjoyed, together with James and John the sons of Zebedee, the special favor and intimacy of his divine Master. After having for some time presided, in connection with John and James the brother of our Lord [see Ἰάκωβος, 3], over the affairs of the Christians at Jerusalem, he seems to have gone abroad to preach the gospel especially to Jews (Gal. ii. 9; 1 Co. ix. 5; 1 Pet. v. 13; Papias in Euseb. 3, 39, 15; for Papias states that Peter employed Mark as 'interpreter' (ἐρμηνευτής), an aid of which he had no need except beyond the borders of Palestine, especially among those who spoke Latin [but on the disputed meaning of the word



'interpreter' here, see *Morison*, Com. on Mk., ed. 2, Introd. p. xxix. sqq.]. But just as, on the night of the betrayal, Peter proved so far faithless to himself as thrice to deny that he was a follower of Jesus, so also some time afterwards at Antioch he made greater concessions to the rigorous Jewish Christians than Christian liberty permitted; accordingly he was rebuked by Paul for his weakness and 'dissimulation' (ὕποκρισις), Gal. ii. 11 sqq. Nevertheless, in the patristic age Jewish Christians did not hesitate to claim the authority of Peter and of James the brother of the Lord in defence of their narrow views and practices. This is not the place to relate and refute the ecclesiastical traditions concerning Peter's being the founder of the church at Rome and bishop of it for twenty-five years and more; the discussion of them may be found in *Hase*, Protestant. Polemik gegen die röm.-kathol. Kirche, ed. 4, p. 123 sqq.; [cf. *Schaff*, Church History, 1882, vol. i. §§ 25, 26; *Sieffert* in Herzog ed. 2, vol. xi. p. 524 sqq., and (for ref.) p. 537 sqq.]. This one thing seems to be evident from Jn. xxi. 18 sqq., that Peter suffered death by crucifixion [cf. Keil ad loc.; others doubt whether Christ's words contain anything more than a general prediction of martyrdom]. If he was crucified at Rome, it must have been several years after the death of Paul. [Cf. BB. DD. and ref. u. s.] He is called in the N. T., at one time, simply Σίμων (once Συμεών, Acts xv. 14), and (and that, too, most frequently [see B. D. s. v. Peter, sub fin. (p. 2459 Am. ed.)]), Πέτρος and Κηφᾶς (q. v.), then again Σίμων Πέτρος, Mt. xvi. 16; Lk. v. 8; Jn. [i. 42 (43)]; vi. [8], 68; xiii. 6, 9, 24, [36]; xviii. 10, 15, 25; xx. 2, 6; xxi. 2 sq. 7, 11, 15; once Συμεών Πέτρος (2 Pet. i. 1 where L WH txt. Σίμων); Σίμων ὁ λεγόμενος Πέτρος, Mt. iv. 18; x. 2; Σίμων ὁ ἐπικαλούμενος Πέτρος, Acts x. 18; xi. 13; Σίμων ὃς ἐπικαλεῖται Πέτρος, Acts x. 5, 32.

πετρώδης, -ες, (fr. πέτρα and εἶδος; hence prop. 'rock-like,' 'having the appearance of rock'), rocky, stony: τὸ πετρώδες and τὰ πετρώδη, of ground full of rocks, Mt. xiii. 5, 20; Mk. iv. 5, 16. (Soph., Plat., Aristot., Diod. 3, 45 (44), Plut., al.) \*

πήγανον, -ον, τό, [thought to be fr. πήγνυμι to make solid, on account of its thick, fleshy leaves; cf. Vaniček p. 457], rue: Lk. xi. 42. (Theophr. hist. plant. 1, 3, 4; Dioscorid. 3, 45 (42); Plut., al.) [B. D. s. v.; *Tristram*, Nat. Hist. etc. p. 478; Carruthers in the "Bible Educator," iii. 216 sqq.] \*

πηγή, -ης, ἡ, fr. Hom. down, Sept. chiefly for פְּיָרָה, פְּיָרָה; a fountain, spring: Jas. iii. 11, and Rec. in 12; 2 Pet. ii. 17; ὕδατος ἀλλομένου, Jn. iv. 14; τῶν ὑδάτων, Rev. viii. 10; xiv. 7; xvi. 4; of a well fed by a spring, Jn. iv. 6. ζωῆς πηγὰ ὑδάτων, Rev. vii. 17; ἡ π. τ. ὑδάτος τῆς ζωῆς, Rev. xxi. 6, (on both pass. see in ζωῆ, p. 274\*); ἡ π. τοῦ αἵματος, a flow of blood, Mk. v. 29.\*

πήγνυμι: 1 aor. ἔπηξα; fr. Hom. down; to make fast, to fix; to fasten together, to build by fastening together: σκηνήν, Heb. viii. 2 [A. V. pitched. COMP.: προσ-πήγνυμι.] \*

πηδάλιον, -ου, τό, (fr. πηδόν the blade of an oar, an

oar), fr. Hom. down, a ship's rudder: Acts xxvii. 40 [on the plur. see *Smith*, Voy. and Shipwreck of St. Paul, 4th ed., p. 183 sqq.; B. D. s. v. Ship (2); cf. *Graser*, Das Seewesen des Alterthums, in the Philologus for 1865, p. 266 sqq.]; Jas. iii. 4.\*

πηλίκος, -η, -ον, (fr. ἡλιξ [?]), interrog., how great, how large: in a material reference (denoting geometrical magnitude as disting. fr. arithmetical, πόσος) (Plat. Meno p. 82 d.; p. 83 e.; Ptol. 1, 3, 3; Zech. ii. 2, [6]), Gal. vi. 11, where cf. Winer, Rückert, Hilgenfeld, [Hackett in B. D. Am. ed. s. v. Epistle; but see Bp. Lightf. or Meyer]. in an ethical reference, i. q. how distinguished, Heb. vii. 4.\*

πηλός, -οῦ, ὁ, fr. Aeschyl. and Hdt. down; a. clay, which the potter uses (Is. xxix. 16; xli. 25; Nah. iii. 14); Ro. ix. 21. b. i. q. mud [wet 'clay']: Jn. ix. 6, 11, 14 sq.\*

πήρα, -ας, ἡ, a wallet (a leathern sack, in which travellers and shepherds carried their provisions) [A. V. scrip (q. v. in B. D.)]: Mt. x. 10; Mk. vi. 8; Lk. ix. 3; x. 4; xxii. 35 sq. (Hom., Arstph., Joseph., Plut., Hdtian., Leian., al.; with τῶν βρωμάτων added, Judith xiii. 10). \*

πήχυς, gen. πήχεως (not found in the N. T.), gen. plur. πηχῶν contr. fr. Ionic πηχέων (Jn. xxi. 8; Rev. xxi. 17; 1 K. vii. 3 (15), 39 (2); Esth. vii. 9; Ezek. xl. 5) acc. to later usage, for the earlier and Attic πήχεων, which is common in the Sept. (cf. Lob. ad Phryn. p. 245 sq.; [WH. App. p. 157]; W. § 9, 2 e.), ὁ, the fore-arm i. e. that part of the arm between the hand and the elbow-joint (Hom. Od. 17, 38; Il. 21, 166, etc.); hence a cubit, (ell, Lat. ulna), a measure of length equal to the distance from the joint of the elbow to the tip of the middle finger [i. e. about one foot and a half, but its precise length varied and is disputed; see B. D. s. v. Weights and Measures, II. 1]: Mt. vi. 27; Lk. xii. 25, [on these pass. cf. ἡλικία, 1 a.]; Jn. xxi. 8; Rev. xxi. 17. (Sept. very often for πῶς). \*

πιάω (Doric for πιάω, cf. B. 66 (58)): 1 aor. ἐπίασα; 1 aor. pass. ἐπιάσθην; 1. to lay hold of: τινὰ τῆς χειρός, Acts iii. 7 [Theoc. 4, 35]. 2. to take, capture: fishes, Jn. xxi. 3, 10; θηρίον, pass., Rev. xix. 20, (Cant. ii. 15). to take i. e. apprehend: a man, in order to imprison him, Jn. vii. 30, 32, 44; viii. 20; x. 39; xi. 57; Acts xii. 4; 2 Co. xi. 32. [COMP.: ὑπο-πιάω]. \*

πιέζω: pf. pass. ptep. πεπιεσμένος; fr. Hom. down; to press, press together: Lk. vi. 38. Sept. once for πῆγ, Mic. vi. 15.\*

πιθανολογία, -ας, ἡ, (fr. πιθανολόγος; and this fr. πιθανός, on which see πειθός, and λόγος), speech adapted to persuade, discourse in which probable arguments are adduced; once so in class. Grk., viz. Plat. Theaet. p. 162 e.; in a bad sense, persuasiveness of speech, specious discourse leading others into error: Col. ii. 4, and several times in eccl. writers.\*

[πιθός, see πειθός and cf. I, i.]

πικραίνω: fut. πικρανῶ; Pass., pres. πικραίνομαι; 1 aor. ἐπικράνθην; (πικρός, q. v.); 1. prop. to make bitter: τὰ ὕδατα, pass., Rev. viii. 11; τὴν κοιλίαν, to produce a bitter taste in the stomach (Vulg. amarico), Rev. x.



9 sq. 2. trop. to embitter, exasperate, i. e. render angry, indignant; pass. to be embittered, irritated, (Plat., Dem., al.): *πρός τινα*, Col. iii. 19 (Athen. 6 p. 242 c.; *ἐπί τινα*, Ex. xvi. 20; Jer. xlv. (xxxvii.) 15; 1 Esdr. iv. 31; *ἐν τινι*, Ruth i. 20); contextually i. q. to visit with bitterness, to grieve, (deal bitterly with), Job xxvii. 2; 1 Macc. iii. 7. [COMP.: *παρα-πικραίνω*.]\*

*πικρία*, -ας, ἡ, (πικρός), bitterness: *χολή πικρίας*, i. q. *χολή πικρά* [W. 34, 3 b.; B. § 132, 10], bitter gall, i. q. extreme wickedness, Acts viii. 23; *ρίζα πικρίας* [reff. as above], a bitter root, and so producing bitter fruit, Heb. xii. 15 (fr. Deut. xxix. 18 cod. Alex.), cf. Bleek ad loc.; metaph. bitterness, i. e. bitter hatred, Eph. iv. 31; of speech, Ro. iii. 14 after Ps. ix. 28 (x. 7). (In various uses in Sept., [Dem., Aristot.], Theophr., Polyb., Plut., al.)\*

*πικρός*, -ά, -όν, [fr. r. meaning 'to cut,' 'prick'; Vaniček 534; Curtius § 100; Fick i. 145], fr. Hom. down, Sept. for *πρ*; bitter: prop. Jas. iii. 11 (opp. to *τὸ γλυκύ*); metaph. harsh, virulent, Jas. iii. 14.\*

*πικρῶς*, adv., [fr. Aeschyl. down], bitterly: metaph. *ἐκλαυσε*, i. e. with poignant grief, Mt. xxvi. 75; Lk. xxii. 62 [here WH br. the cl.]; cf. *πικρὸν δάκρυον*, Hom. Od. 4, 153.\*

*Πιλάτος*, [L] Tr better *Πιλᾶτος* ([on the accent in codd. see *Tdf. Proleg.* p. 103; cf. Chandler § 326; B. p. 6 n.]; W. § 6, 1 m.), T WH incorrectly *Πειλᾶτος* [but see *Tdf. Proleg.* p. 84 sq.; WH. App. p. 155; and cf. *ει*, *ε*], (a Lat. name, i. q. 'armed with a pilum or javelin,' like *Torquatus* i. q. 'adorned with the collar or neck-chain'; so generally; but some would contract it from *pileatus* i. e. 'wearing the felt cap' (pileus), the badge of a manumitted slave; cf. *Leyrer* in Herzog as below; *Plumptre* in B. D. s. v. Pilate (note)), -ου, ὁ [on the use of the art. with the name cf. W. 113 (107) n.], *Pontius Pilate*, the fifth procurator of the Roman emperor in Judæa and Samaria (having had as predecessors Coponius, Marcus Ambivius, Annius Rufus, and Valerius Gratus). [Some writ. (e. g. BB. DD. s. v.) call Pilate the sixth procurator, reckoning Sabinus as the first, he having had charge for a time, during the absence of Archelaus at Rome, shortly after the death of Herod; cf. Joseph. antt. 17, 9, 3.] He was sent into Judæa in the year 26 A. D., and remained in office ten years; (cf. *Keim*, *Jesus von Naz.* iii. p. 485 sq. [Eng. trans. vi. 226 sq.]). Although he saw that Jesus was innocent, yet, fearing that the Jews would bring an accusation against him before Caesar for the wrongs he had done them, and dreading the emperor's displeasure, he delivered up Jesus to their blood-thirsty demands and ordered him to be crucified. At length, in consequence of his having ordered the slaughter of the Samaritans assembled at Mt. Gerizim, Vitellius, the governor of Syria and father of the Vitellius who was afterwards emperor, removed him from office and ordered him to go to Rome and answer their accusations; but before his arrival Tiberius died. Cf. Joseph. antt. 18, 2-4 and ch. 6, 5; b. j. 2, 9, 2 and 4; Philo, leg. ad Gaium § 38; Tac. ann. 15, 44. Eusebius (h. e. 2,

7, and Chron. ad ann. I. Gaii) reports that he died by his own hand. Various stories about his death are related in the Evangelia apocr. ed. Tischendorf p. 426 sqq. [Eng. trans. p. 231 sqq.]. He is mentioned in the N. T. in Mt. xxvii. 2 sqq.; Mk. xv. 1 sqq.; Lk. iii. 1; xiii. 1; xxiii. 1 sqq.; Jn. xviii. 29 sqq.; xix. 1 sqq.; Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. A full account of him is given in *Win.* RWB. s. v. Pilatus; [BB. DD. *ibid.*]; *Ewald*, *Geschichte Christus' u. seiner Zeit*, ed. 3 p. 82 sqq.; *Leyrer* in Herzog xi. p. 663 sqq. [ed. 2 p. 685 sqq.]; *Renan*, *Vie de Jésus*, 14me éd. p. 413 sqq. [Eng. trans. (N. Y. 1865) p. 333 sqq.]; *Klöpper* in Schenkel iv. p. 581 sq.; *Schürer*, *Neutest. Zeitgesch.* § 17 c. p. 252 sqq.; [Warneck, *Pont. Pilatus u.s.w.* (pp. 210. Gotha, 1867)].\*

*πίμπλημι* (a lengthened form of the theme ΠΛΕΩ, whence *πλέος*, *πλήρης* [cf. Curtius § 366]): 1 aor. *ἐπλήσα*; Pass., 1 fut. *πλησθήσομαι*; 1 aor. *ἐπλήσθην*; fr. Hom. on; Sept. for *ἔλη*, also for *ὑπὲρ* (to satiate) and pass. *ὑπὲρ* (to be full); to fill: *τί*, Lk. v. 7; *τί τινος* [W. § 30, 8 b.], a thing with something, Mt. xxvii. 48; [Jn. xix. 29 R G]; in pass., Mt. xxii. 10; Acts xix. 29; [*ἐκ τῆς ὁσμῆς*, Jn. xii. 3 Tr mrg.; cf. W. u. s. note; B. § 132, 12]. what wholly takes possession of the mind is said to fill it: pass. *φόβου*, Lk. v. 26; *θάμβους*, Acts iii. 10; *ἀνοίας*, Lk. vi. 11; *ζήλου*, Acts v. 17; xiii. 45; *θυμοῦ*, Lk. iv. 28; Acts iii. 10; *πνεύματος ἁγίου*, Lk. i. 15, 41, 67; Acts ii. 4; iv. 8, 31; ix. 17; xiii. 9. prophecies are said *πλησθῆναι*, i. e. to come to pass, to be confirmed by the event, Lk. xxi. 22 G L T Tr WH (for Rec. *πληρωθῆναι*). time is said *πλησθῆναι*, to be fulfilled or completed, i. e. finished, elapsed, Lk. i. 23, 57 [W. 324 (304); B. 267 (230)]; ii. 6, 21 sq.; so *ἔλη*, Job xv. 32; and *ἔλη* to (ful-) fill the time, i. e. to complete, fill up, Gen. xxix. 27; Job xxxix. 2. [COMP.: *ἐμπίπλημι*.]\*

*πιμπράω* (for the more common *πίμπρημι* [cf. Curtius § 378, Vaniček p. 510 sq.]): [pres. inf. pass. *πιμπράσθαι*; but R G L Tr WH *πιμπράσθαι* fr. the form *πίμπρημι* (Tdf. *ἐμπιπράσθαι*, q. v.); in Grk. writ. fr. Hom. (yet only the aor. fr. *πρήθω*)] down; to blow, to burn, [on the connection betw. these meanings cf. *Ebeling*, *Lex. Hom. s. v. πρήθω*]; in the Scriptures four times to cause to swell, to render tumid, [cf. *Soph. Lex. s. v.*]: *γαστέρα*, Num. v. 22; pass. to swell, become swollen, of parts of the body, Num. v. 21, 27; Acts xxviii. 6 (see above and in *ἐμπιπράω*). [COMP. *ἐμ-πι-πράω*.]\*

*πινακίδιον*, -ου, τό, (dimin. of *πινακίς*, -ίδος), [Aristot., al.]; a. a small tablet. b. spec. a writing-tablet: Lk. i. 63 [Tr mrg. *πινακίδα*; see the foll. word]; Epict. diss. 3, 22, 74.\*

[*πινακίς*, -ίδος, ἡ, i. q. *πινακίδιον* (q. v.): Lk. i. 63 Tr mrg. (Epict., Plut., Artem., al.)]\*

*πίναξ*, -ακος, ὁ, (com. thought to be fr. ΠΙΝΟΣ a pine, and so prop. 'a pine-board'; acc. to the conjecture of *Buttmann*, *Ausf. Spr.* i. 74 n., fr. *πνάξ* for *πλάξ* [i. e. anything broad and flat (cf. Eng. *plank*)] with *ι* inserted, as in *πινυτός* for *πνυτός* [acc. to Fick i. 146 fr. Skr. *pinaka*, a stick, staff]), fr. Hom. down; 1. a board, a tablet. 2. a dish, plate, platter: Mt. xiv. 8,



11; Mk. vi. 25, [27 Lchm. br.], 28; Lk. xi. 39; Hom. Od. 1, 141; 16, 49; al.\*

πίνω; impf. ἐπίνον; fut. πίνομαι [cf. W. 90 sq. (86)], 2 pers. sing. πίεσαι (Lk. xvii. 8 [see reff. in κατακαυχάομαι]); pf. 3 pers. sing. (Rev. xviii. 3) πέτωκε R G, but L T WH mrg. plur. -καν, for which L ed. ster. Tr txt. WH txt. read πέτωκαν (see γίνομαι); 2 aor. ἐπίνον, impv. πίε (Lk. xii. 19), inf. πίνειν ([Mt. xx. 22; xxvii. 34 (not Tdf.); Mk. x. 38]; Acts xxiii. 12 [not WH], 21; Ro. xiv. 21 [not WH], etc.), and in colloquial form πίν (Lchm. in Jn. iv. 9; Rev. xvi. 6), and πέν (T Tr WH in Jn. iv. 7, 9 sq.; T WH in 1 Co. ix. 4; x. 7; Rev. xvi. 6; T in Mt. xxvii. 34 (bis); WH in Acts xxiii. 12, 21; Ro. xiv. 21, and often among the var. of the codd.) — on these forms see [esp. WH. App. p. 170]; Fritzsch, De conformatione N. T. critica etc. p. 27 sq.; B. 66 (58) sq.; [Curtius, Das Verbum, ii. 103]; Sept. for ἡλῆ; [fr. Hom. down]; to drink: absol., Lk. xii. 19; Jn. iv. 7, 10; 1 Co. xi. 25; figuratively, to receive into the soul what serves to refresh, strengthen, nourish it unto life eternal, Jn. vii. 37; on the various uses of the phrase ἐσθίειν κ. πίνειν see in ἐσθίω, a.; τρώγειν κ. πίνειν, of those living in fancied security, Mt. xxiv. 38; πίνω with an acc. of the thing, to drink a thing [cf. W. 198 (187) n.], Mt. vi. 25 [G T om. WH br. the cl.], 31; xxvi. 29; Mk. xiv. 25; xvi. 18; Rev. xvi. 6; to use a thing for drink, Lk. i. 15; xii. 29; Ro. xiv. 21; 1 Co. x. 4 [cf. W. § 40, 3 b.]; τὸ αἶμα of Christ, see αἶμα, fin.; τὸ ποτήριον i. e. what is in the cup, 1 Co. x. 21; xi. 27, etc. (see ποτήριον, a.). ἡ γῆ is said πίνειν τὸν ἑαυτὸν, to suck in, absorb, imbibe, Heb. vi. 7 (Deut. xi. 11; Hdt. 3, 117; 4, 198; Verg. eel. 3, 111 sat prata bibere-runt). πίνω ἐκ w. a gen. of the vessel out of which one drinks, ἐκ τοῦ ποτηρίου, Mt. xxvi. 27; Mk. xiv. 23; 1 Co. x. 4 [cf. above]; xi. 28, (Arstph. eqq. 1289); ἐκ w. a gen. denoting the drink of which as a supply one drinks, Mt. xxvi. 29; Mk. xiv. 25; ἐκ τοῦ ὕδατος, Jn. iv. 13 sq.; ἐκ τοῦ οἴνου (or θυμοῦ), Rev. xiv. 10; xviii. 3 [L om. Tr WH br. τοῦ οἴνου]; ἀπό w. a gen. of the drink, Lk. xxii. 18. [Cf. B. § 132, 7; W. 199 (187). Comp.: κατα-, συμ-πίνω.]

πιότης, ἡτος, ἡ, (πίων fat), fatness: Ro. xi. 17. (Aristot., Theophr., al.; Sept. for ἡτῶ.)\*

πιπράσκω: impf. ἐπιπράσκον; pf. πέπρακα; Pass., pres. ptep. πιπρασκόμενος; pf. ptep. πεπραμένος; 1 aor. ἐπρά-θην; (fr. περάω to cross, to transport to a distant land); fr. Aeschyl. and Hdt. down; Sept. for כָּכַר; to sell: τί, Mt. xiii. 46 [on the use of the pf., cf. Soph. Glossary etc. Introd. § 82, 4]; Acts ii. 45; iv. 34; v. 4; w. gen. of price, Mt. xxvi. 9; Mk. xiv. 5; Jn. xii. 5, (Deut. xxi. 14); τινά, one into slavery, Mt. xviii. 25; hence metaph. πεπραμέν-ος ὑπὸ τὴν ἁμαρτίαν, [A. V. sold under sin] i. e. entirely under the control of the love of sinning, Ro. vii. 14 (ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρόν, 2 K. xvii. 17; 1 Macc. i. 15, cf. 1 K. xx. (xxi.) 25; w. a dat. of the master to whom one is sold as a slave, Lev. xxv. 39; Deut. xv. 12; xxviii. 68; Bar. iv. 6; Soph. Trach. 252; ἐαυτὸν τινα, of one bribed to give himself up wholly to another's will, τῷ Φιλίππῳ, Dem. p. 148, 8).\*

πίπτω; [impf. ἐπιπτον (Mk. xiv. 35 T Tr mrg. WH)]; fut. πεσοῦμαι; 2 aor. ἔπεσον and acc. to the Alex. form (received everywhere by Lchm. [exc. Lk. xxiii. 30], Tdf. [exc. Rev. vi. 16], Tr [exc. ibid.], WH; and also used by R G in Rev. i. 17; v. 14; vi. 13; xi. 16; xvii. 10) ἔπεσα (cf. [WH. App. p. 164; Tdf. Proleg. p. 123]; Lob. ad Phryn. p. 724 sq.; Bittm. Ausf. Spr. ii. p. 277 sq., and see ἀπέρχομαι init.); pf. πέπτωκα, 2 pers. sing. -κες (Rev. ii. 5 T WH; see κοπιάω), 3 pers. plur. -καν (Rev. xviii. 3, L ed. ster. Tr txt. WH txt.; see γίνομαι); (fr. ΠΕΤΩ, as τικτώ fr. ΤΕΚΩ [cf. Curtius, Etymol. § 214; Verg. bucol. ii. p. 398]); fr. Hom. down; Sept. chiefly for ἔψα; to fall; used

1. of descent from a higher place to a lower; a. prop. to fall (either from or upon, i. q. Lat. *incido, decido*): ἐπὶ w. acc. of place, Mt. x. 29; xiii. 5, [7], 8; xxi. 44 [T om. L WH Tr mrg. br. the vs.]; Mk. iv. 5; Lk. viii. 6 [here T Tr WH καταπ.], 8 Rec.; Rev. viii. 10; εἰς τι [of the thing that is entered; into], Mt. xv. 14; xvii. 15; Mk. iv. 7 [L mrg. ἐπὶ sq.; Lk. vi. 39 R G L mrg. (but L txt. T Tr WH ἐμπύπτ.)]; viii. 8 G L T Tr WH, [14; xiv. 5 L T Tr WH]; Jn. xii. 24; εἰς (upon) τὴν γῆν, Rev. vi. 13; ix. 1; ἐν μέσῳ, w. gen. of the thing, Lk. viii. 7; παρὰ τὴν ὁδόν, Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5; to fall from or down: foll. by ἀπὸ w. gen. of place, Mt. xv. 27; xxiv. 29 [here Tdf. ἐκ; Lk. xvi. 21]; Acts xx. 9; foll. by ἐκ w. gen. of place, [Mk. xiii. 25 L T Tr WH]; Rev. viii. 10; ix. 1; i. q. to be thrust down, Lk. x. 18.

b. metaph.: οὐ πίπτει ἐπὶ τινα ὁ ἥλιος, i. e. the heat of the sun does not strike upon them or incommode them, Rev. vii. 16; [ἀλλὸς κ. σκότος, Acts xiii. 11 L T Tr WH]; ὁ κλῆρος πίπτει ἐπὶ τινα, the lot falls upon one, Acts i. 26; φόβος πίπτει ἐπὶ τινα, falls upon or seizes one, [Acts xix. 17 L Tr]; Rev. xi. 11 Rec.; [τὸ πνεῦμα τὸ ἅγιον, Acts x. 44 Lchm.]; πίπτω ὑπὸ κρίσιν, to fall under judgment, come under condemnation, James v. 12 [where Rec. εἰς ὑπόκρισιν].

2. of descent from an erect to a prostrate position (Lat. *labor, ruo; proclabor, procido; collabor*, etc.); a. properly; a. to fall down: ἐπὶ λίθον, Lk. xx. 18; λίθος πίπτει ἐπὶ τινα, Mt. xxi. 44 [T om. L WH Tr mrg. br. the vs.]; Lk. xx. 18; τὸ ὄρος ἐπὶ τινα, Lk. xxiii. 30; Rev. vi. 16. β. to be prostrated, fall prostrate; of those overcome by terror or astonishment or grief: χαμαί, Jn. xviii. 6; εἰς τὸ ἔδαφος, Acts xxii. 7; ἐπὶ τὴν γῆν, Acts ix. 4; [ἐπὶ πρόσωπον, Mt. xvii. 6]; or under the attack of an evil spirit: ἐπὶ τῆς γῆς, Mk. ix. 20; or falling dead suddenly: πρὸς τοὺς πόδας τινὸς ὡς νεκρός, Rev. i. 17; πεσὼν ἐξέψυξε, Acts v. 5; πίπτ. παρὰ (L T Tr WH πρὸς) τοὺς πόδας τινὸς, ibid. 10; absol. 1 Co. x. 8; στόματι μαχαίρας, Lk. xxi. 24; absol. of the dismemberment of corpses by decay, Heb. iii. 17 (Num. xiv. 29, 32).

γ. to prostrate one's self; used now of suppliants, now of persons rendering homage or worship to one: ἐπὶ τῆς γῆς, Mk. xiv. 35; ptep. with προσκυνεῖν, as finite verb, Mt. ii. 11; iv. 9; xviii. 26; πίπτειν κ. προσκυνεῖν, Rev. v. 14; xix. 4; ἔπεσα προσκυνῆσαι, Rev. xxii. 8; πίπτ. εἰς τοὺς πόδας (αὐτοῦ), Mt. xviii. 29 Rec.; εἰς [T Tr WH πρὸς] τ. πόδας τινὸς, Jn. xi. 32; πρὸς τ. πόδας τινὸς, Mk. v. 22; [παρὰ τοὺς πόδας τινὸς, Lk. viii. 41]; ἔμπροσθεν



των ποδῶν τινος, Rev. xix. 10; ἐνώπιόν τινος, Rev. iv. 10; v. 8; ἐπὶ πρόσωπον, Mt. xxvi. 39; Lk. v. 12; ἐπὶ πρόσωπον παρὰ τοὺς πόδας τινός, Lk. xvii. 16; πεσὼν ἐπὶ τοὺς πόδας προσεκύνησε, Acts x. 25; πεσὼν ἐπὶ πρόσωπον προσκυνήσει, 1 Co. xiv. 25; ἐπὶ τὰ πρόσωπα καὶ προσκυνεῖν, Rev. vii. 11 [ἐπὶ πρόσωπον Rec.]; xi. 16. **δ.** *to fall out, fall from*: ὀρίξ ἐκ τῆς κεφαλῆς πεσεῖται, i. q. shall perish, be lost, Acts xxvii. 34 Rec. **ε.** *to fall down, fall in ruin*: of buildings, walls, etc., Mt. vii. 25, [27]; Lk. vi. 49 (where T Tr WH συνέπεσε); Heb. xi. 30; οἶκος ἐπ' οἶκον πίπτει, Lk. xi. 17 [see ἐπί, C. I. 2 c.]; πύργος ἐπὶ τινα, Lk. xiii. 4; σκηνὴ ἡ πεπτοκῦα, the tabernacle has fallen down, a fig. description of the family of David and the theocracy as reduced to extreme decay [cf. σκηνή, fin.], Acts xv. 16. of a city: ἔπεσε, i. e. has been overthrown, destroyed, Rev. xi. 13; xiv. 8; xvi. 19; xviii. 2, (Jer. xxviii. (li.) 8). **β.** *metaph.* **α.** *to be cast down from a state of prosperity*: πόθεν πέπτωκας, from what a height of Christian knowledge and attainment thou hast declined, Rev. ii. 5 G L T Tr WH (see above ad init.). **β.** *to fall from a state of uprightness, i. e. to sin*: opp. to ἐστάναι, 1 Co. x. 12; opp. to στήκειν, w. a dat. of the pers. whose interests suffer by the sinning [cf. W. § 31, 1 k.], Ro. xiv. 4; to fall into a state of wickedness, Rev. xviii. 3 L ed. ster. Tr WH txt. [see πίνω]. **γ.** *to perish, i. e. to come to an end, disappear, cease*: of virtues, 1 Co. xiii. 8 L T Tr WH [R. V. fail]; to lose authority, no longer have force, of sayings, precepts, etc., Lk. xvi. 17 (ὥστε οὐ χαμαὶ πεσεῖται ὃ τι ἀν εἶπες, Plat. Euthyphr. § 17; irrita cadunt promissa, Liv. 2, 31). i. q. to be removed from power by death, Rev. xvii. 10; to fail of participating in, miss a share in, the Messianic salvation, Ro. xi. 11, [22]; Heb. iv. 11 [(yet see ἐν, I. 5 f.). COMP.: ἀνα-, ἀντι-, ἀπο-, ἐκ-, ἐν-, ἐπι-, κατα-, παρα-, περι-, προσ-, συμ- πίπτω.]\*

Πισιδία, -ας, ἡ, *Pisidia*, a region of Asia Minor, bounded by Pamphylia and the Pamphylian Sea, Phrygia, and Lycaonia: Acts xiii. 14 R G; xiv. 24. [B. D. s. v. Pisidia.]\*

Πισιδίος, -α, -ον, i. q. Πισιδικός, *belonging to Pisidia*: Ἀντιόχεια ἡ Πισιδία, i. e. taking its name from Pisidia (see Ἀντιόχεια, 2): Acts xiii. 14 L T Tr WH.\*

πιστεύω; impf. ἐπίστευον; fut. πιστεύσω; 1 aor. ἐπίστευσα; pf. πεπίστευκα; plupf. (without augm., cf. W. § 12, 9; [B. 33 (29)]) πεπίστευκέναι (Acts xiv. 23); Pass., pf. πεπίστευμαι; 1 aor. ἐπίστεύθην; (πιστός); Sept. for פִּיטָא; in class. Grk. fr. Aeschyl., Soph., Eur., Thuc. down; to believe, i. e. **1.** intrans. *to think to be true; to be persuaded of; to credit, place confidence in*; **a.** univ.: the thing believed being evident from the preceding context, Mt. xxiv. 23, [26]; Mk. xiii. 21; 1 Co. xi. 18; w. an acc. of the thing, Acts xiii. 41 (L T Tr WH ὃ for Rec. φ); to credit, have confidence, foll. by ὅτι, Acts ix. 26; τινί, to believe one's words, Mk. xvi. 13 sq.; 1 Jn. iv. 1; τινὶ ὅτι, Jn. iv. 21; τῷ ψεύδει, 2 Th. ii. 11; περὶ τινος, ὅτι, Jn. ix. 18. **β.** spec., in a moral and religious reference, πιστεύειν is used in the N. T. of the conviction and trust to which a man is impelled by a

certain inner and higher prerogative and law of his soul; thus it stands **α.** absol. *to trust in Jesus or in God*

as able to aid either in obtaining or in doing something: Mt. viii. 13; xxi. 22; Mk. v. 36; ix. 23 sq.; Lk. viii. 50; Jn. xi. 40; foll. by ὅτι, Mt. ix. 28; Mk. xi. 23; [Heb. xi. 6]; τῷ λόγῳ, ᾧ (ὅν) εἶπεν ὁ Ἰησοῦς, Jn. iv. 50. **β.**

*of the credence given to God's messengers and their words*, w. a dat. of the person or thing: Μωϋσεῖ, Jn. v. 46. to the prophets, Jn. xii. 38; Acts xxiv. 14; xxvi. 27; Ro. x. 16; ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται, to place reliance on etc. Lk. xxiv. 25. to an angel, Lk. i. 20; foll. by ὅτι, ibid. 45. to John the Baptist, Mt. xxi. 25 (26), 32; Mk. xi. 31; Lk. xx. 5. to Christ's words, Jn. iii. 12; v. 38, 46 sq.; vi. 30; viii. 45 sq.; x. [37], 38; τοῖς ἔργοις of Christ, ibid. 38. to the teachings of evangelists and apostles, Acts viii. 12; τῇ ἀληθείᾳ, 2 Th. ii. 12; ἐπιστεύθη τὸ μαρτύριον, the testimony was believed, 2 Th. i. 10 [cf. W. § 39, 1 a.; B. 175 (152)]; τῇ γραφῇ, Jn. ii. 22. ἐν τῷ εὐαγγελίῳ, to put faith in the gospel, Mk. i. 15 [B. 174 (151 sq.); cf. W. 213 (200 sq.)] (Ignat. ad Philad. 8, 2 [(but see Zahn's note); cf. Jn. iii. 15 in γ. below]). **γ.** used especially of the faith by which a man embraces Jesus, i. e. a conviction, full of joyful trust, that Jesus is the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ: πιστ. τὸν υἱὸν τοῦ θεοῦ εἶναι Ἰησοῦν Χριστόν, Acts viii. 37 Rec.; ἐπιστεύθη (was believed on [cf. W. § 39, 1 a.; B. 175 (152)]) ἐν κόσμῳ, 1 Tim. iii. 16. the phrase πιστεύειν εἰς τὸν Ἰησοῦν, εἰς τ. υἱὸν τοῦ θεοῦ, etc., is very common; prop. to have a faith directed unto, believing or in faith to give one's self up to, Jesus, etc. (cf. W. 213 (200 sq.); [B. 174 (151)]): Mt. xviii. 6; Mk. ix. 42 [R G L Tr txt.]; Jn. ii. 11; iii. 15 R G, 16, 18, 36; vi. 29, 35, 40, 47 [R G L]; vii. 5, [38], 39, 48; viii. 30; ix. 35 sq.; x. 42; xi. 25 sq. 45, 48; xii. 11, 37, 42, 44, [46]; xiv. 1, 12; xvi. 9; xvii. 20; Acts x. 43; xix. 4; Ro. x. 14; Gal. ii. 16; Phil. i. 29; 1 Jn. v. 10; 1 Pet. i. 8; εἰς τὸ φῶς, Jn. xii. 36; εἰς τὸ ὄνομα αὐτοῦ, Jn. i. 12; ii. 23; iii. 18; 1 Jn. v. 13; τῷ ὀνόμ. αὐτοῦ, to commit one's self trustfully to the name (see ὄνομα, 2 p. 448\*), 1 Jn. iii. 23; ἐπ' αὐτόν, ἐπὶ τὸν κύριον, to have a faith directed towards, etc. (see ἐπί, C. I. 2 g. α. p. 235\* [cf. W. and B. u. s., also B. § 147, 25]): Mt. xxvii. 42 T Tr txt. WH; Jn. iii. 15 L txt.; Acts ix. 42; xi. 17; xvi. 31; xxii. 19, [(cf. Sap. xii. 2)]; ἐπ' αὐτῷ, to build one's faith on, to place one's faith upon, [see ἐπί, B. 2 a. γ. p. 233\*; B. u. s.]; Ro. ix. 33; x. 11; 1 Tim. i. 16; 1 Pet. ii. 6; ἐν αὐτῷ, to put faith in him, Jn. iii. 15 [L mrg.; cf. T Tr WH also (who prob. connect ἐν αὐτῷ with the foll. ἔχρη; cf. Westcott, Com. ad loc., Meyer, al.)] (cf. Jer. xii. 6; Ps. lxxvii. (lxxviii.) 22, where πιστ. ἐν τινι means to put confidence in one, to trust one; [cf. Mk. i. 15 above, β. fin.]); ἐν τούτῳ πιστεύομεν, on this rests our faith [A. V. by this we believe], Jn. xvi. 30; with the simple dative, τῷ κυρίῳ, to (yield faith to) believe [cf. B. 173 (151)]: Mt. xxvii. 42 R G L Tr mrg.; Acts v. 14; xviii. 8; supply τούτῳ before οὐ in Ro. x. 14; to trust in Christ [God], 2 Tim. i. 12; διὰ τινος, through one's agency to



be brought to faith, Jn. i. 7; 1 Co. iii. 5; διὰ Ἰησοῦ εἰς θεόν, 1 Pet. i. 21 R G Tr mrg.; διὰ τῆς χάριτος, Acts xviii. 27; διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, Jn. xvii. 20; διὰ τι, Jn. iv. 39, [41], 42; xiv. 11. πιστεύω foll. by ὅτι with a sentence in which either the nature and dignity of Christ or his blessings are set forth: Jn. vi. 69; viii. 24; x. 38<sup>e</sup> R G; xi. 27, [42]; xiii. 19; [xiv. 10]; xvi. 27, 30; xvii. 8, 21; 1 Jn. v. 1, 5; Ro. vi. 8; 1 Th. iv. 14; μοι ὅτι, Jn. xiv. 11; τί, Jn. xi. 26; πιστεύω σωθῆναι, Acts xv. 11; the simple πιστεύειν is used emphatically, of those who acknowledge Jesus as the saviour and devote themselves to him: Mk. xv. 32 [here L adds αὐτῷ]; Lk. viii. 12 sq.; xxii. 67; Jn. i. 50 (51); iii. 18; iv. 42, 48, 53; v. 44; vi. 36, 64; ix. 38; x. 25 sq.; xii. 39, 47 Rec.; xvi. 30; xx. 31; Acts v. 14; [xiii. 39]; xv. 5; xviii. 8; [xxi. 25]; Ro. i. 16; iii. 22; iv. 11; x. 4; xv. 13; 2 Co. iv. 13; Eph. i. 13, [19]; 2 Th. i. 10; Heb. iv. 8; with ἐξ ὅλης καρδίας added, Acts viii. 37 Rec.; w. a dat. of instr. καρδίᾳ, Ro. x. 10; ptp. pres. οἱ πιστεύοντες, as subst.: Acts ii. 44; Ro. iii. 22; 1 Co. i. 21; Gal. iii. 22; [Eph. i. 19]; 1 Th. i. 7; ii. 10, 13; 2 Th. i. 10 Rec.; 1 Pet. ii. 7; i. q. who are on the point of believing, 1 Co. iv. 22, cf. 24 sq.; aor. ἐπίστευσα (marking entrance into a state; see βασιλεύω, fin.), I became a believer, a Christian, [A. V. believed]: Acts iv. 4; viii. 13; xiii. 12, 48; xiv. 1; xv. 7; xvii. 12, 34; Ro. xiii. 11; 1 Co. iii. 5; xv. 2, 11; with the addition of ἐπὶ τὸν κύριον (see above), Acts ix. 42; ptp. πιστεύσας, Acts xi. 21; xix. 2; ὁ πιστεύσας, Mk. xvi. 16; plur., ibid. 17; Acts iv. 32; οἱ πεπιστευκότες, they that have believed (have become believers): Acts xix. 18; xxi. 20; [on (John's use of) the tenses of πιστεύω see Westcott on 1 Jn. iii. 23]. It must be borne in mind, that in Paul's conception of τὸ πιστεῖν εἰς Χριστόν, the prominent element is the grace of God towards sinners as manifested and pledged (and to be laid hold of by faith) in Jesus, particularly in his death and resurrection, as appears esp. in Ro. iii. 25; iv. 24; x. 9; 1 Th. iv. 14; but in John's conception, it is the metaphysical relationship of Christ with God and close ethical intimacy with him, as well as the true 'life' to be derived from Christ as its source; cf. Rückert, Das Abendmahl, p. 251. Moreover, πιστεῖν is used by John of various degrees of faith, from its first beginnings, its incipient stirring within the soul, up to the fullest assurance, Jn. ii. 23 (cf. 24); viii. 31; of a faith which does not yet recognize Jesus as the Messiah, but as a prophet very like the Messiah, Jn. vii. 31; and to signify that one's faith is preserved, strengthened, increased, raised to the level which it ought to reach, xi. 15; xiii. 19; xiv. 29; xix. 35; xx. 31; 1 Jn. v. 18<sup>b</sup> Rec.; [cf. reff. s. v. πίστις, fin.]. πιστεῖν is applied also to the faith by which one is persuaded that Jesus was raised from the dead, inasmuch as by that fact God declared him to be his Son and the Messiah: Jn. xx. 8, 25, 29; ἐν τῇ καρδίᾳ πιστ. ὅτι ὁ θεὸς αὐτὸν ἡγειρεν ἐκ νεκρῶν, Ro. x. 9 [cf. B. § 133, 19]. Since acc. to the conception of Christian faith Christ alone is the author of salvation, ὁ πιστεύων repudiates all the various things which aside from Christ are commended as means

of salvation (such e. g. as abstinence from flesh and wine), and understands that all things are lawful to him which do not lead him away from Christ; hence πιστεῖν (τις) φαγεῖν πάντα, hath faith to eat all things or so that he eats all things, Ro. xiv. 2; cf. Rückert ad loc.; [W. § 44, 3 b.; per contra B. 273 sq. (235)].

δ. πιστεῖν used in ref. to God has various senses:

αα. it denotes the mere acknowledgment of his existence: ὅτι ὁ θεὸς εἰς ἑστίν, Jas. ii. 19; acknowledgment joined to appropriate trust, absol. Jude 5; εἰς θεόν, Jn. xii. 44; xiv. 1; i. q. to believe and embrace what God has made known either through Christ or concerning Christ: τῷ θεῷ, Jn. v. 24; Acts xvi. 34; Tit. iii. 8; 1 Jn. v. 10; ἐπὶ τὸν θεόν, Ro. iv. 5; τὴν ἀγάπην, ἣν ἔχει ὁ θεός, 1 Jn. iv. 16; εἰς τὴν μαρτυρίαν, ἣν κτλ., 1 Jn. v. 10. ββ. to trust: τῷ θεῷ, God promising a thing, Ro. iv. 3, 17 (on which see κατέναντι); Gal. iii. 6; [Jas. ii. 23]; absol. Ro. iv. 18; foll. by ὅτι, Acts xxvii. 25.

ε. πιστ. is used in an ethical sense, of confidence in the goodness of men: ἡ ἀγάπη πιστεῖν πάντα, 1 Co. xiii. 7. τὸ πιστεῖν is opp. to ἰδεῖν, Jn. xx. 29; to ὁρᾶν, ibid. and 1 Pet. i. 8, (Theoph. ad Autol. i. 1, 2 fin.), cf. 2 Co. v. 7; to διακρίνεσθαι, Ro. iv. 19 sq.; xiv. 1, 23, cf. Jas. i. 6; to ὁμολογεῖν, Ro. x. 9. 2. transitively, τινί τι, to intrust a thing to one, i. e. to his fidelity: Lk. xvi. 11; ἐαυτὸν τινί, Jn. ii. 24; pass. πιστεύομαι τι, to be intrusted with a thing: Ro. iii. 2; 1 Co. ix. 17; Gal. ii. 7; 1 Th. ii. 4; 1 Tim. i. 11; Tit. i. 3, (Ignat. ad Philad. 9; exx. fr. prof. auth. are given in W. § 39, 1 a.). On the grammat. constr. of the word cf. B. § 133, 4 [and the summaries in Ellicott on 1 Tim. i. 16; Vaughan on Ro. iv. 5; Cremer s. v.]. It does not occur in the Rev., nor in Philem., 2 Pet., 2 and 3 Jn. [Cf. the reff. s. v. πίστις, fin.]\*

πιστικός, -ή, -όν, (πιστός), pertaining to belief; α. having the power of persuading, skilful in producing belief: Plat. Gorg. p. 455 a. b. trusty, faithful, that can be relied on: γυνή πιστ. καὶ οἰκουρὸς καὶ πειθομένη τῷ ἀνδρὶ, Artem. oneir. 2, 32; often so in Cedrenus [also (of persons) in Epiph., Jn. Mosch., Sophron.; cf. Soph. Lex. s. v.]; of commodities i. q. δόκιμος, genuine, pure, unadulterated: so νάρδος πιστική [but A. V. spike (i. e. spiked) nard, after the nardi spicati of the Vulg. (in Mk.)], Mk. xiv. 3; Jn. xii. 3, (for nard was often adulterated; see Plin. h. n. 12, 26; Diosc. de mater. med. 1, 6 and 7); hence metaph. τὸ πιστικὸν τῆς κακῆς διαθήκης κρᾶμα, Euseb. demonstr. evang. 9, 8 [p. 439 d.]. Cf. the full discussion of this word in Fritzsche on Mk. p. 596 sqq.; Lücke on Jn. xii. 3 p. 494 sqq.; W. 97 (92) sq.; [esp. Dr. Jas. Morison on Mk. i. c.].\*

πίστις, -εως, ἡ, (πίθω [q. v.]), fr. [Hes., Theogn., Pind.], Aeschyl., Hdt. down; Sept. for πῆρις, several times for πῆρις and πῆρις; faith; i. e.

1. conviction of the truth of anything, belief, (Plat., Polyb., Joseph., Plut.; θαυμάσια καὶ μείζω πίστεως, Diod. 1, 86); in the N. T. of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with it: Heb. xi. 1 (where πίστις is called ἐλπιζόμενων ὑπόστασις,



πραγμάτων ἔλεγχος οὐ βλεπομένων); opp. to εἶδος, 2 Co. v. 7; joined with ἀγάπη and ἐλπίς, 1 Co. xiii. 13. **a.** when it relates to God, πίστις is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ: Heb. xi. 6; xii. 2; xiii. 7; πίστις ἐπὶ θεόν, Heb. vi. 1; ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεόν, by which ye turned to God, 1 Th. i. 8; τὴν π. ὑμῶν κ. ἐλπίδα εἰς θεόν, directed unto God, 1 Pet. i. 21; with a gen. of the object [faith in] (τῶν θεῶν, Eur. Med. 414; τοῦ θεοῦ, Joseph. c. Ap. 2, 16, 5; cf. Grimm, Exgt. Hdbch. on Sap. vi. 17 sq. p. 132; [cf. Meyer on Ro. iii. 22; also Mey., Ellic., Bp. Lghtft. on Col. as below; W. 186 (175)]): ἡ π. τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν (Christ) ἐκ τῶν νεκρῶν, Col. ii. 12; διὰ πίστεως, by the help of faith, Heb. xi. 33, 39; κατὰ πίστιν, i. q. πιστεύοντες, Heb. xi. 13; πίστει, dat. of means or of mode by faith or by believing, prompted, actuated, by faith, Heb. xi. 3 sq. 7–9, 17, 20–24, 27–29, 31; dat. of cause, because of faith, Heb. xi. 5, 11, 30. **b.** in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God (on this see more at length in πιστεύω, 1 b. γ.): **a.** univ.: w. gen. of the object (see above, in a.), Ἰησοῦ Χριστοῦ, Ro. iii. 22; Gal. ii. 16; iii. 22; Eph. iii. 12; Ἰησοῦ, Rev. xiv. 12; Χριστοῦ, Phil. iii. 9; τοῦ νιού τοῦ θεοῦ, Gal. ii. 20; τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, Jas. ii. 1; μου (i. e. in Christ), Rev. ii. 13, (certainly we must reject the interpretation, faith in God of which Jesus Christ is the author, advocated by Van Hengel, Ep. ad Rom. i. p. 314 sqq., and H. P. Berlage, Disquisitio de formulae Paulinae πίστις Ἰησοῦ Χριστοῦ significatione. Lugd. Bat. 1856); τοῦ εὐαγγελίου, Phil. i. 27; ἀληθείας, 2 Th. ii. 13. with Prepositions: εἰς (toward [cf. εἰς, B. II. 2 a.]) τὸν κύριον ἡμῶν Ἰησοῦν, Acts xx. 21; εἰς Χριστόν, Acts xxiv. 24; xxvi. 18; ἡ εἰς Χριστόν πίστις ὑμῶν, Col. ii. 5; [πίστιν ἔχειν εἰς ἐμέ, Mk. ix. 42 Tr mrg.]; πρὸς τὸν κύρ. Philem. 5 [L Tr WH εἰς] ([see πρὸς, I. 1 c.; cf. Bp. Lghtft. ad loc.]; unless here we prefer to render πίστιν fidelity [see 2, below]; cf. Meyer ad loc. and W. § 50, 2); π. ἡ ἐν Χρ. Ἰησοῦ, reposed in Christ Jesus, 1 Tim. iii. 13; 2 Tim. iii. 15; ἡ π. ὑμῶν ἐν Χρ. Ἰησ. Col. i. 4; ἡ κατὰ τινα (see κατὰ, II. 1 e.) πίστις ἐν τῷ κυρίῳ, Eph. i. 15; ἐν τῷ αἵματι αὐτοῦ, Ro. iii. 25 [yet cf. Meyer]. πίστις [cf. W. 120 (114)] and ἡ πίστις simply: Lk. xviii. 8; Acts xiii. 8; xiv. 22, 27; xv. 9; xvii. 31; Ro. [iii. 27 (on which see νόμος, 3)], 31; iv. 14; v. 2 [L Tr WH br. τῇ πίστει]; ix. 32; x. 8, 17; xii. 3, 6; 1 Co. [xii. 9 (here of a charism)]; xvi. 13; 2 Co. iv. 13; [viii. 7]; x. 15; Gal. iii. 14, 23, 25 sq.; v. 5; vi. 10; Eph. ii. 8; iii. 17; iv. 5; vi. 16; 2 Th. i. 4; 1 Tim. i. 2, 4 (on the latter pass. see οἰκονομία), 19; ii. 7 (on which see ἀλήθεια, I. 2 c.); iii. 9; iv. 1, 6; v. 8; vi. 10, 12, 21; 2 Tim. i. 5; ii. 18; iii. 8, 10; iv. 7; Tit. i. 1, 4, 13; ii. 2; iii. 15; Jas. ii. 5; 1 Pet. i. 5; 2 Pet. i. 1, 5. with a gen. of the subject: Lk. xxii. 32; Ro. i. 8, 12; 1 Co. ii. 5; xv. 14, 17; 2 Co. i. 24; Phil. i. 25; ii. 17; 1 Th. iii. 2, 5–7, 10; 2 Th. i. 3; iii. 2; Philem. 6; Jas. i. 3; 1 Pet. i. 7, 9 [here WH om. gen.]; 1 Jn. v. 4;

Rev. xiii. 10; πλήρης πίστεως κ. πνεύματος, Acts vi. 5; πνεύματος κ. πίστεως, Acts xi. 24; πίστεως κ. δυνάμεως, Acts vi. 8 Rec.; τῇ πίστει ἐστηκεῖν, Ro. xi. 20; 2 Co. i. 24; ἐν τῇ πίστει στήκειν, 1 Co. xvi. 13; εἶναι, 2 Co. xiii. 5; μένειν, 1 Tim. ii. 15; ἐμμένειν τῇ π. Acts xiv. 22; ἐπιμένειν, Col. i. 23; στερεὸς τῇ π. 1 Pet. v. 9; στερεοῦμαι τῇ π. Acts xvi. 5; βεβαιοῦμαι ἐν [L Tr Tr WH om. ἐν] τῇ π. Col. ii. 7. Since faith is a power that seizes upon the soul, one who yields himself to it is said ὑπακούειν τῇ πίστει, Acts vi. 7; hence ὑπακοή τῆς πίστεως, obedience rendered to faith [W. 186 (175)], Ro. i. 5; xvi. 26; ὁ ἐκ πίστεως sc. ὢν, depending on faith, i. q. ὁ πιστεύων [see ἐκ, II. 7], Ro. iii. 26; plur., Gal. iii. 7, 9; ὁ ἐκ πίστεως Ἀβραάμ, he who has the same faith as Abraham, Ro. iv. 16; ἐκ πίστεως εἶναι, to be related, akin to, faith [cf. ἐκ, u. s.], Gal. iii. 12. δίκαιος ἐκ πίστεως, Ro. i. 17; Gal. iii. 11; δικαιοσύνη ἡ ἐκ πίστ. Ro. ix. 30; ἡ ἐκ πίστ. δικ. Ro. x. 6; δικαιοσ. ἐκ πίστεως εἰς πίστιν, springing from faith (and availing) to (arouse) faith (in those who as yet have it not), Ro. i. 17; δικαιοσύνη ἡ διὰ πίστεως Χριστοῦ, . . . ἡ ἐκ θεοῦ δικ. ἐπὶ τῇ πίστει, Phil. iii. 9; pass. δικαιοῦσθαι πίστει, Ro. iii. 28; δικαιοῦν τινα διὰ πίστεως Χριστοῦ, Gal. ii. 16; διὰ τ. πίστεως, Ro. iii. 30; δικ. τινα ἐκ πίστεως, ibid.; Gal. iii. 8; pass., Ro. v. 1; Gal. iii. 24; εὐαγγελίζομαι τὴν πίστιν, to proclaim the glad tidings of faith in Christ, Gal. i. 23; ἀκοή πίστεως, instruction concerning the necessity of faith [see ἀκοή, 3 a.], Gal. iii. 2, 5; ἡ πίστις is joined with ἡ ἀγάπη: 1 Th. iii. 6; v. 8; 1 Tim. i. 14; ii. 15; iv. 12; vi. 11; 2 Tim. ii. 22; with a subj. gen. Rev. ii. 19; πίστις δι' ἀγάπης ἐνεργουμένη, Gal. v. 6; ἀγάπη μετὰ πίστεως, Eph. vi. 23; ἀγάπη ἐκ πίστεως ἀνποκρίτου, 1 Tim. i. 5; πίστις καὶ ἀγάπη ἡ ἐν Χριστῷ Ἰησοῦ, 2 Tim. i. 13; φιλεῖν τινα ἐν πίστει, Tit. iii. 15 (where see De Wette); ἔργον πίστεως (cf. ἔργον, 3 p. 248<sup>b</sup> near bot.), 1 Th. i. 3; 2 Th. i. 11. **β.** in an ethical sense, persuasion or conviction (which springs from faith in Christ as the sole author of salvation; cf. πιστεύω, 1 b. γ. fin.) concerning things lawful for a Christian: Ro. xiv. 1, 23; πίστιν ἔχειν, ibid. **γ.** univ. the religious belief of Christians; **a.** subjectively: Eph. iv. 13, where cf. Meyer; in the sense of a mere acknowledgment of divine things and of the claims of Christianity, Jas. ii. 14, 17 sq. 20, 22, 24, 26. **β.** objectively, the substance of Christian faith or what is believed by Christians: ἡ παραδοθεῖσα π. Jude 3; ἡ ἀμωράτη ὑμῶν πίστις, ib. 20. There are some who think this meaning of the word is to be recognized also in 1 Tim. i. 4, 19; ii. 7; iii. 9; iv. 1, 6; v. 8; vi. 10, 21, (cf. Pfeiffer, Paulinismus p. 468 [Eng. trans. ii. p. 200]); but Weiss (Bibl. Theol. d. N. T. § 107 a. note) correctly objects, “πίστις is rather the form in which the truth (as the substance of right doctrine) is subjectively appropriated”; [cf. Meyer on Ro. i. 5 (and Prof. Dwight's additional note); Ellicott on Gal. i. 23; Bp. Lghtft. on Gal. p. 157]. **δ.** with the predominant idea of trust (or confidence) whether in God or in Christ, springing from faith in the same: Mt. viii. 10; xv. 28; Lk. vii. 9, 50; xvii. 5; Heb. ix. 28 Lchm. ed. ster.; x. 22; Jas.



i. 6; with a gen. of the subject: Mt. ix. 2, 22, 29; xv. 28; Mk. ii. 5; v. 34; x. 52; [Lk. v. 20]; viii. 25, 48; xvii. 19; xviii. 42; w. a gen. of the object in which trust is placed: τοῦ ὀνόματος αὐτοῦ, Acts iii. 16; πίστιν ἔχειν, [Mt. xvii. 20]; xxi. 21; Mk. iv. 40; Lk. xvii. 6; πᾶσαν τὴν πίστιν, ('all the faith' that can be thought of), 1 Co. xiii. 2; ἔχειν πίστιν θεοῦ, to trust in God, Mk. xi. 22; ἔχειν πίστιν τοῦ σωθῆναι, to be healed (see Fritzsche on Mt. p. 843 sq.; [cf. W. § 44, 4 a.; B. 268 (230)]), Acts xiv. 9; ἡ δὲ αὐτοῦ π., awakened through him, Acts iii. 16; εὐχὴ τῆς πίστεως, that proceeds from faith, Jas. v. 15; of trust in the promises of God, Ro. iv. 9, 16, 19 sq.; Heb. iv. 2; vi. 12; x. 38 sq.; w. a gen. of the subject, Ro. iv. 5, 12; πίστις ἐπὶ θεόν, faith which relies on God who grants the forgiveness of sins to the penitent [see ἐπί, C. I. 2 g. a.], Heb. vi. 1; δικαιοσύνη τῆς πίστεως [cf. W. 186 (175)], Ro. iv. 11, 13; ἡ κατὰ πίστιν δικαιοσύνη, Heb. xi. 7.

2. *faithfulness, i. e. the character of one who can be relied on*: Mt. xxiii. 23; Gal. v. 22; Philem. 5 (? see above in b. a.); Tit. ii. 10. of one who keeps his promises: ἡ πίστις τοῦ θεοῦ, subj. gen., Ro. iii. 3. objectively, *plighted faith* (often so in Attic writ. fr. Aeschyl. down): ἀθετεῖν (see ἀθετέω, a.) τὴν πίστιν, 1 Tim. v. 12. Cf. especially Koolhaas, Diss. philol. I. et II. de vario usu et constructione vocum πίστις, πιστός et πιστεύειν in N. T. (Traj. ad Rhen. 1733, 4to.); Dav. Schulz, Was heisst Glauben, etc. (Leipz. 1830), p. 62 sqq.; Rückert, Com. üb. d. Röm., 2d ed., i. p. 51 sqq.; Lutz, Bibl. Dogmatik, p. 312 sqq.; Huher, Ueber ὁλὴ u. πιστεύειν im N. T., in the Jahrb. f. deutsch. Theol. for 1872, pp. 1-33; [Bp. Lightf. Com. on Gal. p. 154 sqq.]. On Paul's conception of πίστις, cf. Lipsius, Paulin. Rechtfertigungslehre, p. 94 sqq.; Weiss, Bibl. Theol. d. N. T., § 82 c. d. (cf. the index s. v. Glaube); Pfeleiderer, Paulinismus, p. 162 sqq. [Eng. trans. i. p. 161 sqq.; Schnedermann, De fidei notione ethica Paulina. (Lips. 1880)]. On the idea of faith in the Ep. to the Hebrews see Riehm, Lehrbegr. des Hebr.-Br. p. 700 sqq.; Weiss, as above § 125 b. c. On John's conception, see Reuss, die Johann. Theol. § 10 in the Beiträge zu d. theol. Wissensch. i. p. 56 sqq. [cf. his Histoire de la Théol. Chrétienne, etc., 3me éd., ii. p. 508 sqq. (Eng. trans. i. 455 sqq.)]; Weiss, as above § 149, and the same author's Johann. Lehrbegriff, p. 18 sqq.\*

πιστός, -ή, -όν, (πίθω [q. v.]), [fr. Hom. down], Sept. mostly for [πιστός]; 1. *trusty, faithful*; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties: δοῦλος, Mt. xxiv. 45; xxv. 21, 23; οἰκονόμος, Lk. xii. 42; 1 Co. iv. 2; διάκονος, Eph. vi. 21; Col. i. 7; iv. 7; ἀρχιερεύς, Heb. ii. 17; iii. 2; of God, abiding by his promises, 1 Co. i. 9; x. 13; 2 Co. i. 18; 1 Th. v. 24; 2 Th. iii. 3; Heb. x. 23; xi. 11; 2 Tim. ii. 13; 1 Jn. i. 9; 1 Pet. iv. 19; add, 1 Co. iv. 17; Col. iv. 9; 1 Tim. i. 12; Heb. iii. 5; 1 Pet. v. 12; πιστὸς ἐν τινί, in a thing, Lk. xvi. 10-12; xix. 17; 1 Tim. iii. 11; ἐπί τι, Mt. xxv. 23; ἀχρι θανάτου, Rev. ii. 10. *one who kept his plighted faith*, Rev. ii. 13; *worthy of trust*; *that can be relied on*: 1 Co. vii. 25; 2 Tim. ii. 2; Christ is called

μάρτυς ὁ πιστός, Rev. i. 5; with καὶ ἀληθινός added, Rev. iii. 14; [cf. xix. 11]. of things, *that can be relied on*: ὁ λόγος, 1 Tim. iii. 1; 2 Tim. ii. 11; Tit. i. 9; [iii. 8; οὗτοι οἱ λόγοι, Rev. xxi. 5; xxii. 6]; with πάσης ἀποδοχῆς ἄξιος added, 1 Tim. i. 15; iv. 9; τὰ ὅσια Δαυὶδ τὰ πιστά (see ὅσιος, fin.), Acts xiii. 34. 2. *easily persuaded*; *believing, confiding, trusting*, (Theogn., Aeschyl., Soph., Plat., al.); in the N. T. one who trusts in God's promises, Gal. iii. 9; is convinced that Jesus has been raised from the dead, opp. to ἄπιστος, Jn. xx. 27; *one who has become convinced that Jesus is the Messiah and the author of salvation* (opp. to ἄπιστος, see πιστεύω, 1 b. γ. and πίστις, 1 b.), [a *believer*]: Acts xvi. 1; 2 Co. vi. 15; 1 Tim. v. 16; with the addition of τῷ κυρίῳ, dat. of the pers. in whom faith or trust is reposed, Acts xvi. 15; plur. in Col. i. 2 [where cf. Bp. Lightf.]; 1 Tim. iv. 10; vi. 2; Tit. i. 6; Rev. xvii. 14; οἱ πιστοί, substantively [see Bp. Lightf. on Gal. p. 157], Acts x. 45; 1 Tim. iv. 3, 12; with ἐν Χριστῷ Ἰησοῦ added [cf. B. 174 (152)], Eph. i. 1; εἰς θεόν κτλ. 1 Pet. i. 21 L T Tr txt. WH; πιστὸν ποιεῖν τι, to do something harmonizing with (Christian) faith, [R. V. a *faithful work*], 3 Jn. 5.\*

πιστώω, -ω; 1 aor. pass. ἐπιστώθην; (πιστός); 1. *to make faithful, render trustworthy*: τὸ ῥῆμα, 1 K. i. 36; τινὰ ὀρκίζω, Thuc. 4, 88; *univ. to make firm, establish*, 1 Chr. xvii. 14. 2. *Pass. (Sept. in various senses for [πιστός]) and mid. to be firmly persuaded of; to be assured of*: τί (Opp. cyn. 3, 355. 417; Leian. philops. 5), 2 Tim. iii. 14; Hesych. ἐπιστώθη· ἐπέισθη, ἐπληροφορήθη. (In various other senses in prof. auth. fr. Hom. down.)\*

πλανάω, -ω; fut. πλανήσω; 1 aor. ἐπλάνησα; Pass., pres. πλανῶμαι; pf. πεπλάνημαι; 1 aor. ἐπλάνηθην; (πλάνη); fr. Aeschyl. and Hdt. down; Sept. for [πλανή]; *to cause to stray, to lead astray, lead aside from the right way*; a. prop.; in pass., Sept. chiefly for [πλανή], *to go astray, wander, roam about*, (first so in Hom. II. 23, 321): Mt. xviii. 12 sq.; 1 Pet. ii. 25 (fr. Is. liii. 6, cf. Ex. xxiii. 4; Ps. cxviii. (cxix.)-176); Heb. xi. 38. b. *metaph. to lead away from the truth, to lead into error, to deceive*: τινά, Mt. xxiv. 4, 5, 11, 24; Mk. xiii. 5, 6; Jn. vii. 12; 1 Jn. ii. 26; iii. 7; 2 Tim. iii. 13<sup>a</sup>; Rev. ii. 20 G L T Tr WH; xii. 9; xiii. 14; xix. 20; xx. 3, 8, 10; ἐαυτὸν 1 Jn. i. 8; pass. *to be led into error, [R. V. be led astray]*: Lk. xxi. 8; Jn. vii. 47; Rev. ii. 20 Rec.; *to err*, Mt. xxii. 29; Mk. xii. 24, 27; μὴ πλανᾶσθε, 1 Co. vi. 9; xv. 33; Gal. vi. 7; Jas. i. 16; esp. through ignorance *to be led aside from the path of virtue, to go astray, sin*: Tit. iii. 3; Heb. v. 2; τῇ καρδίᾳ, Heb. iii. 10; ἀπὸ τῆς ἀληθείας, Jas. v. 19; *to wander or fall away from the true faith*, of heretics, 2 Tim. iii. 13<sup>b</sup>; 2 Pet. ii. 15; *to be led away into error and sin*, Rev. xviii. 23. [Comp.: ἀπο-πλανάω.]\*

πλάνη, -ης, ἡ, a wandering, a straying about, whereby one, led astray from the right way, roams hither and thither (Aeschyl., [Hdt.], Eur., Plat., Dem., al.). In the N. T. metaph. mental straying, i. e. error, wrong opinion relative to morals or religion: Eph. iv. 14; 1 Th. ii. 3; 2 Th. ii. 11; 2 Pet. ii. 18; iii. 17; 1 Jn. iv. 6; Jude 11 (on which [cf. W. 189 (177)] and] see ἐκχέω, b. fin.); er-



ror which shows itself in action, a wrong mode of acting: Ro. i. 27; *πλάνη οδοῦ τινος*, [R. V. *error of one's way* i. e.] the wrong manner of life which one follows, Jas. v. 20 (*πλάνη ζωής*, Sap. i. 12); as sometimes the Lat. *error*, i. q. *that which leads into error, deceit, fraud*: Mt. xxvii. 64.\*

[*πλάνης, -ητος, ὁ*, see *πλανήτης*.]

*πλανήτης, -ου, ὁ*, (*πλανάω*), a wanderer: *ἀστέρες πλανήται*, wandering stars (Aristot., Plut., al.), Jude 13 [where WH mrg. *ἀστ. πλάνητες* (Xen. mem. 4, 7, 5)]; see *ἀστήρ*, fin.\*

*πλάνος, -ον*, wandering, roving; trans. and trop. misleading, leading into error: *πνεύματα πλάνα*, 1 Tim. iv. 1 (*πλάνοι ἄνθρωποι*, Joseph. b. j. 2, 13, 4). *ὁ πλάνος* substantively (Cic. al. *planus*), as we say, a vagabond, 'tramp,' impostor, (Diod., Athen., al.); hence univ. a corrupter, deceiver, (Vulg. *seductor*): Mt. xxvii. 63; 2 Co. vi. 8; 2 Jn. 7. [Cf. *ὁ κοσμοπλάνος*, 'Teaching' etc. 16, 4].\*

*πλάξ, -ακός, ἡ*, [(akin to *πλάτος*, etc.; Fick iv. 161)], a flat thing, broad tablet, plane, level surface (as of the sea), (cf. our *plate*), (Pind., Tragg., al.; Sept. for *ἡλ*): *αἱ πλάκες τῆς διαθήκης* (see *διαθήκη*, 2 p. 136<sup>b</sup>), Heb. ix. 4; *οὐκ ἐν πλαξὶ λιθίναις* (tables of stone, such as those on which the law of Moses was written), *ἀλλ' ἐν πλαξὶ καρδίας σαρκίνας*, 2 Co. iii. 3.\*

*πλάσμα, -τος, τό*, (*πλάσσω*), what has been moulded or formed, as from wax (Plat. Theat. p. 197 d. and p. 200 b.); the thing formed by a potter, earthen vessel, (Vulg. *figmentum*): Ro. ix. 20 (with *πηλοῦ* added, Arstph. av. 686).\*

*πλάσσω*: 1 aor. ptep. *πλάσας*; 1 aor. pass. *ἐπλάσθην*; [(perh. akin to *πλατύνω*; Curtius § 367 b)]; fr. Hes. down; Sept. chiefly for *רָצַף*; to form, mould, (prop. something from clay, wax, etc.): used of a potter, Ro. ix. 20; of God as Creator (Gen. ii. 7 sq. 19 etc.), pass. 1 Tim. ii. 13.\*

*πλαστός, -ή, -όν*, (*πλάσσω*); 1. prop. moulded, formed, as from clay, wax, stone, (Hes., Plat., Aristot., Plut., al.). 2. trop. feigned: 2 Pet. ii. 3 ([Hdt. 1, 68], Eur., Xen., Leian., al.).\*

*πλατεία, -ας, ἡ*, (fem. of the adj. *πλατύς*, sc. *ὁδός* [cf. W. 590 (549)]), a broad way, a street: Mt. vi. 5; xii. 19; Lk. x. 10; xiii. 26; xiv. 21; Acts v. 15; Rev. xi. 8; xxi. 21; xxii. 2. (Eur., Plut., al.; in Sept. chiefly for *רחב*).\*

*πλάτος, -ους, τό*, [(cf. *πλάξ*), fr. Hdt. down], breadth: Eph. iii. 18 (on which see *μήκος*); Rev. xxi. 16; carrying with it the suggestion of great extent, *τῆς γῆς*, opp. to the ends or corners of the earth, Rev. xx. 9; (for *רחב*, Hab. i. 6).\*

*πλατύνω*; Pass., pf. 3 pers. sing. *πεπλάτνυται* (see *μυαίνω*); 1 aor. *ἐπλατύνθην*; (*πλατύνω*); to make broad, to enlarge: *τί*, Mt. xxiii. 5; *ἡ καρδία ἡμῶν πεπλάτνυται*, our heart expands itself sc. to receive you into it, i. e. to welcome and embrace you in love, 2 Co. vi. 11 (*πλατύνειν τὴν καρδίαν* for *בִּלְבָּבִי*, to open the heart sc. to instruction, Ps. cxviii. (cxix.) 32 [cf. W. 30]); *πλατύνθητε καὶ ὑμεῖς*, be ye also enlarged in heart, viz. to receive me therein, ibid. 13. (Xen., Plut., Anthol., al.)\*

*πλατύς, -εῖα, -ύ*, [cf. Lat. *planus, latus*; Curtius § 367 b; Vaníček p. 552], fr. Hom. down, Sept. several times for *רחב*, broad: Mt. vii. 13.\*

*πλέγμα, -τος, τό*, (*πλέκω*), what is woven, plaited, or twisted together; a web, plait, braid: used thus of a net, Xen. Cyr. 1, 6, 28; of a basket, Eur., Plat.; *πλέγμα βύβλων*, in which the infant Moses was laid, Joseph. antt. 2, 9, 4; by other writ. in other senses. *braided hair* (Vulg. *crines torti, ringlets, curls*): 1 Tim. ii. 9 (cf. 1 Pet. iii. 3).\*

*πλείστος, -η, -ον*, (superl. of *πολύς*), most: plur. Mt. xi. 20; [*ὄχλος πλείστος*, a very great multitude, Mk. iv. 1 T Tr WH]; *ὁ πλείστος ὄχλος*, the most part of the multitude, Mt. xxi. 8 (Thuc. 7, 78; Plat. rep. 3 p. 397 d; *λαός*, Hom. Il. 16, 377); *τὸ πλείστον*, adverbially, at the most, 1 Co. xiv. 27.\*

*πλείων, -ονος, ὁ, ἡ*, neut. *πλείον* [eighteen times] and (in Lk. iii. 13; [Jn. xxi. 15 L T Tr WH]; Acts xv. 28) *πλέον* (cf. [WH. App. p. 151]; Matthiae i. p. 333; Krüger § 23, 7, 4; Kühner § 156, 3; Passow s. v. *πολύς*, B. 1; [L. and S. s. v. B.]), plur. *πλείονες* and contr. *πλείους*, acc. *πλείονας* and contr. *πλείους* (which forms are used indiscriminately in the N. T.), neut. *πλείονα* and (L T Tr WH in Mt. xxvi. 53; L T in Lk. xxi. 3) contr. *πλείω*; (compar. of *πολύς*); more, i. e.

1. greater in quantity: the object with which the comparison is made being added in the genitive, as *πλείονας τῶν πρώτων*, more in number than the first, Mt. xxi. 36; *πλείον* (or *πλείω*) *πάντων*, more than all, Mk. xii. 43; Lk. xxi. 3; *πλείονα . . . τούτων*, more than these, Jn. vii. 31 [here L T Tr WH om. the gen. (see below)]; *πλείονα τῶν πρώτων*, more than the first, Rev. ii. 19; *πλείον τούτων*, more than these, Jn. xxi. 15; [*πλείονα τιμὴν ἔχειν τοῦ οἴκου*, Heb. iii. 3<sup>b</sup> (cf. W. 190 (178), 240 (225))]; *περισσεύειν πλείον*, more than, foll. by a gen. [A. V. *exceed*], Mt. v. 20. *πλείονες* (*πλείους*) *ἢ*, Mt. xxvi. 53 R G [L *πλείω* (br. *ἢ*)]; Jn. iv. 1 [Tr mrg. om. WH br. *ἢ*] *πλείον ἢ*, more than, Lk. ix. 13; *πλέον πλὴν* w. a gen. Acts xv. 28; *πλέον παρά* [τι or τινα (see *παρά*, III. 2 b.)], Lk. iii. 13; [Heb. iii. 3<sup>a</sup>]; *ἢ* is omitted before numerals without change of construction: *ἐτῶν ἦν πλείωνων τεσσαράκοντα ὁ ἄνθρωπος*, Acts iv. 22; *οὐ πλείους εἰσὶν μοι ἡμέραι δεκαδύο*, Acts xxiv. 11 (here Rec. inserts *ἢ*); *ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα* (Rec. *πλείους ἢ δέκα*), Acts xxv. 6; add, Acts xxiii. 13, 21; as in Grk. writ. after a neuter: *πλείω* [Lehm. *ἢ* in br.] *δώδεκα λεγεῶνας*, Mt. xxvi. 53 [T Tr WH (but T *λεγιῶνων*)], (*πλείω* — Attic for *πλείων* — *ἐξακοσίους*, Arstph. av. 1251; *ἔτη γεγονὸς πλείω ἐβδόμηκοντα*, Plat. apol. Socr. p. 17 d.; see *ἢ*, 3 a.; on the omission of *quam* in Latin after *plus* and *amplius*, cf. *Ravishorn*, Lat. Gram. p. 491; [Röby, Lat. Gram. § 1273]). the objects with which the comparison is made are not added because easily supplied from the context: Jn. iv. 41; [vii. 31 (see above)]; xv. 2; Heb. vii. 23; *τὸ πλείον*, the more (viz. the greater debt mentioned), Lk. vii. 43; *πλείον*, adverbially, more, i. e. more earnestly, Lk. vii. 42; *ἐπὶ πλείον*, more widely, further, *διανεμέσθαι*, Acts iv. 17; [cf. xx. 9 WH mrg. (see below)]; *προκόπτειν*, 2 Tim. iii. 9; *ἐπὶ πλείον ἀσβετίας*, 2 Tim. ii. 16; *ἐπὶ πλείον*, longer (than proper), Acts xx. 9 [not WH mrg. (see



above)]; xxiv. 4; plural *πλείονα*, *more*, i. e. a larger reward, Mt. xx. 10 [but L Tr WH *πλείον*]; without comparison, used of an indefinite number, with a subst.: Acts ii. 40; xiii. 31; xviii. 20; xxi. 10; xxiv. 17; xxv. 14; xxvii. 20; xxviii. 23; neut. *περί πλείονων* [A. V. *of many things*], Lk. xi. 53; with the article *οἱ πλείονες* (*πλείους*), *the more part, very many*: Acts xix. 32; xxvii. 12; 1 Co. ix. 19; x. 5; xv. 6; 2 Co. ii. 6; iv. 15; ix. 2; Phil. i. 14.

2. *greater in quality, superior, more excellent*: foll. by the gen. of comparison, Mt. vi. 25; xii. 41, 42; Mk. xii. 33 [here T WH Tr txt. *περισσότερον*]; Lk. xi. 31, 32; xii. 23; [*πλείονα θυσιάν . . . παρά Καὶν*, Heb. xi. 4 (see *παρά*, u. s.)]. From Hom. down.\*

*πλέκω*: 1 aor. ptp. *πλέξαντες*; [cf. Curtius § 103; Vaniček p. 519]; fr. Hom. down; to *plait, braid, weave together*: *πλέξαντες στέφανον*, Mt. xxvii. 29; Mk. xv. 17; Jn. xix. 2. [COMP.: *ἐμ-πλέκω*.]\*

*πλέον*, see *πλείων*.

*πλεονάζω*; 1 aor. *ἐπλεόνασα*; (*πλέον*); Sept. for *רָבַח* and *רָבַח*; 1. intrans.: used of one possessing, to *superabound* [A. V. *to have over*], 2 Co. viii. 15. of things, to *exist in abundance* [A. V. *be multiplied*], 2 Co. iv. 15; to *increase, be augmented*, Ro. v. 20; vi. 1; 2 Th. i. 3; Phil. iv. 17; 2 Pet. i. 8. 2. trans. to *make to increase*: *τινά τι*, one in a thing, 1 Th. iii. 12; for *רָבַח*, Num. xxxi. 54; Ps. lxx. (lxxi.) 21; add 1 Macc. iv. 35. By prof. writ. [(fr. Hippocr. on)] in various other senses. [COMP.: *ὑπερ-πλεονάζω*.]\*

*πλεονέκτης*, -ῶ; 1 aor. *ἐπλεονέκτησα*; 1 aor. pass. subj. 1 pers. plur. *πλεονεκτιθῶμεν*; (*πλεονέκτης*); 1. intrans. to *have more, or a greater part or share*: Thuc., Xen., Plut., al.; to *be superior, excel, surpass, have an advantage over*, *τινός* (gen. of pers.) *τινι* (dat. of thing): Xen., Plat., Isocr., Dem., al. 2. trans. to *gain or take advantage of another, to overreach*: [Hdt. 8, 112], Plat., Diod., Dion. Hal., Dio Cass., al.; and so in the N. T. in 2 Co. vii. 2; xii. 17, 18; 1 Th. iv. 6 (see *πράγμα*, b.); pass. [cf. B. § 132, 22] *ὑπό τινος*, 2 Co. ii. 11 (10).\*

*πλεονέκτης*, -ου, ὁ, (*πλέον* and *ἐχῶ*); 1. *one eager to have more, esp. what belongs to others* ([Thuc. 1, 40, 1 (cf. Hdt. 7, 158)]; Xen. mem. 1, 5, 3); 2. *greedy of gain, covetous*: 1 Co. v. 10, 11; vi. 10; Eph. v. 5; Sir. xiv. 9.\*

*πλεονεξία*, -ας, ἡ, (*πλεονέκτης*, q. v.), *greedy desire to have more, covetousness, avarice*: Lk. xii. 15; Ro. i. 29; Eph. iv. 19; v. 3; Col. iii. 5; 1 Th. ii. 5; 2 Pet. ii. 3, [on the om. of the art. in the last two pass. cf. W. 120 (114)], 14; *ὡς [Rec. ὥσπερ] πλεονεξίαν*, [as a matter of covetousness], i. e. a gift which betrays the giver's covetousness, 2 Co. ix. 5 [here R. V. txt. *extortion*]; plur. various modes in which covetousness shows itself, *covetings* [cf. W. § 27, 3; B. 77 (67)], Mk. vii. 22. (In the same and various other senses by prof. writ. fr. Hdt. and Thuc. down.) [Trench., N. T. Syn. § xxiv., and (in partial correction) Bp. Lightf. Com. on Col. iii. 5].\*

*πλευρά*, -ās, ἡ, fr. Hom. (who always uses the plur.) down; *the side of the body*: Jn. xix. 34; xx. 20, 25, 27; Acts xii. 7.\*

*ΠΛΕΩ*, see *πίμπλημι*.

*πλέω*; impf. 1 pers. plur. *ἐπλόεμεν*; [allied w. *πλύνω*, Lat. *pluo, fluo*, our *float, flow*, etc.; Curtius § 369]; fr. Hom. down; to *sail, navigate, travel by ship*: Lk. viii. 23; Acts xxvii. 24; foll. by *εἰς* with an acc. of place, Acts xxi. 3; xxvii. 6; *ἐπὶ τόπον*, Rev. xviii. 17 G L T Tr WH; by a use common only to the poets (cf. Matthiae § 409, 4a.; Kühner ii. § 409, 6; [Jelf § 559; W. 224 (210)]), with a simple acc. indicating the direction: Acts xxvii. 2 (Eur. Med. vs. 7), where L T Tr WH add *εἰς*. [COMP.: *ἀπιο- δια-, ἐκ-, κατα-, παρα-, ὑπο-πλέω*.]\*

*πληγή*, -ῆς, ἡ, (*πλήσσω*), fr. Hom. down; Sept. chiefly for *רָבַח*, also for *רָבַח*; 1. *a blow, stripe*: plur., Lk. x. 30; xii. 48; Acts xvi. 23, 33; 2 Co. vi. 5; xi. 23; *a wound*: *ἡ πληγή τοῦ θανάτου*, deadly wound [R. V. *death-stroke*], Rev. xiii. 3, 12; *τῆς μαχαίρας*, wound made by a sword [sword-stroke], Rev. xiii. 14. [On its idiomatic omission (Lk. xii. 47, etc.) cf. B. 82 (72); W. § 64, 4.] 2. *a public calamity, heavy affliction*, [cf. Eng. *plague*], (now tormenting now destroying the bodies of men, and sent by God as a punishment): Rev. ix. 18 [Rec. om.], 20; xi. 6; xv. 1, 6, 8; xvi. 9, [21]; xviii. 4, 8; xxi. 9; xxii. 18. [Cf. *πλ. Διός*, Soph. Aj. 137 (cf. 279); al.]\*

*πλήθος*, -ους, τό, (*ΠΛΕΩ*), fr. Hom. down; Sept. chiefly for *רָבַח*, often for *רָבַח*; *a multitude*, i. e. a. *a great number*, sc. of men or things: Acts xxi. 22 [not Tr WH]; Heb. xi. 12 [cf. W. 120 (114) n.]; with *πολύ* added, Mk. iii. 7, 8; *πλήθος* with a gen., Lk. ii. 13; Jn. xxi. 6; Acts v. 14; xxviii. 3 [A. V. *bundle* (L T Tr WH add *τί*)]; Jas. v. 20; 1 Pet. iv. 8; *πολύ πλήθος* and *πλήθος πολύ* [cf. W. § 59, 2] with a gen., Lk. v. 6; vi. 17; xxiii. 27; Jn. v. 3 [here L br. G T Tr WH om. *πολύ*]; Acts xiv. 1; xvii. 4. b. with the article, *the whole number, the whole multitude; the assemblage*: Acts xv. 30; xxiii. 7; *τοῦ λαοῦ*, Acts xxi. 36; *πᾶν τὸ πλήθος*, Acts xv. 12; with a gen., Lk. i. 10; [viii. 37 (*τῆς περιχώρου*); xix. 37]; xxiii. 1; Acts [iv. 32]; v. 16; [vi. 2, 5]; xxv. 24; *the multitude of people*, Acts ii. 6; xix. 9; with *τῆς πόλεως* added, Acts xiv. 4.\*

*πληθύνω*; fut. *πληθυνῶ*; 1 aor. opt. 3 pers. sing. *πληθύναι* (2 Co. ix. 10 Rec.); Pass., impf. *ἐπληθυνόμην*; 1 aor. *ἐπληθύνθην*; (fr. *πληθύνω* fulness); Aeschyl., Aristot., Hdt., Geop.; Sept. very often for *רָבַח*, *רָבַח*, *רָבַח*, sometimes for *רָבַח*; 1. trans. to *increase, to multiply*: 2 Co. ix. 10; Heb. vi. 14 (fr. Gen. xxii. 17); pass. to *be increased, (be multiplied) multiply*: Mt. xxiv. 12; Acts vi. 7; vii. 17; ix. 31; xii. 24; *τινί*, [A. V. *be multiplied to one i. e.*] be richly allotted to, 1 Pet. i. 2; 2 Pet. i. 2; Jude 2, (Dan. iii. 31 (98)); Dan. vi. 25 Theodot.; Clem. Rom. 1 Cor. 1 inser. [also Mart. Polyc. inser., Constt. Apost. inser.]. 2. intrans. to *be increased, to multiply*: Acts vi. 1.\*

*πλήθω*, see *πίμπλημι*.

*πλήκτης*, -ου, ὁ, (*πλήσσω*), (Vulgate *percussor*), [A. V. *striker*], *bruiser, ready with a blow; a pugnacious, contentious, quarrelsome person*: 1 Tim. iii. 3; Tit. i. 7. (Plut. Marcell. 1; Pyrrh. 30; Crass. 9; Fab. 19; Diog. Laërt. 6, 38; al.)\*



πλημύρα [so all edd.] (or πλημύρα [cf. *Blum. Ausf. Spr.* § 7 Anm. 17 note; *Loeb. Rhemat.* p. 264]) [better accented as proparoxytone; Chandler § 160], -as and (so G T Tr WH) -ης (see μάχαιρα), ἡ, (fr. πλήμμη or πλήμη i. e. πλήσμη [fr. πλήθω, πίμπλημι, q. v.]), a flood, whether of the sea or of a river: Lk. vi. 48. (Job xl. 18; [Dion. Hal. antt. 1, 71]; Joseph. antt. 2, 10, 2; Plut., Sext. Emp.; with ποταμῶν added, Philo de opif. mund. § 19; [cf. de vita Moys. i. § 36; iii. § 24; de Abrah. § 19; de leg. alleg. i. § 13].)\*

πλήν, adv., (fr. πλέον 'more' [Curtius § 375; *Loeb. Path. Element.* i. 143; ii. 93 (cf. Bp. Lghtft. on Phil. iii. 16)]); hence prop. *beyond, besides, further*; it stands 1. adverbially, at the beginning of a sentence, serving either to restrict, or to unfold and expand what has preceded: *moreover, besides*, so that, according to the requirements of the context, it may also be rendered *but, nevertheless*; [howbeit; cf. B. § 146, 2]; Mt. xi. 22, 24; xviii. 7; xxvi. 39, 64; Lk. vi. 24, 35; x. 11, 14, 20; xi. 41; xii. 31; xiii. 33; xvii. 1 L Tr txt. WH; xviii. 8; xix. 27; xxii. 21, 22, 42; xxiii. 28; 1 Co. xi. 11; Eph. v. 33; Phil. i. 18 [R G (see Ellicott)]; iii. 16; iv. 14; Rev. ii. 25; πλήν ὅτι, *except that, save that*, (exx. fr. class. Grk. are given by Passow s. v. *II. 1*; [L. and S. s. v. B. II. 4]); Acts xx. 23 [(W. 508 (473); Phil. i. 18 L T Tr WH (R. V. *only that*)).

2. as a preposition, with the gen. (first so by Hom. Od. 8, 207; [cf. W. § 54, 6]), *besides, except, but*: Mk. xii. 32; Jn. viii. 10; Acts viii. 1; xv. 28; xxvii. 22. Cf. *Klotz* ad Devar. II. 2 p. 724 sq.\*

πλήρης, -ες, (ΠΛΕΩ) fr. Aeschyl. and Hdt. down, Sept. chiefly for ἔλϋ; a. *full*, i. e. *filled up* (as opp. to empty): of hollow vessels, Mt. xiv. 20; xv. 37; Mk. vi. 43 [R G L]; with a gen. of the thing, Mk. viii. 19; of a surface, *covered in every part*: λέπρας, Lk. v. 12; of the soul, *thoroughly permeated with*: πνεύματος ἁγίου, Lk. iv. 1; Acts vi. 3; vii. 55; xi. 24; πίστεως, Acts vi. 5; χάριτος, Acts vi. 8 [Rec. πίστεως]; χάριτος καὶ ἀληθείας, Jn. i. 14; δόλου, Acts xiii. 10 (Jer. v. 27); θυμοῦ, Acts xix. 28; *abounding in*, ἔργων ἀγαθῶν, Acts ix. 36. b. *full* i. e. *complete*; *lacking nothing, perfect*, (so the Sept. sometimes for ὁλϋ; σελήνη πλήρης, Sir. l. 6, cf. Hdt. 6, 106); μισθός, 2 Jn. 8 (Ruth ii. 12); σίτος, a full grain of corn (one completely filling the follicle or hull containing it), Mk. iv. 28.\*

πληρο-φορέω, -ῶ: [1 aor. impv. πληροφόρησον, inf. πληροφορῆσαι (Ro. xv. 13 L mrg.); Pass., pres. impv. πληροφορεῖσθω; pf. pter. πεπληροφορημένος; 1 aor. pter. πληροφορηθείς]; (fr. the unused adj. πληροφόρος, and this fr. πλήρης and φέρω); *to bear or bring full, to make full*; a. *to cause a thing to be shown to the full*: τὴν διακονίαν, i. e. to fulfil the ministry in every respect, 2 Tim. iv. 5 (cf. πληροῦν τὴν διακονίαν, Acts xii. 25); also τὸ κήρυγμα, *ibid.* 17. b. *to carry through to the end, accomplish*: πράγματα πεπληροφορημένα, *things that have been accomplished*, (Itala and Vulg. *completæ*), Lk. i. 1 (cf. ὡς ἐπληρώθη ταῦτα, Acts xix. 21) [cf. Meyer ed. *Weiss* ad loc.]. c. *τινά, to fill one with any thought, conviction, or inclination*: [Ro. xv. 13 L mrg. (foll. by ἐν w. dat. of thing); al. πληρώω,

q. v. 1]; hence *to make one certain, to persuade, convince, one* (πολλοῖς οὖν λόγοις καὶ ὅροις πληροφορήσαντες Μεγάβυζον, extr. fr. Ctes. in Phot. p. 41, 29 [(ed. Bekk.); but on this pass. see Bp. Lghtft. as below]); pass. *to be persuaded, Ro. xiv. 5*; πληροφορηθείς, *persuaded, fully convinced or assured, Ro. iv. 21*; also πεπληροφορημένοι, Col. iv. 12 L T Tr WH; οἱ ἀπόστολοι . . . πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ κυρίου Ἰ. Χρ. καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ θεοῦ, Clem. Rom. 1 Cor. 42, 3; freq. so in eccl. writ.: *to render inclined or bent on*, ἐπληροφορήθη καρδιά . . . τοῦ ποιῆσαι τὸ πονηρόν, Eccl. viii. 11, [cf. Test. xii. Patr., test. Gad 2]. The word is treated of fully by Bleek, Brief an d. Heb. ii. 2 p. 233 sqq.; Grimm in the Jahrb. f. Deutsche Theol. for 1871, p. 38 sqq.; [Bp. Lghtft. Com. on Col. iv. 12. Cf. also *Soph. Lex.* s. v.]\*

πληροφορία, -ας, ἡ, (πληροφορέω, q. v.), *fulness, abundance*: πίστεως, Heb. x. 22; τῆς ἐλπίδος, Heb. vi. 11; τῆς συνείσεως, Col. ii. 2; full assurance, *most certain confidence*, (see πληροφορέω, c. [al. give it the same meaning in one or other of the preceding pass. also; cf. Bp. Lghtft. on Col. i. c.]), 1 Th. i. 5. (Not found elsewh. exc. in eccl. writ. [cf. W. 25].)\*

πληρώω, -ῶ, (inf. -ροῦν Lk. ix. 31, see WH. App. p. 166); impf. 3 pers. sing. ἐπλήρου; fut. πληρώσω; 1 aor. ἐπλήρωσα; pf. πεπλήρωκα; Pass., pres. πληροῦμαι; impf. ἐπληρούμην; pf. πεπλήρωμαι; 1 aor. ἐπληρώθην; 1 fut. πληρωθήσομαι; fut. mid. πληρώσομαι (once, Rev. vi. 11 Rec.); (fr. ΠΛΗΡΟΣ equiv. to πλήρης); fr. Aeschyl. and Hdt. down; Sept. for ἔλϋ; 1. *to make full, to fill, to fill up*: τὴν σαγήνην, pass. Mt. xiii. 48; i. q. *to fill to the full*, πᾶσαν χρεῖαν, Phil. iv. 19; *to cause to abound, to furnish or supply liberally*: πεπλήρωμαι, *I abound, I am liberally supplied*, sc. with what is necessary for subsistence, Phil. iv. 18; Hebraistically, with the accus. of the thing in which one abounds [cf. B. § 134, 7; W. § 32, 5]: of spiritual possessions, Phil. i. 11 (where Rec. has καρπῶν); Col. i. 9, (ἐνέπλησα αὐτὸν πνεῦμα σοφίας, Ex. xxxi. 3; xxxv. 31); i. q. *to flood, ἡ οἰκία ἐπληρώθη* [Tr mrg. ἐπλήσθη] ἐκ τῆς ὁσμῆς, Jn. xii. 3 (see ἐκ, II. 5); ἡχος ἐπλήρωσε τὸν οἶκον, Acts ii. 2; with a gen. of the thing, τὴν Ἱερουσαλὴμ τῆς διδαχῆς, Acts v. 28 (Liban. epp. 721 πάσας — i. e. πόλεις — ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων; Justin. hist. 11, 7 Phrygian religionibus implevit); *τινά, i. q. to fill, diffuse throughout one's soul*: with a gen. of the thing, Lk. ii. 40 R G L txt. T Tr mrg. (see below); Acts ii. 28; pass., Acts xiii. 52; Ro. xv. 13 [where L mrg. πληροφορέω, q. v. in c.], 14; 2 Tim. i. 4; w. a dat. of the thing (cf. W. § 31, 7), pass., [Lk. ii. 40 L mrg. Tr txt. WH]; Ro. i. 29; 2 Co. vii. 4; foll. by ἐν w. a dat. of the instrument: ἐν πνεύματι, Eph. v. 18; ἐν παντὶ θελήματι θεοῦ, with everything which God wills (used of those who will nothing but what God wills), Col. iv. 12 R G [but see πληροφορέω, c.]; πληροῦν τὴν καρδίαν τινός, *to pervade, take possession of, one's heart*, Jn. xvi. 6; Acts v. 3; Christians are said πληροῦσθαι, simply, as those who are pervaded (i. e. richly furnished) with the power and gifts of the Holy Spirit: ἐν αὐτῷ, rooted as it were in Christ, i. e. by virtue of the intimate relationship en-



tered into with him, Col. ii. 10 [cf. *ἐν*, I. 6 b.]; *εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ* (see *πλήρωμα*, 1), Eph. iii. 19 [not WH mrg.]; Christ, exalted to share in the divine administration, is said *πληροῦν τὰ πάντα*, to fill (pervade) the universe with his presence, power, activity, Eph. iv. 10; also *πληροῦσθαι* (mid. for himself, i. e. to execute his counsels [cf. W. 258 (242); B. § 134, 7]) *τὰ πάντα ἐν πᾶσιν*, all things in all places, Eph. i. 23 (*μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ πληρῶ, λέγει κύριος*, Jer. xxiii. 24; *Grimm*, Exeget. Hdbch. on Sap. i. 7 p. 55, cites exx. fr. Philo and others; [(but *ἐν πᾶσιν* here is variously understood; see *πᾶς*, II. 2 b. δ. aa. and the Comm.)]). 2. *to render full*, i. e. *to complete*; a. prop. *to fill up* to the top: *πᾶσαν φάραγγα*, Lk. iii. 5; so that nothing shall be wanting to full measure, fill to the brim, *τὸ μέτρον* (q. v. 1 a.), Mt. xxiii. 32. b. *to perfect, consummate*; a. a number: *ἕως πληρωθῶσι καὶ οἱ σὺνδολοι*, until the number of their comrades also shall have been made complete, Rev. vi. 11 L WH txt., cf. *Düsterdieck* ad loc. [see *γ*. below]. by a Hebraism (see *πίμπλημι*, fn.) time is said *πληροῦσθαι, πεπληρωμένος*, either when a period of time that was to elapse has passed, or when a definite time is at hand: Mk. i. 15; Lk. xxi. 24; Jn. vii. 8; Acts vii. 23, 30; ix. 23; xxiv. 27, (Gen. xxv. 24; xxix. 21; Lev. viii. 33; xii. 4; xxv. 30; Num. vi. 5; Joseph. antt. 4, 4, 6; 6, 4, 1; *πληροῦν τὸν τέλεον ἐνιαυτόν*, Plat. Tim. p. 39 d.; *τοὺς χρόνους*, legg. 9 p. 866 a.). β. *to make complete in every particular; to render perfect*: *πᾶσαν εὐδοκίαν κτλ.* 2 Th. i. 11; *τὴν χαράν*, Phil. ii. 2; pass., Jn. iii. 29; xv. 11; xvi. 24; xvii. 13; 1 Jn. i. 4; 2 Jn. 12; *τὰ ἔργα*, pass. Rev. iii. 2; *τὴν ὑπακοήν*, to cause all to obey, pass. 2 Co. x. 6; *τὸ πάσχα*, Lk. xxii. 16 (Jesus speaks here allegorically: until perfect deliverance and blessedness be celebrated in the heavenly state). γ. *to carry through to the end, to accomplish, carry out*, (some undertaking): *πάντα τὰ ῥήματα*, Lk. vii. 1; *τὴν διακονίαν*, Acts xii. 25; Col. iv. 17; *τὸ ἔργον*, Acts xv. 26; *τὸν δρόμον*, Acts xiii. 25; sc. *τὸν δρόμον*, Rev. vi. 11 acc. to the reading *πληρώσωσι* (G T Tr WH mrg.) or *πληρῶσονται* (Rec.) [see a. above]; *ὡς ἐπληρώθη ταῦτα*, when these things were ended, Acts xix. 21. Here belongs also *πληροῦν τὸ εὐαγγέλιον*, to cause to be everywhere known, acknowledged, embraced, [A. V. *I have fully preached*], Ro. xv. 19; in the same sense *τὸν λόγον τοῦ θεοῦ*, Col. i. 25. α. *to carry into effect, bring to realization, realize*; a. of matters of duty, *to perform, execute*: *τὸν νόμον*, Ro. xiii. 8; Gal. v. 14; *τὸ δικαίωμα τοῦ νόμου*, pass., *ἐν ἡμῖν*, among us, Ro. viii. 4; *πᾶσαν δικαιοσύνην*, Mt. iii. 15 (*εὐσέβειαν*, 4 Macc. xii. 15); *τὴν ἐξοδον* (as something appointed and prescribed by God), Lk. ix. 31. β. of sayings, promises, prophecies, *to bring to pass, ratify, accomplish*; so in the phrases *ἴνα* or *ὅπως πληρωθῇ ἡ γραφή*, *τὸ ῥηθέν*, etc. (cf. *Knapp*, Scripta var. Arg. p. 533 sq.): Mt. i. 22; ii. 15, 17, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvi. 54, 56; xxvii. 9, 35 Rec.; Mk. xiv. 49; xv. 28 (which vs. G T WH om. Trbr.); Lk. i. 20; iv. 21; xxi. 22 Rec.; xxiv. 44; Jn. xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9, 32; xix. 24, 36; Acts i. 16;

iii. 18; xiii. 27; Jas. ii. 23, (1 K. ii. 27; 2 Chr. xxxvi. 22). γ. universally and absolutely, *to fulfil*, i. e. *to cause God's will* (as made known in the law) *to be obeyed as it should be, and God's promises* (given through the prophets) *to receive fulfilment*: Mt. v. 17; cf. *Weiss*, Das Matthäusevang. u.s.w. p. 146 sq. [Comp.: *ἀνα-, ἀντα-, προσ-ανα-, ἐκ-, συμ-πληρώω*.]\*

**πλήρωμα**, -τος, τό, (πληρῶν), Sept. for *ἔλξη*; 1. etymologically it has a passive sense, *that which is* (or *has been*) *filled*; very rarely so in class. Grk.: *a ship*, inasmuch as it is filled (i. e. manned) with sailors, rowers, and soldiers; *ἀπὸ δύο πληρωμάτων ἐμάχοντο*, Leian. ver. hist. 2, 37; *πέντε εἶχον πληρώματα*, *ibid.* 38. In the N. T. the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ: *τοῦ Χριστοῦ*, Eph. iv. 13 (see *ἡλικία*, 1 c. [cf. W. § 30, 3 N. 1; B. 155 (136)]); i. 23; *εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ*, that ye may become a body wholly filled and flooded by God, Eph. iii. 19 [but WH mrg. reads *πληρωθῇ πᾶν τὸ πλ.*]. 2. *that which fills* or *with which a thing is filled*: so very frequently in class. Grk. fr. Hdt. down; esp. of those things with which ships are filled, freight and merchandise, sailors, oarsmen, soldiers, [cf. our 'complement' (yet cf. Bp. Lghtft. as below p. 258 sq.)], (of the animals filling Noah's ark, Philo de vit. Moys. ii. §12); *πλήρωμα πόλεως*, the inhabitants or population filling a city, Plat. de rep. 2 p. 371 e.; Aristot. polit. 3, 13 p. 1284<sup>a</sup>, 5; 4, 4 p. 1291<sup>a</sup>, 17; al. So in the N. T. *ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς*, whatever fills the earth or is contained in it, 1 Co. x. 26, 28 Rec. (Ps. xxiii. (xxiv.) 1; xlix. (l.) 12; Jer. viii. 16; Ezek. xii. 19, etc.; *τὸ πλήρωμα τῆς θαλάσσης*, Ps. xcv. (xcvi.) 11; 1 Chr. xvi. 32); *κοφίνων πληρώματα*, those things with which the baskets were filled, [basketfuls], Mk. vi. 43 T Tr WH [on this pass. cf. Bp. Lghtft. as below p. 260]; also *σπυρίδων πληρώματα*, Mk. viii. 20; *the filling* (Lat. *complementum*) by which a gap is filled up, Mt. ix. 16; Mk. ii. 21; *that by which a loss is repaired*, spoken of the reception of all the Jews into the kingdom of God (see *ἡττημα*, 1), Ro. xi. 12. Of time (see *πληρῶν*, 2 b. a.), that portion of time by which a longer antecedent period is completed; hence *completeness, fullness*, of time: *τοῦ χρόνου*, Gal. iv. 4; *τῶν καιρῶν*, Eph. i. 10 (on which see *οἰκονομία*). 3. *fullness, abundance*: Jn. i. 16; Col. i. 19; ii. 9; *full number*, Ro. xi. 25. 4. i. q. *πληρώσις* (see *καύχημα*, 2), i. e. *a fulfilling, keeping*: *τοῦ νόμου* (see *πληρῶν*, 2 c. a.), Ro. xiii. 10. For a full discussion of this word see *Fritzsche*, Ep. ad Rom. ii. p. 469 sqq.; [esp. Bp. Lghtft. Com. on Col. p. 257 sqq.]\*

**πλησίον**, (neut. of the adj. *πλησίος*, -α, -ον), adv., fr. Hom. down, *near*: with a gen. of place [cf. W. § 54, 6], Jn. iv. 5; with the article, *ὁ πλησίον* sc. *ὢν* [cf. B. § 125, 10; W. 24] (Sept. very often for *πῆλ*; sometimes for *πῆλ*), prop. Lat. *proximus* (so Vulg. in the N. T.), *a neighbor*; i. e. a. *friend*: Mt. v. 43. b. *any other person*, and where two are concerned *the other* (thy fellow-man, thy neighbor) i. e., acc. to the O. T. and Jewish conception, a member of the Hebrew race and



commonwealth : Acts vii. 27; and Rec. in Heb. viii. 11; acc. to the teaching of Christ, any other man irrespective of race or religion with whom we live or whom we chance to meet (which idea is clearly brought out in the parable Lk. x. 25-37): Mt. xix. 19; xxii. 39; Mk. xii. 31, 33; Lk. x. 27; Ro. xiii. 9, 10; [xv. 2]; Gal. v. 14; Eph. iv. 25; Jas. ii. 8 and L T Tr WH in iv. 12; *πλησίον εἶναι τινος*, to be near one [one's neighbor], i. e. in a pass. sense, worthy to be regarded as a friend and companion, Lk. x. 29; actively, to perform the offices of a friend and companion, *ibid.* 36; [on the om. of the art. in the last two exx. see B. § 129, 11; W. § 19 fin.]\*

*πλησμονή*, -ῆς, ἡ, (πίμπλημι [cf. W. 94 (89)]), *repletion, satiety*, (Vulg. *saturitas*): *πρὸς πλησμονὴν σαρκός*, for the satisfying of the flesh, to satiate the desires of the flesh (see *σάρξ*, 4), Col. ii. 23, cf. Meyer ad loc.; [others (including R. V.) render the phrase *against* (i. e. for the remedy of) *the indulgence of the flesh*; see Bp. Lightfoot ad loc., and *πρὸς*, I. 1 c.]. (Arstph., Eur., Xen., Plato, Plut., al.; Sept.)\*

*πλήσσω* [cf. *πληγή*, (πέλαγος), Lat. *plango, plaga*; Curtius § 367]: 2 aor. pass. *ἐπλήγην*; fr. Hom. down; Sept. for *ἔκτε* (see *παράσσω*, init.); *to strike, to smite*: pass. (of the heavenly bodies smitten by God that they may be deprived of light and shrouded in darkness), Rev. viii. 12. [COMP.: *ἐκ*, *ἐπι* πλήσσω.]\*

*πλοῖάριον*, -ου, τό, (dimin. of *πλοῖον*; see *γυναικάριον*, fin.), *a small vessel, a boat*: Mk. iii. 9; iv. 36 Rec.; Lk. v. 2 L mrg. T Tr mrg. WH mrg.; Jn. vi. [22\*], 22<sup>b</sup> Rec., 23 [where L Tr mrg. WH *πλοῖα*], 24 L T Tr WH; xxi. 8. [Cf. B. D. s. v. *Ship* (13).] (Arstph., Xen., Diod., al.)\*

*πλοῖον*, -ου, τό, (πλέω), fr. Hdt. down, Sept. chiefly for *ἡγῆς*, *a ship*: Mt. iv. 21, 22; Mk. i. 19; Lk. v. 2 [R G L txt. Tr txt. WH txt.]; Jn. vi. 17; Acts xx. 13, and often in the historical bks. of the N. T.; Jas. iii. 4; Rev. viii. 9; xviii. 19. [BB. DD. s. v. *Ship*.]

*πλόος* -οῦς, gen. -όου -οῦ, and in later writ. *πλοός* (Acts xxvii. 9; Arr. peripl. erythr. p. 176 § 61; see *νοῦς* [and cf. *Lob. Paralip.* p. 173 sq.]), (πλέω), fr. Hom. Od. 3, 169 down; *voyage*: Acts xxi. 7; xxvii. 9, 10, (Sap. xiv. 1).\*

*πλούσιος*, -α, -ον, (πλούτος), fr. Hes. opp. 22 down, Sept. for *ῥῥῡ*, *rich*; a. prop. *wealthy, abounding in material resources*: Mt. xxvii. 57; Lk. xii. 16; xiv. 12; xvi. 1, 19; xviii. 23; xix. 2; *ὁ πλούσιος*, substantively, Lk. xvi. 21, 22; Jas. i. 10, 11; *οἱ πλούσιοι*, Lk. vi. 24; xxi. 1; 1 Tim. vi. 17; Jas. ii. 6; v. 1; Rev. vi. 15; xiii. 16; *πλούσιος*, without the art., *a rich man*, Mt. xix. 23, 24; Mk. x. 25; xii. 41; Lk. xviii. 25. b. metaph. and univ. *abounding, abundantly supplied*: foll. by *ἐν* w. a dat. of the thing in which one abounds (cf. W. § 30, 8 b. note), *ἐν ἐλέει*, Eph. ii. 4; *ἐν πίστει*, Jas. ii. 5; absol. *abounding (rich)* in Christian virtues and eternal possessions, Rev. ii. 9; iii. 17, on which see Düsterdieck. *ἐπτάχευσε πλούσιος ὢν*, of Christ, 'although as the *ἀσφαρκος λόγος* he formerly abounded in the riches of a heavenly condition, by assuming human nature he entered into a state of (earthly) poverty,' 2 Co. viii. 9.\*

*πλουσίως*, adv., [fr. Hdt. down], *abundantly, richly*: Col. iii. 16; 1 Tim. vi. 17; Tit. iii. 6; 2 Pet. i. 11.\*

*πλουτέω*, -ῶ; 1 aor. *ἐπλούτησα*; pf. *πεπλούτηκα*; (*πλούτος*); fr. Hes. down; Sept. sometimes for *ῥῥῡ*; a. *to be rich, to have abundance*: prop. of outward possessions, absol., Lk. i. 53; 1 Tim. vi. 9; .1 aor. *I have been made rich, have become rich, have gotten riches* (on this use of the aorist see *βασίλειω*, fin.), *ἀπὸ τινος*, Rev. xviii. 15 (Sir. xi. 18; [cf. *ἀπὸ*, II. 2 a.]); also *ἐκ τινος* (see *ἐκ*, II. 5), Rev. xviii. 3, 19; *ἐν τινι* (cf. W. § 30, 8 b. note; the Greeks say *πλουτεῖν τινος*, or *τινι*, or *τι*), 1 Tim. vi. 18. b. metaph. *to be richly supplied*: *πλουτεῖν εἰς πάντας*, is affluent in resources so that he can give the blessings of salvation unto all, Ro. x. 12; *πλουτεῖν εἰς θεόν* (see *εἰς*, B. II. 2 b. a.), Lk. xii. 21; aor. *ἐπλούτησα*, absolutely, *I became rich*, i. e. obtained the eternal spiritual possessions: 1 Co. iv. 8; 2 Co. viii. 9; Rev. iii. 18; *πεπλούτηκα*, *I have gotten riches*, Rev. iii. 17.\*

*πλουτίζω*; Pass., pres. ptc. *πλουτιζόμενος*; 1 aor. *ἐπλουτίσθην*; (*πλούτος*); *to make rich, to enrich*: *τινά*, pass. 2 Co. ix. 11; used of spiritual riches: *τινά*, 2 Co. vi. 10; *ἐν* with a dat. of the thing (see *πλουτέω*, a.), pass., *to be richly furnished*, 1 Co. i. 5. (Aeschyl., Soph., Xen., Plut.; Sept. for *ῥῥῡ*)\*

*πλούτος*, -ου, ὁ, and (acc. to L T Tr WH in 2 Co. viii. 2; Eph. i. 7; ii. 7; iii. 8; 16; Phil. iv. 19; Col. i. 27; ii. 2, but only in the nom. and acc.; cf. [Tdf. Proleg. p. 118; WH. App. p. 158]; W. 65 (64); B. 22 sq. (20)) *τὸ πλούτος*, (apparently i. q. *πλέστος*, fr. *πλέος* full [cf. *πίμπλημι*]), fr. Hom. down, Sept. for *ῥῥῡ*, and also for *ῥῥῡ* a multitude, *ῥῥῡ*, *ῥῥῡ*; *riches, wealth*; a. prop. and absol. *abundance of external possessions*: Mt. xiii. 22; Mk. iv. 19; Lk. viii. 14; 1 Tim. vi. 17; Jas. v. 2; Rev. xviii. 17 (16).

b. univ. *fulness, abundance, plenitude*: with a gen. of the excellence in which one abounds, as *τῆς χρηστότητος*, Ro. ii. 4; ix. 23; 2 Co. viii. 2; Eph. i. 7, 18; ii. 7; iii. 16; Col. i. 27; ii. 2. the *πλούτος* of God is extolled, i. e. the fulness of his perfections, — of which two are mentioned, viz. *σοφία* and *γνώσις*, Ro. xi. 33 (for *σοφίας καὶ γνώσεως* here depend on *βάθος*, not on *πλούτου* [cf. B. 155 (135); W. § 30, 3 N. 1]); the fulness of all things in store for God's uses, Phil. iv. 19; in the same sense *πλούτος* is attributed to Christ, exalted at the right hand of God, Rev. v. 12; in a more restricted sense, *πλούτος τοῦ Χριστοῦ* is used of the fulness of the things pertaining to salvation with which Christ is able to enrich others, Eph. iii. 8.

c. univ. i. q. *a good* [(to point an antithesis)]: Heb. xi. 26; i. q. *that with which one is enriched*, with a gen. of the person enriched, used of Christian salvation, Ro. xi. 12.\*

*πλύνω*; impf. *ἐπλυνον*; 1 aor. *ἐπλυνα*; [(cf. *πλέω*)]; fr. Hom. down; Sept. for *ῥῥῡ* and *ῥῥῡ*; *to wash*: *τὰ δίκτυα*, Lk. v. 2 L T Tr WH [(T WH mrg. -αν; see *ἀποπλύνω*)]; used fr. Hom. down esp. in ref. to clothing (Gen. xlix. 11; Ex. xix. 10, 14; Lev. xiii. 6, 34, etc.); hence figuratively *πλύνειν τὰς στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου* is used of those who by faith so appropriate the results of Christ's expiation as to be regarded by God as pure and



sinless, Rev. vii. 14, and L T Tr WH in xxii. 14; cf. Ps. l. (li.) 4, 9. [Comp.: ἀπο-πλύνω. SYN. see λούω, fin.]\*

πνεῦμα, -τος, τό, (πνέω), Grk. writ. fr. Aeschyl. and Hdt. down; Hebr. רוּחַ, Lat. *spiritus*; i. e.

1. *a movement of air, (gentle) blast*; a. of the wind: ἀνέμων πνεύματα, Hdt. 7, 16, 1; Paus. 5, 25; hence the wind itself, Jn. iii. 8; plur. Heb. i. 7, (1 K. xviii. 45; xix. 11; Job i. 19; Ps. ciii. (civ.) 4, etc.; often in Grk. writ.).

b. *breath of the nostrils or mouth, often in Grk. writ. fr. Aeschyl. down: πνεῦμα τοῦ στόματος*, 2 Th. ii. 8 (Ps. xxxii. (xxxiii.) 6, cf. Is. xi. 4); πν. ζωῆς, *the breath of life*, Rev. xi. 11 (Gen. vi. 17, cf. πνοή ζωῆς, ii. 7). [πνεῦμα and πνοή seem to have been in the main coincident terms; but πνοή became the more poetical. Both retain a suggestion of their evident etymology. Even in class. Grk. πνεῦμα became as freq. and as wide in its application as ἀνεμος. (Schmidt ch. 55, 7; Trench § lxiii.)]

2. *the spirit, i. e. the vital principle by which the body is animated* [(Aristot., Polyb., Plut., al.; see below)]: Lk. viii. 55; xxiii. 46; Jn. xix. 30; Acts vii. 59; Rev. xiii. 15 [here R. V. *breath*]; ἀφίεναι τὸ πνεῦμα, to breathe out the spirit, to expire, Mt. xxvii. 50 cf. Sir. xxxviii. 23; Sap. xvi. 14 (Grk. writ. said ἀφίεναι τὴν ψυχὴν, as Gen. xxxv. 18, see ἀφίημα, 1 b. and Kyrrke, Observ. i. p. 140; but we also find ἀφίεναι πνεῦμα θανασίμω σφαγῇ, Eur. Hec. 571); σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, Jas. ii. 26; τὸ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὀφείλει οὐδέν, the spirit is that which animates and gives life, the body is of no profit (for the spirit imparts life to it, not the body in turn to the spirit; cf. Chr. Frid. Fritzsche, Nova opussec. p. 239), Jn. vi. 63. *the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul*: τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ, 1 Co. ii. 11; opp. to σὰρξ (q. v. [esp. 2 a.]), Mt. xxvi. 41; Mk. xiv. 38; 1 Co. v. 5; 2 Co. vii. 1; Col. ii. 5; opp. to τὸ σῶμα, Ro. viii. 10; 1 Co. vi. 17, 20 Rec.; vii. 34; 1 Pet. iv. 6. Although for the most part the words πνεῦμα and ψυχή are used indiscriminately and so σῶμα and ψυχή put in contrast (but never by Paul; see ψυχή, esp. 2), there is also recognized a threefold distinction, τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα, 1 Th. v. 23, acc. to which τὸ πνεῦμα is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; (πνεῦμα, says Luther, "is the highest and noblest part of man, which qualifies him to lay hold of incomprehensible, invisible, eternal things; in short it is the house where Faith and God's word are at home" [see reff. at end]): ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος (see μερισμός, 2), Heb. iv. 12; ἐν ἐν πνεύματι, μὲν ψυχῇ, Phil. i. 27 (where instead of μὲν ψυχῇ Paul acc. to his mode of speaking elsewhere would have said more appropriately μὲν καρδίᾳ). τὸ πνεῦμά τινος, Mk. ii. 8; viii. 12; Lk. i. 47; Acts xvii. 16; Ro. i. 9; viii. 16; 1 Co. v. 4; xvi. 18; 2 Co. ii. 13; vii. 13; Gal. vi. 18; [Phil. iv. 23 L T Tr WH]; Philem. 25; 2 Tim. iv. 22; ὁ θεὸς τῶν πνευμάτων (for which Rec. has ἀγίων) τῶν προφητῶν,

who incites and directs the souls of the prophets, Rev. xxii. 6, where cf. Düsterdieck. the dative τῷ πνεύματι is used to denote the seat (locality) where one does or suffers something, like our *in spirit*: ἐπιγινώσκειν, Mk. ii. 8; ἀναστενάξαι, Mk. viii. 12; ἐμβριμάσθαι, Jn. xi. 33; ταρασσέσθαι, Jn. xiii. 21; ζέειν, Acts xviii. 25; Ro. xii. 11; ἀγαλλιάσθαι, Lk. x. 21 (but L T Tr WH here add ἀγίῳ); dat. of respect: 1 Co. v. 3; Col. ii. 5; 1 Pet. iv. 6; κραταιοῦσθαι, Lk. i. 80; ii. 40 Rec.; ἄγιον εἶναι, 1 Co. vii. 34; ζωοποιήθεις, 1 Pet. iii. 18; ζῆν, 1 Pet. iv. 6; πτωχοί, Mt. v. 3; dat. of instrument: δεδεμένος, Acts xx. 22; συνέχεσθαι, xviii. 5 Rec.; θεῷ λατρεύειν, Phil. iii. 3 R G; dat. of advantage: ἄνεσιν τῷ πνεύματι μου, 2 Co. ii. 13 (12); ἐν τῷ πνεύματι, is used of the instrument, 1 Co. vi. 20 Rec. [it is surely better to take ἐν τ. π. here locally, of the 'sphere' (W. 386 (362), cf. vs. 19)]; also ἐν πνεύματι, nearly i. q. πνευματικῶς [but see W. § 51, 1 e. note], Jn. iv. 23; of the seat of an action, ἐν τῷ πνεύματι μου, Ro. i. 9; τίθεναι ἐν τῷ πν., to propose to one's self, purpose in spirit, foll. by the infin. Acts xix. 21. πνεύματα προφητῶν, acc. to the context the souls (spirits) of the prophets moved by the Spirit of God, 1 Co. xiv. 32; in a peculiar sense πνεῦμα is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding; thus in the phrases τὸ πνεῦμά μου προσεύχεται, opp. to ὁ νοῦς μου, 1 Co. xiv. 14; πνεύματι λαλεῖν μυστήρια, ibid. 2; προσεύχεσθαι, ψάλλειν, εὐλογεῖν, τῷ πν., as opp. to τῷ νοῖ, ibid. 15, 16.

3. *a spirit, i. e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting*; a. generically: Lk. xxiv. 37; Acts xxiii. 8 (on which see μήτε, fin.); ibid. 9; πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, Lk. xxiv. 39; πνεῦμα ζωοποιούν, [a life-giving spirit], spoken of Christ as raised from the dead, 1 Co. xv. 45; πνεῦμα ὁ θεός (God is spirit essentially), Jn. iv. 24; πατὴρ τῶν πνευμάτων, of God, Heb. xii. 9, where the term comprises both the spirits of men and of angels.

b. *a human soul that has left the body* [(Babr. 122, 8)]: plur. (Lat. *manes*), Heb. xii. 23; 1 Pet. iii. 19.

c. *a spirit higher than man but lower than God, i. e. an angel*: plur. Heb. i. 14; used of demons, or evil spirits, who were conceived of as inhabiting the bodies of men: [Mk. ix. 20]; Lk. ix. 39; Acts xvi. 18; plur., Mt. viii. 16; xii. 45; Lk. x. 20; xi. 26; πνεῦμα πύθωνος or πύθωνα, Acts xvi. 16; πνεύματα δαιμονίων, Rev. xvi. 14; πνεῦμα δαιμονίου ἀκαθάρτου, Lk. iv. 33 (see δαιμόνιον, 2); πνεῦμα ἀσθενείας, causing infirmity, Lk. xiii. 11; πνεῦμα ἀκάθαρτον, Mt. x. 1; xii. 43; Mk. i. 23, 26, 27; iii. 11, 30; v. 2, 8, 13; vi. 7; vii. 25; ix. 25; Lk. iv. 36; vi. 18; viii. 29; ix. 42; xi. 24, 26; Acts v. 16; viii. 7; Rev. xvi. 13; xviii. 2; ἀλαλον, κωφόν (for the Jews held that the same evils with which the men were afflicted affected the demons also that had taken possession of them [cf. Wetstein, N. T. i. 279 sqq.; Edersheim, Jesus the Messiah, App. xvi.; see δαιμονίζομαι etc. and reff.]), Mk. ix. 17, 25; πονηρόν, Lk. vii. 21; viii. 2; Acts xix. 12, 13, 15, 16, [(cf. Judg. ix. 23; 1 S. xvi. 14; xix. 9, etc.)]. d.



the spiritual nature of Christ, higher than the highest angels, close to God and most intimately united to him (in doctrinal phraseology the divine nature of Christ): 1 Tim. iii. 16; with the addition of ἀγιασούσης (on which see ἀγιασθή, 1 [yet cf. 4 a. below]), Ro. i. 4 [but see Meyer ad loc., Ellicott on 1 Tim. i. c.]; it is called πνεῦμα αἰώνιον, in tacit contrast with the perishable ψυχαί of sacrificial animals, in Heb. ix. 14, where cf. Delitzsch [and esp. Kurtz].

4. The Scriptures also ascribe a πνεῦμα to GOD, i. e. God's power and agency, —distinguishable in thought (or modalistic, as they say in technical speech) from God's essence in itself considered, —manifest in the course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings; [cf. the resemblances and differences in Philo's use of τὸ θεῖον πνεῦμα, e. g. de gigant. § 12 (cf. § 5 sq.); quis rer. div. § 53; de mund. opif. § 46, etc.]. a. This πνεῦμα is called in the O. T. רוּחַ יְהוָה, רוּחַ אֱלֹהִים; in the N. T. πνεῦμα ἁγίον, τὸ ἅγιον πνεῦμα, τὸ πνεῦμα τὸ ἅγιον (first so in Sap. i. 5; ix. 17; for רוּחַ יְהוָה, in Ps. l. (li.) 13, Is. lxiii. 10, 11, the Sept. renders by πνεῦμα ἁγιοσύνης), i. e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i. 18, 20; iii. 11; xii. 32; xxviii. 19; Mk. i. 8; iii. 29; xii. 36; xiii. 11; Lk. i. 15, 35; ii. 25, 26; iii. 16, 22; iv. 1; xi. 13; xii. 10, 12; Jn. i. 33; vii. 39 [L T WH om. Tr br. ἁγ.]; xiv. 26; xx. 22; Acts i. 2, 5, 8, 16; ii. 33, 38; iv. 25 L T Tr WH; v. 3, 32; viii. 18 [L T WH om. Tr br. τὸ ἁγ.], 19; ix. 31; x. 38, 44, 45, 47; xi. 15, 16, 24; xiii. 2, 4, 9, 52; xv. 8, 28; xvi. 6; xix. 6; xx. 28; Ro. ix. 1; xiv. 17; xv. 13, 16, 19 [L T Tr WH in br.]; 1 Co. vi. 19; xii. 3; 2 Co. vi. 6; xiii. 13 (14); Eph. i. 13; 1 Th. i. 5, 6; 2 Tim. i. 14; Tit. iii. 5; Heb. ii. 4; vi. 4; ix. 8; 1 Jn. v. 7 Rec.; Jude 20; other exx. will be given below in the phrases; (on the use and the omission of the art., see Fritzsche, Ep. ad Rom. ii. p. 105 [in opposition to Harless (on Eph. ii. 22) et al.; cf. also Meyer on Gal. v. 16; Ellicott on Gal. v. 5; W. 122 (116); B. 89 (78)]); τὸ πν. τὸ ἅγιον τοῦ θεοῦ, Eph. iv. 30; 1 Th. iv. 8; πνεῦμα θεοῦ, Ro. viii. 9, 14; τὸ τοῦ θεοῦ πνεῦμα, 1 Pet. iv. 14; (τὸ πνεῦμα (τοῦ) θεοῦ, Mt. iii. 16; xii. 18, 28; 1 Co. ii. 14; iii. 16; Eph. iii. 16; 1 Jn. iv. 2; τὸ πν. τοῦ θεοῦ ἡμῶν, 1 Co. vi. 11; τὸ πν. τοῦ πατρός, Mt. x. 20; πν. θεοῦ ζῶντος, 2 Co. iii. 3; τὸ πν. τοῦ ἐγείραντος Ἰησοῦν, Ro. viii. 11; τὸ πν. τὸ ἐκ θεοῦ (emanating from God and imparted unto men), 1 Co. ii. 12; πνεῦμα and τὸ πν. τοῦ κυρίου, i. e. of God, Lk. iv. 18; Acts v. 9 (cf. vs. 4); viii. 39; κυρίου, i. e. of Christ, 2 Co. iii. 17, 18 [cf. B. 343 (295)]; τὸ πνεῦμα Ἰησοῦ, since the same Spirit in a peculiar manner dwelt in Jesus, Acts xvi. 7 (where Rec. om. Ἰησοῦ); Χριστοῦ, Ro. viii. 9; Ἰησοῦ Χριστοῦ, Phil. i. 19; τὸ ἔν τινι (in one's soul [not WH marg.]) πνεῦμα Χριστοῦ, 1 Pet. i. 11; τὸ πν. τοῦ υἱοῦ τοῦ θεοῦ, Gal. iv. 6; simply τὸ πνεῦμα or πνεῦμα: Mt. iv. 1; xii. 31, 32; xxii. 43; Mk. i. 10, 12; Lk. iv. 1, 14; Jn. i. 32, 33; iii. 6, 8, 34; vii. 39; Acts ii. 4; viii. 29; x. 19; xi. 12, 28; xxi. 4; Ro. viii. 6, 16, 23, 26, 27; xv. 30; 1 Co. ii. 4, 10, 13 (where Rec. adds αἰοῦ); xii. 4, 7, 8; 2 Co.

i. 22; iii. 6, 8; v. 5; Gal. iii. 3, 5, 14; iv. 29; v. 5, 17, 22, 25; Eph. iv. 3; v. 9 Rec.; vi. 17; Phil. ii. 1; 2 Th. ii. 13; 1 Tim. iv. 1; Jas. iv. 5; 1 Pet. i. 22 Rec.; 1 Jn. iii. 24; v. 6, 8; Rev. xxii. 17. Among the beneficent and very varied operations and effects ascribed to this Spirit in the N. T., the foll. are prominent: by it the man Jesus was begotten in the womb of the virgin Mary (Mt. i. 18, 20; Lk. i. 35), and at his baptism by John it is said to have descended upon Jesus (Mt. iii. 16; Mk. i. 10; Lk. iii. 22), so that he was perpetually (μένον ἐπ' αὐτόν) filled with it (Jn. i. 32, 33, cf. iii. 34; Mt. xii. 28; Acts x. 38); hence to its prompting and aid the acts and words of Christ are traced, Mt. iv. 1; xii. 28; Mk. i. 12; Lk. iv. 1, 14. After Christ's resurrection it was imparted also to the apostles, Jn. xx. 22; Acts ii. Subsequently other followers of Christ are related to have received it through faith (Gal. iii. 2), or by the instrumentality of baptism (Acts ii. 38; 1 Co. xii. 13) and the laying on of hands (Acts xix. 5, 6), although its reception was in no wise connected with baptism by any magical bond, Acts viii. 12, 15; x. 44 sqq. To its agency are referred all the blessings of the Christian religion, such as regeneration wrought in baptism (Jn. iii. 5, 6, 8; Tit. iii. 5, [but see the commentators on the passages, and reff. s. v. βάπτισμα, 3]); all sanctification (1 Co. vi. 11; hence ἁγιασμός πνεύματος, 2 Th. ii. 13; 1 Pet. i. 2); the power of suppressing evil desires and practising holiness (Ro. viii. 2 sqq.; Gal. v. 16 sqq. 22; 1 Pet. i. 22 [Rec.], etc.); fortitude to undergo with patience all persecutions, losses, trials, for Christ's sake (Mt. x. 20; Lk. xii. 11, 12; Ro. viii. 26); the knowledge of evangelical truth (Jn. xiv. 17, 26; xv. 26; xvi. 12, 13; 1 Co. ii. 6–16; Eph. iii. 5), — hence it is called πνεῦμα τῆς ἀληθείας (Jn. ll. cc.; 1 Jn. iv. 6), πνεῦμα σοφίας καὶ ἀποκαλύψεως (Eph. i. 17); the sure and joyful hope of a future resurrection, and of eternal blessedness (Ro. v. 5; viii. 11; 2 Co. i. 22; v. 5; Eph. i. 13 sq.); for the Holy Spirit is the seal and pledge of citizenship in the kingdom of God, 2 Co. i. 22; Eph. i. 13. He is present to teach, guide, prompt, restrain, those Christians whose agency God employs in carrying out his counsels: Acts viii. 29, 39; x. 19; xi. 12; xiii. 2, 4; xv. 28; xvi. 6, 7; xx. 28. He is the author of charisms or special "gifts" (1 Co. xii. 7 sqq.; see χάρισμα), prominent among which is the power of prophesying: τὰ ἐρχόμενα ἀναγγελεῖ, Jn. xvi. 13; hence τὸ πνεῦμα τῆς προφητείας (Rev. xix. 10); and his efficiency in the prophets is called τὸ πνεῦμα simply (1 Th. v. 19), and their utterances are introduced with these formulas: τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Acts xxi. 11; τὸ πνεῦμα λέγει, 1 Tim. iv. 1; Rev. xiv. 13; with ταῖς ἐκκλησίαις added, Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22. Since the Holy Spirit by his inspiration was the author also of the O. T. Scriptures (2 Pet. i. 21; 2 Tim. iii. 16), his utterances are cited in the foll. terms: λέγει or μαρτυρεῖ τὸ πνεῦμα τὸ ἅγιον, Heb. iii. 7; x. 15; τὸ πν. τὸ ἁγ. ἐλάλησε διὰ Ἡσαΐου, Acts xxviii. 25, cf. i. 16. From among the great number of other phrases referring to the Holy Spirit the following seem to be noteworthy here: God



is said διδόναι τῷ τὸ πν. τὸ ἁγ., Lk. xi. 13; Acts xv. 8; pass. Ro. v. 5; more precisely, ἐκ τοῦ πνεύματος αὐτοῦ, i. e. a portion from his Spirit's fulness [B. § 132, 7; W. 366 (343)], 1 Jn. iv. 13; or ἐκχεῖν ἀπὸ τοῦ πνεύματος αὐτοῦ, Acts ii. 17, 18, (for its entire fulness Christ alone receives, Jn. iii. 34); men are said, λαμβάνειν πν. ἁγ., Jn. xx. 22; Acts viii. 15, 17, 19; xix. 2; or τὸ πν. τὸ ἁγ. Acts x. 47; or τὸ πν. τὸ ἐκ θεοῦ, 1 Co. ii. 12; or τὸ πνεῦμα, Gal. iii. 2, cf. Ro. viii. 15; πν. θεοῦ ἔχειν, 1 Co. vii. 40; πνεῦμα μὴ ἔχειν, Jude 19; πληροῦσθαι πνεύματος ἁγίου, Acts xiii. 52; ἐν πνεύματι, Eph. v. 18; πλησθῆναι, πλησθήσεσθαι, πνεύματος ἁγίου, Lk. i. 15, 41, 67; Acts ii. 4; iv. 8, 31; ix. 17; xiii. 9; πνεύματος ἁγίου πλήρης, Acts vi. 5; vii. 55; xi. 24; πλήρεις πνεύματος (Rec. adds ἁγίου) καὶ σοφίας, Acts vi. 3; πνεύματι and πνεύματι θεοῦ ἄγεσθαι, to be led by the Holy Spirit, Ro. viii. 14; Gal. v. 18; φέρεσθαι ὑπὸ πν. ἁγ. 2 Pet. i. 21; the Spirit is said to dwell in the minds of Christians, Ro. viii. 9, 11; 1 Co. iii. 16; vi. 19; 2 Tim. i. 14; Jas. iv. 5, (other expressions may be found under βαπτίζω, Π. b. bb.; γεννάω, 1 fin. and 2 d.; ἐκχεάω; χρίω, a.); γίνεσθαι ἐν πνεύματι, to come to be in the Spirit, under the power of the Spirit, i. e. in a state of inspiration or ecstasy, Rev. i. 10; iv. 2. Dative πνεύματι, by the power and aid of the Spirit, the Spirit prompting, Ro. viii. 13; Gal. v. 5; τῷ πν. τῷ ἁγίῳ, Lk. x. 21 L Tr WH; πνεύματι ἁγίῳ, 1 Pet. i. 12 (where R G Thave ἐν πν. ἁγ.); πνεύματι θεοῦ, Phil. iii. 3 L T Tr WH; also ἐν πνεύματι, Eph. ii. 22; iii. 5 (where ἐν πνεύματι must be joined to ἀπεκαλύφθη); ἐν πνεύματι, in the power of the Spirit, possessed and moved by the Spirit, Mt. xxii. 43; Rev. xvii. 3; xxi. 10; also ἐν τῷ πνεύματι, Lk. ii. 27; iv. 1; ἐν τῷ πν. τῷ ἁγ. Lk. x. 21 Tdf.; ἐν τῇ δυνάμει τοῦ πν. Lk. iv. 14; ἐν τῷ πνεύματι τῷ ἁγ. εἰπεῖν, Mk. xii. 36; ἐν πνεύματι (ἁγ.) προσεύχεσθαι, Eph. vi. 18; Jude 20; ἐν πν. θεοῦ λαλεῖν, 1 Co. xii. 3; ἀγάπη ἐν πνεύματι, love which the Spirit begets, Col. i. 8; περιτομή ἐν πν., effected by the Holy Spirit, opp. to γράμματι, the prescription of the written law, Ro. ii. 29; τύπος γίνου τῶν πιστῶν ἐν πν., in the way in which you are governed by the Spirit, 1 Tim. iv. 12 Rec.; [ἐν ἐνὶ πνεύματι, Eph. ii. 18]; ἡ ἐνότης τοῦ πνεύματος, effected by the Spirit, Eph. iv. 3; καινότης τοῦ πν. Ro. vii. 6. τὸ πνεῦμα is opp. to ἡ σὰρξ i. e. human nature left to itself and without the controlling influence of God's Spirit, subject to error and sin, Gal. v. 17, 19, 22; [vi. 8]; Ro. viii. 6; so in the phrases περιπατεῖν κατὰ πνεῦμα (opp. to κατὰ σάρκα), Ro. viii. 1 Rec., 4; οἱ κατὰ πνεῦμα sc. ὄντες (opp. to οἱ κατὰ σάρκα ὄντες), those who bear the nature of the Spirit (i. e. οἱ πνευματικοί), ib. 5; ἐν πνεύματι εἶναι (opp. to ἐν σαρκί), to be under the power of the Spirit, to be guided by the Spirit, ib. 9; πνεύματι (dat. of 'norm'; [cf. B. § 133, 22 b.; W. 219 (205)]) περιπατεῖν (opp. to ἐπιθυμίαν σαρκὸς τελεῖν), Gal. v. 16. The Holy Spirit is a δύναμις, and is expressly so called in Lk. xxiv. 49, and δύναμις ὑψίστου, Lk. i. 35; but we find also πνεῦμα (or πν. ἁγ.) καὶ δύναμις, Acts x. 38; 1 Co. ii. 4; and ἡ δύναμις τοῦ πνεύματος, Lk. iv. 14, where πνεῦμα is regarded as the essence, and δύναμις its efficacy; but in 1 Th. i. 5 ἐν πνεύματι ἁγίῳ is exegetical

of ἐν δυνάμει. In some pass. the Holy Spirit is rhetorically represented as a Person [(cf. reff. below)]: Mt. xxviii. 19; Jn. xiv. 16 sq. 26; xv. 26; xvi. 13-15 (in which pass. fr. Jn. the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of Christ); τὸ πν., καθὼς βούλεται, 1 Co. xii. 11; what any one through the help of the Holy Spirit has come to understand or decide upon is said to have been spoken to him by the Holy Spirit: εἶπε τὸ πνεῦμά τι, Acts viii. 29; x. 19; xi. 12; xiii. 4; τὸ πν. τὸ ἁγ. διαμαρτύρεται μοι, Acts xx. 23. τὸ πν. τὸ ἁγ. ἔθετο ἐπισκόπους, i. e. not only rendered them fit to discharge the office of bishop, but also exercised such an influence in their election (xiv. 23) that none except fit persons were chosen to the office, Acts xx. 28; τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις in Ro. viii. 26 means, as the whole context shows, nothing other than this: 'although we have no very definite conception of what we desire (τί προσεξώμεθα), and cannot state it in fit language (καθὸ δεῖ) in our prayer but only disclose it by inarticulate groanings, yet God receives these groanings as acceptable prayers inasmuch as they come from a soul full of the Holy Spirit.' Those who strive against the sanctifying impulses of the Holy Spirit are said ἀντιπύπτειν τῷ πν. τῷ ἁγ. Acts vii. 51; ἐνυβρίζειν τὸ πν. τῆς χάριτος, Heb. x. 29. πειράζειν τὸ πν. τοῦ κυρίου is applied to those who by falsehood would discover whether men full of the Holy Spirit can be deceived, Acts v. 9; by anthropopathism those who disregard decency in their speech are said λυπεῖν τὸ πν. τὸ ἁγ., since by that they are taught how they ought to talk, Eph. iv. 30 (παροξύνειν τὸ πν. Is. lxiii. 10; σταπικραίνειν, Ps. cv. (cvi.) 33). Cf. Grimm, Institutio theologiae dogmaticae, § 131; [Weiss, Bibl. Theol. § 155 (and Index s. v. 'Geist Gottes,' 'Spirit of God')]; Kahnis, Lehre vom Heil. Geiste; Fritzsche, Nova opuscul. acad. p. 278 sqq.; B. D. s. v. Spirit the Holy; Swete in Dict. of Christ. Biog. s. v. Holy Ghost]. b. τὰ ἐπὶ πνεύματα τοῦ θεοῦ, Rev. [iii. 1 (where Rec.<sup>a</sup> om. ἐπτά)]; iv. 5; v. 6 [here L om. WH br. ἐπτά], which are said to be ἐνώπιον τοῦ θρόνου τοῦ θεοῦ (i. 4) are not seven angels, but one and the same divine Spirit manifesting itself in seven energies or operations (which are rhetorically personified, Zech. iii. 9; iv. 6, 10); cf. Düsterdieck on Rev. i. 4; [Trench, Epp. to the Seven Churches, ed. 3 p. 7 sq.]. c. by meton. πνεῦμα is used of a. one in whom a spirit (πνεῦμα) is manifest or embodied; hence i. q. actuated by a spirit, whether divine or demoniacal; one who either is truly moved by God's Spirit or falsely boasts that he is: 2 Th. ii. 2; 1 Jn. iv. 2, 3; hence διακρίσεις πνευμάτων, 1 Co. xii. 10; μὴ παντὶ πνεύματι πιστεύετε, 1 Jn. iv. 1; δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν, ibid.; πνεύματα πλάνη joined with διδασκαλίας δαιμονίων, 1 Tim. iv. 1. But in the truest and highest sense it is said ὁ κύριος τὸ πνεῦμά ἐστιν, he in whom the entire fulness of the Spirit dwells, and from whom that fulness is diffused through the body of Christian believers, 2 Co. iii. 17. β. the plur. πνεύματα denotes the various modes and gifts by which the Holy Spirit shows itself operative in those



in whom it awells (such as τὸ πνεῦμα τῆς προφητείας, τῆς σοφίας, etc.), 1 Co. xiv. 12.

5. univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc.: τῷ αὐτῷ πνεύματι περιεπατήσαμεν, 2 Co. xii. 18; ἐν πνεύματι Ἑλίου, in the same spirit with which Elijah was filled of old, Lk. i. 17; τὰ ῥήματα . . . πνεῦμά ἐστιν, exhale a spirit (and fill believers with it), Jn. vi. 63; οἶον πνεύματός ἐστε ὑμεῖς, [what manner of spirit ye are of] viz. a divine spirit, that I have imparted unto you, Lk. ix. 55 [Rec.; (cf. B. § 132, 11 L.; W. § 30, 5)]; τῷ πνεύματι, ᾧ ἐδάδλει, Acts vi. 10, where see Meyer; πρὸς καὶ ἡσύχον πνεῦμα, 1 Pet. iii. 4; πνεῦμα πραότητος, such as belongs to the meek, 1 Co. iv. 21; Gal. vi. 1; τὸ πν. τῆς προφητείας, such as characterizes prophecy and by which the prophets are governed, Rev. xix. 10; τῆς ἀληθείας, σοφίας καὶ ἀποκαλύψεως, see above p. 521<sup>b</sup> mid. (Is. xi. 2; Deut. xxxiv. 9; Sap. vii. 7); τῆς πίστεως, 2 Co. iv. 13; τῆς νόθεσεως, such as belongs to sons, Ro. viii. 15; τῆς ζωῆς ἐν Χριστῷ, of the life which one gets in fellowship with Christ, *ibid.* 2; δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ, 2 Tim. i. 7; ἐν πνεύμα εἶναι with Christ, i. q. to be filled with the same spirit as Christ and by the bond of that spirit to be intimately united to Christ, 1 Co. vi. 17; ἐν ἐνὶ πνεύματι, by the reception of one Spirit's efficiency, 1 Co. xii. 13; εἰς ἐν πνεῦμα, so as to be united into one body filled with one Spirit, *ibid.* R G; ἐν πνεύμα ποτιζέσθαι, [made to drink of i. e.] imbued with one Spirit, *ibid.* L T Tr WH [see ποτίζω]; ἐν σώμα καὶ ἐν πνεύμα, one (social) body filled and animated by one spirit, Eph. iv. 4;—in all these pass. although the language is general, yet it is clear from the context that the writer means a spirit begotten of the Holy Spirit or even identical with that Spirit [(cf. Clem. Rom. 1 Cor. 46, 6; Herm. sim. 9, 13, 18; Ignat. ad Magn. 7)]. In opposition to the divine Spirit stand, τὸ πνεῦμα τοῦ ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας (a spirit that comes from the devil), Eph. ii. 2; also τὸ πνεῦμα τοῦ κόσμου, the spirit that actuates the unholy multitude, 1 Co. ii. 12; δουλείας, such as characterizes and governs slaves, Ro. viii. 15; κατανύξεως, Ro. xi. 8; δειλίας, 2 Tim. i. 7; τῆς πλάνης, 1 Jn. iv. 6 (πλάνησεως, Is. xix. 14; πορευίας, Hos. iv. 12; v. 4); τὸ τοῦ ἀντιχρίστου sc. πνεῦμα, 1 Jn. iv. 3; ἔτερον πνεῦμα λαμβάνειν, i. e. different from the Holy Spirit, 2 Co. xi. 4; τὸ πν. τοῦ νοός, the governing spirit of the mind, Eph. iv. 23. Cf. Ackermann, Beiträge zur theol. Würdigung u. Abwägung der Begriffe πνεῦμα, νοῦς, u. Geist, in the Theol. Stud. u. Krit. for 1839, p. 873 sqq.; Büchschenschütz, La doctrine de l'Esprit de Dieu selon l'ancien et nouveau testament. Strasb. 1840; Chr. Fr. Fritzsche, De Spiritu Sancto commentatio exegetica et dogmatica, 4 Pts. Hal. 1840 sq., included in his Nova opuscula academica (Turici, 1846) p. 233 sqq.; Kahnis, Die Lehre v. heil. Geist. Pt. i. (Halle, 1847); an anonymous publication [by Prince Ludwig Solms Lich, entitled] Die biblische Bedeutung des Wortes Geist. (Giessen, 1862); H. H. Wendt, Die Begriffe Fleisch u. Geist im bibl. Sprachgebrauch. (Gotha, 1878); [Cremer

in Herzog ed. 2, s. v. Geist des Menschen; G. L. Hahn, Theol. d. N. Test. i. § 149 sqq.; J. Laidlaw, The Bible Doctrine of Man. (Cunningham Lects., 7th Series, 1880); Dickson, St. Paul's use of the terms Flesh and Spirit. (Glasgow, 1883); and reff. in B. D. (esp. Am. ed.) and Dict. of Christ. Biog., as above, 4 a. fin.]\*

πνευματικός, -ή, -όν, (πνεῦμα), spiritual (Vulg. *spiritalis*); in the N. T.

1. relating to the human spirit, or rational soul, as the part of man which is akin to God and serves as his instrument or organ, opp. to ἡ ψυχή (see πνεῦμα, 2): hence τὸ πνευματικόν, that which possesses the nature of the rational soul, opp. to τὸ ψυχικόν, 1 Co. xv. 46 [cf. W. 592 (551)]; σῶμα πνευματικόν, the body which is animated and controlled only by the rational soul and by means of which the rational life, or life of the πνεῦμα, is lived; opp. to σῶμα ψυχικόν, verse 44. 2. belonging to a spirit, or a being higher than man but inferior to God (see πνεῦμα, 3 c.): τὰ πνευματικά (i. e. spiritual beings or powers, [R. V. *spiritual* hosts], cf. W. 239 (224)) τῆς πονηρίας (gen. of quality), i. e. *wicked spirits*, Eph. vi. 12.

3. belonging to the Divine Spirit; a. in reference to things; emanating from the Divine Spirit, or exhibiting its effects and so its character: χάρισμα, Ro. i. 11; εὐλογία, Eph. i. 3; σοφία καὶ σύνεσις πνευματική (opp. to σοφία σαρκική, 2 Co. i. 12; ψυχική, Jas. iii. 15), Col. i. 9; ὡδαί, divinely inspired, and so redolent of the Holy Spirit, Col. iii. 16; [Eph. v. 19 Lehm. br.]; ὁ νόμος (opp. to a σάρκινος man), Ro. vii. 14; θυσίαι, tropically, the acts of a life dedicated to God and approved by him, due to the influence of the Holy Spirit (tacitly opp. to the sacrifices of an external worship), 1 Pet. ii. 5; i. q. *produced by the sole power of God himself without natural instrumentality, supernatural*, βρῶμα, πόμα, πέτρα, 1 Co. x. 3, 4, [(cf. 'Teaching' etc. 10, 3)]; πνευματικά, thoughts, opinions, precepts, maxims, ascribable to the Holy Spirit working in the soul, 1 Co. ii. 13 (on which see συγκρίνω, 1); τὰ πνευματικά, spiritual gifts,—of the endowments called χαρίσματα (see χάρισμα), 1 Co. xii. 1; xiv. 1; univ. the spiritual or heavenly blessings of the gospel, opp. to τὰ σαρκικά, Ro. xv. 27; [1 Co. ix. 11].

b. in reference to persons; one who is filled with and governed by the Spirit of God: 1 Co. ii. 15 (cf. 10–13, 16); [iii. 1]; xiv. 37; Gal. vi. 1; οἶκος πνευματικός, of a body of Christians (see οἶκος, 1 b. fin.), 1 Pet. ii. 5. (The word is not found in the O. T. [cf. W. § 34, 3]. In prof. writ. fr. Aristot. down it means pertaining to the wind or breath; windy, exposed to the wind; blowing; [but Soph. Lex. s. v. cites πν. οὐσία, Cleomed. 1, 8 p. 46; τὸ πν. τὸ πάντων τούτων αἴτιον, Strab. 1, 3, 5 p. 78, 10 ed. Kramer; and we find it opp. to σωματικόν in Plut. mor. p. 129 c. (de sanitate praecepta 14); cf. Anthol. Pal. 8, 76. 175].) \*

πνευματικῶς, adv., *spiritually*, (Vulg. *spiritualiter*): i. e. by the aid of the Holy Spirit, 1 Co. ii. [13 WH mrg.], 14; in a sense apprehended only by the aid of the Divine Spirit, i. e. in a hidden or mystical sense, Rev. xi. 8. Its opposite σαρκικῶς in the sense of *literally* is used by Justin Mart. dial. c. Tryph. c. 14 p. 231 d.\*



**πνέω**; 1 aor. **ἐπνευσα**; fr. Hom. down; *to breathe, to blow*: of the wind, Mt. vii. 25, 27; Lk. xii. 55; Jn. iii. 8; vi. 18; Rev. vii. 1; **τῇ πνεύσει** sc. **αὔρα** (cf. W. 591 (550); [B. 82 (72)]), Acts xxvii. 40. [COMP.: **ἐκ**, **ἐν**, **ὑπο**-πνέω.]\*

**πνίγω**: impf. **ἐπνίγον**; 1 aor. **ἐπνίξα**; impf. pass. 3 pers. plur. **ἐπνίγοντο**; **a.** *to choke, strangle*: used of thorns crowding down the seed sown in a field and hindering its growth, Mt. xiii. 7 T WH mrg.; in the pass. of perishing by drowning (Xen. anab. 5, 7, 25; cf. Joseph. antt. 10, 7, 5), Mk. v. 13. **b.** *to wring one's neck, throttle*, [A. V. *to take one by the throat*]: Mt. xviii. 28. [COMP.: **ἀπο**-, **ἐπι**-, **συμ**-πνίγω.]\*

**πνικτός**, **-ή**, **-όν**, (**πνίγω**), *suffocated, strangled*: **τὸ πνικτόν**, [what is strangled, i. e.] an animal deprived of life without shedding its blood, Acts xv. 20, 29; xxi. 25. [(Several times in Athen. and other later writ., chiefly of cookery; cf. our "smothered" as a culinary term.)\*]

**πνοή**, **-ής**, **ή**, (**πνέω**), fr. Hom. down, Sept. for **נְשָׁמָה**; 1. *breath, the breath of life*: Acts xvii. 25 (Gen. ii. 7; Prov. xxiv. 12; Sir. xxx. 29 (21); 2 Macc. iii. 31; vii. 9). 2. *wind*: Acts ii. 2 (Job xxxvii. 9). [Cf. **πνεῦμα**, 1 b.]\*

**ποδῆρης**, **-ες**, acc. **-ρην**, Lehm. ed. ster. Tdf. ed. 7 in Rev. i. 13; see **ἄρσην**, (**πούς**, and **ἄρω** 'to join together,' 'fasten'), *reaching to the feet* (Aeschyl., Eur., Xen., Plut., al.): **ὁ ποδῆρης** (sc. **χιτῶν**), Ex. xxv. 6; xxviii. 4; xxxv. 8; Ezek. ix. 3) or **ἡ ποδῆρης** (sc. **ἐσθῆς**), *a garment reaching to the ankles, coming down to the feet*, Rev. i. 13 (Sir. xxvii. 8; xlv. 8; **χιτῶν ποδῆρης**, Xen. Cyr. 6, 4, 2; Paus. 5, 19, 6; **ὑποδύτης ποδ.** Ex. xxviii. 27; **ἔνδυμα ποδ.** Sap. xviii. 24; [Joseph. b. j. 5, 5, 7]). [Cf. Trench §1. sub fin.]\*

**πόθεν**, adv., [fr. Hom. down], *whence*; **a.** of place, *from what place*: Mt. xv. 33; Lk. xiii. 25, 27; Jn. iii. 8; vi. 5; viii. 14; ix. 29, 30; xix. 9; Rev. vii. 13; *from what condition*, Rev. ii. 5. **b.** of origin or source, i. q. *from what author or giver*: Mt. xiii. [27], 54, 56; xxi. 25; Mk. vi. 2; Lk. xx. 7; Jn. ii. 9; Jas. iv. 1; *from what parentage*, Jn. vii. 27 sq. (cf. vi. 42), see Meyer ad loc. **c.** of cause, *how is it that? how can it be that?* Mk. viii. 4; xii. 37; Lk. i. 43; Jn. i. 48 (49); iv. 11.\*

**ποία**, **-ας**, **ή**, [cf. Curtius § 387], *herbage, grass*: acc. to some interpreters found in Jas. iv. 14; but **ποία** there is more correctly taken as the fem. of the adj. **ποῖος** (q. v.), *of what sort*. (Jer. ii. 22; Mal. iii. 2; in Grk. writ. fr. Hom. down.)\*

**ποιέω**, **-ῶ**; impf. 3 pers. sing. **ἐποίει**, plur. 2 pers. **ἐποίετε**, 3 pers. **ἐποιοῦν**; fut. **ποιήσω**; 1 aor. **ἐποίησα**, 3 pers. plur. optat. **ποιήσαιεν** (Lk. vi. 11 R G; cf. W. § 13, 2 d.; [B. 42 (37)]) and **ποιήσαιεν** (ibid. L T Tr WH [see WH. App. p. 167]); pf. **πεποίηκα**; plpf. **πεποίηκεν** without augm. (Mk. xv. 7; see W. § 12, 9; B. 33 (29)); Mid., pres. **ποιούμαι**; impf. **ἐποιούμην**; fut. **ποιήσομαι**; 1 aor. **ἐποίησάμην**; pf. pass. ptp. **πεποιημένος** (Heb. xii. 27); fr. Hom. down; Hebr. **עָשָׂה**; Lat. **facio**, i. e.

**I.** *to make* (Lat. **efficio**), **1.** **τί**; **a.** with the names of the things made, *to produce, construct, form, fashion*, etc.: **ἀνθρακιάν**, Jn. xviii. 18; **εἰκόνα**, Rev. xiii.

14; **ἱμάτια**, Acts ix. 39; **ναούς**, Acts xix. 24; **σκηνάς**, Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33; **τύπους**, Acts vii. 43; **πηλόν**, Jn. ix. 11, 14; **πλάσμα**, Ro. ix. 20; acc. to some interpreters (also W. 256 n.<sup>1</sup> (240 n.<sup>2</sup>)) **ὁδὸν ποιεῖν**, *to make a path*, Mk. ii. 23 R G T Tr txt. WH txt. (so that the meaning is, that the disciples of Christ made a path for themselves through the standing grain by plucking the heads; see **ὁδοποιέω**, fin. If we adopt this interpretation, we must take the ground that Mark does not give us the true account of the matter, but has sadly corrupted the narrative received from others; [those who do accept it, however, not only lay stress on the almost unvarying lexical usage, but call attention to the fact that the other interpretation (see below) finds the leading idea expressed in the participle—an idiom apparently foreign to the N. T. (see W. 353 (331)), and to the additional circumstance that Mk. introduces the phrase after having already expressed the idea of 'going', and expressed it by substantially the same word (**παραπορεύεσθαι**) which Matthew (xii. 1) and Luke (vi. 1) employ and regard as of itself sufficient. On the interpretation of the pass., the alleged 'sad corruption,' etc., see **Jas. Morison**, Com. on Mk. 2d ed. p. 57 sq.; on the other side, **Weiss**, Marcusevangelium, p. 100]. But see just below, under c.). *to create, to produce*: of God, as the author of all things, **τί** or **τινά**, Mt. xix. 4; Mk. x. 6; Lk. xi. 40; Heb. i. 2; Acts iv. 24; vii. 50; xvii. 24; Rev. xiv. 7; pass. Heb. xii. 27, (Sap. i. 13; ix. 9; 2 Macc. vii. 28, and often in the O.T. Apocrypha; for **עָשָׂה** in Gen. i. 7, 16, 25, etc.; for **בָּרָא** in Gen. i. 21, 27; v. 1, etc.; also in Grk. writ.: **γένος ἀνθρώπων**, Hes. op. 109, etc.; absol. **ὁ ποιῶν**, the creator, Plat. Tim. p. 76 c.); here belongs also Heb. iii. 2, on which see Bleek and Lünemann [(cf. below, 2 c. β.)]. In imitation of the Hebr. **עָשָׂה** (cf. **Winer** [s. Simonis (4th ed. 1828)], Lex. Hebr. et Chald. p. 754; **Gesenius**, Thes. ii. p. 1074 sq.) absol. of men, *to labor, to do work*, Mt. xx. 12 (Ruth ii. 19); i. q. *to be operative, exercise activity*, Rev. xiii. 5 R not eis. L T Tr WH [cf. Dan. xi. 28; but al. render **ποιεῖν** in both these exx. *spend, continue*, in ref. to time; see II. d. below]. **b.** joined to nouns denoting a state or condition, it signifies *to be the author of, to cause*: **σκάνδαλα**, Ro. xvi. 17; **εἰρήνην** (to be the author of harmony), Eph. ii. 15; Jas. iii. 18; **ἐπισύστασιν** [L T Tr WH **ἐπίστασιν**], Acts xxiv. 12; **συστροφὴν**, Acts xxiii. 12; **ποιῶ τινί τι**, to bring, afford, a thing to one, Lk. i. 68; Acts xv. 3, (so also Grk. writ., as Xen. mem. 3, 10, 8 [cf. L. and S. s. v. A. II. 1 a.]). **c.** joined to nouns involving the idea of action (or of something which is accomplished by action), so as to form a periphrasis for the verb cognate to the substantive, and thus to express the idea of the verb more forcibly,—in which species of periphrasis the Grks. more commonly use the middle (see 3 below, and W. 256 (240); [B. § 135, 5]): **μονὴν ποιῶ παρά τινος**, Jn. xiv. 23 (where L T Tr WH **ποιησόμεθα**; cf. Thuc. 1, 131); **ὁδὸν**, to make one's way, go, Mk. ii. 23 (where render as follows: *they began, as they went, to pluck the ears*; cf. **ποιῆσαι ὁδὸν αὐτοῦ**, Judg. xvii. 8; the Greeks say **ὁδὸν ποιεῖσθαι**, Hdt. 7, 42; see above,



under a.); πόλεμον, Rev. xiii. 5 Rec.<sup>61</sup>; with the addition of μετά τινος (i. q. πολεμῶν), Rev. xi. 7; xii. 17; xiii. 7 [here L om. WH Tr mrg. br. the cl.]; xix. 19, (see μετά, I. 2 d. p. 403<sup>b</sup>); ἐκδίκησιν, Lk. xviii. 7, 8; τινί, Acts vii. 24, (Mic. v. 15); ἐνέδραν, i. q. ἐνεδρεύω, to make an ambush, lay wait, Acts xxv. 3; συμβούλιον, i. q. συμβουλευόμεαι, to hold a consultation, deliberate, Mk. iii. 6 [R G T Tr mrg. WH mrg.]; xv. 1 [here T WH mrg. συμβ. ἐτοιμάσαντες]; συνωμοσίαν, i. q. συνόμνυμι, Acts xxiii. 13 (where L T Tr WH ποιησάμενοι for Rec. πεποιηκότες; see in 3 below); κρίσιν, to execute judgment, Jn. v. 27; Jude 15. To this head may be referred nouns by which the mode or kind of action is more precisely defined; as δυνάμεις, δύνανται, ποιεῖν, Mt. vii. 22; xiii. 58; Mk. vi. 5; Acts xix. 11; τὴν ἐξουσίαν τινός, Rev. xiii. 12; ἔργον (a notable work), ἔργα, of Jesus, Jn. v. 36, vii. 3, 21; x. 25; xiv. 10, 12; xv. 24; κράτος, Lk. i. 51; ποιημεῖα, τέρατα καὶ σημεῖα, [Mk. xiii. 22 Tdf.]; Jn. ii. 23; iii. 2; iv. 54; vi. 2, 14, 30; vii. 31; ix. 16; x. 41; xi. 47; xii. 18, 37; xx. 30; Acts ii. 22; vi. 8; vii. 36; viii. 6; xv. 12; Rev. xiii. 13, 14; xvi. 14; xix. 20; θαυμάσια, Mt. xxi. 15; ὅσα ἐποίησεν, etc., Mk. iii. 8; vi. 30; Lk. ix. 10; in other phrases it is used of marvellous works, Mt. ix. 28; Lk. iv. 23; Jn. iv. 45; vii. 4; xi. 45, 46; xxi. 25 [not Tdf.]; Acts x. 39; xiv. 11; xxi. 19; etc. d. i. q. to make ready, to prepare: ἄριστον, Lk. xiv. 12; δείπνον, Mk. vi. 21; Lk. xiv. 16; Jn. xii. 2, (δείπνον ποιῆσθαι, Xen. Cyr. 3, 3, 25); δοχὴν, Lk. v. 29; xiv. 13, (Gen. xxi. 8); γάμους, Mt. xxii. 2 (γάμον, Tob. viii. 19). e. of things effected by generative force, to produce, bear, shoot forth: of trees, vines, grass, etc., κλάδους, Mk. iv. 32; καρπούς, Mt. iii. 8, etc., see καρπός, 1 and 2 a. (Gen. i. 11, 12; Aristot. de plant. [1, 4 p. 819<sup>b</sup>, 31]; 2, 10 [829<sup>b</sup>, 41]; Theophr. de caus. plant. 4, 11 [(?)]); ἐλαίας, Jas. iii. 12 (τὸν οἶνον, of the vine, Joseph. antt. 11, 3, 5); of a fountain yielding water, ibid. f. ποιῶ ἐμάνθη τι, to acquire, to provide a thing for one's self (i. e. for one's use): βαλάντια, Lk. xii. 33; φίλους, Lk. xvi. 9; without a dative, to gain: of tradesmen (like our colloq. to make something), Mt. xxv. 16 [L Tr WH ἐκέρδησεν]; Lk. xix. 18, (Polyb. 2, 62, 12; pecuniam maximam facere, Cic. Verr. 2, 2, 6). 2. With additions to the accusative which define or limit the idea of making: a. τι ἐκ τινος (gen. of material), to make a thing out of something, Jn. ii. 15; ix. 6; Ro. ix. 21; κατὰ τι, according to the pattern of a thing [see κατὰ, II. 3 c. a.], Acts vii. 44. with the addition, to the acc. of the thing, of an adjective with which the verb so blends that, taken with the adj., it may be changed into the verb cognate to the adj.: εὐθείας ποιεῖν (τὰς τρίβους), i. q. εὐθύνειν, Mt. iii. 3; Mk. i. 3; Lk. iii. 4; τρίχα λευκὴν ἢ μέλαιναν, i. q. λευκαίνειν, μελαινεῖν, Mt. v. 36; add, Acts vii. 19; Heb. xii. 18; Rev. xxi. 5. b. τὸ ἱκανόν τινι; see ἱκανός, a. c. ποιεῖν τινα with an accus. of the predicate, a. to (make i. e.) render one anything: τινὰ ἴσον τινί, Mt. xx. 12; τινὰ δῆλον, Mt. xxvi. 73; add, Mt. xii. 16; xxviii. 14; Mk. iii. 12; Jn. v. 11, 15; vii. 23; xvi. 2; Ro. ix. 28 [R G, Tr mrg. in br.]; Heb. i. 7; Rev. xii. 15; τινὰς ἀλιεῖς, to make

them fit (qualify them) for fishing, Mt. iv. 19; [ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος, Acts xv. 17 sq. G T Tr WH (see γνωστός, and cf. II. a. below)]; τὰ ἀμφότερα ἐν, to make the two different things one, Eph. ii. 14; to change one thing into another, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. ii. 16; iv. 46; 1 Co. vi. 15. β. to (make i. e.) constitute or appoint one anything: τινὰ κύριον, Acts ii. 36; Rev. v. 10; to this sense some interpreters would refer Heb. iii. 2 also, where after τῷ ποιήσαντι αὐτόν they supply from the preceding context τὸν ἀπόστολον καὶ ἀρχιερέα κτλ.; but it is more correct to take ποιεῖν here in the sense of create (see 1 a. above); τινὰ, ἵνα with the subjunc. to appoint or ordain one that etc. Mk. iii. 14. γ. to (make i. e.) declare one anything: Jn. v. 18; viii. 53; x. 33; xix. 7, 12; 1 Jn. i. 10; v. 10; τί with an acc. of the pred. Mt. xii. 33 (on which see Meyer). d. with adverbs: καλῶς ποιῶ τι, Mk. vii. 37 [A. V. do]; τινὰ ἔξω, to put one forth, to lead him out (Germ. hinausthun), Acts v. 34 (Xen. Cyr. 4, 1, 3). e. ποιῶ τινα with an infin. to make one do a thing, Mk. viii. 25 [R G L Tr mrg.]; Lk. v. 34; Jn. vi. 10; Acts xvii. 26; or become something, Mk. i. 17; τινὰ foll. by τοῦ with an infin. to cause one to etc. Acts iii. 12 [W. 326 (306); B. § 140, 16 δ.]; also foll. by ἵνα [B. § 139, 43; W. § 44, 8 b. fin.], Jn. xi. 37; Col. iv. 16; Rev. xiii. 15 (here T om. WH br. ἵνα); iii. 9; xiii. 12, 16; [other exx. in Soph. Lex. s. v. 8]. 3. As the active ποιεῖν (see 1 c. above), so also the middle ποιείσθαι, joined to accusatives of abstract nouns forms a periphrasis for the verb cognate to the substantive; and then, while ποιεῖν signifies to be the author of a thing (to cause, bring about, as ποιεῖν πόλεμον, εἰρήνην), ποιείσθαι denotes an action which pertains in some way to the actor (for one's self, among themselves, etc., as σπονδὰς, εἰρήνην ποιείσθαι), or which is done by one with his own resources ([the 'dynamic' or 'subjective' mid.], as πόλεμον ποιείσθαι [to make, carry on, war]; cf. Passow s. v. I. 2 a. ii. p. 974 sq.; [L. and S. s. v. A. II. 4]; Krüger § 52, 8, 1; Blume ad Lycurg. p. 55; [W. § 38, 5 n.; B. § 135, 5]; although this distinction is not always observed even by the Greeks): ποιείσθαι μόνῃ, [make our abode], Jn. xiv. 23 L T Tr WH, (see 1 c. above); συνωμοσίαν (Hdian. 7, 4, 7 [3 ed. Bekk.]; Polyb. 1, 70, 6; 6, 13, 4; in the second instance Polyb. might more fitly have said ποιεῖν), Acts xxiii. 13 L T Tr WH, see 1 c. above; λόγον, to compose a narrative, Acts i. 1; to make account of, regard, (see λόγος, II. 2 [and cf. I. 3 a.]), Acts xx. 24 [T Tr WH, λόγον]; ἀναβολὴν (see ἀναβολή), Acts xxv. 17; ἐκβολὴν (see ἐκβολή, b.), Acts xxvii. 18; κοπετόν (i. q. κόπτομαι), Acts viii. 2 [here L T Tr WH give the active, cf. B. § 135, 5 n.]; πορεύειν (i. q. πορεύομαι), Lk. xiii. 22 (Xen. Cyr. 5, 2, 31; anab. 5, 6, 11; Joseph. vit. §§ 11 and 52; Plut. de solert. anim. p. 971 e.; 2 Macc. iii. 8; xii. 10); κοινωνίαν, to make a contribution among themselves and from their own means, Ro. xv. 26; σπουδὴν, Jude 3 (Hdt. 1, 4; 9, 8; Plat. legg. 1 p. 628 e.; Polyb. 1, 46, 2 and often; Diod. 1, 75; Plut. puer. educ. 7, 13; al.); αὔξησιν (i. q. αὐξάνομαι), to make increase, Eph. iv. 16; δέησιν, δέησεις, i. q. δέομαι, to make supplication, Lk. v. 33; Phil. i. 4;



1 Tim. ii. 1; *μνείαν* (q. v.); *μνήμην* (q. v. in b.), 2 Pet. i. 15; *πρόνοιαν* (i. q. *προνοοῦμαι*), to have regard for, care for, make provision for, *τινός*, Ro. xiii. 14 (Isocr. paneg. §§ 2 and 136 [pp. 52 and 93 ed. Lange]; Dem. p. 1163, 19; 1429, 8; Polyb. 4, 6, 11; Dion. Hal. antt. 5, 46; Joseph. b. j. 4, 5, 2; antt. 5, 7, 9; c. Ap. 1, 2, 3; Ael. v. h. 12, 56; al.; cf. *Κυρκε*, Observv. ii. p. 187); *καθαρισμόν*, Heb. i. 3 (Job vii. 21); *βέβαιον ποιέισθαι τι*, i. q. *βεβαιούν*, 2 Pet. i. 10.

II. *to do* (Lat. *ago*), i. e. to follow some method in expressing by deeds the feelings and thoughts of the mind; a. univ., with adverbs describing the mode of action: *καλῶς*, to act rightly, do well, Mt. xii. 12; 1 Co. vii. 37, 38; Jas. ii. 19; *καλῶς ποιεῖν* foll. by a participle [cf. B. § 144, 15 a.; W. § 45, 4 a.], Acts x. 33; Phil. iv. 14; 2 Pet. i. 19; 3 Jn. 6, (exx. fr. Grk. writ. are given by Passow s. v. Π. 1 b. vol. ii. p. 977\*; [L. and S. s. v. B. I. 3]); *κρίσσειν*, 1 Co. vii. 38; *φρονίμως*, Lk. xvi. 8; *οὕτω* (*οὕτως*), Mt. v. 47 [RG]; xxiv. 46; Lk. ix. 15; xii. 43; Jn. xiv. 31; Acts xii. 8; 1 Co. xvi. 1; Jas. ii. 12; *ὥς*, *καθώς*, Mt. i. 24; xxi. 6; xxvi. 19; xxviii. 15; Lk. ix. 54 [T Tr txt. WH om. Tr mrg. br. the cl.]; 1 Th. v. 11; *ὥσπερ*, Mt. vi. 2; *ὁμοίως*, Lk. iii. 11; x. 37; *ὡσαύτως*, Mt. xx. 5. *κατά τι*, Mt. xxiii. 3; Lk. ii. 27; *πρός τι*, to do according to a thing [see *πρός*, I. 3 f.], Lk. xii. 47. with a ptep. indicating the mode of acting, *ἀγνοῶν ἐποίησα*, I acted [A. V. *did it*] ignorantly, 1 Tim. i. 13. with the accus. of a thing, and that the accus. of a pronoun: with *τί* indef. 1 Co. x. 31; with *τί* interrog., Mt. xii. 3; Mk. ii. 25; xi. 3 [not Lehm. mrg.]; Lk. iii. 12, 14; vi. 2; x. 25; xvi. 3, 4; xviii. 18; Jn. vii. 51; xi. 47, etc.; with a ptep. added, *τί ποιεῖτε λύοντες*; i. q. *διὰ τί λύετε*; Mk. xi. 5; *τί ποιεῖτε κλαίοντες*; Acts xxi. 13; but differently *τί ποιήσουσι κτλ.*; i. e. what must be thought of the conduct of those who receive baptism? Will they not seem to act foolishly? 1 Co. xv. 29. *τί περισσόν*, Mt. v. 47; with the relative *ὃ*, Mt. xxvi. 18; Mk. xiv. 9; Lk. vi. 3; Jn. xiii. 7; 2 Co. xi. 12, etc.; *τοῦτο*, i. e. what has just been said, Mt. xiii. 28; Mk. v. 32; Lk. v. 6; xxii. 19 [(WH reject the pass.)]; Ro. vii. 20; 1 Co. xi. 25; 1 Tim. iv. 16; Heb. vi. 3; vii. 27, etc.; *τοῦτο* to be supplied, Lk. vi. 10; *αὐτὸ τοῦτο*, Gal. ii. 10; *ταῦτα*, Mt. xxiii. 23; Gal. v. 17; 2 Pet. i. 10; [*ταῦτα* foll. by a pred. adj. Acts xv. 17 sq. G T Tr WH (acc. to one construction; cf. R. V. mrg., see I. 2 c. a. above, and cf. *γνωστός*)]; *αὐτά*, Ro. ii. 3; Gal. iii. 10. With nouns which denote a command, or some rule of action, *ποιῶ* signifies to carry out, to execute; as, *τὸν νόμον*, in class. Grk. to make a law, Lat. *legem ferre*, of legislators; but in bibl. Grk. to do the law, meet its demands, *legi satisfacere*, Jn. vii. 19; Gal. v. 3, (Josh. xxii. 5; 1 Chron. xxii. 12; *הִשְׁתַּחֲוֶה לַיהוָה*, 2 Chron. xiv. 3 (4)); *τὰ τοῦ νόμου*, the things which the law commands, Ro. ii. 14; *τὰς ἐντολάς*, Mt. v. 19; 1 Jn. v. 2 L T Tr WH; Rev. xxii. 14 R G; *τὸ θέλημα τοῦ θεοῦ*, Mt. vii. 21; xii. 50; Mk. iii. 35; Jn. iv. 34; vi. 38; vii. 17; ix. 31; Eph. vi. 6; Heb. xiii. 21; *τὰ θελήματα τῆς σαρκός*, Eph. ii. 3; *τὰς ἐπιθυμίας τινός*, Jn. viii. 44; *τὴν γνώμην τινός*, Rev. xvii. 17; *μίαν γνώμην*, to follow one and the same mind

(purpose) in acting, *ibid.* R G T Tr WH; *τὸν λόγον τοῦ θεοῦ*, Lk. viii. 21; *τοὺς λόγους τινός*, Mt. vii. 24, 26; Lk. vi. 47, 49; *ᾧ ὁ ὁ ὁ*, *τι* etc. *λέγει τις*, Mt. xxiii. 3; Lk. vi. 46; Jn. ii. 5; Acts xxi. 23; *ἃ παραγγέλλει τις*, 2 Th. iii. 4; *τὴν πρόθεσιν*, Eph. iii. 11; *τὰ διαταχθέντα*, Lk. xvii. 10 (*τὸ προσταχθέν*, Soph. Phil. 1010); *ὃ αἰτεῖ τις*, Jn. xiv. 13 sq.; Eph. iii. 20; *ὃ ἐντέλλεται τις*, Jn. xv. 14; *τὰ ἔθη*, Acts xvi. 21. With nouns describing a plan or course of action, *to perform, accomplish*: *ἔργα*, Tit. iii. 5; *ποιεῖν τὰ ἔργα τινός*, to do the same works as another, Jn. viii. 39, 41; *τὰ πρῶτα ἔργα*, Rev. ii. 5; *τὰ ἔργα τοῦ θεοῦ*, delivered by God to be performed, Jn. x. 37 sq.; *τὸ ἔργον*, work committed to me by God, Jn. xvii. 4; *τὸ ἔργον εὐαγγελιστοῦ*, to perform what the relations and duties of an evangelist demand, 2 Tim. iv. 5; *ἔργον τι*, to commit an evil deed, 1 Co. v. 2 [T WH Tr mrg. *πράξας*]; plur. 3 Jn. 10; *ἀγαθόν*, to do good, Mt. xix. 16; [Mk. iii. 4 Tdf.]; 1 Pet. iii. 11; *τὸ ἀγαθόν*, Ro. xiii. 3; *ὃ ἐάν τι ἀγαθόν*, Eph. vi. 8; *τὰ ἀγαθὰ*, Jn. v. 29; *τὸ καλόν*, Ro. vii. 21; 2 Co. xiii. 7; Gal. vi. 9; Jas. iv. 17; *τὰ ἀρεστὰ τῷ θεῷ*, Jn. viii. 29; *τὸ ἀρεστόν ἐνώπιον τοῦ θεοῦ*, Heb. xiii. 21; 1 Jn. iii. 22; *τί πιστόν*, to perform something worthy of a Christian [see *πιστός*, fin.], 3 Jn. 5; *τὴν δικαιοσύνην*, Mt. vi. 1 (for Rec. *ἐλεημοσύνην*); 1 Jn. ii. 29; iii. 7, 10 [not Lehm.; Rev. xxii. 11 G L T Tr WH]; *τὴν ἀλήθειαν* (to act uprightly; see *ἀλήθεια*, I. 2 c.), Jn. iii. 21; 1 Jn. i. 6; *χρηστότητα*, Ro. iii. 12; *ἔλεος*, to show one's self merciful, Jas. ii. 13; with *μετὰ τινος* added (see *ἔλεος*, -ους, 1 and 2 b.), Lk. i. 72; x. 37; *ἐλεημοσύνην*, Mt. vi. 2 sq.; plur., Acts ix. 36; x. 2 (see *ἐλεημοσύνη*, 1 and 2). *to commit*: *τὴν ἀμαρτίαν*, Jn. viii. 34; 1 Jn. iii. 4, 8; *ἀμαρτίαν*, 2 Co. xi. 7; Jas. v. 15; 1 Pet. ii. 22; 1 Jn. iii. 9; *τὴν ἀνομίαν*, Mt. xiii. 41; *ἀμαρτήματα*, 1 Co. vi. 18; *τὰ μὴ καθήκοντα*, Ro. i. 28; *ὃ οὐκ ἔξεστιν*, Mt. xii. 2; Mk. ii. 24; *ἄξια πληγῶν*, Lk. xii. 48; *βδελύγμα*, Rev. xxi. 27; *φόνον*, Mk. xv. 7; *ψεύδος*, Rev. xxi. 27; xxii. 15; *κακόν*, Mt. xxvii. 23; Mk. xv. 14; Lk. xxiii. 22; 2 Co. xiii. 7; *τὸ κακόν*, Ro. xiii. 4; plur. *κακά*, 1 Pet. iii. 12; *τὰ κακά*, Ro. iii. 8. b. *ποιεῖν τι* with the case of a person added; a. w. an accus. of the person: *τί ποιήσω Ἰησοῦν*; what shall I do unto Jesus? Mt. xxvii. 22; Mk. xv. 12; cf. W. 222 (208); [B. § 131, 6; Kühner § 411, 5]; Matthiae § 415, 1 a. β.; also with an adverb, *εὖ ποιῶ τινα*, to do well i. e. show one's self good (kind) to one [see *εὖ*, sub fin.], Mk. xiv. 7 R G; also *καλῶς ποιῶ*, Mt. v. 44 Rec. β. w. a dative of the person, *to do* (a thing) *unto* one (to his advantage or disadvantage), rarely so in Grk. writ. [cf. W. and B. u.s.; Kühner u.s. Anm. 6]: Mt. vii. 12; xviii. 35; xx. 32; xxi. 40; xxv. 40, 45; Mk. v. 19, 20; x. 51; Lk. i. 49; vi. 11; viii. 39; xviii. 41; xx. 15; Jn. ix. 26; xii. 16; xiii. 12; Acts iv. 16; also with an adverb: *καθώς*, Mk. xv. 8; Lk. vi. 31; Jn. xiii. 15; *ὁμοίως*, Lk. vi. 31; *οὕτως*, Lk. i. 25; ii. 48; *ὡσαύτως*, Mt. xxi. 36; *καλῶς ποιεῖν τινα*, Lk. vi. 27; *εὖ*, Mk. xiv. 7 L Tr WH; *κακά τινα*, to do evil to one, Acts ix. 13; *τί*, *what* (sc. *κακόν*), Heb. xiii. 6 [acc. to punctuation of G L T Tr WH]; *ταῦτα πάντα*, all these evils, Jn. xv. 21 R G L mrg.; *ποιεῖν τινα κατὰ τὰ αὐτά* [L T Tr WH (Rec. *ταῦτα*)], in the same manner, Lk.



vi. 23, 26. γ. ποιεῖν τι with the more remote object added by means of a preposition: ἔν τινι (Germ. *an einem*), to do to one, Mt. xvii. 12; Lk. xxiii. 31 [here A. V. 'in the green tree,' etc.]; also εἰς τινα, unto one, Jn. xv. 21 Ltxt. T Tr WH.

c. God is said ποιῆσαι τι μετά τινος, when present with and aiding [see μετά, I. 2 b. β.], Acts xiv. 27; xv. 4.

d. with designations of time [B. § 131, 1], to pass, spend: χρόνον, Acts xv. 33; xviii. 23; μῆνας τρεῖς, Acts xx. 3; νυχθήμερον, 2 Co. xi. 25; ἐνιαυτὸν or ἐνιαυτὸν ἓνα, Jas. iv. 13, (Tob. x. 7; Joseph. antt. 6, 1, 4 fin.; Stallbaum on Plato, Phileb. p. 50 c., gives exx. fr. Grk. writ. [and reff.; cf. also Soph. Lex. s. v. 9]; in the same sense πῶς in Eccl. vi. 12 (vii. 1); and the Lat. *facere*: Cic. ad Att. 5, 20 Apameae quinque dies morati, ... Iconii decem fecimus; Seneca, epp. 66 [l. 7, ep. 4, ed. Haase], quamvis autem paucissimos una fecerimus dies); some interpreters bring in here also Mt. xx. 12 and Rev. xiii. 5 Rec.<sup>not elz.</sup> L T Tr WH; but on these pass. see I. 1 a. above.

e. like the Lat. *ago* i. q. to celebrate, keep, with the accus. of a noun designating a feast: τὸ πάσχα, Mt. xxvi. 18 (Josh. v. 10; but in Heb. xi. 28 the language denotes to make ready, and so at the same time to institute, the celebration of the passover; Germ. *veranstalten*); τὴν ἑορτήν, Acts xviii. 21 Rec.

f. i. q. (Lat. *perficio*) to perform: as opposed to λέγειν, Mt. xxiii. 3; to θέλειν, 2 Co. viii. 10 sq.; to a promise, 1 Th. v. 24. [COMP.: περι-, προσ-ποιέω.]

[SYN. ποιεῖν, πράσσειν: roughly speaking, π. may be said to answer to the Lat. *facere* or the English *do*, πρ. to *agere* or Eng. *practise*; π. to designate performance, πρ. intended, earnest, habitual, performance; π. to denote merely productive action, πρ. definitely directed action; π. to point to an actual result, πρ. to the scope and character of the result. "In Attic in certain connections the difference between them is great, in others hardly perceptible" (Schmidt); see his Syn. ch. 23, esp. § 11; cf. Trench, N. T. Syn. § xcvi.; Green, 'Crit. Note' on Jn. v. 29; (cf. πράσσειν, init. and 2). The words are associated in Jn. iii. 20, 21; v. 29; Acts xxvi. 9, 10; Ro. i. 32; ii. 3; vii. 15 sqq.; xiii. 4, etc.]

ποίημα, -τος, τό, (ποιέω), that which has been made; a work: of the works of God as creator, Ro. i. 20; those κτισθέντες by God ἐπὶ ἔργοις ἀγαθοῖς are spoken of as ποίημα τοῦ θεοῦ [A. V. his workmanship], Eph. ii. 10. (Hdt., Plat., al.; Sept. chiefly for πῶς.)

ποίησις, -εως, ἡ, (ποιέω); 1. a making (Hdt. 3, 22; Thuc. 3, 2; Plat., Dem., al.; Sept. several times for πῶς).

2. a doing or performing: ἐν τῇ ποιήσει αὐτοῦ [in his doing, i. e.] in the obedience he renders to the law, Jas. i. 25; add Sir. xix. 20 (18).\*

ποιητής, -ου, ὁ, (ποιέω); 1. a maker, producer, author, (Xen., Plat., al.).

2. a doer, performer, (Vulg. factor): τοῦ νόμου, one who obeys or fulfils the law, Ro. ii. 13; Jas. iv. 11; 1 Macc. ii. 67, (see ποιέω, II. a.); ἔργου, Jas. i. 25; λόγου, Jas. i. 22, 23.

3. a poet: Acts xvii. 28 ([Hdt. 2, 53, etc.], Aristoph., Xen., Plat., Plut., al.).\*

ποικίλος, -η, -ον, fr. Hom. down, various i. e. a. of divers colors, variegated: Sept.

b. i. q. of divers sorts: Mt. iv. 24; Mk. i. 34; Lk. iv. 40; 2 Tim. iii. 6; Tit.

iii. 3; Heb. ii. 4; xiii. 9; Jas. i. 2; 1 Pet. i. 6; iv. 10, [(A. V. in the last two exx. manifold)].\*

ποιμάνω; fut. ποιμανῶ; 1 aor. impv. 2 pers. plur. ποιμάνετε (1 Pet. v. 2); (ποιμήν, q. v.); fr. Hom. down; Sept. for πῶς; to feed, to tend a flock, keep sheep; a. prop.: Lk. xvii. 7; ποιμήν, 1 Co. ix. 7.

b. trop. a. to rule, govern: of rulers, τινά, Mt. ii. 6; Rev. ii. 27; xii. 5; xix. 15, (2 S. v. 2; Mic. v. 6 (5); vii. 14, etc.; [cf. W. 17]), (see ποιμήν, b. fin.); of the overseers (pastors) of the church, Jn. xxi. 16; Acts xx. 28; 1 Pet. v. 2. β. to furnish pasture or food; to nourish: ἐαυτὸν, to cherish one's body, to serve the body, Jude 12; to supply the requisites for the soul's needs [R. V. shall be their shepherd], Rev. vii. 17. [SYN. see βόσκω, fin.]\*

ποιμήν, -ένος, ὁ, (akin to the noun ποία, q. v.; [or fr. r. meaning 'to protect'; cf. Curtius § 372; Fick i. 132]), fr. Hom. down; Sept. for πῶς, a herdsman, esp. a shepherd;

a. prop.: Mt. ix. 36; xxv. 32; xxvi. 31; Mk. vi. 34; xiv. 27; Lk. ii. 8, 15, 18, 20; Jn. x. 2, 12; in the parable, he to whose care and control others have committed themselves, and whose precepts they follow, Jn. x. 11, 14.

b. metaph. the presiding officer, manager, director, of any assembly: so of Christ the Head of the church, Jn. x. 16; 1 Pet. ii. 25; Heb. xiii. 20, (of the Jewish Messiah, Ezek. xxxiv. 23); of the overseers of the Christian assemblies [A. V. pastors], Eph. iv. 11; cf. Ritschl, Entstehung der altkathol. Kirche, ed. 2, p. 350 sq.; [Hatch, Bampton Lects. for 1880, p. 123 sq.]. (Of kings and princes we find ποιμένες λαῶν in Hom. and Hes.)\*

ποιμνη, -ης, ἡ, (contr. fr. ποιμένη; see ποιμήν), [fr. Hom. (Od. 9, 122) on], a flock (esp.) of sheep: Mt. xxvi. 31; Lk. ii. 8; 1 Co. ix. 7; trop. [of Christ's flock i. e.] the body of those who follow Jesus as their guide and keeper, Jn. x. 16.\*

πομνιον, -ον, τό, (contr. fr. ποιμνιον, i. q. ποιμήν, see ποιμήν; [on the accent cf. W. 52; Chandler § 343 b.]), a flock (esp.) of sheep: so of a group of Christ's disciples, Lk. xii. 32; of bodies of Christians (churches) presided over by elders [cf. reff. s. v. ποιμήν, b.], Acts xx. 28, 29; 1 Pet. v. 3; with a possessive gen. added, τοῦ θεοῦ, 1 Pet. v. 2, as in Jer. xiii. 17; τοῦ Χριστοῦ, Clem. Rom. 1 Cor. 16, 1; 44, 3; 54, 2; 57, 2. (Hdt., Soph., Eur., Plat., Leian., al.; Sept. chiefly for πῶς and πῶς.)\*

ποιός, -α, -ον, (interrog. pron., corresponding to the rel. οἷος and the demonstr. τοῖος), [fr. Hom. down], of what sort or nature (Lat. *qualis*): absol. neutr. plur. in a direct question, Lk. xxiv. 19; with substantives, in direct questions: Mt. xix. 18; xxi. 23; xxii. 36; Mk. xi. 28; Lk. vi. 32-34; Jn. x. 32; Acts iv. 7; vii. 49; Ro. iii. 27; 1 Co. xv. 35; Jas. iv. 14; 1 Pet. ii. 20; in indirect discourse: Mt. xxi. 24, 27; xxiv. 43; Mk. xi. 29, 33; Lk. xii. 39; Jn. xii. 33; xviii. 32; xxi. 19; Acts xxiii. 34; Rev. iii. 3; εἰς τίνα ἡ ποῖον καιρὸν, 1 Pet. i. 11; ποίας (Rec. διὰ ποίας) sc. ὁδοῦ, Lk. v. 19; cf. W. § 30, 11; [(also § 64, 5); B. §§ 123, 8; 132, 26; cf. Tob. x. 7].

πολεμέω, -ῶ, fut. πολεμήσω; 1 aor. ἐπολέμησα; (πόλεμος); [fr. Soph. and Hdt. down]; Sept. chiefly for πῶς;



to war, carry on war; to fight: Rev. xix. 11; *μετά τινος* (on which constr. see *μετά*, I. 2 d. p. 403<sup>b</sup>), Rev. ii. 16; xii. 7 (where Rec. *κατά*; [cf. on this vs. B. § 140, 14 and s. v. *μετά* as above]); xiii. 4; xvii. 14; i. q. to wrangle, quarrel, Jas. iv. 2.\*

**πόλεμος**, -ου, ὁ, (fr. ΠΕΛΩ, *πολέω*, to turn, to range about, whence Lat. *pello*, *bellum*; [but cf. Fick i. 671; Vaniček 513]), [fr. Hom. down], Sept. for *ῥηρήρ*; 1. prop.

a. war: Mt. xxiv. 6; Mk. xiii. 7; Lk. xiv. 31; xxi. 9; Heb. xi. 34; in imitation of the Hebr. *ῥῥῥῥ* *ῥῥῥῥ* foll. by *ῥῥ* or *ῥῥ* (Gen. xiv. 2; Deut. xx. 12, 20), *πὸλ. ποιεῖν μετὰ τινος*, Rev. xi. 7; xii. 17; xiii. 7 [here Lom. WH Tr mrg. br. the cl.]; xix. 19, [cf. *μετά*, I. 2 d.]. b. a fight, a battle, [more precisely *μάχη*; "in Hom. (where Pl. 7, 174 it is used even of single combat) and Hes. the sense of battle prevails; in Attic that of war" (L. and S. s. v.); cf. Trench § lxxxvi. and (in partial modification) Schmidt ch. 138, 5 and 6]: 1 Co. xiv. 8; Heb. xi. 34; Rev. ix. 7, 9; xii. 7; xvi. 14; xx. 8.

2. a dispute, strife, quarrel: *πολεμοὶ καὶ μάχαι*, Jas. iv. 1 (Soph. El. 219; Plat. Phaedo p. 66 c.).\*

**πόλις**, -εως, ἡ, (fr. *πολομαι*, to dwell [or rather denoting originally 'fulness,' 'throng'; allied with Lat. *pleo*, *plebs*, etc.; cf. Curtius p. 79 and § 374; Vaniček p. 499; (otherwise Fick i. 138)]), [fr. Hom. down], Sept. chiefly for *ῥῥ*, besides for *ῥῥῥ*, *ῥῥῥ* (gate), etc., a city; a. univ.: Mt. ii. 23; Mk. i. 45; Lk. iv. 29; Jn. xi. 54; Acts v. 16, and very often in the historical bks. of the N. T.; *κατὰ τὴν πόλιν*, through the city [A. V. *in*; see *κατά*, II. 1 a.], Acts xxiv. 12; *κατὰ πόλιν, κατὰ πόλεις*, see *κατά*, II. 3 a. a. p. 328\*; opp. to *κῶμαι*, Mt. ix. 35; x. 11; Lk. viii. 1; xiii. 22; to *κῶμαι καὶ ἀγροί*, Mk. vi. 56; ἡ *ἰδία πόλις*, see *ἴδιος*, 1 b. p. 297\*; *πόλις* with the gen. of a pers. *one's native city*, Lk. ii. 4, 11; Jn. i. 44 (45); or *the city in which one lives*, Mt. xxii. 7; Lk. iv. 29; x. 11; Acts xvi. 20; Rev. xvi. 19; Jerusalem is called, on account of the temple erected there, *πόλις τοῦ μεγάλου βασιλέως*, i. e. in which the great King of Israel, Jehovah, has his abode, Mt. v. 35; Ps. xlvii. (xlviii.) 2, cf. Tob. xiii. 15; also *ἁγία πόλις* (see *ἅγιος*, 1 a. p. 7<sup>a</sup>) and *ἡ ἡγαπημένη*, the beloved of God, Rev. xxi. 9. with the gen. of a gentile noun: *Δαμασκηνῶν*, 2 Co. xi. 32; *Ἐφεσίων*, Acts xix. 35; *τῶν Ἰουδαίων*, Lk. xxiii. 51; *τοῦ Ἰσραήλ*, Mt. x. 23; *Σαμαρειτῶν*, Mt. x. 5; with the gen. of a region: *τῆς Γαλιλαίας*, Lk. i. 26; iv. 31; *Ἰούδα*, of the tribe of Judah, Lk. i. 39; *Λυκαονίας*, Acts xiv. 6; *Κιλικίας*, Acts xxi. 39; *τῆς Σαμαρείας*, Jn. iv. 5; Acts viii. 5. As in class. Grk. the proper name of the city is added, — either in the nom. case, as *πόλις Ἰόππη*, Acts xi. 5; or in the gen., as *πόλις Σοδόμων*, *Γομόρρας*, 2 Pet. ii. 6; *Θατείρων*, Acts xvi. 14.

b. used of the heavenly Jerusalem (see *Ἱεροσόλυμα*, 2), i. e. a. the abode of the blessed, in heaven: Heb. xi. 10, 16; with *θεοῦ ζώντος* added, Heb. xii. 22; ἡ *μέλλουσα πόλις*, Heb. xiii. 14. β. in the visions of the Apocalypse it is used of the visible capital of the heavenly kingdom, to come down to earth after the renovation of the world: Rev. iii. 12; xxi. 14 sqq.; xxii. 14; ἡ *πόλις ἡ ἁγία*, Rev. xxii. 19; with *Ἱερουσαλὴμ*

*καινή* added, Rev. xxi. 2.

c. *πόλις* by meton. for the inhabitants: Mt. viii. 34; Acts xiv. 21; *πᾶσα ἡ πόλις*, Mt. xxi. 10; Acts xiii. 44; ἡ *πόλις ὅλη*, Mk. i. 33; Acts xxi. 30; *πόλις μερισθεῖσα καθ' ἑαυτῆς*, Mt. xii. 25.

**πολιτάρχης**, -ου, ὁ, (i. e. ὁ *ἄρχων τῶν πολιτῶν*; see *ἐκαστοῦ τάρχης*), a ruler of a city or citizens: Acts xvii. 6, 8. (Boeckh, Corp. inscr. Graec. ii. p. 52 sq. no. 1967 [cf. Boeckh's note, and Tdf. Proleg. p. 86 note<sup>2</sup>]; in Grk. writ. *πολιάρχος* was more common).\*

**πολιτεία**, -ας, ἡ, (*πολιτεύω*); 1. the administration of civil affairs (Xen. mem. 3, 9, 15; Arstph., Aeschin., Dem., [al.]). 2. a state, commonwealth, (2 Macc. iv. 11; viii. 17; xiii. 14; Xen., Plat., Thuc., [al.]): with a gen. of the possessor, *τοῦ Ἰσραήλ*, spoken of the theocratic or divine commonwealth, Eph. ii. 12. 3. citizenship, the rights of a citizen, [some make this sense the primary one]: Acts xxii. 28 (3 Macc. iii. 21, 23; Hdt. 9, 34; Xen. Hell. 1, 1, 26; 1, 2, 10; [4, 4, 6, etc.]; Dem., Polyb., Diod., Joseph., al.).\*

**πολιτεύμα**, -τος, τό, (*πολιτεύω*), in Grk. writ. fr. Plat. down; 1. the administration of civil affairs or of a commonwealth [R. V. txt. (Phil. as below) *citizenship*]. 2. the constitution of a commonwealth, form of government and the laws by which it is administered. 3. a state, commonwealth [so R. V. mrg.]: ἡμῶν, the commonwealth whose citizens we are (see *πόλις*, b.), Phil. iii. 20, cf. Meyer and Wiesinger ad loc.; of Christians it is said *ἐπὶ γῆς διατρίβουσιν, ἀλλ' ἐν οὐρανῷ πολιτεύονται*, Epist. ad Diogn. c. 5; (τῶν σοφῶν ψυχῇ) *πατρίδα μὲν τὸν οὐρανὸν χῶρον, ἐν ᾧ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ᾧ παρόκησαν νομίζουσαι*, Philo de confus. ling. § 17; *γυναικες . . . τῇ τῆς ἀρετῆς ἐγγεγραμμέναι πολιτεύματι*, de agricult. § 17 fin. Cf. esp. Bp. Lightf. on Phil. i. c.).\*

**πολιτεύω**: Mid. (cf. W. 260 (244)), pres. impv. 2 pers. plur. *πολιτεύεσθε*; pf. *ποπολίτευμαι*; (*πολίτης*); 1. to be a citizen (Thuc., Xen., Lys., Polyb., al.). 2. to administer civil affairs, manage the state, (Thuc., Xen.). 3. to make or create a citizen (Diod. 11, 72); Middle a. to be a citizen; so in the passages fr. Philo and the Ep. ad Diogn. cited in *πολιτεύμα*, 3. b. to behave as a citizen; to avail one's self of or recognize the laws; so fr. Thuc. down; in Hellenist. writ. to conduct one's self as pledged to some law of life: *ἀξίως τοῦ εὐαγγελίου*, Phil. i. 27 [R. V. txt. *let your manner of life be worthy of etc.*]; *ἀξ. τοῦ Χριστοῦ*, Polyc. ad Philip. 5, 2; *ἀξ. τοῦ θεοῦ*, Clem. Rom. 1 Cor. 21, 1; *δσίως*, ibid. 6, 1; *κατὰ τὸ καθήκον τῷ Χριστῷ*, ibid. 3, 4; *μετὰ φόβου κ. ἀγάπης*, ibid. 51, 2; *ἐν νόμῳ*, Justin. dial. c. Tr. c. 67; *ἡρέξαμην πολιτεύεσθαι τῇ Φαρισαίων αἵρέσει κατακολουθῶν*, Joseph. vit. 2; other phrases are cited by Grimm on 2 Macc. vi. 1; *τῷ θεῷ*, to live in accordance with the laws of God, Acts xxiii. 1 [A. V. *I have lived etc.*].\*

**πολίτης**, -ου, ὁ, (*πόλις*), fr. Hom. down, a citizen; i. e. a. the inhabitant of any city or country: *πόλεως*, Acts xxi. 39; *τῆς χώρας ἐκείνης*, Lk. xv. 15. b. the associate of another in citizenship, i. e. a fellow-citizen, fellow-countryman, (Plat. apol. p. 37 c.; al.): with the gen. of a person, Lk. xix. 14; Heb. viii. 11 (where Rec.



has τὸν πλησίον) fr. Jer. xxxviii. (xxxi.) 34, where it is used for  $\pi\lambda$ , as in Prov. xi. 9, 12; xxiv. 43 (28).\*

**πολλάκις**, (fr. **πολύς**, **πολλά**, adv., [fr. Hom. down], *often, frequently*: Mt. xvii. 15; Mk. v. 4; ix. 22; Jn. xviii. 2; Acts xxvi. 11; Ro. i. 13; xv. 22 L Tr mrg.; 2 Co. viii. 22; xi. 23, 26 sq.; Phil. iii. 18; 2 Tim. i. 16; Heb. vi. 7; ix. 25 sq.; x. 11.)\*

**πολλαπλασιών**, -ον, gen. -ονος, (**πολύς**), *manifold, much more*: Mt. xix. 29 L T Tr WH; Lk. xviii. 30. (Polyb., Plut., al.; [cf. B. 30 (27)].)\*

**πολυ-εὐσπλαγχνος**, -ον, (**πολύ** and **εὐσπλαγχνος**), *very tender-hearted, extremely full of pity*: so a few minusc. Mss. in Jas. v. 11, where al. **πολύσπλαγχνος**, q. v. (Eccles. and Byzant. writ.)\*

**πολυλογία**, -ας, ἡ, (**πολυλόγος**), *much speaking*, (Plaut., Vulg., *multiloquium*): Mt. vi. 7. (Prov. x. 19; Xen. Cyr. 1, 4, 3; Plat. legg. 1 p. 641 e.; Aristot. polit. 4, 10 [p. 1295<sup>a</sup>, 2]; Plut. educ. puer. 8, 10.)\*

**πολυμερῶς**, (**πολυμερής**), *by many portions*: joined with **πολυτρόπως**, at many times (Vulg. *multifariam* [or -rie]), and in many ways, Heb. i. 1. (Joseph. antt. 8, 3, 9 [var.; Plut. mor. p. 537 d., i. e. de invid. et od. 5]; οὐδὲν δεῖ τῆς πολυμερούς ταύτης καὶ πολυτρόπου μούσης τε καὶ ἀρμονίας, Max. Tyr. diss. 37 p. 363; [cf. W. 463 (431)].)\*

**πολυ-ποικίλος**, -ον, (**πολύς** and **ποικίλος**); 1. *much-variegated; marked with a great variety of colors*: of cloth or a painting; **φάρεα**, Eur. Iph. T. 1149; **στέφανον πολυ-ποικίλον ἀνθέων**, Eubul. ap. Athen. 15 p. 679 d. 2. *much varied, manifold*: **σοφία τοῦ θεοῦ**, manifesting itself in a great variety of forms, Eph. iii. 10; Theophil. ad Autol. 1, 6; **ὀργή**, Orac. Sibyll. 8, 120; **λόγος**, Orph. hymn. 61, 4, and by other writ. with other nouns.\*

**πολύς**, **πολλή** (fr. an older form **πολλός**, found in Hom., Hes., Pind.), **πολύ**, [cf. Curtius § 375]; Sept. chiefly for  $\pi\lambda$ ; *much*; used a. of multitude, number, etc., *many, numerous, great*: **ἀριθμός**, Acts xi. 21; **λαός**, Acts xviii. 10; **ὄχλος**, Mk. v. 24; vi. 34; [viii. 1 L T Tr WH]; Lk. vii. 11; viii. 4; Jn. vi. 2, 5; Rev. vii. 9; xix. 6, etc.; **πληθός**, Mk. iii. 7 sq.; Lk. v. 6; Acts xiv. 1, etc.; i. q. *abundant, plenteous* [A. V. often *much*], **καρπός**, Jn. xii. 24; xv. 5, 8; **θερισμός**, (the harvest to be gathered), Mt. ix. 37; Lk. x. 2; **γῆ**, Mt. xiii. 5; Mk. iv. 5; **χόρτος**, Jn. vi. 10; **οἶνος**, 1 Tim. iii. 8; plur. **πολλοὶ τελῶναι**, Mt. ix. 10; Mk. ii. 15; **πολλοὶ προφῆται**, Mt. xiii. 17; Lk. x. 24; **σοφοί**, 1 Co. i. 26; **πατέρες**, 1 Co. iv. 15; **δυνάμεις**, Mt. vii. 22; xiii. 58, etc.; **ὄχλοι**, Mt. iv. 25; viii. 1; xii. 15 [but here L T WH om. Tr br. ὄχ.]; Lk. v. 15, etc.; **δαίμονια**, Mk. i. 34; and in many other exx.; with particles used substantively, Mt. viii. 16; 1 Co. xvi. 9, etc.; with the article prefixed: **αἱ ἀμαρτίαι αὐτῆς αἱ πολλάί**, her sins which are many, Lk. vii. 47; **τὰ πολλὰ γράμματα**, the great learning with which I see that you are furnished, Acts xxvi. 24; **ὁ πολὺς ὄχλος**, the great multitude of common people present, Mk. xii. 37 [cf. **ὁ ὄχλ. πολὺς**, Jn. xii. 9 T Tr mrg. WH; see **ὄχλος**, 1]. Plur. masc. **πολλοί**, absol. and without the art., *many, a large part of mankind*: **πολλοί** simply, Mt. vii. 13, 22; xx. 28; xxvi. 28; Mk. ii. 2; iii. 10; x. 45; xiv. 24; Lk. i. 1, 14; Heb. ix. 28, and very

often; opp. to **ὄλγοι**, Mt. xx. 16 [T WH om. Tr br. the cl.]; **ἕτεροι πολλοί**, Acts xv. 35; **ἄλλαι πολλάί**, Mk. xv. 41; **ἕτεραι πολλάί**, Lk. viii. 3; **πολλοί** foll. by a partit. gen., as **τῶν Φαρισαίων**, Mt. iii. 7; add, Lk. i. 16; Jn. xii. 11; Acts iv. 4; xiii. 43; 2 Co. xii. 21; Rev. viii. 11, etc.; foll. by **ἐκ** with a gen. of class, as **πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ**, Jn. vi. 60; add, vii. 31, 40; x. 20; xi. 19, 45; Acts xvii. 12; **πολλοὶ ἐκ τῆς πόλεως**, Jn. iv. 39. with the article prefixed, **οἱ πολλοί**, *the many* [cf. W. 110 (105)]: those contrasted with **ὁ εἰς** (i. e. both with Adam and with Christ), acc. to the context equiv. to the rest of mankind, Ro. v. 15, 19, cf. 12, 18; we the (i. e. who are) many, Ro. xii. 5; 1 Co. x. 17; the many whom ye know, 2 Co. ii. 17; *the many* i. e. the most part, the majority, Mt. xxiv. 12; 1 Co. x. 33.

b. with nouns denoting an action, an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, *much* i. q. *great, strong, intense, large*: **ἀγάπη**, Eph. ii. 4; **ὁδὴν**, 1 Tim. vi. 10; **θρήνος, κλαυθμός, ὀδυρμός**, Mt. ii. 18; **χαρά** [Rec.<sup>a</sup> **χάρις**], Philem. 7; **ἐπιθυμία**, 1 Th. ii. 17; **μακροθυμία**, Ro. ix. 22; **ἔλεος**, 1 Pet. i. 3; **γογγυσμός**, Jn. vii. 12; **τῖμος**, 1 Co. ii. 3; **πόνος** [Rec. **ζηλος**], Col. iv. 13; **ἀγών**, 1 Th. ii. 2; **ἀθλησις**, Heb. x. 32; **θλίψις**, 2 Co. ii. 4; 1 Th. i. 6; **καύχησις**, 2 Co. vii. 4; **πεποιθήσις**, 2 Co. viii. 22; **πληροφορία**, 1 Th. i. 5; **παρηρησία**, 2 Co. iii. 12; vii. 4; 1 Tim. iii. 13; Philem. 8; **παράκλησις**, 2 Co. viii. 4; **συζήτησις** [T WH Tr txt. **ζήτησις**], Acts xv. 7; xxviii. 29 [Rec.]; **στάσις**, Acts xxiii. 10; **αἰνία**, Acts xxvii. 21; **βία**, Acts xxiv. 7 [Rec.]; **διακονία**, Lk. x. 40; **σιγή**, deep silence, Acts xxi. 40 (Xen. Cyr. 7, 1, 25); **φαντασία**, Acts xxv. 23; **δύναμις καὶ δόξα**, Mt. xxiv. 30; Lk. xxi. 27; **μυσθός**, Mt. v. 12; Lk. vi. 23, 35; **εἰρήνη**, Acts xxiv. 2 (3); **περὶ οὗ πολὺς ἦμιν ὁ λόγος**, about which [but see **λόγος**, I. 3 a.] we have much (in readiness) to say, Heb. v. 11 (**πολὺν λόγον ποιέσθαι περὶ τίνος**, Plat. Phaedo p. 115 d.; cf. *Asi. Lex. Plat. iii. p. 148*).

c. of time, *much, long*: **πολὺν χρόνον**, Jn. v. 6; **μετὰ χρόνον πολὺν**, Mt. xxv. 19; **ὥρα πολλή**, much time (i. e. a large part of the day) is spent [see **ὥρα**, 2], Mk. vi. 35; **ὥρας πολλῆς γενομένης** [Tdf. *γνωμ.*], of a late hour of the day, ibid. (so **πολλῆς ὥρας**, Polyb. 5, 8, 3; **ἐπὶ πολλὴν ὥραν**, Joseph. antt. 8, 4, 4; **ἐμάχοντο . . . ἄχρι πολλῆς ὥρας**, Dion. Hal. 2, 54); **πολλοὶς χρόνους**, for a long time, Lk. viii. 29 (**οὗ πολλῶ χρόνῳ**, Hdian. 1, 6, 24 [8 ed. Bekk.]; **χρόνους πολλοῖς ὕστερον**, Plut. Thes. 6; [see **χρόνος**, sub fin.]); **εἰς ἔτη πολλά**, Lk. xii. 19; (**ἐκ** or) **ἀπὸ πολλῶν ἐτῶν**, Acts xxiv. 10; (Ro. xv. 23 [here WH Tr txt. **ἀπὸ ἑκατῶν ἐτ.**]; **ἐπὶ πολὺ**, (for) a long time, Acts xxviii. 6; **μετ' οὗ πολὺν**, not long after [see **μετά**, II. 2 b.], Acts xxvii. 14.

d. Neut. sing. **πολύ**, *much*, substantively, i. q. many things: Lk. xii. 48; *much*, adverbially, of the mode and degree of an action: **ἡγάπησε**, Lk. vii. 47; **πλανᾷσθε**, Mk. xii. 27; sc. **ὠφέλει**, Ro. iii. 2. **πολλοῦ** as a gen. of price (fr. Hom. down; cf. Passow s. v. IV. b. vol. ii. p. 1013<sup>a</sup>; [cf. W. 206 (194)]): **πραθῆναι**, for much, Mt. xxvi. 9. **ἐν πολλῶ**, in (administering) *much* (i. e. many things), Lk. xvi. 10; with great labor, great effort, Acts xxvi. 29 (where L T Tr WH **ἐν μεγάλῳ** [see **μέγας**, 1 a. γ.]). with a compar. [cf. W.



§ 35, 1]: πολὺ σπουδαιότερον, 2 Co. viii. 22 (in Grk. writ. fr. Hom. down); πολλῶ πλείους, many more, Jn. iv. 41; πολλῶ [or πολὺ] μᾶλλον, see μᾶλλον, 1 a. sq. with the article, τὸ πολὺ, Germ. *das Viele* (opp. to τὸ ὀλίγον), 2 Co. viii. 15 [cf. B. 395 (338); W. 589 (548)]. Plural πολλά **a.** many things; as, διδάσκειν, λαλεῖν, Mt. xiii. 3; Mk. iv. 2; vi. 34; Jn. viii. 26; xiv. 30; παθεῖν, Mt. xvi. 21; Mk. v. 26; ix. 12; Lk. ix. 22, etc., and often in Grk. writ. fr. Pind. Ol. 13, 90 down; ποιεῖν, Mk. vi. 20 [T Tr mrg. WH ἀπορεῖν]; πράξει, Acts xxvi. 9; add as other exx., Mt. xxv. 21, 23; Mk. xii. 41; xv. 3; Jn. xvi. 12; 2 Co. viii. 22; 2 Jn. 12; 3 Jn. 13; πολλά καὶ ἄλλα, Jn. xx. 30. [On the Grk. (and Lat.) usage which treats the notion of multitude not as something external to a thing and consisting merely in a comparison of it with other things, but as an attribute inhering in the thing itself, and hence capable of being co-ordinated with another attributive word by means of καί (q. v. I. 3), see Kühner § 523, 1 (or on Xen. mem. 1, 2, 24); *Bäumlein*, Partikeln, p. 146; Krüger § 69, 32, 3; *Lob. Paral.* p. 60; *Herm.* ad Vig. p. 835; W. § 59, 3 fin.; B. 362 sq. (311). Cf. Passow s. v. I. 3 a.; L. and S. s. v. II. 2.] **β.** adverbially [cf. W. 463 (432); B. § 128, 2], much: Mk. [vi. 20 T Tr mrg. (?) WH (see ἀπορέω)]; ix. 26; Ro. xvi. 6, 12 [L br. the cl.]; in many ways, Jas. iii. 2; with many words, [R. V. much], with verbs of saying; as, κηρύσσειν, παρακαλεῖν, etc., Mk. i. 45; iii. 12; v. 10, 23, 43; 1 Co. xvi. 12; many times, often, repeatedly: Mt. ix. 14 [R G Tr WH mrg.] (and often in Grk. writ. fr. Hom. down; cf. Passow s. v. V. 1 a. vol. ii. p. 1013<sup>b</sup>; [L. and S. III. a.]; Stallbaum on Plat. Phaedo p. 61 c.); with the art. τὰ πολλά, for the most part, [R. V. these many times] (Vulg. plurimum), Ro. xv. 22 [L Tr mrg. πολλάκις] (exx. fr. Grk. writ. are given by Passow l. c., [L. and S. l. c.], and by *Fritzsche*, Ep. ad Rom. iii. p. 281).

πολύσπλαγχνος, -ον, (πολύς, and σπλάγγων q. v.), full of pity, very kind: Jas. v. 11; Hebr. חַנּוּן רַחוּם, in the Sept. πολυέλεος. (Theod. Stud. p. 615.)\*

πολυτελής, -ές, (πολύς, and τέλος cost), [from Hdt. down], precious; **a.** requiring great outlay, very costly: Mk. xiv. 3; 1 Tim. ii. 9. (Thuc. et sqq.; Sept.) **b.** excellent, of surpassing value, [A. V. of great price]: 1 Pet. iii. 4. [(Plat., al.)]\*

πολύτιμος, -ον, (πολύς, τιμή), very valuable, of great price: Mt. xiii. 46; xxvi. 7 L T Tr mrg.; Jn. xii. 3; compar. πολυτιμότερον, 1 Pet. i. 7, where Rec. πολὺ τιμώτερον. (Plut. Pomp. 5; Hdian. 1, 17, 5 [3 ed. Bekk.]; Anthol., al.)\*

πολυτρόπως, (fr. πολύτροπος, in use in various senses fr. Hom. down), adv., in many manners: Heb. i. 1 [(Philo de incor. mund. § 24)]; see πολυμερῶς.\*

πόμα (Attic πόμα; [cf. *Lob. Paralip.* p. 425]), τος, τό, (πίνω, πόποιμαι), drink: 1 Co. x. 4; Heb. ix. 10.\*

πονηρία, -ας, ἡ, (πονηρός), [fr. Soph. down], Sept. for  $\pi\eta$  and  $\pi\eta\gamma$ , depravity, iniquity, wickedness [so A. V. almost uniformly], malice: Mt. xxii. 18; Lk. xi. 39; Ro. i. 29; 1 Co. v. 8; Eph. vi. 12; plur. αἱ πονηρίαι [cf. W. § 27, 3; B. § 123, 2; R. V. wickednesses], evil purposes

and desires, Mk. vii. 22; wicked ways [A. V. iniquities], Acts iii. 26. [SYN. see κακία, fin.]\*

πονηρός (on the accent cf. *Lob. ad Phryn.* p. 389; *Göttling*, Lehre v. Accent, p. 304 sq.; [Chandler §§ 404, 405]; *Lipsius*, Grammat. Untersuch. p. 26), -ά, -όν; compar. πονηρότερος (Mt. xii. 45; Lk. xi. 26); (ποιέω, πόνος); fr. Hes., [Hom. (ep. 15, 20), Theog.] down; Sept. often for  $\pi\eta$ ; **1.** full of labors, annoyances, hardships; **a.** pressed and harassed by labors; thus Hercules is called πονηρότατος καὶ ἄριστος, Hes. frag. 43, 5. **b.** bringing toils, annoyances, perils: (καρὸς, Sir. li. 12); ἡμέρα πονηρά, of a time full of peril to Christian faith and steadfastness, Eph. v. 16; vi. 13, (so in the plur. ἡμέραι πον. Barn. ep. 2, 1); causing pain and trouble [A. V. grievous], ἔλκος, Rev. xvi. 2. **2.** bad, of a bad nature or condition;

**a.** in a physical sense: ὀφθαλμός, diseased or blind, Mt. vi. 23; Lk. xi. 34, (πονηρία ὀφθαλμῶν, Plat. Hipp. min. p. 374 d.; the Greeks use πονηρὸς ἔχειν or διακείσθαι of the sick; ἐκ γενετῆς πονηροὺς ὕμεις πεποιθέναι, Justin apol. 1, 22 [cf. Otto's note]; al. take πον. in Mt. and Lk. u. s. ethically; cf. b. and Meyer on Mt.); καρπός, Mt. vii. 17 sq. **b.** in an ethical sense, evil, wicked, bad, etc. ["this use of the word is due to its association with the working (largely the servile) class; not that contempt for labor is thereby expressed, for such words as ἐργάτης, δραστήρ, and the like, do not take on this evil sense, which connected itself only with a word expressive of unintermitted toil and carrying no suggestion of results" (cf. Schmidt ch. 85, § 1); see κακία, fin.]; of persons: Mt. vii. 11; xii. 34 sq.; xviii. 32; xxv. 26; Lk. vi. 45; xi. 13; xix. 22; Acts xvii. 5; 2 Th. iii. 2; 2 Tim. iii. 13; γενεὰ πον., Mt. xii. 39, 45; xvi. 4; Lk. xi. 29; πνεῦμα πονηρόν, an evil spirit (see πνεῦμα, 3 c.), Mt. xii. 45; Lk. vii. 21; viii. 2; xi. 26; Acts xix. 12 sq. 15 sq.; substantively οἱ πονηροί, the wicked, bad men, opp. to οἱ δίκαιοι, Mt. xiii. 49; πονηροὶ καὶ ἀγαθοί, Mt. v. 45; xxii. 10; ἀχάριστοι κ. πονηροί, Lk. vi. 35; τὸν πονηρόν, the wicked man, i. e. the evil-doer spoken of, 1 Co. v. 13; τῷ πονηρῷ, the evil man, who injures you, Mt. v. 39. ὁ πονηρός is used pre-eminently of the devil, the evil one: Mt. v. 37; vi. 13; xiii. 19, 38; Lk. xi. 4 R L; Jn. xvii. 15; 1 Jn. ii. 13 sq.; iii. 12; v. 18 sq. (on which see κείμεναι, 2 c.); Eph. vi. 16. of things: αἰών, Gal. i. 4; ὄνομα (q. v. 1 p. 447<sup>b</sup> bot.), Lk. vi. 22; ῥαδιούργημα, Acts xviii. 14; the heart as a storehouse out of which a man brings forth πονηρά words is called θησαυρὸς πονηρός, Mt. xii. 35; I k. vi. 45; συνειδήσις πονηρά, a soul conscious of wickedness, [conscious wickedness; see συνειδήσις, b. sub fin.], Heb. x. 22; καρδία πονηρὰ ἀπιστίας, an evil heart such as is revealed in distrusting [cf. B. § 132, 24; W. § 30, 4], Heb. iii. 12; ὀφθαλμός (q. v.), Mt. xx. 15; Mk. vii. 22; διαλογισμοί, Mt. xv. 19; Jas. ii. 4; ὑπόνοιαι, 1 Tim. vi. 4; καίχησις, Jas. iv. 16; ῥήμα, a reproach, Mt. v. 11 [R G; al. om. ῥ.]; λόγοι, 3 Jn. 10; ἔργα, Jn. iii. 19; vii. 7; 1 Jn. iii. 12; 2 Jn. 11; Col. i. 21; ἔργον, (acc. to the context) wrong committed against me, 2 Tim. iv. 18; αἰτία, charge of crime, Acts xxv. 18 L T Tr mrg. WH mrg. The neuter πονηρόν, and τὸ πονηρόν, substantively, evil, that which is



wicked: *εἶδος πονηροῦ* (see *εἶδος*, 2; [al. take *πον.* here as an adj., and bring the ex. under *εἶδος*, 1 (R. V. mrg. *appearance of evil*)], 1 Th. v. 22; 2 Th. iii. 3 (where *τοῦ πονηροῦ* is held by many to be the gen. of the masc. *ὁ πονηρός*, but cf. Lünemann ad loc.); [τὸ πονηρόν, Acts xxviii. 21]; opp. to τὸ ἀγαθόν, Lk. vi. 45; Ro. xii. 9; plur. [W. § 34, 2], Mt. ix. 4; Lk. iii. 19; wicked deeds, Acts xxv. 18 Tr txt. WH txt.; ταῦτα τὰ πονηρά, *these evil things* i. e. the vices just enumerated, Mk. vii. 23.\*

**πόνος**, -ου, ὁ, (*πένομαι* [see *πένης*]), fr. Hom. down, Sept. for *לַבָּי*, *לָבִי*, etc., labor, toil; 1. i. q. *great trouble, intense desire*: *ὑπὲρ τινος* (gen. of pers.), Col. iv. 13 (where Rec. has *ζηλον* [cf. Bp. Lghtft. ad loc.]). 2. *pain*: Rev. xvi. 10 sq.; xxi. 4. [SYN. see *κόπος*, fin.]\*

**Ποντικός**, -ή, -όν, (*Πόντος*, q. v.), *belonging to Pontus, born in Pontus*: Acts xviii. 2. [(Hdt., al.)]\*

**Πόντιος**, -ου, ὁ, *Pontius* (a Roman name), the praenomen of Pilate, procurator of Judaea (see *Πιλάτος*): Mt. xxvii. 2 [R G L]; Lk. iii. 1; Acts iv. 27; 1 Tim. vi. 13.\*

**Πόντος**, -ου, ὁ, *Pontus*, a region of eastern Asia Minor, bounded by the Euxine Sea [fr. which circumstance it took its name], Armenia, Cappadocia, Galatia, Paphlagonia, [BB. DD. s. v.; *Ed. Meyer*, *Gesch. d. Königreiches Pontos* (Leip. 1879)]: Acts ii. 9; 1 Pet. i. 1.\*

**Πόπλιος**, -ου, ὁ, *Publius* (a Roman name), the name of a chief magistrate [(Grk. *ὁ πρῶτος*) but see Dr. Woolsey's addition to the art. 'Publius' in B. D. (Am. ed.)] of the island of Melita; nothing more is known of him: Acts xxviii. 7, 8.\*

**πορεία**, -ας, ἡ, (*πορεύω*), fr. Aeschyl. down; Sept. for *הַלֵּךְ*; a *journey*: Lk. xiii. 22 (see *ποιέω*, I. 3); Hebraistically (see *ὁδός*, 2 a.), a *going* i. e. *purpose, pursuit, undertaking*: Jas. i. 11.\*

**πορεύω**: to lead over, carry over, transfer, (Pind., Soph., Thuc., Plat., al.); Mid. (fr. Hdt. down), pres. *πορεύομαι*; impf. *ἐπορεύεμην*; fut. *πορεύσομαι*; pf. ptc. *πεπορευμένος*; 1 aor. subjunc. 1 pers. plur. *πορευσώμεθα* (Jas. iv. 13 Rec.<sup>a</sup> Grsb.); 1 aor. pass. *ἐπορεύεθην*; (*πόρος* a ford, [cf. Eng. *pore* i. e. passage through; Curtius § 356; Vaniček p. 479]); Sept. often for *לָלַךְ*, *לָהֲלֹךְ*, *לָלַךְ*; prop. to lead one's self across; i. e. to take one's way, betake one's self, set out, depart; a. prop.: τὴν ὁδὸν μου, to pursue the journey on which one has entered, continue one's journey, [A. V. *go on one's way*], Acts viii. 39; *πορ.* foll. by *ἀπό* w. a gen. of place, to depart from, Mt. xxiv. 1 [R G]; *ἀπό* w. a gen. of the pers., Mt. xxv. 41; Lk. iv. 42; *ἐκείθεν*, Mt. xix. 15; *ἐνεῦθεν*, Lk. xiii. 31; foll. by *εἰς* w. an acc. of place, to go, depart, to some place: Mt. ii. 20; xvii. 27; Mk. xvi. 12; Lk. i. 39; ii. 41; xxii. 39; xxiv. 13; Jn. vii. 35; viii. 1; Acts i. 11, 25; xx. 1; Ro. xv. 24 sq.; Jas. iv. 13, etc.; w. an acc. denoting the state: *εἰς εἰρήνην*, Lk. vii. 50; viii. 48, (also *ἐν εἰρήνῃ*, Acts xvi. 36; see *εἰρήνη*, 3); *εἰς θάνατον*, Lk. xxii. 33; foll. by *ἐπὶ* w. an acc. of place, Mt. xxii. 9; Acts viii. 26; ix. 11; *ἐπὶ* w. the acc. of a pers. Acts xxv. 12; *ἕως* with a gen. of place, Acts xxiii. 23; *πρὸς* [q. v.] for *πρὸς*, Jn. vii. 35; *οὗ* [see *ὅς*, II. 11 a.] for *ὅπου*, Lk. xxiv. 28; 1 Co.

xvi. 6; *πρὸς* w. the acc. of a pers., Mt. xxv. 9; xxvi. 14; Lk. xi. 5; xv. 18; xvi. 30; Jn. xiv. 12, 28; xvi. 28; xx. 17; Acts xxvii. 3; xxviii. 26; *κατὰ τὴν ὁδόν*, Acts viii. 36; *διὰ* w. a gen. of place, Mt. xii. 1; [Mk. ix. 30 L txt. Tr txt. WH txt.]; the purpose of the journey is indicated by an infinitive: Mt. xxviii. 8 (9) Rec.; Lk. ii. 3; xiv. 19, 31; Jn. xiv. 2; by the prep. *ἐπὶ* with an acc. [cf. *ἐπὶ*, C. I. 1 f.], Lk. xv. 4; foll. by *ἵνα*, Jn. xi. 11; by *σύν* w. a dat. of the attendance, Lk. vii. 6; Acts x. 20; xxvi. 13; 1 Co. xvi. 4; *ἔμπροσθέν τινος*, to go before one, Jn. x. 4. absol. i. q. to depart, go one's way: Mt. ii. 9; viii. 9; xi. 7; xxviii. 11; Lk. vii. 8; xvii. 19; Jn. iv. 50; viii. 11; xiv. 3; Acts v. 20; viii. 27; xxi. 5; xxii. 21, etc.; i. q. to be on one's way, to journey: [Lk. viii. 42 L Trmrg.]; ix. 57; x. 38; xiii. 33; Acts ix. 3; xxii. 6. to enter upon a journey; to go to do something: 1 Co. x. 27; Lk. x. 37. In accordance with the oriental fashion of describing an action circumstantially, the ptc. *πορευόμενος* or *πορευθεὶς* is placed before a finite verb which designates some other action (cf. *ἀνίστημι*, II. 1 c. and *ἔρχομαι*, I. 1 a. a. p. 250<sup>b</sup> bot.): Mt. ii. 8; ix. 13 (on which cf. the rabbin. phrase *לֵךְ וְעָשׂ* [cf. Schoettgen or Wetstein ad loc.]); xi. 4; xxvii. 66; xxviii. 7; Lk. vii. 22; ix. 13, 52; xiii. 32; xiv. 10; xv. 15; xvii. 14; xxii. 8; 1 Pet. iii. 19. b. By a Hebraism, metaphorically, a. to depart from life: Lk. xxii. 22; so *לֵךְ*, Gen. xv. 2; Ps. xxxix. 14. β. *ὀπίσω τινός*, to follow one, i. e. become his adherent [cf. B. 184 (160)]: Lk. xxi. 8 (Judg. ii. 12; 1 K. xi. 10; Sir. xli. 10); to seek [cf. Eng. *run after*] any thing, 2 Pet. ii. 10. γ. to lead or order one's life (see *περιπατέω*, b. a. and *ὁδός*, 2 a.); foll. by *ἐν* with a dat. of the thing to which one's life is given up: *ἐν ἀσέλγείᾳ*, 1 Pet. iv. 3; *ἐν ταῖς ἐντολαῖς τοῦ κυρίου*, Lk. i. 6; *κατὰ τὰς ἐπιθυμίας*, 2 Pet. iii. 3; Jude 16, 18; *ταῖς ὁδοῖς μου*, dat. of place, [to walk in one's own ways], to follow one's moral preferences, Acts xiv. 16; *τῇ ὁδῷ τινος*, to imitate one, to follow his ways, Jude 11; *τῷ φόβῳ τοῦ κυρίου*, Acts ix. 31; see W. § 31, 9; B. § 133, 22 b.; *ὑπὸ μεριμῶν*, to lead a life subject to cares, Lk. viii. 14, cf. Bornemann ad loc.; [Meyer ed. *Weiss* ad loc.]; yet see *ὑπὸ*, I. 2 a.; W. 369 (346) note; B. § 147, 29; R. V. *as they go on their way they are choked with cares*, etc. COMP.: *δια-*, *εἰς-* (-μαι), *ἐκ-* (-μαι), *ἐν-* (-μαι), *ἐπι-* (-μαι), *παρα-* (-μαι), *προ-*, *προσ-* (-μαι), *συν-* (-μαι). SYN. see *ἔρχομαι*, fin.].

**πορθέω**: impf. *ἐπόρθουν*; 1 aor. ptc. *πορθήσας*; (*πέρθω*, *πέπορθα*, to lay waste); fr. Hom. down; to destroy, to overthrow, [R. V. uniformly to make havoc]: *τινά*, Acts ix. 21; *τὴν ἐκκλησίαν*, Gal. i. 13; *τὴν πίστιν*, *ibid.* 23.\*

**πορισμός**, -οῦ, ὁ, (*πορίζω* to cause a thing to get on well, to carry forward, to convey, to acquire; mid. to bring about or procure for one's self, to gain; fr. *πόρος* [cf. *πορεύω*]); a. acquisition, gain, (Sap. xiii. 19; xiv. 2; Polyb., Joseph., Plut.). b. a source of gain: 1 Tim. vi. 5 sq. (Plut. Cat. Maj. 25; [Test. xii. Patr., test. Is. § 4]).\*

**Πόρκιος**, see *Φήστος*.

**πορνεία**, -ας, ἡ, (*πορνέω*), Sept. for *פְּזִיזָה*, *פְּזִיזָה*, *פְּזִיזָה*,



fornication (Vulg. *fornicatio* [and (Rev. xix. 2) *prostitutio*]); used a. prop. of illicit sexual intercourse in general (Dem. 403, 27; 433, 25): Acts xv. 20, 29; xxi. 25, (that this meaning must be adopted in these passages will surprise no one who has learned from 1 Co. vi. 12 sqq. how leniently converts from among the heathen regarded this vice and how lightly they indulged in it; accordingly, all other interpretations of the term, such as of marriages within the prohibited degrees and the like, are to be rejected); Ro. i. 29 Rec.; 1 Co. v. 1; vi. 13, 18; vii. 2; 2 Co. xii. 21; Eph. v. 3; Col. iii. 5; 1 Th. iv. 3; Rev. ix. 21; it is distinguished from *μοιχεία* in Mt. xv. 19; Mk. vii. 21; and Gal. v. 19 Rec.; used of adultery [(cf. Hos. ii. 2 (4), etc.)], Mt. v. 32; xix. 9. b. In accordance with a form of speech common in the O. T. and among the Jews which represents the close relationship existing between Jehovah and his people under the figure of a marriage (cf. *Gesenius*, Thes. i. p. 422<sup>a</sup> sq.), *πορνεία* is used metaphorically of the worship of idols: Rev. xiv. 8; xvii. 2, 4; xviii. 3; xix. 2; *ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα* (we are not of a people given to idolatry), *ἐνα πατέρα ἔχομεν τὸν θεόν*, Jn. viii. 41 (*ἄθεος μὲν ὁ ἄγονος, πολυθεὸς δὲ ὁ ἐκ πόρνῃς, τυφλώττων περὶ τὸν ἀληθῆ πατέρα καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἑνὸς γονεῖς αἰνιττόμενος*, Philo de mig. Abr. § 12; τέκνα πορνείας, of idolaters, Hos. i. 2; [but in Jn. i. c. others understand physical descent to be spoken of (cf. Meyer)]); of the defilement of idolatry, as incurred by eating the sacrifices offered to idols, Rev. ii. 21.\*

*πορνείω*; 1 aor. *ἐπόρνευσα*; (*πόρνος, πόρνη* q. v.); Sept. for *הָרָה*; in Grk. writ. ([Hdt.], Dem., Aeschin., Dio Cass., Lcian., al.) 1. to prostitute one's body to the lust of another. In the Scriptures 2. to give one's self to unlawful sexual intercourse; to commit fornication (Vulg. *fornicor*): 1 Co. vi. 18; x. 8; Rev. ii. 14, 20; [Mk. x. 19 WH (rejected) mrg.]. 3. by a Hebraism (see *πορνεία*, b.) metaph. to be given to idolatry, to worship idols: 1 Chr. v. 25; Ps. lxxii. (lxxiii.) 27; Jer. iii. 6; Ezek. xxiii. 19; Hos. ix. 1, etc.; *μετά τινος*, to permit one's self to be drawn away by another into idolatry, Rev. xvii. 2; xviii. 3, 9. [COMP.: *ἐκ-πορνείω*.]\*

*πόρνη*, -ης, ἡ, (fr. *περάω, πέριγμι*, to sell; Curtius § 358), properly a woman who sells her body for sexual uses [cf. Xen. mem. 1, 6, 13], Sept. for *הָרָה*; 1. prop. a prostitute, a harlot, one who yields herself to defilement for the sake of gain, (Arstph., Dem., al.); in the N. T. univ. any woman indulging in unlawful sexual intercourse, whether for gain or for lust: Mt. xxi. 31 sq.; Lk. xv. 30; 1 Co. vi. 15 sq.; Heb. xi. 31; Jas. ii. 25. 2. Hebraistically (see *πορνεία*, b. and *πορνείω*, 3), metaph. an idolatress; so of 'Babylon' i. e. Rome, the chief seat of idolatry: Rev. xvii. 1, 5, 15 sq.; xix. 2.\*

*πόρνος*, -ου, ὁ, (for the etym. see *πόρνη*), a man who prostitutes his body to another's lust for hire, a male prostitute, ([Arstph.], Xen., Dem., Aeschin., Lcian.); univ. a man who indulges in unlawful sexual intercourse, a fornicator, (Vulg. *fornicator, fornicarius*, [Rev. xxii. 15 *impudicus*]): 1 Co. v. 9–11; vi. 9; Eph. v. 5; 1 Tim. i. 10;

Heb. xii. 16; xiii. 4; Rev. xxi. 8; xxii. 15. (Sir. xxiii. 16 sq.)\*

*πόρρω*, [(allied w. *πρό*, Curtius § 380)], adv., [fr. Plat., Xen. down], far, at a distance, a great way off: Mt. xv. 8; Mk. vii. 6; Lk. xiv. 32 [cf. W. § 54, 2 a.; B. § 129, 11]; compar. *πορρωτέρω*, in L Tr WH *πορρώτερον* [(Polyb., al.)], further: Lk. xxiv. 28.\*

*πόρρωθεν*, (*πόρρω*), adv., [fr. Plat. on], from afar, afar off: Lk. xvii. 12; Heb. xi. 13; Sept. chiefly for *רַחֲקָה*.\*

*πορφύρα*, -ας, ἡ, Sept. for *רַחֲקָה*; 1. the purple-fish, a species of shell-fish or mussel: [Aeschyl., Soph.], Isocr., Aristot., al.; add 1 Macc. iv. 23, on which see Grimm; [cf. B. D. s. v. Colors 1]. 2. a fabric colored with the purple dye, a garment made from purple cloth, (so fr. Aeschyl. down): Mk. xv. 17, 20; Lk. xvi. 19; Rev. xvii. 4 Rec.; xviii. 12.\*

*πορφύρεος*, -α, -ον, in Attic and in the N. T. contr. -οῦς, -ᾶ, -οῦν, (*πορφύρα*), fr. Hom. down, purple, dyed in purple, made of a purple fabric: Jn. xix. 2, 5; *πορφυροῦν* sc. *ἐνδυμα* ([B. 82 (72)]); cf. W. p. 591 (550)), Rev. xvii. 4 [G L T Tr WH]; xviii. 16.\*

*πορφυρόπωλις*, -ιδος, ἡ, (*πορφύρα* and *πωλέω*), a female seller of purple or of fabrics dyed in purple (Vulg. *purpuraria*): Acts xvi. 14. (Phot., Suid., al.)\*

*ποσάκις*, (*πόσος*), adv., how often: Mt. xviii. 21; xxiii. 37; Lk. xiii. 34. ([Plat. ep., Aristot., al.])\*

*πόσις*, -εως, ἡ, (*πίνω*), fr. Hom. down, a drinking, drink: Jn. vi. 55; Ro. xiv. 17; Col. ii. 16, (see *βρώσις*).\*

*πόσος*, -η, -ον, [(cf. Curtius § 631), fr. Aeschyl. down, Lat. *quantus*], how great: Mt. vi. 23; 2 Co. vii. 11; *πόσος χρόνος*, how great (a space) i. e. how long time, Mk. ix. 21; neut. how much, Lk. xvi. 5, 7; *πόσῳ*, (by) how much, Mt. xii. 12; *πόσῳ μᾶλλον*, Mt. vii. 11; x. 25; Lk. xi. 13; xii. 24, 28; Ro. xi. 12, 24; Philem. 16; Heb. ix. 14; *πόσῳ χείρονος τιμωρίας*, Heb. x. 29; plur. how many: with nouns, Mt. xv. 34; xvi. 9 sq.; Mk. vi. 38; viii. 4, 19 sq.; Lk. xv. 17; Acts xxi. 20; *πόσα*, how grave, Mt. xxvii. 13; Mk. xv. 4.\*

*ποταμός*, -οῦ, ὁ, fr. Hom. down, Sept. for *הַרְהַר* and *רָא*, a stream, a river: Mt. iii. 6 L T Tr WH; Mk. i. 5; Acts xvi. 13; 2 Co. xi. 26 [W. § 30, 2 a.]; Rev. viii. 10; ix. 14; xii. 15; xvi. 4, 12; xxii. 1 sq.; i. q. a torrent, Mt. vii. 25, 27; Lk. vi. 48 sq.; Rev. xii. 15 sq.; plur. figuratively i. q. the greatest abundance [cf. colloq. Eng. "streams," "floods"], Jn. vii. 38.\*

*ποταμο-φόρητος*, -ου, ὁ, (*ποταμός* and *φορέω*; like *ἀνεμοφόρητος* [cf. W. 100 (94)]), carried away by a stream (i. e. whelmed, drowned in the waters): Rev. xii. 15. Besides only in Hesych. s. v. *ἀπέρρεε*.\*

*ποταπός* ([in Dion. Hal., Joseph., Philo, al.] for the older *ποδαπός* [cf. Lob. Phryn. p. 56 sq.; Rutherford, New Phryn. p. 129; W. 24; Curtius p. 537, 5th ed.]; acc. to the Grk. grammarians i. q. *ἐκ ποίου δαπέδου*, from what region; acc. to the conjecture of others i. q. *πὺ ἀπό* [(Bullmann, Lexil. i. 126, compares the Germ. *wovon*)], the δ being inserted for the sake of euphony, as in the Lat. *prodiere, prodesse*; cf. Fritzsche on Mark p. 554 sq. [still others regard *-δαπός* merely as an ending; cf.



Apollon. Dysk., ed. *Buttmann*, index s. v.]), -ή, -ον; 1. from what country, race, or tribe? so fr. Aeschyl. down. 2. from Demosth. down also i. q. ποῖος, of what sort or quality? [what manner of?]: absol. of persons, Mt. viii. 27; 2 Pet. iii. 11; with a pers. noun, Lk. vii. 39; w. names of things, Mk. xiii. 1; Lk. i. 29; 1 Jn. iii. 1.\*

πότε, [Curtius § 631], direct interrog. adv., fr. Hom. down, when? at what time? Mt. xxv. 37–39, 44; Lk. xxi. 7; Jn. vi. 25; loosely used (as sometimes even by Attic writ.) for the relative ὅποτε in indirect questions (W. 510 (475)): Mt. xxiv. 3; Mk. xiii. 4, 33, 35; Lk. xii. 36; xvii. 20. ἕως πότε, how long? in direct questions [cf. W. § 54, 6 fin.; B. § 146, 4]: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; Jn. x. 24; Rev. vi. 10.\*

ποτέ, an enclitic particle, fr. Hom. down; 1. once, i. e. at some time or other, formerly, aforesaid; a. of the Past: Jn. ix. 13; Ro. vii. 9; xi. 30; Gal. i. 13, 23 [cf. W. § 45, 7]; Eph. ii. 2 sq. 11, 13; v. 8; Col. i. 21; iii. 7; 1 Th. ii. 5; Tit. iii. 3; Philem. 11; 1 Pet. ii. 10; iii. 5, 20; ἤδη ποτέ, now at length, Phil. iv. 10. b. of the Future: Lk. xxii. 32; ἤδη ποτέ, now at length, Ro. i. 10. 2. ever: after a negative, οὐδεὶς ποτε, Eph. v. 29 [B. 202 (175)]; οὐ . . . ποτέ, 2 Pet. i. 21; μή ποτε (see μήποτε); after οὐ μή with the aor. subjunc. 2 Pet. i. 10; in a question, τίς ποτε, 1 Co. ix. 7; Heb. i. 5, 13; ὅποιοι ποτε, whatsoever, Gal. ii. 6 [but some would render ποτέ here formerly, once; cf. Bp. Lghtft. ad loc.].\*

πότερος, -α, -ον, [fr. Hom. down], which of two; πότερον . . . ἢ, utrum . . . an, whether . . . or, [W. § 57, 1 b.; B. 250 (215)]: Jn. vii. 17.\*

ποτήριον, -ον, τό, (dimin. of ποτήρ), a cup, a drinking vessel; a. prop.: Mt. xxiii. 25 sq.; xxvi. 27; Mk. vii. 4, 8 [T WH om. Tr br. the vs.]; xiv. 23; Lk. xi. 39; xxii. 17, 20; 1 Co. xi. 25; Rev. xvii. 4; πίνειν ἐκ τοῦ ποτηρίου, 1 Co. xi. 28; τὸ ποτήριον τῆς εὐλογίας (see εὐλογία, 4), 1 Co. x. 16; with a gen. of the thing with which the cup is filled: ψυχροῦ, Mt. x. 42; ὕδατος, Mk. ix. 41; by meton. of the container for the contained, the contents of the cup, what is offered to be drunk, Lk. xxii. 20\* [(WH reject the pass.) cf. Win. 635 (589) sq.]; 1 Co. xi. 25 sq.; τὸ ποτήριόν τινος, gen. of the pers. giving the entertainment (cf. Rückert, Abendmahl, p. 217 sq.): πίνειν, 1 Co. x. 21 [cf. W. 189 (178)]; xi. 27 [cf. W. 441 (410)].

b. By a figure common to Hebrew, Arabic, Syriac, and not unknown to Latin writers, one's lot or experience, whether joyous or adverse, divine appointments, whether favorable or unfavorable, are likened to a cup which God presents one to drink [cf. W. 32]: so of prosperity, Ps. xv. (xvi.) 5; xxii. (xxiii.) 5; cxv. (cxvi.) 13; of adversity, Ps. x. (xi.) 6; lxxiv. (lxxv.) 9; Is. li. 17, 22. In the N. T. of the bitter lot (the sufferings) of Christ: Mt. xxvi. 39, 42 Rec.; Mk. xiv. 36; Lk. xxii. 42; Jn. xviii. 11; πίνειν τὸ ποτ. μου or δ' ἐγὼ πίνω, to undergo the same calamities which I undergo, Mt. xx. 22, 23; Mk. x. 38, 39, (Plant. Cas. 5, 2, 53 (50) ut senex hoc eodem poculo quod ego bibi biberet, i. e. that he might be treated as harshly as I was); used of the divine penalties: Rev. xiv. 10; xvi.

19; xviii. 6. ([Alcaeus, Sappho], Ildt., Ctes., Arstph., Leian., al.; Sept. for כַּיִן).\*

ποτίω; impf. ἐπότιζον; 1 aor. ἐπότισα; pf. πεπότικα (Rev. xiv. 8); 1 aor. pass. ἐποτίσθην; (πότος); fr. [Hippocr., Xen., Plat. down; Sept. for ἡρῶν; to give to drink, to furnish drink, (Vulg. in 1 Co. xii. 13 and Rev. xiv. 8 poto [but in Rev. l. c. Tdf. gives potiono; A. V. to make to drink]): τινά, Mt. xxv. 35, 37, 42; xxvii. 48; Mk. xv. 36; Lk. xiii. 15; Ro. xii. 20; τινά τι, to offer one anything to drink (W. § 32, 4 a.; [B. § 131, 6]): Mt. x. 42; Mk. ix. 41, and often in the Sept.; in fig. discourse π. τινά γάλα, to give one teaching easy to be apprehended, 1 Co. iii. 2 (where by zeugma οὐ βρώμα is added; [cf. W. § 66, 2 e.; B. § 151, 30; A. V. I have fed you with milk, etc.]); τινά ἐκ τοῦ οἴνου, Rev. xiv. 8 (see οἶνος, b. and θυμός, 2); i. q. to water, irrigate, (plants, fields, etc.): 1 Co. iii. 6–8 (Xen. symp. 2, 25; Leian., Athen., Geop., [Strab., Philo]; Sept. [Gen. xiii. 10]; Ezek. xvii. 7); metaph. to imbue, saturate, τινά, one's mind, w. the addition of an accus. of the thing, ἐν πνεῦμα, in pass., 1 Co. xii. 13 L T Tr WH [W. § 32, 5; B. § 134, 5]; εἰς ἐν πνεῦμα, that we might be united into one body which is imbued with one spirit, ibid. R G, (τινὰ πνεύματι κατανύξεως, Is. xxix. 10 [cf. Sir. xv. 3]).\*

Ποτίολοι, -ων, οἱ, Puteoli, a city of Campania in Italy, situated on the Bay of Naples, now called Pozzuoli: Acts xxviii. 13. [Cf. Lewin, St. Paul, ii. 218 sqq.; Smith, Dict. of Geog. s. v.]\*

πότος, -ον, ὁ, (ΠΟΩ [cf. πίνω]), a drinking, carousing: 1 Pet. iv. 3. (Xen., Plat., Dem., Joseph., Plut., Ael., al.; Sept. for ἡρῶν).\*

ποῦ, [cf. Curtius § 631], an interrog. adv., fr. Hom. down, Sept. for ἡ, ἡ, ἡ, where? in what place? a. in direct questions: Mt. ii. 2; xxvi. 17; Mk. xiv. 12, 14; Lk. xvii. 17, 37; xxii. 9, 11; Jn. i. 38 (39); vii. 11; viii. 10, 19; ix. 12; xi. 34; ποῦ ἔστιν [(ἐστ. sometimes unexpressed)], in questions indicating that a person or thing is gone, or cannot be found, is equiv. to it is nowhere, does not exist: Lk. viii. 25; Ro. iii. 27; 1 Co. i. 20; xii. 17, 19; xv. 55; Gal. iv. 15 L T Tr WH; 2 Pet. iii. 4; ποῦ φανεῖται, [A. V. where shall . . . appear] i. q. there will be no place for him, 1 Pet. iv. 18.

b. in indirect questions, for the relative ὅπου [cf. W. § 57, 2 fin.]: foll. by the indic., Mt. ii. 4; Mk. xv. 47; Jn. i. 39 (40); xi. 57; xx. 2, 13, 15; Rev. ii. 13 [cf. W. 612 (569)]; foll. by the subjunc., Mt. viii. 20; Lk. ix. 58; xii. 17.

c. joined to verbs of going or coming, for ποῖ in direct quest. [cf. our colloq. where for whither; see W. § 54, 7; B. 71 (62)]: Jn. vii. 35 [cf. W. 300 (281); B. 358 (307)]; xiii. 36; xvi. 5; in indir. question, foll. by the indic.: Jn. iii. 8; viii. 14; xii. 35; xiv. 5; Heb. xi. 8; 1 Jn. ii. 11.\*

πού, an enclitic particle, fr. Hom. down; 1. somewhere: Heb. ii. 6; iv. 4.

2. it has a limiting force, nearly; with numerals somewhere about, about, (Hdt. i. 119; 7, 22; Paus. 8, 11, 2; Hdtian. 7, 5, 3 [2 ed. Bekk.]; Ael. v. h. 13, 4; al.): Ro. iv. 19.\*

Πούδης, [B. 17 (15)], Pudens, proper name of a Christian mentioned in 2 Tim. iv. 21. Cf. Lipsius, Chronolo-



gie d. römisch. Bischöfe (1869) p. 146; [B. D. s. v., also (Am. ed.) s. v. Claudia; Bib. Sacr. for 1875, p. 174 sqq.; *Plumpré* in the 'Bible Educator' iii. 245 and in Elliott's 'New Test. Com.' ii. p. 186 sq.]\*

πούς (not ποὺς, see *Lob. ad Phryn.* p. 765; *Götting, Accentl.* p. 244; [*Chandler, Grk. Accentuation*, § 566]; *W.* § 6, 1 d.; [*Lipsius, Gram. Untersuch.* p. 48], ποδός, ὁ, [allied w. πέδον, πέζα, Lat. *pes*, etc.; *Curtius* § 291; *Van-icek* p. 473], dat. plur. ποσίν, fr. Hom. down, Hebr. לָרַג; a foot, both of men and of beasts: Mt. iv. 6; vii. 6; xxii. 13; Mk. ix. 45; Lk. i. 79; Jn. xi. 44; Acts vii. 5; 1 Co. xii. 15; Rev. x. 2, and often. From the oriental practice of placing the foot upon the vanquished (*Josh. x. 24*), come the foll. expressions: ὑπὸ τοὺς πόδας συντρίβειν (q. v.) τινά, Ro. xvi. 20; ὑποτάσσειν τινά, 1 Co. xv. 27; Eph. i. 22; Heb. ii. 8; τιθέναι, 1 Co. xv. 25; τιθέναι τινά ὑποκάτω τῶν ποδῶν, Mt. xxii. 44 L T Tr WH; ὑποπόδιον τῶν ποδῶν, Mt. xxii. 44 R G; Mk. xii. 36 [here WH ὑποκάτω τ. π.]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13; disciples listening to their teacher's instruction are said παρὰ (or πρὸς) τοὺς πόδας τινὸς καθῆσθαι or παρακαθίσαι, Lk. x. 39; Acts xxii. 3, cf. Lk. viii. 35; to lay a thing παρὰ (or πρὸς) τοὺς πόδας τινός is used of those who consign it to his power and care, Mt. xv. 30; Acts iv. 35, 37; v. 2; vii. 58. In saluting, paying homage, supplicating, etc., persons are said πρὸς τοὺς πόδας τινὸς πίπτειν or προσπίπτειν: Mk. v. 22; vii. 25; Lk. viii. 41; xvii. 16 παρὰ; Rev. i. 17; εἰς τοὺς π. τινός, Mt. xviii. 29 [Rec.]; Jn. xi. 32 [here T Tr WH πρὸς]; πίπτειν ἔμπροσθεν τ. ποδῶν τινος, Rev. xix. 10; προσκυνεῖν ἔμπροσθεν (or ἐνώπιον) τῶν ποδῶν τινος, Rev. iii. 9; xxii. 8; πίπτ. ἐπὶ τοὺς π. Acts x. 25. By a poetic usage that member of the body which is the chief organ or instrument in any given action is put for the man himself (see γλώσσα, 1); thus οἱ πόδες τινός is used for the man in motion: Lk. i. 79 (Ps. cxviii. (cxix.) 101); Acts v. 9; Ro. iii. 15; x. 15; Heb. xii. 13.

πράγμα, -τος, τό, (πράσσω), fr. [*Pind.*], *Aeschyl.*, Hdt. down, Sept. chiefly for רֶגֶל; a. that which has been done, a deed, an accomplished fact: Lk. i. 1; Acts v. 4; 2 Co. vii. 11; Heb. vi. 18. b. what is doing or being accomplished: Jas. iii. 16; spec. business (commercial transaction), 1 Th. iv. 6 [so *W.* 115 (109); al. refer this example to c. and render in the matter (spoken of, or conventionally understood; cf. *Green, Gram.* p. 26 sq.)]. c. a matter (in question), affair: Mt. xviii. 19; Ro. xvi. 2; spec. in a forensic sense, a matter at law, case, suit, (Xen. mem. 2, 9, 1; Dem. 1120, 26; *Joseph. antt.* 14, 10, 17): πρᾶγμα ἔχειν πρὸς τινα, [A. V. having a matter against, etc.], 1 Co. vi. 1. d. that which is or exists, a thing: Heb. x. 1; πράγματα οὐ βλεπόμενα, Heb. xi. 1 [see ἐλπίζω].\*

πραγματεία [T WH -τία; see I, ι], -ας, ἡ, (πραγματεύομαι), prosecution of any affair; business, occupation: plur. with the addition of τοῦ βίου, pursuits and occupations pertaining to civil life, opp. to warfare [A. V. the affairs of this life], 2 Tim. ii. 4. (In the same and other senses in Grk. writ. fr. [*Hippocr.*], Xen., Plato down.)\*

πραγματεύομαι: 1 aor. mid. impv. 2 pers. plur. πραγ-

ματεύσασθε; (πρᾶγμα); in Grk. prose writ. fr. Hdt. down; to be occupied in anything; to carry on a business; spec. to carry on the business of a banker or trader (*Plut. Sull.* 17; Cat. min. 59): Lk. xix. 13 [here WH txt. reads the infinitive (see their Intr. § 404); R. V. trade. COMP.: δια-πραγματεύομαι].\*

πραιτώριον, -ον, τό, a Lat. word, praetorium (neut. of the adj. praetorius used substantively); the word denotes 1. 'head-quarters' in a Roman camp, the tent of the commander-in-chief. 2. the palace in which the governor or procurator of a province resided, to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by the kings or princes (at Syracuse "illa domus praetoria, quae regis Hieronis fuit," *Cic. Verr.* ii. 5, 12, 30); at Jerusalem it was that magnificent palace which Herod the Great had built for himself, and which the Roman procurators seem to have occupied whenever they came from Caesarea to Jerusalem to transact public business: Mt. xxvii. 27; Mk. xv. 16; Jn. xviii. 28, 33; xix. 9; cf. *Philo, leg. ad Gaium*, § 38; *Joseph. b. j.* 2, 14, 8; also the one at Caesarea, Acts xxiii. 35. Cf. *Keim* iii. p. 359 sq. [*Eng. trans.* vi. p. 79; B. D. s. v. Praetorium]. 3. the camp of praetorian soldiers established by Tiberius (*Suet.* 37): *Phil.* i. 13. Cf. *Win. RWB.* s. v. Richthaus; [*Bp. Lghtft. (Com. on Philip.* p. 99 sqq.) rejects, as destitute of evidence, the various attempts to give a local sense to the word in *Phil.* i. c., and vindicates the meaning praetorian guard (so R. V.)].\*

πράκτωρ, -ορος, ὁ, (πράσσω); 1. one who does anything, a doer, (*Soph.*). 2. one who does the work of inflicting punishment or taking vengeance; esp. the avenger of a murder (*Aeschyl.*, *Soph.*); the exactor of a pecuniary fine ([*Antipho*], *Dem.*, al.); an officer of justice of the lower order whose business it is to inflict punishment: Lk. xii. 58.\*

πράξις, -εως, ἡ, (πράσσω), fr. *Hom.* down; a. a doing, a mode of acting; a deed, act, transaction: univ. πράξεις τῶν ἀποστόλων (*Grsb.*; *Rec.* inserts ἀγίων, L T Tr WH om. τῶν, Tdf. has simply πράξεις), the doings of (i. e. things done by) the apostles, in the inscription of the Acts; sing. in an ethical sense: both good and bad, Mt. xvi. 27; in a bad sense, i. q. wicked deed, crime, Lk. xxiii. 51; plur. wicked doings (cf. our practices i. e. trickery; often so by *Polyb.*): Acts xix. 18; Ro. viii. 13; Col. iii. 9; (with κακῆ added, as *Ev. Nicod.* 1 Ἰησοῦς ἐθεράπευσε δαιμονιζομένους ἀπὸ πράξεων κακῶν). b. a thing to be done, business, [A. V. office], (*Xen. mem.* 2, 1, 6): Ro. xii. 4.\*

πρῶτος (so R G in Mt. xi. 29; on the iota subscr. cf. *Lob. ad Phryn.* p. 403 sq.; *Blum. Ausf. Spr.* § 64, 2 i. p. 255; [*Lipsius, Gramm. Untersuch.* p. 7 sq.; cf. *W.* § 5, 4 d. and p. 45 (44)]) or πρῶτος, -α, -ον, and πρᾶς (L T Tr WH, so R G in Mt. xxi. 5 (4); [cf. *Tdf. Proleg.* p. 82]), -εἰα, -ῶ, gen. πρᾶως T Tr WH for the common form πρᾶεός (so *Lehm.*; πρᾶεός R G), see βαθέως [cf. B. 26 (23)], plur. πρᾶεῖς L T Tr WH, πρᾶεῖς R G; fr. *Hom.* down; gentle, mild, meek: Mt. v. 5 (4); xi. 29; xxi. 5; 1 Pet. iii. 4; Sept. several



times for  $\pi\alpha\lambda$  and  $\pi\lambda$ . [Cf. Schmidt ch. 98, 2; Trench § xlii.; Clem. Alex. Strom. 4, 6, 36.]\*

**πράοτης** (Rec. and Grsb. [exc. in Jas. i. 21; iii. 13; 1 Pet. iii. 15]; see the preceding word), **πράοτης** (so Lchm.), and acc. to a later form **πραύτης** (so R and G, but with  $\epsilon$  subscr. under the  $\alpha$ , in Jas. i. 21; iii. 13; 1 Pet. iii. 15; Lchm. everywhere exc. in Gal. vi. 1; Eph. iv. 2; Treg. everywhere [exc. in 2 Co. x. 1; Gal. v. 23 (22); vi. 1; Eph. iv. 2], T WH everywhere; cf. B. 26 (23) sq.),  $\eta\pi\sigma\sigma$ ,  $\eta$ , gentleness, mildness, meekness: 1 Co. iv. 21; 2 Co. x. 1; Gal. v. 23 (22); vi. 1; Col. iii. 12; Eph. iv. 2; 1 Tim. vi. 11 R; 2 Tim. ii. 25; Tit. iii. 2; Jas. i. 21; iii. 13; 1 Pet. iii. 16 (15). (Xen., Plato, Isocr., Aristot., Diod., Joseph., al.; for  $\pi\alpha\lambda$ , Ps. xlv. (xlv.) 4.) [SYN. see  $\epsilon\pi\iota\epsilon\iota\kappa\epsilon\iota\alpha$ , fin.; Trench (as there referred to, but esp.) § xlii.; Bp. Lghtft. on Col. iii. 13.]\*

**πρασιά**,  $\alpha\varsigma$ ,  $\eta$ ,  $\acute{\alpha}$  plot of ground, a garden-bed, Hom. Od. 7, 127; 24, 247; Theophr. hist. plant. 4, 4, 3; Nicand., Diosc., al.; Sir. xxiv. 31;  $\acute{\alpha}\nu\epsilon\pi\sigma\sigma\omicron\nu$  **πρασιαί** **πρασιαί** (a Hebraism), i. e. they reclined in ranks or divisions, so that the several ranks formed, as it were, separate plots, Mk. vi. 40; cf. *Gesenius*, Lehrgeb. p. 669; [Hebr. Gram. § 106, 4; B. 30 (27); W. 464 (432) also] § 37, 3; (where add fr. the O. T.  $\sigma\upsilon\nu\eta\gamma\alpha\gamma\omicron\nu$   $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\theta\eta\mu\omega\nu\acute{\iota}\alpha\varsigma$   $\theta\eta\mu\omega\nu\acute{\iota}\alpha\varsigma$ , Ex. viii. 14).\*

**πράσσω** and (once viz. Acts xvii. 7 R G) **πράττω**; fut. **πράξω**; 1 aor.  $\epsilon\pi\pi\rho\alpha\zeta\alpha$ ; pf.  $\pi\acute{\epsilon}\pi\rho\alpha\chi\alpha$ ; pf. pass. ptep.  $\pi\epsilon\pi\rho\alpha\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$ ; fr. Hom. down; Sept. several times for  $\pi\alpha\lambda$  and  $\pi\lambda$ ;  $\pi\alpha\lambda$ , to do, practise, effect, Lat. *agere*, (but  $\pi\omega\iota\epsilon\iota\nu$  to make, Lat. *facere*; [see  $\pi\omega\iota\omega$ , fin.]); i. e. 1. to exercise, practise, be busy with, carry on: τὰ **περίεργα**, Acts xix. 19; τὰ **ἴδια**, to mind one's own affairs, 1 Th. iv. 11 (τὰ **ἑαυτοῦ**, [Soph. Electr. 678]; Xen. mem. 2, 9, 1; Plat. Phaedr. p. 247 a.; Dem. p. 150, 21; al.); used of performing the duties of an office, 1 Co. ix. 17. to undertake to do, μηδὲν **προσπετέε**, Acts xix. 36. 2. to accomplish, to perform: **πεπραγμένον**  $\acute{\epsilon}\sigma\tau\acute{\iota}\nu$ , has been accomplished, has taken place, Acts xxvi. 26;  $\epsilon\iota\tau\epsilon$  **ἀγαθόν**,  $\epsilon\iota\tau\epsilon$  **κακόν**, 2 Co. v. 10; **ἀγαθόν**  $\eta$  **φᾶλλον** (κακόν), Ro. ix. 11 ( $\delta\iota\kappa\alpha\iota\alpha$   $\eta$   $\acute{\alpha}\delta\iota\kappa\alpha$ , Plat. apol. p. 28 b.);  $\acute{\alpha}\delta\iota\alpha$  **τῆς** **μετανοίας** **ἔργα**, Acts xxvi. 20; add, Ro. vii. 15, 19; Phil. iv. 9; νόμον, to do i. e. keep the law, Ro. ii. 25; of unworthy acts, to commit, perpetrate, (less freq. so in Grk. writ., as πολλά **καὶ** **ἀνόσια**, Xen. symp. 8, 22; with them  $\pi\omega\iota\epsilon\iota\nu$  [(see Schmidt, Syn. ch. 23, 11, 3; L. and S. s. v. B.)] is more com. in reference to bad conduct; hence τούς **ἐπισταμένους** **μὲν**  $\acute{\alpha}$  **δεῖ** **πράττειν**, **ποιούντας** **δὲ** **τάναντία**, Xen. mem. 3, 9, 4), Acts xxvi. 9; 2 Co. xii. 21;  $\tau\omicron$  **ἔργον** **τοῦτο**, this (criminal) deed, 1 Co. v. 2 T WH Tr mrg.; add, Lk. xxii. 23; Acts iii. 17; v. 35; Ro. vii. 19; τὰ **τοιαῦτα**, such nameless iniquities, Ro. i. 32 (where  $\pi\omega\iota\epsilon\iota\nu$  and  $\pi\rho\acute{\alpha}\sigma\sigma\epsilon\iota\nu$  are used indiscriminately [but cf. Meyer]); ii. 1-3; Gal. v. 21; **φᾶντα**, Jn. iii. 20; v. 29;  $\tau\acute{\iota}$  **ἄξιον** **θανάτου**, Lk. xxiii. 15; Acts xxv. 11, 25; xxvi. 31;  $\tau\omicron$  **κακόν**, Ro. vii. 19; xiii. 4; **ἄστοπον**, Lk. xxiii. 41;  $\tau\acute{\iota}$  **τωι** **κακόν**, to bring evil upon one, Acts xvi. 28. 3. to manage public affairs, transact public business, (Xen., Dem., Plut.); fr. this use has come a sense met with fr. Pind., Aeschyl., Hdt. down, viz. to exact tribute, revenue,

debts: Lk. iii. 13 [here R. V. *extort*]; τὸ **ἀργύριον**, Lk. xix. 23, (so *agere* in Lat., cf. the commentators on Suet. Vesp. 1; [cf. W. § 42, 1 a.]). 4. intrans. to act (see  $\epsilon\upsilon$  p. 256\*): **ἀπέναντί** **τινος**, contrary to a thing, Acts xvii. 7. 5. fr. Aeschyl. and Hdt. down reflexively, *me habere*:  $\tau\acute{\iota}$  **πράσσω**, how I do, the state of my affairs, Eph. vi. 21;  $\epsilon\upsilon$  **πράξετε** (see  $\epsilon\upsilon$ ), Acts xv. 29 [cf. B. 300 (258)].

**πραῦπάθεια** ( $\theta\iota\alpha$  T WH; see I,  $\epsilon$ ),  $\alpha\varsigma$ ,  $\eta$ , (**πραῦπαθής** [(**πάσχω**)]), mildness of disposition, gentleness of spirit, meekness, (i. q. **πραύτης**): 1 Tim. vi. 11 L T Tr WH. (Philo de Abrah. § 37; Ignat. ad Trall. 8, 1.)\*

**πραῦς**, see **πῶρος**.

**πραῦτης**, see **πράοτης**.

**πρέπω**; impf. 3 pers. sing.  $\epsilon\pi\rho\epsilon\pi\epsilon$ ; 1. to stand out, to be conspicuous, to be eminent; so fr. Hom. Il. 12, 104 down. 2. to be becoming, seemly, fit, (fr. Pind., Aeschyl., Hdt. down): **πρέπει** **τωι** with a subject nom. Heb. vii. 26 (Ps. xxxii. (xxxiii.) 1);  $\delta$  or  $\acute{\alpha}$  **πρέπει**, which becometh, befiteth, 1 Tim. ii. 10; Tit. ii. 1; impers. **καθὼς** **πρέπει** **τωι**, Eph. v. 3; **πρέπον**  $\acute{\epsilon}\sigma\tau\acute{\iota}\nu$  foll. by the inf., Mt. iii. 15; Heb. ii. 10; foll. by an acc. with the inf. 1 Co. xi. 13. On its constr. cf. Btm. § 142, 2.\*

**πρεσβεία**,  $\alpha\varsigma$ ,  $\eta$ , (**πρεσβεῖω**); 1. age, dignity, right of the first born: Aeschyl. Pers. 4; Plat. de rep. 6 p. 509 b.; Paus. 3, 1, 4; 3, 3, 8. 2. the business wont to be intrusted to elders, spec. the office of an ambassador, an embassy, (Arstph., Xen., Plat.); abstr. for the concrete, an embassy i. e. ambassadors, Lk. xiv. 32; xix. 14.\*

**πρεσβεῖω**; (**πρέσβυς** an old man, an elder, [Curtius p. 479; Vaniček p. 186]); 1. to be older, prior by birth or in age, ([Soph.], Hdt. and sq.). 2. to be an ambassador, act as an ambassador: 2 Co. v. 20; Eph. vi. 20, ([Hdt. 5, 93 init.], Arstph., Xen., Plat., sqq.).\* **πρεσβυτέριον**,  $\omicron\nu$ , τό, (**πρεσβύτερος**, q. v.), body of elders, presbytery, senate, council: of the Jewish elders (see **συνέδριον**, 2), Lk. xxii. 66; Acts xxii. 5; [cf. Dan. Theod. init. 50]; of the elders of any body (church) of Christians, 1 Tim. iv. 14 (eccl. writ. [cf. reff. s. v. **πρεσβύτερος**, 2 b.]).\*

**πρεσβύτερος**,  $\alpha$ ,  $\omicron\nu$ , (compar. of **πρέσβυς**), [fr. Hom. down], elder; used 1. of age; a. where two persons are spoken of, the elder:  $\acute{\alpha}$  **υἱὸς**  $\acute{\alpha}$  **πρεσβ.** (Ael. v. h. 9, 42), Lk. xv. 25. b. univ. advanced in life, an elder, a senior: opp. to **νεανίσκος**, Acts ii. 17; opp. to **νεώτερος**, 1 Tim. v. 1 sq., (Gen. xviii. 11 sq.; Sap. viii. 10; Sir. vi. 34 (33); vii. 14; 2 Macc. viii. 30).  $\omicron\iota$  **πρεσβύτεροι**, [A. V. the elders], forefathers, Heb. xi. 2; **παράδοις** (q. v.) **τῶν** **πρεσβ.**, received from the fathers, Mt. xv. 2; Mk. vii. 3, 5. 2. a term of rank or office; as such borne by, a. among the Jews, a. members of the great council or Sanhedrin (because in early times the rulers of the people, judges, etc., were selected from the elderly men): Mt. xvi. 21; xxvi. 47, 57, 59 Rec.; xxvii. 3, 12, 20, 41; xxviii. 12; Mk. viii. 31; xi. 27; xiv. 43, 53; xv. 1; Lk. ix. 22; xx. 1; xxii. 52; Jn. viii. 9; Acts iv. 5, 23; vi. 12; xxiii. 14; xxiv. 1; with the addition of



τοῦ Ἰσραὴλ, Acts iv. 8 R G; of τῶν Ἰουδαίων, Acts xxv. 15; of τοῦ λαοῦ, Mt. xxi. 23; xxvi. 3; xxvii. 1. **β.**

those who in the separate cities managed public affairs and administered justice: Lk. vii. 3. [Cf. BB. DD. s. v. Elder.] **b.** among Christians, those who presided

over the assemblies (or churches): Acts xi. 30; xiv. 23; xv. 2, 4, 6, 22 sq.; xvi. 4; xxi. 18; 1 Tim. v. 17, 19; Tit. i. 5; 2 Jn. 1; 3 Jn. 1; 1 Pet. v. 1, 5; with τῆς ἐκκλησίας added, Acts xx. 17; Jas. v. 14. That they did not differ at all from the (ἐπίσκοποι) bishops or overseers (as is acknowledged also by Jerome on Tit. i. 5 [cf. Bp. Lghtft. Com. on Phil. pp. 98 sq. 229 sq.]) is evident from the fact that the two words are used indiscriminately, Acts xx. 17, 28; Tit. i. 5, 7, and that the duty of presbyters is described by the terms ἐπισκοπεῖν, 1 Pet. v. 1 sq., and ἐπισκοπή, Clem. Rom. 1 Cor. 44, 1; accordingly only two ecclesiastical officers, οἱ ἐπίσκοποι and οἱ διάκονοι, are distinguished in Phil. i. 1; 1 Tim. iii. 1, 8. The title ἐπίσκοπος denotes the function, πρεσβύτερος the dignity; the former was borrowed from Greek institutions, the latter from the Jewish; cf. [Bp. Lghtft., as above, pp. 95 sqq. 191 sqq.]; Ritschl, Die Entstehung der altkathol. Kirche, ed. 2 p. 350 sqq.; Hase, Protest. Polemik, ed. 4 p. 98 sqq.; [Hatch, Bampton Lects. for 1880, Lect. iii. and Harnack's Analecten appended to the Germ. trans. of the same (p. 229 sqq.); also Harnack's note on Clem. Rom. 1 Cor. 1, 3 (cf. reff. at 44 init.), and Hatch in Dict. of Christ. Antiq. s. v. Priest. Cf. ἐπίσκοπος.]. **c.** the twenty-four members of the heavenly Sanhedrin or court, seated on thrones around the throne of God: Rev. iv. 4, 10; v. 5, 6, 8, 11, 14; vii. 11, 13; xi. 16; xiv. 3; xix. 4.\*

**πρεσβύτες**, -ου, ὁ, (πρέσβυς [see πρεσβεύω]), an old man, an aged man: Lk. i. 18; Tit. ii. 2; Philem. 9 [here many (cf. R. V. mrg.) regard the word as a substitute for πρεσβευτής, ambassador; see Bp. Lghtft. Com. ad loc.; WH. App. ad loc.; and add to the exx. of the interchange πρεσβευτέροις in Wood, Discoveries at Ephesus, App., Inscr. fr. the Great Theatre p. 24 (col. 5, l. 72)]. (Aeschyl., Eur., Xen., Plat., al.; Sept. for [פְּרִי].)\*

**πρεσβυτίς**, -ιδος, ἡ, (fem. of πρεσβύτες), an aged woman: Tit. ii. 3. (Aeschyl., Eur., Plat., Diod., Plut., Hdtian. 5, 3, 6 (3 ed. Bekk.).)\*

**πρηνής**, -ές, [allied w. πρό; Vaniček p. 484], Lat. *pro-nus*, headlong: Acts i. 18. (Sap. iv. 19; 3 Macc. v. 43; in Grk. writ. fr. Hom. down, but in Attic more com. *πρηνής*, see Lob. ad Phryn. p. 481; [W. 22].)\*

**πρίω** (or πρίω, q. v.): 1 aor. pass. ἐπρίσθην; to saw, to cut in two with a saw: Heb. xi. 37. To be 'sawn asunder' was a kind of punishment among the Hebrews (2 S. xii. 31; 1 Chr. xx. 3), which according to ancient tradition was inflicted on the prophet Isaiah; cf. Win. RWB. s. v. Säge; Roskoff in Schenkel v. 135; [B. D. s. v. Saw]. (Am. i. 3; Sus. 59; Plat. Theag. p. 124 b. and freq. in later writ.)\*

**πρίν**, [(acc. to Curtius § 380 compar. προ-ιον, προ-ιν, πρίν)], as in Grk. writ. fr. Hom. down **1.** an adv. previously, formerly, [cf. πάλαι, 1]: 3 Macc. v. 28; vi. 4, 31; but never so in the N. T. **2.** with the force of a

conjunction, before, before that: with an acc. and aor. infin. of things past [cf. W. § 44, 6 fin.; B. § 142, 3]; πρίν Ἀβραὰμ γενέσθαι, before Abraham existed, came into being, Jn. viii. 58; also πρίν ἢ (cf. Meyer on Mt. i. 18), Mt. i. 18; [Acts vii. 2]; with an aor. inf. having the force of the Lat. fut. perf., of things future [cf. W. 332 (311)]: πρίν ἀλέκτορα φωνῆσαι, before the cock shall have crowed, Mt. xxvi. 34, 75; Mk. xiv. 72; Lk. xxii. 61; add, Jn. iv. 49; xiv. 29; also πρίν ᾗ, Mk. xiv. 30; Acts ii. 20 (where L T Tr WH txt. om. ᾗ); πρίν ᾗ, preceded by a negative sentence [B. § 139, 35], with the aor. subjunc. having the force of a fut. pf. in Lat. [B. 231 (199)], Lk. ii. 26 [R G L T Tr mrg., but WH br. ᾗ], and R G in Lk. xxii. 34; πρίν ᾗ, foll. by the optat. of a thing as entertained in thought, Acts xxv. 16 [W. 297 (279); B. 230 (198)]. Cf. Matthiae § 522, 2 p. 1201 sq.; Bttm. Gram. § 139, 41; Klotz ad Devar. ii. 2 p. 726 sqq.; W. [and B.] as above.\*

**Πρίσκα**, ἡ, [acc. -αν], Prisca (a Lat. name [lit. 'ancient?'], a Christian woman, wife of Aquila (concerning whom see Ἀκύλας): Ro. xvi. 3 G L T Tr WH; 1 Co. xvi. 19 L ed. ster. T Tr WH; 2 Tim. iv. 19. She is also called by the dimin. name Πρισκίλλα [better (with all edd.) Πρίσκιλλα, see Chandler § 122; Etymol. Magn. 19, 50 sq.] (cf. Livia, Livilla; Drusa, Drusilla; Quinta, Quintilla; Secunda, Secundilla): Acts xviii. 2, 18, 26; besides, Ro. xvi. 3 Rec.; 1 Co. xvi. 19 R G L.\*

**Πρίσκιλλα**, see the preceding word.

**πρίω**, see πρίω. [COMP.: δια-πρίω.]

**πρό**, a prep. foll. by the Genitive, (Lat. *pro*), [fr. Hom. down], Sept. chiefly for [פְּרִי], before; used **a.** of Place: πρό τῶν θυρῶν, τῆς θύρας, etc., Acts v. 23 R G; xii. 6, 14; xiv. 13; Jas. v. 9; by a Hebraism, πρό προσώπου with the gen. of a pers. before (the face of) one (who is following) [B. 319 (274)]: Mt. xi. 10; Mk. i. 2; Lk. i. 76; vii. 27; ix. 52; x. 1, (Mal. iii. 1; Zech. xiv. 20; Deut. iii. 18).

**b.** of Time: πρό τούτων τῶν ἡμερῶν, Acts v. 36; xxi. 38; [πρό τοῦ πάσχα, Jn. xi. 55]; acc. to a later Greek idiom, πρό ἑξ ἡμερῶν τοῦ πάσχα, prop. before six days reckoning from the Passover, which is equiv. to ἑξ ἡμέρας πρό τοῦ πάσχα, on the sixth day before the Passover, Jn. xii. 1 (πρό δύο ἐτῶν τοῦ σεισμοῦ, Am. i. 1; πρό μίας ἡμέρας τῆς Μαρδοχαϊκῆς ἡμέρας, 2 Macc. xv. 36; exx. fr. prof. writ. are cited by W. 557 (518); [cf. B. § 131, 11]; fr. eccles. writ. by Hilgenfeld, Die Evangelien etc. pp. 298, 302; also his Paschastreit der alten Kirche, p. 221 sq.; [cf. Soph. Lex. s. v. πρό, 1 and 2]); [πρό τῆς ἑορτῆς, Jn. xiii. 1]; πρό καιροῦ, Mt. viii. 29; 1 Co. iv. 5; τῶν αἰώνων, 1 Co. ii. 7; παρὸς τοῦ αἵωνος, Jude 25 L T Tr WH; ἐτῶν δεκατεσσ. [fourteen years ago], 2 Co. xii. 2; add, 2 Tim. i. 9; iv. 21; Tit. i. 2; τοῦ ἀρίστου, Lk. xi. 38; κατακλισμοῦ, Mt. xxiv. 38; πρό τῆς μεταθέσεως, Heb. xi. 5; πρό καταβολῆς κόσμου, Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20; πρό πάντων, prior to all created things, Col. i. 17; [πρό τούτων πάντων (Rec. ἀπάντ.), Lk. xxi. 12]; by a Hebraism, πρό προσώπου with the gen. of a thing is used of time for the simple πρό (W. § 65, 4 b.; [B. 319 (274)]), Acts xiii. 24 [(lit. before the face of his entering in)]. πρό with the gen. of a pers.: Jn. v. 7; x. 8 [not Tdf.];



Ro. xvi. 7; οἱ *πρό* τινος, those that existed before one, Mt. v. 12; with a pred. nom. added, Gal. i. 17. *πρό* with the gen. of an infin. that has the art., Lat. *ante quam* (*before, before that*) foll. by a fin. verb [B. § 140, 11; W. 329 (309)]: Mt. vi. 8; Lk. ii. 21; xxii. 15; Jn. i. 48 (49); xiii. 19; xvii. 5; Acts xxiii. 15; Gal. ii. 12; iii. 23. *ο.* of superiority or pre-eminence [W. 372 (349)]: *πρό πάντων*, above all things, Jas. v. 12; 1 Pet. iv. 8. *δ.* In Composition, *πρό* marks *a.* place: *προαύλιον*; motion forward (Lat. *porro*), *προβαίνω*, *προβάλλω*, etc.; before another who follows, in advance, *προάγω*, *πρόδρομος*, *προπέμψω*, *προτρέχω*, etc.; in public view, openly, *πρόδηλος*, *πρόκειμαι*. *β.* time: *before this, previously*, *προσμαρτάνω*; in reference to the time of an occurrence, *beforehand, in advance*, *προβλέπω*, *προγινώσκω*, *προθέσμιος*, *προορίζω*, etc. *γ.* superiority or preference: *προαιρέομαι*. [Cf. *Herm. ad Vig.* p. 658.]\*

*προάγω*; impf. *προήγον*; fut. *προάξω*; 2 aor. *προήγαγον*; fr. Hdt. down; *1.* trans. to lead forward, lead forth: *τινά*, one from a place in which he has lain hidden from view,—as from prison, *ἔξω*, Acts xvi. 30; [from Jason's house, Acts xvii. 5 L T Tr WH]; in a forensic sense, to bring one forth to trial, Acts xii. 6 [WH txt. *προσαγαγεῖν*]; with addition of *ἐπί* and the gen. of the pers. about to examine into the case, before whom the hearing is to be had, Acts xxv. 26 (*εἰς τὴν δίκην*, Joseph. b. j. 1, 27, 2; *εἰς ἐκκλησίαν τοὺς ἐν αἰτίᾳ γενομένους*, antt. 16, 11, 7). *2.* intrans. (see *ἄγω*, 4 [and cf. *πρό*, d. a.]), *a.* to go before: Lk. xviii. 39 [L mrg. *παράγ.*]; opp. to *ἀκολουθέω*, Mt. xxi. 9 R G; Mk. xi. 9; foll. by *εἰς* with an acc. of place, Mt. xiv. 22; Mk. vi. 45; *εἰς κρίσιν*, 1 Tim. v. 24 (on which pass. see *ἐπακολουθέω*); ptep. *προάγων*, preceding i. e. prior in point of time, previous, 1 Tim. i. 18 [see *προφητεία* fin., and s. v. *ἐπί*, C. I. 2 g. γ. γγ. (but R. V. mrg. *led the way to*, etc.)]; Heb. vii. 18. *τινά*, to precede one, Mt. ii. 9; Mk. x. 32; and L T Tr WH in Mt. xxi. 9, [cf. Joseph. b. j. 6, 1, 6; B. § 130, 4]; foll. by *εἰς* with an acc. of place, Mt. xxvi. 32; xxviii. 7; Mk. xiv. 28; xvi. 7; *τινά εἰς τὴν βασιλείαν τοῦ θεοῦ*, to take precedence of one in entering into the kingdom of God, Mt. xxi. 31 [cf. B. 204 (177)]. *b.* to proceed, go forward: in a bad sense, to go further than is right or proper, i. q. *μὴ μένειν ἐν τῇ διδαχῇ*, to transgress the limits of true doctrine [cf. our colloq. 'advanced' (views, etc.) in a disparaging sense], 2 Jn. 9 L T Tr WH [but R. V. mrg. *take the lead*].\*

*προαίρῳ*, *-ῶ*: by prose writ. fr. Hdt. [rather, fr. Thuc. 8, 90 fin. (in poetry, fr. Arstph. Thesm. 419)] down, to bring forward, bring forth from one's stores; Mid. to bring forth for one's self, to choose for one's self before another i. e. to prefer: to purpose: *καθὼς προαίρεται* (L T Tr WH the pf. *προήρηται*) *τῇ καρδίᾳ*, 2 Co. ix. 7.\*

*προαἰτάομαι*, *-ῶμαι*: 1 aor. 1 pers. plur. *προηγασάμεθα*; to bring a charge against previously (i. e. in what has previously been said): *τινά* foll. by an infin. indicating the charge, Ro. iii. 9; where the prefix *προ-* makes reference to i. 18–31; ii. 1–5, 17–29. Not found elsewhere.\*

*προακούω*: 1 aor. 2 pers. plur. *προηκούσατε*; to hear

before: *τὴν ἐλπίδα*, the hoped for salvation, before its realization, Col. i. 5 [where cf. Bp. Lightf.]. (Hdt., Xen., Plat., Dem., al.)\*

*προ-αμαρτάνω*: pf. ptep. *προημαρτηκώς*; to sin before: οἱ *προημαρτηκότες*, of those who before receiving baptism had been guilty of the vices especially common among the Gentiles, 2 Co. xii. 21; xiii. 2; in this same sense also in Justin Martyr, apol. i. c. 61; Clem. Al. strom. 4, 12; cf. Lücke, Conjectanea Exeget. I. (Götting. 1837) p. 14 sqq. [but on the ref. of the *προ-* see Meyer on 2 Co. II. cc. (R. V. *heretofore*)]. (Hdian. 3, 14, 18 [14 ed. Bekk.]; eccl. writ.)\*

*προαύλιον*, *-ου*, τό, (*πρό* and *αὐλή*), fore-court, porch: Mk. xiv. 68 [cf. Pollux 1, 8, 77 and see *αὐλή*, 2].\*

*προβαίνω*: pf. ptep. *προβεβηκώς*; 2 aor. ptep. *προβάς*; fr. Hom. down; to go forwards, go on, [cf. *πρό*, d. a.]: prop. on foot, Mt. iv. 21; Mk. i. 19; trop. *ἐν ταῖς ἡμέραις προβεβηκώς*, advanced in age, Lk. i. 7, 18; ii. 36, (see *ἡμέρα*, fin.; *τὴν ἡλικίαν*, 2 Macc. iv. 40; vi. 18; Hdian. 2, 7, 7 [5 ed. Bekk.]; *τῇ ἡλικίᾳ*, Lys. p. 169, 37; [Diod. 12, 18]; *ταῖς ἡλικίαις*, Diod. 13, 89; [cf. L. and S. s. v. I. 2]).\*

*προβάλλω*; 2 aor. *προέβαλον*; fr. Hom. down; to throw forward [cf. *πρό*, d. a.]; of trees, to shoot forth, put out, sc. leaves; to germinate, [cf. B. § 130, 4; W. 593 (552)] (with *καρπὸν* added, Joseph. antt. 4, 8, 19; Epict. 1, 15, 7); Lk. xxi. 30; to push forward, thrust forward, put forward: *τινά*, Acts xix. 33.\*

*προβατικός*, *-ῆ*, *-όν*, (*πρόβατον*), pertaining to sheep: ἡ *προβατική*, sc. *πύλη* (which is added in Neh. iii. 1, 32; xii. 39, for *שַׁעַר הַצֹּאֵן*), the sheep-gate, Jn. v. 2 [(W. 592 (551); B. § 123, 8); but some (as Meyer, Weiss, Milligan and Moulton, cf. Treg. mrg. and see Tdf.'s note ad loc.) would connect *προβ.* with the immediately following *κολυμβήθρα* (pointed as a dat.); see Tdf. u. s.; WH. App. ad loc. On the supposed locality see B. D. s. v. Sheep Gate (Sheep-Market)].\*

*προβάτιον*, *-ου*, τό, (dimin. of the foll. word), a little sheep: Jn. xxi. [16 T Tr mrg. WH txt.], 17 T Tr WH txt. (Hippocr., Arstph., Plat.)\*

*πρόβατον*, *-ου*, τό, (fr. *προβαίνω*, prop. 'that which walks forward'), fr. Hom. down, Sept. chiefly for *שֶׁן*, then for *רֶשֶׁן*, sometimes for *רֶשֶׁן* and *רֶשֶׁן* (a lamb), prop. any four-footed, tame animal accustomed to graze, small cattle (opp. to large cattle, horses, etc.), most com. a sheep or a goat; but esp. a sheep, and so always in the N. T.: Mt. vii. 15; x. 16; xii. 11 sq.; Mk. vi. 34; Lk. xv. 4, 6; Jn. ii. 14 sq.; x. 1–4, 11 sq.; Acts viii. 32 (fr. Is. liii. 7); 1 Pet. ii. 25; Rev. xviii. 13; *πρόβατα σφάγῃς*, sheep destined for the slaughter, Ro. viii. 36. metaph. *πρόβατα*, sheep, is used of the followers of any master: Mt. xxvi. 31 and Mk. xiv. 27, (fr. Zech. xiii. 7); of mankind, who as needing salvation obey the injunctions of him who provides it and leads them to it; so of the followers of Christ: Jn. x. 7 sq. 15 sq. 26 sq.; xxi. 16 [R G L Tr txt. WH mrg.], 17 [R G L WH mrg.]; Heb. xiii. 20; *τὰ πρόβατα ἀπολωλότα* (see *ἀπόλλυμι*, fin.), Mt. x. 6; xv. 24; *τὰ πρόβ.* in distinction from *τὰ ἐρίφια*, are good men as distinguished fr. bad, Mt. xxv. 33.



**προ-βιβάζω**: 1 aor. 3 pers. plur. **προεβίβασαν**; 1 aor. pass. ptep. fem. **προβιβασθεῖσα**; 1. prop. to *cause to go forward, to lead forward, to bring forward, drag forward*: Acts xix. 33 R G [(fr. Soph. down)]. 2. metaph. i. q. **προτρέπω**, to incite, instigate, urge forward, set on; to induce by persuasion: Mt. xiv. 8 (εἰς τι, Xen. mem. 1, 5, 1; Plat. Prot. p. 328 b.; [in Deut. vi. 7 Sept. with an accus. of the thing (and of the pers.) i. q. to teach]).\*

**προ-βλέπω**: to foresee (Ps. xxxvi. (xxxvii.) 13; Dion. Hal. antt. 11, 20); 1 aor. mid. ptep. **προβλεψάμενος**; to provide: τὶ περί τινος, Heb. xi. 40 [W. § 38, 6; B. 194 (167)].\*

**προ-γίνομαι**: pf. ptep. **προγεγονώς**; to become or arise before, happen before, (so fr. Hdt. down [in Hom. (Il. 18, 525) to come forward into view]): **προγεγονότα ἁμαρτήματα**, sins previously committed, Ro. iii. 25.\*

**προ-γινώσκω**; 2 aor. 3 pers. sing. **προέγνω**; pf. pass. ptep. **προγεγνωσμένος**; to have knowledge of beforehand; to foreknow: sc. ταῦτα, 2 Pet. iii. 17, cf. 14, 16; **τινά**, Acts xxvi. 5; **οὗς προέγνω**, whom he (God) foreknew, sc. that they would love him, or (with reference to what follows) whom he foreknew to be fit to be conformed to the likeness of his Son, Ro. viii. 29 (τῶν εἰς αὐτὸν [Χριστὸν] πιστεύειν **προγεγνωσμένων**, Justin M. dial. c. Tr. c. 42; **προγινώσκει** [ὁ θεός] **τινας ἐκ μετανόιας σωθήσεσθαι μέλλοντας**, id. apol. i. 28); **ὃν προέγνω**, whose character he clearly saw beforehand, Ro. xi. [1 Lchm. in br.], 2, (against those who in the preceding passages fr. Ro. explain **προγινώσκειν** as meaning to predestinate, cf. Meyer, Philippi, Van Hengel); **προγεγνωσμένου**, sc. ὑπὸ τοῦ θεοῦ (foreknown by God, although not yet 'made manifest' to men), 1 Pet. i. 20. (Sap. vi. 14; viii. 8; xviii. 6; Eur., Xen., Plat., Hdt., Philostr., al.)\*

**προ-γινώσκω**, -εως, ἥ, (**προγινώσκω**); 1. foreknowledge: Judith ix. 6; xi. 19, (Plut., Lcian., Hdt.). 2. forethought, pre-arrangement, (see **προβλέπω**): 1 Pet. i. 2; Acts ii. 23, [but cf. **προγινώσκω**, and see Mey. on Acts i. c.].\*

**προ-γονος**, -ου, ὁ, (**προγίνομαι**), born before, older: Hom. Od. 9, 221; plur. ancestors, Lat. *maiores*, (often so by Grk. writ. fr. Pind. down): **ἀπὸ προγόνων**, in the spirit and after the manner received from (my) forefathers [cf. ἀπό, II. 2 d. aa. p. 59\* bot.], 2 Tim. i. 3; used of a mother, grandparents, and (if such survive) great-grandparents, 1 Tim. v. 4 [A. V. *parents*] (of surviving ancestors also in Plato, legg. 11 p. 932 init.).\*

**προ-γράφω**: 1 aor. **προέγραψα**; 2 aor. pass. **προεγράφη**; pf. pass. ptep. **προγεγραμμένος**; 1. to write before (of time): Ro. xv. 4<sup>a</sup> R G L txt. T Tr WH, 4<sup>b</sup> Rec.; Eph. iii. 3; **οἱ πάντα προγεγραμμένοι εἰς τοῦτο τὸ κρίμα**, of old set forth or designated beforehand (in the Scriptures of the O. T. and the prophecies of Enoch) unto this condemnation, Jude 4. 2. to depict or portray openly [cf. **πρό**, d. a.]: **οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν** [but ἐν ὑμ. is dropped by G L T Tr WH] **ἐσταυρωμένους**, before whose eyes was portrayed the picture of Jesus Christ crucified (the attentive contemplation of which picture ought to have been a preventive against that

bewitchment), i. e. who were taught most definitely and plainly concerning the meritorious efficacy of the death of Christ, Gal. iii. 1. Since the simple **γράφειν** is often used of painters, and **προγράφειν** certainly signifies also to write before the eyes of all who can read (Plut. Demetr. 46 fin. **προγράφει τις αὐτοῦ πρὸ τῆς σκηνῆς τὴν τοῦ Οἰδίποδος ἀρχήν**), I see no reason why **προγράφειν** may not mean to depict (paint, portray) before the eyes; [R. V. *openly set forth*]. Cf. Hofmann ad loc. [Farrar, St. Paul, ch. xxiv., vol. i. 470 note; al. adhere to the meaning to placard, write up publicly, see Bp. Lightfoot ad loc.; al. al.; see Meyer].\*

**πρό-δῆλος**, -ον, (**πρό** [d. a. and] **δῆλος**), openly evident, known to all, manifest: 1 Tim. v. 24 sq.; neut. foll. by **ὅτι**, Heb. vii. 14. [(From Soph. and Hdt. down.)]\*

**προ-δίδωμι**: 1 aor. 3 pers. sing. **προέδωκεν**; 1. to give before, give first: Ro. xi. 35 (Xen., Polyb., Aristot.). 2. to betray: Aeschyl., Hdt., Eur., Plat., al.; **τὴν πατρίδα**, 4 Macc. iv. 1.\*

**προ-δότης**, -ου, ὁ, (**προδίδωμι**, 2), a betrayer, traitor: Lk. vi. 16; Acts vii. 52; 2 Tim. iii. 4. (From [Aeschyl.], Hdt. down; 2 Macc. v. 15; 3 Macc. iii. 24.)\*

**πρό-δρομος**, -ου, ὁ, ἡ, (**προτρέχω**, **προδραμεῖν**), a forerunner (esp. one who is sent before to take observations or act as spy, a scout, a light-armed soldier; Aeschyl., Hdt., Thuc., Polyb., Diod., Plut., al.; cf. Sap. xii. 8); one who comes in advance to a place whither the rest are to follow: Heb. vi. 20.\*

**προ-εἶδον**, [fr. Hom. down], 2 aor. of the verb **προσάω**, to foresee: Acts ii. 31 [(here WH **προιδών** without diaeresis; cf. I, i fin.)]; Gal. iii. 8.\*

**προ-εἶπον** [2 aor. act. fr. an unused pres. (see **εἶπον**, init.)], 1 pers. plur. **προείπομεν** (1 Th. iv. 6 Grsb.), **προείπαμεν** (ibid. R L T Tr WH [see WH. App. p. 164]); pf. **προείρηκα**; pf. pass. **προεῖρημαι** (see **εἶπον**, p. 181\* top); fr. Hom. [(by tmesis); Hdt. and Plat.] down; to say before; i. e. a. to say in what precedes, to say above: foll. by **ὅτι**, 2 Co. vii. 3; foll. by direct disc., [Heb. iv. 7 L T Tr WH txt.]; x. 15 [Rec.]. b. to say before i. e. heretofore, formerly: foll. by **ὅτι**, 2 Co. xiii. 2; Gal. v. 21; foll. by direct disc., Gal. i. 9; [Heb. iv. 7 WH mrg.]; **καθὼς προείπαμεν ὑμῖν**, 1 Th. iv. 6; [in the passages under this head (exc. Gal. i. 9) some would give **προ-** the sense of *openly, plainly*, (cf. R. V. mrg.)]. c. to say beforehand i. e. before the event; so used in ref. to prophecies: **τί**, Acts i. 16; **τὰ ῥήματα τὰ προεῖρημένα ὑπὸ τινος**, Jude 17; 2 Pet. iii. 2; **προεῖρηκα ὑμῖν πάντα**, Mk. xiii. 23; sc. **αὐτό**, Mt. xxiv. 25; foll. by direct discourse, Ro. ix. 29.\*

**προ-εῖρηκα**, see **προεῖπον**.

**προ-ἐλπίζω**: pf. ptep. acc. plur. **προηλπικότας**; to hope before: **ἐν τινι**, to repose hope in a person or thing before the event confirms it, Eph. i. 12. (Posidipp. ap. Athen. 9 p. 377 c., Dexipp., Greg. Nyss.)\*

**προ-εν-άρχομαι**: 1 aor. **προενηρξάμην**; to make a beginning before: 2 Co. viii. 6; **τί**, ib. 10 [here al. render 'to make a beginning before others,' 'to be the first to make a beginning,' (cf. Meyer ad loc.)]. Not found elsewhere.\*



**προ-επαγγέλλω**: 1 aor. mid. *προεπηγγελάμην*; pf. ptep. *προεπηγγελμένος*; to announce before (Dio Cass.); mid. to promise before: τί, Ro. i. 2, and L T Tr WH in 2 Co. ix. 5, ([Arr. 6, 27, 1]; Dio Cass. 42, 32; 46, 40).\*

**προ-έρχομαι**: impf. *προερχόμην*; fut. *προελεύσομαι*; 2 aor. *προῆλθον*; fr. Hdt. down; 1. to go forward, go on: μικρόν, a little, Mt. xxvi. 39 [here T Tr WH mrg. *προσελθών* (q. v. in a.)]; Mk. xiv. 35 [Tr WH mrg. *προσελθ.*]; w. an acc. of the way, Acts xii. 10 (Xen. Cyr. 2, 4, 18; Plato, rep. 1 p. 328 e.; 10 p. 616 b.). 2. to go before; i. e.

a. to go before, precede, (locally; Germ. *vorangehen*): ἐνώπιόν τινος, Lk. i. 17 [(ἐμπροσθέν τινος, Gen. xxxiii. 3), WH mrg. *προσέρχ.* q. v. in a.]; τινός, to precede one, Lk. xxii. 47 Rec. [(Judith ii. 19)]; τινά, ibid. G L T Tr WH (not so construed in prof. writ.; cf. B. 144 (126); *Fritzsch*, Ep. ad Rom. iii. p. 70; [W. § 52, 4, 13]; but in Lat. we find *antecedere*, *anteire*, *praeire*, *aliquem*, and in Grk. writ. *προθεῖν τινα*; see *προηγόμαι*); to outgo, outstrip, (Lat. *praecurrere*, *antevertere aliquem*; for which the Greeks say *φθάνειν τινά*), Mk. vi. 33. b. to go before, i. e. (set out) in advance of another (Germ. *vorausgehen*): Acts xx. 5 [Tr WH txt. *προσελθ.*]; εἰς [L T Tr πρόσ] ὑμᾶς, unto (as far as to) you, 2 Co. ix. 5; ἐπὶ τὸ πλοῖον, to the ship, Acts xx. 13 [Tr WH mrg. *προσελθόντες*].\*

**προ-ετοιμάζω**: 1 aor. *προητοίμασα*; to prepare before, to make ready beforehand: ἃ προητοίμασεν εἰς δόξαν, i. e. for whom he appointed glory beforehand (i. e. from eternity), and accordingly rendered them fit to receive it, Ro. ix. 23; to prepare beforehand in mind and purpose, i. e. to decree, Eph. ii. 10, where οἷς stands by attraction for ἃ [cf. W. 149 (141); B. § 143, 8]. (Is. xxviii. 24; Sap. ix. 8; Hdt., Philo, Joseph., Plut., Geop., al.)\*

**προ-ευαγγελίζομαι**: 1 aor. 3 pers. sing. *προηεγγερίσατο*; to announce or promise glad tidings beforehand (viz. before the event by which the promise is made good): Gal. iii. 8. (Philo de opif. mund. § 9; mutat. nom. § 29; Byzant. writ.)\*

**προ-έχω** [(fr. Hom. down)]: pres. mid. 1 pers. plur. *προεχόμεθα*; to have before or in advance of another, to have pre-eminence over another, to excel, to surpass; often so in prof. auth. fr. [Soph. and] Hdt. down; mid. to excel to one's advantage (cf. Kühner § 375, 1); to surpass in excellences which can be passed to one's credit: Ro. iii. 9; it does not make against this force of the middle in the present passage that the use is nowhere else met with, nor is there any objection to an interpretation which has commended itself to a great many and which the context plainly demands. [But on this difficult word see esp. *Jas. Morison*, Crit. Expos. of the Third Chap. of Rom. p. 93 sqq.; *Gifford* in the 'Speaker's Com.' p. 96; W. § 38, 6; § 39 fin., cf. p. 554 (516).]\*

**προ-ηγέομαι**, -οὔμαι; to go before and show the way, to go before and lead, to go before as leader, (Hdt. 2, 48; often in Xen.; besides in Arstph., Polyb., Plut., Sept., al.): τῇ τιμῇ ἀλλήλους προηγούμενοι, one going before another as an example of deference [A. V. in honor pre-ferring one another (on the dat. cf. W. § 31, 6 a.)], Ro.

xii. 10. The Grk. writ. connect this verb now with the dat. (Arstph. Plut. 1195; Polyb. 6, 53, 8; etc.), now with the gen. (Diod. 1, 87); see *προέρχομαι*, 2 a.\*

**πρό-θεσις**, -εως, ἡ, (προτίθημι); 1. the setting forth of a thing, placing of it in view, (Plat., Dem., Plut.); οἱ ἄρτοι τῆς προθέσεως (Vulg. *panes propositionis*), the show-bread, Sept. for הַלֶּחֶם הַפְּנִינִי (Ex. xxxv. 13; xxxix. 18 (xxxviii. 36); 1 K. vii. 48 (34)), and חֶלֶם הַפַּעֲרָה (1 Chr. ix. 32; xxiii. 29); twelve loaves of wheaten bread, corresponding to the number of the tribes of Israel, which loaves were offered to God every Sabbath, and, separated into two rows, lay for seven days upon a table placed in the sanctuary or anterior portion of the tabernacle, and afterwards of the temple (cf. *Winer*, RWB. s. v. *Schaubrode*; *Roskoff* in *Schenkel* v. p. 213 sq.; [*Edersheim*, The Temple, ch. ix. p. 152 sqq.; BB. DD.]): Mt. xii. 4; Mk. ii. 26; Lk. vi. 4, (οἱ ἄρτοι τοῦ προσώπου, sc. θεοῦ, Neh. x. 33; ἄρτοι ἐνώπιον, Ex. xxv. 29); ἡ πρόθεσις τῶν ἄρτων, (the rite of) the setting forth of the loaves, Heb. ix. 2. 2. a purpose (2 Macc. iii. 8; [Aristot.], Polyb., Diod., Plut.): Acts xxvii. 13; Ro. viii. 28; ix. 11; Eph. i. 11; iii. 11; 2 Tim. i. 9; iii. 10; τῇ προθέσει τῆς καρδίας, with purpose of heart, Acts xi. 23.\*

**προ-θέσμιος**, -α, -ον, (πρό [q. v. in d. β.] and *θεσμός* fixed, appointed), set beforehand, appointed or determined beforehand, pre-arranged, (Leian. Nigr. 27); ἡ προθεσμία, sc. ἡμέρα, the day previously appointed; univ. the pre-appointed time: Gal. iv. 2. (Lys., Plat., Dem., Aeschin., Diod., Philo—cf. *Siegfried*, Philo p. 113, Joseph., Plut., al.; eccles. writ.; cf. *Kypke* and *Hilgenfeld* on Gal. l. c.)\*

**προθυμία**, -ας, ἡ, (πρόθυμος), fr. Hom. down; 1. zeal, spirit, eagerness; 2. inclination; readiness of mind: so Acts xvii. 11; 2 Co. viii. 11 sq. 19; ix. 2.\*

**πρόθυμος**, -ον, (πρό and *θυμός*), fr. [Soph. and] Hdt. down, ready, willing: Mt. xxvi. 41; Mk. xiv. 38; neut. τὸ πρόθυμον, i. q. ἡ προθυμία: Ro. i. 15, as in Thuc. 3, 82; Plat. legg. 9 p. 859 b.; Eur. Med. vs. 178; Joseph. antt. 4, 8, 13; Hdt. 8, 3, 15 [6 ed. Bekk.] (on which cf. *Irmisch*); 3 Macc. v. 26.\*

**προθύμως**, adv., fr. Hdt. and Aeschyl. down, willingly, with alacrity: 1 Pet. v. 2.\*

**πρόϊμος**, see *πρώϊμος*.

**προ-ΐστημι**: 2 aor. inf. *προστήναι*; pf. ptep. *προεστώς*; pres. mid. *προΐσταμαι*; fr. Hom. II. 4, 156 down; 1. in the trans. tenses to set or place before; to set over. 2. in the pf. plpf. and 2 aor. act. and in the pres. and impf. mid. a. to be over, to superintend, preside over, [A. V. rule], (so fr. Hdt. down): 1 Tim. v. 17; with a gen. of the pers. or thing over which one presides, 1 Th. v. 12; 1 Tim. iii. 4 sq. 12. b. to be a protector or guardian; to give aid, (Eur., Dem., Aeschin., Polyb.): Ro. xii. 8 [(al. with A. V. to rule; cf. *Fritzsch* ad loc.; *Stuart*, Com. excurs. xii.)]. c. to care for, give attention to: w. a gen. of the thing, καλῶν ἔργων, Tit. iii. 8, 14; for exx. fr. prof. writ. see *Kypke* and *Lösner*; [some (cf. R. V. mrg.) would render these two exx. *profess honest occu-*



pations (see ἔργον, 1); but cf. ἔργον, 3 p. 248<sup>b</sup> mid. and Field, Otium Norv. pars iii. ad l. c.]\*

**προ-καλέω**, -ω; pres. mid. ptp. προκαλούμενος; to call forth [cf. πρό, d. a.]; Mid. to call forth to one's self, esp. to challenge to a combat or contest with one; often so fr. Hom. down; hence to provoke, to irritate: Gal. v. 26 [(εἰς ὀμότητα κ. ὀργήν, Hdtan. 7, 1, 11, 4 ed. Bekk.)].\*

**προ-κατ-αγγέλλω**: 1 aor. προκατήγγειλα; pf. pass. ptp. προκατηγγελέμενος; to announce beforehand (that a thing will be): of prophecies, — foll. by an acc. with inf. Acts iii. 18; τί, Acts iii. 24 Rec.; περί τινος, Acts vii. 52. To pre-announce in the sense of to promise: τί, pass. 2 Co. ix. 5 Rec. (Joseph. antt. 1, 12, 3; 2, 9, 4; eccles. writ.)\*

**προ-κατ-αρτίζω**: 1 aor. subjunc. 3 pers. plur. προκαταρτίσωσι; to prepare [A. V. make up] beforehand: τί, 2 Co. ix. 5. (Hippocr.; eccles. writ.)\*

**πρό-κειμαι**; (πρό [q. v. d. a.] and κείμει); fr. Hom. down; 1. prop. to lie or be placed before (a person or thing), or in front (often so in Grk. writ.). 2. to be set before, i. e. a. to be placed before the eyes, to lie in sight; to stand forth: with a pred. nom., δείγμα, as an example, Jude 7 (καλὸν ὑπόδειγμα σοι πρόκειται, Joseph. b. j. 6, 2, 1). b. i. q. to be appointed, destined: προκειμένη ἐλπίς, the hope open to us, offered, given, Heb. vi. 18; used of those things which by any appointment are destined to be done, borne, or attained by any one; so προκειμένος ἀγών, Heb. xii. 1; προκειμ. χαρά, the destined joy (see ἀντί, 2 b.), ibid. 2 (the phrase τὰ ὄθλα προκεισθαι occurs often in prof. writ. fr. Hdt. down; cf. Bleek, Br. an die Heb. ii. 2 p. 268 sqq.). c. to be there, be present, be at hand, (so that it can become actual or available): 2 Co. viii. 12.\*

**προ-κηρύσσω**: 1 aor. ptp. προκηρύξας; pf. pass. ptp. προκηρυγμένος; 1. to announce or proclaim by herald beforehand (Xen. resp. Lac. 11, 2; Isae. p. 60, 2; Polyb., Joseph., Plut., al.). 2. univ. to announce beforehand (of the herald himself, Soph. El. 684): Ἰησοῦν Χριστόν, i. e. his advent, works, and sufferings, pass. Acts iii. 20 Rec.; τί, Acts xiii. 24 (Ἱερεμίας τὰ μέλλοντα τῇ πόλει δεινὰ προεκήρυξεν, Joseph. antt. 10, 5, 1).\*

**προ-κοπή**, -ῆς, ἡ, (προκόπτω, q. v.), progress, advancement: Phil. i. 12, 25; 1 Tim. iv. 15. (Polyb., Diod., Joseph., Philo., al.; rejected by the Atticists, cf. Phrynich. ed. Lob. p. 85; [Sir. li. 17; 2 Macc. viii. 8].)\*

**προ-κόπτω**: impf. προέκοπτον; fut. προκόψω; 1 aor. προέκοψα; to beat forward; 1. to lengthen out by hammering (as a smith forges metals); metaph. to promote, forward, further: Hdt., Eur., Thuc., Xen., al. 2. fr. Polyb. on intransitively [cf. B. 145 (127); W. 251 (236)], to go forward, advance, proceed; of time: ἡ νύξ προέκοπεν, the night is advanced [A. V. is far spent], (day is at hand), Ro. xiii. 12 (Joseph. b. j. 4, 4, 6; [προκοπούσης τῆς ὥρας] Charit. 2, 3, 3 [p. 38, 1 ed. Reiske; τὰ τῆς νυκτός, ib. 2, 3, 4]; ἡ ἡμέρα προκόπτει, Just. Mart. dial. c. Tryph. p. 277 d.; Lat. procedere is used in the same way, Livy 28, 15; Sallust. Jug. 21, 52, 109). metaph. to increase, make progress: with a dat. of the thing in which one grows, Lk. ii. 52 [not Tdf.] (Diod. 11, 87);

ἐν with a dat. of the thing, ibid. Tdf.; Gal. i. 14, (Diod. [excerpt. de virt. et vitiis] p. 554, 69; Antonin. 1, 17); ἐπὶ πλείον, further, 2 Tim. iii. 9 (Diod. 14, 98); ἐπὶ πλείον ἀσεβείας, 2 Tim. ii. 16; ἐπὶ τὸ χεῖρον, will grow worse, i. e. will make progress in wickedness, 2 Tim. iii. 13 (τῶν Ἱεροσολύμων πάθη προύκοπτε καθ' ἡμέραν ἐπὶ τὸ χεῖρον, Joseph. b. j. 6, 1, 1).\*

**πρό-κριμα**, -τος, τό, (πρό and κρίμα), an opinion formed before the facts are known, a pre-judgment, a prejudice, (Vulg. praejudicium): 1 Tim. v. 21 (anonym. in Suidas s. v.; [Athanas. apol. c. Arian. 25 (i. 288 a. ed. Migne); Justinian cod. 10, 11, 8, § 4]).\*

**προ-κυρώω**, -ω; pf. pass. ptp. προκεκυρωμένος; to sanction, ratify, or establish beforehand: Gal. iii. 17. ([Euseb. praep. evang. 10, 4 (ii. p. 70, 3 ed. Heinichen)]; Byzant. writ.)\*

**προ-λαμβάνω**; 2 aor. προέλαβον; 1 aor. pass. subjunc. 3 pers. sing. προληφθῇ [-λημφθῇ LT Tr WH; see s. v. M, μ]; fr. Hdt. down; 1. to take before: τί, 1 Co. xi. 21. 2. to anticipate, to forestall: προέλαβε μυρίσαι, she has anticipated the anointing, [hath anointed beforehand], Mk. xiv. 8; cf. Meyer ad loc.; W. § 54, 4. 3. to take one by forestalling (him i. e. before he can flee or conceal his crime), i. e. surprise, detect, (Sap. xvii. 16): τινὰ ἐν παραπτώματι, pass. Gal. vi. 1; cf. Winer, Ep. ad Gal. l. c.\*

**προ-λέγω**; impf. προέλεγον; to say beforehand, to predict, (so fr. Aeschyl. and Hdt. down): 2 Co. xiii. 2; Gal. v. 21; 1 Th. iii. 4; [some (see R. V. mrg.) would give προ- the sense of plainly in all these exx.; cf. L. and S. s. v. II. 2, and see πρό, d. a. fin.].\*

**προ-μαρτύρομαι**; 1. antetester (in the old lexicons). 2. to testify beforehand, i. e. to make known by prediction: 1 Pet. i. 11; so also [Basil. Seleuc. 32 a. (Migne vol. lxxxv.) and] by Theodorus Metochita (c. 75, misc. p. 504) — a writ. of the fourteenth century.\*

**προ-μελετάω**, -ω; to meditate beforehand: Lk. xxi. 14 (Arstph., Xen., Plato).\*

**προ-μεριμνάω**; to be anxious beforehand: Mk. xiii. 11 (Clem. Alex. Strom. 4, 9, 72; [Hippol. ref. haer. 6, 52 p. 330, 69; 8, 15 p. 432, 3]).\*

**προ-νοέω**, -ω; pres. mid. προνοούμαι; fr. Hom. down; 1. to perceive before, foresee. 2. to provide, think of beforehand: τινός (see Matthiae § 348, vol. ii. p. 321 [but cf. § 379 p. 862]; Kühner § 419, 1 b. ii. p. 325; [Jelf § 496]; W. § 30, 10 c.), to provide for one, 1 Tim. v. 8 (where T Tr txt. WH mrg. προνοεῖται); περί τινος, Sap. vi. 8. Mid. with an acc. of the thing, i. q. to take thought for, care for a thing: Ro. xii. 17; 2 Co. viii. 21 (where LT Tr WH have adopted προνοούμεν).\*

**πρόνοια**, -ας, ἡ, (πρόνοος), fr. [Aeschyl., Soph.], Hdt. down, forethought, provident care: Acts xxiv. 2 (3) [A. V. providence]; ποιούμαι πρόνοιάν τινος, to make provision for a thing (see ποίεω, I. 3 p. 526<sup>b</sup> top), Ro. xiii. 14.\*

**προ-οράω**, -ω; pf. ptp. προεωρακώς; impf. mid. (Acts ii. 25) προωρώμην, and without augm. (see ὁμοίω, init.) προωρώμην LT Tr WH; fr. Hdt. down; 1. to see before (whether as respects place or time): τινὰ, Acts



xxi. 29. 2. Mid. (rare use) to keep before one's eyes: metaph. *τινά*, with *ἐνώπιόν μου* added, to be mindful of one always, Acts ii. 25 fr. Ps. xv. (xvi.) 8.\*

**προ-ορίζω**: 1 aor. *προώρισα*; 1 aor. pass. ptep. *προωρισθέντες*; to predetermine, decide beforehand, Vulg. [exc. in Acts] *praedestino*, [R. V. to foreordain]: in the N. T. of God decreeing from eternity, foll. by an acc. with the inf. Acts iv. 28; *τί*, with the addition of *πρό τῶν αἰώνων*, 1 Co. ii. 7; *τινά*, with a pred. acc., to foreordain, appoint beforehand, Ro. viii. 29 sq.; *τινά εἰς τι*, one to obtain a thing, Eph. i. 5; *προορισθέντες* κληρωθῆναι, Eph. i. 11. (Helioid. and eccl. writ. [Ignat. ad Eph. tit.])\*

**προ-πάσχω**: 2 aor. ptep. *προπαθόντες*; to suffer before: 1 Th. ii. 2. (Hdt., Soph., Thuc., Plat., al.)\*

**προ-πάτωρ**, -ορος, ὁ, (*πατήρ*), a forefather, founder of a family or nation: Ro. iv. 1 L T Tr WH. (Pind., Hdt., Soph., Eur., Plat., Dio Cass. 44, 37; Leian., al.; Plut. consol. ad Apoll. c. 10; Joseph. antt. 4, 2, 4; b. j. 5, 9, 4, Ev. Nicod. 21. 24. 25 sq.; eccl. writ.)\*

**προ-πέμπω**; impf. *προέπεμπον*; 1 aor. act. *προέπεμψα*; 1 aor. pass. *προεπέμφθην*; fr. Hom. down; 1. to send before.

2. to send forward, bring on the way, accompany or escort: *τινά*, 1 Co. xvi. 6, 11, [al. associate these exx. with the group at the close]; with *ἐκέι* (for *ἐκέισε*) added, Ro. xv. 24; *εἰς* with an acc. of place, Acts xx. 38; 2 Co. i. 16 [here R. V. set forward (see below)]; *ἕως ἔξω τῆς πόλεως*, Acts xxi. 5. to set one forward, fit him out with the requisites for his journey: Acts xv. 3 [al. associate this ex. with the preceding]; Tit. iii. 13; 3 Jn. 6; 1 Macc. xii. 4, cf. 1 Esdr. iv. 47.\*

**προπετής**, -ής, (*πρό* and *πέτω* i. e. *πίπτω*); 1. falling forwards, headlong, sloping, precipitous: Pind. Nem. 6, 107; Xen. r. eq. 1, 8; al. 2. precipitate, rash, reckless: Acts xix. 36; 2 Tim. iii. 4, (Prov. x. 14; xiii. 3; Sir. ix. 18; Clem. Rom. 1 Cor. 1, 1; and often in Grk. writ.)\*

**προ-πορεύω**: 1 fut. mid. *προπορεύσομαι*; to send before, to make to precede, (Ael. nat. an. 10, 22 [var.]); mid. to go before, to precede, [see *πρό*, d. a.]: *τινός* (on which gen. see W. § 52, 2 c.), to go before one, of a leader, Acts vii. 40; *πρό προσώπου τινός* (after the Hebr., Ex. xxxii. 34; Deut. iii. 18; ix. 3), of a messenger or a herald, Lk. i. 76; (of the van of an army, 1 Macc. ix. 11; Xen. Cyr. 4, 2, 23; Polyb.). [Cf. *ἔρχομαι*, fin.]\*

**πρός**, a preposition, i. q. Epic *πρὸς*, from *πρό* and the adverbial suffix *τι*, (cf. the German *vor . . . hin* [Curtius § 381]); it is joined

I. with the ACCUSATIVE, to, towards, Lat. *ad*, denoting direction towards a thing, or position and state looking towards a thing (W. § 49 h. p. 404 (378)); it is used

1. of the goal or limit towards which a movement is directed: *πρός τινα* or *τι*, a. prop. after verbs of going, departing, running, coming, etc.: *ἄγω*, Jn. xi. 15; *ἀναβαίνω*, Mk. vi. 51; Jn. xx. 17; Acts xv. 2; *ἀνακρίπτω*, Mt. ii. 12; Acts xviii. 21; *ἀνέρχομαι*, Gal. i. 17 [L T mrg. *ἀπέρχ.*]; *ἀπέρχομαι*, Mt. xiv. 25 [Rec.]; Mk. iii. 13, etc.; *πρός ἐαυτόν*, to his house, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.; Tr reads

*πρ. αὐτόν*; some connect the phrase w. *θανυμάζων* (see 2 b. below)]; Jn. xx. 10 [T Tr *αὐτούς*, WH *αὐτ.* (cf. s. v. *αὐτοῦ* sub fin.)]; *γίνεσθαι πρὸς τινα*, to come to one, 1 Co. ii. 3; xvi. 10; *διαπεράω*, Lk. xvi. 26; *ἐγγίζω*, Mk. xi. 1; Lk. xix. 29; *εἰσέρχομαι*, Mk. vi. 25; Lk. i. 28; Acts x. 3; [πρὸς τ. *Λυδίας*, into the house of L. Acts xvi. 40 (Rec. eis)]; etc.; Rev. iii. 20; *εἰσπορεύομαι*, Acts xxviii. 30; *ἐκπορεύομαι*, Mt. iii. 5; Mk. i. 5; *ἐξέρχομαι*, Jn. xviii. 29, 38; 2 Co. viii. 17; Heb. xiii. 13; *ἐπιστρέφω*, to turn (one's self), Acts ix. 40; 2 Co. iii. 16; 1 Th. i. 9; *ἐπισυνάγεσθαι*, Mk. i. 33; *ἐρχομαι*, Mt. iii. 14; vii. 15, and often; *ἦκω*, Jn. vi. 37; Acts xxviii. 23 [Rec.]; *καταβαίνω*, Acts x. 21; xiv. 11; Rev. xii. 12; *μεταβαίνω*, Jn. xiii. 1; *ὀρθρίζω*, Lk. xxi. 38; *παργίνομαι*, Mt. iii. 13; Lk. vii. 4, 20; viii. 19; xi. 6; [xxii. 52 Tdf.]; *πορεύομαι*, Mt. x. 6; Lk. xi. 5; Jn. xiv. 12, etc.; *συνάγεσθαι*, Mt. xiii. 2; xxvii. 62; Mk. iv. 1; vi. 80; vii. 1; *συντρέχειν*, Acts iii. 11; *ὑπάγω*, Mt. xxvi. 18; Mk. v. 19; Jn. vii. 33; xiii. 3; xvi. 5, 10, 16 [T Tr WH om. L br. the cl.], 17; *κατευθύνειν τὴν ὁδόν*, 1 Th. iii. 11; also after [kindred] nouns: *εἰσοδος*, 1 Th. i. 9; ii. 1; *προσ-αγωγή*, Eph. ii. 18. after verbs of moving, leading, sending, drawing, bringing, directing: *ἄγω*, Mk. xi. 7 [R L]; Lk. xviii. 40; Jn. i. 42 (43); [xviii. 13 L T Tr WH]; Acts ix. 27, etc.; *ἀπάγω*, Mt. xxvi. 57 [R. V. to the house of C. (cf. Acts xvi. 40 above)]; Mk. xiv. 53; Jn. xviii. 13 [R G]; Acts xxiii. 17; 1 Co. xii. 2; [ἔξάγω ἕως πρὸς (see *ἕως*, II. 2 c.), Lk. xxiv. 50 L txt. T Tr WH]; *κατασύρω*, Lk. xii. 58; *ἀράζω*, Rev. xii. 5; *ἔλκω*, Jn. xii. 32; *παλαμβάνω*, Jn. xiv. 3; *φέρω*, Mk. i. 32; ix. 17, 19, 20; [xi. 7 T Tr WH]; *πέμπω*, Lk. vii. 6 [not T WH], 19; Acts xxv. 21 [L T Tr WH *ἀναπ.*], etc. (see *πέμπω*); *ἀναπέμπω*, Lk. xxiii. 7, 15; *ἀποστέλλω*, Mt. xxiii. 34, etc. (see *ἀποστέλλω*, 1 b. and d.); *στρέφομαι*, Lk. vii. 44; xxiii. 28. after verbs of falling: *πίπτει πρὸς τοὺς πόδας τινός*, Mk. v. 22; vii. 25; [Acts v. 10 L T Tr WH]; Rev. i. 17. after other verbs and substantives with which the idea of direction is connected: as *ἐπιστολή πρὸς τινα*, Acts ix. 2; xxii. 5; 2 Co. iii. 1; *ἐντολή*, Acts xvii. 15; *ἀνάδειξις*, Lk. i. 80; *κάμπτω τὰ γόνατα*, Eph. iii. 14; *ἐκπετάννυμι τὰς χεῖρας*, Ro. x. 21 (fr. Is. lxxv. 2); *πρόσωπον πρὸς πρόσωπον*, face (turned) to face, i. e. in immediate presence, 1 Co. xiii. 12 (after the Hebr., Gen. xxxii. 30; Judges vi. 22); *στόμα πρὸς στόμα*, mouth (turned) to mouth, i. e. in each other's presence, 2 Jn. 12; 3 Jn. 14, (see *στόμα*, 1); *λαλεῖν πρὸς τὸ οὖς*, the mouth being put to the ear, Lk. xii. 3. after verbs of adding, joining to: *προστιθέναι τινα πρὸς τοὺς πατέρας*, to lay one unto, i. e. bury him by the side of, his fathers, Acts xiii. 36 (after the Hebr., 2 K. xxii. 20; Judg. ii. 10); *θάπτειν τινα πρὸς τινα*, Acts v. 10. after verbs of saying (because speech is directed towards some one), invoking, swearing, testifying, making known: w. an acc. of the pers., *ἀνοίγω τὸ στόμα*, 2 Co. vi. 11; *εἶπον*, Lk. i. 13, and very often by Luke; Jn. iv. 48; vii. 3, etc.; Heb. i. 13; *λαλέω*, Lk. i. 19, 55; ii. 18, etc.; 1 Th. ii. 2; Heb. v. 5; xi. 18; *λέγω*, Lk. v. 36, etc.; Jn. ii. 3; iv. 15, etc.; Heb. vii. 21; *φημί*, Lk. xxii. 70; Acts ii. 38 [R G]; x. 28, etc.; *διαλέγομαι*, Acts xxiv. 12; *ἀποκρίνομαι*, Lk.



iv. 4; Acts iii. 12; δέομαι, Acts viii. 24; βοάω, Lk. xviii. 7 [RGL]; αἶρειν φωνήν, Acts iv. 24; εὐχομαι, 2 Co. xiii. 7; ὁμνῶ, Lk. i. 73; μαρτύς εἰμι, Acts xiii. 31; xxii. 15; κατηγορέω, Acts xii. 21; κατηγορέω, *to accuse to*, bring, as it were, to the judge by accusation, Jn. v. 45; ἐμφανίζω, Acts xxiii. 22; γνωρίζεται, *be made known unto*, Phil. iv. 6. also after [kindred] substantives [and phrases]: ἀπολογία, addressed unto one, Acts xxii. 1; λόγος, 2 Co. i. 18; λόγος παρακλήσεως, Acts xiii. 15; ὁ λόγος γίνεται πρὸς τινα, Jn. x. 35 (Gen. xv. 1, 4; Jer. i. 2, 11; xiii. 8; Ezek. vi. 1; Hos. i. 1); γίνεται φωνή, Acts vii. 31 Rec.; x. 13, 15; γίνεται ἐπαγγελία, Acts xiii. 32 and Rec. in xxvi. 6 [where LT Tr WH εἰς]; προσευχή, Ro. xv. 30; δέσεις, Ro. x. 1; προσφέρειν δέσεις, Heb. v. 7. πρὸς ἀλλήλους after ἀντιβάλλειν λόγους, Lk. xxiv. 17; διαλαλεῖν, Lk. vi. 11; διαλέγεσθαι, Mk. ix. 34; διαλογίζεσθαι, Mk. viii. 16; εἰπεῖν, Lk. ii. 15 [(L mrg. T WH λαλεῖν)]; xxiv. 32; Jn. xvi. 17; xix. 24; λέγειν, Mk. iv. 41; Lk. viii. 25; Jn. iv. 33; Acts xxviii. 4; ὁμιλεῖν, Lk. xxiv. 14; συλλαλεῖν, Lk. iv. 36. πρὸς ἑαυτούς i. q. πρὸς ἀλλήλους: after συζητεῖν, Mk. i. 27 [T WH txt. read simply αὐτούς (as subj.)]; ix. 16; Lk. xxii. 23; εἰπεῖν, Mk. xii. 7; Jn. xii. 19; λέγειν, Mk. xvi. 3; ἀγανακτεῖν, [R. V. *had indignation among themselves*, saying], Mk. xiv. 4 T WH (cf. Tr); see 2 b. below.

b. of a time drawing *towards* a given time [cf. f. below]: πρὸς ἑσπέραν ἐστίν, *towards evening*, Lk. xxiv. 29 (Gen. viii. 11; Zech. xiv. 7; Plato de rep. 1 p. 328 a.; Joseph. antt. 5, 4, 3; πρὸς ἡμέραν, Xen. anab. 4, 5, 21; Plato, conviv. p. 223 c.); [πρὸς σάββατον, Mk. xv. 42 L Tr txt.].

c. metaph. of mental direction, with words denoting desires and emotions of the mind, *to, towards*: ἐνδεικνύειν πρᾶτῃτα, Tit. iii. 2; μακροθυμεῖν, 1 Th. v. 14; ἥπιος, 2 Tim. ii. 24; ἔχθρα, Lk. xxiii. 12; πεποιθήσιν ἔχειν, 2 Co. iii. 4; [ἐλπίδα ἔχ. Acts xxi. 15 Tdf.]; πίστις, 1 Th. i. 8; παρηγορία, 2 Co. vi. 4; 1 Jn. iii. 21; v. 14; with verbs signifying the mode of bearing one's self towards a pers., ἐργάζεσθαι τὸ ἀγαθόν, Gal. vi. 10; ποιεῖν τὰ αὐτά, Eph. vi. 9 (Xen. mem. 1, 1, 6). of a hostile direction, *against*; so after ἀνταγωνίζεσθαι, Heb. xii. 4; στήναι, Eph. vi. 11; λακτίζειν, Acts ix. 5 Rec.; xxvi. 14, (see κέντρον, 2); πάλῃ, Eph. vi. 12; μάχεσθαι, Jn. vi. 52; διακρίνομαι, Acts xi. 2; γογγυσμός, Acts vi. 1; βλασφημία, Rev. xiii. 6; πικραίνεισθαι, Col. iii. 19; ἔχειν τι, Acts xxiv. 19; ἔχειν ζήτημα, xxv. 19; μομφήν, Col. iii. 13; πρᾶγμα, 1 Co. vi. 1; λόγον (see λόγος, I. 6), Acts xix. 38; ἔχειν πρὸς τινα, *to have something to bring against one* [R. V. *wherewith to answer*], 2 Co. v. 12; τὰ [which Tr txt. WH om.] πρὸς τινα, the things to be said against one, Acts xxiii. 30 [R G Tr WH; here may be added πρὸς πλησμονὴν σαρκός, *against* (i. e. to check) *the indulgence of the flesh*, Col. ii. 23 (see πλησμονή)].

d. of the issue or end to which anything tends or leads: ἡ ἀσθένεια οὐκ ἐστὶ πρὸς θάνατον, Jn. xi. 4; ἀμαρτάνειν, ἀμαρτία πρὸς θάνατον, 1 Jn. v. 16 sq.; ἀ στρεβλοῦσι πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, 2 Pet. iii. 16; τὰ πρὸς τὴν εἰρήμην ec. ὄντα, — now, the things which tend to the restoration of *peace* [A. V. *conditions of peace*], Lk. xiv. 32; now, which tend to the attainment of *safety* [A. V. *which belong unto*

*peace*], Lk. xix. 42; τὰ πρὸς ζῶν καὶ εὐσέβειαν, [A. V. *that pertain unto*], 2 Pet. i. 3; πρὸς δόξαν τῷ θεῷ, 2 Co. i. 20; τοῦ κυρίου, 2 Co. viii. 19.

e. of an intended end or purpose: πρὸς νοθεσίαν τινός, 1 Co. x. 11; as other exx. add, Mt. xxvi. 12; Ro. iii. 26; xv. 2; 1 Co. vi. 5; vii. 35; xii. 7; xiv. 12, 26; xv. 34; 2 Co. iv. 6; vii. 3; xi. 8; Eph. iv. 12; 1 Tim. i. 16; Heb. vi. 11; ix. 13; πρὸς τί, to what end, for what intent, Jn. xiii. 28; πρὸς τὴν ἐλεημοσύνην, for the purpose of asking alms, Acts iii. 10; πρὸς τό with an inf. *in order to*, etc.: Mt. v. 28; vi. 1; xiii. 30; xxiii. 5; xxvi. 12; Mk. xiii. 22; 2 Co. iii. 13; Eph. vi. 11; 1 Th. ii. 9; 2 Th. iii. 8, also R G in Jas. iii. 3.

f. of the time for which a thing has been, as it were, appointed, i. e. during which it will last; where we use our *for* (Germ. *für* or *auf*) [cf. b. above]: πρὸς καιρόν (Lat. *ad tempus*, Cic. de off. 1, 8, 27; de amicitia 15, 53; Liv. 21, 25, 14), i. e. for a season, for a while, Lk. viii. 13; 1 Co. vii. 5; πρὸς καιρόν ὥρας, [R. V. *for a short season*], 1 Th. ii. 17; πρὸς ὥραν, for a short time, for an hour, Jn. v. 35; 2 Co. vii. 8; Gal. ii. 5; Philem. 15; πρὸς ὀλίγας ἡμέρας, Heb. xii. 10; πρὸς τὸ παρόν, for the present, ibid. 11 (Thuc. 2, 22; Plato legg. 5 p. 736 a.; Joseph. antt. 6, 5, 1; Hdtian. 1, 3, 13 [5 ed. Bekk.]; Dio Cass. 41, 15); πρὸς ὀλίγον, for a little time, Jas. iv. 14 (Leian. dial. deor. 18, 1; Aelian v. h. 12, 63).

2. it is used of close proximity — the idea of direction, though not entirely lost, being more or less weakened;

a. answering to our *at* or *by* (Germ. *an*); after verbs of fastening, adhering, moving (*to*): δεδέσθαι πρὸς τὴν θύραν, Mk. xi. 4; προσκολλᾶσθαι, Mk. x. 7 R G Tr (in mrg. br.); Eph. v. 31 R G WH txt.; προσκόπτειν, Mt. iv. 6; Lk. iv. 11; κείσθαι, i. q. to be brought near to, Mt. iii. 10; Lk. iii. 9, [(cf. 2 Macc. iv. 33)]; τιθέναί, Acts iii. 2; [iv. 37 Tdf. (al. παρά)]; add, βεβλήσθαι, Lk. xvi. 20; τὰ πρὸς τὴν θύραν, the fore-court [see θύρα, a.], Mk. ii. 2; εἶναι πρὸς τὴν θάλασσαν (prop. towards the sea [A. V. *by the sea*]), Mk. iv. 1; θερμαίνεσθαι πρὸς τὸ φῶς, turned to the light [R. V. *in the light*], Mk. xiv. 54; καθέσθαι πρὸς τὸ φῶς, Lk. xxii. 56; εἰστέκει πρὸς τὸ μνημεῖον, Jn. xx. 11 Rec.; cf. Fritzsche on Mk. p. 201 sq.

b. i. q. (Lat. *apud*) *with*, with the acc. of a person, after verbs of remaining, dwelling, tarrying, etc. (which require one to be conceived of as always turned towards one), cf. Fritzsche u. s.: after εἶναι, Mt. xiii. 56; Mk. vi. 3; ix. 19; xiv. 49; Lk. ix. 41; Jn. i. 1 sq.; 1 Jn. i. 2; 1 Th. iii. 4; 2 Th. ii. 5; iii. 10; παρίναι, Acts xii. 20; 2 Co. xi. 9 (8); Gal. iv. 18, 20; παρουσία, Phil. i. 26; διαμένειν, Gal. ii. 5; παραμένειν, 1 Co. xvi. 6; ἐπιμένειν, ibid. 7; Gal. i. 18; καθέσθαι, Mt. xxvi. 55 [R G L Tr br.]; ἐνδημεῖν, 2 Co. v. 8; κατέχειν τινα πρὸς ἑαυτόν, Philem. 13. πρὸς ἑαυτόν, etc., (*apud animum meum*), *with myself*, etc., (2 Macc. xi. 13; exx. fr. Grk. writ. are given in Passow s. v. I. 2 p. 1157\*; [L. and S. s. v. C. I. 5]), συλλογίζομαι, Lk. xx. 5; προσεύχομαι, Lk. xviii. 11 [Tdf. om. πρὸς ἐ., Grsk. connects it with *stathéis*]; ἀγανακτεῖν, Mk. xiv. 4 [(cf. 1 a. fin.)]; θαυμάζειν, Lk. xxiv. 12 (acc. to some; see above, 1 a. ad init.).

Further, ποιεῖν τι πρὸς τινα, Mt. xxvi. 18; ἔχω χάριν πρὸς τινα, Acts ii. 47; καύ-



χημα ἔχ. πρ. τ. to have whereof to glory with one (prop. turned 'toward' one), Ro. iv. 2; παράκλητον πρὸς τινα, 1 Jn. ii. 1.

3. of relation or reference to any person or thing; thus a. of fitness: joined to adjectives, ἀγαθός, Eph. iv. 29; ἔτοιμος, Tit. iii. 1; 1 Pet. iii. 15; ἱκανός, 2 Co. ii. 16; δυνατός, 2 Co. x. 4; ἐξηγησμένος, 2 Tim. iii. 17; ὠφέλιμος, 1 Tim. iv. 8; 2 Tim. iii. 16; ἀδόκιμος, Tit. i. 16; ἀνέυθετος, Acts xxvii. 12; λευκός, white and so ready for, Jn. iv. 35; τὰ πρὸς τὴν χρείαν sc. ἀνάγκαια, [R. V. such things as we needed], Acts xxviii. 10.

b. of the relation or close connection entered (or to be entered) into by one person with another: περιπατεῖν πρὸς (Germ. *im Verkehr mit*, [in intercourse with (A. V. toward)]); cf. Bnhdy. p. 265; Passow s. v. I. 2 p. 1157\*; [L. and S. s. v. C. I. 5] τινα, Col. iv. 5; 1 Th. iv. 12; ἀναστρέφεσθαι, 2 Co. i. 12; of ethical relationship (where we use *with*), ἀσύμφωνος πρὸς ἀλλήλους, Acts xxviii. 25; κοινωνία, συμφώνησις πρὸς τινα or τι, 2 Co. vi. 15 sq.; εἰρήνην ἔχειν [see εἰρήνη, 5], Ro. v. 1; συνειδήσιν ἔχειν πρὸς τὸν θεόν, Acts xxiv. 16; διαθήκην ἐντέλλομαι πρὸς τινα, Heb. ix. 20 [see ἐντέλλω, fin.]; διαθήκην διατίθημι, Acts iii. 25, (in Grk. writ. συνθήκας, σπονδὰς, συμμαχίαν ποιεῖσθαι πρὸς τινα, and similar expressions; cf. Passow [or L. and S.] u. s.); μὴ ταπεινώσῃ . . . πρὸς ὑμᾶς, in my relation to you [R. V. before], 2 Co. xii. 21; πρὸς ὃν ἡμῖν ὁ λόγος (see λόγος, II. 5), Heb. iv. 13. Here belongs also 2 Co. iv. 2 [A. V. to every man's conscience].

c. with regard to (any person or thing), with respect to, as to; after verbs of saying: πρὸς τινα, Mk. xii. 12; Lk. xii. 41; xviii. 9; xix. 9; xx. 19; Ro. x. 21; Heb. i. 7 sq.; πρὸς τὸ δεῖν προσέχεσθαι, Lk. xviii. 1; ἐπιτρέπειν, γράφειν τι πρὸς τι, Mt. xix. 8; Mk. x. 5; ἀποκριθῆναι τι πρὸς τι, Mt. xxvii. 14; ἀνταποκριθῆναι, Lk. xiv. 6; τί ἐροῦμεν πρὸς ταῦτα, Ro. viii. 31, (Xen. mem. 3, 9, 12; anab. 2, 1, 20).

d. pertaining to: τὰ πρὸς τὸν θεόν (see θεός, 3 γ.), Ro. xv. 17; Heb. ii. 17; v. 1; τί πρὸς ἡμᾶς; sc. ἐστίν, what is that to us? i. e. it is none of our business to care for that, Mt. xxvii. 4; also τί πρὸς σέ; Jn. xxi. 22, 23 [here Tdf. om.].

e. in comparison (like Lat. *ad*) i. q. in comparison with: so after ἄξιος (q. v. in a.), Ro. viii. 18 (οὐ λογισθήσεται ἕτερος πρὸς αὐτόν, Bar. iii. 36 (35); cf. Viger. ed. *Herm.* p. 666; [B. § 147, 28]).

f. agreeably to, according to: πρὸς ἃ (i. e. πρὸς ταῦτα ἃ) ἔπραξε, 2 Co. v. 10; ποιεῖν πρὸς τὸ θέλημά τινος, Lk. xii. 47; ὁρθοποδεῖν πρὸς τὴν ἀλήθειαν, Gal. ii. 14. Here belong Eph. iii. 4; iv. 14.

g. akin to this is the use of πρὸς joined to nouns denoting desires, emotions, virtues, etc., to form a periphrasis of the adverbs [cf. W. § 51, 2 h.]: πρὸς φθόνον, enviously, Jas. iv. 5 ([on this pass. see φθόνος]); πρὸς ὀργήν i. q. ὀργίλως, Soph. El. 369; πρὸς βίαν i. q. βιαίως, Aeschyl. [Prom. 208, 353, etc.] Eum. 5; al.; πρὸς ἡδονὴν καὶ πρὸς χάριν, pleasantly and graciously, Joseph. antt. 12, 10, 3; [other exx. in L. and S. s. v. C. III. 7]).

II. with the DATIVE, at, near, hard by, denoting close local proximity (W. 395 (369 sq.)); so six times in the N. T. (much more freq. in the Sept. and in the O. T. Apocr.): Mk. v. 11 G L T Tr WH [R. V. on the moun-

tain side]; Lk. xix. 37; Jn. xviii. 16; xx. 11 (where Rec. has πρὸς τὸ μν.), 12; Rev. i. 13.

III. with the GENITIVE, a. prop. used of that from which something proceeds; b. (Lat. *a parte* i. e.) on the side of; hence tropically πρὸς τινος εἶναι or ὑπάρχειν, to pertain to one, lie in one's interests, be to one's advantage: so once in the N. T. τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, conduces to [A. V. is for] your safety, Acts xxvii. 34. (Κροῖσος ἐλπίσας πρὸς ἑαυτοῦ τὸν χρησμὸν εἶναι, Hdt. 1, 75; οὐ πρὸς τῆς ὑμετέρας δόξης, it will not redound to your credit, Thuc. 3, 59; add, Plat. Gorg. p. 459 c.; Lcian. dial. deor. 20, 3; Dion. Hal. antt. 10, 30; Arr. exp. Alex. 1, 19, 6; cf. Viger. ed. *Herm.* p. 659 sq.; Matthiae p. 1385 sq.; [L. and S. s. v. A. IV.]; W. 374 (350).)

IV. in COMPOSITION πρὸς signifies 1. direction or motion to a goal: προσάγω, προσεγγίζω, προσέρχομαι, προστρέχω.

2. addition, accession, besides: προσανατίθηναι, προσασπείλειν, προσοφείλω.

3. vicinity: προσεδρεύω, προσμένω. 4. our on, at, as in προσκόπτω; and then of things which adhere to or are fastened to others, as προσηλώω, προσήγγυνμι. 5. to or for, of a thing adjusted to some standard: πρόσκαιρος. Cf. Zeune ad Viger. ed. *Herm.* p. 666.

προ-σάββατον, -ον, τό, the day before the sabbath: Mk. xv. 42 R G T WH [L Tr txt. πρὸς σάβ. (cf. πρὸς, I. 1 b.)]. (Judith viii. 6; [Ps. xcii. (xciii.) heading; Nonn. paraph. Ioan. 19, 66; Euseb. de mart. Pal. 6, 1].)\*

προσ-αγορεύω: 1 aor. pass. ptep. προσαγορευθεῖς; to speak to, to address, accost, salute, (Aeschyl., Hdt., Aristoph., Xen., Plat., al.); esp. to address or accost by some name, call by name: τινά with a pred. acc., and in the pass. with a pred. nom. (1 Macc. xiv. 40; 2 Macc. xiv. 37), Heb. v. 10. (to give a name to publicly, to style, τινά or τί with a pred. acc., Xen. mem. 3, 2, 1; Γάιος Ἰουλίου Καίσαρ ὁ διὰ τὰς πράξεις προσαγορευθεὶς θεός, Diod. 1, 4; add [Sap. xiv. 22]; 2 Macc. iv. 7; x. 9; xiv. 37; φρούριον . . . Καυσάριαν ὑπ' αὐτοῦ προσαγορευθέν, Joseph. antt. 15, 8, 5.) Cf. Bleek, Brief an d. Hebr. ii. 2 p. 97 sq.\*

προσ-άγω; 2 aor. προσήγαγον; 1 aor. pass. προσήχθην (Mt. xviii. 24 L Tr WH); fr. Hom. down; Sept. for בָּרַךְ, שָׁאַל, sometimes for שָׁאַל; 1. transitively,

to lead to, bring, [see πρὸς, IV. 1]: τινά ὦδε, Lk. ix. 41; τινά τινι, one to one [cf. W. § 52, 4, 14], Mt. xviii. 24 L Tr WH; Acts xvi. 20; to open a way of access, τινά τῷ θεῷ, for [A. V. to bring] one to God, i. e. to render one acceptable to God and assured of his grace (a fig. borrowed from those who secure for one the privilege of an interview with the sovereign), 1 Pet. iii. 18 [note-worthy is the use, without specification of the goal, in a forensic sense, to summon (to trial or punishment), Acts xii. 6 WH txt. (where al. προάγω, q. v. 1)].

2. intransitively (see ἀγώ, 4), to draw near to, approach, (Josh. iii. 9; Jer. xxvi. (xlvi.) 3, etc.): τινί, Acts xxvii. 27 [(not WH mrg.)], where Luke speaks in nautical style phenomenally, the land which the sailor is approaching seeming to approach him; cf. Kuinoel [or Wetstein] ad loc.; [see προσανέχω 2, and προσαχέω].\*



**προσ-αγωγή, -ῆς, ἡ;** 1. *the act of bringing to, a moving to*, (Thuc., Aristot., Polyb., al.). 2. *access, approach*, (Hdt. 2, 58; Xen. Cyr. 7, 5, 45) [al., as Meyer on Ro. as below (yet see Weiss in the 6th ed.), Ellic. on Eph., insist on the transitive sense, *introduction*]: εἰς τὴν χάριν, Ro. v. 2; *to God*, i. e. (dropping the figure) that friendly relation with God whereby we are acceptable to him and have assurance that he is favorably disposed towards us, Eph. ii. 18; iii. 12.\*

**προσ-αἰτέω, -ῶ;** 1. *to ask for in addition* [(see *πρός*, IV. 2); Pind., Aeschyl., al.]. 2. *to approach one with supplications*, (Germ. *anbetteln* [*to importune*; cf. *πρός*, IV. 4]), *to ask alms*, ([Hdt.], Xen., Arstph., Eur., Plut., al.): Mk. x. 46 R G L; Lk. xviii. 35 (where L T Tr WH have *ἐπαῖτων*); Jn. ix. 8.\*

**προσαίτης, -ον, ὁ,** *a beggar*: Mk. x. 46 T Tr WH; Jn. ix. 8 (where for the Rec. *τυφλός*). (Plut., Leian., Diog. Laërt. 6, 56.)\*

**προσ-ανα-βαίνω**: 2 aor. impv. 2 pers. sing. *προσανάβηθι*; *to go up farther*: with *ἀνώτερον* added, Lk. xiv. 10 [A. V. *go up higher*; al. regard the *προσ-* as adding the suggestion of 'motion to' the place where the host stands: 'come up higher' (cf. Prov. xxv. 7). Xen., Aristot., al.]\*

**προσ-αναλίσκω**: 1 aor. ptep. fem. *προσαναλώσασα*; *to expend besides* [*πρός*, IV. 2]: *ιατροῖς* (i. e. *upon physicians*, B. § 133, 1; Rec. *εἰς ἱατρούς* [cf. W. 213 (200)]) *τόν βίον*, Lk. viii. 43 [WH om. Tr mrg. br. the cl.]. (Xen., Plat., Dem., Plut., al.)\*

**προσ-ανα-πληρῶ, -ῶ;** 1 aor. *προσανεπλήρωσα*; *to fill up by adding to* [cf. *πρός*, IV. 2]; *to supply*: *τί*, 2 Co. ix. 12; xi. 9. (Sap. xix. 4; Aristot., Diod., Philo., al.)\*

**προσ-ανα-τίθῃμι**: 2 aor. mid. *προσανεθέμην*; 1. *to lay upon in addition* [cf. *πρός*, IV. 2]. 2. Middle, a. *to lay upon one's self in addition*: *φόρον*, Poll. 1, 9, 99; *to undertake besides*: *τί*, Xen. mem. 2, 1, 8. b. with a dat. of the pers. *to put one's self upon another by going to him* (*πρός*), i. e. *to commit or betake one's self to another sc. for the purpose of consulting him, hence to consult, to take one into counsel*, [A. V. *confer with*], (Diod. 17, 116 *τοῖς μάντεσι προσαναθέμενος περὶ τοῦ σημείου*; Leian. Jup. trag. § 1 *ἐμοὶ προσανάθου, λάβε με σύμβουλον πόνων*), Gal. i. 16. c. *to add from one's store* (this is the force of the middle), *to communicate, impart*: *τί τινι*, Gal. ii. 6.\*

**προσ-αν-έχω;** 1. *to hold up besides*. 2. intrans. *to rise up so as to approach, rise up towards*: Acts xxvii. 27 Lchm. ed. ster. (see *προσάγω* 2, and *προσάχέω*), — a sense found nowhere else.\*

**προσ-απειλέω, -ῶ;** 1 aor. mid. ptep. *προσαπειλησάμενος*; *to add threats, threaten further*, [cf. *πρός*, IV. 2]: Acts iv. 21. (Dem. p. 544, 26.)\*

[**προσ-αχέω, -ῶ**, Doric for *προσηχέω*, *to resound*: Acts xxvii. 27 WH mrg. (see their App. p. 151; al. *προσάγειν*, q. v.), of the roar of the surf as indicating nearness to land to sailors at night.\*]

**προσ-δαπανᾶω, -ῶ;** 1 aor. subjunc. 2 pers. sing. *προσδαπανήσης*, *to spend besides* [cf. *πρός*, IV. 2], Vulg. *superergo*: *τί*, Lk. x. 35. (Leian., Themist.)\*

**προσ-δέομαι**; depon. pass. *to want besides, need in addition*, [cf. *πρός*, IV. 2]: *προσδεόμενός τινος*, "quom nullius boni desideret accessionem" (Erasmus), [A. V. *as though he needed anything*], Acts xvii. 25. (Xen., Plat., sq.; Sept.; [in the sense *to ask of*, several times in Hdt.].)\*

**προσ-δέχομαι**; depon. mid.; impf. *προσδεχόμεν*; 1 aor. *προσδεξάμην*; 1. as in Grk. writ. fr. Aeschyl. and Hdt. down, *to receive to one's self, to admit, to give access to one's self*: *τινά*, to admit one, receive into intercourse and companionship, *τοὺς ἀμαρτωλοὺς*, Lk. xv. 2; *to receive one* (coming from some place), Ro. xvi. 2; Phil. ii. 29, (1 Chr. xii. 18); *τί*, *to accept* (not to reject) a thing offered: *οὐ προσδ.* *to reject*, Heb. xi. 35; *προσδέχονται ἐλπίδα*, to admit (accept) hope, i. e. not to repudiate but to entertain, embrace, its substance, Acts xxiv. 15 [al. refer this to the next head (R. V. txt. *look for*)]; not to shun, to bear, an impending evil [A. V. *took the spoiling etc.*], Heb. x. 34. 2. as fr. Hom. down, *to expect* [A. V. *look for, wait for*]: *τινά*, Lk. xii. 36; *τί*, Mk. xv. 43; Lk. ii. 25, 38; xxiii. 51; [Acts xxiii. 21]; Tit. ii. 13; Jude 21; *τὰς ἐπαγγελίας*, the fulfilment of the promises, Heb. xi. 13 Lchm. [Cf. *δέχομαι*, fin.]\*

**προσδοκάω, -ῶ;** impf. 3 pers. plur. *προσδεόκων* (Acts xxviii. 6); (the simple verb is found only in the form *δοκεῖω*; *πρός* [q. v. IV. 1] denotes mental direction); fr. Aeschyl. and Hdt. down; *to expect* (whether in thought, in hope, or in fear); *to look for, wait for*: when the preceding context shews who or what is expected, Mt. xxiv. 50; Lk. iii. 15; xii. 46; Acts xxvii. 33; xxviii. 6; *τινά*, one's coming or return, Mt. xi. 3; Lk. i. 21; vii. 19 sq.; viii. 40; Acts x. 24; *τί*, 2 Pet. iii. 12–14; foll. by an acc. with infin. Acts xxviii. 6; foll. by an infin. belonging to the subject, Acts iii. 5.\*

**προσδοκία, -ας, ἡ**, (*προσδοκάω*), fr. Thuc. and Xen. down, *expectation* (whether of good or of evil): joined to *φόβος* (Plut. Ant. 75; Demetr. 15) with a gen. of the object added [W. § 50, 7 b.], Lk. xxi. 26; *τοῦ λαοῦ* (gen. of subject), the expectation of the people respecting Peter's execution, Acts xii. 11.\*

**προσδρέμω**, see *προστρέχω*.

**προσ-εἶω, -ῶ;** *to permit one to approach or arrive*: Acts xxvii. 7 [R. V. txt. *to suffer further*; (cf. *πρός*, IV. 2; Smith, *Voyage and Shipwreck of St. Paul*, 3d ed., p. 78; Hackett ad loc.)]. Not found elsewhere.\*

**προσ-εγγίζω**: 1 aor. inf. *προσεγγίσαι*; *to approach unto* [*πρός*, IV. 1]: with the dat. of a pers. [cf. W. § 52, 4, 14], Mk. ii. 4 [where T Tr mrg. WH *προσενέγκαι*]. (Sept.; Polyb., Diod., Leian.)\*

**προσεδρεύω**; (*πρόσεδρος* sitting near, [cf. *πρός*, IV. 3]); 1. prop. *to sit near* [(Eur., al.)]. 2. *to attend assiduously*: *τῷ θυσιαστηρίῳ* (see *παρεδρεύω*), 1 Co. ix. 13 Rec.; Protev. Jac. 23, 1 (where we also find the var. *παρεδρεύω*); *τῇ θεραπείᾳ τοῦ θεοῦ*, Joseph. c. Ap. 1, 7, 1; *ταῖς φιλοπονοῖαις*, Aristot. pol. 8, 4, 4 p. 1338<sup>b</sup>, 25; *τοῖς πράγμασι*, Dem. p. 14, 15 [i. e. Olynth. 1, 18]; with dat. of pers. *to be in attendance upon*, not to quit one's side, Joseph. c. Ap. 1, 9, 1; [cf. Dem. 914, 28].\*

**προσ-εργάζομαι**: 1 aor. 3 pers. sing. *προσειργάσατο*



(R G Tr), *προσηργάσ*. (L T WH; see *ἐργάζομαι*, init.); 1. *to work besides* (Eur., Plut.). 2. *by working or trading to make or gain besides*: Lk. xix. 16 (Xen. Hell. 3, 1, 28).\*

*προσ-έρχομαι*; impf. 3 pers. plur. *προσέρχοντο* (Acts xxviii. 9); [fut. 3 pers. sing. *προσελεύσεται*, Lk. i. 17 WH mrg.]; 2 aor. 3 pers. plur. *προσῆλθον* and [so L Tr WH in Mt. ix. 28; xiii. 36; xiv. 15; T Tr WH in Mt. v. 1; Lk. xiii. 31; WH in Mt. xix. 3; xxi. 23; Jn. xii. 21] in the Alex. form *προσῆλθαν* (see *ἀπέρχομαι*, and *ἔρχομαι*); pf. *προσελήλυθα* (Heb. xii. 18, 22); fr. Aeschyl. and Hdt. down; Sept. for *בָּרַךְ* and *שָׁבַר*; *to come to, to approach*, [*πρός*, IV. 1]; a. prop. absol., Mt. iv. 11; Lk. [i. 17 WH mrg.]; ix. 42; xxiii. 36; Acts viii. 29; xxviii. 9; *προσῆλθον λέγοντες*, Lk. xiii. 31; with rhetorical fullness of description (see *ἀνίστημι*, II. 1 c. [also *ἔρχομαι*, p. 250<sup>b</sup> bot.]) the ptp. *προσελθών* is joined to a finite verb which denotes a different action: Mt. viii. 2 L T Tr WH, 19, 25; ix. 20; xiii. 10, 27; xiv. 12; xv. 12, 23; xvi. 1; xvii. 7 [R G]; xix. 16; xxv. 20, 22, 24; xxvi. 39 T Tr WH mrg. (acc. to a reading no doubt corrupt [cf. *Scriptures*, Introd. p. 16]), 50, 60, 73; xxviii. 2, 9, 18; Mk. i. 31; x. 2; xii. 28; [xiv. 35 Tr WH mrg.]; Lk. vii. 14; viii. 24, 44; ix. 12, 42; x. 34; xx. 27; xxiii. 36; Acts xxii. 26 sq.; *προσέρχομαι* foll. by an infin. indicating the reason why one has drawn near, Mt. xxiv. 1; Acts vii. 31; xii. 13 [here WH mrg. *προῆλθε*]; with a dat. of the place (exx. fr. Grk. auth. are given in Passow s. v. 1 a. p. 1190<sup>a</sup>; [L. and S. s. v. I. 1]), Heb. xii. 18, 22; with the dat. of a pers. (see Lexx. u. s.), Mt. v. 1; viii. 5; ix. 14, 28; xiii. 36; xiv. 15; xv. 1, 30; xvii. 14, 24; xviii. 1; xix. 3; xx. 20; xxi. 14, 23; xxii. 23; xxiv. 3; xxvi. 7, 17, 69; Jn. xii. 21; Acts x. 28; xviii. 2; xxiv. 23 Rec.; [with *ἐπί* and the acc. Acts xx. 13 Tr WH mrg.]. The ptp. *προσελθών αὐτῷ* with a finite verb (see above) occurs in Mt. iv. 3; xviii. 21; xxi. 28, 30; xxvi. 49; xxvii. 58; Mk. vi. 35; xiv. 45; Lk. xx. 27; xxiii. 52; Acts ix. 1; xxiii. 14.

b. trop. a. *προσέρχ. τῷ θεῷ*, *to draw near to God* in order to seek his grace and favor, Heb. vii. 25; xi. 6; *τῷ θρόνῳ τῆς χάριτος*, Heb. iv. 16; without *τῷ θεῷ*, Heb. x. 1, 22, (in the O. T. *προσέρχ.*, simply, is used of the priests about to offer sacrifices, Lev. xxi. 17, 21; Deut. xxi. 5; with the addition of *πρὸς θεόν*, of one about to ask counsel of God, 1 S. xiv. 36; with *τοῖς θεοῖς*, of suppliants about to implore the gods, Dio Cass. 56, 9); *πρὸς Χριστόν*, to attach one's self to Christ, to come to a participation in the benefits procured by him, 1 Pet. ii. 4 [cf. W. § 52, 3]. β. i. q. *to assent to* (cf. Germ. *beitreten* [Lat. *accedere*; Eng. *come (over) to*, used fig.]): *ἰγιαίνουσι λόγοις*, 1 Tim. vi. 3 [Tdf. *προσέχεται*, q. v. 3]. - *προσ-εύχῃ*, -ῆς, ἡ, (*προσεύχομαι*), Sept. for *הִשְׁתַּחֲוֹת*, i. q. *εὐχὴ πρὸς τὸν θεόν* [cf. *πρός*, IV. 1]; 1. *prayer addressed to God*: Mt. xvii. 21 [T Tr WH om. Tr br. the vs.]; xxi. 22; Mk. ix. 29; Lk. xxii. 45; Acts iii. 1; vi. 4; x. 31; Ro. xii. 12; 1 Co. vii. 5; Col. iv. 2; plur., Acts ii. 42; x. 4; Ro. i. 10 (9); Eph. i. 16; Col. iv. 12; 1 Th. i. 2; Philem. 4, 22; 1 Pet. iii. 7; iv. 7; Rev. v. 8; viii. 3, 4 (where *ταῖς προσευχαῖς* is a dat. commodi, *for*, in aid of,

*the prayers* [W. § 31, 6 c.; cf. Green p. 101 sq.]); *οἶκος προσευχῆς*, a house devoted to the offering of prayer to God, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46, (Is. lvi. 7; 1 Macc. vii. 37); *προσευχὴ καὶ δέσις*, Acts i. 14 Rec.; Eph. vi. 18; Phil. iv. 6, (1 K. viii. 38; 2 Chr. vi. 29; 1 Macc. vii. 37; on the distinction between the two words see *δέσις*); plur., 1 Tim. ii. 1; v. 5; ἡ *πρ. τοῦ θεοῦ*, prayer to God, Lk. vi. 12 (*εὐχαριστία θεοῦ*, Sap. xvi. 28; cf. reff. in *πίστις*, 1 a.); *πρὸς τὸν θεὸν ὑπὲρ* [L T Tr WH *περί*] *τινος*, Acts xii. 5; plur. Ro. xv. 30; *προσευχῇ προσεύχεσθαι*, a Hebraistic expression (cf. W. § 54, 3; [B. § 133, 22 a.]), to pray fervently, Jas. v. 17. 2. a *place set apart or suited for the offering of prayer*; i. e. a. *a synagogue* (see *συναγωγή*, 2 b.): 3 Macc. vii. 20 [acc. to the reading *προσευχήν*; see *Grimm*, Com. in loc.]; Philo in Flaccum § 6 [also § 14]; leg. ad Gaium §§ 20, 43, 46; Juvenal, sat. 1, 3, 296; *συνάγονται πάντες εἰς τὴν προσευχήν, μέγιστον οἶκημα πολὺν ὄχλον ἐπιδέξασθαι δυνάμενον*, Joseph. vita § 54. b. a place in the open air where the Jews were wont to pray, outside of those cities where they had no synagogue; such places were situated upon the bank of a stream or the shore of the sea, where there was a supply of water for washing the hands before prayer: Acts xvi. 13, 16; Joseph. antt. 14, 10, 23, cf. Epiph. haer. 80, 1. Tertullian in his *ad nationes* 1, 13 makes mention of the "orationes litorales" of the Jews, and in his *de jejuniis* c. 16 says "Judaicum certe jejunium ubique celebratur, cum omissis templis per omne litus quocunque in aperto aliquando jam preces ad caelum mittunt." [Josephus (c. Apion. 2, 2, 2) quotes Apion as representing Moses as offering *αἶθροις προσευχαῖς*.] Cf. *De Wette*, Archäologie, § 242; [*Schürer*, Zeitgesch. § 27 vol. ii. p. 369 sqq.]. Not used by prof. auth. except in the passages cited above from Philo, Josephus, and Juvenal [to which add Cleomedes 71, 16; cf. *Boeckh*, Corp. inserr. ii. 1004 no. 2114 b. and 1005 no. 2114 bb. (A. D. 81), see Index s. v.].\*

*προσ-εύχομαι*; depon. mid.; impf. *προσηυχόμην*; fut. *προσεύξομαι*; 1 aor. *προσηυξάμην*; [on the augm. see WH. App. p. 162; cf. *Tdf.* Proleg. p. 121]; fr. Aeschyl. and Hdt. down; Sept. for *לְהַשְׁתַּחֲוֹת*, *to offer prayers, to pray*, (everywhere of prayers to the gods, or to God [cf. *δέσις*, fin.]): absol., Mt. vi. 5-7, 9; xiv. 23; xxvi. 36, 39, 44; Mk. i. 35; vi. 46; xi. 24 sq.; xiii. 33 [L T Tr WH om. Tr br. the cl.]; xiv. [32], 39; Lk. i. 10; iii. 21; v. 16; vi. 12; ix. 18, 28 sq.; xi. 1 sq.; xviii. 1, 10; xxii. 44 [L Tr WH reject the pass.]; Acts i. 24; vi. 6; ix. 11, 40; x. 9, 30; xi. 5; xii. 12; xiii. 3; xiv. 23; xvi. 25; xx. 36; xxi. 5; xxii. 17; xxviii. 8; 1 Co. xi. 4 sq.; xiv. 14; 1 Th. v. 17; 1 Tim. ii. 8; Jas. v. 13, 18; foll. by *λέγον* and direct disc. containing the words of the prayer, Mt. xxvi. 39, 42; Lk. xxii. 41; *προσεύχ.* with a dat. indicating the manner or instrument, 1 Co. xi. 5 [W. § 31, 7 d.]; xiv. 14 sq. [cf. W. 279 (262) sq.]; *μακρά*, to make long prayers, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; *ἐν πνεύματι* (see *πνεῦμα*, 4 a. p. 522<sup>a</sup> mid.), Eph. vi. 18; *ἐν πν. ἀγίῳ*, Jude 20; *προσευχῇ* (see *προσευχή*, 1 fin.), Jas. v. 17; *προσεύχ.* with the acc. of a thing, Lk. xviii. 11; Ro. viii. 26 [cf. W.



§41 b. 4 b.; B. §139, 61 c.]; *ἐπὶ τινα*, over one, i. e. with hands extended over him, Jas. v. 14 [cf. W. 408 (381) n.]; sc. *ἐπὶ τινα*, Mt. xix. 13. as commonly in Grk. writ. with the dat. of the pers. to whom the prayers are offered [cf. W. § 52, 4, 14]: Mt. vi. 6; 1 Co. xi. 13, (Is. xlv. 17); *περί* with the gen. of a pers., Col. i. 3 [R G T WH txt.]; 1 Th. v. 25; Heb. xiii. 18; *ὑπέρ* with the gen. of a pers., Mt. v. 44; Lk. vi. 28 [where T WH Tr mrg. *περί* (see *περί*, I. c. γ., also *ὑπέρ*, I. 6); Col. i. 3 L Tr WH mrg. (see reff. as above), 9]; *προσεύχ.* foll. by *ἵνα*, with the design of, 1 Co. xiv. 13, cf. Meyer in loc. [W. 460 (428)]; the thing prayed for is indicated by a following *ἵνα* (see *ἵνα*, II. 2 b.): Mt. xxiv. 20; xxvi. 41; Mk. xiii. 18; xiv. 35, 38; Lk. xxii. 46, [but in Mt. xxvi. 41; Mk. xiv. 38; (Lk. xxii. 46 ?), *ἵνα* is more com. regarded as giving the aim of the twofold command preceding]; *τοῦτο ἵνα*, Phil. i. 9; *περί τινος ἵνα*, Col. iv. 3; 2 Th. i. 11; iii. 1; *ὑπέρ τινος ἵνα*, Col. i. 9; *ὑπέρ τινος ὅπως*, Jas. v. 16 L WH txt. Tr mrg.; *περί τινος ὅπως*, Acts viii. 15, (ὅπως [q. v. II. 2] seems to indicate not so much the contents of the prayer as its end and aim); foll. by an inf. belonging to the subject, Lk. xxii. 40; foll. by *τοῦ* with the inf., Jas. v. 17.\*

*προσ-έχω*; impf. *προσείχον*; pf. *προσέσχηκα*; [pres. mid. 3 pers. sing. *προσέχεται* (1 Tim. vi. 3 Tdf.)]; to turn to [cf. *πρός*, IV. 1], i. e.

1. to bring to, bring near; thus very freq. in Grk. writ. fr. Hdt. down with *ναῦν* (quite as often omitting the *ναῦν*) and a dat. of place, or foll. by *πρός* with an acc. of place, to bring a ship to land, and simply to touch at, put in.

2. a. *τὸν νοῦν*, to turn the mind to, attend to, be attentive: *τινί*, to a person or thing, Arstph. eqq. 503; Plat., Dem., Polyb., Joseph., Lcian., Plut., al.; once so in the Bible, viz. Job vii. 17. The simple *προσέχειν τινί* (Sept. for *רָצַח*, also for *רָצַח*), with *τὸν νοῦν* omitted, is often used in the same sense from Xen. down; so in the N. T. [cf. W. 593 (552); B. 144 (126)]: Acts viii. 6; xvi. 14; Heb. ii. 1; 2 Pet. i. 19, (1 Macc. vii. 11; 4 Macc. i. 1; Sap. viii. 12); in the sense of caring for, providing for, Acts xx. 28.

b. *προσ-έχω ἑαυτῷ*, to attend to one's self, i. e. to give heed to one's self (Sept. for *רָצַח*), to guard one's self, i. e. to beware, Gen. xxiv. 6; Ex. x. 28; Deut. iv. 9; vi. 12, etc.): Lk. xvii. 3; Acts v. 35 [cf. B. 337 (290); W. 557 (518)]; yet see *ἐπὶ*, B. 2 f. a.]; with the addition of *ἀπὸ τινος*, to be on one's guard against, beware of, a thing [cf. B. § 147, 3 (ἀπὸ, I. 3 b.)]: Lk. xii. 1 (Tob. iv. 12; [Test. xii. Patr., test. Dan 6]); also without the dat. *προσέχ. ἀπὸ τινος*: Mt. vii. 15; x. 17; xvi. 6, 11 sq.; Lk. xx. 46; (Sir. vi. 13; xi. 33; xvii. 14; xviii. 27; ['Teaching' etc. 6, 3; 12, 5]); foll. by *μή* with an inf., to take heed lest one do a thing, Mt. vi. 1; *ἐμμανῶ*, *μήποτε* with the subjunc. Lk. xxi. 34; absol. to give attention, take heed: Sir. xiii. 13; Barn. ep. 4, 9; 7, 4. 6. [9]; foll. by *πῶς*, Barn. ep. 7, 7; by the interrog. τί, ib. 15, 4; *ἵνα*, ib. 16, 8; *ἵνα μήποτε*, Barn. ep. 4, 13 [var.; *ἵνα μή*, 2 Chr. xxv. 16]; [*μήποτε*, Barn. ep. 4, 14].

3. sc. *ἐμμανόν*, to apply one's self to, attach one's self to, hold or cleave to a person or a thing, [R. V. mostly give heed]: with the dat. of a pers. to one, Acts viii. 10 sq.; 1 Tim. iv. 1; *τῷ ἐπισκόπῳ πρ. καὶ τῷ πρεσβυτέρῳ καὶ δια-*

*κόνῳ*, Ignat. ad Philad. 7, 1; ad Polyc. 6, 1; with the dat. of a thing, *μύθοις*, 1 Tim. i. 4; Tit. i. 14; [mid. *ὑγιαίνουσι λόγοις*, 1 Tim. vi. 3 Tdf. (al. *προσέρχεται*, q. v. b. β.)]; to be given or addicted to: *οἶνῳ*, 1 Tim. iii. 8 (τρυνῶ, Julian. Caes. 22 [p. 326 ed. Spanh.]; *τρυνῶ καὶ μέθῃ*, Polyaeen. strateg. 8, 56); to devote thought and effort to: *τῇ ἀναγνώσει κτλ.* 1 Tim. iv. 13; *τῷ θυσιαστηρίῳ*, [A. V. give attendance], Heb. vii. 13, (ναυτικοίς, Thuc. i. 15; for other exx. fr. Grk. writ. see Passow s. v. 3 c.; [L. and S. s. v. 4 b.]).\*

*προσ-ηλώω*, -ῶ: 1 aor. ptep. *προσηλώσας*; to fasten with nails to, nail to, [cf. *πρός*, IV. 4]: *τὶ τῷ σταυρῷ*, Col. ii. 14. (3 Macc. iv. 9; Plat., Dem., Polyb., Diod., Philo., Joseph., Plut., Lcian., al.)\*

*προσ-ήλυτος*, -ον, ὁ, (fr. *προσέρχομαι*, pf. *προσελήλυθα*, cf. B. 74 (64); [W. 24. 26. 97 (92)]); 1. a new-comer [Lat. *advena*; cf. *πρός*, IV. 1]; a stranger, alien, (Schol. ad Apoll. Rhod. 1, 834; Sept. often for *רַב* [cf. Philo de monarch. 1, 7 ad init.]).

2. a proselyte, i. e. one who has come over from a Gentile religion to Judaism (Luther, *Judengenosse*): Mt. xxiii. 15; Acts ii. 11 (10); vi. 5; xiii. 43. The Rabbins distinguish two classes of proselytes, viz. *גר צדק* *גר* proselytes of righteousness, who received circumcision and bound themselves to keep the whole Mosaic law and to comply with all the requirements of Judaism, and *גר שער* *גר* proselytes of the gate (a name derived apparently from Ex. xx. 10; Deut. v. 14; [xiv. 21]; xxiv. 16 (14), 21 (19)), who dwelt among the Jews, and although uncircumcised observed certain specified laws, esp. the seven precepts of Noah (as the Rabbins called them), i. e. against the seven chief sins, idolatry, blasphemy against God, homicide, unchastity, theft or plundering, rebellion against rulers, and the use of "flesh with the blood thereof." [Many hold that this distinction of proselytes into classes is purely theoretical, and was of no practical moment in Christ's day; cf. Lardner, Works, xi. 306-324; cf. vi. 522-533; Schürer in Riehm as below.] Cf. *Leyrer* in Herzog xii. p. 237 sqq. [rewritten in ed. 2 by Delitzsch (xii. 293 sqq.)], *Steiner* in Schenkel iv. 629 sq.; [BB. DD.]; *Schürer*, Neutest. Zeitgesch. p. 644 [(whose views are somewhat modified, esp. as respects classes of proselytes, in his 2te Aufl. § 31 V. p. 567, and his art. 'Proselyten' in Riehm p. 1240 sq.)] and the bks. he refers to.\*

*πρόσ-καιρος*, -ον, (i. q. ὁ πρὸς καιρὸν ὢν), for a season [cf. *πρός*, IV. 5], enduring only for a while, temporary: Mt. xiii. 21; Mk. iv. 17; 2 Co. iv. 18; Heb. xi. 25. (4 Macc. xv. 2; Joseph. antt. 2, 4, 4; Dio Cass., Dion. Hal., [Strabo 7, 3, 11], Plut., Hdian.; ὁ παρὼν καὶ πρόσκαιρος κόσμος, Clem. homil. 20, 2).\*

*προσ-καλέω*, -ῶ: Mid., pres. *προσκαλοῦμαι*; 1 aor. *προσεκαλεσάμην*; pf. *προσκέκλημαι*; from [Antipho, Arstph., Thuc.], Xen., Plat. down; to call to; in the N. T. found only in the mid. [cf. B. § 135, 4], to call to one's self; to bid to come to one's self: *τινά*, a prop.: Mt. x. 1; xv. 10, 32; xviii. 2, 32; xx. 25; Mk. iii. 13, 28; vi. 7; vii. 14; viii. 1, 34; x. 42; xii. 43; xv. 44; Lk. vii. 18 (19); xv. 26; xvi. 5; xviii. 16; Acts v. 40; vi. 2; xiii. 7; xx. 1 [RG



L]; xxiii. 17, 18, 23; Jas. v. 14. **b. metaph.** God is said *προσκαλεῖσθαι* the Gentiles, aliens as they are from him, by inviting and drawing them, through the preaching of the gospel, unto fellowship with himself in the Messiah's kingdom, Acts ii. 39; the Holy Spirit and Christ are said *to call unto themselves* [cf. W. § 39, 3] those preachers of the gospel to whom they have decided to intrust a service having reference to the extension of the gospel: foll. by an inf. indicating the purpose, Acts xvi. 10; foll. by εἰς τι, Acts xiii. 2 (where εἰς is for εἰς δ, acc. to that familiar Grk. usage by which a prep. prefixed to the antecedent is not repeated before the relative; cf. W. 421 sq. (393); [B. 342 (294)]).\*

**προσ-καρτερέω**, -ω; fut. *προσκαρτερήσω*; (*καρτερέω*, fr. *καρτερός* ['strong,' 'steadfast'], of which the root is (τὸ) *κάρτος* for *κράτος* ['strength'; cf. Curtius § 72]; *to persevere* ['continue steadfastly'] in any thing [cf. *πρός*, IV. 4]: of persons, with the dat. of a thing, *to give constant attention to a thing*, Acts ii. 42 [here Lehm. adds ἐν (once) in br.]; *τῇ προσευχῇ*, Acts i. 14; vi. 4; Ro. xii. 12; Col. iv. 2, (ταῖς θήραις, Diod. 3, 17; *τῇ πολιορκίᾳ*, Polyb. 1, 55, 4; Diod. 14, 87; *τῇ καθόδῳ*, persist in the siege, Joseph. ant. 5, 2, 6); with the dat. of a person, *to adhere to one, be his adherent; to be devoted or constant to one*: Acts viii. 13; x. 7, (Dem. p. 1386, 6; Polyb. 24, 5, 3; Diog. Laërt. 8, 1, 14); *εἰς τι*, *to be steadfastly attentive unto, to give unremitting care to a thing*, Ro. xiii. 6 [cf. Meyer ad loc.]; ἐν with a dat. of place, *to continue all the time in a place*, Acts ii. 46 (Sus. 6); absol. *to persevere, not to faint* (in a thing), Xen. Hell. 7, 5, 14; *to show one's self courageous*, for βῆθη, Num. xiii. 21 (20). of a thing, with the dat. of a pers., *to be in constant readiness for one, wait on continually*: Mk. iii. 9.\*

**προσ-κατέρησις**, -εως, ἡ, (*προσκαρτερέω*), *perseverance*: Eph. vi. 18. Nowhere else; [*Koumanoudes*, Λέξ. ἀθρησ. s. v.].\*

**προσ-κεφάλαιον**, -ον, τό, (fr. *πρός* [q. v. IV. 3] and the adj. *κεφάλαιος* [cf. *κεφάλαιον*]), *a pillow, a cushion*: Mk. iv. 38. (Ezek. xiii. 18, 20; Arstph., Plat., Plut., al.) \*

**προσ-κληρώω**, -ω; 1 aor. pass. 3 pers. plur. *προσεκληρώθησαν*; *to add or assign to by lot, to allot*: *προσεκληρώθησαν τῷ Παύλῳ*, were allotted by God to Paul, viz. as disciples, followers, Acts xvii. 4 [W. § 39, 2 fin.; al. give it a middle force, *joined their lot to*, attached themselves to, (A. V. *consorted with*); cf. leg. ad Gaium § 10 and other exx. fr. Philo as below]. (Plut. mor. p. 738 d.; Leian. am. 3; freq. in Philo, cf. *Loesner*, Observv. p. 209 sqq.) \*

**πρόσ-κλησις**, -εως, ἡ, **1. a judicial summons**: Arstph., Plat., Dem.

**2. an invitation**: *μηδὲν ποιῶν κατὰ πρόσκλησιν*, 1 Tim. v. 21 L Tr mrg.; this reading, unless (as can hardly be doubted) it be due to itacism, must be translated *by invitation*, i. e. the invitation or summons of those who seek to draw you over to their side [see quotations in Tdf. ad loc. Cf. *πρόσκλησις*.] \*

**προσ-κλίνω**: 1 aor. pass. 3 pers. sing. *προσεκλήθη*; **1. trans.** (to cause) *to lean against* [cf. *πρός*, IV. 4] (Hom., Pind.). **2. intrans.** *τινί*, *to incline towards one, lean*

*to his side or party*: Polyb. 4, 51, 5, etc.; 1 aor. pass. *προσεκλήθη* with a mid. signif. *to join one's self to one*: Acts v. 36 L Tr WH [(cf. W. § 52, 4, 14)]; 2 Macc. xiv. 24; τοῖς δικαίοις *προσεκλήθη*, Schol. ad Arstph. Plut. 1027; *προσεκλήθητε τοῖς ἀποστόλοις*, Clem. Rom. 1 Cor. 47, 4 and in other later writ.\*

**πρόσ-κλισις**, -εως, ἡ, *an inclination or proclivity of mind, a joining the party of one*, (Polyb., [Diod.]); *partiality*: *κατὰ πρόσκλησιν*, led by partiality (Vulg. in [*aliam* or] *alteram partem declinando*), 1 Tim. v. 21 [R G T WH Tr txt.]; *κατὰ προσκλίσεις*, Clem. Rom. 1 Cor. 21, 7; *δίχα προσκλίσεως ἀνθρωπίνης*, ib. 50, 2, cf. 47, 3 sq. (Cf. *πρόσκλησις*.) \*

**πρόσ-κολλάω**, -ω; 1 aor. pass. *προσεκολλήθη*; 1 fut. pass. *προσεκολληθήσομαι*; Sept. for רָצַף; *to glue upon, glue to*, [cf. *πρός*, IV. 4]; prop. Joseph. antt. 7, 12, 4; trop. in the pass. with a reflexive force, *to join one's self to closely, cleave to, stick to*, (Plato): w. dat. of a pers. (Sir. vi. 34; xiii. 16), Acts v. 36 Rec. (see *προσκλίνω*, 2); *τῇ γυναικί*, Mt. xix. 5 Rec. [al. *κολληθήσεται*, q. v.]; Mk. x. 7 Lehm.; Eph. v. 31 L T Tr WH mrg.; *πρός τὴν γυν.* (fr. Gen. ii. 24), Mk. x. 7 R G Tr txt.; Eph. v. 31 R G WH txt. [Cf. W. § 52, 4, 14.] \*

**πρόσ-κομμα**, -ατος, τό, (*προσκόπτω*), *a stumbling-block*, i. e. an obstacle in the way which if one strike his foot against he necessarily stumbles or falls; trop. that over which the soul stumbles, i. e. by which it is impelled to sin: 1 Co. viii. 9 (Sir. xvii. 25 (20); xxxi. (xxxiv.) 19 (16); xxxix. 24); *τιθέναι πρόσκ. τινι*, to put a stumbling-block in one's way, i. e. trop. to furnish one an occasion for sinning, Ro. xiv. 13 [WH mrg. om.]; *ὁ διὰ προσκόμματος ἐσθίων*, [A. V.] *who eateth with offence* (see *διά*, A. I. 2), by making no discrimination as to what he eats occasions another to act against his conscience, ibid. 20; *λίθος προσκόμματος* (fr. Is. viii. 14 for רָצַף רָצַף), prop. a stone against which the foot strikes [A. V. *stone of stumbling*], used figuratively of Christ Jesus, with regard to whom it especially annoyed and offended the Jews that his words, deeds, career, and particularly his ignominious death on the cross, quite failed to correspond to their preconceptions respecting the Messiah; hence they despised and rejected him, and by that crime brought upon themselves woe and punishment: Ro. ix. 32, 33; 1 Pet. ii. 8 (7). (In the Sept. for רָצַף, Ex. xxiii. 33; xxxiv. 12; [cf. Judith viii. 22]. *a sore or bruise caused by striking the foot against any object*, Athen. 3 p. 97 f.; *a hindrance* [?], Plut. mor. p. 1048 c. [i. e. de Stoic. repugn. 30, 8 fin.].) \*

**προσ-κοπή**, -ῆς, ἡ, (*προσκόπτω*), *an occasion of stumbling* [so R. V. (but A. V. *offence*)]: *διδόναι προσκοπήν* (sc. *ἄλλοις*), to do something which causes others to stumble, i. e. leads them into error or sin, 2 Co. vi. 3 [cf. W. 484 (451)]. (Polyb.; [for רָצַף fall, Prov. xvi. 18 Graecus Ven.].) \*

**προσ-κόπτω**; 1 aor. *προσέκοψα*; *to strike against* [cf. *πρός*, IV. 4]; absol. of those who strike against a stone or other obstacle in the path, *to stumble*, Jn. xi. 9, 10; *πρός λίθον τὸν πόδα*, to strike the foot against a stone, i. e.



(dropping the fig.) to meet with some harm, Mt. iv. 6; Lk. iv. 11, (fr. Ps. xc. (xci.) 12); to rush upon, beat against, οἱ ἀνέμοι τῇ οἰκίᾳ, Mt. vii. 27 [L mrg. προσέρρηξαν, see προσ-ρῆγγνυμι]. ἔν τινι, to be made to stumble by a thing, i. e. metaph. to be induced to sin, Ro. xiv. 21 [cf. W. 583 (542); B. § 151, 23 d.]. Since we are angry with an obstacle in our path which we have struck and hurt our foot against, one is trop. said προσκόπτειν, to stumble at, a person or thing which highly displeases him; thus the Jews are said προσκόψαι τῷ λίθῳ τοῦ προσκ. i. e. to have recoiled from Jesus as one who failed to meet their ideas of the Messiah (see πρόσκομμα), Ro. ix. 32; the enemies of Christianity are said πρ. τῷ λόγῳ, 1 Pet. ii. 8 [some (cf. R. V. mrg.) take πρ. here absolutely, and make τῷ λ. depend on ἀπειθέω, q. v. in a.]. (Exx. of this and other fig. uses of the word by Polyb., Diod., M. Antonin. are cited by Passow [L. and S.] s. v. and Fritzsche, Ep. ad Rom. ii. p. 362 sq.)\*

προσ-κυλίω: 1 aor. προσεκύλισα; to roll to: τί τινι, Mt. xxvii. 60 [where Lchm. inserts ἐπί]; τὸ ἐπὶ τι, Mk. xv. 46. (Arstph. vesp. 202.)\*

προσ-κυνῶ, -ῶ; impf. προσεκύνουν; fut. προσκυνήσω; 1 aor. προσεκύνησα; fr. Aeschyl. and Hdt. down; Sept. very often for הִשָּׁתַּחֲשִׁית (to prostrate one's self); prop. to kiss the hand to (towards) one, in token of reverence: Hdt. 1, 134; [cf. K. F. Hermann, Gottesdienstl. Alterthümer d. Griech. § 21; esp. Hoelemann, Die bibl. Gestalt. d. Anbetung in his 'Bibelstudien' i. 106 sqq.]; hence among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence, [to make a 'salam']; Lat. veneror (Nep. Conon. 3, 3), adoro (Plin. h. n. 28, 5, 25; Suet. Vitell. 2); hence in the N. T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication. It is used a. of homage shown to men of superior rank: absol., Mt. xx. 20 (the Jewish high-priests are spoken of in Joseph. b. j. 4, 5, 2 as προσκυνούμενοι); πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν, Acts x. 25; τινί (acc. to the usage of later writ.; cf. W. 36, 210 (197); [B. § 131, 4]; Lob. ad Phryn. p. 463), Mt. ii. 2, 8; viii. 2; ix. 18; xiv. 33; xv. 25; [xviii. 26]; xxviii. 9, 17 [RG]; Mk. v. 6 [here WH Tr mrg. have the acc.]; xv. 19; Jn. ix. 38; with πεσὼν preceding, Mt. ii. 11; iv. 9; ἐνώπιον τῶν ποδῶν τινος, Rev. iii. 9; [it may perh. be mentioned that some would bring in here Heb. xi. 21 προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, explaining it by the (Egyptian) custom of bowing upon the magistrate's staff of office in taking an oath; cf. Chabas, Mélanges Egypt. III. i. p. 80 cf. p. 91 sq.; but see below]. b. of homage rendered to God and the ascended Christ, to heavenly beings, and to demons: absol. (our to worship) [cf. W. 593 (552)], Jn. iv. 20; xii. 20; Acts viii. 27; xxiv. 11; Heb. xi. 21 [cf. above]; Rev. xi. 1; πίπτειν καὶ προσκυνεῖν, Rev. v. 14; τινί, Jn. iv. 21, 23; Acts vii. 43; Heb. i. 6; Rev. iv. 10; vii. 11; xi. 16; xiv. 7; xvi. 2; xix. 4, 20; xxii. 8 sq.; Rev. xiii. 4 G L T Tr WH (twice [the 2d time WH txt. only]); xiii. 15 G T Tr WH txt.; xx. 4 Rec.; πεσὼν ἐπὶ

πρόσωπον προσκυνήσει τῷ θεῷ, 1 Co. xiv. 25; πίπτειν ἐπὶ τὰ πρόσωπα καὶ προσκυνεῖν τῷ θεῷ, Rev. xi. 16; preceded by πίπτειν ἐμπροσθεν τῶν ποδῶν τινος, Rev. xix. 10. in accordance with the usage of the older and better writ. with τινά or τί (cf. Matthiae § 412): Mt. iv. 10; Lk. iv. 8; Rev. ix. 20; xiii. 12; xiv. 9, 11; also xiii. 4 (Rec. twice; [WH mrg. once]), 8 [where Rec. dat.], 15 R L WH mrg.; xx. 4\* (where Rec. dat.), 4\* (where Rec. dat.); Lk. xxiv. 52 R G L Tr br. WH reject; (the Sept. also connects the word far more freq. with the dat. than with the acc. [cf. Hoelemann u. s. p. 116 sqq.]); ἐνώπιόν τινος, Lk. iv. 7; Rev. xv. 4.\*

προσ-κυνητής, -οῦ, ὁ, (προσκυνῶ), a worshipper: Jn. iv. 23. (Inserr.; [eccl. and] Byzant. writ.)\*

προσ-καλέω, -ῶ; 1 aor. inf. προσλαλήσαι; w. τινί, to speak to: Acts xiii. 43; sc. ἑμὶν [some say μοί (see παρακαλέω, I.)], Acts xxviii. 20. (Sap. xiii. 17; Theophr., Plut., Leian.)\*

προσ-λαμβάνω: 2 aor. inf. προσλαβεῖν (Acts xxvii. 34 Rec. see below); Mid., pres. προσλαμβάνομαι; 2 aor. προσελαβόμην; fr. Aeschyl. and Hdt. down; to take to, take in addition, [cf. πρόσ, IV. 2]; in the N. T. found only in the Middle, to take to one's self [cf. B. § 135, 4]; τινά [cf. B. 160 sq. (140)]; a. to take as one's companion [A. V. take one unto one]: Acts xvii. 5; xviii. 26. b. to take by the hand in order to lead aside [A. V. (simply) take]: Mt. xvi. 22; Mk. viii. 32. c. to take or [so A. V.] receive into one's home, with the collateral idea of kindness: Philem. 12 R G, 17; into shelter, Acts xxviii. 2. d. to receive, i. e. grant one access to one's heart; to take into friendship and intercourse: Ro. xiv. 1; xv. 7; God and Christ are said προσλαβέσθαι [to have received] those whom, formerly estranged from them, they have reunited to themselves by the blessings of the gospel, Ro. xiv. 3; xv. 7; Clem. Rom. 1 Cor. 49, 6, (cf. Ps. xxvi. (xxvii.) 10; lxiv. (lxv.) 5; lxxii. (lxxiii.) 24). e. to take to one's self; to take: μηδέν, [A. V. having taken nothing] i. e. no food, Acts xxvii. 33; τροφῆς, (a portion of [A. V. (not R. V.) 'some']) food, cf. B. 160 sq. (140), ibid. 36 (in vs. 34 G L T Tr WH have restored μεταλαβεῖν [so R. V. ('to take some food')] for προσλαβεῖν).\*

πρόσ-ληψις [L T Tr WH -ληψις, see M, μ], -εως, ἡ, (προσλαμβάνω), Vulg. assumptio, a receiving: τινός, into the kingdom of God, Ro. xi. 15. ([Plat., al.]\*)

προσ-μένω; 1 aor. ptep. προσμείναι, inf. προσμείναι; fr. Aeschyl. and Hdt. down; a. to remain with [see πρόσ, IV. 3]: with a dat. of the pers. to continue with one, Mt. xv. 32; Mk. viii. 2 [here L WH mrg. om. Tr br. the dat.]; τῷ κυρίῳ, to be steadfastly devoted to [A. V. cleave unto] the Lord, Acts xi. 23 (Sap. iii. 9; Joseph. antt. 14, 2, 1); τῇ χάριτι τοῦ θεοῦ, to hold fast to [A. V. continue in] the grace of God received in the gospel, Acts xiii. 43 G L T Tr WH; δεήσει κ. προσευχαῖς, [A. V. to continue in supplications and prayers], 1 Tim. v. 5. b. to remain still [cf. πρόσ, IV. 2], stay, tarry: Acts xviii. 18; foll. by ἐν with a dat. of place, 1 Tim. i. 3.\*

προσ-ορμίζω: 1 aor. pass. 3 pers. plur. προσορμίσθησαν;



(*δρμος* a roadstead, anchorage) ; to bring a ship to moorings (Lcian. am. 11) ; esp. so in the mid., prop. to take one's station near the shore ; to moor, come to anchor, (Hdt., Dem., Plut., al.) ; the 1 aor. pass. is used in the same sense (Arr. exp. Alex. 6, 4 and 20 ; Ael. v. h. 8, 5 ; Dio Cass. 41, 48 ; 64, 1), Mk. vi. 53.\*

**προσ-οφείλω** ; to owe besides [see *πρός*, IV. 2] : *σεαυτόν*, i. e. besides what I have just asked of thee thou owest to me even thine own self, since it was by my agency that thou wast brought to faith in Christ, Philem. 19. (Thuc., Xen., Dem., Polyb., Plut.)\*

**προσ-οχθίζω** : 1 aor. *προσώχθισα* ; to be wroth or displeased with : *τινί*, Heb. iii. 10, 17, (fr. Ps. xciv. (xcv.) 10) ; not found besides exc. in the Sept. for *ἔχθ*, to loathe ; *ἐχθ*, to spue out ; *ἔχθ*, to be disgusted with, etc. ; add, Sir. vi. 25 ; xxv. 2 ; xxxviii. 4 ; [I. 25 ; Test. xii Patr., test. Jud. § 18 ; Orac. Sibyll. 3, 272]. Profane writ. use *ὀχθέω*, more rarely *ὀχθίζω*. *πρός* denotes direction towards that with which we are displeased [*πρός*, IV. 1]. Cf. *Bleek*, Br. an d. Hebr. ii. 1 p. 441 sq.\*

**προσ-παίω** (for the more com. *προσπταίω*) : 1 aor. *προσέπαισα* ; to beat against, strike upon : intrans. *προσέπαισαν τῇ οἰκίᾳ*, Mt. vii. 25 Lchm. ; but cf. B. 40 (34) n. (Schol. ad Aeschyl. Prom. 885 ; [Soph. frag. 310 var.] ; Byzant. writ.)\*

**πρόσπεινος**, -ον, (*πέινα* hunger [cf. *πεινάω*]), very (lit. besides, in accession, [cf. *πρός*, IV. 2 ; al. (cf. R. V.) do not recognize any intensive force in *πρός* here]) hungry : Acts x. 10. Not found elsewhere.\*

**προσ-πλήγνυμι** : 1 aor. ptep. *προσπλήξας* ; to fasten to [see *πρός*, IV. 4] : Acts ii. 23 [here absol., of crucifixion]. (Dio Cass., al.)\*

**προσ-πίπτω** : impf. *προσέπιπτον* ; 2 aor., 3 pers. sing. *προσέπεσε*, 3 pers. plur. (Mt. vii. 25) *προσέπεσον* R G, -σαν T Tr WH [see *πίπτω*, init.], ptep. fem. *προσπεσούσα* ; fr. Hom. down ; prop. to fall towards, fall upon, [*πρός*, IV. 1] i. e. 1. to fall forward, to fall down, prostrate one's self before, in homage or supplication : with the dat. of a pers., at one's feet, Mk. iii. 11 ; v. 33 ; Lk. viii. 28, 47 ; Acts xvi. 29, (Ps. xciv. (xcv.) 6 ; Polyb., Plut., al.) ; *τοῖς γόνασί τινος*, Lk. v. 8 (Eur. Or. 1332 ; Plut.) ; *πρός τοὺς πόδας τινός*, Mk. vii. 25. 2. to rush upon, beat against : *τῇ οἰκίᾳ* (of winds beating against a house), Mt. vii. 25 [not Lchm. ; cf. *προσπαίω*].\*

**προσ-ποιέω** : Mid., pres. ptep. *προσποιούμενος* (see below) ; impf. 3 pers. sing. *προσποιεῖτο* (Lk. xxiv. 28, for which L txt. T Tr WH give the 1 aor. *προσποιήσατο*) ; in prose writ. fr. Hdt. down ; to add to [cf. Germ. *hinzumachen*] ; mid. 1. to take or claim (a thing) to one's self. 2. to conform one's self to a thing, or rather to affect to one's self ; therefore to pretend, foll. by an inf. [A. V. *made as though he would* etc.], Lk. xxiv. 28 ; *κατέγραφεν εἰς τὴν γῆν μὴ προσποιούμενος*, Jn. viii. 6 acc. to codd. E G H K etc. [cf. Matthaei (ed. 1803) ad loc.]. (So in Thuc., Xen., Plat., Dem., al. ; Diod. 15, 46 ; Philo in Place. § 6 ; [in § 12 foll. by ptep. ; Joseph. c. Ap. 1, 1] ; Ael. v. h. 8, 5 ; Plut. Timol. 5 ; [Test. xii. Patr., test. Jos. § 3].)\*

**προσ-πορεύομαι** ; to draw near, approach : with a dat. of the person approached, Mk. x. 35. (Sept. ; Aristot., Polyb.)\*

**προσ-ρήγνυμι**, and in later writ. [W. 22] *προσρήσσω* ; 1 aor. *προσέρρηξα* R G L, *προσέρηξα* T Tr WH (see P, ρ) ; to break against, break by dashing against : *παιδία ἀπολείς προσρηγνύς πέτραις*, Joseph. antt. 9, 4, 6 ; *λέοντα προσρήξας τῇ γῇ*, 6, 9, 3 ; intrans. (cf. W. § 38, 1 ; [B. § 130, 4]) : *ὁ ποταμὸς τῇ οἰκίᾳ*, Lk. vi. 48, [49 ; Mt. vii. 27 L mrg.] ; in pass. *τῇ ἄκρᾳ ἢ τὰ κύματα προσρήσεται*, Antonin. 4, 49.\*

**προσ-τάσσω** : 1 aor. *προσέταξα* ; pf. pass. ptep. *προσ τεταγμένος* ; fr. [Aeschyl. and] Hdt. down ; 1. to assign or ascribe to, join to. 2. to enjoin, order, prescribe, command : Sept. for *πῆξ* ; absol. *καθὼς προσέταξε*, Lk. v. 14 ; with the dat. of a pers., Mt. i. 24 ; xxi. 6 R G T ; τί, Mt. viii. 4 ; Mk. i. 44 ; *τινὶ τι*, pass. Acts x. 33 ; foll. by an acc. w. inf. Acts x. 48 ; to appoint, to define, pass.

*προστεταγμένοι καιροί*, Acts xvii. 26 G L (ed. ster. [larger ed. *πρός τεταγ.*]) T Tr WH, for the Rec. *προτεταγμένοι*. [SYN. : see *κελεύω*, fin.]\*

**προσ-τάτις**, -ιδος, ἡ, (fem. of the noun *προστάτης*, fr. *προίστημι*) ; a. prop. a woman set over others. b. a female guardian, protectress, patroness, caring for the affairs of others and aiding them with her resources [A. V. *succourer*] : Ro. xvi. 2 ; cf. Passow on the word and under *προστάτης* fin. ; [Schürer, Die Gemeindeverfassung der Juden in Rom, u.s.w. (Leip. 1879) p. 31 ; Heinrichi, Die Christengemeinde Korinths, in Hilgenfeld's Zeitschr. for 1876, p. 517 sq.].\*

**προσ-τίθημι** : impf. 3 pers. sing. *προσθεῖται* (Acts ii. 47) ; 1 aor. *προσέθηκα* ; 2 aor. *προσέθην*, impv. *πρόσθες* (Lk. xvii. 5), inf. *προσθεῖναι*, ptep. *προσθεῖς* ; Pass., impf. 3 pers. plur. *προσθεῖντο* ; 1 aor. *προστέθην* ; 1 fut. *προσθεήσομαι* ; 2 aor. mid. *προσθέμην* ; fr. Hom. Od. 9, 305 down ; Sept. very often for *ἔρ*, also for *ἔρ*, etc. ; 1. prop. to put to. 2. to add, i. e. join to, gather with any company, the number of one's followers or companions : *τινὰ τῇ ἐκκλησίᾳ*, Acts ii. 47 [R G] ; *τῷ κυρίῳ*, Acts v. 14 ; xi. 24 ; sc. *τῷ κυρίῳ*, or *τοῖς πιστεύουσιν*, Acts ii. 41 ; Hebraistically, *προστέθη πρὸς τοὺς πατέρας αὐτοῦ* (Judg. ii. 10 ; 1 Macc. ii. 69), he was gathered to his fathers assembled in Sheol (which is *יְהִי לְבָרְכָהּ בְּיָת*, the house of assembly for all the living, Job xxx. 23), Acts xiii. 36 (others explain it, he was added to the bodies of his ancestors, buried with them in a common tomb ; but cf. Knobel on Gen. xxv. 8 ; [Böttcher, De inferis, p. 54 sqq.]) ; i. q. to add viz. to what one already possesses : *τί*, Lk. xvii. 5 [A. V. here *increase*] ; pass., Mt. vi. 33 ; Lk. xii. 31 ; Mk. iv. 24 ; Heb. xii. 19 [*μὴ προστεθῆναι αὐτοῖς λόγον*, R. V. that no word more should be spoken to them] ; — to what already exists : (*ὁ νόμος*) *προστέθη*, was added to (supervened upon) sc. the *ἐπαγγελία*, Gal. iii. 19 R L T Tr WH ; *τὶ ἐπὶ τινι*, some thing to (upon) a thing (which has preceded [cf. *ἐπὶ*, B. 2 d.]), Lk. iii. 20 ; *τὶ ἐπὶ τι*, to a thing that it may thereby be increased, Mt. vi. 27 ; Lk. xii. 25. In imitation of the Hebr. (*הוֹסִיף*) the mid. (in the Sept. the active also) foll. by an inf. signifies (to add i. e.) to go on to do a thing, for to do further, do again, (as



Gen. iv. 2; viii. 12; xviii. 29): προσέθετο πέμψαι (ἡρῆλ), he continued to send (as he had already sent), Lk. xx. 11, 12, (i. q. πάλιν ἀπέστειλεν, Mk. xii. 4); προσέθετο συλλαβεῖν καὶ Πέτρον, he besides apprehended Peter also [A. V. *he proceeded etc.*], Acts xii. 3; in the same way also the ptep. is used with a finite verb: προσθεῖς εἶπεν, i. e. he further spake [A. V. *he added and spake*], Lk. xix. 11 (προσθεῖσα ἔτεκεν, Gen. xxxviii. 5; προσθέμενος ἔλαβε γυναῖκα, Gen. xxv. 1); cf. W. § 54, 5; B. § 144, 14.\*  
**προσ-τρέχω**; 2 aor. act. ptep. προσδραμών; to run to: Mk. ix. 15; x. 17; Acts viii. 30. (From Arstph. and Xen. down; for γῆρ in Gen. xviii. 2, etc.)\*

**προσφάγιον**, -ον, τό, (προσφαγεῖν [cf. πρόσ, IV. 2]), i. q. ὄψον (on which see ὀψάριον), any thing eaten with bread (Moeris [ed. Piers. p. 274, 1]: ὄψον ἀπτικῶς, προσφάγιον ἐλληνικῶς): spoken of fish boiled or broiled, Jn. xxi. 5 (Schol., Lexx., [Moschion 55 p. 26; Roehl, Inserr. graec. 395 a. 12]). Cf. Fischer, De vitis lex. etc. p. 697 sq.; Sturz, Dial. Maced. et Alex. p. 191.\*

**πρόσφατος**, -ον, (fr. πρό and σφάω or σφάζω; cf. Delitzsch, Com. on Hebr. [as below] p. 478; [cf. Lob. Technol. p. 106]); 1. prop. lately slaughtered, freshly killed: Hom. Il. 24, 757. 2. univ. recently or very lately made, new: ὁδός, Heb. x. 20 (so fr. Aeschyl. down; φίλος πρόσφατος, Sir. ix. 10; οὐκ ἔστι πᾶν πρόσφατον ὑπὸ τὸν ἥλιον, Eccl. i. 9). Cf. Lob. ad Phryn. p. 374 sq.\*

**πρόσφατως**, adv., (see the preceding word), lately: Acts xviii. 2 (Deut. xxiv. 7 (5); Ezek. xi. 3; Judith iv. 3, 5; 2 Macc. xiv. 36; Polyb., Alciph., al.)\*

**προσ-φέρω**; impf. προσέφερον; 1 aor. προσήνεγκα; 2 aor. προσήνεγκον; pf. προσενήνοχα (Heb. xi. 17); Pass., pres. προσφέρομαι; 1 aor. προσήνεχθην; [see reff. s. v. φέρω]; fr. [Pind.], Aeschyl., and Hdt. down; Sept. often for רָבַרְבַּ, also for רָבַרְבַּ, etc., sometimes also for רָבַרְבַּ, where offering sacrifices is spoken of (as 1 K. xviii. 36 Compl.; 2 Chr. xxix. 7; Jer. xiv. 12); 1. to bring to, lead to: τινά τινι, one to a person who can heal him or is ready to show him some other kindness, Mt. iv. 24; viii. 16; ix. 2, 32; xiv. 35; xvii. 16; Mk. ii. 4 (sc. τινά) T WH Tr mrg.; x. 13; Lk. xviii. 15; pass. in Mt. xii. 22 [where L WH txt. act.]; xviii. 24 R G T; xix. 13; — one to a person who is to judge him: Lk. xxiii. 14; τινά ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχάς, Lk. xii. 11 [W. § 52, 3] (where T Tr txt. WH εἰσφέρωσιν). προσφέρω τι, to bring or present a thing, Mt. xxv. 20; τί τινι, to reach or hand a thing to one, Mt. xxii. 19; Lk. xxiii. 36 [here A. V. offering]; τί τῷ στόματι τινος, to put to, Jn. xix. 29; a thing to one who may accept it, to offer: χρήματα, Acts viii. 18; δῶρα, Mt. ii. 11; used, as often in the Sept., of persons offering sacrifices, gifts, prayers to God (cf. Kurtz, Brief a. d. Hebr. p. 154 sqq.): τῷ θεῷ σφάγια καὶ θυσίας, Acts vii. 42; θυσίαν, Heb. xi. 4; λατρείαν, Jn. xvi. 2; προσφέρειν δῶρον or δῶρα sc. τῷ θεῷ, Mt. v. 23, 24; viii. 4; Heb. viii. 3, 4; ix. 9; θυσίαν, Heb. x. 12; plur., Heb. x. 1, 11; [pass. ibid. 2; θυσίας (R G -av) καὶ προσφορὰς (R G -rân) καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας, ibid. 8]; δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, to expiate [see ὑπέρ, I. 4] sins, Heb. v. 1; αἶμα ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ

λαοῦ ἀνομιμάτων, Heb. ix. 7; τὴν προσφορὰν ὑπὲρ ἑνὸς ἐκάστου, pass. Acts xxi. 26; προσφέρειν used absol. [cf. W. 593 (552)]: περὶ τινος, on account of [see περί, I. c. β.], Mk. i. 44; Lk. v. 14; περὶ τοῦ λαοῦ περὶ [R G ὑπὲρ (see περί, I. c. δ.)] ἁμαρτιῶν, to offer expiatory sacrifices for the people, Heb. v. 3; τινά, sc. τῷ θεῷ, to offer up, i. e. immolate, one, Heb. xi. 17; ἑαυτόν, of Christ, Heb. vii. 27 T Tr mrg. WH mrg.; ix. [14], 25; προσερχεθείς (the passive pointing to the fact that what he suffered was due to God's will) ibid. 28, (it is hardly to be found in native Grk. writ. used of offering sacrifices; but in Joseph. antt. 3, 9, 3, we have ἄρνα καὶ ἔριφον); πρὸς τινα (God) δεήσεις τε καὶ ἱκετηρίας, Heb. v. 7 (προσφέρειν δέησιν, Achill. Tat. 7, 1; τῷ θεῷ εὐχήν, Joseph. b. j. 3, 8, 3). 2. The pass. with the dat. signifies to be borne towards one, to attack, assail; then figuratively, to behave one's self towards one, deal with one: ὡς νιόεις ὑμῖν προσφέρεται ὁ θεός, Heb. xii. 7 (very often so in Attic writ. fr. Thuc. and Xen. down; Philo de Josepho § 10; de ebrietate § 16; Joseph. b. j. 7, 8, 1; Ael. v. h. 12, 27; Hdian. 1, 13, 14 [7 ed. Bekk.]).\*

**προσφιλής**, -ής, (πρός and φιλέω), acceptable, pleasing, [A. V. lovely]: Phil. iv. 8. (From [Aeschyl. and] Hdt. down; Sir. iv. 7; xx. 13.)\*

**προσ-φορά**, -ᾱς, ἡ, (προσφέρω), offering; i. e. 1. the act of offering, a bringing to, (Plat., Aristot., Polyb.). 2. that which is offered, a gift, a present, (Soph. O. C. 1270; Theophr. char. 30 sub fin.). In the N. T. A sacrifice [A. V. offering], whether bloody or not: Acts xxi. 26; xxiv. 17; Eph. v. 2; Heb. x. 5, 8, 14, (Sir. xiv. 11; xxxi. (xxxiv.) 21 (19); xxxii. (xxxv.) 1, 6 (8); once for ηἱνῆ, Ps. xxxix. (xl.) 7); περὶ ἁμαρτίας, offering for sin, expiatory sacrifice, Heb. x. 18; with the gen. of the object, τοῦ σώματος Ἰησοῦ Χρ. Heb. x. 10; τῶν ἐθνῶν, the sacrifice which I offer in turning the Gentiles to God, Ro. xv. 16.\*

**προσ-φωνέω**, -ᾱ; impf. 3 pers. sing. προσεφώνει; 1 aor. προσεφώνησα; 1. to call to; to address by calling: absol., Lk. xiii. 12; xxiii. 20 (where L WH add αὐτοῖς); Acts xxi. 40, (Hom. Od. 5, 159 etc.); with the dat. of a pers. [cf. W. 36], Mt. xi. 16; Lk. vii. 32; Acts xxii. 2, (Diog. Laërt. 7, 7). 2. to call to one's self, summon: τινά (so the better Grk. writ.; see Matthiae § 402 b.; [W. § 52, 4, 14]), Lk. vi. 13.\*

**πρόσ-χυσις**, -εως, ἡ, (προσχέω to pour on), a pouring or sprinkling upon, affusion: τοῦ αἵματος, Heb. xi. 28. (Eccles. writ. [e. g. Just. M. apol. 2, 12 p. 50 d.].)\*

**προσ-ψαύω**, to touch: τινί [cf. W. § 52, 4, 14], a thing, Lk. xi. 46. (Pind., Soph., Byzant. writ.)\*

**προσωπολήπτω** (L T Tr WH -λημπτέω [see M, μ]), -ᾱ; a Hellenistic verb (derived fr. the foll. word [cf. Win. 33, 101 (96)]), to respect the person (i. e. the external condition of a man), to have respect of persons: Jas. ii. 9.\*

**προσωπολήπτης** (L T Tr WH -λήμπτης [see M, μ]), -ον, ὁ, (a Hellenistic formation fr. πρόσωπον and λαμβάνω; see λαμβάνω, I. 4 p. 370<sup>b</sup> bot.), an acceptor [A. V. respecter] of persons (Vulg. personarum acceptor): Acts x. 34. Not found elsewhere [exc. in Chrysost.].\*



**προσωποληψία** (L T Tr WH -ληψία [see M, μ]), -ας, ἡ, (a Hellenistic formation; [see προσωπολήπτης]), *respect of persons* (Vulg. *personarum acceptio*), *partiality*, the fault of one who when called on to requite or to give judgment has respect to the outward circumstances of men and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high-born, or powerful, to another who is destitute of such gifts: Ro. ii. 11; Eph. vi. 9; Col. iii. 25; plur. (which relates to the various occasions and instances in which this fault shows itself [cf. W. 176 (166); B. § 123, 2, 2]), Jas. ii. 1. (Eccles. writ.)\*

**πρόσωπον**, -ου, τό, (fr. *πρός* and ὤψ, cf. *μέτωπον*), fr. Hom. down; Sept. hundreds of times for פָּנֶיךָ, also for פָּנֶיךָ, etc.; **1. a. the face**, i. e. the anterior part of the human head: Mt. vi. 16, 17; xvii. 2; xxvi. 67; Mk. xiv. 65; Lk. [ix. 29]; xxii. 64 [T Tr WH om. Lchm. br. the cl.]; Acts vi. 15; 2 Co. iii. 7, 13, 18; [xi. 20]; Rev. iv. 7; ix. 7; x. 1; τὸ πρόσωπον τῆς γενέσεως, the face with which one is born [A. V. *his natural face*], Jas. i. 23; πίπτειν ἐπὶ πρόσ. [cf. W. § 27, 1 n.; 122 (116)] and ἐπὶ τὸ πρόσ., Mt. xvii. 6; xxvi. 39; Lk. v. 12; xvii. 16; 1 Co. xiv. 25; [Rev. vii. 11 Rec.; πίπτ. ἐπὶ τὰ πρόσ., Rev. xi. 16; vii. 11 G L T Tr WH]; ἀγνωστὸς τινὶ τῷ προσώπῳ, unknown to one by face, i. e. *personally unknown*, Gal. i. 22; bereaved of one προσώπῳ, οὐ καρδία [A. V. *in presence, not in heart*], 1 Th. ii. 17; κατὰ πρόσωπον, in or towards (i. e. so as to look into) the face, i. e. *before*, in the presence of; [see κατά, II. 1 c.]: opp. to ἀπὸν, 2 Co. x. 1; with τινός added, *before* (the face of) one, Lk. ii. 31; Acts iii. 13; ἔχω τινὰ κατὰ πρόσωπον, i. e. to have one present in person [A. V. *face to face*], Acts xxv. 16; ἀντίστην κατὰ πρόσωπον, I resisted him to the face (with a suggestion of fearlessness), Gal. ii. 11, (κατὰ πρόσωπον λέγειν τοὺς λόγους, Polyb. 25, 5, 2; add Job xvi. 8; but in Deut. vii. 24; ix. 2; Judg. ii. 14; 2 Chr. xiii. 7, ἀντιστήναι κατὰ πρόσ. τινος simply denotes to stand against, resist, withstand); τὰ κατὰ πρόσ. the things before the face, i. e. open, known to all, 2 Co. x. 7. Expressions modelled after the Hebrew: ὁρᾶν τὸ πρόσωπόν τινος, to see one's face, see him personally, Acts xx. 25; Col. ii. 1; ἰδεῖν, 1 Th. ii. 17; iii. 10; θεωρεῖν, Acts xx. 38 [cf. θεωρῶ, 2 a.]; particularly, βλέπειν τὸ πρόσ. τοῦ θεοῦ (see βλέπω, 1 b. β.), Mt. xviii. 10; ὁρᾶν τ. πρ. τ. θεοῦ (see ὁράω, 1), Rev. xxii. 4; ἐμφανισθῆναι τῷ προσ. τοῦ θεοῦ, to appear before the face of God, spoken of Christ, the eternal priest, who has entered into the heavenly sanctuary, Heb. ix. 24; in imitation of the Hebr. פָּנֶיךָ-לִפְנֵי פָנֶיךָ we have the phrase πρόσωπον πρὸς πρόσωπον, face (turned [see πρόσ, I. 1 a. p. 541<sup>b</sup>]) to face (εἰδὼν τινα, Gen. xxxii. 30; Judg. vi. 22); trop. βλέπω sc. τὸν θεόν, see God face to face, i. e. discern perfectly his nature, will, purposes, 1 Co. xiii. 12; a person is said to be sent or to go πρὸ προσώπου τινός (''פָּנֶיךָ) [cf. W. § 65, 4 b. fin.; B. 319 (274)], i. e. *before* one, to announce his coming and remove the obstacles from his way, Mt. xi. 10; Mk. i. 2; Lk. i. 76; vii. 27, (Mal. iii. 1); ix. 52; x. 1; πρὸ προσ. τινός, (of time) *before* a thing, Acts xiii. 24 (so פָּנֶיךָ in

Am. i. 1; Zech. viii. 10; where the Sept. simply *πρό* [cf. πρόσ, b. p. 536<sup>b</sup> bot.]). πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ, that we may bring forth into the light the knowledge of the glory of God as it shines in the face of Jesus Christ, 2 Co. iv. 6 (Paul really means, the majesty of God manifest in the person of Christ; but the signification of πρόσωπον is 'face,' and Paul is led to use the word by what he had said in iii. 13 of the brightness visible in the face of Moses). **b. countenance, look** (Lat. *vultus*), i. e. the face so far forth as it is the organ of sight, and (by its various movements and changes) the index of the inward thoughts and feelings: κλίνειν τὸ πρόσ. εἰς τὴν γῆν, to bow the face to the earth (a characteristic of fear and anxiety), Lk. xxiv. 5; Hebraistic phrases relating to the direction of the countenance, the look: τὸ πρόσωπον τοῦ κυρίου ἐπὶ τινα, sc. ἐστίν, the face of the Lord is (turned) upon one, i. e. he looks upon and watches him, 1 Pet. iii. 12 (fr. Ps. xxxiii. (xxxiv.) 17); στηρίζειν τὸ πρόσ. (Hebr. צִוְּ or צִוְּךָ; cf. Gesenius, Thes. ii. p. 1109 on the same form of expression in Syriac, Arabic, Persian, Turkish) τοῦ πορεύεσθαι εἰς with an acc. of the place [A. V. *steadfastly to set one's face to go* etc. (see στηρίζω, a.)], Lk. ix. 51; moreover, even τὸ πρόσ. τινός ἐστι πορευόμενον εἰς with acc. of place, ib. 53 (τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν, 2 S. xvii. 11); ἀπὸ προσώπου τινός φεύγειν, to flee in terror from the face (Germ. *Anblick*) of one enraged, Rev. xx. 11; κρίπτειν τινὰ etc. (see κρίπτω, a.), Rev. vi. 16; ἀνάψυξις ἀπὸ προσώπου θεοῦ, the refreshing which comes from the bright and smiling countenance of God to one seeking comfort, Acts iii. 20 (19); on 2 Th. i. 9 see ἀπό, p. 59<sup>a</sup> mid.; μετὰ τοῦ προσώπου σου, sc. ὄντα, in the presence of thy joyous countenance [see μετά, I. 2 b. β.], Acts ii. 28 (fr. Ps. xv. (xvi.) 11); εἰς πρόσωπον τῶν ἐκκλησιῶν, turned unto [i. e. in (R.V.)] the face of the churches as the witnesses of your zeal, 2 Co. viii. 24; ἵνα ἐκ πολλῶν προσώπων . . . διὰ πολλῶν εὐχαριστήσῃ, that from many faces (turned toward God and expressing the devout and grateful feelings of the soul) thanks may be rendered by many (accordingly, both ἐκ πολλ. προσ. and διὰ πολλῶν belong to εὐχαριστήσῃ [cf. Meyer ad loc.; see below]), 2 Co. i. 11. ἀπὸ προσώπου τινός (''פָּנֶיךָ), from the sight or presence of one, Acts v. 41; vii. 45 [here A. V. *before the face*; Rev. xii. 14]; ἐν προσώπῳ Χριστοῦ, in the presence of Christ, i. e. Christ looking on (and approving), 2 Co. ii. 10 (Prov. viii. 30); [some would render πρόσωπον here and in i. 11 above person (cf. R.V.):—here nearly i. q. on the part of (Vulg. in persona Christi); there i. q. 'an individual' (Plut. de garrul. 13 p. 509 b.; Epict. diss. 1, 2, 7; Polyb. 8, 13, 5; 12, 27, 10; 27, 6, 4; Clem. Rom. 1 Cor. 1, 1; 47, 6; Phryn. p. 379, and Lobeck's note p. 380)]. **c. Hebraistically, the appearance one presents by his wealth or poverty, his rank or low condition; outward circumstances, external condition**; so used in expressions which denote to regard the person in one's judgment and treatment of men: βλέπειν εἰς πρόσωπον ἀνθρώπων, Mt. xxii. 16; Mk. xii. 14; θαυμάζειν πρόσωπα, Jude 16; λαμβάνειν πρόσωπον



(*πνός*), Lk. xx. 21; Gal. ii. 6, (on which see βλέπω, 2 c., θαυμάζω, λαμβάνω, I. 4). *καυχᾶσθαι ἐν προσώπῳ καὶ οὐ καρδίᾳ*, to glory in those things which they simulate in *look*, viz. piety, love, righteousness, although their heart is devoid of these virtues, 2 Co. v. 12, cf. 1 S. xvi. 7. 2. *the outward appearance* of inanimate things [A. V. *face* (exc. in Jas. as below)]: τοῦ ἄνθους, Jas. i. 11; τοῦ οὐρανοῦ, τῆς γῆς, Mt. xvi. 3 [here Tbr. WH reject the pass.]; Lk. xii. 56 (Ps. ciii. (civ.) 30); (so in Lat., *naturae vultus*, Ovid. *metam.* 1, 6; *maris facies*, Verg. *Aen.* 5, 768; on this use of the noun *facies* see Gell. *noctes atticae* 13, 29); *surface*: τῆς γῆς, Lk. xxi. 35; Acts xvii. 26 [on the omitted art. here cf. πᾶς, I. 1 c.], (Gen. ii. 6; xi. 8).\*

**προτάσσω** = pf. pass. ptep. *προτεταγμένους*; 1. *to place before*. 2. *to appoint before, define beforehand*: χρόνον, Soph. *Trach.* 164; καιρούς, pass. Acts xvii. 26 Rec. (see προστάσσω, 2); νόμους, pass. 2 Macc. viii. 36.\*

**προτείνω**: 1 aor. *προτέτεινα*; [fr. Hdt. down]; *to stretch forth, stretch out*: ὡς προτέτειναν [Rec. -νεν] αὐτὸν τοῖς ἰμᾶσιν, when they had stretched him out for the thongs i. e. to receive the blows of the thongs, (by tying him up to a beam or a pillar; for it appears from vs. 29 that Paul had already been bound), Acts xxii. 25 [W. § 31 init.; al. (cf. R. V. txt.) 'with the thongs' (cf. ἰμάς)].\*

**πρότερος**, -α, -ον, (compar. of πρό), [fr. Hom. down], *before, prior*; of time, *former*: ἡ προτέρα ἀναστροφή, Eph. iv. 22. Neut. adverbially, *before* (something else is or was done): Jn. vii. 51 RG; 2 Co. i. 15; opp. to *ἔπειτα*, Heb. vii. 27; *before i. e. aforesaid, in time past*: Jn. vii. 50 [L Tr WH]; Heb. iv. 6; and RG in 1 Tim. i. 13; also τὸ πρότερον (contrasting the past with the present [cf. *πάλαι*, 1 fin.]), Jn. vi. 62; ix. 8, and L T Tr WH in 1 Tim. i. 13, (1 Macc. iii. 46; v. 1; xi. 34, 39; Deut. ii. 12; Josh. xi. 10; Hdt. 7, 75; Xen., Plat.); i. q. *our the first time*, Gal. iv. 13 (on which cf. Meyer); it is placed between the art. and the noun, as αἱ πρότερον ἡμέραι, the former days, Heb. x. 32; αἱ πρότ. ἐπιθυμίαι, the lusts which you formerly indulged, 1 Pet. i. 14.\*

**προτίθημι**: 2 aor. mid. *προεθέμην*; [fr. Hom. down]; 1. *to place before, to set forth*, [cf. πρό, d. a.]; spec. *to set forth to be looked at, expose to view*: Ex. xl. 4; 4 Macc. viii. 11; Ael. v. h. 14, 8; and often in the mid. in this sense: ποτήρια ἀργυρεὰ τε καὶ χρύσεια, *his own cups*, Hdt. 3, 148; *to expose to public view*, in which sense it is the technical term with profane authors in speaking of the bodies of the dead, [to let lie in state], (cf. Passow s. v. I. 2; [L. and S. s. v. II. 1]; Stallbaum on Plat. *Phaedo* p. 115 e; [Krüger on Thuc. 2, 34, 1]); the mid. points to the owner of the thing exposed: so with *τινά* and a pred. acc. Ro. iii. 25 (the mid. seems to denote that it was his own Son whom he thus "set forth"; cf. viii. 32). 2. *Mid. to set before one's self, propose to one's self; to purpose, determine*, (Plato, Polyb., al.): foll. by the inf. Ro. i. 13; with an acc. of the thing and ἐν αὐτῷ [(sic); see αὐτοῦ] added, *in himself* (W. § 38, 6; [cf. p. 152 (144)]), Eph. i. 9; [al. (reading ἐν αὐτῷ with L T Tr WH) render 'in him,' i. e. (probably) Christ].\*

**προτρέπω**: 1 aor. mid. ptep. *προτρεψάμενος*; *to urge forwards, exhort, encourage*, (often so by Attic writ., both in the act. and the mid.): Acts xviii. 27. (Sap. xiv. 18; 2 Macc. xi. 7. [From Hom. down].)\*

**προτρέχω**: 2 aor. *προέδραμον*; *to run before, to outrun*: Jn. xx. 4; with *ἔμπροσθεν* added, i. e. ahead, in advance, [R. V. 'to run on before'], cf. W. 603 (561); [B. § 151, 27], Lk. xix. 4; *ἔμπρ.* with the gen. of a pers. Tob. xi. 2. (1 S. viii. 11; Xen., Isocr., Theophr., al.)\*

**προϋπάρχω**: impf. *προϋπῆρχον*; fr. Thuc. and Plato down; *to be before, exist previously*: with a ptep. Acts viii. 9; *προϋπῆρχον ὄντες*, Lk. xxiii. 12; cf. Bornemann, Schol. ad h. l.; W. 350 (328); [B. § 144, 14].\*

**πρόφασις**, -εως, ἡ, (*προφαίνω*, i. e. prop. 'to cause to shine before' [or 'forth'; but many derive *πρόφασις* directly fr. *πρό-φημι*]), fr. Hom. down; a. *a pretext* (alleged reason, pretended cause): τῆς πλεονεξίας, such as covetousness is wont to use, 1 Th. ii. 5 ([A. V. *cloak of covetousness*] the meaning being, that he had never misused his apostolic office in order to disguise or to hide avaricious designs); *πρόφασιν ἔχειν* (a phrase freq. in Grk. auth., cf. Passow s. v. πρ. 1 b. vol. ii. p. 1251<sup>b</sup>; [L. and S. s. v. I. 3 e.]) *περί τῆς ἀμαρτίας*, Jn. xv. 22 [A. V. *excuse*]. b. *show*: *προφάσει ὡς κτλ.* [A. V.] *under color as though they would etc.* Acts xxvii. 30; *προφάσει*, [A. V. *for a pretence*], in pretence, ostensibly: Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; Phil. i. 18.\*

**προφέρω**; [fr. Hom. down]; *to bring forth*: τί ἐκ τινος, Lk. vi. 45.\*

**προφητεία**, -ας, ἡ, (*προφητεύω*, q. v.), Hebr. נְבִיאִיּוּת, *prophecy*, i. e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. by foretelling future events. Used in the N. T. — of the utterances of the O. T. prophets: Mt. xiii. 14; 2 Pet. i. 20, 21 (on this pass. see *γίνομαι*, 5 e. a.); — of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi. 6; xxii. 19; τὸ πνεῦμα τῆς προφητείας, the spirit of prophecy, the divine mind, to which the prophetic faculty is due, Rev. xix. 10; οἱ λόγοι τῆς προφητείας, Rev. i. 3; xxii. 7, 10, 18; — of the endowment and speech of the Christian teachers called *προφήται* (see *προφήτης*, II. 1 f.): Ro. xii. 6; 1 Co. xii. 10; xiii. 2; xiv. 6, 22; plur. the gifts and utterances of these prophets, 1 Co. xiii. 8; 1 Th. v. 20; — spec. of the prognostication of those achievements which one set apart to teach the gospel will accomplish for the kingdom of Christ, 1 Tim. iv. 14; plur. i. 18 [see *προάγω*, 2 a. and cf. the Comm.]. ([Sept., Joseph.]; among native Grk. writ. used only by Leian. Alex. 40, 60; [to which add inserr. (see L. and S. s. v. I.)].)\*

**προφητεύω**; fut. *προφητεύσω*; impf. *προεφήτεον* (Acts xix. 6 RG) and *ἐπροφήτεον* (ibid. L T Tr WH; [1 K. xxii. 12]; Jer. [ii. 8]; xxiii. 21; xxv. 13); 1 aor. *προεφήτευσα* (RG in Mt. vii. 22; xi. 13; xv. 7; Mk. vii. 6; Lk. i. 67; [Jn. xi. 51; Jude 14]) and *ἐπροφήτευσα* (which form



cod. Sin. gives everywh., and T Tr WH have everywh. restored, and Lchm. also with the single exception of Jude 14; add, Sir. xlviii. 13; 1 Esdr. vi. 1; Jer. xxxiii. (xxvi.) 9, 11, 20; xxxv. (xxviii.) 8; xxxvi. (xxix.) 31; the Alexandrian translators more com. use the forms *προεφήτευον*, *προεφήτευσαν*, pf. pter. *προεφήτευσκώς*, Eus. h. e. 5, 17; pf. pass. inf. *προεφήτευσθαι*, Clem. Alex. Strom. p. 603; on the forms used by Justin M. see Otto's prolegg. to his works, I. i. p. lxxv. ed. 3; cf. [WH. App. p. 162; Veitch s. v.]; W. § 12, 5; [B. 35 (30 sq.)]; cf. Fritzsche on Mk. p. 268; [*Soph. Lex. s. v.*]; (*προφήτης*, q. v.); Sept. for נָבִי and נְבִינָה; Vulg. *propheto* [three times *prophetizo*]; to *prophecy*, i. e. to be a prophet, speak forth by divine inspiration; to predict (Hdt., Pind., Eur., Plat., Plut., al.); a. univ. : Mt. vii. 22. b. with the idea of foretelling future events pertaining esp. to the kingdom of God : Mt. xi. 13; Acts ii. 17, 18; xxi. 9; περί τινος, Mt. xv. 7; Mk. vii. 6; 1 Pet. i. 10; ἐπί τινι, over i. e. concerning one (see ἐπί, B. 2 f. β. p. 234\*), Rev. x. 11; εἰς τινα (i. e. Christ), Barn. ep. 5, 6; *προφ.* foll. by λέγων with the words uttered by the prophet, Jude 14; foll. by ὅτι, Jn. xi. 51. c. to utter forth, declare, a thing which can only be known by divine revelation : Mt. xxvi. 68; Mk. xiv. 65; Lk. xxii. 64, cf. vii. 39; Jn. iv. 19. d. to break forth under sudden impulse in lofty discourse or in praise of the divine counsels : Lk. i. 67; Acts xix. 6, (1 S. x. 10, 11; xix. 20, 21, etc.); — or, under the like prompting, to teach, refute, reprove, admonish, comfort others (see *προφήτης*, II. 1 f.); 1 Co. xi. 4, 5; xiii. 9; xiv. 1, 3, 4, 5, 24, 31, 39. e. to act as a prophet, discharge the prophetic office : Rev. xi. 3. [On the word see *Trench*, N. T. Syn. § vi.]\*

*προφήτης*, -ου, ὁ, (*πρόφημα*, to speak forth, speak out; hence prop. 'one who speaks forth'; see *πρό*, d. a.), Sept.

for נָבִי (which comes fr. the same root as נָבָא, 'to divulge,' 'make known,' 'announce' [cf. *Fleischer in Delitzsch*, Com. ü. d. Gen., 4te Aufl. p. 551 sq.], therefore prop. i. q. *interpreter*, Ex. vii. 1, cf. iv. 16; hence an *interpreter* or *spokesman* for God; one through whom God speaks; cf. esp. *Bleek*, Einl. in d. A. T. 4te Aufl. p. 309 [B. D. s. v. *Prophet* and reff. there; esp. also *Day's* note on *Oehler's* O. T. Theol. § 161, and *W. Robertson Smith*, *Prophets of Israel*, p. 389 (note on Lect. ii.)], one who speaks forth by divine inspiration; I. In Grk. writ. fr. Aeschyl., Hdt., and Pind. down 1. an *interpreter* of oracles (whether uttered by the gods or the μάντις), or of other hidden things. 2. a *foreteller*, *soothsayer*, *seer*.

II. In the N. T. 1. one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, esp. future events, and in particular such as relate to the cause and kingdom of God and to human salvation. The title is applied to a. the O. T. prophets, — and with allusion to their age, life, death, deeds : Mt. v. 12; xii. 39; xiii. 17; xxiii. 29–31; Mk. vi. 15; Lk. iv. 27; x. 24; xi. 47; xiii. 28; Jn. viii. 52, 53; Acts iii. 25; vii. 52; xiii. 20; Ro. xi. 3; 1 Th. ii. 15; Heb.

xi. 32; Jas. v. 10; appeal is made to their utterances as *having foretold* the kingdom, deeds, death, of Jesus the Messiah : Mt. i. 22; ii. 5, 15, 17, 23; iii. 3; iv. 14; viii. 17; xi. 13; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvi. 56; xxvii. 9; Mk. xiii. 14 Rec.; Lk. i. 70; iii. 4; iv. 17; xviii. 31; xxiv. 25; Jn. i. 23, 45 (46); xii. 38; Acts ii. 16; iii. 18, 21, 24; vii. 37, 48; x. 43; xiii. 27; xv. 15; xxvi. 22 sq.; Ro. i. 2; Heb. i. 1; 1 Pet. i. 10; 2 Pet. iii. 2; Rev. x. 7; in the number of prophets David also is reckoned, as one who predicted the resurrection of Christ, Acts ii. 30 sq.; so too is Balaam, 2 Pet. ii. 16 (see Βαλαάμ). by meton. *προφῆται* is put for the books of the prophets : Lk. xxiv. 27, 44; Acts viii. 28; xiii. 15; xxiv. 14; xxviii. 23; ἐν τοῖς προφήταις, i. q. ἐν βίβλῳ τῶν προφ. (Acts vii. 42), in the volume of the prophets (which in Hebr. has the title נְבִיִּים), Jn. vi. 45; Acts xiii. 40; — or for the teaching set forth in their books : Mt. v. 17; vii. 12; xxii. 40; Lk. xvi. 29, 31; Acts xxvi. 27. See νόμος, 4. b. John the Baptist, the herald of Jesus the Messiah : Mt. xxi. 26; Mk. vi. 15; xi. 32; Lk. i. 76; xx. 6, whom Jesus declares to be greater than the O. T. prophets, because in him the hope of the Jews respecting Elijah as the forerunner of the Messiah was fulfilled : Mt. xi. 9–11, 14, (cf. xvii. 11, 12; Mk. ix. 12 sq.); Lk. vii. 28 [R G T Tr br.]. c. That illustrious prophet whom the Jews (apparently on the ground of Deut. xviii. 15) expected to arise just before the Messiah's advent : Jn. i. 21, 25; vii. 40. those two illustrious prophets, the one Elijah, the other Enoch or Moses [but cf. the Comm.; e. g. *Stuart*, Com. vol. ii. p. 219 sq.], who according to the writer of the Apocalypse will publicly appear shortly before the visible return of Christ from heaven : Rev. xi. 10 (cf. 3).

d. the Messiah : Acts iii. 22, 23; vii. 37, after Deut. xviii. 15; *Jesus* the Messiah, inasmuch as he is about to fulfil the expectation respecting this Messiah, Mt. xxi. 11; Jn. vi. 14. e. univ. a man filled with the Spirit of God, who by God's authority and command in words of weight pleads the cause of God and urges the salvation of men : Mt. xxi. 46; Lk. xiii. 33; xxiv. 19; Jn. vii. 52; in the proverb that a prophet is without honor in his own country, Mt. xiii. 57; Mk. vi. 4; Lk. iv. 24; Jn. iv. 44. he may be known — now by his supernatural knowledge of hidden things (even though past), Lk. vii. 39; Jn. iv. 19, (*προφήτης ἀληθείας ἐστὶν ὁ πάντοτε πάντα εἰδώς, τὰ μὲν γεγονότα ὡς ἐγένετο, τὰ δὲ γινόμενα ὡς γίνεται, τὰ δὲ ἐσόμενα ὡς ἔσται*, Clem. hom. 2, 6), — now by his power of working miracles, Lk. vii. 16; xxiv. 19; Jn. ix. 17; such a prophet Jesus is shown to have been by the passages cited, nor is it denied except by his enemies, Lk. vii. 39; Jn. vii. 52.

f. The prophets that appeared in the apostolic age among the Christians : Mt. x. 41; xxiii. 34; Acts xv. 32; 1 Co. xiv. 29, 37; Rev. xxii. 6, 9; they are associated with apostles in Lk. xi. 49; 1 Co. xii. 28, 29; Eph. ii. 20; iii. 5; iv. 11; Rev. xviii. 20; they discerned and did what was best for the Christian cause, Acts xiii. 1 sq.; foretold certain future events; Acts xi. 27 sq.; xxi. 10 sqq.; and in the religious assemblies of the Christians, being suddenly seized by the Spirit (whose



promptings, however, do not impair their self-government, 1 Co. xiv. 32), give utterance in glowing and exalted but intelligible language to those things which the Holy Spirit teaches them, and which have power to instruct, comfort, encourage, rebuke, convict, stimulate, their hearers, 1 Co. xiv. 3, 24. [Cf. *Harnack*, *Lehre der Zwölf Apostel*, Proleg. § 5 i. 2 p. 93 sqq. 119 sqq.; *Bonwetsch* in (*Luthardt's*) *Zeitschr. f. kirchl. Wissen.* u. s. w. 1884, pp. 408 sqq. 460 sqq.] **g.** Prophets both of the Old Test. and of the New are grouped together under the name *προφῆται* in Rev. xi. 18; xvi. 6; xviii. 24. **2.** *a poet* (because poets were believed to sing under divine inspiration): so of Epimenides, Tit. i. 12.

**προφητικός**, -ή, -όν, (*προφήτης*), *proceeding from a prophet*; *prophetic*: Ro. xvi. 26; 2 Pet. i. 19. [Philo de migr. Abr. § 15, etc.; Lcian. Alex. 60; eccles. writ.]\*

**προφήτις**, -ιδος, ἡ, (*προφήτης*), Sept. for פִּתְיָא, *a prophetess* (Vulg., Tertull. *prophetissa*, *prophetis*), a woman to whom future events or things hidden from others are at times revealed, either by inspiration or by dreams and visions: Lk. ii. 36; Rev. ii. 20. In Grk. usage, *a female who declares or interprets oracles* (Eur., Plat., Plut.): ἡ *προφήτις τῆς ἀληθείας ἱστορία*, Diod. 1, 2.\*

**προ-φθάνω**: 1 aor. *προέφθασα*; *to come before, to anticipate*: αὐτὸν *προέφθασε λέγων*, he spoke before him [R.V. *spoke first to him*], or anticipated his remark, Mt. xvii. 25. (Aeschyl., Eur., Arstph., Plut.; Sept.)\*

**προ-χειρίζω** (*πρόχειρος* at hand [cf. *πρό*, d. a.] or ready): 1 aor. mid. *προεχειρισάμην*; pf. pass. ptep. *προεχειρισμένος*; *to put into the hand, to deliver into the hands*: far more freq. in the mid. *to take into one's hands*; trop. *to set before one's self, to propose, to determine*; with an acc. of the pers. *to choose, to appoint*, (Isocr., Polyb., Dion. Hal., Plut., al.; 2 Macc. iii. 7; viii. 9; Ex. iv. 13): foll. by an inf. of purpose, Acts xxii. 14; *τινά* with a pred. acc. Acts xxvi. 16; *τινά* with a dat. of the pers. *for one's use*, Josh. iii. 12; *for one's salvation*, pass. Acts iii. 20 for Rec. *προεκηρυγμένον* (cf. *προκηρύσσω*), 2.\*

**προ-χειρο-τονέω**, -ῶ: pf. pass. ptep. *προεχειροτονημένος*; (see *χειροτονέω*); *to choose or designate beforehand*: Acts x. 41. (Plat. legg. 6 p. 765 b. c., [Aeschin., Dem.], Dio Cass. 50, 4.)\*

**Πρόχορος**, [-ου, ὁ, (lit. 'leader of the dance'), *Proch'orus*, one of the seven 'deacons' of the church at Jerusalem: Acts vi. 5.\*

**πρύμνα**, -ης, ἡ, (fem. of the adj. *πρυμνός*, -ή, -όν, last, hindmost; used substantively with recessive accent; [cf. W. 22]), fr. Hom. down, *the stern or hinder part of a ship*: Mk. iv. 38; Acts xxvii. 29; opp. to *πρόρα*, ib. 41.\*

**πρωί** [WH *πρωί* (cf. I, i, fin.)] (Attic *πρώ* [cf. W. § 5, 4 d.]), adv., (fr. *πρό*), fr. Hom. down, Sept. often for קָדָה, *in the morning, early*, (opp. to *ὀψί*): Jn. xviii. 28 G L T Tr WH; Mt. xvi. 3 (opp. here to *ὀψίας γενομένης* [but T br. WH reject the pass.]); [xxi. 18 T Tr txt. WH]; Mk. i. 35; xi. 20; xvi. 9; [*πρωί, σκοτίας ἔτι οὐσης*, Jn. xx. 1]; *λίαν πρωί*, foll. [in R G] by a gen. of the day (cf. Kühner § 414, 5 c. β. ii. p. 292), Mk. xvi. 2; *ἅμα πρωί*, Mt. xx. 1; *ἐπὶ τὸ πρωί*, Mk. xv. 1 [R G]; *ἀπὸ πρωὶ ἕως*

*ἑσπέρας*, Acts xxviii. 23. Used spec. of the fourth watch of the night, i. e. the time fr. 3 o'clock in the morning till 6, acc. to our reckoning [(cf. B. D. s. v. *Watches of the Night*)], Mk. xiii. 35.\*

**πρωία**, see *πρώϊος*.

**πρώϊμος** (for the more com. *πρώϊος*; cf. *Lob. ad Phryn.* p. 52), T Tr WH *πρώϊμος* (so also cod. Sin.; [see WH App. p. 152]), -η, -ον, (*πρωί*), *early*: *ὕετός*, the early rain (Hebr. קֶרֶן, Deut. xi. 14; Jer. v. 24), which fell fr. October on [(cf. B. D. s. v. *Rain*)], Jas. v. 7 [L T Tr WH om. *ὕετ.*; cf. W. 592 (550); B. 82 (72)]. (Xen. oec. 17, 4; Geop., al.)\*

**πρωϊνός** [WH *πρωινός* (see their App. p. 152), Tdf. ed. 7 *πρωϊνός* (cf. I, i)], (for the older *πρώϊος*, see *ὀρθρινός*); the same term. in the Lat. *serotinus*, *diutinus*), -ή, -όν, (*πρωί*), pertaining to the *morning*: *ὁ ἀστὴρ ὁ πρ.* Rev. ii. 28 (on which see *ἀστὴρ*); xxii. 16 (where Rec. *ὀρθρινός*). [Sept.; Babr., Plut., Ath., al.]\*

**πρωϊός** [WH *πρώϊος*], -α, -ον, (*πρωί*), *early*, pertaining to the *morning*, (fr. Hom. down); as a subst. ἡ *πρωία* (in full ἡ ὥρα ἡ *πρωία*, 3 Macc. v. 24; [Diod., Joseph., al.]; see *ἄφιος*, 2), Sept. several times for קָדָה, *morning*: Mt. xxvii. 1; Jn. xviii. 28 Rec.; xxi. 4 [*πρωίας ἤδη γενομένης* (T WH Tr txt.), *when day was now breaking* (R.V.)]; *πρωϊας*, in the morning, Mt. xxi. 18 [R G L Tr mrg.]\*

**πρόρα** [so R G, *πρόρα* Tr], more correctly *πρόρα* (see *Götting*, *Lehre v. Accent*, p. 142 sq.; [Chandler § 164; Etym. Magn. p. 692, 34 sq.; cf. 318, 57 sq.; cf. I, i]), -ας (L T WH -ης, cf. *μάχαιρα*, init.), ἡ, [contr. fr. *πρόερα* fr. *πρό*; *Lob. Pathol. Element.* ii. 136, cf. *Paralip.* p. 215], fr. Hom. down; *the prow or forward part of a ship* [R.V. *foreship*]: Acts xxvii. 30; in vs. 41 distinguished fr. ἡ *πρύμνα*.\*

**πρωτεύω**; (*πρώτος*); *to be first, hold the first place*, [A. V. *have the pre-eminence*]: Col. i. 18. (From Xen. and Plat. down.)\*

**πρωτοκαθέδρα**, -ας, ἡ, (*πρώτος* and *καθέδρα* q. v.), *a sitting in the first seat, the first or chief seat*: Mt. xxiii. 6; Mk. xii. 39; Lk. xi. 43; xx. 46. (Eccles. writ.)\*

**πρωτο-κλισία**, -ας, ἡ, (*πρώτος* and *κλισία*), *the first reclining-place, the chief place, at table* [cf. *Rich.* Dict. of Rom. and Grk. Antiq. s. v. *lectus tricliniarius*; the relative rank of the several places at table varied among Persians, Greeks, and Romans; and what arrangement was currently followed by the Jews in Christ's day can hardly, perhaps, be determined; (yet see *Edersheim*, *Jesus the Messiah*, ii. pp. 207 sq. 494)]: Mt. xxiii. 6; Mk. xii. 39; Lk. xi. 43 Lehm. in br.; xiv. 7, 8; xx. 46. (Eccles. writ.)\*

**πρώτος**, -η, -ον, (superl. of *πρό*, contr. fr. *πρόατος*, whence the Doric *πράτος*; the compar. *πρότερος* see in its place), [fr. Hom. down], Sept. for יְשׁוּעָה and often for קֶדָה and שָׁכָר, *first*; **1.** either in time or place, in any succession of things or of persons; **a.** absolutely (i. e. without a noun) and substantively; **a.** with the article: *ὁ πρῶτος καὶ ὁ ἕσχατος*, i. e. *the eternal One*, Rev. i. 17; ii. 8; xxii. 13; *ὁ πρῶτος*, sc. *τῶν κεκλημένων*, Lk. xiv. 18; *the first of two* (cf. W. § 35, 4 N. 1; [B. 32



(28)), Jn. xix. 32; 1 Co. xiv. 80; plur. opp. to οἱ ἔσχατοι, Mt. xx. 16, on which see ἔσχατος, 2 a. Neut. τὸ πρῶτον, opp. to τὸ δεύτερον, Heb. x. 9; τὰ πρῶτα, opp. to τὰ ἔσχατα, one's first state, Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20; the first order of things, Rev. xxi. 4. β. without the article: Mt. x. 2 (πρῶτος, sc. of the apostles to be mentioned); plur., Mt. xix. 30; Mk. x. 31; Lk. xiii. 30, (on the meaning of which three pass. see ἔσχατος, 2 a.); neut. ἐν πρῶτοις, [A. V. *first of all*], among the first things delivered to you by me, 1 Co. xv. 3. b. where it agrees with some substantive; a. anarthrous, and in place of an adjective: πρῶτῃ (sc. ἡμέρᾳ) σαββάτου, on the first day of the week, Mk. xvi. 9; φυλακή, opp. to δευτέρα, Acts xii. 10; as a pred. Lk. ii. 2 (on which cf. W. § 35, 4 N. 1; [B. § 127, 31]). where it is added to the subject or the object of the verb (and we often use an adv.; W. § 54, 2; [B. § 123, 9]): εὐρίσκει οὗτος πρῶτος, Jn. i. 41 (42) (where L Tr WH πρῶτον); add, Jn. viii. 7; xx. 4, 8; Acts xxvii. 43; Ro. x. 19; 1 Tim. i. 16; 1 Jn. iv. 19; opp. to εἰτα, 1 Tim. ii. 13; ὁ πρῶτος ἐμβάς, Jn. v. 4 (the art. belongs to ἐμβάς [G T Tr WH om. the pass.]); but Acts xxvi. 23 πρῶτος ἐξ ἀναστάσεως νεκρῶν is to be translated as *the first*. By a later Grk. usage it is put where πρότερος might have been expected with the gen. (cf. *Herm.* ad Vig. p. 717; Passow s. v. πρότερος, B. I. 2 c. ii. p. 1243<sup>a</sup>; [L. and S. *ibid.* B. I. 4 c.]; *Fritzsche*, Ep. ad Rom. ii. 420 sq.; W. § 35, 4 N. 1; B. § 123, 14): πρῶτός μου ἦν, Jn. i. 15, 30, (οἱ πρῶτοί μου ταῦτα ἀνιχνεύσαντες, Ael. nat. anim. 8, 12). β. with the article: ὁ (ἡ, τό, ὁ) πρῶτος (-η, -ον), in a series which is so complete, either in fact or in thought, that other members are conceived of as following the first in regular order; as, τὸν πρῶτον λόγον, Acts i. 1; add, Mk. xiv. 12; 2 Tim. iv. 16; Rev. iv. 1, 7; xiii. 12, etc.; (opp. to ὁ ἔσχατος), ἡ πρ. πλάνη, Mt. xxvii. 64; add, Mt. xx. 8, 10, 16; 1 Co. xv. 45, etc.; also 'the first' of two, where Lat. usage requires and the Vulg. ordinarily employs *prior* (cf. W. [and B.] u. s.): Mt. xxi. 28, 31 [L Tr WH ὑστερος]; ἀλλους δούλους πλείονας τῶν πρῶτων, Mt. xxi. 36; ἡ πρώτη διαθήκη, Heb. viii. 7, 13; ix. 15, 18; ἡ πρώτη, sc. διαθήκη, Heb. ix. 1 G L T Tr WH; σκηνή, Heb. ix. 1 Rec., 2, 6, 8; ἡ πρ. γῆ, ὁ πρ. οὐρανός, Rev. xxi. 1; ἀνάστασις, Rev. xx. 5, 6; ἄνθρωπος, 1 Co. xv. 47; foll. by ὁ δεύτερος, τρίτος, etc.: Mt. xxii. 25; Mk. xii. 20; Lk. xix. 16; xx. 29; Rev. viii. 7; xvi. 2; xxi. 19; foll. by ἔτερος, Lk. xvi. 5; ὁ πρῶτος, i. q. *the former, previous, pristine*: τὴν πρῶτην πίστιν, the faith which they formerly plighted, 1 Tim. v. 12; ἡ πρώτη ἀγάπη, Rev. ii. 4; τὰ πρ. ἔργα, *ibid.* 5. 2. *first in rank, influence, honor; chief; principal*: without the art., and absol., πρῶτος *chief*, (opp. to δοῦλος), Mt. xx. 27; Mk. x. 44; opp. to ἔσχατος and διάκονος, Mk. ix. 35; added to a noun, *principal, ἐντολή*, Mt. xxii. 38; Mk. xii. 30 [T WH om. Tr mrg. br. the cl.]; Eph. vi. 2; with a partitive gen., Mk. xii. 28, 29, [see *pās*, II. 2 b. γ.]; 1 Tim. i. 15; with the art., Lk. xv. 22; Acts xvii. 4; οἱ πρῶτοι τῆς Γαλιλαίας, the chief men of Galilee, Mk. vi. 21; τοῦ λαοῦ, Lk. xix. 47; τῆς πόλεως, Acts xiii. 50;

τῶν Ἰουδαίων, Acts xxv. 2; xxviii. 17; τῆς ἡσούς, Acts xxviii. 7 [cf. *Lewin*, St. Paul, ii. p. 208 sq., but see Πόπλιος]. 3. neut. πρῶτον as adv., *first, at the first*; a. in order of time: Lk. x. 5; Jn. xviii. 13; Acts xi. 26 [here T Tr WH πρώτως, q. v.]; foll. by εἰτα, ἔπειτα, or δεύτερον, Mk. iv. 28; 1 Co. xv. 46; 1 Th. iv. 16; 1 Tim. iii. 10; foll. by μετὰ ταῦτα, Mk. xvi. 9 cf. 12; *the first time*, opp. to ἐν τῷ δευτέρῳ (the second time), Acts vii. 12, 13; τέ πρῶτον καί, first and also (or afterwards), i. e. as well as, Ro. i. 16 [but here L Tr mrg. WH br. *πρ.*]; ii. 9, 10; without τέ, 2 Co. viii. 5; 2 Tim. i. 5. *first i. e. before anything else is done; first of all*: Mt. vi. 33; Lk. xii. 1; Jn. vii. 51 L T Tr WH; Ro. i. 8; 1 Tim. v. 4; 2 Pet. i. 20; iii. 3; πρῶτον πάντων, 1 Tim. ii. 1. *first i. e. before something else*: Mt. viii. 21; Mk. vii. 27; ix. 11, 12; Lk. xi. 38; xiv. 28; Ro. xv. 24; 2 Th. ii. 3; 1 Pet. iv. 17, etc.; before other nations, Acts iii. 26; xiii. 46; before others [R. V. *the first to partake etc.*], 2 Tim. ii. 6; foll. by τότε or καὶ τότε, Mt. v. 24; vii. 5; xii. 29; Mk. iii. 27; Lk. vi. 42; Jn. ii. 10 [T WH om. L Tr br. τότε]; ἐμέ πρῶτον ὑμῶν [Tdf. om. ὑμ.] *me before it hated you*, Jn. xv. 18 (see 1 b. a.). τὸ πρῶτον, at the first i. e. at the time when one did a thing for the first time: Jn. x. 40; xii. 16; xix. 39. b. in enumerating several particulars; *first*, then, etc.: Ro. iii. 2; 1 Co. xi. 18; xii. 28; Heb. vii. 2; Jas. iii. 17.

πρωτοστάτης, -ου, ὁ, (πρῶτος and ἱστημι), prop. *one who stands in the front rank, a front-rank man*, (Thuc., Xen., Polyb., Diod., Dion. Hal., al.; ὥσπερ στρατηγὸς πρωτοστάτης, Job xv. 24); hence, a leader, chief, champion: trop. [A. V. *a ringleader*] τῆς αἱρέσεως, Acts xxiv. 5.\*

πρωτοτόκια, -ων, τά, (πρωτόκοκος), in the Sept. also πρωτοτοκεία [al. -κεία (cf. Chandler § 99), -κία, cod. Venet., Aq.], for רִבְכָּי, *primogeniture, the right of the first-born*, (in class. Grk. ἡ πρεσβεία, and τὸ πρεσβεῖον): Heb. xii. 16. (Philo repeats the word after the Sept. in his alleg. legg. 3, 69; sacrif. Abel § 5. Occasionally also in Byzant. writ.)\*

πρωτόκοκος, -ον, (πρῶτος, τίκτω), Sept. for רִבְכָּי, *first-born*; a. prop.: τὸν υἱὸν αὐτῆς τὸν πρωτ. Mt. i. 25 (where τὸν πρωτότ. is omitted by L T Tr WH but found in cod. Sin. [see Tdf., WH., ad loc.]); Lk. ii. 7; τὰ πρωτότοκα αὐτῶν (gen. of the possessor [(?); αὐτῶν is more naturally taken w. θίγη (W. § 30, 8 c.), as by Prof. Grimm himself s. v. *θγγάνω*]), the first-born whether of man or of beast, Heb. xi. 28 (πάν πρωτότοκον . . . ἀπὸ ἀνθρώπου ἕως κτήνους, Ex. xii. 29; Ps. civ. (cv.) 36; [Philo de cherub. § 16; Poll. 4, 208]). b. trop. Christ is called πρωτόκοκος πάσης κτίσεως (partit. gen. [see below], as in τὰ πρωτότοκα τῶν προβάτων, Gen. iv. 4; τῶν βοῶν, Deut. xii. 17; τῶν υἱῶν σου, Ex. xxii. 29), who came into being through God prior to the entire universe of created things [R. V. *the firstborn of all creation*] (see *κτίσις*, 2 b.), Col. i. 15;—this passage does not with certainty prove that Paul reckoned the λόγος in the number of created beings (as, among others, *Usteri*, Paulin. Lehrbegriff, p. 315, and *Baur*, Das Christenthum der drei



ersten Jahrh. 1st ed. p. 295, hold); since even Origen, who is acknowledged to have maintained the eternal generation of the Son by the Father, did not hesitate to call him (cf. *Gieseler*, Kirch.-Gesch. i. p. 261 sq. ed. 3; [i. 216 Eng. trans. of ed. 4, edited by Smith]) τὸν ἀγέννητον καὶ πάσης γενετῆς φύσεως πρωτότοκον (c. Cels. 6, 17), and even κτίσμα (a term which Clement of Alexandria also uses of the λόγος); cf. Joan. Damascen. orthod. fid. 4, 8 καὶ αὐτὸς ἐκ τοῦ θεοῦ καὶ ἡ κτίσις ἐκ τοῦ θεοῦ; [al. would make the gen. in Col. i. c. depend upon the compar. force in (the first half of) πρωτότ. (cf. πρωτότοκος ἐγὼ ἡ σύ, 2 S. xix. 49); but see Bp. Lightf. ad loc. (esp. for the patristic interpretation)]. In the same sense, apparently, he is called simply ὁ πρωτότοκος, Heb. i. 6; πρ. ἐκ τῶν νεκρῶν, the first of the dead who was raised to life, Col. i. 18; also τῶν νεκρῶν (partit. gen.), Rev. i. 5 [Rec. inserts ἐκ]; πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, who was the Son of God long before those who by his agency and merits are exalted to the nature and dignity of sons of God, with the added suggestion of the supreme rank by which he excels these other sons (cf. Ps. lxxxviii. (lxxxix.) 28; Ex. iv. 22; Jer. xxxviii. (xxxix.) 9, Ro. viii. 29; ἐκκλησία πρωτοτόκων, the congregation of the pious Christian dead already exalted to the enjoyment of the blessedness of heaven (tacitly opp. to those subsequently to follow them thither), Heb. xii. 23; cf. De Wette ad loc. (Anthol. 8, 34; 9, 213).\*

πρώτως, adv., first: Acts xi. 26 T Tr WH. Cf. Passow s. v. πρότερος fin.; [L. and S. ib. B. IV.; Phryn. ed. Lob. p. 311 sq.; Rutherford, New Phryn. p. 366].\*

πταίω; fut. πταίσω; 1 aor. ἔπταισα; (akin to ΠΕΤΩ and πίπτω [cf. Vaniček p. 466]); fr. [Pind.], Aeschyl., and Hdt. down; 1. trans. τινά, to cause one to stumble or fall. 2. intrans. to stumble: δις πρὸς τὸν αὐτὸν λίθον, Polyb. 31, 19, 5. trop. [cf. Eng. trip, stumble] a. to err, to make a mistake, (Plat. Theaet. c. 15 p. 160 d.); to sin: absol. Ro. xi. 11 (ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίνοντας, Antonin. 7, 22); πολλά, in many ways, Jas. iii. 2; ἐν ἐνὶ (sc. νόμῳ), to stumble in, i. e. sin against, one law, Jas. ii. 10 [but see εἰς, 2 a. fin.]; ἐν λόγῳ (for the [more com.] simple dat.), to sin in word or speech, Jas. iii. 2.

b. to fall into misery, become wretched, (often so in Grk. writ.): of the loss of salvation, 2 Pet. i. 10. [Cf. προσ-παίω.]\*

πτέρνα, -ης, ἡ, the heel (of the foot): ἐπαίρειν τὴν πτέρναν ἐπὶ τινά, to lift up the heel against one, i. e. dropping the fig. (which is borrowed either from kicking, or from a wrestler tripping up his antagonist), to injure one by trickery, Jn. xiii. 18 after Ps. xl. (xli.) 10. (Often in Grk. writ. fr. Hom. down; Sept. for עָרַב.)\*

πτερύγιον, -ου, τό, (dimin. of πτέρυξ, q. v.), Sept. for ἡρῖ; 1. a wing, little wing. 2. any pointed extremity (of the fins of fishes, רִבְרִיב, Lev. xi. 9-12; Deut. xiv. 9, 10; Aristot., Theophr.; of a part of the dress hanging down in the form of a wing, Ruth iii. 9; 1 S. xxiv. 5; [Num. xv. 38]; Poll. 7, 14, 62): τὸ πτερύγιον τοῦ ναοῦ καὶ τοῦ ἱεροῦ, the top of the temple at Jerusalem, Hegesipp. ap. Euseb. h. e. 2, 23, 11; τοῦ ἱεροῦ, Mt.

iv. 5; Lk. iv. 9; some understand this of the top or apex of the sanctuary (τοῦ ναοῦ), others of the top of Solomon's porch, and others of the top of the Royal Portico; this last Josephus (antt. 15, 11, 5) says was of such great height ὥς εἴ τις ἀπ' ἄκρου τοῦ ταύτης τέγους ἀμφω συντιθεῖς τὰ βάθη διοπτρεῖοι σκοτοδιναῖν, οὐκ ἐξικνουμένης τῆς ὄψεως εἰς ἀμέτρητον τὸν βυθόν; [cf. "Recovery of Jerusalem," esp. ch. v.].\*

πτερυξ, -υγος, ἡ, (πτερόν a wing), fr. Hom. down, Sept. often for ἡρῖ; a wing: of birds, Mt. xxiii. 37; Lk. xiii. 34; Rev. xii. 14; of imaginary creatures, Rev. iv. 8; ix. 9.\*

πτηνός, -ή, -όν, (πέτομαι, πτῆναι), furnished with wings; winged, flying: τὰ πτηνά, birds (often so in Grk. writ. fr. Aeschyl. down), 1 Co. xv. 39.\*

πτοέω, -ω: 1 aor. pass. ἐπτοήθην; (πτόα terror); from Hom. down; to terrify; pass. to be terrified (Sept. chiefly for πτῆναι): Lk. xxi. 9; xxiv. 37 [Tr mrg. WH mrg. θροηθέντες. SYN. see φοβέω, fin.]\*

πτόησις, -εως, ἡ, (πτοέω), terror: φοβεῖσθαι πτόησιν, i. q. φόβον φοβεῖσθαι, to be afraid with terror [al. take πτ. objectively: R. V. txt. to be put in fear by any terror], 1 Pet. iii. 6 (Prov. iii. 25); see φοβέω, 2; [W. § 32, 2; B. § 131, 5. (1 Macc. iii. 25; Philo, quis rer. div. her. § 51)].\*

Πτολεμαῖς, -ίδος, ἡ, Ptolemais, a maritime city of Phoenicia, which got its name, apparently, from Ptolemy Lathyrus (who captured it B. C. 103, and rebuilt it more beautifully [cf. Joseph.antt. 13, 12, 2 sq.]); it is called in Judg. i. 31 and in the Talmud יִצְרָאֵל, in the Sept. Ἀκχώ, by the Greeks Ἀκη [on the varying accent cf. Pape, Eigennam. s. v. Πτολεμαῖς], and Romans Ace, and by modern Europeans [Acre or] St. Jean d'Acre (from a church erected there in the middle ages to St. John); it is now under Turkish rule and contains about 8000 inhabitants (cf. Baedeker, Pal. and Syria, Eng. ed. p. 356): Acts xxi. 7. (Often mentioned in the books of the Maccabees and by Josephus under the name of Πτολεμαῖς, cf. esp. b. j. 2, 10, 2 sq.; [see Reland, Palaest. p. 534 sqq.; Ritter, Palestine, Eng. trans. iv. p. 361 sqq.].)\*

πτύον, -ον, τό, freq. in class. Grk. fr. Hom. down, Attic πτέον W. 24, [(perh. fr. r. pu 'to cleanse'; cf. Curtius p. 498 sq.)], a winnowing-shovel [A. V. fan; cf. B. D. s. v. Agriculture, sub fin.; Rich, Dict. of Antiq. s. vv. ventilabrum, pala 2, vannus]: Mt. iii. 12; Lk. iii. 17.\*

πτύω: [(cf. Curtius p. 706)]; to frighten, affright: pres. pass. ptep. πτυρόμενος, Phil. i. 28. (Hippocr., Plat., Diod., Plut., al.)\*

πτύσμα, -τος, τό, (πτύω, q. v.), spittle: Jn. ix. 6 ([Hippocr.], Polyb. 8, 14, 5; Or. Sibyll. 1, 365).\*

πτύσσω: 1 aor. ptep. πτύσας; in class. Grk. fr. Hom. down; to fold together, roll up: τὸ βιβλίον, Lk. iv. 20 [A. V. closed]; see ἀναπτύσσω, [and cf. Schlotmann in Riehm s. v. Schrift; Strack in Herzog ed. 2 s. v. Schreibkunst, etc. COMP.: ἀνα-πτύσσω.]\*

πτύω: [(Lat. spuo, our spue; Curtius § 382)]; 1 aor. ἔπτυσσα; fr. Hom. down; to spit: Mk. vii. 33; viii. 23; Jn. ix. 6. [COMP.: ἐκ-, ἐμ-πτύω.]\*



πτῶμα, -τος, τό, (πίπτω, pf. πέπτωκα); 1. in Grk. writ. fr. Aeschyl. down, a fall, downfall; metaph. a failure, defeat, calamity; an error, lapse, sin. 2. that which is fallen; hence with the gen. of a pers. or with νεκροῦ added, the (fallen) body of one dead or slain, a corpse, carcase; later also with νεκροῦ omitted (Polyb., Sept., Philo, Joseph., Plut., Hdtian.), cf. Thom. Mag. p. 765 [ed. Ritschl p. 290, 14]; Phryn. ed. Lob. p. 375; [W. 23], and so in the N. T.: Mt. xiv. 12 L T Tr WH; Mk. xv. 45 L T Tr WH; Mt. xxiv. 28; τινός, Mk. vi. 29; Rev. xi. 8, 9.\*

πτῶσις, -εως, ἡ, (πίπτω, pf. πέπτωκα), a falling, downfall: prop. τῆς οἰκίας, Mt. vii. 27 (πτῶσεις οἰκῶν, Maneth. 4, 617); trop. εἰς πτώσιν πολλῶν (opp. to εἰς ἀνάστασιν), that many may fall and bring upon themselves ruin, i. e. the loss of salvation, utter misery, Lk. ii. 34, cf. Ro. xi. 11. (Sept. chiefly for ἡρῶν, plague, defeat).\*

πτωχεία, -ας, ἡ, (πτωχεύω); 1. beggary (Hdt. 3, 14; Arstph. Plut. 549; Plat. legg. 11 p. 936 b.; Lysias p. 898, 9; Aristot. poet. c. 23 p. 1459<sup>b</sup>, 6). 2. in the N. T. poverty, the condition of one destitute of riches and abundance: opp. to πλουτεῖν, 2 Co. viii. 9; opp. to πλούσιος, Rev. ii. 9; ἡ κατὰ βάθους πτωχεία (opp. to πλοῦτος), deep i. e. extreme poverty [see κατὰ, I. 1 b.], 2 Co. viii. 2. (Sept. chiefly for ἡρῶν, affliction, misery).\*

πτωχεύω: 1 aor. ἐπτώχευσα; (πτωχός, q. v.); prop. to be a beggar, to beg; so in class. Grk. fr. Hom. down; in the N. T. once, to be poor: 2 Co. viii. 9, on which see πλούσιος, b. fin. (Tob. iv. 21; Sept. for ἡρῶν to be weak, afflicted, Judg. vi. 6; Ps. lxxviii. (lxxix.) 8; for ὡρῶν to be reduced to want, Prov. xxiii. 21; ὡρῶν to be needy, Ps. xxxiii. (xxxiv.) 11).\*

πτωχός, -ή, -όν, (πτώσσω, to be thoroughly frightened, to cower down or hide one's self for fear; hence πτωχός prop. one who slinks and crouches), often involving the idea of roving about in wretchedness [see πένυς, fin.; "but it always had a bad sense till it was ennobled in the Gospels; see Mt. v. 3; Lk. vi. 20, cf. 2 Co. viii. 9" (L. and S. s. v. I.)]; hence 1. in class. Grk. from Hom. down, reduced to beggary, begging, mendicant, asking alms: Lk. xiv. 13, 21; xvi. 20, 22. 2. poor, needy, (opp. to πλούσιος): Mt. xix. 21; xxvi. 9, 11; Mk. x. 21; xii. 42, 43; xiv. 5, 7; Lk. xviii. 22; xix. 8; xxi. 3; Jn. xii. 5, 6, 8; xiii. 29; Ro. xv. 26; 2 Co. vi. 10; Gal. ii. 10; Jas. ii. 2, 3, 6; Rev. xiii. 16; in a broader sense, destitute of wealth, influence, position, honors; lowly, afflicted: Mt. xi. 5; Lk. iv. 18, (fr. Is. lxi. 1); vi. 20; vii. 22; οἱ πτωχοὶ τοῦ κόσμου (partit. gen.), the poor of the human race, Jas. ii. 5; but the more correct reading is that of L T Tr WH viz. τῷ κόσμῳ [unto the world], i. e. the ungodly world being judge, cf. W. § 31, 4 a.; B. § 133, 14; [R. V. as to the world (see next head, and cf. κόσμος, 7)]. trop. destitute of the Christian virtues and the eternal riches, Rev. iii. 17; like the Lat. inops, i. q. helpless, powerless to accomplish an end: στοιχεῖα, Gal. iv. 9 ['bringing no rich endowment of spiritual treasure' (Bp. Lghtft.)]. 3. univ. lacking in anything, with a dat. of the respect: τῷ πνεύματι, as respects their

spirit, i. e. destitute of the wealth of learning and intellectual culture which the schools afford (men of this class most readily gave themselves up to Christ's teaching and proved themselves fitted to lay hold of the heavenly treasure, Mt. xi. 25; Jn. ix. 39; 1 Co. i. 26, 27; [al. make the idea more inward and ethical: 'conscious of their spiritual need'], Mt. v. 3; compare with this the Ep. of Barn. 19, 2: ἔση ἀπλοῦς τῇ καρδίᾳ καὶ πλούσιος τῷ πνεύματι, abounding in Christian graces and the riches of the divine kingdom. (Sept. for ἡρῶν, ἡρῶν, ὡρῶν, ὡρῶν, etc.)\*

πυγμή, -ῆς, ἡ, (πύξ, fr. ΠΥΚΝΩ, Lat. pugno, pupugi, [pugnus; O. H. G. 'fist', Eng. 'fist'; cf. Curtius § 384]), fr. Hom. down, Sept. for ἡρῶν (Ex. xxi. 18; Is. lviii. 4), the fist: πυγμῇ νίπτεσθαι τὰς χεῖρας, to wash the hands with the fist, i. e. so that one hand is rubbed with the clenched fist of the other [R. V. mrg. (after Theoph., al.) up to the elbow; but cf. Edersheim, Jesus the Messiah, ii. 11], Mk. vii. 3 (where Tdf. πυκνά, see πυκνός). [Cf. Jas. Morison, Com. ad loc.]\*

Πύθων, -ωνος, ὁ, Python; 1. in Grk. mythology the name of the Pythian serpent or dragon that dwelt in the region of Pytho at the foot of Parnassus in Phocis, and was said to have guarded the oracle of Delphi and been slain by Apollo. 2. i. q. δαιμόνιον μαντικόν (Hesych. s. v.), a spirit of divination: πνεῦμα πύθωνος or more correctly (with L T Tr WH) πνεῦμα πύθωνα (on the union of two substantives one of which has the force of an adj. see Matthiae p. 962, 4; [Kühner § 405, 1; Lob. Paralip. 344 sq.]), Acts xvi. 16; some interpreters think that the young woman here mentioned was a ventriloquist, appealing to Plutarch, who tells us (mor. p. 414 e. de def. orac. 9) that in his time ἐγγαστρίμυθοι were called πύθωνες; [cf. Meyer].\*

πυκνός, -ή, -όν, (ΠΥΚΝΩ, see πυγμή), fr. Hom. down, thick, dense, compact; in ref. to time, frequent, often recurring, (so in Grk. writ. fr. Aeschyl. down), 1 Tim. v. 23; neut. plur. πυκνά, as adv. [W. 463 (432); B. § 128, 2], vigorously, diligently, (? [cf. Morison as in πυγμή]), Mk. vii. 3 Tdf.; often, Lk. v. 33; πυκνότερον, more frequently, the oftener, Acts xxiv. 26.\*

πυκτεύω; (πύκτης a pugilist [see πυγμή, init.]); to be a boxer, to box, [A. V. fight]: 1 Co. ix. 26. (Eur., Xen., Plat., Plut., al.)\*

πύλη, -ης, ἡ, [perh. fem. of πόλος (cf. Eng. pole i. e. axis) fr. r. πέλω to turn (Curtius p. 715)], fr. Hom. down; Sept. very often for γῆ, occasionally for ἡρῶν, sometimes for ἡρῶν; a gate (of the larger sort, in the wall either of a city or a palace; Thom. Mag. [p. 292, 4] πόλαι ἐπὶ τείχεος· θύραι ἐπὶ οἰκίας): of a town, Lk. vii. 12; Acts ix. 24; xvi. 13 L T Tr WH; Heb. xiii. 12; of the temple, Acts iii. 10; in the wall of a prison, Acts xii. 10; πόλαι ἄδου, the gates of Hades (likened to a vast prison; hence the 'keys' of Hades, Rev. i. 18), Mt. xvi. 18 (on which see κατισχύω); Sap. xvi. 13; 3 Macc. v. 51, and often by prof. writ.; see Grimm on 3 Macc. v. 51. in fig. disc. i. q. access or entrance into any state: Mt. vii. 13<sup>a</sup>, 13<sup>b</sup> R G T br. Tr WH mrg., 14 R G



L br. T br. Tr WH; Lk. xiii. 24 R L mrg. [On its omission see *προβατικὸς*.]\*

πυλῶν, -ῶνος, ὁ, (πύλη), [Aristot., Polyb., al.], Sept. often for ΠΥΛ, sometimes for ΓΥΨ; 1. a large gate: of a palace, Lk. xvi. 20; of a house, Acts x. 17; plur. (of the gates of a city), Acts xiv. 13; Rev. xxi. 12, 13, 15, 21, 25; xxii. 14.

2. the anterior part of a house, into which one enters through the gate, porch: Mt. xxvi. 71 (cf. 69 and 75); Acts xii. 14; hence ἡ θύρα τοῦ πυλῶνος, ib. 13.\*

πυνθάνομαι, impf. ἐπυνθανόμην; 2 aor. ἐπυνθόμην; [cf. Curtius § 328]; a depon. verb; as in class. Grk. fr. Hom. down 1. to inquire, ask: foll. by an indir. quest. — w. the indic. Acts x. 18; with the opt., Jn. xiii. 24 R G; Lk. xv. 26; xviii. 36; Acts xxi. 33; foll. by a dir. quest., Acts iv. 7; x. 29; xxiii. 19; παρά τινός τι [B. 167 (146)], Jn. iv. 52; παρά τινος foll. by an indir. quest. w. the indic. Mt. ii. 4; τὴν περί τινος, Acts xxiii. 20. 2. to ascertain by inquiry: foll. by ὅτι, Acts xxiii. 34 [A. V. understood].\*

πῦρ, gen. πυρός, τό, [prob. fr. Skr. pu 'to purify' (cf. Germ. *feuer*); Vaniček p. 541; Curtius § 385], fr. Hom. down; Hebr. *שֵׁן*; fire: Mt. iii. 10, 12; vii. 19; xvii. 15; Mk. ix. 22; Lk. iii. 9, 17; ix. 54; Jn. xv. 6; Acts ii. 19; xxviii. 5; 1 Co. iii. 13; Heb. xi. 34; Jas. iii. 5; v. 3; Rev. viii. 5, 7; ix. 17, 18; xi. 5; xiii. 13; xiv. 18; xv. 2; xvi. 8; xx. 9; ἀπτεῖν πῦρ, to kindle a fire, Lk. xii. 55 [T Tr txt. WH *περίπτ.*]; ἔβρεξε πῦρ καὶ θεῖον, Lk. xvii. 29; κατακαίειν τι ἐν [T om. WH br. ἐν] πυρί, Rev. xvii. 16; xviii. 8; καίεται πυρί, Mt. xiii. 40 [R L T WH *κατακ.*]; Heb. xii. 18 [W. § 31, 7 d.]; Rev. viii. 8; xxi. 8; φλόξ πυρός, a fiery flame or flame of fire, Acts vii. 30; 2 Th. i. 8 L txt. Tr txt.; Heb. i. 7; Rev. i. 14; ii. 18; xix. 12, (Ex. iii. 2 cod. Alex.; Is. xxix. 6); πῦρ φλογός, a flaming fire or fire of flame, 2 Th. i. 8 R G L mrg. T Tr mrg. WH (Ex. iii. 2 cod. Vat.; Sir. xlv. 19); λαμπάδες πυρός, lamps of fire, Rev. iv. 5; στήλοι πυρός, Rev. x. 1; ἀνθρακες π. coals of fire, Ro. xii. 20 (see *ἀνθραξ*); γλώσσαι ὡσεὶ πυρός, which had the shape of little flames, Acts ii. 3; δοκιμάζειν διὰ πυρός, 1 Pet. i. 7; πυροῦσθαι (see *πυρῶν*, b.) ἐκ π. Rev. iii. 18; ὡς διὰ πυρός, as one who in a conflagration has escaped through the fire not uninjured, i. e. dropping the fig. *not without damage*, 1 Co. iii. 15; *שֵׁן לֶחֶם*, Zech. iii. 2, cf. Am. iv. 11. of the fire of hell we find the foll. expressions, — which are to be taken either tropically (of the extreme penal torments which the wicked are to undergo after their life on earth; so in the discourses of Jesus), or literally (so apparently in the Apocalypse): τὸ πῦρ, Mk. ix. 44, 46, [T WH om. Tr br. both verses], 48; τὸ πῦρ τὸ αἰώνιον, Mt. xviii. 8; xxv. 41, cf. 4 Macc. xii. 12; ἀσβεστον, Mk. ix. 43, 45 [G T Tr WH om. L br. the cl.]; πυρός αἰωνίου δίκην ὑπέχειν, Jude 7; γένενα τοῦ πυρός, Mt. v. 22; xviii. 9; Mk. ix. 47 [R G Tr br.]; κάμνος τ. πυρός, Mt. xiii. 42, 50, (Dan. iii. 6); ἡ λῆμνη τοῦ πυρός, Rev. xix. 20; xx. 10, 14, 15; πυρὶ τηρεῖσθαι, 2 Pet. iii. 7; βασανισθῆναι ἐν πυρί, Rev. xiv. 10 (cf. Lk. xvi. 24); βαπτίζειν τινὰ πυρί (see *βαπτίζω*, II. b. bb.), Mt. iii. 11; Lk. iii. 16. The tongue

is called πῦρ, as though both itself on fire and setting other things on fire, partly by reason of the fiery spirit which governs it, partly by reason of the destructive power it exercises, Jas. iii. 6; since fire disorganizes and sunders things joined together and compact, it is used to symbolize *dissension*, Lk. xii. 49. Metaphorical expressions: ἐκ πυρός ἀρπάζειν, to snatch from danger of destruction, Jude 23; πυρὶ ἀλίσσθαι (see *ἀλίσσω*), Mk. ix. 49; ζήλος πυρός, fiery, burning anger [see *ζήλος*, 1], Heb. x. 27 (πῦρ ζήλου, Zeph. i. 18; iii. 8); God is called πῦρ καταναλίσκων, as one who when angry visits the obdurate with penal destruction, Heb. xii. 29.\*

πυρά, -ās, ἡ, (πῦρ), fr. Hom. down, a fire, a pile of burning fuel: Acts xxviii. 2 sq.\*

πύργος, -ον, ὁ, (akin to Germ. *Burg*, anciently *Purg*; [yet cf. Curtius § 413]), as in Grk. writ. fr. Hom. down, a tower; a fortified structure rising to a considerable height, to repel a hostile attack or to enable a watchman to see in every direction. The πύργος ἐν τῷ Σιλωάμ [(q. v.)] seems to designate a tower in the walls of Jerusalem near the fountain of Siloam, Lk. xiii. 4; the tower occupied by the keepers of a vineyard is spoken of in Mt. xxi. 33; Mk. xii. 1, (after Is. v. 2); a tower-shaped building as a safe and convenient dwelling, Lk. xiv. 28.\*

πυρέσσω, (πῦρ); (Vulg., Cels., Senec., al. *febricito*); to be sick with a fever: Mt. viii. 14; Mk. i. 30. (Eur., Arstph., Plut., Leian., Galen, al.)\*

πυρετός, -οῦ, ὁ, (πῦρ); 1. fiery heat (Hom. II. 22, 31 [but interpreters now give it the sense of 'fever' in this pass.; cf. *Ebeling*, Lex. Hom. s. v.; *Schmidt*, Synch. 60 § 14]). 2. fever: Mt. viii. 15; Mk. i. 31; Lk. iv. 39; Jn. iv. 52; Acts xxviii. 8, (Hippocr., Arstph., Plat., sqq.; Deut. xxviii. 22); πυρ. μέγας, Lk. iv. 38 (as Galen de different. feb. 1, 1 says *σύνθετος τοῖς ἰατροῖς ὀνομάζειν . . . τὸν μέγαν τε καὶ μικρὸν πυρετόν*; [cf. *Wetstein* on Lk. i. c.]).\*

πύρινος, -η, -ον, (πῦρ), fiery: θώρακες πύρ. i. e. shining like fire, Rev. ix. 17. (Ezek. xxviii. 14, 16; Aristot., Polyb., Plut., al.)\*

πυρῶν, Pass., pres. πυροῦμαι; pf. ptep. πεπυρωμένος; (πῦρ); fr. Aeschyl. and Pind. down; to burn with fire, to set on fire, to kindle; in the N. T. it is used only in the pass. a. to be on fire, to burn: prop. 2 Pet. iii. 12; trop. of the heat of the passions: of grief, 2 Co. xi. 29 [Eng. Versions *burn* (often understood of indignation, but cf. Meyer); W. 153 (145)]; of anger, with τοῖς θυμοῖς added, i. q. to be incensed, indignant, 2 Macc. iv. 38; x. 35; xiv. 45; to be inflamed with sexual desire, 1 Co. vii. 9. b. pf. ptep. πεπυρωμένος, made to glow [R. V. *refined*]: Rev. i. 15 [(cf. B. 80 (69) n.)]; full of fire; fiery, ignited: τὰ βέλη τὰ πεπ. darts filled with inflammable substances and set on fire, Eph. vi. 16 (Apollod. bibl. 2, 5, 2 § 3); melted by fire and purged of dross: χρυσίον πεπυρ. ἐκ πυρός, [refined by fire], Rev. iii. 18 (so πυρῶν in the Sept. for *שֵׁן*; as τὸ ἀργύριον, Job xxii. 25; Zech. xiii. 9; Ps. xi. (xii.) 7; lxx. (lxxvi.) 10).\*

πυρράζω; i. q. πυρρὸς γίνομαι, to become glowing, grow



red, be red: Mt. xvi. 2 sq. [but T br. WH reject the pass.] (Byzant. writ.; *πυρρίζω* in Sept. and Philo.) \*

*πυρρός*, -ά, -όν, (fr. *πῦρ*), fr. Aeschyl. and Hdt. down, having the color of fire, red: Rev. vi. 4; xii. 3. Sept. several times for *ῥῥ*.\*

*Πύρρος* [(‘fiery-red’; *Fick*, Griech. Personennamen, p. 75)], -ου, ὁ, *Pyrrhus*, the proper name of a man: Acts xx. 4 GLT Tr WH.\*

*πύρωσις*, -εως, ἡ, (*πυρόω*), a burning: Rev. xviii. 9, 18; the burning by which metals are roasted or reduced; by a fig. drawn fr. the refiner’s fire (on which cf. Prov. xxvii. 21), calamities or trials that test character: 1 Pet. iv. 12 (Tertullian adv. Gnost. 12 ne expavescatis ustionem, quae agitur in vobis in tentationem), cf. i. 7 [(*ἡ πύρωσις τῆς δοκιμασίας*, ‘Teaching’ etc. 16, 5)]. (In the same and other senses by Aristot., Theophr., Plut., al.) \*

[*πῶ*, an enclitic particle, see *μήπω* etc.]

*πωλέω*, -ῶ; impf. *ἐπώλουν*; 1 aor. *ἐπώλησα*; pres. pass. *πωλοῦμαι*; (*πέλω*, *πέλομαι*, to turn, turn about, [Curtius § 633 p. 470], fr. which [through the noun *πωλή*; *Lob.* in Bttm. Ausf. Spr. ii. 57 bot.] *πωλοῦμαι*, Lat. *versor*, foll. by *eis* with acc. of place, to frequent a place; cf. the Lat. *venio* and *veneo*); fr. Hdt. down; Sept. for *בָּרַךְ*; prop. to barter, i. e. to sell: absol. (opp. to *ἀγοράζειν*), Lk. xvii. 28; Rev. xiii. 17; οἱ *πωλοῦντες* (opp. to οἱ *ἀγοράζοντες*, buyers), sellers, Mt. xxi. 12; xxv. 9; Mk. xi. 15; Lk. xix. 45; with acc. of a thing, Mt. xiii. 44; xix. 21; xxi. 12; Mk. x. 21; xi. 15; Lk. [xii. 33]; xviii. 22; xxii. 36; Jn. ii. 14, 16; Acts v. 1; supply *αὐτόν*, Acts iv. 37; *αὐτά*, ib. 34; pass. 1 Co. x. 25; with a gen. of price added, Mt. x. 29; Lk. xii. 6.\*

*πῶλος*, -ου, ὁ (in class. Grk. ἡ also), [Lat. *pullus*, O. H. G. *folo*, Eng. *foal*; perh. allied with *παῖς*; cf. Curtius § 387]; 1. a colt, the young of the horse: so very often fr. Hom. down. 2. univ. a young creature: Ael. v. h. 4, 9; spec. of the young of various animals; in the N. T. of a young ass, an ass’s colt: Mt. xxi. 2, 5, 7; Mk. xi. 2, [3 Lmrg.], 4, 5, 7; Lk. xix. 30, 33, 35; Jn. xii. 15, (also in Geopon.); Sept. several times for *עֵי*; for *הַיָּעִ*, a female ibex, Prov. v. 19.\*

*πῶποτε*, adv., ever, at any time: Lk. xix. 30; Jn. i. 18; v. 37; vi. 35; viii. 33; 1 Jn. iv. 12. [(From Hom. down.)]\*

*πωρόω*, -ῶ: 1 aor. *ἐπώρωσα* (Jn. xii. 40 T Tr WH); pf. *πεπώρωκα*; pf. pass. ptep. *πεπωρωμένος*; 1 aor. pass. *ἐπωρώθην*; (*πῶρος*, hard skin, a hardening, induration); to cover with a thick skin, to harden by covering with a callus, [R. V. everywhere simply to harden]: metaph., *καρδιάν*, to make the heart dull, Jn. xii. 40; Pass. to grow hard or callous, become dull, lose the power of understanding: Ro. xi. 7; τὰ νοήματα, 2 Co. iii. 14; ἡ καρδιά, Mk. vi. 52; viii. 17. Cf. *Fritzsche*, Com. on Mk. p. 78 sq.; on Rom. ii. p. 451 sq. [(Hippocr., Aristot., al.)]\*

*πάρωσις*, -εως, ἡ, (*παρώω*, q. v.), prop. the covering with a callus; trop. obtuseness of mental discernment, dulled perception: *γέγονέ τι*, the mind of one has been blunted [R. V. a hardening hath befallen], Ro. xi. 25; τῆς καρδίας [hardening of heart], of stubbornness, obduracy, Mk. iii. 5; Eph. iv. 18. [(Hippocr.)]\*

*πῶς*, (fr. obsol. *ΠΟΣ*, whence *ποῦ*, *ποῖ*, etc. [cf. Curtius § 631]), adv., [fr. Hom. down]; I. in interrogation; how? in what way?—in a direct question, foll. by a. the indicative, it is the expression a. of one seeking information and desiring to be taught: Lk. i. 34; x. 26; Jn. iii. 9; ix. 26; 1 Co. xv. 35 [cf. W. 266 (250)]; *πῶς οὖν*, Jn. ix. 10 Tdf. (but L WH br. οὖν), 19; Ro. iv. 10.

β. of one about to controvert another, and emphatically deny that the thing inquired about has happened or been done: Mt. xii. 29; Mk. iii. 23; Lk. xi. 18; Jn. iii. 4, 12; v. 44, 47; vi. 52; ix. 16; 1 Jn. iii. 17; iv. 20; Ro. iii. 6; vi. 2; 1 Co. xiv. 7, 9, 16; 1 Tim. iii. 5; Heb. ii. 3; καὶ πῶς, Mk. iv. 13; Jn. xiv. 5 [here L txt. Tr WH om. καί]; *πῶς οὖν*, Mt. xii. 26; Ro. x. 14 R G; *πῶς δέ*, Ro. x. 14<sup>a</sup> R G Lmrg., 14<sup>b</sup> R G T, 15 R G, (on this see in b. below). where something is asserted and an affirmative answer is expected, *πῶς οὐκί* is used: Ro. viii. 32; 2 Co. iii. 8.

γ. of surprise, intimating that what has been done or is said could not have been done or said, or not rightly done or said,—being equiv. to *how is it*, or *how has it come to pass*, that etc.: Gal. ii. 14 G L T Tr WH; Mt. xxii. 12; Jn. iv. 9; vi. 52; vii. 15; *πῶς λέγεις*, λέγουσι, κτλ., Mk. xii. 35; Lk. xx. 41; Jn. viii. 33; καὶ πῶς, Lk. xx. 44; Acts ii. 8; καὶ πῶς σὺ λέγεις, Jn. xii. 34; xiv. 9 [here L T WH om. Tr br. καί]; *πῶς οὖν*, Jn. vi. 42 [here T WH Tr txt. πῶς οὖν]; Mt. xxii. 43; *πῶς οὐ*, how is it that . . . not, why not? Mt. xvi. 11; Mk. viii. 21 R G Lmrg.; iv. 40 [R G T]; Lk. xii. 56.

b. the delib. subjunctive (where the question is, how that can be done which ought to be done): *πῶς πληρωθῶσιν αἱ γραφαί*, how are the Scriptures (which ought to be fulfilled) to be fulfilled? Mt. xxvi. 54; *πῶς φύγητε*, how shall ye (who wish to escape) escape etc. Mt. xxiii. 33; add, *πῶς οὖν*, Ro. x. 14 L T Tr WH; *πῶς δέ*, x. 14<sup>a</sup> L txt. T Tr WH; 14<sup>b</sup> L Tr WH; 15 L T Tr WH, (Sir. xlix. 11); cf. *Fritzsche* on Rom. vol. ii. 405 sq. c. foll. by *ἄν* with the optative: *πῶς γὰρ ἂν δυναίμην*; Acts viii. 31 (on which see *ἄν*, III. p. 34<sup>b</sup>).

II. By a somewhat negligent use, occasionally met with even in Attic writ. but more freq. in later authors, *πῶς* is found in indirect discourse, where regularly *ὅπως* ought to have stood; cf. W. § 57, 2 fin.; [L. and S. s. v. IV.].

a. with the indicative—pres.: Mt. vi. 28; Mk. xii. 41; Lk. xii. 27; Acts xv. 36; 1 Co. iii. 10; Eph. v. 15; Col. iv. 6; 1 Tim. iii. 15; τὸ πῶς (on the art. see *ὁ*, II. 10 a.); with the impf. Lk. xiv. 7; with the perf. Rev. iii. 3; with the aor., Mt. xii. 4; Mk. ii. 26 [here Tr WH br. πῶς]; Lk. viii. 36; Acts ix. 27, etc.; after *ἀναγινώσκων*, Mk. xii. 26 T Tr WH; how it came to pass that, etc. Jn. ix. 15; with the fut.: *μεριμνᾷ πῶς ἀρέσει* (because the direct quest. would be *πῶς ἀρέσω*), 1 Co. vii. 32–34 [but L T Tr WH -ση]; *ἐξήτουν πῶς αὐτὸν ἀπολέουσιν*, how they shall destroy him (so that they were in no uncertainty respecting his destruction, but were only deliberating about the way in which they will accomplish it), Mk. xi. 18 R G (but the more correct reading here, acc. to the best Mss., including cod. Sin., is *ἀπολέωσιν* ‘how they should destroy him’ [cf. W. § 41 b. 4 b.; B. § 139,



61; see next head]). **b.** with the subjunctive, of the aor. and in deliberation: Mk. xi. 18 L T Tr WH; xiv. 1, 11 [R G]; Mt. x. 19; Lk. xii. 11; τὸ πῶς, Lk. xxii. 2, 4; Acts iv. 21. **III.** in exclamation, *how*: πῶς δύσκολόν ἐστιν, Mk. x. 24; πῶς παραχρήμα, Mt. xxi.

20; πῶς δυσκόλως, Mk. x. 23; Lk. xviii. 24; with a verb, *how* (greatly): πῶς συνέχομαι, Lk. xii. 50; πῶς ἐφίλει αὐτόν, Jn. xi. 36.

πῶς, an enclitic particle, on which see under εἶπας [i. e. εἰ, III. 14] and μήπως.

## P

[P, ρ: the practice of doubling ρ (after a prep. or an augm.) is sometimes disregarded by the Mss., and accordingly by the critical editors; so, too, in the middle of a word; see ἀναντίρῃ-τος, ἀπορίπτω, ἀραβόν, ἀραφος, διαρήγνυμι, ἐπιράπτω, ἐπιρ-πτω, παραρέν, ραβδίζω, ραντίζω, ραπίζω, ρίπτω, ῥύομαι, etc.; cf. W. § 13, 1 b.; B. 32 (28 sq.); WH. App. p. 163; Tdf. Proleg. p. 80. Recent editors, L T (cf. the Proleg. to his 7th ed. p. cclxxvi.), Kuenen and Cobet (cf. their Praef. p. xcvi.), WH (but not Treg.), also follow the older Mss. in omitting the breathings from ρρ in the middle of a word; cf. Lipsius, Grammat. Untersuch. p. 18 sq.; Greg. Corinth. ed. Bast p. 732 sq.; in opposition see Donaldson, Greek Gram. p. 16; W. 48 (47). On the smooth breathing over the initial ρ when ρ begins two successive syllables, see Lipsius u. s.; WH u. s. pp. 163, 170; Kühner § 67 Anm. 4; Goettling, Accent, p. 205 note; and on the general subject of the breathings cf. the Proleg. to Tdf. ed. 8 p. 105 sq. and reff. there. On the usage of modern edd. of the classics cf. Veitch s. vv. ῥάπτω, ῥέζω, etc.]

Ῥαάβ (and Ῥαχάβ, Mt. i. 5; Ῥαχάβη, -ης, in Joseph. [antt. 5, 1, 2 etc.]), ῥ, (רַחֵב ‘broad’, ‘ample’), *Rahab*, a harlot of Jericho: Heb. xi. 31; Jas. ii. 25. [Cf. B.D. s. v.; Bp. *Lightf.* Clement of Rome, App. (Lond. 1877) p. 413.]\*

Ῥαββί, T WH Ῥαββεί [cf. B. p. 6; WH. App. p. 155; see α, ι], (Hebr. רַבִּי, fr. רַב much, great), prop. *my great one, my honorable sir*; (others incorrectly regard the ך as the yodh paragoge); *Rabbi*, a title with which the Jews were wont to address their teachers (and also to honor them when not addressing them; cf. the French *monsieur, monseigneur*): Mt. xxiii. 7; translated into Greek by διδάσκαλος, Mt. xxiii. 8 G L T Tr WH; John the Baptist is addressed by this title, Jn. iii. 26; Jesus: both by his disciples, Mt. xxvi. 25, 49; Mk. ix. 5; xi. 21; Jn. i. 38 (39), 49 (50); iv. 31; ix. 2; xi. 8; and by others, Jn. iii. 2; vi. 25; repeated to indicate earnestness [cf. W. § 65, 5 a.] Ῥαββί, Ῥαββί, R G in Mt. xxiii. 7 and Mk. xiv. 45; (so רַבִּי רַבִּי for אֲבִי אֲבִי in the Targ. on 2 K. ii. 12). Cf. *Lightf.* Horae Hebr. et Talmud. on Mt. xxiii. 7; Pressel in Herzog ed. 1 xii. p. 471 sq.; [Ginsburg in Alex.’s Kitto, s. v. Rabbi; Hamburger, Real-Encyclopädie, s. v. Rabban, vol. ii. p. 943 sq.]\*

Ῥαββονί (so Rec. in Mk. x. 51) and Ῥαββουνί [WH -νι, see reff. under Ῥαββί, init.], (Chald. ܪܒܒܝܢ lord; ܪܒܒܝ

master, chief, prince; cf. Levy, Chald. WB. üb. d. Targumim, ii. p. 401), *Rabboni, Rabbuni* (apparently [yet cf. reff. below] the Galilæan pronunciation of רַבִּי), a title of honor and reverence by which Jesus is addressed; as interpreted by John, equiv. to διδάσκαλος: Jn. xx. 16; Mk. x. 51, (see Ῥαββί). Cf. Keim iii. p. 560 [Eng. trans. vi. p. 311 sq.]; Delitzsch in the Zeitschr. f. d. luth. Theol. for 1876, pp. 409 and 606; also for 1878, p. 7; [Ginsburg and Hamburger, as in the preceding word; Kautzsch, Gram. d. Bibl.-Aram. p. 10].\*

Ῥαββίζω; 1 aor. pass. ἔρραβδίσθην and (so L T Tr WH) ἔραβδίσθην (see P, ρ); (Ῥάβδος); *to beat with rods*: Acts xvi. 22; 2 Co. xi. 25. (Judg. vi. 11; Ruth ii. 17; Arstph., Diod., al.)\*

Ῥάβδος, -ου, ῥ, [prob. akin to ῥάπισ, Lat. *verber*; cf. Curtius § 513], in various senses fr. Hom. down; Sept. for מִטָּה, שֶׁבֶט, מַקֵּל, מִשְׁעָנָה, etc., *a staff, walking-stick*: i. q. *a twig, rod, branch*, Heb. ix. 4 (Num. xvii. 2 sqq. Hebr. text xvii. 16 sqq.); Rev. xi. 1; *a rod, with which one is beaten*, 1 Co. iv. 21 (Plato, legg. 3 p. 700 c.; Plut., al.; παράσσειν τινὰ ἐν ῥάβδῳ, Ex. xxi. 20; Is. x. 24); *a staff*: as used on a journey, Mt. x. 10; Mk. vi. 8; Lk. ix. 3; or to lean upon, Heb. xi. 21 (after the Sept. of Gen. xlvii. 31, where the translators read מִטָּה, for מִטָּה a bed; [cf. προσκυνέω, a.]); or by shepherds, Rev. ii. 27; xii. 5; xix. 15, in which passages as ἐν ῥάβδῳ ποιμαίνειν is fig. applied to a king, so ῥάβδῳ σιδηρᾷ, *with a rod of iron*, indicates the severest, most rigorous, rule; hence ῥάβδος is equiv. to a royal sceptre (like שֶׁבֶט, Ps. ii. 9; xlv. 8; for שֶׁבֶט, Esth. iv. 11; v. 2): Heb. i. 8 (fr. Ps. xlv. 8).\*

Ῥαβδούχος, -ου, ῥ, (ῥάβδος and ἔχω; cf. εἰνούχος), *one who carries the rods i. e. the fasces, a lictor* (a public officer who bore the fasces or staff and other insignia of office before the magistrates), [A. V. *serjeants*]: Acts xvi. 35, 38. (Polyb.; Diod. 5, 40; Dion. Hal.; Hadian. 7, 8, 10 [5 ed. Bekk.]; διὰ τί λικτώρεις τοὺς ῥαβδούχους ὀνομάζουσιν; Plut. quaest. Rom. c. 67.)\*

Ῥayaú [so WH] or Ῥayaú [R G L T Tr], (רַעַי [i. e. ‘friend’], Gen. xi. 18), ῥ, *Ragau* [A. V. *Reu*; (once *Rehu*)], one of the ancestors of Abraham: Lk. iii. 85. [B. D. Am. ed. s. v. *Reu*.]\*



**ῥαδιούργημα**, -τος, τό, (fr. ῥαδιουργέω, and this fr. ῥάδι-  
ουργός, compounded of ῥάδιος and ΕΡΓΩ. A ῥαδιουργός  
is one who does a thing with little effort and adroitly;  
then, in a bad sense, a man who is facile and forward  
in the perpetration of crime, a knave, a rogue), a *piece*  
of knavery, rascality, villany: *πονηρόν*, Acts xviii. 14.  
(Dion. Hal., Plut., Leian.; eccles. writ.)\*

**ῥαδιουργία**, -ας, ἡ, (see ῥαδιούργημα, cf. πανουργία); 1.  
prop. ease in doing, facility. 2. levity or easiness  
in thinking and acting; love of a lazy and effeminate  
life (Xen.). 3. unscrupulousness, cunning, mischief,  
[A. V. villany]: Acts xiii. 10. (Polyb. 12, 10, 5; often  
in Plut.)\*

[ῥαίω; see παντίζω.]

**ῥακά** (Tdf. ῥαχά; [the better accentuation seems to  
be -ā; cf. Kautzsch, Gram. d. Bibl.-Aram. p. 8]), a  
Chald. word ῥῥῥ [but acc. to Kautzsch (u. s. p. 10) not  
the stat. emph. of ῥῥ, but shortened fr. ῥῥῥ] (Hebr.  
ῥῥ), empty, i. e. a senseless, empty-headed man, a term of  
reproach used by the Jews in the time of Christ [B. D.  
s. v. Raca; Wünsche, Erläuterung u. s. w. p. 47]: Mt. v. 22.\*

**ῥάκος**, -ους, τό, (ῥήγνυμι), a piece torn off; spec. a bit  
of cloth; cloth: Mt. ix. 16; Mk. ii. 21 [here L Tr mrg.  
ῥάκος] (Hom., Hdt., Arstph., Soph., Eur., Joseph.,  
Sept., al.)\*

**ῤαμά** [T WH ῤαμά; cf. B. D. Am. ed. s. v. Ramah, 1  
init.], (ῤῥῥ i. e. a high place, height), ἡ, [indecl. Win.  
61 (60)], *Ramah*, a town of the tribe of Benjamin, situ-  
ated six Roman miles north of Jerusalem on the road  
leading to Bethel; now the village of *er Râm*: Mt. ii.  
18 (fr. Jer. xxxviii. (xxxi.) 15). Cf. Win. RWB. s. v.;  
Graf in the Theol. Stud. u. Krit. for 1854, p. 851 sqq.;  
Pressel in Herzog xii. p. 515 sq.; Furrer in Schenkel  
BL. v. p. 37; [BB. DD.]\*

**ῥαντίζω**, (fr. ῥαντός besprinkled, and this fr. ῥαίω);  
1 aor. ἐρραντίσα and (so L T Tr WH) ἐρραντίσα (see P, ρ);  
[1 aor. mid. subjunc. ῥαντίσονται (sprinkle themselves),  
Mk. vii. 4 WH txt. (so Volkmar, Weiss, al.) after codd.  
B]; pf. pass. ptep. ἐρραντισμένος (Tdf. ῥεραντ-, L Tr  
WH ῥεραντ. with smooth breathing; see P, ρ); for ῥαίω,  
more com. in class. Grk.; to sprinkle: prop. τινά, Heb.  
ix. 13 (on the rite here referred to cf. Num. xix. 2-10;  
Win. RWB. s. v. Sprengwasser; [B. D. s. v. Purifica-  
tion]); ib. 19; τὸ αἷματι, ib. 21; [Rev. xix. 13 WH (see  
περιρραίνω)]. to cleanse by sprinkling, hence trop. to  
purify, cleanse: ἐρραντισμένοι τὰς καρδίας (on this acc. see  
B. § 134, 7) ἀπὸ κτλ. Heb. x. 22. (Athen. 12 p. 521 a.;  
for Hebr. אָהַרַן, Ps. l. (li.) 9; for נִהַר, Lev. vi. 27; 2 K.  
ix. 33.)\*

**ῥαντισμός**, -οῦ, ὁ, (ῥαντίζω, q. v.), used only by bibl. and  
eccl. writ., a sprinkling (purification): αἷμα ῥαντισμοῦ,  
blood of sprinkling, i. e. appointed for sprinkling (serving  
to purify), Heb. xii. 24 (ἕωρ ῥαντισμοῦ for הַיְהִיָּה  
Num. xix. 9, 18, 20 sq.); εἰς ῥαντισμὸν αἵματος Ἰησοῦ Χρ.  
i. e. εἰς τὸ ῥαντίζεσθαι (or ἵνα ῥαντίζωνται) αἵματι Ἰησ.  
Χρ., that they may be purified (or cleansed from the  
guilt of their sins) by the blood of Christ, 1 Pet. i. 2 [W.  
§ 30, 2 a.]\*

**ῥαπίζω**; fut. ῥαπίσω [cf. B. 37 (32 sq.)]; 1 aor. ἐρράπισα  
and (so L T Tr WH) ἐράπισα (see P, ρ); (fr. ῥάπτις a  
rod); 1. to smite with a rod or staff (Xenophanes  
in Diog. Laërt. 8, 36; Hdt., Dem., Polyb., Plut., al.). 2.

to smite in the face with the palm of the hand, to box the  
ear: τινά, Mt. xxvi. 67 (where it is distinguished fr.  
κολαφίζω [A. V. buffet]; for Suidas says ῥάπισαι πατάσσειν  
τὴν γνάθον ἀπλῇ τῇ χειρὶ not with the fist; hence the  
Vulg. renders it *palmas in faciem ei dederunt*; [A. V.  
mrg. (R. V. mrg.) adopt sense 1 above]; τινά ἐπὶ [L T  
Tr txt. WH eis] τὴν σιαγόνα, Mt. v. 39 (Hos. xi. 4). Cf.  
Fischer, De vitiis Lexx. etc. p. 61 sqq.; Lob. ad Phryn.  
p. 175; [Schmidt, Syn. ch. 113, 10; Field, Otium Norv.  
pars iii. p. 71].\*

**ῥάπισμα**, -τος, τό, (ῥαπίζω, q. v.); 1. a blow with  
a rod or a staff or a scourge, (Antiph. in Athen. 14 p.  
623 b.; Anthol., Leian.). 2. a blow with the flat of  
the hand, a slap in the face, box on the ear: βάλλειν τινά  
ῥάπισμασιν (see βάλλω, 1), Mk. xiv. 65; διδόναι τινὶ ῥάπι-  
σμα, Jn. xviii. 22; ῥάπισματα, Jn. xix. 3, [but in all three  
exx. R. V. mrg. recognizes sense 1 (see reff. s. v. ῥα-  
πίζω)].\*

**ῥαφίς**, -ιδος, ἡ, (ῥάπτω to sew), a needle: Mt. xix. 24;  
Mk. x. 25; Lk. xviii. 25 Rec., [(cf. κάμψος)]. Class.  
Grk. more com. uses βελόνη (q. v.); see Lob. ad Phryn.  
p. 90; [W. 25].\*

[ῥαχά, see ῥακά.]

ῤαχάβ, see ῤαάβ.

**ῤαχήλ**, (ῤῥῥ a ewe or sheep), ἡ, *Rachel* [cf. B. D.  
s. v.], the wife of the patriarch Jacob: Mt. ii. 18 (fr.  
Jer. xxxviii. (xxxi.) 15).\*

**ῤεβέκκα** (ῤῥῥῥ, fr. ῤῥῥ unused in Hebrew but in  
Arabic 'to bind,' 'fasten'; hence the subst. i. q. 'en-  
snarer,' fascinating the men by her beauty), ἡ, *Rebecca*,  
the wife of Isaac: Ro. ix. 10.\*

**ῤέδη** [al. ῤέδα; on the first vowel cf. Tdf.'s note on  
Rev. as below; WH. App. p. 151\*], (acc. to Quintil. 1,  
5, 57 [cf. 68] a Gallic word [cf. Vaníček, Fremdwörter,  
s. v. reda]), -ης, ἡ, a chariot, "a species of vehicle having  
four wheels" (Isidor. Hispal. orig. 20, 12 (§ 511), [cf.  
Rich, Dict. of Antiq. s. v. Rheda]): Rev. xviii. 13.\*

**ῤεμφάν** (R G), or ῤεφάν (L Tr), or ῤομφάν (T), [or  
ῤομφά WH, see their App. on Acts as below], *Remphan*  
[so A. V.], or *Rephan* [so R. V.], *Romphan*, [or *Rompha*],  
a Coptic pr. name of Saturn: Acts vii. 43, fr. Amos  
v. 26 where the Sept. render by ῤαυφάν [or ῤεφάν] the  
Hebr. רִמְפָּן, thought by many to be equiv. to the Syriac  
ܪܡܦܢ, and the Arabic كَيَوَان, designations of Saturn;  
but by others regarded as an appellative, signifying  
'stand,' 'pedestal' (Germ. Gerüst; so Hitzig), or 'statue'  
(so Gesenius), formed from כּוּן after the analogy of  
such forms as חֲבִנָּה, פּוּגָה, etc. Cf. Win. RWB. s. v.  
Saturn; Gesenius, Thes. p. 669<sup>b</sup>; J. G. Müller in Her-  
zog xii. 736; Merx in Schenkel i. p. 516 sq.; Schrader  
in Riehm p. 234; [Baudissin in Herzog ed. 2 s. v. Sat-  
urn, and reff. there given; B. D. s. v. Remphan].\*

**ῤέω**: fut. ῤεύσω (in Grk. writ. more com. ῤεύσμαι, see



W. 89 (85); [B. 67 (59)]; cf. *Lob. ad Phryn. p. 739*; [*Skr. sru*; cf. *Lat. fluo*; *Eng. stream*; *Curtius* § 517]; fr. Hom. down; Sept. for רָחַץ; to *flow*: Jn. vii. 38. [COMP.: παραρρέω.]\*

ῥΕΩ, see εἶπον.

ῥήγιον, -ον, τό, *Rhegium* (now *Reggio*), a town and promontory at the extremity of the Bruttian peninsula, opposite *Messana* [*Messina*] in Sicily; (it seems to have got its name from the Greek verb ῥήγνυμι, because at that point Sicily was believed to have been 'rent away' from Italy; so *Pliny* observes, *hist. nat.* 3, 8, (14); [*Diod. Sic.* 4, 85; *Strabo* 6, 258; *Philo de incorrupt. mund.* § 26; al. See *Pape*, *Eigennamen*, s. v.]): *Acts* xxviii. 13.\*

ῥήγμα, -τος, τό, (ῥήγνυμι), *what has been broken or rent asunder*; a. a *fracture, breach, cleft*: *Hippocr.*, *Dem.* [*Aristot.*], *Polyb.*, al.; for ῥῥῥῥ, *Am.* vi. 11 *Alex.* b. plur. for ῥῥῥῥ, *rent clothes*: 1 K. xi. 30 sq.; 2 K. ii. 12. c. *fall, ruin*: *Lk.* vi. 49.\*

ῥήγνυμι (*Mt.* ix. 17) and ῥήσσω (*Hom.* II. 18, 571; 1 K. xi. 31; *Mk.* ii. 22 R G L mrg.; ix. 18; [*Lk.* v. 37 L mrg.; (see below)]); fut. ῥήξω; 1 aor. ῥρηξα; pres. pass. 3 pers. plur. ῥήγνυνται; fr. Hom. down; Sept. for ῥῥῥῥ and ῥῥῥῥ; to *rend, burst or break asunder, break up, break through*; a. univ.: τοὺς ἄσκούς, *Mk.* ii. 22; *Lk.* v. 37; pass. *Mt.* ix. 17; i. q. to *tear in pieces* [*A.V. rend*]: τινά, *Mt.* vii. 6. b. sc. εὐφροσύνην (previously chained up, as it were), to *break forth into joy*: *Gal.* iv. 27, after *Is.* liv. 1 (the full phrase is found in *Is.* xlix. 13; lii. 9; [*cf.* B. § 130, 5]; in class. Grk. ῥηγνύναι κλαυθμόν, οἰμωγήν, δάκρυα, esp. φωνήν is used of infants or dumb persons beginning to speak; cf. *Passow* s. v. 2, vol. ii. p. 1332\*; [*L. and S.* s. v. I. 4 and 5]). c. i. q. σπάρσσω, to *distort, convulse*: of a demon causing convulsions in a man possessed, *Mk.* ix. 18; *Lk.* ix. 42; in both pass. many [so R. V. txt.] explain it to *dash down, hurl to the ground*, (a common occurrence in cases of epilepsy); in this sense in *Artem. oneir.* 1, 60 a wrestler is said ῥήξει τὸν ἀντίπαλον. *Hezych.* gives ῥήξει· καταβαλεῖν. Also ῥήξει· κατέβαλε. Cf. *Kuinoel* or *Fritzsch* on *Mk.* ix. 18. [Many hold that ῥήσσω in this sense is quite a different word from ῥήγνυμι (and its collat. or poet. ῥήσσω), and akin rather to (the onomatopoeitic) ἀράσσω, ῥάσσω, to *throw or dash down*; cf. *Lobeck* in *Bttm.* *Ausf. Spr.* § 114, s. v. ῥήγνυμι; *Curtius*, *Das Verbum*, pp. 162, 315; *Schmidt*, *Syn. ch.* 113; 7. See as exx. *Sap.* iv. 19; *Herm. mand.* 11, 3; *Const. apost.* 6, 9 p. 165, 14. Cf. *προσρήγνυμι*.] (COMP.: δια-, περι-, προσ-ῥήγνυμι.)\*

[*ΣΥΝ.*: ῥήγνυμι, καταγνυμι, θραύω: ῥ. to *rend, rend asunder*, makes pointed reference to the separation of the parts; κ. to *break*, denotes the destruction of a thing's unity or completeness; θ. to *shatter*, is suggestive of many fragments and minute dispersion. Cf. *Schmidt* ch. 115.]

ῥήμα, -τος, τό, (fr. ῥΕΩ, pf. pass. εἶρημαι), fr. *Theogn.*, *Hdt.*, *Pind.* down; Sept. chiefly for רָחַץ; also for רָחַץ, רָחַץ, etc.; 1. prop. *that which is or has been uttered by the living voice, thing spoken, word*, [*cf.* ἔπος, also λόγος, I. 1]; i. e. a. *any sound produced*

by the voice and having a definite meaning: *Mt.* xxvii. 14; ῥ. γλώσσης, *Sir.* iv. 24; φωνή ῥημάτων, a sound of words, *Heb.* xii. 19; ῥήματα ἄρρητα, [unspeakable words], 2 Co. xii. 4.

b. Plur. τὰ ῥήματα, *speech, discourse*, (because it consists of words either few or many [*cf.* *Philo*, *leg. alleg.* 3, 61 τὸ δὲ ῥήμα μέρος λόγου]): *Lk.* vii. 1; *Acts* ii. 14; *words, sayings*, *Jn.* viii. 20; x. 21; *Acts* [x. 44]; xvi. 38; τὰ ῥ. τινος, *what one has said*, *Lk.* xxiv. 8, 11, or *taught*, *Ro.* x. 18; τὰ ῥ. μου, *my teaching*, *Jn.* v. 47; xii. 47 sq.; xv. 7; τὰ ῥ. ἃ ἐγὼ λαλῶ, *Jn.* vi. 63; xiv. 10; [ἀληθείας κ. σωφροσύνης ῥ. ἀποφθέγγομαι, *Acts* xxvi. 25]; ῥήματα ζωῆς αἰωνίου ἔχεις, *thy teaching begets eternal life*, *Jn.* vi. 68; τὰ ῥ. τοῦ θεοῦ, utterances in which God through some one declares his mind, *Jn.* viii. 47; λαλεῖ τις τὰ ῥ. τοῦ θ. speaks what God bids him, *Jn.* iii. 34; λαλεῖν πάντα τὰ ῥήματα τῆς ζωῆς ταύτης, to deliver the whole doctrine concerning this life, i. e. the life eternal, *Acts* v. 20; τὰ ῥ. ἃ δίδωκάς μοι, *what thou hast bidden me to speak*, *Jn.* xvii. 8; ῥήματα λαλεῖν πρὸς τινα, ἐν οἷς etc. to teach one the things by which etc. *Acts* xi. 14; τὰ ῥήματα τὰ προειρημένα ὑπὸ τινος, *what one has foretold*, 2 *Pet.* iii. 2; *Jude* 17; λαλεῖν ῥήματα βλάσφημα εἰς τινα, to speak abusively in reference to one [see *eis*, B. II. 2 c. β.], *Acts* vi. 11; κατὰ τινος, against a thing, *ib.* 13 [G L T Tr WH om. βλάσφη.]. c. a series of words joined together into a sentence (a declaration of one's mind made in words); a. univ. an utterance, declaration, (Germ. eine Aeusserung): *Mt.* xxvi. 75; *Mk.* ix. 32; xiv. 72; *Lk.* ii. 50; ix. 45; xviii. 34; xx. 26; *Acts* xi. 16; xxviii. 25; with adjectives, ῥήμα ἄργον, *Mt.* xii. 36; εἰπεῖν ποιηρὸν ῥήμα κατὰ τινος, to assail one with abuse, *Mt.* v. 11 [R G; al. om. ῥ.]. β. a saying of any sort, as a message, a narrative: concerning some occurrence, λαλεῖν τὸ ῥ. περὶ τινος, *Lk.* ii. 17; ῥήμα τῆς πίστεως, the word of faith, i. e. concerning the necessity of putting faith in Christ, *Ro.* x. 8; a promise, *Lk.* i. 38; ii. 29; καλὸν θεοῦ ῥήμα, God's gracious, comforting promise (of salvation), *Heb.* vi. 5 (see *καλός*, e.); καθαρίσας . . . ἐν ῥήματι, acc. to promise (prop. on the ground of his word of promise, viz. the promise of the pardon of sins; cf. *Mk.* xvi. 16), *Eph.* v. 26 [al. take ῥ. here as i. q. 'the gospel,' cf. *vi.* 17, *Ro.* x. 8; (see *Meyer* ad loc.)]; the word by which some thing is commanded, directed, enjoined: *Mt.* iv. 4 [cf. *W.* 389 (364) n.]; *Lk.* iv. 4 R G L Tr in br.; *Heb.* xi. 3; a command, *Lk.* v. 5; ἐγένετο ῥήμα θεοῦ ἐπὶ τινα, *Lk.* iii. 2 (*Jer.* i. 1; πρὸς τινα, *Gen.* xv. 1; 1 K. xviii. 1); plur. ῥήματα παρὰ σοῦ, words from thee, i. e. to be spoken by thee, *Acts* x. 22; ῥήμα τῆς δυνάμεως αὐτοῦ, his omnipotent command, *Heb.* i. 3.

doctrine, instruction, [*cf.* *W.* 123 (117)]: (τὸ) ῥήμα (τοῦ) θεοῦ, divine instruction by the preachers of the gospel, *Ro.* x. 17 [R G; but L T Tr WH ῥ. Χριστοῦ]; others give ῥ. here the sense of *command, commission*; (*cf.* *Meyer*); saving truth which has God for its author, *Eph.* vi. 17; also τοῦ κυρίου, 1 *Pet.* i. 25; words of prophecy, prophetic announcement, τὰ ῥ. τοῦ θεοῦ, *Rev.* xvii. 17 Rec. [al. οἱ λόγοι τ. θ.]. 2. In imitation of the *Hebr.* רָחַץ, the subject-matter of speech, thing



spoken of, thing; and that a. so far forth as it is a matter of narration: Lk. ii. 15; Acts x. 37; plur., Lk. i. 65; ii. 19, 51; Acts v. 32; xiii. 42. b. in so far as it is matter of command: Lk. i. 37 [see ἀδυνατέω, b.] (Gen. xviii. 14; Deut. xvii. 8). c. a matter of dispute, case at law: Mt. xviii. 16; 2 Co. xiii. 1 [A. V. retains 'word' here and in the preceding pass.], (Deut. xix. 15).\*

Ῥησά [Lehm. -σά (so Pape, Eigennamen, s. v.)], ὁ, Rhesa, the son of Zerubbabel: Lk. iii. 27.\*

ρήσσω, see ῥήγνυμι.

ῥήτωρ, -ορος, ὁ, ('PEΩ), a speaker, an orator, (Soph., Eur., Arstph., Xen., Plat., al.): of a forensic orator or advocate, Acts xxiv. 1. [Cf. Thom. Mag. s. v. (p. 324, 15 ed. Ritschl); B. D. s. v. Orator, 2.]\*

ῥητῶς, (ῥητός), adv., expressly, in express words: ῥητῶς λέγει, 1 Tim. iv. 1. (Polyb. 3, 23, 5; Strabo 9 p. 426; Plut. Brut. 29; [de Stoic. repugn. 15, 10]; Diog. Laërt. 8, 71; [al.; cf. Wetstein on 1 Tim. l. c.; W. 463 (431)].)\*

ρίζα, -ης, ἡ, (akin to Germ. *Reis* [cf. Lat. *radix*; Eng. root; see Curtius § 515; Fick, Pt. iii. 775]), fr. Hom. down; Sept. for רִשָּׁא;

1. a root: prop., Mt. iii. 10; Lk. iii. 9; ἐκ ῥιζῶν, from the roots [cf. W. § 51, 1 d.], Mk. xi. 20; ῥίζαν ἔχειν, to strike deep root, Mt. xiii. 6; Mk. iv. 6; trop. οὐ ῥίζαν ἔχων ἐν ἑαυτῷ, spoken of one who has but a superficial experience of divine truth, has not permitted it to make its way into the inmost recesses of his soul, Mt. xiii. 21; Mk. iv. 17; Lk. viii. 13; in fig. disc. ῥίζα πικρίας (see πικρία) of a person disposed to apostatize and induce others to commit the same offence, Heb. xii. 15; the progenitors of a race are called ῥίζα, their descendants κλάδοι (see κλάδος, b.), Ro. xi. 16-18. Metaph. cause, origin, source: πάντων τῶν κακῶν, 1 Tim. vi. 10; τῆς σοφίας, Sir. i. 6 (5), 20 (18); τῆς ἀθανασίας, Sap. xv. 3; τῆς ἀμαρτίας, of the devil, Ev. Nicod. 23; ἀρχὴ καὶ ῥίζα παντὸς ἀγαθοῦ, Epicur. ap. Athen. 12, 67 p. 546 sq.; πηγὴ καὶ ῥίζα καλοκαγαθίας τὸ νομίμον τυχεῖν παιδείας, Plut. de puer. educ. c. 7 b. 2. after the use of the Hebr. רִשָּׁא, that which like a root springs from a root, a sprout, shoot; metaph. offspring, progeny: Ro. xv. 12; Rev. v. 5; xxii. 16, (Is. xi. 10).\*

ρίζω, -ῶ: pf. pass. ptep. ἐρριζώμενος [see P, ρ]; (ρίζα); fr. Hom. down; to cause to strike root, to strengthen with roots; as often in class. writ. (see Passow s. v. 3; [L. and S. s. v. I.]), trop. to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded: pass. ἐρριζώμενος (Vulg. *radicatus*) ἐν ἀγάπῃ, Eph. iii. 17 (18) [not WH]; ἐν Χριστῷ, in communion with Christ, Col. ii. 7. [COMP. ἐκ-ρίζω.]\*

ῥιπή, -ης, ἡ, (ῥίπτω), used by the Grk. poets fr. Hom. down; a throw, stroke, beat: ὀφθαλμοῦ (Vulg. *ictus oculi* [A. V. the twinkling of an eye]), a moment of time, 1 Co. xv. 52 [L mrg. ῥοπή, q. v.]\*

ῥιπίζω: pres. pass. ptep. ῥιπιζόμενος; (fr. ῥίπῃς a bel-lows or fan); hence 1. prop. to raise a breeze, put air in motion, whether for the sake of kindling a fire or of cooling one's self; hence a. to blow up a fire: φλόγα, πῦρ, Anthol. 5, 122, 6; Plut. Flam. 21. b. to

fan i. e. cool with a fan (Tertull. *flabello*): Plut. Anton. 26. 2. to toss to and fro, to agitate: of the wind, πρὸς ἀνέμων ῥιπίζεται τὸ ὕδωρ, Philo de incorrupt. mundi § 24; ῥιπιζομένη ἀχνη, Dio Cass. 70, 4; δῆμος ἀστατον, κακὸν καὶ θαλάσση πάνθ' ὁμοιον, ὑπ' ἀνέμων ῥιπίζεται, Dio Chr. 32 p. 368 b.; hence joined w. ἀνεμίεσθαι it is used of a person whose mind wavers in uncertainty between hope and fear, between doing and not doing a thing, Jas. i. 6.\*

ῥιπτέω, see ῥίπτω.

ῥίπτω and ῥιπτέω (ῥιπτούντων, Acts xxii. 23; on the diff. views with regard to the difference in meaning betw. these two forms see Passow s. v. ῥίπτω, fin.; [Veitch s. v. ῥίπτω, fin. Hermann held that ῥιπτέω differed fr. ῥίπτω as Lat. *jactare* fr. *jacere*, hence the former had a frequent. force (cf. *Lob. Soph. Aj.* p. 177; *Cope, Aristot. rhet. vol. i.* p. 91 sq.); some of the old grammarians associate with ῥιπτέω a suggestion of earnestness or effort, others of contempt]); 1 aor. ἔρριψα G Tr, ἔρρ. R L, ἔριψα T WH, [ptep. (Lk. iv. 35) ῥίψαν R G Tr WH, better (cf. *Tdf. Proleg.* p. 102; Veitch p. 512) ῥίψαν L T]; pf. pass. 3 pers. sing. ἔρριπται [G Tr; al. ἔρρ.] (Lk. xvii. 2), ptep. ἐρριμμένος G, ἐριμμένος T Tr WH, ῥερ. (with smooth breathing) Lehm. (Mt. ix. 36); on the doubling of ρ and the use of the breathing see P, ρ; fr. Hom. down; Sept. chiefly for רִשָּׁא; to cast, throw; i. q. to throw down: τὴν, Acts xxvii. 19; τὴν ἐκ τινος, ibid. 29; τινὰ εἰς τὴν θάλασσαν, Lk. xvii. 2. i. q. to throw off: τὰ ἱμάτια (Plat. rep. 5 p. 474 a.), Acts xxii. 23 (they cast off their garments that they might be the better prepared to throw stones [but cf. Wendt in Mey. 5te Aufl.]); τὰ ὄπλα, 1 Macc. v. 43; vii. 44; xi. 51; Xen. Cyr. 4, 2, 33, and often in other Grk. writ. i. q. to cast forward or before: τινὰ [or τὴν] εἰς τι, [Mt. xxvii. 5 (but here R G L ἐν τῷ ναῷ)]; Lk. iv. 35; τινὰς παρὰ τοὺς πόδας Ἰησοῦ, to set down (with the suggestion of haste and want of care), of those who laid their sick at the feet of Jesus, leaving them at his disposal without a doubt but that he could heal them, Mt. xv. 30. i. q. to throw to the ground, prostrate: ἐρριμμένοι, prostrated by fatigue, hunger, etc., [R. V. scattered], Mt. ix. 36 (καταλαβὼν ἐρριμμένους καὶ μεθύνοντας, the enemy prostrate on the ground, Polyb. 5, 48, 2; of the slain, Jer. xiv. 16; ἐρριμμένα σώματα, 1 Macc. xi. 4; for other exx. see Wahl, Clavis Apocr. V. T. s. v.; τῶν νεκρῶν ἐρριμμένων ἐπὶ τῆς ἀγορᾶς, Plut. Galb. 28, 1). [COMP. ἀπο-, ἐπι- ῥίπτω.]\*

Ῥοβοάμ, (עֲמֻנְיָה) i. e. 'enlarging the people', equiv. to Εὐρύδημος in Grk., fr. רִבְחָא and עֲמֻנָא, ὁ, Roboam, Rehoboam, the son and successor of king Solomon: Mt. i. 7.\*

Ῥόδη, -ης, ἡ, Rhoda [i. e. 'rose'], the name of a certain maidservant: Acts xii. 13.\*

Ῥόδος, -ου, ἡ, Rhodes, [(cf. Pape, Eigennamen, s. v.)], a well-known island of the Cyclades opposite Caria and Lycia, with a capital of the same name: Acts xxi. 1. ([From Hom. down]; 1 Macc. xv. 23.)\*

ροῖζηδόν, (ροῖζέω to make a confused noise), adv., 'with a loud noise': 2 Pet. iii. 10. (Nicand. ther. 556; Geop., al.)\*



[Ῥομφά, Ῥομφάν, see Ῥεμφάν.]

**Ῥομφαία**, -ας, ἡ, a large sword; prop. a long Thracian javelin [cf. *Rich*, Dict. of Antiq. s. v. Rhompæa]; also a kind of long sword wont to be worn on the right shoulder, (Hesych. Ῥομφαία· Θράκιον ἀμυντήριον, μάχαιρα, ξίφος ἢ ἀκόρνιον μακρόν; [Suidas 3223 c. (cf. ῥέμβω to revolve, vibrate)]; cf. Plut. Aemil. 18); [A. V. sword]: Rev. i. 16; ii. 12, 16; vi. 8; xix. 15, 21; σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται Ῥομφαία, a fig. for 'extreme anguish shall fill (pierce, as it were) thy soul', Lk. ii. 35, where cf. Kuinoel. (Joseph. antt. 6, 12, 4; 7, 12, 1; in Ev. Nicod. 26 the archangel Michael, keeper of Paradise, is called ἡ φλογὶς Ῥομφαία. Very often in Sept. for רֶמְפָּא; often also in the O. T. Apocr.)\*

[Ῥοπή, -ης, ἡ, (ῥέπω), fr. Aeschyl., Plat., down, inclination downwards, as of the turning of the scale: ἐν Ῥοπή ὀφθαλμοῦ, 1 Co. xv. 52 L mrg. (cf. Tdf.'s note ad loc.); see ῥιπή.]\*

**Ῥουβήν** (in Joseph. antt. 1, 19, 8 Ῥούβηλος), ὁ, (רְבִינָה), i. e. behold ye a son! Gen. xxix. 32 [cf. B. D. s. v.], Reuben, Jacob's firstborn son by Leah: Rev. vii. 5.\*

**Ῥούθ** (in Joseph. antt. 5, 9, 2 Ῥούθη, -ης), ἡ, (רֹחַב for רֹחַב, a female friend), Ruth, a Moabitish woman, one of the ancestors of king David, whose history is related in the canonical book bearing her name: Mt. i. 5. [B. D. s. v. Ruth.]\*

**Ῥούφος**, -ου, ὁ, Rufus [i. e. 'red', 'reddish'], a Lat. proper name of a certain Christian: Mk. xv. 21; Ro. xvi. 13. [B. D. s. v. Rufus.]\*

**Ῥύμη**, -ης, ἡ, (fr. ΡΥΩ i. q. ῥύω 'to draw' [but Curtius § 517; Vaniček p. 1210, al., connect it with ῥέω 'to flow']); 1. in earlier Grk. the swing, rush, force, trail, of a body in motion. 2. in later Grk. a tract of way in a town shut in by buildings on both sides; a street, lane: Mt. vi. 2; Lk. xiv. 21; Acts ix. 11; xii. 10; cf. Is. xv. 3; Sir. ix. 7; Tob. xiii. 18. Cf. Lob. ad Phryn. p. 404; [Rutherford, New Phryn. p. 488; Wetstein on Mt. u. s.; W. 22, 23].\*

**ῥύομαι**; fut. ῥύσομαι; 1 aor. ἔρρύσαμην G (ἐρρυσ. R, so T in 2 Co. i. 10; 2 Pet. ii. 7; L everywh. exc. in 2 Tim. iii. 11 txt.) and ἐρρυσάμην (so Tr WH everywh., T in Col. i. 13; 2 Tim. iii. 11; L txt. in 2 Tim. iii. 11); a depon. mid. verb, in later Grk. w. the 1 aor. pass. ἔρρύσθη G (-pp- R), and (so L T Tr WH in 2 Tim. iv. 17) ἐρρύσθην; (on the doubling of ρ, and the breathing, see in P, ρ); fr. Hom. down; Sept. chiefly for רָצַח; also for רָצַח, רָצַח, רָצַח, etc.; fr. ΡΥΩ to draw, hence prop. to draw to one's self, to rescue, to deliver: τινά, Mt. xxvii. 43; 2 Pet. ii. 7; τινά ἀπό τινος [cf. W. § 30, 6 a.], Mt. vi. 13; Lk. xi. 4 R L; 1 Th. i. 10 [here T Tr WH ἐκ; 2 Tim. iv. 18]; 1 aor. pass., Ro. xv. 31; 2 Th. iii. 2; τινά ἐκ τινος [W. u. s.]: Ro. vii. 24 [cf. W. § 41 a. 5]; 2 Co. i. 10; Col. i. 13; 2 Tim. iii. 11; 2 Pet. ii. 9; 1 aor. pass., Lk. i. 74; 2 Tim. iv. 17; δ ῥύόμενος, the deliverer, Ro. xi. 26 (after Is. lix. 20).\*

**ῥυπαίνω**: (ῥύπος, q. v.); to make filthy, befoul; to defile, dishonor, (Xen., Aristot., Dion. Hal., Plut., al.); 1 aor.

pass. impv. 3 pers. sing. ῥυπανθήτω, let him be made filthy, i. e. trop. let him continue to defile himself with sins, Rev. xxii. 11 L T Tr WH txt.\*

**ῥυπαρεύομαι**: 1 aor. (pass.) impv. 3 pers. sing. ῥυπαρευθήτω; (ῥυπαρός, q. v.); to be dirty, grow filthy; metaph. to be defiled with iniquity: Rev. xxii. 11 GL ed. ster. WH mrg. Found nowhere else; see ῥυπαῖνω and ῥυπόω.\*

**ῥυπαρία**, -ας, ἡ, (ῥυπαρός), filthiness (Plut. praecept. conjug. c. 28); metaph. of wickedness as moral defilement: Jas. i. 21. [Of sordidness, in Critias ap. Poll. 3, 116; Plut. de adulat. et amic. § 19; al.]\*

**ῥυπαρός**, -ά, -όν, (ῥύπος, q. v.), filthy, dirty: ptop. of clothing [A. V. vile], Jas. ii. 2 (Sept. Zech. iii. 3 sq.; Joseph. antt. 7, 11, 3; Plut. Phoc. 18; Dio Cass. 65, 20; ῥυπαρά καὶ ἀπλута, Artem. oneir. 2, 3 fin.; χλαμύς, Ael. v. h. 14, 10); metaph. defiled with iniquity, base, [A. V. filthy]: Rev. xxii. 11 GL T Tr WH. [(In the sense of sordid, mean, Dion. Hal., al.)]\*

**ῥύπος**, -ου, ὁ, fr. Hom. down, filth: 1 Pet. iii. 21 [B. § 151, 14; W. § 30, 3 N. 3].\*

**ῥυπόω**, -ῶ; 1 aor. impv. 3 pers. sing. ῥυποσάτω; 1. to make filthy, defile, soil: Hom. Od. 6, 59. 2. intrans. for ῥυπάω, to be filthy: morally, Rev. xxii. 11 Rec.\*

**ῥύσις**, -εως, ἡ, (fr. an unused pres. ῥύω, from which several of the tenses of ῥέω are borrowed), a flowing, issue: τοῦ αἵματος, Mk. v. 25; Lk. viii. 43, [on the two preceded. pass. cf. B. § 147, 11; W. § 29, 3 b.], 44, (Hippocr., Aristot.).\*

**ῥυτίς**, -ιδος, ἡ, (ΡΥΩ, to draw together, contract), a wrinkle: Eph. v. 27. (Arstph., Plat., Diod. 4, 51; Plut., Leian., Anthol., al.)\*

**Ῥωμαϊκός**, -ή, -όν, Roman, Latin: Lk. xxiii. 38 R GL br. Tr mrg. br. [(Polyb., Diod., Dion. Hal., al.)]\*

**Ῥωμαῖος**, -ου, ὁ, a Roman: Jn. xi. 48; Acts ii. 10 [R. V. here from Rome]; xvi. 21, 37 sq.; xxii. 25-27, 29; xxiii. 27; xxv. 16; xxviii. 17. [(Polyb., Joseph., al.); often in 1 and 2 Macc.]\*

**Ῥωμαῖστί**, adv., in the Roman fashion or language, in Latin: Jn. xix. 20. [Epictet. diss. 1, 17, 16; Plut., App., al.]\*

**Ῥώμη**, -ης, ἡ [on the art. with it cf. W. § 18, 5 b.; (on its derivation cf. Curtius § 517; Vaniček p. 1212; Pape, Eigennamen, s. v.)], Rome, the renowned capital of Italy and ancient head of the world: Acts xviii. 2; xix. 21; xxiii. 11; xxviii. 14, 16; Ro. i. 7, 15; 2 Tim. i. 17. (1 Macc. i. 10; vii. 1; [Aristot., Polyb., al.]) [On Rome in St. Paul's time cf. BB.DD. s. v.; Conybeare and Howson, Life and Epp. etc. ch. xxiv.; Farrar, Life and Work etc. chh. xxxvii., xlv., xlv.; Lewin, St. Paul, vol. ii. ch. vi.; Hausrath, Neutest. Zeitgesch. iii. 65 sqq.; on the Jews and Christians there, see particularly Schürer, Die Gemeindeverfassung der Juden in Rom in d. Kaiserzeit nach d. Inschriften dargest. (Leipz. 1879); Seyerlen, Entstehung u. s. w. der Christengemeinde in Rom (Tübingen, 1874); Huidekoper, Judaism at Rome, 2d ed., N. Y. 1877; Schaff, Hist. of the Chris. Church (1882) vol. i. § 36.]\*



**ῥώννυμι**: to make strong, to strengthen; pf. pass. ἔρρωμαι [see P, ρ], to be strong, to thrive, prosper; hence the 2 pers. (sing.) impv. is the usual formula in closing a

letter, ἔρρωσο, farewell: Acts xxiii. 30 [R G]; ἔρρωσθε, Acts xv. 29 (2 Macc. xi. 21; Xen. Cyr. 4, 5, 33; Artem. oneir. 3, 44, al.; ἔρρωσο καὶ ὑγιαίνε, Dio Cass. 61, 13).\*

Σ

[Σ, σ, s: the practice (adopted by Griesbach, Knapp, al., after H. Stephanus et al.) of employing the character *s* in the mid. of a comp. word has been abandoned by the recent crit. editors; cf. W. § 5, 1 c.; Lipsius, Gram. Untersuch. p. 122; Matthiae § 1 Anm. 5; Bttm. Ausf. Sprchl. § 2 Anm. 3; Kühner § 1 Anm. 1. Tdf. ed. 8 writes σ also even at the end of a word, after the older Mss. On movable final *s* see ἔχρη(ς), μέχρη(ς), οὕτω(ς). The (Ionic) combinations ρσ for ρρ, and σσ for ττ (cf. Fischer, Animadvers. ad Veller. etc. i. pp. 193 sq. 203; Kühner § 31 pp. 124, 127), have become predominant (cf. ἄρσην, θαρσύνω, θάρσος, ἀπαλλάσσω etc., γλῶσσα, ἥσσαν (q. v.), θάλασσα, κηρύσσω, περισσός, πρῶσσω (q. v.), τάσσω, τέσσαρες, φυλάσσω, etc.), except in a few words, as κρείττων (q. v.), the derivatives of ἐλάττω (of which word both forms are used indiscriminately), ἡττημα, ἡττώω (yet see 2 Co. xii. 13), etc.; cf. B. 7. Some prop. names are spelled indifferently with one σ or with two; as, Ἑλισ(σ)αῖος. ζ is occasionally substituted for σ, esp. before μ, see σβέννυμι, Σμύρνα (σμύρνα, cf. Soph. Gloss. § 58, 3, and Lex. s. v.; Tdf. Proleg. p. 80; WH. App. p. 148; B. 5; Bttm. Ausf. Sprchl. § 3 Anm. 6; Bezae cod., ed. Scrivener, p. xlviii.; L. and S. s. v. Z. I. 3, and Σ, II. 14 c.); so also ξ, as ξυμβαίνειν 1 Pet. iv. 12 R<sup>bez</sup>; cf. Kühner § 325, 5; Bttm. Ausf. Spr. u. s.; see ξύν.]

**σαβαχθανί**, -νεί T Tr WH [see WH. App. p. 155, and s. v. et, ι], -κθανί Lehm. [in Mt. only], (נִבְחָתָנִי, fr. the Chald. נִבְחָתָנִי, thou hast forsaken me: Mt. xxvii. 46; Mk. xv. 34 (fr. Ps. xxi. (xxii.) 2, for the Hebr. נִבְחָתָנִי, which is so rendered also by the Chaldee paraphrast). [See Kautzsch, Gram. d. Bibl.-Aram. (Leipzig 1884) p. 11.]\*

**σαβαώθ** (Hebr. שַׁבְּאוֹת, plur. of שַׁבָּא an army): κύριος σαβαώθ (שַׁבְּאוֹת הַיְהוָה), [A. V. Lord of Sabaoth], i. e. lord of the armies sc. of Israel, as those who under the leadership and protection of Jehovah maintain his cause in war (cf. Schrader, Ueber d. ursprüngl. Sinn des Gottesnamens Jahve Zebaoth, in the Jahrb. f. protest. Theol. for 1875, p. 316 sqq., and in Schenkel v. 702 sq.; cf. Herm. Schultz, Alttest. Theol. ii. p. 96 sqq.; [B. D. s. v. Sabaoth, the Lord of. But for the other view, acc. to which the heavenly "hosts" are referred to, see Hackett in B. D., Am. ed., s. v. Tsebaoth Lord of, and Delitzsch in the Luth. Zeitschr. for 1874, p. 217 sqq.; so Riehm (HWB s. v. Zebaoth) as respects the use of the phrase by the prophets]. On the diverse interpretations of the word cf. Oehler in Herzog xviii. p. 400 sqq. [and in his O. T. Theol. (ed. Day) §§ 195 sq.; cf. T. K. Cheyne, Isa., ed. 3, vol. i. 11 sq.]: Ro. ix. 29; Jas. v. 4.\*

**σαββατισμός**, -οῦ, ὁ, (σαββαρίζω to keep the sabbath);

1. a keeping sabbath.

2. the blessed rest from toils and troubles looked for in the age to come by the true worshippers of God and true Christians [R. V. sabbath rest]: Heb. iv. 9. (Plut. de superst. c. 3; eccl. writ.)\*

**σάββατον**, -ου, τό, (Hebr. שַׁבָּת), found in the N. T. only in the historical bks. exc. twice in Paul's Epp.; sabbath; i. e.

1. the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work (Ex. xx. 10; xxxi. 13 sqq.; Deut. v. 14);

a. sing. σάββατον and τὸ σάββατον: Mk. vi. 2; [xv. 42 L Tr]; xvi. 1; Jn. v. 9 sq., etc.; i. q. the institution of the sabbath, the law for keeping holy every seventh day of the week: Mt. xii. 8; Mk. ii. 27 sq.; Lk. vi. 5; Λύειν, Jn. v. 18; τηρεῖν, Jn. ix. 16; ἡ ἡμέρα τοῦ σαββάτου (שַׁבָּת הַיּוֹם, Ex. xx. 8 and often), the day of the sabbath, sabbath-day, Lk. xiii. 16; xiv. 5; ὁδὸς σαββάτου, a sabbath-day's journey, the distance it is lawful to travel on the sabbath-day, i. e. acc. to the Talmud two thousand cubits or paces, acc. to Epiphanius (haer. 66, 82) six stadia: Acts i. 12, cf. Mt. xxiv. 20, (the regulation was derived fr. Ex. xvi. 29); cf. Win. RWB. s. v. Sabbathsweg; Oehler in Herzog xiii. 203 sq. [cf. Leyrer in Herzog ed. 2 vol. ix. 379]; Mangold in Schenkel v. 127 sq.; [Ginsburg in Alexander's Kitto s. v. Sabbath Day's Journey; Lumby on Acts i. 12 (in Cambr. Bible for Schools)].

as dat. of time [W. § 31, 9 b.; B. § 133, 26]: σαββάτω, Mt. xxiv. 20 [G L T Tr WH]; Lk. xiv. 1; τῷ σαββάτῳ, Lk. vi. 9 L txt. T Tr WH; xiii. 14 sq.; xiv. 3; Acts xiii. 44; ἐν σαββάτῳ, Mt. xii. 2; Jn. v. 16; vii. 22 [here L WH br. ἐν], 23; ἐν τῷ σαββάτῳ, Lk. vi. 7; Jn. xix. 31. accus. τὸ σάββ. during (on) the sabbath [cf. B. § 131, 11; W. § 32, 6]: Lk. xiii. 56; κατὰ πᾶν σ. every sabbath, Acts xvi. 27; xv. 21; xviii. 4. plur. τὰ σάββατα, of several sabbaths, Acts xvii. 2 [some refer this to 2].

b. plur. τὰ σάββ. (for the singular) of a single sabbath, sabbath-day, (the use of the plur. being occasioned either by the plur. names of festivals, as τὰ ἐγκαίνια, αἶψμα, γενέσια, or by the Chaldaic form שַׁבְּתֵי [W. 177 (167); B. 23 (21)]): Mt. xxviii. 1; Col. ii. 16. (Ex. xx. 10; Lev. xxiii. 32 etc.; τὴν ἐβδόμην σάββατα καλοῦμεν, Joseph. antt. 3, 6, 6; add, 1, 1, 1; [14, 10, 25; Philo de Abrah. § 5; de cherub. § 26; Plut. de superstitione 8]; τὴν τῶν σαββάτων ἑορτήν,



Plut. symp. 4, 6, 2; hodie tricesima sabbata, Hor. sat. 1, 9, 69; nowhere so used by John exc. in the phrase *μία τῶν σαββάτων*, on which see 2 below); ἡ ἡμέρα τῶν σ., Lk. iv. 16; Acts xiii. 14; xvi. 13 (Ex. xx. 8; xxxv. 3; Deut. v. 12; Jer. xvii. 21 sq.); τοῖς σάββασιν and ἐν τοῖς σάββασιν (so constantly [exc. Lchm. in Mt. xii. 1, 12] by metaplasm for σαββάτοις, cf. W. 63 (62); [B. 23 (21)] on the sabbath-day: Mt. xii. 1 [see above], 5, 10–12 [see above]; Mk. i. 21; ii. 23; iii. 2, 4; Lk. iv. 31; vi. 9 [R G L mrg.], (1 Macc. ii. 38; the Sept. uses the form σαββάτοις, and Josephus both forms). On the precepts of the Jews with regard to the observance of the sabbath, which were for the most part extremely punctilious and minute, cf. Win. RWB. s. v. Sabbath; Oehler in Herzog xiii. 192 sqq. [revised by Orelli in ed. 2 vol. xiii. 156 sqq.]; Schürer, Zeitgesch. 2te Aufl. § 28 II.; Mangold in Schenkel v. p. 123 sq.; [BB.DD. s. v.; Geikie, Life and Words of Christ, ch. xxxviii. vol. ii. p. 95 sqq.; Farrar, Life of Christ, ch. xxxi. vol. i. p. 482 sq.; Eidersheim, Jesus the Messiah, vol. ii. p. 56 sqq. and App. xvii.].

2. seven days, a week: πρώτη σαββάτου, Mk. xvi. 9; δις τοῦ σαβ. twice in the week, Lk. xviii. 12. The plur. is used in the same sense in the phrase ἡ μία τῶν σαββάτων, the first day of the week (see εἰς, 5) [Prof. Sophocles regards the gen. (dependent on ἡμέρα) in such exx. as those that follow (cf. Mk. xvi. 9 above) as equiv. to μετά w. an acc., the first day after the sabbath; see his Lex. p. 43 par. 6]: Mt. xxviii. 1; Mk. xvi. 2; Lk. xxiv. 1; Jn. xx. 1, 19; Acts xx. 7; κατὰ μίαν σαββάτων (L T Tr WH -του), on the first day of every week, 1 Co. xvi. 2.

σαγήνη, -ης, ἡ, (σάσσω to load, fill), a large fishing-net, a drag-net (Vulg. *sagena* [cf. Eng. *seine*]), used in catching fish that swim in shoals [cf. B. D. s. v. Net; Trench, Syn. § lxiv.]: Mt. xiii. 47. (Sept.; Plut. solert. anim. p. 977 f.; Leian. pisc. 51; Tim. 22; Artem. oneir. 2, 14; Ael. h. a. 11, 12; [βάλλειν *σαγ.* Babr. fab. 4, 1; 9, 6].)\*

Σαδδουκαῖος, -ου, ὁ, a Sadducee, a member of the party of the Sadducees, who, distinguished for birth, wealth, and official position, and not adverse to the favor of the Herod family and of the Romans, hated the common people, were the opponents of the Pharisees, and rejecting tradition (see παράδοσις, 2) acknowledged the authority of the O. T. alone in matters pertaining to faith and morals (Joseph. antt. 13, 10, 6); they denied not only the resurrection of the body (Mt. xxii. 23; Mk. xii. 18; Lk. xx. 27; Acts xxiii. 8), but also the immortality of the soul and future retribution (ψυχῆς τε τὴν διαμονὴν καὶ τὰς καθ' ἑαυτοῦ τιμορίας καὶ τιμὰς ἀναιρουῦσι, Joseph. b. j. 2, 8, 14, cf. antt. 13, 1, 4), as well as the existence of angels and spirits (Acts xxiii. 8). They maintained man's freedom in opposition to the doctrine of divine predestination (acc. to Joseph. b. j. 2, 8, 14). They are mentioned in the N. T. (in addition to the pass. already referred to) in Mt. iii. 7; xvi. 1, 6, 11 sq., (in which passages they are associated apparently with the Pharisees contrary to the truth of history [(?) cf. the Comm. ad ll. cc.]); Mt. xxii. 34; Acts iv. 1; v. 17;

xxiii. 6 sq. The Sadducees derived their name apparently not from the Hebr. קִיָּצ, as though they boasted of being pre-eminently 'righteous' or 'upright' (since it cannot be shown that the vowel *i* ever passed over into *u*), but, acc. to a more probable conjecture now approved by many, from the Zadok (קִיָּצ, Sept. Σαδδοῦκ), who was high-priest in the time of David and exhibited special fidelity to the king and his house (2 S. xv. 24 sqq.; 1 K. i. 32 sqq.); hence the posterity of this priest (קִיָּצ יָנִי, Ezek. xl. 46; xliii. 19; xlv. 15; xlviii. 11) and all their adherents seem to have been called Σαδδουκαῖοι (קִיָּצִי). Cf., besides others, Win. RWB. s. v. Sadducæer; Reuss in Herzog xiii. p. 289 sqq.; [Sieffert in Herzog ed. 2 xiii. pp. 210–244]; Geiger, Sadduc. u. Pharisaer (Brsl. 1863); Keim i. p. 273 sqq. [Eng. trans. i. (2d ed.) p. 353 sq.]; Hausrath in Schenkel iv. p. 518 sqq.; Schürer, Ntl. Zeitgesch. 2te Aufl. § 26; Wellhausen, Phar. u. Sadducæer (Greifsw. 1874); Oort, De oorsprong van den naam Sadducæen, in the Theolog. Tijdschrift for 1876, p. 605 sqq.; [Ginsburg, in Alexander's Kitto s. v.; Eidersheim, Jesus the Messiah, bk. iii. ch. ii.; Geikie, Life of Christ, ch. xlv. (cf. ch. v.); and B. D. Am. ed. s. v. for additional references].\*

Σαδῶκ, (קִיָּצ, a pr. name occurring often in the O. T.), ὁ, Sadoc: Mt. i. 14.\*

σαῖνω: pres. inf. pass. σαίνεσθαι; (ΣΑΩ, σείω); 1. prop. to wag the tail: of dogs, Hom. Od. 16, 6; Ael. v. h. 13, 41; Aesop. fab. 229 ed. Halm [354 ed. Coray]; with οὐρῇ added, Od. 17, 302; Hes. theog. 771; οὐράν, Aesop l. c.; al.; see Passow [or L. and S.] s. v. I. 2. metaph. a. to flatter, fawn upon, (Aeschyl., Pind., Soph., al.). b. to move (the mind of one), a. agreeably: pass. ἵπ' ἐλπίδος, Aeschyl., Oppian; ἀληθῆ σαίνει τὴν ψυχὴν, Aristot. metaph. 13, 3 p. 1090<sup>a</sup>, 37. β. to agitate, disturb, trouble: pass. 1 Th. iii. 3 [here A. V. move (B. 263 (226))]; (here Lchm. ἀσαίνω, q. v.); οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἐδάκρυον, Diog. Laërt. 8, 41.\*

σάκκος (Attic σάκος), -ου, ὁ, Hebr. שַׂק [cf. Vaníček, Fremdwörter, s. v.], a sack (Lat. *saccus*) i. e. a receptacle made for holding or carrying various things, as money, food, etc. (Gen. xlii. 25, 35; Lev. xi. 32). b. a coarse cloth (Lat. *cilicium*), a dark coarse stuff made especially of the hair of animals [A. V. sackcloth]: Rev. vi. 12; a garment of the like material, and clinging to the person like a sack, which was wont to be worn (or drawn on over the tunic instead of the cloak or mantle) by mourners, penitents, suppliants, Mt. xi. 21; Lk. x. 13, and also by those who, like the Hebrew prophets, led an austere life, Rev. xi. 3 (cf. what is said of the dress of John the Baptist, Mt. iii. 4; of Elijah, 2 K. i. 8). More fully in Win. RWB. s. v. Sack; Roskoff in Schenkel v. 134; [s. v. Sackcloth in B. D.; also in McClintock and Strong. (From Hdt. down.)]\*

Σαλά, (קִיָּצ a missile), ὁ, Sala [so A. V. (but in Gen. Salah); properly Shelah (so R. V.)], prop. name of a man mentioned in Lk. iii. 35 (Gen. x. 24); [T Tr mrg. WH read Σαλά also in Lk. iii. 32, for Σαλῶν, q. v.].\*

Σαλαθιήλ, (לֹא-אֶתְהַשֵּׁי whom I asked of God), ὁ, Sala-



*thiel* [Grk. for *Shealtiel* (so R.V.), the father of Zerubabel: Mt. i. 12; [Lk. iii. 27].\*

**Σαλαμίς**, [on its deriv. see *Pape*, *Eigennamen*, s. v.], -ίως, ἡ, *Salamis*, the principal city of the island Cyprus: Acts xiii. 5. [BB. DD.; Dict. of Geog. s. v.; *Lewin*, St. Paul, i. 120 sq.]\*

**Σαλείμ**, τό, *Salim*, a town which acc. to Eusebius and Jerome [Onomast. (ed. Larso and Parthey) pp. 28, 11; 29, 14] was eight miles S. of Scythopolis: Jn. iii. 23; cf. *Pressel* in Herzog xiii. 326; [cf. *Αἰών*]. See **Σαλήμ**.\*

**σαλεύω**; 1 aor. ἐσάλευσα; Pass., pres. ptep. σαλευόμενος; pf. ptep. σεσαλευμένος; 1 aor. ἐσαλεύθην; 1 fut. σαλευθήσομαι; (σάλος, q. v.); fr. Aeschyl. and Arstph. down; in Sept. pass. σαλεύομαι for יָנַח and יָנַח; a. prop. of the motion produced by winds, storms, waves, etc.; to agitate or shake: κάλαμον, pass., Mt. xi. 7; Lk. vii. 24; to cause to totter, τὰς δυνάμεις τῶν οὐρ., pass., Mt. xxiv. 29; Mk. xiii. 25; Lk. xxi. 26; τὴν γῆν, Heb. xii. 26 (Is. xxiv. 20; Am. ix. 5); an edifice, Lk. vi. 48; Acts iv. 31; xvi. 26; τὰ μὴ σαλευόμενα, the things which are not shaken, i. e. the perfect state of things which will exist after the return of Christ from heaven and will undergo no change, opp. to τὰ σαλευόμενα, the present order of things subject to vicissitude and decay, Heb. xii. 27. to shake thoroughly, of a measure filled by shaking its contents together, Lk. vi. 38. b. to shake down, overthrow, i. e. trop. to cast down from one's (secure and happy) state, Acts ii. 25 (fr. Ps. xv. (xvi.) 8); by a trop. use foreign to prof. auth. to move or agitate the mind, to disturb one: τινὰ ἀπὸ τοῦ νοός, so as to throw him out of his sober and natural mental state [B. 322 (277)], 2 Th. ii. 2; τοὺς ὄχλους, to stir up, Acts xvii. 13.\*

**Σαλήμ**, ἡ, (Heb. שָׁלֵם), *Salem*: Heb. vii. 1 sq.; cf. Gen. xiv. 18, which some (as Gesenius, Winer, Hitzig, Knobel, Delitzsch) think is the ancient name of the city of Jerusalem, appealing to the words of Ps. lxxvi. 3 יְהוָה יְבָרַךְ שָׁלֵם, and Joseph. antt. 1, 10, 2 τὴν μέντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα; cf. b. j. 6, 10. But more correctly [yet cf. B. D. s. v. Salem, and s. v. Melchizedek sub fin.] others (as Rosenmüller, Bleek, Tuch, Roediger in *Gesen*. Thesaur. s. v. p. 1422, Dillmann), relying on the testimony of Jerome ([Ep. ad Evangelum § 7 i. e.] Ep. 73 in Vallarsi's ed. of his Opp. i. p. 446), hold that it is the same as Σαλείμ (q. v.). For the ancient name of Jerusalem was יְרוּשָׁלַיִם (Judg. xix. 10; 1 Chr. xi. 4; [cf. B. D. Am. ed. s. v. Jebus]), and the form of the name in Ps. lxxvi. 3 [where Sept. εἰρήμη] is to be regarded as poetical, signifying 'safe.'\*

**Σαλμών**, (יִסְכָּח, Ruth iv. 21), ὁ, indecl., *Salmon*, the name of a man: Mt. i. 4 sq.; Lk. iii. 32 [here T WH Tr mrg. Σαλά].\*

**Σαλμώνη**, -ης, ἡ, *Salmon*, *Salmonium*, [also *Sammonium*], an eastern and partly northern promontory of Crete opposite Cnidus and Rhodes [the identification of which is somewhat uncertain; see B. D. Am. ed. s. v. Salmone, and Dict. of Geogr. s. v. Samonium]: Acts xxvii. 7.\*

**σάλος**, -ου, ὁ, the tossing or swell of the sea [R. V. *billows*]: Lk. xxi. 25. (Soph., Eur., al.)\*

**σάλπιγξ**, -ιγγος, ἡ, a trumpet: Mt. xxiv. 31 [cf. B. 161 (141); 343 (295)]; 1 Co. xiv. 8; Heb. xii. 19; Rev. i. 10; iv. 1; viii. 2, 6, 13; ix. 14; ἐν σάλπιγγι θεοῦ, a trumpet which sounds at God's command (W. § 36, 3 b.), 1 Th. iv. 16; ἐν τῇ ἐσχάτῃ σάλπιγγι, the trumpet which will sound at the last day, 1 Co. xv. 52, [4 (2) Esdr. vi. 23; see Comm. on 1 Th. u. s.]. (From Hom. down; Sept. for שָׁרִיז and שָׁרָצָה.)\*

**σαλπίζω**; fut. σαλπίσω (for the earlier σαλπίγξω, see *Loeb*. ad Phryn. p. 191; Sept. also σαλπῶ, as Num. x. [3], 5, 8, 10); 1 aor. ἐσάλπισα (also in Sept.; Ael. v. h. 1, 26 and other later writ. [cf. Veitch s. v.], for the earlier ἐσάλπιγξα, Xen. anab. 1, 2, 17) [cf. W. 89 (85); B. 37 (32); WH. App. p. 170]; fr. Hom. down; Sept. chiefly for שָׁרָצָה, also for שָׁרִיז; to sound a trumpet, [A. V. (mostly) sound]: Rev. viii. 6-10, 12 sq.; ix. 1, 13; x. 7; xi. 15; σαλπίζει (strictly sc. ὁ σαλπιστής or ἡ σάλπιγξ), like our the trumpet will sound (cf. W. § 58, 9 b. β.; [B. § 129, 16]), 1 Co. xv. 52; σαλπίζειν ἐμπροσθεν αὐτοῦ, i. e. to take care that what we do comes to everybody's ears, make a great noise about it, [cf. our do a thing 'with a flourish of trumpets'], Mt. vi. 2 (Cic. ad div. 16, 21 quod polliceris, to buccinatore fore nostrae existimationis; Achill. Tat. 8, 10 αὐτὴ οὐχ ὑπὸ σάλπιγγι μόνον, ἀλλὰ καὶ κήρυκι μοιχεύεται).\*

**σαλπιστής** (a later form, used by Theophr. char. 25; Polyb. 1, 45, 13; Dion. Hal. 4, 18, [al.], for the earlier and better σαλπιγκτής, Thuc. 6, 69; Xen. an. 4, 3, 29; Joseph. b. j. 3, 6, 2; and σαλπικτής, Dem. p. 284, 26; App. hisp. 6, 93; and in the best codd. of Xen., Diod., Plut., al.; [cf. *Rutherford*, New Phryn. p. 279]; fr. σαλπίζω [q. v.]), -οῦ, ὁ, a trumpeter: Rev. xviii. 22.\*

**Σαλώμη**, [Hebr. 'peaceful', -ης, ἡ, *Salome*, the wife of Zebedee, and the mother of the apostles James the elder and John: Mk. xv. 40; xvi. 1.\*

**Σαλωμών**, see *Σολομών*.

**Σαμάρεια** [on the accent cf. Chandler § 104; B. 17 (15); -ia T WH (see *Tdf.* Proleg. p. 87; cf. I, i); on the forms see *Abbot* in B. D. Am. ed. s. v.], -ας [cf. B. u. s.], ἡ [cf. W. § 18, 5 a.], (Hebr. שַׁמְרִיָּה, Chald. שַׁמְרִיָּה pron. *Schame-ra-in*, Assyrt. *Samirina*), [on the deriv. see B. D. s. v.], *Samaria*; 1. the name of a city built by Omri king of Israel (1 K. xvi. 24), on a mountain of the same name (שַׁמְרִיָּה, Am. vi. 1), situated in the tribe of Ephraim; it was the capital of the whole region and the residence of the kings of Israel. After having been besieged three years by Shalmaneser [IV.], king of Assyria, it was taken and doubtless devastated by Sargon, his son and successor, B. C. 722, who deported the ten tribes of Israel and supplied their place with other settlers; 2 K. xvii. 5 sq. 24 sq.; xviii. 9 sqq. After its restoration, it was utterly destroyed by John Hyrcanus the Jewish prince and high-priest (see next word). Long afterwards rebuilt once more, it was given by Augustus to Herod [the Great], by whom it was named in honor of Augustus *Sebaste*, i. e. *Augusta*, (Strab. lib. 16,



p. 760; Joseph. antt. 15, 7, 3; 8, 5). It is now an obscure village bearing the name of *Sebastieh* or *Sebastiyeh* (cf. *Bädeker*, Palästina, p. 354 sqq. [Eng. trans. p. 340 sqq.; *Murray*, Hndbk. Pt. ii. p. 329 sqq.]). It is mentioned, Acts viii. 5 L T WH, *εἰς τὴν πόλιν τῆς Σαμαρείας* (gen. of apposition, cf. W. § 59, 8 a.; [B. § 123, 4]), but acc. to the better reading *εἰς πόλιν τῆς Σαμ.* the gen. is partitive, and does not denote the city but the Samaritan territory; cf. vs. 9.

2. the Samaritan territory, the region of Samaria, of which the city Samaria was the capital: Lk. xvii. 11; Jn. iv. 4 sq. 7; Acts i. 8; viii. 1, 5 (see above), 9; ix. 31; xv. 3; by meton. for the inhabitants of the region, Acts viii. 14. Cf. *Win. RWB. s. v. Samaria*; *Robinson*, Palestine ii. 288 sqq.; *Petermann* in Herzog xiii. 359 sqq.; [esp. *Kautzsch* in (Riehm s. v. Samaritaner, and) Herzog ed. 2, xiii. 340 sqq., and reff. there and in B. D. (esp. Am. ed.) s. v. Samaria].\*

Σαμαρείτης (-ίτης Tdf.; [see Tdf. Proleg. p. 87; WH. App. p. 154; cf. I. ε]), (Σαμάρεια), -ου, ὁ, a Samaritan (*Samarites*, Curt. 4, 8, 9; Tac. ann. 12, 54; *Samaritanus*, Vulg. [2 K. xvii. 29 'Samaritae']) and eccl. writ.), i. e. an inhabitant either of the city or of the province of Samaria. The origin of the Samaritans was as follows: After Shalmaneser [al. say Esarhaddon, cf. Ezr. iv. 2, 10; but see *Kautzsch* in Herzog ed. 2, as referred to under the preceding word], king of Assyria, had sent colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into the land of Samaria which he had devastated and depopulated [see Σαμάρεια, 1], those Israelites who had remained in their desolated country [cf. 2 Ch. xxx. 6, 10; xxxiv. 9] associated and intermarried with these heathen colonists and thus produced a mixed race. When the Jews on their return from exile were preparing to rebuild the temple of Jerusalem, the Samaritans asked to be allowed to bear their part in the common work. On being refused by the Jews, who were unwilling to recognize them as brethren, they not only sent letters to the king of Persia and caused the Jews to be compelled to desist from their undertaking down to the second year of Darius [Hystaspis] (B. c. 520), but also built a temple for themselves on Mount Gerizim, a place held sacred even from the days of Moses [cf. Deut. xxvii. 12, etc.], and worshipped Jehovah there according to the law of Moses, recognizing only the Pentateuch as sacred. This temple was destroyed B. c. 129 by John Hyrcanus. Deprived of their temple, the Samaritans have nevertheless continued to worship on their sacred mountain quite down to the present time, although their numbers are reduced to some forty or fifty families. Hence it came to pass that the Samaritans and the Jews entertained inveterate and unappeasable enmity towards each other. Samaritans are mentioned in the foll. N. T. pass.: Mt. x. 6; Lk. ix. 52; x. 33; xvii. 16; Jn. iv. 9 [here T om. WH br. the cl.], 39 sq.; viii. 48; Acts viii. 25. In Hebr. the Samaritans are called שַׁמְרִיטִים, 2 K. xvii. 29. Cf. *Juynboll*, Commentarii in historiam gentis Samaritanae (Lugd. Bat. 1846); *Win. RWB. s. v. Samaritaner*; *Petermann* in Herzog xiii. p.

363 sqq.; *Schrader* in Schenkel v. p. 150 sqq.; [esp. *Kautzsch* in Herzog and Riehm u. s.].\*

Σαμαρείτις (-ίτις Tdf.; [see the preced. word]), -ίδος, ἡ, (fem. of Σαμαρείτης), a Samaritan woman: Jn. iv. 9. (The Samaritan territory, Joseph. b. j. [1, 21, 2, etc.]; 3, 7, 32; Σαμαρείτις χώρα, ib. 3, 3, 4.)\*

Σαμοθράκη [-θράδ- R<sup>bra</sup> eis G (as here and there in prof. auth.; see *Pape*, Eigennamen, s. v.); acc. to some 'height of Thrace', acc. to others 'Thracian Samos' (cf. Σάμος); other opinions see in *Pape* l. c.], -ης, ἡ, Samothrace, an island of the Aegean Sea, about 38 m. distant from the coast of Thrace where the river Hebrus empties into the sea (Plin. h. n. 4, 12, (23)), [now *Samothraki*]: Acts xvi. 11.\*

Σάμος, [(prob. 'height'; cf. *Pape*, Eigennamen)], -ου, ἡ, Samos, an island in that part of the Aegean which is called the Icarian Sea, opposite Ionia and not far from Ephesus; it was the birthplace of Pythagoras; [now Grk. *Samo*, Turkish *Susam Adassi*]: Acts xx. 15.\*

Σαμουήλ, (שַׁמוּאֵל fr. שָׁמַע i. e. 'heard of God', fr. שָׁמַע and לָא; cf. 1 S. i. 20, 27 [see B. D. s. v. Samuel]), ὁ, [indecl.]; Joseph. (antt. 5, 10, 3) Σαμούηλος, -ου, Samuel, the son of Elkanah by his wife Anna [or Hannah], the last of the שֹׁפְטִים or judges, a distinguished prophet, and the founder of the prophetic order. He gave the Jews their first kings, Saul and David: Acts iii. 24; xiii. 20; Heb. xi. 32. (1 S. i.-xxv., cf. xxviii.; Sir. xvi. 13 sqq.)\*

Σαμψών, (שִׁמְשֹׁן fr. שָׁמַשׁ, 'sun-like', cf. Hebr. שִׁמְשֹׁן fr. שָׁמַשׁ), [B. 15 (14)], ὁ, Samson (Vulg. *Samson*), one of the Israelite judges (שֹׁפְטִים), famous for his strength and courage, the Hebrew Hercules [cf. BB.DD.; McC. and S. s. v. 2, 4; esp. *Orelli* in Herzog ed. 2 s. v. *Samson*] (Judg. xiii. sqq.): Heb. xi. 32.\*

σανδάλιον, -ου, τό, (dimin. of σάνδαλον [which is prob. a Persian word; cf. *Vaniček*, Fremdwörter, s. v.]), a sandal, a sole made of wood or leather, covering the bottom of the foot and bound on with thongs: Mk. vi. 9; Acts xii. 8. (Hdt., Joseph., Diod., Ael., Hdtian., al.; for γῦν in Is. xx. 2; Judith x. 4; xvi. 9. [In the Sept. and Joseph. σανδ. and ὑπόδημα are used indiscriminately; cf. Is. xx. 2; Josh. v. 15; Joseph. b. j. 6, 1, 8.]) Cf. *Win. RWB. s. v. Schuhe*; *Roskoff* in Schenkel v. 255; [*Kamphausen* in Riehm p. 1435 sqq.; B. D. s. v. Sandal; *Edersheim*, Jesus the Messiah, i. 621].\*

σανίς, -ίδος, ἡ, a board, a plank: Acts xxvii. 44. (Fr. Hom. down; Sept., Cant. viii. 9; Ezek. xxvii. 5.)\*

Σαούλ, (שָׁאוּל 'asked for'), ὁ, indecl. (in Joseph. Σάουλος), Saul; 1. the name of the first king of Israel: Acts xiii. 21. 2. the Jewish name of the apostle Paul, but occurring only in address [cf. B. 6]: Acts ix. 4, 17; xxii. 7, 13; xxvi. 14; in the other pass. of the Acts the form Σαῦλος (q. v.) with the Grk. term. is used.\*

σαμπρός, -ά, -όν, (σῆπω, 2 aor. pass. σαπῆναι); 1. rotten, putrid, ([*Hipponax*], *Hipper.*, *Arstph.*, al.). 2. corrupted by age and no longer fit for use, worn out, (*Arstph.*, *Dio Chr.*, al.); hence in general, of poor quality, bad, unfit for use, worthless, [A. V. *Corrupt*], (πᾶν, ὁ



μή τὴν ἰδίαν χρεῖαν πλήρῳ, σαπρὸν λέγομεν, Chrys. hom. 4 on 1 Ep. to Tim.): δένδρον, καρπός, opp. to καλός, Mt. vii. 17 sq.; xii. 33; Lk. vi. 43; fishes, Mt. xiii. 48 [here A. V. *bad*]; trop. λόγος, Eph. iv. 29 (cf. Harless ad loc.); δόγμα, Epict. 3, 22, 61. Cf. *Lob. ad Phryn. p. 377 sq.\**

Σαπφείρη, dat. -ῃ (R G T W H), -ῃ (L Tr; cf. [W H. App. p. 156]; B. 11; [W. 62 (61)]), ῃ, (either Aram.

ספירא i. e. 'beautiful'; Peshitto ܣܦܝܪܐ; or fr. σάπφειρος, q. v.), *Sapphira*, the name of a woman: Acts v. 1.\*

σάπφειρος, -ου, ῆ, Hebr. ܣܦܝܪܐ, *sapphire*, a precious stone [perh. our *lapis lazuli*, cf. B. D. s. v. *Sapphire*; *Riehm*, HWB. s. v. *Edelsteine*, 14]: Rev. xxi. 19. (Theophr., Diosc., al.; Sept.)\*

σαργάνη [(prop. 'braided-work', fr. r. tark; Fick, Pt. iii. p. 598; Vaniček p. 297)], -ης, ῆ; 1. a braided rope, a band, (Aeschyl. suppl. 788). 2. a basket, a basket made of ropes, a hamper [cf. B. D. s. v. *Basket*]: 2 Co. xi. 33; (Timocl. in Athen. 8 p. 339 e.; 9 p. 407 e.; [al.]).\*

Σάρδεις, -ειν, αἱ, [fr. Aeschyl., Hdt., down], *Sardis* [or *Sardes*], the capital of Lydia, a luxurious city; now an obscure village, *Sart*, with extensive ruins: Rev. i. 11; iii. 1, 4. [Cf. McC. and S. s. v.]\*

σάρδιος, -ου, ὁ, Rev. iv. 3 Rec., i. q. σάρδιον, q. v.\*

σάρδιον, -ου, τό, [neut. of σάρδιος, see below], *sard*, *sardius*, a precious stone, of which there are two kinds, concerning which Theophr. de lapid. 16, 5, § 30 ed. Schneid. says, τοῦ γὰρ σαρδίου τὸ μὲν διαφανὲς ἐρυθρότερον δὲ καλεῖται θῆλυ, τὸ δὲ διαφανὲς μὲν μελάντερον δὲ καὶ ἄρσεν, the former of which is called *carnelian* (because *flesh*-colored; Hebr. ܣܪܕܝܐ, Sept. σάρδιον, Ex. xxviii. 17; xxxvi. 17 (xxxix. 10); Ezek. xxviii. 13; αἱματόεντα σάρδια, Orph. de lapid. 16, 5), the latter *sard*: Rev. iv. 3 (Rec. σαρδίω); xxi. 20 G L T Tr W H. Hence the adj. σάρδιος, -α, -ον, [fr. Σάρδεις, cf. Plin. h. n. 37, 7] *sardine* sc. λίθος (the full phrase occurs Ex. xxxv. 8 [var.]): Rev. xxi. 20 Rec. [B. D. s. vv. *Sardine*, *Sardius*.]\*

σαρδιόνυξ, i. q. σαρδόνυξ (q. v.): Rev. xxi. 20 Lchm.\*

σαρδόνυξ [Lchm. σαρδιόνυξ], -υχος, ὁ, (σάρδιον and ὄνυξ), *sardonyx*, a precious stone marked by the red colors of the carnelian (*sard*) and the white of the onyx [B. D. s. v.; *Riehm*, HWB. s. v. *Edelsteine* 12]: Rev. xxi. 20. (Joseph., Plut., Ptol., al.; [Gen. ii. 12 Aq. (Montf.)].)\*

Σάρεπτα [Tr mrg. Σάρεφθα; Tdf. in O. T. Σαρεπτά], (ܣܪܦܬܐ fr. ܣܪܦܬܐ to smelt; hence perh. 'smelting-house'), -ων [yet cf. B. 15 (14); but declined in Obad.], τά; *Sarepta* [so A. V.; better with O. T. *Zarephath*] a Phœnician town between Tyre and Sidon, but nearer Sidon, [now *Surafend*; cf. B. D. s. v. *Zarephath*], (1 K. xvii. 9; Obad. 20; in Joseph. antt. 8, 13, 2 *Σαρεφθά*): τῆς Σιδωνίας, in the land of Sidon, Lk. iv. 26. Cf. *Robinson*, *Palestine* ii. 474 sqq.; [B. D. u.s.].\*

σαρκικός, -ή, -όν, (σάρξ), *fleshy*, *carnal* (Vulg. *carnalis*); 1. having the nature of *flesh*, i. e. under the control of the animal appetites (see σάρξ, 3), Ro. vii. 14 Rec. (see σάρκινος, 3); governed by mere human nature (see σάρξ, 4) not by the Spirit of God, 1 Co. iii. 1, 3, also 4 R G; hav-

ing its seat in the animal nature or roused by the animal nature, αἱ σαρκικαὶ ἐπιθυμίαι, 1 Pet. ii. 11; i. q. *human*: with the included idea of weakness, ὅπλα, 2 Co. x. 4; with the included idea of depravity, σαρκ. σοφία (i. e. *πανουργία*, 2 Co. iv. 2), 2 Co. i. 12. [(Anthol. Pal. 1, 107; cf. ἀπέχου τῶν σαρκικῶν κ. σωματικῶν ἐπιθυμιῶν, 'Teaching' etc. 1, 4). Cf. *Trench*, Syn. § lxxi.] 2. *pertaining to the flesh*, i. e. to the body (see σάρξ, 2): relating to birth, lineage, etc., ἐντολή, Heb. vii. 16 Rec.; τὰ σαρκικά, things needed for the sustenance of the body, Ro. xv. 27; 1 Co. ix. 11, (Aristot. h. anim. 10, 2 p. 635<sup>a</sup>, 11; Plut. de placit. philos. 5, 3, 7; once in Sept., 2 Chr. xxxii. 8 Compl.).\*

σάρκινος, -η, -ον, (σάρξ), [Arstph., Plat., Aristot., al.], *fleshy*, Lat. *carneus*, i. e. 1. consisting of *flesh*, composed of *flesh*, (for proparoxytones ending in -ινος generally denote the material of which a thing is made, cf. *Fritzsche*, Ep. ad Rom. ii. p. 46 sq.; [Donaldson, New Crat. § 258]); Vulg. *carnalis*: opp. to λίθινος, 2 Co. iii. 3 (σάρκ. ἰχθύς, opp. to a fish of gold which has been dreamed of, Theocr. id. 21, 66; the word is also found in Plato, Aristot., Theophr., Plut.; Sept., al.). 2. *pertaining to the body* (as earthly and perishable material, opp. to ζωὴ ἀκατάλυτος): Heb. vii. 16 G L T Tr W H (see *σαρκικός*, 2). 3. it is used where *σαρκικός* might have been expected: viz. by G L T Tr W H in Ro. vii. 14 and 1 Co. iii. 1; in these pass., unless we decide that Paul used *σαρκικός* and *σάρκινος* indiscriminately, we must suppose that *σάρκινος* expresses the idea of *σαρκικός* with an emphasis: *wholly given up to the flesh, rooted in the flesh as it were*. Cf. W. § 16, 3 γ.; *Fritzsche* u. s.; *Reiche*, Comment. crit. in N. T. i. p. 138 sqq.; *Holsten*, Zum Evang. des Paulus u. Petrus p. 397 sqq. (Rostock, 1867); [Trench, Syn. § lxxii].\*

σάρξ, σαρκός, ἡ, (Aeol. σύρξ; hence it seems to be derived fr. σύρω, akin to σάιρω, 'to draw,' 'to draw off,' and to signify *what can be stripped off* fr. the bones [Etym. Magn. 708, 34; "sed quis subsignabit" (Lob. Paralip. p. 111)]), fr. Hom. down, Hebr. ܣܪܦܬܐ; 1. prop. *flesh* (the soft substance of the living body, which covers the bones and is permeated with blood) of both men and beasts: 1 Co. xv. 39; plur. — of the flesh of many beings, Rev. xix. 18, 21; of the parts of the flesh of one, Lk. xxiv. 39 Tdf.; Rev. xvii. 16; accordingly it is distinguished both from blood, σὰρξ καὶ αἷμα (on which expression see below, 2 a.; 3 bis; 4 fin. [cf. W. 19]), and from bones, πνεῦμα σάρκα καὶ ὀστά οὐκ ἔχει, Lk. xxiv. 39 (οὐ γὰρ ἔτι σάρκας τε καὶ ὀστά ἔως ἔξουσιν, Hom. Od. 11, 219). φαγεῖν τὰς σάρκας τινός: prop., Rev. xvii. 16; xix. 18, (Lev. xxvi. 29; κατεσθίειν, 2 K. ix. 36, and often in Sept.; in class. Grk. freq. βιβρώσκειν σάρκας; σαρκῶν ἐδωδή, Plut. septem sap. conviv. c. 16); trop. to torture one with eternal penal torments, Jas. v. 3, cf. Mic. iii. 3; Ps. xxvi. (xxvii.) 2; φαγεῖν and τρώγειν τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, in fig. disc. to appropriate to one's self the saving results of the violent death endured by Christ, Jn. vi. 52–56; ἀπέχεσθαι οὐ πορεύεσθαι ὀπίσω σαρκός, to follow after the flesh, is used of those



who are on the search for persons with whom they can gratify their lust [see *ὁπίσω*, 2 a.], Jude 7; 2 Pet. ii. 10; τὸ σῶμα τῆς σαρκός, the body compacted of flesh [cf. W. 188 (177)], Col. i. 22. Since the flesh is the visible part of the body, *σάρξ* is

2. i. q. *the body*, not designating it, however, as a skilful combination of related parts ('an organism,' which is denoted by the word *σῶμα*), but signifying the material or substance of the living body [cf. Aeschyl. Sept. 622 γέροντα τὸν νοῦν σάρκα δ' ἡβῶσαν φέρε;]; a. univ.: Jn. vi. 63 (see *πνεῦμα*, 2 p. 520\* mid.); Acts ii. 26, 30 Rec.; 2 Co. xii. 7; Gal. iv. 14; Eph. v. 29; Heb. ix. 10, 13; [1 Pet. iii. 21]; Jude 8; μία σάρξ, one body, of husband and wife, Mk. x. 8; so εἰς σάρκα μίαν (fr. Gen. ii. 24), Mt. xix. 5; Mk. x. 8; 1 Co. vi. 16; Eph. v. 31; opp. to *ψυχή*, Acts ii. 31 (ἔδωκεν . . . Ἰησ. Χρ. . . τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν, Clem. Rom. 1 Cor. 49, 6 [cf. Iren. 5, 1, 1; but G L T Tr WH drop ἡ ψυχὴ αὐτοῦ in Acts l.c.]); opp. to *πνεῦμα* (the human), 1 Co. v. 5; 2 Co. vii. 1; Col. ii. 5; 1 Pet. iii. 18; iv. 6; σὰρξ κ. αἷμα, i. q. *ψυχικὸν σῶμα*, 1 Co. xv. 50, cf. 44; ἡ περικομῇ ἐν σαρκί, Ro. ii. 28; Eph. ii. 11; τὸ πρόσωπόν μου ἐν σαρκί, [A. V. *my face in the flesh*], my bodily countenance, Col. ii. 1; ἀσθένεια σαρκός, of disease, Gal. iv. 13; ἐν τῇ θνητῇ σαρκί ἡμῶν, 2 Co. iv. 11 (cf. ἐν τῷ σώματι ἡμῶν, vs. 10); ἐν τῇ σαρκί αὐτοῦ, by giving up his body to death, Eph. ii. 14 (15); also διὰ τῆς σαρκὸς αὐτοῦ, Heb. x. 20, cf. Jn. vi. 51, (προσφέρειν τὴν σάρκα μου, to offer in sacrifice my flesh—Christ is speaking, Barn. ep. 7, 5; τὴν σάρκα παραδόναι εἰς καταφθοράν, *ibid.* 5, 1). life on earth, which is passed in the body (*flesh*), is designated by the foll. phrases: ἐν σαρκί εἶναι, Ro. vii. 5 (where Paul uses this expression with designed ambiguity in order to involve also the ethical sense, 'to be in the power of the flesh,' to be prompted and governed by the flesh; see 4 below); ζῆν ἐν σαρκί, Gal. ii. 20; Phil. i. 22; ἐπιμένειν ἐν σαρκί, Phil. i. 24; ὁ ἐν σαρκί χρόνος, 1 Pet. iv. 2; αἱ ἡμέραι τῆς σαρκὸς αὐτοῦ, of Christ's life on earth, Heb. v. 7. ἐν σαρκί or ἐν τῇ σαρκί, in things pertaining to the flesh (body), such as circumcision, descent, etc.: Gal. vi. 12 sq.; πεποιθέναι, Phil. iii. 3 sq.; ἔχειν πεποίησιν, Phil. iii. 4.

b. used of natural or physical origin, generation; relationship: οἱ συγγενεῖς κατὰ σάρκα, Ro. ix. 3 [cf. W. § 20, 2 a.]; τέκνα τῆς σαρκός, children by birth, natural posterity, *ibid.* 8; ἀδελφὸν ἐν σαρκί καὶ ἐν κυρίῳ, a natural brother (as it were) and a Christian brother, Philem. 16; οἱ τῆς σαρκὸς ἡμῶν πατέρες, our natural fathers (opp. to God ὁ πατὴρ τῶν πνευμάτων, see πατήρ, 1 a. and 3 b.), Heb. xii. 9; τὰ ἔθνη ἐν σαρκί, Gentiles by birth, Eph. ii. 11; Ἰσραὴλ κατὰ σάρκα, 1 Co. x. 18 (the opposite term Ἰσραὴλ τοῦ θεοῦ, of Christians, is found in Gal. vi. 16); τὸ κατὰ σάρκα, as respects the flesh i. e. human origin, Ro. ix. 5 [(Clem. Rom. 1 Cor. 32, 2; Iren. haer. 4, 4, 1 and frag. 17 ed. Stieren p. 836)]; γενόμενος ἐκ σπέρματος Δαυεὶδ κατὰ σ. Ro. i. 3; ὁ κατὰ σάρκα γεννηθείς, born by natural generation (opp. to ὁ κατὰ πνεῦμα γενν. i. e. by the supernatural power of God, operating in the promise), Gal. iv. 29, 23; τὸ γεγεννημένον ἐκ

τῆς σαρκὸς σὰρξ ἐστίν, that which has been born of the natural man is a natural man (opp. to one who has been born again by the power of the Holy Spirit), Jn. iii. 6; ἡ σὰρξ μου, those with whom I share my natural origin, my fellow-countrymen, Ro. xi. 14 (ἰδοὺ ὁστὰ σου καὶ σάρκες σου, 2 S. v. 1; add, xix. 13; Gen. xxxvii. 27; Judg. ix. 2); εἶναι ἐκ τῆς σαρκὸς κ. ἐκ τῶν ὀστέων τινός, which in its proper use signifies to be 'formed out of one's flesh and bones' (Gen. ii. 23; to be related to one by birth, Gen. xxix. 14), is transferred metaph. to the church, which spiritually derives its origin from Christ and is united to him, just as Eve drew her origin from her husband Adam, Eph. v. 30 [R G Tr mrg. br.]. c. the sensuous nature of man, 'the animal nature': without any suggestion of depravity, τὸ θέλημα τῆς σαρκός, of sexual desire, Jn. i. 13; the animal nature with cravings which incite to sin: Mt. xxvi. 41; Mk. xiv. 38; Ro. vii. 18 (for which τὰ μέλη is used in 22 sq.); xiii. 14; Jude 23; opp. to ὁ νοῦς, Ro. vii. 25; ἡ ἐπιθυμία τῆς σαρκός, 1 Jn. ii. 16 (with its manifestation, ἡ ἐπιθυμία τῶν ὀφθαλμῶν; [al. regard this last as a new specification; cf. Westcott ad loc.]); plur. 2 Pet. ii. 18, (τὰ τῆς σαρκὸς πάθη, 4 Macc. vii. 18; τὸ μὴ δεδουλωσθαι σαρκὶ καὶ τοῖς πάθεσι ταύτης διάγειν, ὅφ' ὧν κατασπώμενος ὁ νοῦς τῆς θνητῆς ἀναπίμπλαται φλυαρίας, εὐδαίμων τι καὶ μακάριον, Plut. consol. ad Apoll. c. 13; τῆς σαρκὸς ἡδονή, opp. to *ψυχή*, Plut. de virt. et vit. c. 3; add, Philo de gigant. § 7; Diog. Laërt. 10, 145; animo cum hac carne grave certamen est, Sen. consol. ad Marc. 24; animus liber habitat; nunquam me caro ista compellet ad metum, Sen. epp. 65 [7, 3, 22]; non est summa felicitatis nostrae in carne ponenda, *ibid.* 74 [9, 3, 16]). the physical nature of man as subject to suffering: παθεῖν σαρκί, 1 Pet. iv. 1; ἐν τῇ σαρκί μου, in that my flesh suffers afflictions, Col. i. 24 (where cf. Meyer and De Wette [and Bp. Lightf.]); ὀλίψιν ἔχειν τῇ σαρκί, 1 Co. vii. 28.

3. a living creature (because possessed of a body of flesh), whether man or beast: πᾶσα σὰρξ (in imitation of the Hebr. רֶגֶל-בָּשָׂר [W. 33]), every living creature, 1 Pet. i. 24; with οὐ preceding (qualifying the verb [W. § 26, 1; B. 121 (106)]), no living creature, Mt. xxiv. 22; Mk. xiii. 20; spec. a man (ἄνθρωπος for רֶגֶל, Gen. vi. 13), generally with a suggestion of weakness, frailty, mortality: Sir. xxviii. 5; ἐν τῷ θεῷ ἡλπισα, οὐ φοβηθήσομαι τί ποιήσει μοι σὰρξ, Ps. lv. (lvi.) 5; cf. Ezer. xvii. 5; ἐμνήσθη, ὅτι σὰρξ εἰσιν, Ps. lxxvii. (lxxviii.) 39; σὰρξ κ. αἷμα, Eph. vi. 12; γενεὰ σαρκὸς κ. αἵματος, ἡ μὲν τελευτᾷ, ἑτέρα δὲ γενᾶται, Sir. xiv. 18; ὁ λόγος σὰρξ ἐγένετο, entered into participation in human nature, Jn. i. 14 (the apostle used σὰρξ, not ἄνθρωπος, apparently in order to indicate that he who possessed supreme majesty did not shrink from union with extreme weakness); εὕρισκειν τι κατὰ σάρκα, to attain to anything after the manner of a (weak) man, i. e. by the use of merely human powers, Ro. iv. 1 (for substance equiv. to ἐξ ἔργων in vs. 2); Hebraistically (see above), πᾶσα σὰρξ, all men, Lk. iii. 6; Jn. xvii. 2 [W. § 30, 1 a.]; Acts ii. 17; Sir. xlv. 4; with οὐ or μή preceding (qualifying the verb [W. and



[B. as referred to above]], *no man, no mortal*, Ro. iii. 20; 1 Co. i. 29; Gal. ii. 16. *man as he appears, such as he presents himself to view, man's external appearance and condition*: κατὰ σάρκα κρίνειν, Jn. viii. 15 [cf. W. 583 (542)] (i. q. κρίνειν κατ' ὄψιν, vii. 24); γινώσκειν or εἰδέναι τινα κατὰ σάρκα, 2 Co. v. 16; οἱ κατὰ σάρκα κύριοι (see κατὰ, II. 3 b.), Eph. vi. 5; Col. iii. 22. *univ. human nature, the soul included*: ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, in a visible form, like human nature which is subject to sin, Ro. viii. 3 [cf. ὁμοίωμα, b.]; ἐν σαρκὶ ἔρχεσθαι, to appear clothed in human nature, 1 Jn. iv. 2 and Rec. in 3; 2 Jn. 7, (Barn. ep. 5, 10); φανεροῦσθαι, 1 Tim. iii. 16 (Barn. ep. 5, 6; 6, 7; 12, 10); κεκοινωνηκέναι αἵματος κ. σαρκός, Heb. ii. 14.

4. σάρξ, when either expressly or tacitly opp. to τὸ πνεῦμα (τοῦ θεοῦ), has an ethical sense and denotes *mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God*; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice ("Thou must not understand '*flesh*', therefore, as though that only were '*flesh*' which is connected with unchastity, but St. Paul uses '*flesh*' of the whole man, body and soul, reason and all his faculties included, because all that is in him longs and strives after the flesh" (Luther, Pref. to the Ep. to the Rom.); "note that '*flesh*' signifies the entire nature of man, sense and reason, without the Holy Spirit" (Melancthon, Loci, ed. of 1535, in Corpus Reform. xxi. p. 277). This definition is strikingly supported by these two utterances of Paul: οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, 2 Co. vii. 5; οὐκ ἔσχηκε ἄνεσιν τῷ πνεύματί μου, 2 Co. ii. 13): Ro. viii. 3; Gal. v. 13, 19; opp. to τὸ πνεῦμα (τοῦ θεοῦ), Ro. viii. 6 sq. 12 sq.; Gal. v. 16 sq.; vi. 8; Col. ii. 13 (on which see ἀκροβυστία, c.); 23 (see πλησμονή); ἐπιθυμία σαρκός, Gal. v. 16; αἱ ἐπιθυμίαι and τὰ θελήματα τῆς σαρκός, Eph. ii. 3; ὁ νοῦς τῆς σαρκός, Col. ii. 18; σῶμα τῆς σαρκός, a body given up to the control of the flesh, i. e. a body whose members our nature, estranged from God, used as its instruments (cf. Ro. vi. 19), Col. ii. 11 G L T Tr WH; τὰ τῆς σαρκός (opp. to τὰ τοῦ πνεύματος), the things which please the flesh, which the flesh craves, Ro. viii. 5; σαρκὶ ἐπιτελοῦμαι, to make for one's self an end [see ἐπιτελέω, 1 fin.] by devoting one's self to the flesh, i. e. by gradually losing the Holy Spirit and giving one's self up to the control of the flesh, Gal. iii. 3; σταυροῦν τὴν σάρκα αὐτοῦ (see σταυρῶν, 3 b.), Gal. v. 24; ἐν σαρκὶ εἶναι (opp. to ἐν πνεύματι, sc. τοῦ θεοῦ), to be in the power of the flesh, under the control of the flesh, Ro. viii. 8 sq., cf. vii. 5 (see 2 a. above); οἱ κατὰ σάρκα ὄντες, who exhibit the nature of the flesh, i. q. οἱ σαρκικοί (opp. to οἱ κατὰ πνεῦμα ὄντες), Ro. viii. 5; κατὰ σάρκα περιπατεῖν, to live acc. to the standard of the flesh, to comply in conduct with the impulse of the flesh, Ro. viii. 1 Rec.; 2 Co. x. 2; opp. to κατὰ πνεῦμα, Ro. viii. 4; βουλεύεσθαι, 2 Co. i. 17; καν-χᾶσθαι, 2 Co. xi. 18 where cf. Meyer; (opp. to κατὰ πνεῦμα) ζῆν, Ro. viii. 12 sq. (ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν, of Christians, Ep. ad Diogn. 5, 8); ἐν

σαρκὶ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα, although the nature in which we live is earthly and therefore weak, yet we do not carry on our warfare according to its law, 2 Co. x. 3, (οὐ κατὰ σάρκα γράφειν, ἀλλὰ κατὰ γνώμην θεοῦ, Ignat. ad Rom. 8, 3); with the suggestion of weakness as respects knowledge: σὰρξ κ. αἷμα, a man liable to err, fallible man: Mt. xvi. 17; Gal. i. 16; ἡ ἀσθένεια τῆς σαρκός, Ro. vi. 19; σοφοὶ κατὰ σάρκα, 1 Co. i. 26. Cf. Tholuck, Ueber σὰρξ als Quelle der Sünde, in the Theol. Stud. u. Krit. for 1855, p. 477 sqq.; C. Holsten, Die Bedeut. des Wortes σὰρξ im Lehrbegriffe des Paulus, 4to, Rostock 1855 [reprinted in his Zum Evang. des Paul. u. Petr. p. 365 sqq. (Rostock, 1867); see also (with esp. ref. to Holsten) Lüdemann, Die Anthropologie des Apost. Paul. (Kiel, 1872)]; Ritschl, Entstehung der altkathol. Kirche, ed. 2, p. 66 sqq.; Baur in the Theol. Jahrb. for 1857, p. 96 sqq., and in his Bibl. Theol. des N. T. p. 142 sqq., etc.; Wieseler, Br. an die Galater, pp. 443 sqq. 448 sqq. [cf. Riddle in Schaff's Lange's Com. on Rom. p. 235 sq.]; Weiss, Bibl. Theol. des N. T. (ed. 3) § 68 p. 243 sqq., § 100 p. 414 sq.; Rich. Schmidt, Paulin. Christologie, p. 8 sqq.; Eklund, σὰρξ vocabulum quid ap. Paulum apost. significet (Lund, 1872); Pfleiderer, Paulinismus, p. 47 sqq. [Eng. trans. vol. i. p. 47 sqq.]; Wendt, Die Begriffe Fleisch u. Geist im bibl. Sprachgebr. (Gotha, 1878); [Cremer in Herzog ed. 2 s. v. Fleisch, but esp. in his Bibl.-theol. Wörterbuch, 3te (or 4te) Aufl. s. v.]; Laidlaw, The Bible Doctr. of Man (Edinb. 1879), pp. 74 sqq. 373 sq.; Philippi, Glaubensl. ed. 2, vol. iii. pp. 231-250; esp. Dickson, St. Paul's use of the terms Flesh and Spirit (Glasgow, 1883)]; and the reff. in Meyer on Ro. iv. 1 (6te Aufl.).\*

Σαρούχ (Rec.), more correctly (G L T Tr WH) Σερούχ, (שָׂרֹךְ i. q. שָׂרֵץ, 'vine-shoot'), ὁ, Serug [so R. V.; but A. V. in the N. T. Saruch], the name of a man (Gen. xi. 20 sq. etc.): Lk. iii. 35.\*

σαρώω (for the earlier σαίρω, cf. Lob. ad Phryn. p. 83 [W. 24, 91 (87)]), -ῶ; pf. pass. ptc. σεσαρωμένος; (σάρων a broom); to sweep, clean by sweeping: τί, Lk. xv. 8; pass. Mt. xii. 44; Lk. xi. 25. (Artem. oneir. 2, 33; [Apoll. Dysk. p. 253, 7]; Geop.)\*

Σάρρα, -ας, ἡ, (שָׂרָה 'princess', Gen. xvii. 15), Sarah, wife of Abraham: Ro. iv. 19; ix. 9; Heb. xi. 11; 1 Pet. iii. 6.\*

Σάρων, -ωνος [so Tdf.; but L WH acc. -ῶνα, Tr -ωνά; cf. B. 16 (14)], ὁ, (Hebr. שָׂרֹן for שָׂרֵץ fr. שָׂרָה 'to be straight'; [in Hebr. always with the art. הַשָּׂרֹן 'the level']), Sharon [so R. V.; but A. V. Saron], a level region extending from Cæsarea of Palestine (Strato's Tower) as far as Joppa [about 30 miles]; it abounded in pasturage and was famous for its fertility (Is. xxxiii. 9; lxv. 10; 1 Chr. xxvii. 29): Acts ix. 35. [Cf. B. D. s. v. Sharon; Robinson, Phys. Geogr. etc. p. 126.]\*

σατᾶν indecl. (2 Co. xii. 7 R G [Tdf. in 1 K. xi. 14 accents -τᾶν (Lagarde leaves it unaccented)]), ὁ, and ὁ σατανᾶς [i. e. with the art. (exc. in Mk. iii. 23; Lk. xxii. 3)], -ᾱ [cf. B. 20 (18); W. § 8, 1], ([Aram. ܫܬܢܐ,



stat. emph. of [שָׂטָן] Hebr. שָׂטָן), *adversary* (one who opposes another in purpose or act); the appellation is given to

1. the prince of evil spirits, the inveterate adversary of God and of Christ (see διάβολος, and in πονηρός, 2 b.): Mk. iii. [23], 26; iv. 15; Lk. x. 18; xi. 18; 1 Co. v. 5; 2 Co. xi. 14; 1 Th. ii. 18; 1 Tim. i. 20; Rev. ii. 9, 13, 24; iii. 9; he incites to apostasy from God and to sin, Mt. iv. 10; Mk. i. 13; Lk. iv. 8 R L in br.; xxii. 31; Acts v. 3; 1 Co. vii. 5; 2 Co. ii. 11 (10); 1 Tim. v. 15; circumventing men by stratagems, 2 Co. xi. 14; 2 Th. ii. 9; the worshippers of idols are said to be under his control, Acts xxvi. 18; Rev. xii. 9; he is said both himself εἰσέρχεσθαι εἰς τινα, in order to act through him, Lk. xxii. 3; Jn. xiii. 27; and by his demons to take possession of the bodies of men and to afflict them with diseases, Lk. xiii. 16, cf. Mt. xii. 26; 2 Co. xii. 7; by God's assistance he is overcome, Ro. xvi. 20; on Christ's return from heaven he will be bound with chains for a thousand years, but when the thousand years are finished he will walk the earth in yet greater power, Rev. xx. 2, 7, but shortly after will be given over to eternal punishment, *ibid.* 10.

2. a Satan-like man: Mt. xvi. 23; Mk. viii. 33. [Cf. Delitzsch in Riehm s. v.; Schenkel in his BL s. v.; Hamburger, Real-Encycl. i. 897 sq.; Edersheim, Jesus the Messiah, App. xiii. § ii.; and BB.DD. s. v.]\*

σάτον, (Hebr. שָׂטָן, Chald. שְׂטָן, Syr. ܫܬܢ), -ον, τό, a kind of dry measure, a modius and a half [equiv. to about a peck and a half (cf. μόδιος)], (Joseph. antt. 9, 4, 5 ἰσχύει δὲ τὸ σάτον μόδιον καὶ ἡμισυ ἰταλικόν; cf. Gen. xviii. 6 [see Aq. and Symm.]; Judg. vi. 19): Mt. xiii. 33; Lk. xiii. 21, [in both exx. A.V. 'three measures of meal' i. e. the common quantity for 'a baking' (cf. Gen. xviii. 6; Judg. vi. 19; 1 S. i. 24).]\*

Σαῦλος, -ον, ὁ, (see Σαούλ, 2), Saul, the Jewish name of the apostle Paul [cf. Woldemar Schmidt in Herzog ed. 2 xi. p. 357 sq.; Conybeare and Howson, St. Paul, i. 150 sq. (Am. ed.); Farrar, St. Paul, ch. xix. fin.; B. D. Am. ed. s. v. Names]: Acts vii. 58; viii. 1, 3; ix. 1, 8, 11, 19 Rec., 22, 24, 26 Rec.; xi. 25, 30; xii. 25; xiii. 1 sq. 7, 9.\*

σβέννυμι (ζβέννυμι, 1 Th. v. 19 Tdf. [cf. Σ, σ, ς]) and [in classics] σβεννώ; fut. σβέσω; 1 aor. ἔσβεσα; Pass., pres. σβέννυμι; 1 fut. σβεσθήσομαι; fr. Hom. down; Sept. for נִכְבֵּשׁ and נִכְבֵּשׁ, to extinguish, quench; a. prop. τῆ, fire or things on fire, Mt. xii. 20; Eph. vi. 16; Heb. xi. 34; pass. (Sept. for נִכְבֵּשׁ) to be quenched, to go out: Mt. xxv. 8; Mk. ix. 44, 46, [both which vss. T WH om. Tr br.], 48. b. metaph. to quench i. e. to suppress, stifle: τὸ πνεῦμα, divine influence, 1 Th. v. 19 (ἀγάπην, Cant. viii. 7; τὰ πᾶθη, 4 Macc. xvi. 4; χόλον, Hom. Il. 9, 678; ὕβριν, Plat. legg. 8, 835 d.; τὸν θυμόν, *ibid.* 10, 888 a.)\*

σεαυτοῦ, -ῆς, -οῦ, reflex. pron. of the 2d pers., used only in the gen., dat., and acc.; in the N. T. only in the masc.; gen. (of) thyself, (of) thee: Jn. viii. 13; xviii. 34 L Tr WH; Acts xxvi. 1; 2 Tim. iv. 11; dat. σεαυτῷ, (to) thyself, (to) thee: Jn. xvii. 5; Acts xvi. 28; Ro. ii.

5; 1 Tim. iv. 16; acc. σεαυτόν, thyself, thee: Mt. iv. 6; Mk. xii. 31; Lk. iv. 23; Jn. viii. 53; Ro. xiv. 22; Gal. vi. 1; 1 Tim. iv. 7; 2 Tim. ii. 15; Jas. ii. 8; etc. [Cf. B. § 127, 13.]

σεβάζομαι: (σέβας reverence, awe); 1. to fear, be afraid: Hom. Il. 6, 167. 417. 2. in later auth. i. q. σέβομαι [W. § 2, 1 b.], to honor religiously, to worship: with 1 aor. pass. ἐσεβάσθην in an act. sense, Ro. i. 25 (Orph. Argon. 554; eccl. writ.)\*

σεβασμα, -τος, τό, (σεβάζομαι), whatever is religiously honored, an object of worship: 2 Th. ii. 4 (Sap. xiv. 20); used of temples, altars, statues, etc., Acts xvii. 23; of idolatrous images, Bel and the Dragon 27; Sap. xv. 17, (Dion. Hal. antt. 1, 30).\*

σεβαστός, -ή, -όν, (σεβάζομαι); 1. reverend, venerable. 2. ὁ σεβαστός, Lat. augustus, the title of the Roman emperors: Acts xxv. 21, 25, (Strabo, Leian., Hidian., Dio Cass., al.); adj. -ός, -ή, -όν, Augustan i. e. taking its name fr. the emperor; a title of honor which used to be given to certain legions, or cohorts, or battalions, "for valor" (ala augusta ob virtutem appellata, Corpus inserr. Lat. vii. n. 340, 341, 344): σπείρη σεβ. the Augustan cohort, Acts xxvii. 1 (λεγεὼν σεβαστή, Ptol. 2, 3, 30; 2, 9, 18; 4, 3, 30). The subject is fully treated by Schürer in the Zeitschr. für wissenschaft. Theol. for 1875, p. 413 sqq.\*

σεβω, and (so everywh. in the Scriptures) σέβομαι; fr. Hom. down; to revere, to worship: τινά (a deity), Mt. xv. 9; Mk. vii. 7; Acts xviii. 13; xix. 27, (Sap. xv. 18 etc.; for נָגַד, Josh. iv. 24; xxii. 25; Jon. i. 9). In the Acts, "proselytes of the gate" (see προσήλυτος, 2) are called σεβόμενοι τὸν θεόν, ['men that worship God'], Acts xvi. 14; xviii. 7, (Joseph. antt. 14, 7, 2); and simply οἱ σεβόμενοι, [A. V. the devout persons], Acts xvii. 17; σεβόμενοι προσήλυτοι, [R. V. devout proselytes], Acts xiii. 43; σεβόμενοι γυναῖκες, *ib.* 50; οἱ σεβ. Ἕλληνες, [A. V. the devout Greeks], Acts xvii. 4; in the Latin church, metuentes, verecundi, religiosi, timorati; Vulg. [exc. Acts xiii. 50] colentes; cf. Thilo in his Cod. apocr. Nov. Test. p. 521.\*

σειρά, -ᾱς, ἡ, (εἶρω, to fasten, bind together, [akin to Lat. sero, series, servus, etc.]; cf. Curtius § 518), fr. Hom. down; a. a line, a rope. b. a chain: σειραῖς ζόφου, [A. V. to chains of darkness, i. e.] to darkness as if to chains, 2 Pet. ii. 4 R G [but Tr WH have σειροῖς, L T σειροῖς, which see in their place]; μὴ ἀλύσει σκότους πάντες ἐδέθησαν, Sap. xvii. 17 (18).\*

σειρός, -οῦ, ὁ, i. q. σειρά, q. v.: 2 Pet. ii. 4 Tr WH. But σειρός, Lat. sirus, in prof. writ. is a pit, an underground granary, [e. g. Dem. p. 100 fin. (where the Schol. τ. θη-σαυροῦς κ. τ. ὀρύγματα ἐν οἷς κατετίθεντο τὰ σπέρματα σιροῦς ἐκάλουν οἱ Ἑρᾶκες κ. οἱ Ἀλβες); Diod. Sic. 19, 44; cf. Suidas s. v. σειροί; Valesius on Harpocr. Lex. s. v. Μελίνη. See Field, Otium Norv. Pars iii. ad loc. Accordingly R. V. txt. follows the crit. edd. (cf. σιρός) and renders "pits of darkness"].\*

σεισμός, -οῦ, ὁ, (σείω), a shaking, a commotion: ἐν τῇ θαλάσσῃ, a tempest, Mt. viii. 24; as often in Grk. writ.



fr. [Hdt. 4, 28], Soph., Arstph. down, pre-eminently *an earthquake*: Mt. xxiv. 7; xxvii. 54; xxviii. 2; Mk. xiii. 8; Lk. xxi. 11; Acts xvi. 26; Rev. vi. 12; viii. 5; xi. 13, 19; xvi. 18; Sept. for  $\psi\gamma\gamma$ .\*

σειώ; fut. σείσω (Heb. xii. 26 L T Tr WH); Pass., pres. ptep. σείομενος; 1 aor. ἐσειόσθην; fr. Hom. down; Sept. chiefly for  $\psi\gamma\gamma$ ; *to shake, agitate, cause to tremble*: Rev. vi. 13; τὴν γῆν, Heb. xii. 26 after Hag. ii. 6; ἐσειόσθῃ ἡ γῆ, Mt. xxvii. 51 (Judg. v. 4; 2 S. xxii. 8); σεισθῆναι ἀπὸ φόβου, of men, to be thrown into a tremor, *to quake for fear*, Mt. xxviii. 4; metaph. *to agitate the mind*: ἐσειόσθῃ ἡ πόλις, [R. V. *was stirred*] i. e. its inhabitants, Mt. xxi. 10. [COMP.: ἀνα-, δια-, κατα-σειώ.]\*

Σεκούνδος, T WH Σέκουνδος [Chandler §§ 233, 235], -ου, ὁ, (a Lat. word), *Secundus*, a certain man of Thessalonica: Acts xx. 4.\*

Σελεύκεια [T WH -κία (see I, ι)], -ας, ἡ, Seleucia, a city of Syria on the Mediterranean, about 5 m. (40 stadia, Strabo 16 p. 750) N. of the mouth of the river Orontes, about 15 m. (120 stadia) distant fr. Antioch, and opposite Cyprus: Acts xiii. 4 (1 Macc. xi. 8). [Lewin, St. Paul, i. 116 sqq.; Conyb. and Howson, ditto, i. 136 sq.]\*

σελήνη, -ης, ἡ, (fr. σέλας brightness), fr. Hom. down, Hebr. חֹדֶל, the moon: Mt. xxiv. 29; Mk. xiii. 24; Lk. xxi. 25; Acts ii. 20; 1 Co. xv. 41; Rev. vi. 12; viii. 12; xii. 1; xxi. 23.\*

σεληνιάζομαι; (σελήνη); [lit. *to be moon-struck* (cf. lunatic); see Wetstein on Mt. iv. 24; Suicer, Thesaur. ii. 945 sq.; BB. DD. s. v. Lunatic]; *to be epileptic* (epilepsy being supposed to return and increase with the increase of the moon): Mt. iv. 24; xvii. 15. (Manetho carm. 4, 81 and 217; [Leian., al.]; eccles. writ.)\*

Σεμεί, L mrg. Σεμείν, T Tr WH Σεμεΐν [see WH. App. p. 155; cf. ει, ι], (γῆρῳ i. e. famous), Semein [so R. V. but A. V. Semei], the name of a man: Lk. iii. 26.\*

σεμίδαλις, acc. -ιν, ἡ, the finest wheat flour: Rev. xviii. 13. (Hippocr., Arstph., Joseph., al.; Sept. often for חֶלֶד.)\*

σεμνός, -ή, -όν, (σέβω), fr. [Hom. h. Cer., al.], Aeschyl., Pind. down, *august, venerable, reverend*; *to be venerated for character, honorable*: of persons [A. V. *grave*], 1 Tim. iii. 8, 11; Tit. ii. 2; of deeds, Phil. iv. 8. [Cf. Trench § xcii.]\*

σεμνότης, -ητος, ἡ, (σεμνός), that characteristic of a pers. or a thing which entitles to reverence or respect, *dignity, gravity, majesty, sanctity*: ἡ τοῦ ἱεροῦ σεμνότης, 2 Macc. iii. 12; in an ethical sense, *gravity* [so R. V. uniformly (cf. Trench p. 347)], *honor, probity, purity*: 1 Tim. ii. 2; iii. 4; Tit. ii. 7. (Eur., Plat., Dem., al.)\*

Σέργιος, -ου, ὁ, Sergius, surnamed Paulus, proconsul of Cyprus, converted to Christianity by the apostle Paul; otherwise unknown [cf. *Lghtft.* in Contemp. Rev. for 1878, p. 290; Farrar, St. Paul, vol. i. Excurs. xvi.; Renan, Saint Paul, p. 14 sq.]: Acts xiii. 7.\*

Σερούχ, see Σαρούχ.

Σῆθ, ὁ, (ἡσ 'put' [A. V. 'appointed'], fr. חָשַׁב to put [i. e. in place of the murdered Abel; cf. B. D. s. v. Seth], Gen. iv. 25), Seth, the third son of Adam: Lk. iii. 38.\*

Σῆμ (in Joseph. Σήμας), ὁ, (ὄψ [‘name,’ ‘sign,’ ‘celebrity’; but variously explained]), Shem, the eldest son of Noah: Lk. iii. 36.\*

σημαίνω; impf. ἐσήμαινον (Acts xi. 28 L WH txt.); 1 aor. ἐσήμανα, for ἐσήμηναν which is the more com. form in the earlier and more elegant Grk. writ. (see Matthiae § 185; Kühner § 343 s. v.; [Veitch s. v.]; Lob. ad Phryn. p. 24 sq.; W. § 15 s. v.; B. 41 (35)); (fr. σῆμα a sign); fr. [Hom.], Aeschyl., Hdt. down; *to give a sign, to signify, indicate*: τὴ, Acts xxv. 27; foll. by indir. disc., Jn. xii. 33; xviii. 32; xxi. 19; i. q. *to make known*: absol. Rev. i. 1; foll. by acc. w. inf. Acts xi. 28.\*

σημείον, -ου, τό, (σημαίνω [or σῆμα]), fr. Aeschyl. and Hdt. down, Hebr. הַיָּסוּד, a sign, mark, token; 1. univ. that by which a pers. or a thing is distinguished from others and known: Mt. xxvi. 48; Lk. ii. 12; 2 Th. iii. 17; σημεῖον περιτομῆς (explanatory gen. [cf. B. § 123, 4]), equiv. to σημεῖον, ὅ ἐστι περιτομή, circumcision which should be a sign of the covenant formed with God, Ro. iv. 11; τὰ σημεῖα τοῦ ἀποστόλου, the tokens by which one is proved to be an apostle, 2 Co. xii. 12; a sign by which anything future is pre-announced, Mk. xiii. 4; Lk. xxi. 7; τὸ σημ. τῆς σῆς παρουσίας, gen. of the obj., Mt. xxiv. 3; τοῦ υἱοῦ τοῦ ἀνθρώπου, the sign which indicates that the Messiah will shortly, or forthwith, come from heaven in visible manifestation, ibid. 30; with a gen. of the subj. τὰ σημεῖα τῶν καιρῶν, i. e. the indications of future events which οἱ καιροὶ furnish, what οἱ καιροὶ portend, Mt. xvi. 3 [T br. WH reject the pass.]; a sign by which one is warned, an admonition, 1 Co. xiv. 22. used of noteworthy personages, by whom God forcibly admonishes men and indicates to them what he would have them do: thus σημεῖον ἀντιλεγόμενον is said of Jesus Christ, Lk. ii. 34; Ἰωάννης ἐγένετο σημεῖον τοῖς Νινευίταις (Jon. iii. 4), Lk. xi. 30; hence, τὸ σημεῖον Ἰωάν, ib. 29, is i. q. τὸ σημεῖον like to that ὅς ἦν Ἰωάννης, i. e. to the sign which was given by the mission and preaching of Jonah, to prompt men to seek salvation [W. 189 (177)]; in the same sense, ὁ υἱὸς τοῦ ἀνθρώπου says that he will be a σημεῖον to the men of his generation, ib. 30; but in Mt. xii. 39; xvi. 4 τὸ σημεῖον Ἰωάν is the miraculous experience which befell Jonah himself, cf. xii. 40; that Luke reproduces Christ's words more correctly than Matthew is shown by De Wette and Bleek on Mt. xii. 40, by Neander, Leben Jesu, p. 265 sq. ed. 1 [Eng. trans. (3d ed. N. Y. 1851) § 165 p. 245 sq.], and others; [but that Luke's report is less full than Matthew's, rather than at variance with it, is shown by Meyer, Weiss, Keil, and others (on Mt. i. c.)]. 2. a sign, prodigy, portent, i. e. an unusual occurrence, transcending the common course of nature; a. of signs portending remarkable events soon to happen: Lk. xxi. 11, 25; Acts ii. 19; Rev. xii. 1, 3; xv. 1. b. of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's: Mt. xii. 38 sq.; xvi. 4, 4; Mk. viii. 11 sq.; xvi. 17, 20; Lk. xi. 16, 29; xxiii. 8; Jn. ii. 11, 18, 23; iii. 2; iv. 54; vi. 2, 14, 26, 30; vii. 31; ix. 16; x. 41; xi. 47; xii.



18, 37; xx. 30; Acts ii. 22, 43; viii. 6; 1 Co. i. 22; but the power *διδόναι* σημεία, by which men are deceived, is ascribed also to false teachers, false prophets, and to demons: Mt. xxiv. 24; Mk. xiii. 22; Rev. xiii. 13 sq.; xvi. 14; xix. 20; 2 Th. ii. 9. *σημεία κ. τέρατα* (תִּלְוִת וְנִסִּים) or (yet less freq.) *τέρατα κ. σημεία* (terms which differ not in substantial meaning but only in origin; cf. *Fritzsche*, Rom. vol. iii. p. 270 sq.; [Trench § xci.]) are found conjoined: Mt. xxiv. 24; Mk. xiii. 22; Jn. iv. 48; Acts ii. 19, 43; iv. 30; v. 12; vi. 8; vii. 36; xiv. 3; xv. 12; Ro. xv. 19; 2 Th. ii. 9, (Deut. xxviii. 46; xxxiv. 11; Neh. ix. 10; Is. viii. 18; xx. 3; Jer. xxxix. (xxxii.) 20; Sap. viii. 8; x. 16; Polyb. 3, 112, 8; Philo, vit. Moys. i. 16; Joseph. antt. 20, 8, 6; b. j. prooem. 11; Plut. Alex. 75; Ael. v. h. 12, 57); with κ. *δυνάμεις* added, 2 Co. xii. 12; Heb. ii. 4; *σημεία κ. δυνάμεις*, Acts viii. 13; *δυνάμεις κ. τέρατα κ. σημεία*, Acts ii. 22; *διδόναι* σημεία (see *δίδωμι*, B. II. 1 a.): Mt. xxiv. 24; Mk. xiii. 22 (here Tdf. ποιεῖν *σημ.*, see *ποιέω*, I. 1 c.); *σημεία* are said *γίνεσθαι* διὰ τινος in Acts ii. 43; iv. [16], 30; v. 12; xiv. 3; xv. 12 [here *ποιεῖν* *σημ.*, see above]; τὸ σημείον τῆς λάσεως, the miracle, which was the healing, Acts iv. 22.\*

*σημειῶν, -ῶ* (*σημεῖον*), to mark, note, distinguish by marking; Mid. pres. impv. 2 pers. plur. *σημειοῦσθε*; to mark or note for one's self [W. § 38, 2 b.; B. § 135, 4]: τινά, 2 Th. iii. 14 [cf. B. 92 (80); W. 119 (113)]. (Theophr., Polyb., Philo, Dion. Hal., al.; [Ps. iv. 7 Sept.].)\*

*σήμερον* [Attic *ἡμέρον*, i. e. *ἡμέρα* with pronom. prefix (Skr. sa); cf. Vaníček p. 971], adv., fr. Hom. down, Sept. for οἷον, to-day, this day: Mt. vi. 11; xvi. 3 [T br. WH reject the pass.]; Lk. iv. 21; xix. 5; Acts iv. 9; xiii. 33, etc.; also where the speaker refers to the night just passed, Mt. xxvii. 19; equiv. to *this night* (now current), Lk. ii. 11; *σήμερον* ταύτῃ τῇ νυκτί, Mk. xiv. 30; ἕως σήμερον, 2 Co. iii. 15; opp. to *αὔριον*, Mt. vi. 30; Lk. xii. 28; xiii. 32 sq.; Jas. iv. 13; *χθὲς καὶ σήμερον καὶ εἰς τοὺς αἰῶνας*, a rhet. periphrasis for *ἀεὶ*, Heb. xiii. 8; *ἡ σήμερον ἡμέρα*, this (very) day, Acts xx. 26; ἕως τῆς σ. ἡμέρας, Ro. xi. 8; μέχρι τῆς σήμερον sc. ἡμέρας, Mt. xi. 23; xxviii. 15; ἕως τῆς σ. Mt. xxvii. 8; ἄχρι τῆς σ. (where L T Tr WH add ἡμέρας), 2 Co. iii. 14; *ἡ σήμερον*, i. q. what has happened to-day [al. render *concerning this day's* riot; B. § 133, 9; but see Meyer ad loc.; W. § 30, 9 a.], Acts xix. 40; τὸ σήμερον, the word to-day, Heb. iii. 13; as a subst.: *ὀρίξει ἡμέραν, σήμερον*, "a to-day" (meaning, 'a time for embracing the salvation graciously offered' [cf. R. V. mrg.]), Heb. iv. 7\*.

*σῆψω*: fr. Hom. down; to make corrupt; in the Bible also to destroy, Job xl. 7 (12); pass. to become corrupt or rotten; 2 pf. act. *σέσηπα*, to (have become i. e. to) be corrupted (cf. *Bttm.* Ausf. Spr. ii. p. 82): ὁ πλοῦτος σέσηπεν, has perished, Jas. v. 2\*.

*σηρικὸς* (Lehm. ed. maj. T WH *σιρικὸς* [cf. WH. App. p. 151]), -ή, -όν, (Σῆρ, Σῆρες, the Seres, a people of India [prob. mod. China; yet on the name cf. *Pape*, Eigenamen, s. v.; Dict. of Geog. s. v. *Serica*]); 1. prop. pertaining to the Seres. 2. silken: τὸ σηρικόν, silk, i. e. the fabric, silken garments, Rev. xviii. 12. ([Strabo,

Plut., Arr., Lcian.]; ἐσθήσει *σηρικαῖς*, Joseph. b. j. 7, 5, 4.)\*

*σῆς, σητός, ὁ*, (Hebr. סָרַס, Is. li. 8; שָׁרַס, Job iv. 19; xiii. 28), a moth, the clothes-moth, [B. D. s. v. *Moth*; Alex.'s Kitto s. v. *Ash*]: Mt. vi. 19 sq.; Lk. xii. 33. (Pind., Arstph., Aristot., Theophr., al.)\*

*σητό-βρωτος, -ον*, (fr. *σῆς* a moth, and *βρωτός* fr. βι-βρώσκω), moth-eaten: ἱμάτιον, Jas. v. 2 (ἱμάτια, Job xiii. 28; of idol-images, Sibyll. orac. in Theoph. ad Autol. 2, 36).\*

*σθενῶ, -ῶ*: (σθένος [allied w. στήναι, hence prop. steadfastness; Curtius p. 503 sq.] strength), to make strong, to strengthen: τινά, one's soul, 1 Pet. v. 10, where for 1 aor. opt. act. 3 pers. sing. *σθενώσαι*, we must read the fut. *σθενώσει*, with G L T Tr WH. (Pass. in Rhet. Gr. ed. Walz, vol. i. c. 15.)\*

*σιγῶν, -όνος, ἡ*, the jaw, the jaw-bone, [A. V. *cheek*]: Mt. v. 39; Lk. vi. 29. (Soph., Xen., Plat., Aristot., al.; Sept. for יָחַל.)\*

*σιγῶν, -ῶ*; 1 aor. ἐσίγησα; pf. pass. ptep. σεσιγημένος; (σιγή); fr. Hom. down; to keep silence, hold one's peace: Lk. ix. 36; xviii. 39 L T Tr WH; [xx. 26]; Acts xii. 17; xv. 12 sq.; 1 Co. xiv. 28, 30, 34; pass. to be kept in silence, be concealed, Ro. xvi. 25. [Syn. see ἡσυχάζω.]\*

*σιγή, -ῆς, ἡ*, (fr. σίζω [onomatopoeitic, Etym. Magn. 712, 29] i. e. to command silence by making the sound *st* or *sch*; [yet *σιγή* prob. has no connection with σίζω, but is of European origin (cf. Germ. *schweigen*); cf. Fick, Pt. iii. 843; Curtius § 572]), fr. Hom. down, silence: Acts xxi. 40; Rev. viii. 1\*.

*σιδήρεος, -έα, -εον*, contr. -οῦς, -ᾶ, -οῦν, (σίδηρος), fr. Hom. down, made of iron: Acts xii. 10; Rev. ii. 27; ix. 9; xii. 5; xix. 15\*.

*σίδηρος, -ου, ὁ*, fr. Hom. down, iron: Rev. xviii. 12\*.

*Σιδών, -ῶνος* [B. 16 (14)], ἡ, (סִידוֹן and סִידָן, fr. צִיד 'to hunt', in Aram. also 'to fish'; hence prop. taking its name from its abundance of fish; cf. Justin 18, 3), Sidon, a very ancient Phœnician city, formerly distinguished for wealth and traffic, situated near the Mediterranean on the borders of Judæa; it had been assigned to the tribe of Asher (Josh. xix. 28), but the Jews vainly endeavored to capture it [Judg. i. 31; iii. 3; x. 12]; now Saida, containing about 10,000 [or 9,000, acc. to Porter in Murray's Handbook p. 376] inhabitants [Baedeker, Palestine p. 433]: Mt. xi. 21 sq.; xv. 21; Mk. iii. 8; vii. 24 (where T om. WH Tr mrg. br. the words καὶ Σιδῶνος), 31; Lk. iv. 26 (where L T Tr WH Σιδωνίας); vi. 17; x. 13 sq.; Acts xxvii. 3. [Cf. BB. DD. s. v.; Schultz in Herzog ed. 2 vol. xiv. 192 sqq.; Schlottmann in Riehm s. v.]\*

*Σιδωνίος, -α, -ον*, (Σιδών), belonging to Sidon, of Sidon: τῆς Σιδωνίας sc. χώρας, [R. V. in the land of Sidon], Lk. iv. 26 L T Tr WH (Hom. Od. 13, 285 [but -ιδον]); Σιδωνιοί, the inhabitants of Sidon, Acts xii. 20\*.

*σικάριος, -ον, ὁ*, (a Latin word), an assassin, i. e. one who carries a dagger or short sword [Lat. *sica* (cf. Joseph. as below)] under his clothing, that he may kill secretly and treacherously any one he wishes to (a cut-throat): Acts xxi. 38. (Joseph. b. j. 2, 17, 6 *σικαρίους*



ἐκάλουν τοὺς ληστὰς ἔχοντας ὑπὸ τοῖς κόλποις τὰ ξίφη [cf. 2, 13, 3]; also antt. 20, 8, 10 σικάριοι λησταὶ εἰσι χρώμενοι ξιφιδίοις παρπλησίοις μὲν τὸ μέγεθος τοῖς τῶν Περσῶν ἀκινάκας, ἐπικαμπέσι δὲ καὶ ὁμοίοις ταῖς ὑπὸ Ῥωμαίων σίκαις καλουμέναις, ἀφ' ὧν καὶ τὴν προσηγορίαν οἱ ληστεύοντες ἔλαβον πολλοὺς ἀναίροντες.) [SYN. see φονεύς.]\*

σίκερα, τό, (Hebr. כִּיז [rather, acc. to Kautzsch (Gram. p. 11) for כִּיז (prop. σίκερα) the stat. emphat. of כִּיז (lit. 'intoxicating' drink)], indecl. [W. 68 (66); B. 24 (21)], (yet Euseb. praep. evang. 6, 10, 8 has a gen. σικερός [and Soph. in his Lex. quotes fr. Cyrill. Alex. 1, 1041 d. (ed. Migne) a gen. σικεράτος]), strong drink, an intoxicating beverage, different from wine [exc. in Num. xxviii. 7 (cf. Is. xxviii. 7)]; it was a factitious product, made of a mixture of sweet ingredients, whether derived from grain and vegetables, or from the juice of fruits (dates), or a decoction of honey: Lk. i. 15 (Lev. x. 9; Num. vi. 3; Deut. xiv. 25 (26); xxix. 6, etc.; the same Hebr. word is rendered also by μέθυσμα, Judg. xiii. 4, 7, 14; Mic. ii. 11). Cf. Win. RWB. s. v. Wein, künstlicher; [B. D. s. v. Drink, Strong].\*

Σίλας, [gen. not found (exc. Joseph. vita 17 -α)], dat. -α, acc. -αν, [B. 20 (18)], δ, Silas (contr. fr. Σιλουανός, q. v.; W. 103 (97)), a Roman citizen (Acts xvi. 37 sq.), the companion of the apostle Paul in several of his journeys, and his associate in preaching the gospel: Acts xv. 22, 27, 32, 34 Rec., 40; xvi. 19, 25, 29; xvii. 4, 10, 14 sq.; xviii. 5. [B. D. s. v. Silas].\*

Σιλουανός, -ου, δ, Silvanus, the same man who in Acts is called Σίλας (q. v.): 2 Co. i. 19; 1 Th. i. 1; 2 Th. i. 1; 1 Pet. v. 12. [Not infreq. written in the Mss. Σιλβανός, Silbanus; cf. Tdf. on ll. cc.]\*

Σιλωά, (Hebr. שִׁילּוֹא, Is. viii. 6, which in Jn. ix. 7 is translated ἀπεσταλμένος, but more correctly [see below] 'a sending out,' 'gushing forth' (of water); it is formed after the analogy of בִּיחָא 'had in hatred,' 'persecuted', fr. בָּא 'born', fr. יָחַל 'to bring forth'; ["the purely passive explanation, ἀπεσταλμένος, Jn. ix. 7, is not so incorrect." Ewald, Ausführl. Lehrbuch d. Hebr. Spr. § 150, 2 a.; cf. Meyer on Jn. l. c.]), δ (in Joseph. ἡ Σ., sc. πηγὴ, b. j. 5, 12, 2; 6, 8, 5; but also μέχρι τοῦ Σ. b. j. 2, 16, 2; 6, 7, 2; [B. 21 (19)]], [indecl.; but in Joseph. b. j. 5, 6, 1 ἀπὸ τῆς Σιλωᾶς], Siloam, a fountain of sweet and abundant water (Joseph. b. j. 5, 4, 1), flowing into a basin or pool of the same name (Neh. iii. 15), both of which seem to have been situated in the southern part of Jerusalem, although opinions vary on this point: Lk. xiii. 4; Jn. ix. 11, (Is. viii. 6). Cf. [B. D. s. v. Siloam]; Win. RWB. s. v. Siloah; Rödiger in Gesen. Thesaur. p. 1416; Leyrer in Herzog ed. 1, xiv. p. 371 sqq.; Robinson, Palestine, i. 333 sqq.; Tobler, Die Siloaquelle u. der Oelberg (St. Gallen, 1852); Kneucker, Siloah, Quelle Teich u. Thal in Jerus. (Heidelb. 1873); Furrer in Schenkel v. 295 sq.; [Ritter, Palestine, etc., Eng. trans. i. 148 sq.; Wilson, Ordnance Survey, etc., 1865; esp. Guthe in the Zeitschr. d. Deutsch. Pal.-Vereins for 1882, pp. 205 sqq. 229 sqq.; Zeitschr. d. Deutsch. Morgenl.-Gesellsch. for 1882, p. 725 sqq.].\*

σημικίνθιον (or σημερινθιον), -ου, τό, (Lat. semicinctium [cf. Rich. Dict. of Antiq. s. v.], fr. semi and cingo), a narrow apron, or linen covering, which workmen and servants were accustomed to wear: Acts xix. 12 [A. V. aprons].\*

Σίμων, -ωρος [B. 16 (14)], δ, (ἰγνῆσι, 'a hearing', fr. γνῆσι 'to hear'; [there was also a Grk. name Σίμων (allied w. σιμός, i. e. 'flat-nosed'; Fick, Gr. Personennamen, p. 210), but cf. B. D. s. v. Simon init.; Bp. Lightf. on Gal. p. 266 sq.]), Simon; 1. Peter, the apostle: Mt. xvii. 25; Mk. i. 29 sq. 36; Lk. iv. 38; v. 4 sq. 10, etc.; see Πέτρος.

2. the brother of Judas Lebbaeus [cf. s. v. Ἰούδας, 8], an apostle, who is called Κανανίτης [so RG, but L T Tr WH -ναῖος, q. v.], Mt. x. 4; Mk. iii. 18, and ζηλωτής, Lk. vi. 15; Acts i. 13.

3. a brother of Jesus [cf. s. v. ἀδελφός, 1]: Mt. xiii. 55; Mk. vi. 3.

4. a certain Cyrenian, who carried the cross of Jesus: Mt. xxvii. 32; Mk. xv. 21; Lk. xxiii. 26.

5. the father of Judas Iscariot [and himself surnamed Ἰσκαριώτης (see Ἰούδας, 6)]: Jn. vi. 71; xii. 4; xiii. 2, 26.

6. a certain Pharisee, Lk. vii. 40, 43 sq., who appears to [some, e. g. Grotius, Schleiermacher, Holtzmann, Schenkel, Ewald, Keim, Hug, Bleek (see his Synopt. Erklär. on Lk. l. c.) to] be the same as Simon the leper, Mt. xxvi. 6; Mk. xiv. 3; [but the occurrence recorded by Lk. l. c. is now commonly thought to be distinct fr. that narrated by Mt. and Mk. ll. cc.; cf. Godet or Keil on Lk.].

7. a certain tanner, living at Joppa: Acts ix. 43; x. 6, 17, 32. B. Simon ('Magus'), the Samaritan sorcerer: Acts viii. 9, 13, 18, 24. The various eccles. stories about him, as well as the opinions and conjectures of modern theologians, are reviewed at length by Lipsius in Schenkel v. pp. 301-321; [cf. W. Möller in Herzog ed. 2, vol. xiv. p. 246 sqq.; Schaff, Hist. of the Chris. Church, vol. ii. (1883) § 121].

Σινᾶ [-νά WH; cf. Chandler §§ 135, 138], τό (sc. ὄρος, cf. B. 21 sq. (19)), indecl., Joseph. τὸ Σιναιον, antt. 3, 5, 1, and τὸ Σιναιον ὄρος, antt. 2, 12, 1; Hebr. שִׁן [perh. 'jagged'; al. make it an adj. 'belonging to (the desert of) Sin'], (Sina or) Sinai, a mountain or, rather, a mountainous region in the peninsula of Arabia Petræa, made famous by the giving of the Mosaic law. There are three summits: one towards the west, which is called רֹחֵב, a second towards the east, Sinai prop. so called, the third towards the south, now Mt. St. Catharine. But the distinction between Horeb and Sinai is given differently by different writers; and some think that they were two different names of one and the same mountain (cf. Sir. xlviii. 7); cf. [McC. and S. Cycl. s. v. Sinai]; Win. RWB. s. v. Sinai; Arnold in Herzog ed. 1 vol. xiv. p. 420 sq.; [Schultz in ed. 2 vol. xiv. p. 282 sqq.]; Furrer in Schenkel v. p. 326 sqq.; [Eng. Ordnance Survey, 1869; Palmer, Desert of the Exodus, 1872; also his Sinai from the Monuments, 1878; Furrer commends Holland's "Sketch Map" etc. in the Journ. of the Royal Geog. Soc. vol. xxxix. (Lond. 1869)]. The name occurs in Acts vii. 30, 38; Gal. iv. 24 sq.\*

σίναπι (also σίνηπι [but not in the N. T.], both later



for the Attic *νάπυ* [so accented in late auth., better *νάπυ*], see *Lob. ad Phryn.* p. 288), [thought to be of Egypt. origin; cf. *Vaníček*, Fremdwörter, s. v. *νάπυ*], -εως [B. 14 (13)], *τό, mustard*, the name of a plant which in oriental countries grows from a very small seed and attains to the height of 'a tree'—ten feet and more; hence a very small quantity of a thing is likened to a *κόκκος σινάπεως* [A. V. *a grain of mustard seed*], Mt. xvii. 20; Lk. xvii. 6; and also a thing which grows to a remarkable size, Mt. xiii. 31 sq.; Mk. iv. 31; Lk. xiii. 19. [Cf. B. D. s. v. *Mustard*; *Löw*, *Aram. Pflanzennamen*, § 184; *Carruthers* in the 'Bible Educator' vol. i. p. 119 sq.; *Tristram*, *Nat. Hist. of the Bible*, p. 472 sq.; *Thomson*, *The Land and the Book*, ii. 100 sq.]\*

**σινδών**, -όνος, ἡ, (of uncertain origin; Skr. *sindhu* [Egypt. 'schenti' or 'sent'; cf. *Vaníček*, Fremdwörter, s. v.]; Sept. for *סִנְדָּן*, Judg. xiv. 12 sq.; Prov. xxix. 42 (xxx. 24)), *fine cloth* (Lat. *sendon*), i. e. 1. *linen cloth*, esp. that which was fine and costly, in which the bodies of the dead were wrapped: Mt. xxvii. 59; Mk. xv. 46; Lk. xxiii. 53, (cf. Hdt. 2, 86 who says of the Egyptians, *κατελίσσουσι πᾶν τὸ σῶμα σινδόνης βυσσίνης* [see *Wilkinson's* note in *Rawlinson's Herod.* 3d ed. l. c.]).

2. *thing made of fine cloth*: so of a light and loose garment worn at night over the naked body, Mk. xiv. 51 sq. [others suppose a sheet rather than a shirt to be referred to; A. V. *linen cloth*; cf. B. D. Am. ed. s. v. *Sheets*]. (Besides Hdt., the writers Soph., Thuc., Strabo, Leian., al., use the word.)\*

**σινιάω**: 1 aor. infin. *σινιάσαι*; (*σινίον* 'a sieve,' 'winnowing-van'; an eccles. and Byzant. word [cf. *Macar. homil.* 5 p. 73 sq. (496 a. ed. Migne)]); *to sift, shake in a sieve*: *τινά ὡς τὸν σίτον*, i. e., dropping the fig., by inward agitation to try one's faith to the verge of overthrow, Lk. xxii. 31. (Eccles. writ. [cf. W. 92 (87), 26 (25), and see above].)\*

**σιρκός**, see *σηρικός*.

**σιρός**, -οῦ, ὁ, i. q. *σειρός*, q. v.: 2 Pet. ii. 4 L. T.\*

**σιτεντός**, -ή, -όν, (*σιτεύω*, to feed with wheat, to fatten), *fattened, fatted*: Lk. xv. 23, 27, 30. (Jer. xxvi. (xlv.) 21; 1 K. iv. 23, [etc.]; Xen., Polyb., Athen., [al.].)\*

**σιντίον**, -ου, τό, (dimin. of *σίτος*); 1. *corn, grain*: Acts vii. 12 L. T. Tr. WH. In prof. writ. also 2. *food made from grain* (Hdt. 2, 36). 3. *eatables, victuals, provisions*, ([Hdt.], Arstph., Xen., Plat., Dem., al.)\*

**σιτιστός**, -ή, -όν, (*σιτίζω*, to feed with grain, to fatten), *fattened*, [plur. τὰ σιτ. as subst., A. V. *fatlings*], Mt. xxii. 4. (Joseph. antt. 8, 2, 4; Athen. 14 p. 656 e.)\*

**σιτομέτριον**, -ου, τό, (Attic writ. said τὸν σίτον μετρεῖν; out of which later writ. formed the compound *σιτομετρέιν*, Gen. xlvii. 12, [14]; Polyb. 4, 63, 10; Diod. 19, 50; Joseph. c. Ap. 1, 14, 7; *σιτομετρία*, Diod. 2, 41; [cf. *Lob. ad Phryn.* p. 383; W. 25]), *a measured 'portion of' grain or 'food'*: Lk. xii. 42. (Eccles. and Byzant. writ.)\*

**σίτος**, -ου, ὁ, [of uncertain origin; cf. *Vaníček*, Fremdwörter, s. v.], fr. Hom. down, Sept. chiefly for *ἄν*, *wheat, corn*: Mt. iii. 12; xiii. 25, 29 sq.; Mk. iv. 28; Lk. iii. 17;

[xii. 18 WH Tr. txt.]; xvi. 7; xxii. 31; Jn. xii. 24; Acts xxvii. 38; 1 Co. xv. 37; Rev. vi. 6; xviii. 13; plur. τὰ σίτα (cf. W. 63 (62)), Acts vii. 12 Rec., and often in Sept.\*

**Σιχάρ**, see *Συχάρ*.

**Σιών**, indecl., (its grammat. gen. in the N. T. does not appear from the pass. in which it is mentioned; cf. B. 21 sq. (19); in the Sept. when it denotes the city of Jerusalem ἡ Σιών occurs, as Ps. ci. (cii.) 14, 17; cxxx. (cxxxii.) 13; cxxxvi. (cxxxvii.) 1), Hebr. *צִיּוֹן* [i. e. acc. to some, 'protected' or 'protecting'; acc. to others, 'sunny'; al. al.]; *Sion* [so A. V., but properly (with R. V.) *Zion*]; 1. the hill on which the higher and more ancient part of Jerusalem was built (*צִיּוֹן* *city of David*, because David captured it); it was the south-westernmost and highest of the hills on which the city stood; [many now would identify it with the eastern hill, some with the northern; cf. *Furrer* in *Schenkel* iii. 216 sqq.; *Mühlau* in *Riehm* s. v.; per contra *Wolcott* in B. D. Am. ed. s. v.; *Schultz* in *Herzog* ed. 2 vi. p. 543 sq.].

2. used very often for the entire city of Jerusalem itself: Ro. ix. 33 and 1 Pet. ii. 6, (after Is. xxviii. 16); Ro. xi. 26 (fr. Is. lix. 20); ἡ θυγάτηρ Σιών (see *θυγάτηρ*, b. β.), Mt. xxi. 5; Jn. xii. 15. 3. Since Jerusalem, because the temple stood there, was called the dwelling-place of God (cf. Mt. v. 35; κύριος τὴν Σιών ἡρετίσματο εἰς κατοικίαν ἐαυτοῦ, Ps. cxxx. (cxxxii.) 13), the expression τὸ Σιών ὁρος is transferred to heaven, as the true dwelling-place of God and heavenly beings, the antitype of the earthly Zion: Heb. xii. 22; Rev. xiv. 1.\*

**σιωπάω**, -ῶ, impf., 3 pers. sing. *ἐσιώπα*, 3 pers. plur. *ἐσιώπων*; fut. *σιωπήσω* (Lk. xix. 40 L. T. Tr. WH); 1 aor. *ἐσιώπησα*; (*σιωπή* silence); fr. Hom. down; *to be silent, hold one's peace*: prop., Mt. xx. 31; xxvi. 63; Mk. iii. 4; ix. 34; x. 48; xiv. 61; Lk. xviii. 39 R. G.; xix. 40; Acts xviii. 9; used of one silent because dumb, Lk. i. 20; 4 Macc. x. 18; like *sileo* in the Lat. poets, used metaph. of a calm, quiet sea [(in rhetorical command)]: Mk. iv. 39. [SYN. see ἡσυχάζω.]\*

**σκανδαλίζω**; 1 aor. *ἐσκανδάλισα*; Pass., pres. *σκανδαλίζομαι*; impf. *ἐσκανδαλιζόμην*; 1 aor. *ἐσκανδαλίσθην* [cf. B. 52 (45)]; 1 fut. *σκανδαλισθήσομαι*; (*σκάναλον*); Vulg. *scandalizo*; Peshitto *ܥܡܕܐ*; prop. *to put a stumbling-block*

or *impediment in the way*, upon which another may trip and fall; *to be a stumbling-block*; in the N. T. always metaph. [R. V. *to cause or make to stumble*; A. V. *to offend* (cause to offend)]; a. *to entice to sin* (Luth. *ärgern*, i. e. *arg, böß machen*): *τινά*, Mt. v. 29, [30]; xviii. 6, 8 sq.; Mk. ix. 42 sq. 45, 47; Lk. xvii. 2; 1 Co. viii. 13; pass. Lat. *offendor*, [A. V. *to be offended*], Vulg. *scandalizor*, Peshitto *ܥܡܕܐ*: Ro. xiv. 21 [R. G. L. Tr. txt.]; 2 Co. xi. 29 [R. V. *is made to stumble*; cf. W. 153 (145)]. b. *to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away*, and in pass. *to fall away* [R. V. *to stumble* (cf. 'Teaching' etc. 16, 5; Herm. vis. 4, 1, 3; mand. 8, 10)]: *τινά*, Jn. vi. 61; pass., Mt. xiii. 21; xxiv. 10; xxvi. 33; Mk. iv.



17; xiv. 29; [Jn. xvi. 1]; ἔν τιμι [A. V.] *to be offended in one*, [find occasion of stumbling in], i. e. to see in another what I disapprove of and what hinders me from acknowledging his authority: Mt. xi. 6; xiii. 57; xxvi. 31; Mk. vi. 3; xiv. 27; Lk. vii. 23; *to cause one to judge unfavorably or unjustly of another*, Mt. xvii. 27. Since the man who stumbles or whose foot gets entangled feels annoyed, σκανδαλίζω means **α.** *to cause one to feel displeasure at a thing; to make indignant*: τινά, pass. *to be displeased, indignant*, [A. V. *offended*], Mt. xv. 12. The verb σκανδαλίζω is found neither in prof. auth. nor in the Sept., but only in the relics of Aquila's version of the O. T., Ps. lxiii. (lxiv.) 9; Is. viii. 15; [xl. 30]; Prov. iv. 12 for ἡσῶ; besides in Sir. ix. 5; xxiii. 8; xxxv. (xxxii.) 15; [Psalt. Sal. 16, 7. Cf. W. 33.]\*

**σκάνδαλον**, -ον, τό, a purely bibl. [(occurring some twenty-five times in the Grk. O. T., and fifteen, quotations included, in the New)] and eccles. word for σκανδάληθρον, which occurs occasionally in native Grk. writ.; Sept. for שִׁבְרָה (a noose, a snare) and הִשְׁבָּרָה; **a.** prop. *the movable stick or trigger ('trigger') of a trap, trap-stick; a trap, snare; any impediment placed in the way and causing one to stumble or fall*, [a *stumbling-block*, occasion of stumbling]: Lev. xix. 14; πέτρα σκανδάλου [A. V. *a rock of offence*], i. e. a rock which is a cause of stumbling (Lat. *offendiculum*),—fig. applied to Jesus Christ, whose person and career were so contrary to the expectations of the Jews concerning the Messiah, that they rejected him and by their obstinacy made shipwreck of salvation (see πρόσκομμα), Ro. ix. 33 and 1 Pet. ii. 8 (7), (fr. Is. viii. 14).

**b.** metaph. *any person or thing by which one is ('entrapped') drawn into error or sin* [cf. W. 32]; **a.** of persons [(Josh. xxiii. 13; 1 S. xviii. 21)]: Mt. xiii. 41; xvi. 23 (where σκάνδαλον "non ex effectu, sed ex natura et condicione propria dicitur," Calov.); so Χριστὸς ἐσταυρωμένος is called (because his ignominious death on the cross roused the opposition of the Jews), 1 Co. i. 23. **β.** of things: *τιθέναι τι σκάνδαλον* (literally, in Judith v. 1), *to put a stumbling-block in one's way*, i. e. to do that by which another is led to sin, Ro. xiv. 13; the same idea is expressed by βάλλειν σκάνδαλον ἐνώπιόν τινος [*to cast a stumbling-block before one*], Rev. ii. 14; οὐκ ἔστι σκάνδαλον ἐν τιμι (see εἰμί, V. 4 e.), 1 Jn. ii. 10; plur. σκάνδαλα, words or deeds which entice to sin (Sap. xiv. 11), Mt. xviii. 7 [cf. B. 322 (277) n.; W. 371 (348)]; Lk. xvii. 1; σκάνδαλα ποιεῖν παρὰ τὴν διδαχὴν, to cause persons to be drawn away from the true doctrine into error and sin [cf. παρά, III. 2 a.], Ro. xvi. 17; τὸ σκάνδ. τοῦ σταυροῦ, the offence which the cross, i. e. Christ's death on the cross, gives (cf. a. fin. above), [R. V. *the stumbling-block of the cross*], Gal. v. 11; i. q. a cause of destruction, Ro. xi. 9, fr. Ps. lxxviii. (lxxix.) 23.\*

**σκάπτω**; 1 aor. ἔσκαψα; [allied w. it are Eng. 'ship', 'skiff', etc.; Curtius § 109; Fick iv. 267; vii. 336]; *to dig*: Lk. vi. 48 (on which see βαθύνω); xiii. 8 [B. § 130, 5]; xvi. 3. ([Hom. h. Merc.]; Arstph., Eurip., Xen., Plat., Aristot., Theophr., al.) [Comp.: κατα-σκάπτω.]\*

**σκάφη**, -ης, ἡ, (σκάπτω [q. v.]), fr. [Aeschyl. and] Hdt. down, *anything dug out, hollow vessel, trough, tray, tub; spec. a boat*: Acts xxvii. 16, 30, 32.\*

**σκέλος**, -ους, τό, fr. Hom. down, *the leg* i. e. from the hip to the toes inclusive: Jn. xix. 31 sq. 33.\*

**σκέπασμα**, -τος, τό, (σκεπάω *to cover*), *a covering, spec. clothing* (Aristot. pol. 7, 17 p. 1336\*, 17; Joseph. b. j. 2, 8, 5): 1 Tim. vi. 8.\*

**Σκευῶς**, -ᾶ [W. § 8, 1; B. 20 (18)], ὁ, Sceva, a certain chief priest [cf. ἀρχιερεὺς, 2 fin.]: Acts xix. 14.\*

**σκευή**, -ῆς, ἡ, [cf. σκεύος], fr. [Pind., Soph.], Hdt. down, *any apparatus, equipment, or furniture*; used of the utensils [outfit, i. e. furniture (?—so R. V. mrg.), or tackling (?—so A. V., R. V. txt.)] of a ship (Diod. 14, 79): Acts xxvii. 19 (Sept. Jon. i. 5).\*

**σκεῦος**, -ους, τό, [prob. fr. r. sku 'to cover'; cf. Lat. *scutum, cutis, obscurus*; Curtius § 113; Vaniček p. 1115], fr. [Arstph.], Thuc. down; Sept. for ἡσῶ; **1.** *a vessel*: Mk. xi. 16; Lk. viii. 16; Jn. xix. 29; Acts x. 11, 16; xi. 5; 2 Tim. ii. 20; Rev. ii. 27; xviii. 12; τὰ σκ. τῆς λειτουργίας, to be used in performing religious rites, Heb. ix. 21; σκεῦος εἰς τιμὴν, unto honor, i. e. for honorable use, Ro. ix. 21; 2 Tim. ii. 21, (καθαρῶν ἔργων δοῦλα σκεῦη. Sap. xv. 7); εἰς ἀτιμίαν, unto dishonor, i. e. for a low use (as, a urinal), Ro. ix. 21; σκεῦη ὀργῆς, into which wrath is emptied, i. e. men appointed by God unto woe, hence the addition κατηρτισμένα εἰς ἀπώλειαν, Ro. ix. 22; σκεῦη ἐλέους, fitted to receive mercy,—explained by the words ἃ προητοίμασεν εἰς δόξαν, ib. 23; τὸ σκεῦος is used of a woman, as the vessel of her husband, 1 Th. iv. 4 (see κτάομαι; [al. take it here (as in 2 Co. iv. 7 below) of the body]); the female sex, as being weaker than the male, is likened to a σκεῦος ἀσθενέστερον, in order to commend to husbands the obligations of kindness towards their wives (for the weaker the vessels, the greater must be the care lest they be broken), 1 Pet. iii. 7; ὁστράκινα σκεῦη is applied to human bodies, as frail, 2 Co. iv. 7. **2.** *an implement; plur. household utensils, domestic gear*: Mt. xii. 29; Mk. iii. 27; Lk. xvii. 31, [in these pass. R. V. *goods*]; as the plur. often in Grk. writ. denotes the *tackle and armament of vessels* (Xen. oec. 8, 12; Plat. Critias p. 117 d.; Lach. p. 183 e.; Polyb. 22, 26, 13), so the sing. τὸ σκεῦος seems to be used spec. and collectively of the sails and ropes (R. V. *gear*) in Acts xxvii. 17. metaph. of a man: σκεῦος ἐκλογῆς (gen. of quality), a chosen instrument [or (so A. V.) 'vessel'], Acts ix. 15; in a base sense, an assistant in accomplishing evil deeds [cf. Eng. 'tool'], σκεῦος ὑπηρετικόν, Polyb. 13, 5, 7; 15, 25, 1.\*

**σκηνή**, -ῆς, ἡ, [fr. r. ska 'to cover' etc.; cf. σκιά, σκότος, etc.; Lat. *casa, cassis, castrum*; Eng. *shade*, etc.; Curtius § 112; Vaniček p. 1054 sq.], fr. [Aeschyl.], Soph. and Thuc. down; Sept. chiefly for ἡσῶ, often also for ἡσῶ, also for ἡσῶ; *a tent, tabernacle*, (made of green boughs, or skins, or other materials): Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33; Heb. xi. 9; αἱ αἰῶνιοι σκηναί (see αἰώνιος, 3), Lk. xvi. 9 (et dabo iis tabernacula aeterna quae praeeparaveram illis, 4 (5) Esdr. ii. 11); of that well



known movable temple of God after the pattern of which the temple at Jerusalem was subsequently built [cf. B. D. s. v. Temple]: Heb. viii. 5; ix. 1 Rec.<sup>a</sup>, 21; with τοῦ μαρτυρίου added (see μαρτύριον, c. fin.), Acts vii. 44; the temple is called σκηνή in Heb. xiii. 10; σκηνή ἡ πρώτη, the front part of the tabernacle (and afterwards of the temple), the Holy place, Heb. ix. 2, 6, 8; of the Holy of holies, Heb. ix. 3; the name is transferred to heaven, as the true dwelling-place of God and the prototype of the earthly 'tabernacle' or sanctuary, Heb. ix. 11; Rev. xiii. 6; hence ἡ σκηνή ἡ ἀληθινή, heaven, Heb. viii. 2; with a reference to this use of the word, it is declared that when the kingdom of God is perfectly established ἡ σκηνή τοῦ θεοῦ will be μετὰ τῶν ἀνθρώπων (after the analogy of σκηνοῦν μετὰ τινος), Rev. xxi. 3; ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου (see μαρτύριον, c. fin.), the heavenly temple, in which was the tabernacle of the covenant, i. e. the inmost sanctuary or adytum, Rev. xv. 5. ἡ σκ. τοῦ Μολόχ, the tabernacle i. e. portable shrine of Moloch, Acts vii. 43 (for the Orientals on their journeys and military expeditions used to carry with them their deities, together with shrines for them; hence ἡ ἐπὶ σκηνῇ of the Carthaginians in Diod. 20, 65, where see Wesseling [but cf. כְּבֹד in Mühlau and Volck's Gesenius, or the recent Comm. on Am. v. 26]). ἡ σκηνή Δαυὶδ (fr. Am. ix. 11 for כֶּסֶד), the hut (tabernacle) of David, seems to be employed, in contempt, of his house, i. e. family reduced to decay and obscurity, Acts xv. 16 (otherwise דֶּבֶר אֱלֹהִים in Is. xvi. 5).\*

σκηνοπηγία, -as, ἡ, (σκηνή and πήγνυμι, cf. Heb. viii. 2); 1. the construction of a tabernacle or tabernacles: ἡ τῆς χελιδόνος σκηνοπηγία, the skill of the swallow in building its nest, Aristot. h. a. 9, 7 [p. 612<sup>b</sup>, 22]. 2. the feast of tabernacles: Jn. vii. 2. This festival was observed by the Jews yearly for seven days, beginning with the 15th of the month Tisri [i. e. approximately, Oct.; cf. BB.DD. s. v. Month], partly to perpetuate the memory of the time when their ancestors after leaving Egypt dwelt in tents on their way through the Arabian desert (Lev. xxiii. 43), partly as a season of festivity and joy on the completion of the harvest and the vintage (Deut. xvi. 13) ['the feast of ingathering' (see below)]. In celebrating the festival the Jews were accustomed to construct booths of the leafy branches of trees, — either on the roofs or in the courts of their dwellings, or in the streets and squares (Neh. viii. 15, 16), and to adorn them with flowers and fruits of all kinds (Lev. xxiii. 40), — under which, throughout the period of the festival, they feasted and gave themselves up to rejoicing. This feast is called חַג הַסֻּכּוֹת (ἡ) ἑορτὴ (τῆς) σκηνοπηγίας, Deut. xvi. 16; xxxi. 10; Zech. xiv. 16, 18 sq.; 1 Esdr. v. 50 (51); 1 Macc. x. 21; Joseph. antt. 4, 8, 12; (ἡ) ἑορτὴ (τῶν) σκηνῶν, Lev. xxiii. 34; Deut. xvi. 13; [2 Chr. viii. 13; Ezra iii. 4]; 2 Macc. x. 6; σκηναί, Philo de septenar. § 24; ἡ σκηνοπηγία, 2 Macc. i. 9, 18; once [twice] (Ex. xxiii. 16; [xxxiv. 22]) חַג הָאֶשְׂתִּי, i. e. 'the feast of ingathering' sc. of fruits. [Cf. BB.DD. (esp. Ginsburg in Alex.'s Kitto); Edersheim, The Temple, ch. xiv.]\*

σκηνοποιός, -οῦ, ὁ, (σκηνή and ποιέω), a tent-maker, i. q. σκηνοράφος (Ael. v. h. 2, 1); one that made small portable tents, of leather or cloth of goats' hair (Lat. cili-cium) or linen, for the use of travellers: Acts xviii. 3 [cf. Meyer ad loc.; Woldemar Schmidt in Herzog ed. 2 vol. xi. p. 359 sq.].\*

σκήνος, -ους, τό, [Hippocr., Plat., al.], a tabernacle, a tent, everywhere [exc. Boeckh, Corp. inserr. vol. ii. no. 3071] used metaph. of the human body, in which the soul dwells as in a tent, and which is taken down at death: 2 Co. v. 4; ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνους, i. e. ὁ ἐστὶ τὸ σκῆνος [W. § 59, 7 d., 8 a.], which is the well-known tent, ibid. 1 [R. V. the earthly house of our tabernacle]. Cf. Sap. ix. 15 and Grimm ad loc.; in the same sense in (Plat.) Tim. Loer. p. 100 sqq. and often in other philosophic writ.; cf. Fischer, Index to Aeschin. dial. Socr.; Passow s. v.; [Field, Otium Norv. pars iii. p. 113 (on 2 Co. v. 1)].\*

σκηνώ, -ω; fut. σκηνώσω; 1 aor. ἐσκήνωσα; to fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle (or tent), tabernacle, (often in Xen.; Dem. p. 1257, 6); God σκηνώσει ἐπ' αὐτούς, will spread his tabernacle over them, so that they may dwell in safety and security under its cover and protection, Rev. vii. 15; univ. i. q. to dwell (Judg. v. 17): foll. by ἐν with a dat. of place, Rev. xii. 12; xiii. 6, (ἐν ταῖς οἰκίαις, Xen. an. 5, 5, 11); ἐν ἡμῖν, among us, Jn. i. 14; μετὰ τινος, with one, Rev. xxi. 3; σύν τινι, to be one's tent-mate, Xen. Cyr. 6, 1, 49. [COMP.: ἐπι-, κατα- σκηνόω.]\*

σκήνωμα, -τος, τό, (σκηνώω), a tent, tabernacle: of the temple as God's habitation, Acts vii. 46 (Ps. xiv. (xv.) 1; xxv. (xxvi.) 8; xlii. (xliii.) 3; xlv. (xlvi.) 5; Pausan. 3, 17, 6; of the tabernacle of the covenant, 1 K. ii. 28); metaph. of the human body as the dwelling of the soul (see σκῆνος): ἐν τῷ σκηνώματι εἶναι, of life on earth, 2 Pet. i. 13; ἀπόβειαις (the author blending the conceptions of a tent and of a covering or garment, as Paul does in 2 Co. v. 2), ibid. 14. (Eur., Xen., Plut., al.; Sept. for לֵבָשׁ and מִשְׁכָּן).\*

σκιὰ, -ās, ἡ, [(see σκηνή, init.)], fr. Hom. down, Sept. for ὅς; a. prop. shadow, i. e. shade caused by the interception of the light: Mk. iv. 32 (cf. Ezek. xvii. 23); Acts v. 15; σκιὰ θανάτου, shadow of death (like umbra mortis, Ovid. metam. 5, 191, and umbra Erebi, Verg. Aen. 4, 26; 6, 404), 'the densest darkness' (because from of old Hades had been regarded as enveloped in thick darkness), trop. the thick darkness of error [i. e. spiritual death; see θάνατος, 1]: Mt. iv. 16; Lk. i. 79, (fr. Is. ix. 1, where מַלְאָכָא).

b. a shadow, i. e. an image cast by an object and representing the form of that object: opp. to σῶμα, the thing itself, Col. ii. 17; hence i. q. a sketch, outline, adumbration, Heb. viii. 5; opp. to εἰκὼν, the 'express' likeness, the very image, Heb. x. 1 (as in Cic. de off. 3, 17, 69 nos veri juris solidam et expressam effigiem nullam tenemus, umbra et imaginibus utimur).\*

σκιρτάω, -ω; 1 aor. ἐσκίρτησα; to leap: Lk. i. 41, 44; vi. 23. (Gen. xxv. 22; Ps. cxiii. (cxiv.) 4, 6; Grk. writ. fr. Hom. down.)\*



**σκληρο-καρδία**, -ας, ἡ, (σκληρός and καρδία), a bibl. word, the characteristic of one who is σκληρός τὴν καρδίαν (Prov. xxviii. 14), or σκληροκαρδῖος (Prov. xvii. 20; Ezek. iii. 7); hardness of heart: Mt. xix. 8; Mk. x. 5; xvi. 14; for כָּבֵד לִהְיוֹת, Deut. x. 16; Jer. iv. 4; Sir. xvi. 10; καρδία σκληρά, Sir. iii. 26, 27. [Cf. W. 26, 99 (94).]\*

**σκληρός**, -ά, -όν, (σκέλλω, σκληῖναι, [to dry up, be dry]), fr. [Hes., Theogn.,] Pind., Aeschyl. down; Sept. for נִשְׁרָר, hard, harsh, rough, stiff; (τὰ σκληρὰ κ. τὰ μαλακά, Xen. mem. 3, 10, 1); of men, metaph., harsh, stern, hard: Mt. xxv. 24 (1 S. xxv. 3; Is. xix. 4; xlviii. 4; many exx. fr. prof. auth. are given by Passow s. v. 2 b.; [L. and S. s. v. II. 2; esp. Trench § xiv.]); of things: ἄνεμος, violent, rough, Jas. iii. 4; ὁ λόγος, offensive and intolerable, Jn. vi. 60, equiv. to ὅς σκανδαλίζει, 61; σκληρὰ λαλεῖν κατὰ τινος, to speak hard and bitter things against one, Jude 15 (σκληρὰ λαλεῖν τινι is also used of one who speaks roughly, Gen. xlii. 7, 30; ἀποκρίνεσθαι σκληρά, to reply with threats, 1 K. xii. 13); σκληρόν ἐστι foll. by an inf., it is dangerous, turns out badly, [A. V. it is hard], Acts ix. 5 Rec.; xxvi. 14.\*

**σκληρότης**, -ητος, ἡ, (σκληρός), hardness; trop. obstinacy, stubbornness: Ro. ii. 5. (Deut. ix. 27; [Antipho], Plat., Aristot., Theophr., Plut., al.)\*

**σκληρο-τράχηλος**, -ον, (σκληρός and τράχηλος), prop. stiff-necked; trop. stubborn, headstrong, obstinate: Acts vii. 51; Sept. for עָרָב נִשְׁרָר, Ex. xxxiii. 3, 5; xxxiv. 9; [etc.]; Bar. ii. 30; Sir. xvi. 11; [cf. σκληροτραχηλία, Test. xii. Patr., test. Sym. § 6]. Not found in prof. auth.; [cf. W. 26, 99 (94)].\*

**σκληρύνω** [cf. W. 92 (88)]; 1 aor. subjunc. 2 pers. plur. σκληρύνητε; Pass., impf. ἐσκληρυνόμεν; 1 aor. ἐσκληρύνθην; (σκληρός, q. v.); Sept. for נִשְׁרָר and נִרְחַק, to make hard, to harden; prop. in Hippocr. and Galen; metaph. to render obstinate, stubborn, [A. V. to harden]: τινά, Ro. ix. 18 (in opp. to those who interpret it to treat harshly, cf. Fritzsche vol. ii. p. 323 sq.; [cf., too, Meyer ad loc.]); τὴν καρδίαν τινος, Heb. iii. 8, 15 and iv. 7, (fr. Ps. xciv. (xcv.) 8; cf. Ex. vii. 3, 22; viii. 19; ix. 12); pass. (Sept. for נִשְׁרָר and נִרְחַק) to be hardened, i. e. become obstinate or stubborn: Acts xix. 9; Heb. iii. 13.\*

**σκολιός**, -ά, -όν, (opp. to ὀρθός, ὀρθίος, εὐθύς [cf. σκώληξ]), fr. Hom. down, crooked, curved: prop. of a way (Prov. xxviii. 18), τὰ σκολιά, Lk. iii. 5 (opp. to ἡ εὐθεῖα sc. ὁδός, fr. Is. xl. 4); metaph. perverse, wicked: ἡ γενεὰ ἡ σκολιά, Acts ii. 40; with διστραμμένη added, Phil. ii. 15 (clearly so Deut. xxxii. 5); unfair, surly, froward, (opp. to ἀγαθός κ. ἐπιεικής), 1 Pet. ii. 18.\*

**σκόλοψ**, -οπος, ὁ, fr. Hom. down, a pointed piece of wood; a pale, a stake: ἐδόθη μοι σκόλοψ τῇ σαρκί, a sharp stake [al. say splinter, A. V. thorn; cf. Num. xxxiii. 55; Ezek. xxviii. 24; Hos. ii. 6 (8); Babr. fab. 122, 1. 10; al. (Sir. xliii. 19)] to pierce my flesh, appears to indicate some constant bodily ailment or infirmity, which, even when Paul had been caught up in a trance to the third heaven, sternly admonished him that he still dwelt in a frail and mortal body, 2 Co. xii. 7 (cf. 1-4); [cf. W. § 31, 10 N. 3; B. § 133, 27. On Paul's "thorn in the flesh"]

see Farrar, St. Paul, i. 652 sqq. (Excursus x.); Bp. Lghtft. Com. on Gal. p. 186 sqq.; Schaff in his 'Popular Commentary' on Gal. p. 331 sq.]\*

**σκοπέω**, -ῶ, (σκοπός, q. v.); fr. Hom. down; to look at, observe, contemplate. to mark: absol., foll. by μή with the indic. (see μή, III. 2), Lk. xi. 35; τινά, to fix one's eyes upon, direct one's attention to, any one: Ro. xvi. 17; Phil. iii. 17; σεαυτόν, foll. by μή with the subjunc. to look to, take heed to thyself, lest etc. Gal. vi. 1 [see μή, II. 1 b.]; τί, to look at, i. e. care for, have regard to, a thing: 2 Co. iv. 18; Phil. ii. 4, (2 Macc. iv. 5). [COMP.: ἐπι-, κατα-σκοπέω.]\*

[Syn.: σκοπεῖν is more pointed than βλέπειν; often i. q. to scrutinize, observe. When the physical sense recedes, i. q. to fix one's (mind's) eye on, direct one's attention to, a thing in order to get it, or owing to interest in it, or a duty towards it. Hence often equiv. to aim at, care for, etc. Schmidt, Syn. ch. xi. Cf. θεωρέω, ὁράω.]

**σκοπός**, -οῦ, ὁ, [(fr. a r. denoting 'to spy,' 'peer,' 'look into the distance'; cf. also Lat. specio, speculum, species, etc.; Fick i. 251 sq.; iv. 279; Curtius § 111)]; fr. Hom. down; 1. an observer, a watchman. 2. the distant mark looked at, the goal or end one has in view: κατὰ σκοπόν (on this phrase see κατά, II. 1 c.), Phil. iii. 14.\*

**σκορπίζω**; 1 aor. ἐσκορπίσα; 1 aor. pass. ἐσκορπίσθην; [(prob. fr. r. skarp 'to cut asunder,' 'cut to pieces'; akin is σκορπίος; cf. Lat. scalpere, scrobs, etc.; Fick i. 240; iii. 811, etc.); to scatter: ὁ λύκος σκορπίζει τὰ πρόβατα, Jn. x. 12; ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει, Mt. xii. 30; Lk. xi. 23, (this proverb is taken from a flock, —to which the body of Christ's followers is likened [al. regard the proverb as borrowed fr. agriculture]; συνάγει τοὺς ἐσκορπισμένους τὸ ὄργανον [i. e. a trumpet], Artem. oneir. 1, 56 init.); τινά, in pass., of those who, routed or terror-stricken or driven by some other impulse, fly in every direction: foll. by εἰς w. acc. of place, Jn. xvi. 32 [cf. W. 516 (481)], (1 Macc. vi. 54; φοβηθέντες ἐσκορπίσθησαν, Plut. Timol. 4; add, Joseph. antt. 6, 6, 3). i. q. to scatter abroad (what others may collect for themselves), of one dispensing blessings liberally: 2 Co. ix. 9 fr. Ps. cxi. (cxii.) 9, [cf. W. 469 (437)]. (Acc. to Phrynichus the word was used by Hecataeus; it was also used — in addition to the writ. already cited — by Strabo 4 p. 198; Leian. asin. 32; Ael. v. h. 13, 45 [here διεσκ. (ed. Hercher); λόγους (cf. Lat. spargere rumores), Joseph. antt. 16, 1, 2]; cf. Lob. ad Phryn. p. 218; [W. 22; 92 (87)]; Sept. for גָּזַק, 2 S. xxii. 15; Ps. xvii. (xxiii.) 15. Attic writers say σκεδάννυμι.) [COMP.: δια-σκορπίζομαι.]\*

**σκορπίος**, -ου, ὁ, [(for deriv. see the preceding word); from Aeschyl. down; on its accent, cf. Chandler § 246], a scorpion, Sept. for כָּרְקַר, the name of a little animal, somewhat resembling a lobster, which in warm regions lurks esp. in stone walls; it has a poisonous sting in its tail [McC. and S. and BB. DD. s. v.]: Lk. x. 19; xi. 12; Rev. ix. 3, 5, 10.\*

**σκοτεινός** [WH σκοτινός; see I, ε], -ή, -όν, (σκότος), full



of darkness, covered with darkness, [fr. Aeschyl. down]: opp. to φωτεινός, Mt. vi. 23; Lk. xi. 34, 36, (τὰ σκοτεινὰ κ. τὰ φωτεινὰ, Xen. mem. 3, 10, 1; [cf. 4, 3, 4]).\*

σκοτία, -ας, ἡ, [on its deriv. cf. σκηνή], (Thom. Mag. ὁ σκότος κ. τὸ σκότος· τὸ δὲ σκοτία οὐκ ἐν χρήσει sc. in Attic [cf. Moeris s. v.; L. and S. s. v. σκότος, fin.]), darkness: prop. the darkness due to want of daylight, Jn. vi. 17; xx. 1; ἐν τῇ σκοτίᾳ (λαλεῖν τι), unseen, in secret, (i. q. ἐν κρυπτῷ. Jn. xviii. 20), privily, in private, opp. to ἐν τῷ φωτί, Mt. x. 27; Lk. xii. 3; metaph. used of ignorance of divine things, and its associated wickedness, and the resultant misery: Mt. iv. 16 L Tr WH; Jn. i. 5; vi. 17; viii. 12; xii. 35, 46; 1 Jn. i. 5; ii. 8 sq. 11. (Ap. Rh. 4, 1698; Anth. 8, 187. 190; for ἡσυχία Mic. iii. 6; for ἡσυχία Job xxviii. 3.)\*

σκοτίζω: Pass., pf. ptep. ἐσκοτισμένος (Eph. iv. 18 RG); 1 aor. ἐσκοτίσθη; 1 fut. σκοτισθήσομαι; (σκότος); to cover with darkness, to darken; pass. to be covered with darkness, be darkened: prop. of the heavenly bodies, as deprived of light [(Eccl. xii. 2)], Mt. xxiv. 29; Mk. xiii. 24; Lk. xxiii. 45 [T WH ἐκλείπω (q. v. 2)]; Rev. viii. 12; ix. 2 [L T WH σκοτώω, q. v.]; metaph. of the eyes, viz. of the understanding, Ro. xi. 10; ἡ καρδιά, the mind [see καρδιά, 2 b. β.], Ro. i. 21; men τῇ διανοίᾳ, Eph. iv. 18 R G. (Plut. [adv. Col. 24, 4; Cleomed. 81, 28]; Tzetz. hist. 8, 929; Sept. several times for ἡσυχία; [Polyb. 12, 15, 10; 3 Macc. iv. 10; Test. xii. Patr., test. Rub. § 3; test. Levi § 14].)\*

σκότος, -ου, ὁ, (cf. σκοτία, init.), fr. Hom. down, darkness: Heb. xii. 18 Rec. [cf. WH. App. p. 158; W. 66 (64); B. 22 (20)].\*

σκότος, -ους, τό, fr. Pind. down, (see the preceding word, and σκοτία, init.), Sept. chiefly for ἡσυχία, darkness; a. prop.: Mt. xxvii. 45; Mk. xv. 33; Lk. xxiii. 44; Acts ii. 20; 2 Co. iv. 6; αὕτη ἐστὶν ἡ ἐξουσία τοῦ σκότους, this is the power of (night's) darkness, i. e. it has the power of rendering men bold to commit crimes, Lk. xxii. 53; τὰ κρυπτὰ τοῦ σκότους (see κρυπτός), 1 Co. iv. 5; of darkened eyesight or blindness: σκότος ἐπιπίπτει ἐπὶ τινι i. e. on one deprived of sight, Acts xiii. 11; in fig. disc. εἰ οὖν . . . , τὸ σκότος πόσον; if the light that is in thee is darkness, darkened (i. e. if the soul has lost its perceptive power), how great is the darkness (how much more deplorable than bodily blindness), Mt. vi. 23, cf. Lk. xi. 35. by meton. put for a dark place: Mt. viii. 12; xxii. 13; xxv. 30, (see ἐξώτερος); ζόφος τοῦ σκότους (see ζόφος), 2 Pet. ii. 17; Jude 13. b. metaph. of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery (see σκοτία): Jn. iii. 19; Acts xxvi. 18; 2 Co. vi. 14; Eph. vi. 12; Col. i. 13; 1 Pet. ii. 9; (abstract for the concrete) persons in whom darkness becomes visible and holds sway, Eph. v. 8; τὰ ἔργα τοῦ σκότους, deeds done in darkness, harmonizing with it, Ro. xiii. 12; Eph. v. 11; σκότους εἶναι, to be given up to the power of darkness [cf. W. § 30, 5 a.], 1 Th. v. 5; ἐν σκότει εἶναι, ib. 4; οἱ ἐν σκότει, Lk. i. 79; Ro. ii. 19; ὁ λαὸς ὁ καθήμενος ἐν σκότει, Mt. iv. 16 R G T; ἐν σκότει περιπατεῖν, 1 Jn. i. 6.\*

σκοτώω, -ω: Pass., pf. ptep. ἐσκοτωμένος; 1 aor. ἐσκοτώην; [cf. WH. App. p. 171]; (σκότος); to darken, cover with darkness: Rev. ix. 2 L T WH; xvi. 10; metaph. to darken or blind the mind: ἐσκοτωμένοι τῇ διανοίᾳ, Eph. iv. 18 L T Tr WH. ([Soph.], Plat., Polyb., Plut., al.; Sept.)\*

σκύβαλον, -ου, τό, (κυσίβαλον τι ὄν, τὸ τοῖς κυσὶ βαλλόμενον, Suid. [p. 3347 c.; to the same effect Etym. Magn. p. 719, 53 cf. 125, 44; al. connect it with σκῶρ (cf. scoria, Lat. stercus), al. with a r. meaning 'to shiver', 'shred'; Fick, Pt. i. p. 244]), any refuse, as the excrement of animals, offscouring, rubbish, dregs, etc.: [A. V. dung] i. e. worthless and detestable, Phil. iii. 8. (Sir. xxvii. 4; Philo; Joseph. b. j. 5, 13, 7; Plut.; Strabo; often in the Anthol.) [See on the word, Bp. Lghtft. on Phil. l. c.; Gataker, Advers. Miscell. Posth., c. xliii. p. 868 sqq.]\*

Σκύθης, -ου, ὁ, a Scythian, an inhabitant of Scythia i. e. modern Russia: Col. iii. 11. By the more civilized nations of antiquity the Scythians were regarded as the wildest of all barbarians; cf. Cic. in Verr. 2, 5, 58 § 150; in Pison. 8, 18; Joseph. c. Apion. 2, 37, 6; [Philo, leg. ad Gaium § 2]; Leian. Tox. 5 sq.; 2 Macc. iv. 47; 3 Macc. vii. 5. [See Bp. Lghtft. on Col. l. c.; Hackett in B.D. s. v. Scythians; Rawlinson's Herod., App. to bk. iv., Essays ii. and iii.; Vaniček, Fremdwörter, s. v.]\*

σκυθρωπός, -όν, also of three term.; cf. Lob. ad Phryn. p. 105 [W. § 11, 1], (σκυθρός and ὤψ), of a sad and gloomy countenance (opp. to φαειρός, Xen. mem. 3, 10, 4); Lk. xxiv. 17; of one who feigns or affects a sad countenance, Mt. vi. 16. (Gen. xl. 7; Sir. xxv. 23; Grk. writ. fr. Aeschyl. down.)\*

σκύλλω; pf. pass. ptep. ἐσκυλμένος; pres. mid. impv. 2 pers. sing. σκύλλου; (σκυλον, q. v.); a. to skin, flay, (Anthol.). b. to rend, mangle, (Aeschyl. Pers. 577); to vex, trouble, annoy, (Hdian. 7, 3, 9 [4]); τινά, Mk. v. 35; Lk. viii. 49; pass. ἐσκυλμένοι, (Vulg. vexati) [R. V. distressed], Mt. ix. 36 G L T Tr WH; mid. to give one's self trouble, trouble one's self: μὴ σκύλλου, Lk. vii. 6.\*

σκύλον [R<sup>des</sup> G L T WH] also σκύλον ([so R<sup>st</sup> Tr] cf. Lipsius, Gram. Untersuch. p. 44), -ου, τό, (fr. the obsol. σκύω, 'to pull off', allied to ξύω, ξύλον [but cf. Curtius § 113; Vaniček p. 1115]); a. a' (beast's) skin stripped off, a pelt. b. the arms stripped off from an enemy, spoils: plur. Lk. xi. 22. (Soph., Thuc., sqq.; Sept.)\*

σκοληκό-βρωτος, -ον, (σκώληξ and βιβρώσκω), eaten of worms: Acts xii. 23, cf. 2 Macc. ix. 9. (of a tree, Theophr. c. pl. 5, 9, 1.)\*

σκώληξ, -ηκος, ὁ, [perh. akin to σκολιός], a worm (Hom. Π. 13, 654); spec. that kind which preys upon dead bodies (Sir. x. 11; xix. 3; 2 Macc. ix. 9; Anthol. 7, 480, 3; 10, 78, 3); ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, by a fig. borrowed fr. Is. lxvi. 24 (cf. Sir. vii. 17; Judith xvi. 17), 'their punishment after death will never cease' [σκ. symbolizing perh. the loathsomeness of the penalty], Mk. ix. 44, 46, [T WH om. Tr br. these two verses], 48.\*



σμαράγδινος, -ης, -ον, (σμάραγδος, cf. ἀμεθύστινος, ἱακίνθινος, etc.), of emerald, made of emerald, [see the foll. word]: sc. λίθος, Rev. iv. 3. [(Leian.)]\*

σμάραγδος, -ου, ἡ [but apparently fem. in the earlier writ., cf. Theophrast. lap. 4, 23; in Hdt. its gend. cannot be determined; cf. Steph. Thesaur. s. v.], Lat. *smaragdus*, [A. V. emerald], a transparent precious stone noted esp. for its light green color: Rev. xxi. 19. [From Hdt. down; Sept. On the deriv. of the word see Vaniček, Fremdwörter, s. v. On its relation to our 'emerald' (disputed by King, Antique Gems, p. 27 sqq.), see Riehm HWB. s. v. 'Edelsteine', 17; Deane in the 'Bible Educator', vol. ii. p. 350 sq.]\*

σμύρνα, -ης, ἡ, Hebr. כִּזְרַיִם, כִּזְרַיִם, myrrh, a bitter gum and costly perfume which exudes from a certain tree or shrub in Arabia and Ethiopia, or is obtained by incisions made in the bark: Mt. ii. 11; as an antiseptic it was used in embalming, Jn. xix. 39. Cf. Hdt. 2, 40, 86; 3, 107; Theophr. hist. pl. 9, 3 sq.; Diod. 5, 41; Plin. h. n. 12, 33 sq.; [BB.DD.: Birdwood in the 'Bible Educator', vol. ii. p. 151; Löw, Aram. Pflanzennam. § 185].\*

Σμύρνα, -ης, ἡ, Smyrna, an Ionian city, on the Aegean Sea, about 40 miles N. of Ephesus; it had a harbor, and flourished in trade, commerce, and the arts; now *Ismir* [BB.DD.]: Rev. i. 11; ii. 8. Tdf. after cod. B [(cf. cod. Bezae, ed. Scrivener, p. xlviii.)] has adopted the form Ζμύρν., found also occasionally on coins and in inscrr.; cf. Kühner i. p. 200 e.; [Tdf.'s note on Rev. i. 11; and see Σ, σ, s, sub fin.]\*

Σμυρναῖος, -ου, ὁ, ἡ, of or belonging to Smyrna, an inhabitant of Smyrna: Rev. ii. 8 Rec. [(Pind., Hdt.)]\*

σμυρνίζω: (σμύρνα, q. v.); 1. intrans. to be like myrrh (Diosc. 1, 79). 2. to mix and so flavor with myrrh: οἶνος ἐσμυρνισμένος (pf. pass. ptep.) wine [A. V. mingled] with myrrh (Vulg. *murratum vinum*), i. e. flavored or (Plin. h. n. 14, 15) made fragrant with myrrh: Mk. xv. 23. But since the ancients used to infuse myrrh into wine in order to give it a more agreeable fragrance and flavor, we must in this matter accept Matthew's account (xxvii. 34, viz. 'mingled with gall') as by far the more probable; [but see χολή, 2].\*

Σόδομα, -ων, τὰ, (סֹדֹמָה), Sodom, a city respecting the location and the destruction of which see Γόμορρα [and (in addition to reff. there given) McC. and S. s. v. Sodom; Schaff-Herzog ib.]: Mt. x. 15; xi. 23 sq.; Mk. vi. 11 (R L in br.); Lk. x. 12; xvii. 29; Ro. ix. 29; 2 Pet. ii. 6; Jude 7; Rev. xi. 8.\*

Σολομών (so [Rst bez elz G L in Lk. xii. 27; R L Tr WH in Acts vii. 47 (cf. Tdf. on Mt. vi. 29)]) and Σολομών [so R G L T Tr WH in Mt. i. 7; vi. 29; R<sup>scriv</sup> T Tr WH in Lk. xii. 27; G in Acts vii. 47; (Σαλωμών Tdf. in Acts vii. 47)], -ώντος (so Rec. uniformly; [L T WH in Acts iii. 11; v. 12; L in Mt. i. 6 also]), and -ώνος (so [G L T Tr WH in Mt. xii. 42; Lk. xi. 31; Jn. x. 23; G T Tr WH in Mt. i. 6; G Tr in Acts iii. 11; v. 12]; the forms -ών, -ώνος, are undoubtedly to be preferred, cf. [Tdf. Proleg. pp. 104, 110; WH. App. p. 158]; W. 67 (65); B. 16 (14 sq.)), ὁ, (יְהוֹשֻׁעַ, i. e. 'pacific', Irenaeus, Germ. Fried-

rich, Eng. Frederick), Solomon, the son of David by Bathsheba the wife of Uriah; he succeeded his father, becoming the third king of Israel (B. C. 1015-975 [acc. to the commonly accepted chronology; but cf. the art. 'Zeitrechnung' in Riehm's HWB. (esp. p. 1823 sq.)]), built the temple at Jerusalem, and was distinguished for his magnificence, splendor, and wisdom: Mt. i. 6 sq.; vi. 29; xii. 42; Lk. xi. 31; xii. 27; Jn. x. 23; Acts iii. 11; v. 12; vii. 47.\*

σopός, -ού, ἡ, an urn or receptacle for keeping the bones of the dead (Hom. Il. 23, 91); a coffin (Gen. l. 26; Hdt. 1, 68; 2, 78; Arstph., Aeschin., Plut., al.); the funeral couch or bier on which the Jews carried their dead forth to burial [see B. D. Am. ed. s. v. Coffin; Edersheim, Jesus the Messiah, i. 555 sq.]: Lk. vii. 14.\*

σός, -ή, -όν, possess. pron. of the 2d pers.; fr. Hom. down; thy, thine: Mt. vii. 3, 22; xiii. 27; xxiv. 3; Mk. ii. 18; Lk. xv. 31; xxii. 42; Jn. iv. 42 [here Tr mrg. WH mrg. read the personal σου]; xvii. 6, 9, 10, 17; xviii. 35; Acts v. 4; xxiv. 2 (3), 4; 1 Co. viii. 11; xiv. 16; Philem. 14; οἱ σοὶ sc. μαθηταί, Lk. v. 33; absol. οἱ σοί, thy kinsfolk, thy friends, Mk. v. 19; τὸ σόν, what is thine, Mt. xx. 14; xxv. 25; plur. τὰ σά [A. V. thy goods; cf. W. 592 (551)], Lk. vi. 30. [Cf. W. § 22, 7 sqq.; B. 115 (101) sqq.]\*

σουδάριον, -ου, τό, (a Lat. word, *sudarium*, fr. sudor, sweat; cf. B. 18 (16)), a handkerchief, i. e. a cloth for wiping the perspiration from the face and for cleaning the nose: Lk. xix. 20; Acts xix. 12; also used in swathing the head of a corpse [A. V. *napkin*], Jn. xi. 44; xx. 7. [Cf. BB.DD. s. v. Handkerchief.]\*

Σουσάννα, -ης (cf. B. 17 (15)), ἡ, (שׁוֹשַׁנָּה a lily), Susanna, one of the women that attended Jesus on his journeys: Lk. viii. 3.\*

σοφία, -ας, ἡ, (σοφός), Hebr. חֵכֶם, wisdom, broad and full intelligence, [fr. Hom. down]; used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case. a. the wisdom which belongs to men: univ., Lk. ii. 40, 52; spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs, as was ἡ σοφία τοῦ Σολομώντος, Mt. xii. 42; Lk. xi. 31; the science and learning τῶν Αἰγυπτίων, Acts vii. 22 [cf. W. 227 (213) n.; B. § 134, 6]; the art of interpreting dreams and always giving the sagest advice, Acts vii. 10; the intelligence evinced in discovering the meaning of some mysterious number or vision, Rev. xiii. 18; xvii. 9; skill in the management of affairs, Acts vi. 3; a devout and proper prudence in intercourse with men not disciples of Christ, Col. iv. 5; skill and discretion in imparting Christian truth, Col. i. 28; iii. 16; [2 Pet. iii. 15]; the knowledge and practice of the requisites for godly and upright living, Jas. i. 5; iii. 13, 17; with which σοφία ἄνωθεν κατερχομένη is put in contrast the σοφία ἐπίγειος, ψυχική, δαιμονιώδης, such as is the craftiness of envious and quarrelsome men, Jas. iii. 15, or σαρκική σοφία (see σαρκικός, 1),



craftiness, 2 Co. i. 12 (for the context shows that it does not differ essentially from the *πανουργία* of iv. 2; in Grk. writ. also *σοφία* is not infreq. used of shrewdness and cunning; cf. Passow [or L. and S.] s. v. 2); the knowledge and skill in affairs requisite for the successful defence of the Christian cause against hostile accusations, Lk. xxi. 15; an acquaintance with divine things and human duties, joined to a power of discoursing concerning them and of interpreting and applying sacred Scripture, Mt. xiii. 54; Mk. vi. 2; Acts vi. 10; the wisdom or instruction with which John the Baptist and Jesus taught men the way to obtain salvation, Mt. xi. 19; Lk. vii. 35, (on these pass. see *δικαίω*, 2). In Paul's Epp.: a knowledge of the divine plan, previously hidden, of providing salvation for men by the expiatory death of Christ, 1 Co. i. 30; ii. 6; Eph. i. 8 [W. 111 (105 sq.)]; hence all the treasures of wisdom are said to be hidden in Christ, Col. ii. 3; w. the addition of *θεοῦ* (gen. of the author), 1 Co. i. 24; ii. 7; *πνευματική*, Col. i. 9; *πνεῦμα σοφίας κ. ἀποκαλύψεως*, Eph. i. 17; *λόγος σοφίας*, the ability to discourse eloquently of this wisdom, 1 Co. xii. 8; opposed to this wisdom is — the empty conceit of wisdom which men make a parade of, a knowledge more specious than real of lofty and hidden subjects: such as the theosophy of certain Jewish Christians, Col. ii. 23; the philosophy of the Greeks, 1 Co. i. 21 sq.; ii. 1; with *τοῦ κόσμου* added, 1 Co. i. 20; iii. 19; *τοῦ αἰῶνος τούτου*, 1 Co. ii. 6; *τῶν σοφῶν*, 1 Co. i. 19; *ἀνθρώπων*, 1 Co. ii. 5, (in each of these last pass. the word includes also the rhetorical art, such as is taught in the schools), cf. *Fritzsche*, Rom. vol. i. p. 67 sq.; *σοφία τοῦ λόγου*, the wisdom which shows itself in speaking [R. V. *wisdom of words*], the art of the rhetorician, 1 Co. i. 17; *λόγοι (ἀνθρωπίνης* [so R in vs. 4 (all txts. in 13)]) *σοφίας*, discourse conformed to philosophy and the art of rhetoric, 1 Co. ii. 4, 13. **b.** *supreme intelligence*, such as belongs to God: Rev. vii. 12, also to Christ, exalted to God's right hand, Rev. v. 12; the wisdom of God as evinced in forming and executing his counsels, Ro. xi. 33; with the addition of *τοῦ θεοῦ*, as manifested in the formation and government of the world, and to the Jews, moreover, in the Scriptures, 1 Co. i. 21; it is called *πολυποίκιλος* from the great variety of ways and methods by which he devised and achieved salvation through Christ, Eph. iii. 10. In the noteworthy pass. Lk. xi. 49 (where Christ ascribes to 'the wisdom of God' what in the parallel, Mt. xxiii. 34, he utters himself), the words *ἡ σοφία τοῦ θεοῦ εἶπεν* seem to denote the *wisdom of God which is operative and embodied as it were in Jesus*, so that the primitive Christians, when to comfort themselves under persecution they recalled the saying of Christ, employed that formula of quotation [cf. 1 Co. i. 24, 30, etc.]; but Luke, in ignorance of this fact, took the phrase for a part of Christ's saying. So Eusebius (h. e. 3, 32, 8), perhaps in the words of Hegesippus, calls those who had personally heard Christ *οἱ αὐταῖς ἀκοαῖς τῆς ἐν θείῳ σοφίας ἐπακούσαι κατηξιώμενοι*; cf. *Grimm* in the Stud. u. Krit. for 1853, p. 332 sqq. [For other

explanations of the phenomenon see the Comm. on Lk. i. c. Cf. *Schürer*, *Zeitgesch.* § 33, V. 1 and reff.]\*

[**SYN.**: on the relation of *σοφία* to *γνώσις* see *γνώσις*, fin. "While *σοφ.* is 'mental excellence in its highest and fullest sense' (Aristot. eth. Nic. 6, 7), *σύνεσις* and *φρόνησις* are both derivative and special, — applications of *σοφία* to details: *σύν.* critical, apprehending the bearing of things, *φρόν.* practical, suggesting lines of action" (Bp. Lghtft. on Col. i. 9); but cf. Meyer on Col. i. c.; Schmidt, ch. 13 § 10; ch. 147 § 8. See *σοφός*, fin.]

**σοφίζω**: 1 aor. inf. *σοφίσαι*; (*σοφός*); **1.** *to make wise, teach*: *τινά*, 2 Tim. iii. 15 (Ps. xviii. (xix.) 8; *ἐσόφισάς με τὴν ἐντολήν σου*, Ps. cxviii. (cxix.) 98; *οὔτε τι ναυτιλίας σεσοφισμένος, οὔτε τι νῆών*, Hes. opp. 647). **2.** Mid. in Grk. writ. fr. Hdt. down, mostly as depon. *to become wise, to have understanding*, (*ἐσοφίσαστο ὑπὲρ πάντας ἀνθρώπους*, 1 K. iv. 27 (31); add, Eccl. ii. 15, etc.; freq. in Sir.); *to invent, play the sophist; to devise cleverly or cunningly*: pf. pass. pter. *σεσοφισμένοι μῦθοι*, 2 Pet. i. 16. [**COMP.**: *κατα-σοφίζομαι*.]\*

**σοφός**, -ή, -όν, (akin to *σαφής* and to the Lat. *sapio*, *sapiens*, *sapor*, 'to have a taste', etc.; Curtius § 628; [Vaniček p. 991]), Sept. for *οἶη*; [fr. Theogn., Pind., Aeschyl. down]; *wise, i. e.* **a.** *skilled, expert*: *εἰς τι*, Ro. xvi. 19; of artificers (cf. *Grimm*, Exeg. Hdbch. on Sap. [vii. 21] p. 151): *ἀρχιτέκτων*, 1 Co. iii. 10; Is. iii. 3, (*δημιουργός*, of God, Xen. mem. 1, 4, 7). **b.** *wise, i. e. skilled in letters, cultivated, learned*: Ro. i. 14, 22; of the Greek philosophers (and orators, see *σοφία*, a.), 1 Co. i. 19 sq. 26 sq.; iii. 18 sq. [20]; of the Jewish theologians, Mt. xi. 25; Lk. x. 21; of Christian teachers, Mt. xxiii. 34. **c.** *wise in a practical sense, i. e. one who in action is governed by piety and integrity*: Eph. v. 15; Jas. iii. 13; and accordingly is a suitable person to settle private quarrels, 1 Co. vi. 5. **d.** *wise in a philosophic sense, forming the best plans and using the best means for their execution*: so of God, Ro. xvi. 27, and Rec. in 1 Tim. i. 17; Jude 25; *σοφώτερον*, contains more wisdom, is more sagaciously thought out, 1 Co. i. 25.\*

[**SYN.**: *σοφός*, *συνετός*, *φρόνιμος*: *σοφός wise*, see above; *συνετός intelligent*, denotes one who can 'put things together' (*συνιέναι*), who has insight and comprehension; *φρόνιμος prudent* (A. V. uniformly, *wise*), denotes primarily one who has quick and correct perceptions, hence 'discreet,' 'circumspect,' etc.; cf. Schmidt ch. 147. See *σοφία*, fin.]

**Σπανία**, -ας, ἡ, *Spain*, in the apostolic age the whole peninsula S. of the Pyrenees: Ro. xv. 24, 28. ([W. 25]; the more com. Grk. form is *Ἰσπανία*, 1 Macc. viii. 3, [apparently the Phoenician or Lat. name for *Ἰβηρία*; cf. *Pape*, *Eigennamen*, s. vv.].)\*

**σπαράσσω**: 1 aor. *ἐσπάραξα*; *to convulse* [al. *tear*]: *τινά*, Mk. i. 26; ix. 20 RG Tr txt., 26; Lk. ix. 39; see *ῥήγνυμι*, c. (*τὰς γνάθους*, Arstph. ran. 424; *τὰς τρίχας*, Diod. 19, 34; in various other senses in Grk. writ.) [**COMP.**: *συν-σπαράσσω*.]\*

**σπαργανώ**, -ῶ: 1 aor. *ἐσπαργάνωσα*; pf. pass. pter. *ἐσπαργανωμένος*; (*σπάργανον* a swathing band); *to wrap*



in swaddling-clothes: an infant just born, Lk. ii. 7, 12. (Ezek. xvi. 4; [Eur., Aristot.], Hippocr., Plut., al.) \*

σπαταλάω, -ῶ; 1 aor. ἐσπατάλησα; (σπατάλη, riotous living, luxury); to live luxuriously, lead a voluptuous life, [give one's self to pleasure]: 1 Tim. v. 6; Jas. v. 5. (Prov. xxix. 21; Am. vi. 4 [in both these pass. κατασπ.; Ezek. xvi. 49]; Sir. xxi. 15; Barnab. ep. 10, 3; Polyb. excerpt. Vat. p. 451 [i. e. 37, 4, 6 (ed. Didot)], and occasionally in later and inferior writ.)\*

σπᾶω, -ῶ: 1 aor. mid. ἐσπασάμην; [cogn. w. ἀσπάζομαι (to draw to one's self, embrace, etc.), Eng. *spasm*, etc.]; fr. Hom. down; Sept. chiefly for ἤψ; to draw: mid. with μάχαυαν [cf. B. § 135, 4], to draw one's sword, Mk. xiv. 47; Acts xvi. 27, (Num. xxii. 31; τὴν ῥομφαίαν, 23; Judg. ix. 54, etc.). [COMP.: ἀνα-, ἀπο-, δια-, ἐπι-, περι-σπᾶω.]\*

σπείρα [on the accent cf. B. 11; Chandler § 161; Tdf. Proleg. p. 102], ἡ gen. -ης (Acts x. 1; xxi. 31; xxvii. 1; see [Tdf. Proleg. p. 117; WH. App. p. 156; and] μάχαυα, init.), [cogn. w. σπυρίς (q. v.)]; a. Lat. *spira*; anything rolled into a circle or ball, anything wound, rolled up, folded together. b. a military cohort (Polyb. 11, 23, 1 τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίοις κοόρτις), i. e. the tenth part of a legion [i. e. about 600 men (i. e. legionaries), or if auxiliaries either 500 or 1000; cf. Marquardt, Römisch. Alterth. III. ii. p. 371. But surely τοῦτο τὸ σύνταγμα in the quotation comprehends the τρεῖς σπ.; hence Polyb. here makes a σπ. equal to a maniple, cf. 2, 3, 2; 6, 24, 5; cf. Zonaras, Lex. p. 1664, σπ.· σύνταγμα διακοσίων ἀνδρῶν. On the other hand, "the later Grk. writ. almost uniformly employ σπ. as the representative of *cohors*" (Smith, Diet. of Antiq., ed. 2, s. v. exercitus, p. 500); and the use of χιλιάρχος (which was the equiv. of *tribunus*, the commander of a cohort) in connection with it (Jn. xviii. 12; Acts xxi. 31), together with the uniform rendering of the word by *cohors* in the Lat. versions, warrants the marg. "cohort" uniformly added in R.V. to the rendering *band*]: Mt. xxvii. 27; Mk. xv. 16; Acts x. 1; xxi. 31; xxvii. 1, and often in Josephus; a maniple, or the thirtieth part of a legion, often so in Polyb. [see above]; any band, company, or detachment, of soldiers (2 Macc. viii. 23; Jud. xiv. 11): Jn. xviii. 3, 12.\*

σπείρω; [impf. 2 pers. sing. ἔσπειρες, Mt. xiii. 27 Tr]; 1 aor. ἔσπειρα; Pass., pres. σπείρομαι; pf. pass. ptep. ἐσπαρμένος; 2 aor. ἐσπάρην; [derived fr. the quick, jerky motion of the hand; cf. our *spurn* (of the foot); Curtius § 389]; fr. Hesiod down; Sept. for שָׁרַר; to sow, scatter seed; a. prop.: absol., Mt. vi. 26; xiii. 3 sq. 18 sq.; Mk. iv. 3 sq. 14; Lk. viii. 5; xii. 24; [Jn. v. 36 sq. (see in b.)]; 2 Co. ix. 10; with an acc. of the thing, as σπέρμα, ζιζάνια, κόκκον, [cf. B. § 131, 5]: Mt. xiii. 24 sq. [but in 25 L T Tr WH have ἐπισπ.], 27, 37, 39; Mk. iv. 32; Lk. viii. 5; 1 Co. xv. 36 sq.; with specifications of place: ἐκ τὰς ἀκάνθας, Mt. xiii. 22; Mk. iv. 18; ἐν τῷ ἀγρῷ, Mt. xiii. 24, [31]; ἐπὶ τῆς γῆς, Mk. iv. 31; ἐπὶ w. an acc. of place, Mt. xiii. 20, 23; Mk. iv. 16, 20; παρὰ τὴν ὁδόν, Mt. xiii. 19. b. in proverbial sayings:

absol., Mt. xxv. 24, 26; Lk. xix. 21 sq.; Jn. iv. 37; 2 Co. ix. 6; τί, Gal. vi. 7, (on these sayings see θερίζω, b.). in comparisons: σπείρειν εἰς τὴν σάρκα, εἰς τὸ πνεῦμα, (σάρξ and πνεῦμα are likened to fields to be sown), to do those things which satisfy the nature and promptings of the σάρξ or of the πνεῦμα, Gal. vi. 8; τὸν λόγον, to scatter the seeds of instruction, i. e. to impart instruction, Mk. iv. 14 sq.; ὁ λόγος ὁ ἐσπαρμένος ἐν ταῖς καρδίαις αὐτῶν, the ideas and precepts that have been implanted like seed in their hearts, i. e. received in their hearts, ibid. 15 (where Tr txt. WH εἰς αὐτοὺς into their hearts, T L mrg. ἐν αὐτοῖς); οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς, this one experiences the fate of the seed sown by the wayside, Mt. xiii. 19; add, 20–23; Mk. iv. 16, 18, 20. τὸ σῶμα, the body, which after death is committed like seed to the earth, 1 Co. xv. 42–44; καρπὸν δικαιοσύνης, i. e. that seed which produces καρπὸν δικαιοσύνης [see καρπός, 2 b.], Jas. iii. 18; σπείρειν τινὶ τι, to give, manifest, something to one, from whom we may subsequently receive something else akin to a harvest (θερίζομεν), 1 Co. ix. 11. [COMP.: δια-, ἐπι-σπείρω.]\*

σπεκουλάτωρ, -ωρος (R G -ωρος [cf. Tdf. on Mk. as below]), ὁ, (the Lat. word *speculator*), a looker-out, spy, scout; under the emperors an attendant and member of the body-guard, employed as messengers, watchers, and executioners (Sen. de ira 1, 16 centurio supplicio praepositus condere gladium speculatorem jubet; also de benef. 3, 25); the name is transferred to an attendant of Herod Antipas that acted as executioner: Mk. vi. 27. Cf. Keim ii. 512 [Eng. trans. iv. 219; J. W. Golling in Thes. Nov. etc. ii. p. 405 sq.]\*

σπένδω; pres. pass. σπένδομαι; (cf. Germ. *spenden* [perh. of the 'tossing away' of a liquid, Curtius § 296; but cf. Vaníček p. 1245 sq.]); fr. Hom. down; Sept. for שָׁךְ; to pour out as a drink-offering, make a libation; in the N. T. σπένδεσθαι, to be offered as a libation, is figuratively used of one whose blood is poured out in a violent death for the cause of God: Phil. ii. 17 (see θυσία, b. fin.); 2 Tim. iv. 6.\*

σπέρμα, -τος, τό, (σπείρω, q. v.), fr. Hom. down, Hebr. שָׂרַר, the seed (fr. which anything springs); a. from which a plant germinates; a. prop. the seed i. e. the grain or kernel which contains within itself the germ of the future plant: plur., Mt. xiii. 32; Mk. iv. 31; 1 Co. xv. 38, (Ex. xvi. 31; 1 S. viii. 15); the sing. is used collectively of the grains or kernels sown: Mt. xiii. 24, 27, 37 sq.; 2 Co. ix. 10 [here L Tr σπόρος]. β. metaph. a seed i. e. a residue, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing), Ro. ix. 29 after Is. i. 9, where Sept. for שְׂרִיר, (so also Sap. xiv. 6; 1 Esdr. viii. 85 (87); Joseph. antt. 11, 5, 3; 12, 7, 3; Plat. Tim. p. 23 c.). b. the semen virile; a. prop.: Lev. xv. 16–18; xviii. 20 sq., etc.; [prob. also Heb. xi. 11, cf. καταβολή 1, and see below]; often in prof. writ. By meton. the product of this semen, seed, children, offspring, progeny; family, race, posterity, (so in Grk. chiefly in the tragic poets, cf. Passow s. v. 2 b. ii. p. 1498 [L. and S. s. v. II.



3]; and  $\sigma\pi\rho$  very often in the O. T. [cf. W. 17, 30]; so in the sing., either of one, or collectively of many: Ro. ix. 7 sq.;  $\epsilon\iota\varsigma$  καταβολὴν σπέρματος (see [above, and] καταβολή, 2), Heb. xi. 11; ἀνιστάται and ἐξανιστάται σπέρμα τινί, Mt. xxii. 24; Mk. xii. 19; Lk. xx. 28, (Gen. xxxviii. 8); ἔχειν σπέρμα, Mt. xxii. 25; ἀφιέναι σπέρμα τινί, Mk. xii. 20–22; τὸ σπ. τινός, Lk. i. 55; Jn. vii. 42; viii. 38, 37; Acts iii. 25; vii. 5 sq.; xiii. 23; Ro. i. 3; [iv. 13]; ix. 7; xi. 1; 2 Co. xi. 22; 2 Tim. ii. 8; Heb. ii. 16; xi. 18; in plur.: παῖς ἐκ βασιλικῶν σπερμάτων, of royal descent, Joseph. antt. 8, 7, 6; τῶν Ἀβραμαίων σπερμάτων ἀπόγονοι, 4 Macc. xviii. 1; i. q. tribes, races, ἄνθρωποι τε καὶ ἀνθρώπων σπέρμασι νομοθετοῦμεν τὰ νῦν, Plat. legg. 9 p. 853 c. By a rabbinical method of interpreting, opposed to the usage of the Hebr.  $\sigma\pi\rho$ , which signifies the offspring whether consisting of one person or many, Paul lays such stress on the singular number in Gen. xiii. 15; xvii. 8 as to make it denote but one of Abraham's posterity, and that the Messiah: Gal. iii. 16, also 19; and yet, that the way in which Paul presses the singular here is not utterly at variance with the genius of the Jewish-Greek language is evident from Ἀβραμαίων σπερμάτων ἀπόγονοι, 4 Macc. xviii. 1, where the plural is used of many descendants [(cf. Delitzsch, Br. a. d. Röm. p. 16 note 2; Bp. Lghtft. on Gal. i. c.)]. τὸ σπ. (Ἀβραάμ) τὸ ἐκ τοῦ νόμου, the seed which is such according to the decision of the law, physical offspring [see νόμος, 2 p. 428\*], τὸ ἐκ πίστεως Ἀβρ. those who are called Abraham's posterity on account of the faith by which they are akin to him [see πίστις, 1 b. a. p. 513<sup>b</sup> and ἐκ, II. 7], Ro. iv. 16; add, 18; ix. 8; Gal. iii. 29; similarly Christians are called, in Rev. xii. 17, the σπέρμα of the church (which is likened to a mother, Gal. iv. 26). β. whatever possesses vital force or life-giving power: τὸ σπέρμα τοῦ θεοῦ [(but anarthrous)], the Holy Spirit, the divine energy operating within the soul by which we are regenerated or made the τέκνα τοῦ θεοῦ, 1 Jn. iii. 9.\*

σπερμολόγος, -ον, (σπέρμα, and λέγω to collect); 1. picking up seeds: used of birds, Plut. Demet. 28; Athen. 9 p. 387 f.; esp. of the crow or daw that picks up grain in the fields (Germ. Saatkrähe), Arstph. av. 232, 579; Aristot. h. a. 8, 3 p. 592<sup>b</sup>, 28, and other writ. 2. of men: lounging about the market-place and picking up a subsistence by whatever may chance to fall from the loads of merchandise (Eustath. on Hom. Od. 5, 490 σπερμολόγοι· οἱ περὶ τὰ ἐμπόρια κ. ἀγορὰς διατρίβοντες διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρέοντα καὶ διὰ ζῆν ἐκ τούτων); hence, beggarly, abject, vile, (a parasite); getting a living by flattery and buffoonery, Athen. 3 p. 85 f.; Plut. mor. p. 456 d.; subst. ὁ σπ. an empty talker, babbler, (Dem. p. 269, 19; Athen. 8 p. 344 c.): Acts xvii. 18.\*

σπεύδω; impf. ἔσπευδον; 1 aor. ἔσπευσα; (cogn. w. Germ. sich sputen [cf. Eng. speed, Lat. studeo; Vaníček p. 1163; Fick iv. 279]); fr. Hom. down; Sept. for קָרָה, also for לָהָה, etc.; 1. intrans. [cf. W. § 38, 1; B. 130, 4], to hasten: as often in the Grk. writ., foll. by an inf. Acts xx. 16; ἦλθον σπεύσαντες, they came with haste, Lk. ii. 16; σπεύσας κατὰβηθι [A. V. make haste

and come down], κατέβη, Lk. xix. 5, 6; σπεύσον κ. ἔξελθε, [A. V. make haste and get thee quickly out], Acts xxii. 18.

2. to desire earnestly: τί, 2 Pet. iii. 12; (Is. xvi. 5; exx. fr. Grk. auth. are given by Passow s. v. 2 vol. ii. p. 1501; [L. and S. s. v. II.]).\*

σπήλαιον, -ον, τό, (σπέος [cavern; cf. Curtius § 111]), a cave, [den]: Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. xi. 38; Heb. xi. 38; Rev. vi. 15. (Plat., Plut., Leian., Ael., al.; Sept. for קְהָל.) \*

σπίλας, -άδος, ἡ, a rock in the sea, ledge or reef, (Hom. Od. 3, 298; 5, 401, and in other poets; Polyb., Diod., Joseph. b. j. 3, 9, 3); plur. trop. of men who by their conduct damage others morally, wreck them as it were, i. q. σκάνδαλα, [R. V. txt. hidden rocks], Jude 12 [here L T Tr WH read οἱ (sc. ὄντες) σπ.]. Some (so R. V. mrg.) make the word equiv. to the following; see Rutherford as there referred to. \*

σπίλος [WH σπίλος (so Rutherford, New Phryn. p. 87; L. and S. s. v.); but see Tdf. Proleg. p. 102; Lipsius, Gram. Untersuch. p. 42], -ον, ὁ, (Phryn. rejects this word in favor of the Attic κηλὶς; but σπίλος is used by Joseph., Dion. Hal., Plut., Leian., Liban., Artemidor.; see Lob. ad Phryn. p. 28 [cf. W. 25]), a spot: trop. a fault, moral blemish, Eph. v. 27; plur. of base and gluttonous men, 2 Pet. ii. 13.\*

σπιλώω, -ῶ; pf. pass. ptep. ἐσπιλωμένος; (σπίλος); to defile, spot: τί, Jas. iii. 6; Jude 23. (Dion. Hal., Leian., Heliod.; Sept.) \*

σπλαγχνίζομαι; 1 aor. ἐσπλαγχνίσθην [cf. B. 52 (45)]; (σπλάγχχνον, q. v.); prop. to be moved as to one's bowels, hence to be moved with compassion, have compassion, (for the bowels were thought to be the seat of love and pity): absol., Lk. x. 33; xv. 20; σπλαγχνισθεὶς with a finite verb, Mt. xx. 34; Mk. i. 41; τινός, to pity one (cf. W. § 30, 10 a.; [B. § 132, 15; but al. regard σπλ. in the foll. example as used absol. and the gen. as depending on κύριος]), Mt. xviii. 27; ἐπὶ with dat. of the pers., Mt. xiv. 14 G L T Tr WH; Mk. vi. 34 [R G]; Lk. vii. 18 (where Tdf. ἐπὶ w. acc.); ἐπὶ τινα, Mt. xiv. 14 Rec.; xv. 32; Mk. [vi. 34 L T Tr WH]; viii. 2; ix. 22; cf. W. § 33, c.; [B. u.s.]; περὶ τινος ὄτι, Mt. ix. 36. Besides, several times in Test. xii. Patr. [e. g. test. Zab. §§ 4, 6, 7, etc.]; and in the N. T. Apocr.; in Deut. xiii. 8 Symm.; [Ex. ii. 6 cod. Venet.]; and in 1 S. xxiii. 21 incert.; [Clem. Rom. 2 Cor. 1, 7; Herm. mand. 4, 3, 5]; ἐπισπλαγχνίζομαι, Prov. xvii. 5; the act. σπλαγχνίζω is once used for the Attic σπλαγχνέω, 2 Macc. vi. 8. Cf. Bleek, Einl. ins N. T. ed. 1, p. 75 [Eng. trans. ibid.; ed. 3 (by Mangold) p. 90; W. 30, 33, 92 (87)].\*

σπλάγχχνον, -ον, τό, and (only so in the N. T.) plur. σπλάγχχνα, -ων, τά, Hebr. קִרְבָּי, bowels, intestines (the heart, lungs, liver, etc.); a. prop.: Acts i. 18 (2 Macc. ix. 5 sq.; 4 Macc. v. 29, and in Grk. writ. fr. Hom. down). b. in the Grk. poets fr. Aeschyl. down the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, esp. kindness, benevolence, compassion, [cf. Bp. Lghtft. on Phil. i. 8; W. 18];



hence i. q. our heart, [*tender mercies, affections, etc.* (cf. B. D. Am. ed. s. v. Bowels)]: 1 Jn. iii. 17 (on which see κλειώ); 2 Co. vi. 12; Phil. ii. 1 [here G L T Tr WH εἴ τις σπλάγχνα; B. 81 (71), cf. Green 109; Bp. Lghtft. ad loc.]; σπλάγχνα ἐλέους (gen. of quality [cf. W. 611 (568); so Test. xii. Patr., test. Zab. §§ 7, 8]), a heart in which mercy resides, [*heart of mercy*], Lk. i. 78; also σπλ. οἰκτιρμοῦ [Rec. -μών], Col. iii. 12; τὰ σπλάγχνα αὐτοῦ περισσotέρος εἰς ὑμᾶς ἐστίν, his heart is the more abundantly devoted to you, 2 Co. vii. 15; ἐπιποθῶ ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ, in the heart [R. V. *tender mercies*] of Christ, i. e. prompted by the same love as Christ Jesus, Phil. i. 8; ἀναπαύειν τὰ σπλ. τινός, to refresh one's soul or heart, Philem. 7, 20; τὰ σπλάγχνα ἡμῶν, my very heart, i. e. whom I dearly love, Philem. 12 (so Darius calls his mother and children *his own bowels* in Curt. 4, 14, 22. *meum corculum*, Plaut. Cas. 4, 4, 14; *meum cor*, id. Poen. 1, 2, 154; [cf. Bp. Lghtft. on Philem. l. c.]). The Hebr. עֲרֻךְ is translated by the Sept. now οἰκτιρμοί, Ps. xxiv. (xxv.) 6; xxxix. (xl.) 12, now ἔλεος, Is. xlvii. 6; once σπλάγχνα, Prov. xii. 10.\*

σπῳγγος, -ον, ὁ, [perh. akin *is fungus*; Curtius § 575], fr. Hom. down, *sponge*: Mt. xxvii. 48; Mk. xv. 36; Jn. xix. 29.\*

σποδός, -οῦ, ἡ, fr. Hom. down, *ashes*: Heb. ix. 13; ἐν σάκκῳ κ. σποδῶ κάθημαι, to sit clothed in sackcloth and covered with ashes (exhibiting the tokens of grief, cf. Jon. iii. 6; Is. lviii. 5; lxi. 3; Jer. vi. 26; Esth. i. 1, 3; 1 Macc. iii. 47; cf. σάκκος, b.): Mt. xi. 21; Lk. x. 13.\*

σπορά, -ᾶς, ἡ, (σπείρω, 2 pf. ἔσπορα), *seed*: 1 Pet. i. 23 [(i. q. a sowing, fig. origin, etc., fr. Aeschyl., Plat., down)].\*

σπόριμος, -ον, (σπείρω, 2 pf. ἔσπορα), *fit for sowing*, (Xen., Diod., al.); τὰ σπόριμα, *sown fields, growing crops*, [A. V. (exc. in Mt.) *corn-fields*], (Geop. 1, 12, 37): Mt. xii. 1; Mk. ii. 23; Lk. vi. 1.\*

σπόρος, -ον, ὁ, (σπείρω, 2 pf. ἔσπορα); 1. a sowing (Hdt., Xen., Theophr., al.). 2. seed (used in sowing): Mk. iv. 26 sq.; Lk. viii. 5, 11; 2 Co. ix. 10\* [L Tr, 10<sup>a</sup>], (Deut. xi. 10; Theocr., Plut., al.).\*

σπουδαίω; fut. σπουδάσω (a later form for the early -άσσομαι, cf. Krüger § 40 s. v., vol. i. p. 190; B. 53 (46); [W. 89 (85); Veitch s. v.]); 1 aor. ἐσπούδασα; (σπουδή, q. v.); fr. Soph. and Arstph. down; a. to hasten, make haste: foll. by an inf. (cf. σπεύδω, 1), 2 Tim. iv. 9, 21; Tit. iii. 12, [al. refer these exx. to b.; but cf. Holtzmann, Com. on 2 Tim. ii. 15]. b. to exert one's self, endeavor, give diligence: foll. by an inf., Gal. ii. 10; Eph. iv. 3; 1 Th. ii. 17; 2 Tim. ii. 15; Heb. iv. 11; 2 Pet. i. 10; iii. 14; foll. by acc. with inf. 2 Pet. i. 15.\*

σπουδαῖος, -α, -ον, (σπουδή), fr. Hdt. down, *active, diligent, zealous, earnest*: ἐν τινι, 2 Co. viii. 22; compar. σπουδαιότερος, ibid. 17 [W. 242 sq. (227)], 22 [W. § 35, 1]; neut. as adv. (Lat. *studiosius*), *very diligently* [cf. B. § 123, 10], 2 Tim. i. 17 R. G.\*

σπουδαίως, adv. of the preceding; a. *hastily, with haste*: compar. σπουδαιότερως [cf. B. 69 (61); W. § 11, 2 c.], Phil. ii. 28 [W. 243 (228)]. b. *diligently*: 2 Tim. i. 17 L T Tr WH; Tit. iii. 13; earnestly, Lk. vii. 4.\*

σπουδή, -ῆς, ἡ, (σπεύδω, [q. v.]), fr. Hom. down; 1. haste: μετὰ σπουδῆς, with haste, Mk. vi. 25; Lk. i. 39, (Sap. xix. 2; Joseph. antt. 7, 9, 7; Hdt. 3, 4, 1; 6, 4, 3). 2. earnestness, diligence: univ. earnestness in accomplishing, promoting, or striving after anything, Ro. xii. 11; 2 Co. vii. 11, 12; viii. 7 sq.; ἐν σπουδῇ, with diligence, Ro. xii. 8; σπουδῇ ἐνδείκνυσθαι, Heb. vi. 11; πᾶσαν σπουδῇ ποιεῖσθαι (see ποιέω, I. 3 p. 525<sup>b</sup> bot.), to give all diligence, interest one's self most earnestly, Jude 3; σπουδῇ παρεισφέρειν, 2 Pet. i. 5; ἡ σπ. ὑπέρ τινος, earnest care for one, 2 Co. viii. 16 (περί τινος, [Dem. 90, 10]; Diod. 1, 75).\*

σπυρίς [L WH σφυρίς, q. v.], -ίδος, ἡ, (allied to σπείρα, q. v.; hence, something wound, twisted, or folded together), a reed basket, [i. e. a plaited basket, a lunch basket, hamper; cf. B. D. s. v. Basket]: Mt. xv. 37; xvi. 10; Mk. viii. 8, 20; Acts ix. 25. (Hdt., Theophr., Apollod., Alciph. 3, ep. 56; al.). See σφυρίς.\*

στάδιον, -ου, plur. τὰ στάδια [Jn. vi. 19 Tdf.], and οἱ στάδιοι (so [Mt. xiv. 24 Tr txt. WH txt.]; Lk. xxiv. 13; Jn. vi. 19 [not Tdf.]; Rev. xxi. 16 [R<sup>18</sup> G L WH mrg.]; 2 Macc. xi. 5; xii. 10, 29; in the other pass. the gen. is not apparent [see Tdf. Proleg. p. 117; WH App. p. 157]; Krüger § 19, 2, 1), (ΣΤΑΩ, ἵστημι; hence prop., 'established,' that which stands fast, a 'stated' distance, a 'fixed standard' of length), a stadium, i. e. 1. a measure of length comprising 600 Grk. feet, or 625 Roman feet, or 125 Roman paces (Plin. h. n. 2, 23 (21), 85), hence one eighth of a Roman mile [i. e. 606½ Eng. feet (about 50 ft. more than one fifth of a kilom.)]; the space or distance of that length [A. V. a furlong]: [Mt. xiv. 24 Tr txt. WH txt.]; Lk. xxiv. 13; Jn. vi. 19; xi. 18; Rev. xiv. 20; xxi. 16. 2. a race-course, i. e. place in which contests in running were held; the one who outstripped the rest, and reached the goal first, receiving the prize: 1 Co. ix. 24 [here A. V. *race*]. Courses of this description were to be found in most of the larger Grk. cities, and were, like that at Olympia, 600 Greek feet in length. Cf. Win. RWB. s. v. Stadium; Grundt in Schenkel s. v., vol. v. 375 sq.; [BB. DD. s. v. Games].\*

στάμνος, -ον, ὁ, ἡ, (fr. ἵστημι [cf. Curtius § 216]), among the Greeks an earthen jar, into which wine was drawn off for keeping (a process called κατασταμνίζειν), but also used for other purposes. The Sept. employ it in Ex. xvi. 33 as the rendering of the Hebr. נַחֲשִׁיץ, that little jar [or "pot"] in which the manna was kept, laid up in the ark of the covenant; hence in Heb. ix. 4, and Philo de congr. erud. grat. § 18. Cf. Lob. ad Phryn. p. 400; [W. 23].\*

στασιαστής, -οῦ, ὁ, (στασιάζω), the author of or a participant in an insurrection: Mk. xv. 7 L T Tr WH ([Diod. fr. 10, 11, 1 p. 171, 6 Dind.; Dion. Hal. ii. 1199]; Joseph. antt. 14, 1, 3; Ptolem.). The earlier Greeks used στασιώτης [Moeris s. v.].\*

στάσις, -εως, ἡ, (ἵστημι); 1. a standing, station, state: ἔχειν στάσιν, to stand, exist, have stability, Lat. *locum habere*, [R. V. is yet standing], Heb. ix. 8 (Polyb. 5, 5, 3). 2. fr. Aeschyl. and Hdt. down, an insurrection



(cf. Germ. *Aufstand*): Mk. xv. 7; Lk. xxiii. 19, 25; Acts xix. 40 [see *σήμερον*, sub fin.]; *κινεῖν στάσις* [L T Tr WH *στάσεις*] *τινί*, [a mover of insurrections among i. e.] against [cf. W. 208 (196)] one, Acts xxiv. 5. 3. *strife, dissension*, (Aeschyl. Pers. 738; Diog. Laërt. 3, 51): Acts xv. 2; xxiii. 7, 10.\*

**στατήρ**, -ῆρος, ὁ, (fr. *ἵστημι*, to place in the scales, weigh out [i. e. 'the weigher' (Vaniček p. 1126)]), a *stater*, a coin; in the N. T. a silver stater equiv. to four Attic or two Alexandrian drachmas, a Jewish shekel (see *δίδραχμον*): Mt. xvii. 27.\*

**σταυρός**, -οῦ, ὁ, [fr. *ἵστημι* (root *sta*); cf. Lat. *staura*, Eng. *staff* (see *Skeat*, Etym. Dict. s. v.); Curtius § 216; Vaniček p. 1126]; 1. an upright stake, esp. a pointed one, (Hom., Hdt., Thuc., Xen.). 2. a cross; a. the well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phœnicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abettors of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves; cf. *Win.* RWB. s. v. *Kreuzigung*; *Merz* in *Herzog* ed. 1 [cf. *Schaff-Herzog*] also *Schultze* in *Herzog* ed. 2], s. v. *Kreuz*; Keim iii. p. 409 sqq. [Eng. trans. v. 138; BB.DD. s. vv. *Cross*, *Crucifixion*; *O. Zöckler*, *Das Kreuz Christi* (Gütersloich, 1875), Eng. trans. Lond. 1878, (where also a list of monographs is given); *Edersheim*, *Jesus the Messiah*, ii. 582 sqq.]. This horrible punishment the innocent Jesus also suffered: Mt. xxvii. 32, 40, 42; Mk. xv. 21, 30, 32; Lk. xxiii. 26; Jn. xix. 17, 19, 25, 31; Col. ii. 14; Heb. xii. 2; *θάνατος σταυροῦ*, Phil. ii. 8; τὸ αἷμα τοῦ σταυροῦ, blood shed on the cross, Col. i. 20. b. i. q. the crucifixion which Christ underwent: Gal. v. 11 (on which see *σκάνδαλον*, sub fin.); Eph. ii. 16; with the addition of τοῦ Χριστοῦ, 1 Co. i. 17; the saving power of his crucifixion, Phil. iii. 18 (on which see *ἐχθρός*, fin.); Gal. vi. 14; τῷ σταυρῷ τοῦ Χριστοῦ διώκεσθαι, to encounter persecution on account of one's avowed belief in the saving efficacy of Christ's crucifixion, Gal. vi. 12; ὁ λόγος ὁ τοῦ σταυροῦ, the doctrine concerning the saving power of the death on the cross endured by Christ, 1 Co. i. 18. The judicial usage which compelled those condemned to crucifixion themselves to carry the cross to the place of punishment (Plut. de sera numinis vindict. c. 9; Artem. oneir. 2, 56, cf. Jn. xix. 17), gave rise to the proverbial expression αἶρεν or λαμβάνειν or βαστάζειν τὸν σταυρὸν αὐτοῦ, which was wont to be used of those who on behalf of God's cause do not hesitate cheerfully and manfully to bear persecutions, troubles, distresses, — thus recalling the fate of Christ and the spirit in which he encountered it (cf. *Bleek*, *Synop. Erkl. der drei ersten Evangg.* i. p. 439 sq.): Mt. x. 38; xvi. 24; Mk. viii. 34; x. 21 [R L in br.]; xv. 21; Lk. ix. 23; xiv. 27.\*

**σταυρώω**, -ω, fut. σταυρώσω; 1 aor. ἐσταύρωσα; Pass., pres. σταύρωμαι; pf. ptep. ἐσταυρωμένος; 1 aor. ἐσταυρό-

θην; (σταυρός, q. v.); 1. to stake, drive down stakes: Thuc. 7, 25, 6 [here ὁ Συνακόσιοι ἐσταύρωσαν, which the Scholiast renders σταυροὺς κατέπηξαν]. 2. to fortify with driven stakes, to palisade: a place, Thuc. 6, 100; Diod. 3. to crucify (Vulg. *crucifigo*): *τινά*, a prop.: Mt. xx. 19; xxiii. 34; xxvi. 2; xxvii. 22, [23], 26, 31, 35, 38; xxviii. 5; Mk. xv. 13–15, 20, 24 sq. 27; xvi. 6; Lk. xxiii. 21, 23, 33; xxiv. 7, 20; Jn. xix. 6, 10, 15 sq. 18, 20, 23, 41; Acts ii. 36; iv. 10; 1 Co. i. 13, 23; ii. 2, [8]; 2 Co. xiii. 4; Gal. iii. 1; Rev. xi. 8, (Add. to Esth. viii. 13 [34]; for *ἡλῆ*, to hang, Esth. vii. 9. Polyb. 1, 86, 4; Joseph. antt. 2, 5, 4; 17, 10, 10; Artem. oneir. 2, 53 and 56; in native Grk. writ. ἀνασταυροῦν is more common).

b. metaph.: τὴν σάρκα, to crucify the flesh, destroy its power utterly (the nature of the fig. implying that the destruction is attended with intense pain [but note the aor.]), Gal. v. 24; ἐσταύρωμαι *τινί*, and ἐσταύρωται μοί *τι*, I have been crucified to something and it has been crucified to me, so that we are dead to each other, all fellowship and intercourse between us has ceased, Gal. vi. 14. [COMP.: ἀνα-, συ(ν)- σταυρόω.]\*

**σταφυλή**, -ης, ἡ, fr. Hom. down, Sept. for *ἄγγ*, grapes, a bunch of grapes: Mt. vii. 16; Lk. vi. 44; Rev. xiv. 18 [cf. Sept. as referred to s. v. *βότρυς*].\*

**στάχυς**, -ως, [cf. B. 14], ὁ, [connected w. the r. *sta*, ἵστημι; Curtius p. 721], fr. Hom. down, Sept. for *ἡλῆ*, an ear of corn (or growing grain): Mt. xii. 1; Mk. ii. 23; iv. 28; Lk. vi. 1.\*

**Στάχυς**, -ως, ὁ, [cf. the preceding word], *Stachys*, the name of a man [cf. Bp. Lghtft. on Philip. p. 174]: Ro. xvi. 9.\*

**στέγη**, -ης, ἡ, (στέγω to cover), fr. Aeschyl. and Hdt. down, a roof: of a house, Mk. ii. 4; εἰσέρχεσθαι ὑπὸ τὴν στέγην τινός [see εἰσέρχομαι, 1 p. 187<sup>b</sup> bot.], Mt. viii. 8; Lk. vii. 6.\*

**στέγω**; [allied w. Lat. *tego*, *toga*, Eng. *deck*, *thatch*, etc.; Curtius § 155; Fick Pt. iii. 590]; to cover; 1. to protect or keep by covering, to preserve: Soph., Plat., Plut., al. 2. to cover over with silence; to keep secret; to hide, conceal: τὰμὰ ἔπη, Eur. Electr. 273; τὸν λόγον, Polyb. 8, 14, 5; for other exx. see Passow s. v. 1 b. β.; [L. and S. s. v. II. 2]; μωρὸς οὐ δυνήσεται λόγον στέγει, Sir. viii. 17; hence ἡ ἀγάπη πάντα στέγει, 1 Co. xiii. 7, is explained by some, love covereth [so R. V. mrg.], i. e. hides and excuses, the errors and faults of others; but it is more appropriately rendered (with other interpreters) beareth. For στέγω means 3. by covering to keep off something which threatens, to bear up against, hold out against, and so to endure, bear, forbear, (τὰς ἐνδείας, Philo in Flacc. § 9; many exx. fr. Grk. auth. fr. Aeschyl. down are given by Passow s. v. 2; [L. and S. s. v. A. esp. 3]); 1 Co. ix. 12; xiii. 7; 1 Th. iii. 1, 5.\*

**στέριος**, -α, -ον, (i. q. στέρρος, στερεός q. v.; whence Germ. *starr*, Lat. *sterilis*), hard, stiff; of men and animals, barren: of a woman who does not conceive, Lk. i. 7, 36; xxiii. 29; Gal. iv. 27. (Hom., Theocr., Orph., Anthol.; Sept. for *ἡγῆ* *ἡγῆ*.)\*

**στέλλω**: (Germ. *stellen*; [cf. Grk. *στήλη*, *στολή*, etc.];



Lat. *stlocus* (locus); Eng. *stall*, etc.; Curtius § 218; Fick Pt. i. 246; Pt. iv. 274]; fr. Hom. down; 1. to set, place, set in order, arrange; to fit out, to prepare, equip; Mid. pres. *στέλλομαι*, to prepare one's self, to fit out for one's self; to fit out for one's own use: *στέλλόμενοι τοῦτο μή τις* etc. arranging, providing for, this etc. i. e. taking care [A. V. avoiding], that no one etc. 2 Co. viii. 20 [cf. W. § 45, 6 a.; B. 292 (252)].

2. to bring together, contract, shorten: τὰ ἱστία, Hom. Od. 3, 11; 16, 353; also in mid. Il. 1, 433; to diminish, check, cause to cease; pass. to cease to exist: *βουλομένη τὴν λύπην τοῦ ἀνδρὸς σταλῆναι*, Joseph. antt. 5, 8, 3; ὁ χειμὼν ἐστάλη, ibid. 9, 10, 2; mid. to remove one's self, withdraw one's self, to depart, foll. by ἀπό with gen. of the pers., to abstain from familiar intercourse with one, 2 Th. iii. 6. [COMP.: ἀπο-, ἐξ-απο-, συν-απο-, δια-, ἐπι-, κατα-, συν(ν)-, ὑπο-στέλλω.]\*

στέμμα, -τος, τό, (στέφω, pf. pass. ἔστημαι, to crown, to bind round), a fillet, a garland, put upon victims: Acts xiv. 13 [cf. W. 630 (585); B. D. Am. ed. s. v. Garlands]. (From Hom. down.)\*

στεναγμός, -οῦ, ὁ, (στενάζω), a groaning, a sigh: Acts vii. 34; Ro. viii. 26; see ἀλάλητος. ([Pind.], Tragg., Plat., Joseph., Plut., al.; Sept. for *πηγῆς*, *πηγῆς*, *πηγῆς*.)\*

στενάζω; 1 aor. ἔστέναξα; (στένω, akin is Germ. *stöhnen* [cf. *sten-torian*; Vaniček p. 1141; Fick Pt. i. 249]); to sigh, to groan: 2 Co. v. 2, 4, [cf. W. 353 (331)]; Heb. xiii. 17; ἐν ἑαυτοῖς, within ourselves, i. e. in our souls, inwardly, Ro. viii. 23; to pray sighing, Mk. vii. 34; κατὰ τινος, Jas. v. 9 [here R. V. *murmur*]. (Sept.; Tragg., Dem., Plut., al.) [COMP.: ἀνα-, συν(ν)- στενάζω. SYN. cf. κλαίω, fin.]\*

στενός, -ή, -όν, fr. Aeschyl. and Hdt. down, Sept. for *ῥῆ*, narrow, strait: πύλη, Mt. vii. 13, [14 (here L Tr br. πύλη)]; Lk. xiii. 24.\*

στενο-χωρεῖω, -ῶ: (στενόχωρος; and this fr. στενός, and *χῶρος* a space); 1. intrans. to be in a strait place (Machon in Athen. 13 p. 582 b.); to be narrow (Is. xlix. 19). 2. trans. to straiten, compress, cramp, reduce to straits, (Vulg. *angustio*), (Diod., Leian., Hdtian., al.; [Sept. Josh. xvii. 15; Judg. xvi. 16; Is. xxviii. 20; 4 Macc. xi. 11]); pass. trop. of one sorely 'straitened' in spirit, 2 Co. iv. 8; οὐ στενοχωρεῖσθε ἐν ἡμῖν, ye are not straitened in us, ample space is granted you in our souls, i. e. we enfold you with large affection, 2 Co. vi. 12; στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν, ye are straitened in your own affections, so that there is no room there for us, i. e. you do not grant a place in your heart for love toward me, ibid.\*

στενοχωρία, -ας, ἡ, (στενόχωρος), narrowness of place, a narrow space, (Is. viii. 22 [al. take this as metaph.]; Thuc., Plat., al.); metaph. dire calamity, extreme affliction, [A. V. *distress*, *anguish*]: Ro. ii. 9; viii. 35; 2 Co. vi. 4; xii. 10. (Deut. xxviii. 53, 55, 57; Sir. x. 26; [Sap. v. 3]; 1 Macc. ii. 53; xiii. 3; Polyb. 1, 67, 1; [Artemid. oneir. 3, 14]; Ael. v. h. 2, 41; [al.].) [Cf. Trench § Iv.]\*

στερεός, -ά, -όν, [Vaniček p. 1131; Curtius § 222], fr. Hom. down, firm, solid, compact, hard, rigid: λίθος, Hom. Od. 19, 494; strong, firm, immovable, θεμέλιος, 2 Tim. ii.

19; τροφή, solid food, Heb. v. 12, 14; στερεωτέρα τροφή, Diod. 2, 4; Epictet. diss. 2, 16, 39; trop., in a bad sense, cruel, stiff, stubborn, hard; often so in Grk. writ. fr. Hom. down: κραδίη στερεωτέρη λίθοιο, Od. 23, 103; in a good sense, firm, steadfast: τῇ πίστει, as respects faith, firm of faith [cf. W. § 31, 6 a.], 1 Pet. v. 9 (see στερεώω, fin.).\*

στερεώω, -ῶ: 1 aor. ἔστερέωσα; impf. 3 pers. plur. ἔστερεούντο; 1 aor. pass. ἔστερεώθην; (στερεός); to make solid, make firm, strengthen, make strong: τινά, the body of any one, Acts iii. 16; τὰς βάσεις, pass. Acts iii. 7; pass. τῇ πίστει, as respects faith (see στερεός, fin.), Acts xvi. 5. (Sept.; Xen., Diod.).\*

στερέωμα, -τος, τό, (στερεώω), that which has been made firm; a. (Vulg. *firmamentum*) the firmament; so Sept. for *ῥῥῥ*, the arch of the sky, which in early times was thought to be solid, Gen. i. 6-8; Ezek. i. 22-26; Sir. xliii. 1, [cf. B. D. (esp. Am. ed.) s. v. Firmament]; a fortified place, 1 Esdr. viii. 78 (80). b. that which furnishes a foundation; on which a thing rests firmly, support: Aristot. partt. an. 2, 9, 12 p. 655<sup>a</sup>, 22; κύριος στερέωμά μου, Ps. xvii. (xviii.) 3. c. firmness, steadfastness: τῆς πίστεως, Col. ii. 5 [some take it here metaph. in a military sense, solid front; cf. Bp. Lightfoot ad loc. (per contra Meyer)].\*

Στεφανός, -ᾱ [cf. B. 20 (18)], ὁ, Stephanas, a Christian of Corinth: 1 Co. i. 16; xvi. 15, 17.\*

στέφανος, -ου, ὁ, (στέφω [to put round; cf. Curtius § 224]), Sept. for *πηγῆς*, [fr. Hom. down], a crown (with which the head is encircled); a. prop. as a mark of royal or (in general) exalted rank [such pass. in the Sept. as 2 S. xii. 30; 1 Chr. xx. 2; Ps. xx. (xxi.) 4; Ezek. xxi. 26; Zech. vi. 11, 14, (yet cf. 2 S. i. 10 Compl. Lag.), perhaps justify the doubt whether the distinction betw. στέφανος and διάδημα (q. v.) was strictly observed in Hellenistic Grk.]: Mt. xxvii. 29; Mk. xv. 17; Jn. xix. 2, 5; Rev. iv. 4, 10; vi. 2; ix. 7; xiv. 14; with a gen. of the material, ἀστέρων δώδεκα, Rev. xii. 1; the wreath or garland which was given as a prize to victors in the public games [cf. BB. DD. s. v. Games]: 1 Co. ix. 25, cf. 2 Tim. ii. 5. b. metaph. a. the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: ὁ τῆς δικαιοσύνης στέφανος, the crown (wreath) which is the reward of righteousness, 2 Tim. iv. 8; with an expeget. gen. in the phrases λαμβάνεσθαι, διδόναι τὸν στέφανον τῆς ζωῆς, equiv. to τὴν ζωὴν ὡς τὸν στέφανον, Jas. i. 12; Rev. ii. 10; κομίζεσθαι τὸν τῆς δόξης στέφανον, 1 Pet. v. 4; λαβεῖν τ. στέφανόν τινος, to cause one to fail of the promised and hoped for prize, Rev. iii. 11. β. that which is an ornament and honor to one: so of persons, Phil. iv. 1; στέφ. καυχήσεως (see καύχησις), 1 Th. ii. 19, (Prov. xii. 4; xvi. 31; xvii. 6, etc.).\*

Στέφανος, -ου, ὁ, Stephen, one of the seven 'deacons' of the church at Jerusalem who was stoned to death by the Jews: Acts vi. 5, 8 sq.; vii. 59; viii. 2; xi. 19; xxii. 20.\*

στεφανώνω, -ῶ: 1 aor. ἔστεφάνωσα; pf. pass. ptep. ἔστεφανωμένος; (στέφανος); fr. Hom. down; a. to en-



circle with a crown, to crown: the victor in a contest, 2 Tim. ii. 5. b. univ. to adorn, to honor: τινὰ δόξῃ κ.

τιμῇ, Heb. ii. 7, 9, fr. Ps. viii. 6.\*

στήθος, -ους, τό, (fr. ἵστημι; that which stands out, is prominent [Etym. Magn. 727, 19 διότι ἕστηκεν ἀσάλευτον]), fr. Hom. down, the breast: Jn. xiii. 25; xxi. 20, (cf. κόλπος, 1); Rev. xv. 6. τύπτειν εἰς τὸ στήθος or τύπτ. τὸ στήθος, of mourners (see κόπτω), Lk. xviii. 13; xxiii. 48.\*

στήκω; (an inferior Grk. word, derived fr. ἕστηκα, pf. of ἵστημι; see B. 48 (41); [W. 24, 26 (25); WH. App. p. 169; Veitch s. v. ἐστήκω; Mullach s. v. στέκω (p. 299)]; to stand: Mk. [iii. 31 T Tr WH]; xi. 25 [(cf. ὅταν c. β.)]; Jn. i. 26 L mrg. T Tr txt. WH; [Rev. xii. 4 WH (but see below)]; with an emphasis, to stand firm; trop. to persist, persevere, [A. V. stand fast]: absol. to persevere in godliness and rectitude, 2 Th. ii. 15; ἐν κυρίῳ, in one's fellowship with the Lord, Phil. iv. 1; 1 Th. iii. 8 [(cf. ἐάν, I. 2 b.)]; ἐν τῇ πίστει, 1 Co. xvi. 13; ἐν ἐνὶ πνεύματι, Phil. i. 27; to keep one's standing (opp. to ζυγῶ ἐνέχομαι), τῇ ἐλευθερίᾳ, maintain your allegiance to freedom [cf. W. § 31, 1 k.; B. § 133, 12; but L T Tr WH take στ. here absol.; cf. Bp. Lghtft. ad loc.], Gal. v. 1; to stand erect, trop. not to sin (opp. to πίπτειν i. q. to sin), τῷ κυρίῳ, dat. commodi [W. u. s.], Ro. xiv. 4. [In Jn. viii. 44 (ἐν τῇ ἀληθείᾳ οὐκ(χ) ἐσθηκεν) WH read the impf. ἕσθηκεν (where others adopt ἕσθηκεν fr. ἵστημι), owing to the preceding οὐκ (T WH after codd. B\* D L etc.); see Westcott, Com. on Jn. l. c. 'Additional Note'; WH. Introd. § 407. But such an impf. is nowhere else found (yet cf. Rev. xii. 4 WH), and respecting confusion in the ancient use of the breathings, and the interchange of οὐκ and οὐχ, see οὐ ad init. and reff. there, esp. Tdf. Proleg. p. 90; moreover, the familiar pf. (pres.) of ἵστημι thoroughly suits the context; see ἵστημι, II. 2 d.] ([Sept., Ex. xiv. 13 Alex., Compl.; 1 K. viii. 11]; Alex. Aphr. probl. 1, 49 var.; eccles. writ.)\*

στηριγμός, -οῦ, ὁ, (στηρίζω), firm condition, steadfastness: of mind, 2 Pet. iii. 17. (of a standing still, Diod. 1, 81; Plut. mor. p. 76 d.)\*

στηρίξω; fut. στηρίξω (as in the best Grk. writ.), and στηρίσω (in 2 Th. iii. 3 cod. Vat., as in Jer. xvii. 5; στηρίω, Jer. iii. 12; xxiv. 6; Ezek. xiv. 8; Sir. vi. 37 [see reff. below]); 1 aor. ἐστήριξα, and ἐστήρισα (στήρισον, Lk. xxii. 32 L T Tr WH; Rev. iii. 2 G L T Tr WH, as in Judg. xix. 5, 8; Ezek. vi. 2; Prov. xv. 25, etc.; cf. [WH. App. p. 170]; Btm. Ausf. Sprehl. i. p. 372; B. 36 (32); Kühner § 343, i. p. 910; [Veitch s. v.]); Pass., pf. ἐστήρικμαι; 1 aor. ἐστήριχθην; (στήριγξ a support; akin to στερεός, q. v., στερρός, and Germ. stärken; cf. Curtius § 222); fr. Hom. down;

a. to make stable, place firmly, set fast, fix: ἐστήρικται (χάσμα), is fixed, Lk. xvi. 26; στηρίξω τὸ πρόσωπον, to set one's face steadfastly, keep the face turned (Ezek. vi. 2; xiii. 17; xv. 7; etc.) τοῦ πορεύεσθαι εἰς with an acc. of place, a Hebr. expression (see πρόσωπον, 1 b. [and cf. B. § 140, 16 d.; W. 33]), Lk. ix. 51. b. to strengthen, make firm; trop. (not so in prof. auth.) to render constant, confirm, one's mind [A. V. establish]:

τινά, Lk. xxii. 32; [Acts xviii. 23 where R G ἐπιστηρ.]; Ro. i. 11; xvi. 25; 1 Th. iii. 2; 2 Th. iii. 3; 1 Pet. v. 10 [here Rec. has 1 aor. opt. 3 pers. sing. στηρίξαι]; Rev. iii. 2; τὴν καρδίαν τινός, 1 Th. iii. 13; Jas. v. 8; τινὰ ἐν τινι, 2 Th. ii. 17; 2 Pet. i. 12. [Comp.: ἐπι-στηρίξω.]\*

στιβάς, -άδος, ἡ, (fr. στείβω 'to tread on,' 2 aor. ἔστιβον); a. a spread or layer of leaves, reeds, rushes, soft leafy twigs, straw, etc., serving for a bed (Hesych. στιβάς· ἀπὸ ῥάβδων ἡ χλωρῶν χόρτων στρώσις κ. φύλλων); so in Grk. writ. fr. Hdt. down. b. that which is used in making a bed of this sort, a branch full of leaves, soft foliage: so Mk. xi. 8 L T Tr WH for στοιβάδας, an orthographical error [see Tdf.'s note ad loc.].\*

στιγμα, -τος, τό, (fr. στίζω to prick; [cf. Lat. stimulus, etc.; Germ. stechen, Eng. stick, sting, etc.; Curtius § 226]), a mark pricked in or branded upon the body. Acc. to ancient oriental usage, slaves and soldiers bore the name or stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotees who stamped themselves in this way with the token of their gods (cf. Deyling, Observv. iii. p. 423 sqq.); hence τὰ στίγματα τοῦ (κυρίου so Rec.) Ἰησοῦ, the marks of (the Lord) Jesus, which Paul in Gal. vi. 17 says he bears branded on his body, are the traces left there by the perils, hardships, imprisonments, scourgings, endured by him for the cause of Christ, and which mark him as Christ's faithful and approved votary, servant, soldier, [see Bp. Lghtft. Com. on Gal. i. c.]. (Hdt. 7, 233; Aristot., Ael., Plut., Lcian., al.)\*

στιγμή, -ῆς, ἡ, (στίζω; see στίγμα, init.), a point: στιγμή χρόνου, a point (i. e. a moment) of time (Cic. pro Flacco c. 25; pro Sest. 24; Caes. b. c. 2, 14; al.), Lk. iv. 5. (Antonin. 2, 17; Plut. puer. educ. 17; Is. xxix. 5; 2 Macc. ix. 11.)\*

στᾶβω; to shine, glisten: of garments (as in Hom. Il. 3, 392; 18, 596; cf. Plat. Phaedo 59 p. 110 d.), Mk. ix. 3.\*

στοά, -άς, ἡ, a portico, a covered colonnade where people can stand or walk protected from the weather and the heat of the sun: Jn. v. 2; στοὰ Σολομώνος, a "porch" or portico built by Solomon in the eastern part of the temple (which in the temple's destruction by the Babylonians was left uninjured, and remained down to the times of king Agrippa, to whom the care of the temple was intrusted by the emperor Claudius, and who on account of its antiquity did not dare to demolish and build it anew; so Josephus relates, antt. 20, 9, 7; [but on 'Solomon's Porch' cf. B.D. s. v. Temple (Solomon's Temple, fin.)]; Jn. x. 23; Acts iii. 11; v. 12.\*

στοιβάς, -άδος, ἡ, see στιβάς, b.

[Στοιικός, so Lchm. Tdf. for Στωϊκός, q. v.]

στοιχείον, -ου, τό, (fr. στοιχος a row, rank, series; hence prop. that which belongs to any στοιχος, that of which a στοιχος is composed; hence), any first thing, from which the others belonging to some series or composite whole take their rise; an element, first principle. The word denotes spec. 1. the letters of the alphabet as



the elements of speech, not however the written characters (which are called γράμματα), but the spoken sounds: στοιχείον φωνῆς φωνῆ ἀσύνθετος, Plat. defin. p. 414 e.; τὸ βῶ τὸ στοιχείον, id. Crat. p. 426 d.; στοιχείον ἐστὶ φωνῆ ἀδιάρητος, οὐ πᾶσα δέ, ἀλλ' ἐξ ἧς πέφυκε συνετὴ γίγνεσθαι φωνή, Aristot. poet. 20, p. 1456<sup>b</sup>, 22.

2. the elements from which all things have come, the material causes of the universe (ἐστὶ δὲ στοιχείον, ἐξ οὗ πρῶτον γίνεται τὰ γινόμενα καὶ εἰς ὃ ἔσχατον ἀναλύεται . . . τὸ πῦρ, τὸ ὕδωρ, ὁ ἀήρ, ἡ γῆ, Diog. Laërt. Zeno 69, 137); so very often fr. Plat. down, as in Tim. p. 48 b.; in the Scriptures: Sap. vii. 17; xix. 17; 2 Pet. iii. 10, 12.

3. the heavenly bodies, either as parts of the heavens, or (as others think) because in them the elements of man's life and destiny were supposed to reside; so in the earlier eccles. writ.: Ep. ad Diogn. 7, 2; Justin. M. dial. c. Tryph. 23; τὰ οὐράνια στοιχεῖα, id. apol. 2, 5; στοιχεῖα θεοῦ, created by God, Theoph. Ant. ad Autol. 1, 4; cf. Hilgenfeld, Galaterbrief, pp. 66-77. Hence some interpreters infelicitously understand Paul's phrase τὰ στοιχεῖα τοῦ κόσμου, Gal. iv. 3, 9; Col. ii. 8, 20, of the heavenly bodies, because times and seasons, and so sacred seasons, were regulated by the course of the sun and moon; yet in unfolding the meaning of the passage on the basis of this sense they differ widely.

4. the elements, rudiments, primary and fundamental principles (cf. our 'alphabet' or 'a b c') of any art, science, or discipline; e. g. of mathematics, as in the title of Euclid's well-known work; στοιχεῖα πρῶτα καὶ μέγιστα χρηστῆς πολιτείας, Isocr. p. 18 a.; τῆς ἀρετῆς, Plut. de puer. educ. 16, 2; many exx. are given in Passow s. v. 4, ii. p. 1550<sup>b</sup>; [cf. L. and S. s. v. II. 3 and 4]. In the N. T. we have τὰ στ. τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ (see ἀρχή, 1 b. p. 76<sup>b</sup> bot.), Heb. v. 12, such as are taught to νήπιοι, ib. 13; τὰ στοιχεῖα τοῦ κόσμου, the rudiments with which mankind like νήπιοι were indoctrinated before the time of Christ, i. e. the elements of religious training, or the ceremonial precepts common alike to the worship of Jews and of Gentiles, Gal. iv. 3, 9, (and since these requirements on account of the difficulty of observing them are to be regarded as a yoke—cf. Acts xv. 10; Gal. v. 1—those who rely upon them are said to be δεδουλωμένοι ὑπὸ τὰ στ.); spec. the ceremonial requirements esp. of Jewish tradition, minutely set forth by theosophists and false teachers, and fortified by specious arguments, Col. ii. 8, 20. The phrase τὰ στοιχεῖα τοῦ κόσμου is fully discussed by Schneckenburger in the Theolog. Jahrbücher for 1848, Pt. iv. p. 445 sqq.; Neander in the Deutsche Zeitschrift f. Christl. Wissenschaft for 1850, p. 205 sqq.; Kienlen in Reuss u. Cunitz's Beiträge zu d. theolog. Wissenschaften, vol. ii. p. 133 sqq.; E. Schaubach, Comment. qua exponitur quid στοιχεῖα τοῦ κόσμου in N. T. sibi velint. (Meining. 1862).\*

στοιχείω, -ῶ; fut. στοιχήσω; (στοῖχος a row, series); a. to proceed in a row, go in order: Xen. Cyr. 6, 3, 34; metaphor. to go on prosperously, to turn out well: of things, Eccl. xi. 6 for כָּשָׁר. b. to walk: with a local dat. [W. § 31, 1 a. cf. p. 219 (205); yet cf. B. § 133, 22 b.],

τοῖς ἵχνεσί τινος, in the steps of one, i. e. follow his example, Ro. iv. 12; to direct one's life, to live, with a dat. of the rule [B. u. s.], εἰ πνεύματι . . . στοιχώμεν, if the Holy Spirit animates us [see ζῶω, I. 3 sub fin.], let us exhibit that control of the Spirit in our life, Gal. v. 25; τῷ κανόνι, acc. to the rule, Gal. vi. 16; τῷ αὐτῷ (where Rec. adds κανόνι), Phil. iii. 16 [W. § 43, 5 d.; cf. B. § 140, 18 fin.], (τῷ παραδείγματι τινος, Clem. hom. 10, 15); with a ptp. denoting the manner of acting, στοιχεῖς τ. νόμον φυλάσσων, so walkest as to keep the law [A. V. walkest orderly, keeping etc.], Acts xxi. 24. [On the word and its constr. see Fritzsche on Rom. vol. iii. p. 142. COMP.: συ(ν)-στοιχείω.]\*

στολή, -ῆς, ἡ, (στέλλω [q. v.] to prepare, equip, 2 pf. ἔστολα); 1. an equipment (Aeschyl.). 2. an equipment in clothes, clothing; spec. a loose outer garment for men which extended to the feet [cf. Eng. stole (Dict. of Chris. Antiq. s. v.)], worn by kings (Jon. iii. 6), priests, and persons of rank: Mk. xii. 38; xvi. 5; Lk. xv. 22; xx. 46; Rev. vi. 11; vii. 9, 13, [14<sup>a</sup>, 14<sup>b</sup> Rec.; xxii. 14 L T Tr WH]. (Tragg., Xen., Plat., sqq.; Sept. chiefly for גִּבְיָה.) [Cf. Trench § 1.]\*

στόμα, -τος, τό, (apparently i. q. τόμα, with σ prefixed, fr. τέμνω, τέμνω, therefore prop. 'cutting' [or 'cut'; so Etym. Magn. 728, 18; al. 'calling', etc.; but doubtful, cf. Curtius § 226 b.; Vaniček p. 1141 and reff.]); fr. Hom. down; Hebr. פֶּה; 1. prop. the mouth as a part of the body: of man, Jn. xix. 29; Acts xi. 8; Rev. i. 16; iii. 16, and often; of animals,—as of a fish, Mt. xvii. 27; of a horse, Jas. iii. 3; Rev. ix. 17; of a serpent, Rev. xii. 15 sq.; xiii. 5; the jaws of a lion, 2 Tim. iv. 17; Heb. xi. 33; Rev. xiii. 2. Since the thoughts of man's soul find verbal utterance by his mouth, καρδιά ('the heart' or soul) and στόμα 'the mouth' are distinguished: Mt. xii. 34; xv. 8 Rec. fr. Is. xxix. 13; Ro. x. 8, 10; in phrases chiefly of a Hebraistic character, the mouth (as the organ of speech) is mentioned in connection with words and speech, Mt. xxi. 16 (fr. Ps. viii. 3), and words are said to proceed ἐκ τοῦ στόματος, Mt. iv. 4 (fr. Deut. viii. 3); Lk. iv. 22; Eph. iv. 29; Col. iii. 8; Jas. iii. 10; τὸ στόμα λαλεῖ τι, Jude 16; on the Hebr. phrase ἀνοίγειν τὸ στόμα, see ἀνοίγω, p. 48<sup>a</sup> bot. ἡ ἀνοίξις τοῦ στ. Eph. vi. 19; στόμα πρὸς στόμα λαλῆσαι (פֶּה-אֶל-פֶּה דִּבֶּר, Num. xii. 8) lit. mouth (turned) to mouth, [A. V. face to face], 2 Jn. 12; 3 Jn. 14, (τὸ στόμα πρὸς τὸ στόμα, of a kiss, Xen. mem. 2, 6, 32); God or the Holy Spirit is said to speak διὰ τοῦ στόματός τινος [cf. B. 183 (159)], Lk. i. 70; Acts i. 16; iii. 18, 21; iv. 25; or a person is said to hear a thing διὰ στόματός τ. Acts xv. 7; or ἀπὸ τοῦ στ. τ. from his own mouth i. e. what he has just said, Lk. xxii. 71; or ἐκ τ. στ. Acts xxii. 14; θηρεύσαι τι ἐκ τ. στ. τ. Lk. xi. 54; τὸ πνεῦμα τοῦ στ. [the breath of his mouth, see πνεῦμα, 1 b.], 2 Th. ii. 8 (Ps. xxxii. (xxxiii.) 6, cf. Is. xi. 4); ἡ ῥομφαία τοῦ στ. a fig. portraying the destructive power of the words of Christ the judge, Rev. ii. 16; δόλος or ψεῦδος ἐν τῷ στ., 1 Pet. ii. 22 and Rev. xiv. 5, (fr. Is. liii. 9); στόμα is put for 'statements', declarations, in Mt. xviii. 16 and 2 Co. xiii.



1, (Deut. xix. 15); Lk. xix. 22 (Eccl. viii. 2). *διδόναι τινὶ στόμα*, apt forms of speech (as distinguished from the substance of speech, *ἡ σοφία*), Lk. xxi. 15; *στόμα* for one who has begun (or is about) to speak, Ro. iii. 19 (Ps. cvi. (cvii.) 42; cf. *πάν γόνυ* and *πάσα γλῶσσα*, Phil. ii. 10 sq. fr. Is. xlv. 23); metaph. the earth is said to open its mouth and *καταπίνειν τι*, Rev. xii. 16. 2. Like Lat. *acies*, *στόμα μαχαίρας*, the edge of the sword (צֶרֶף, Gen. xxxiv. 26; [Josh. xix. 48; Jer. xxi. 7, etc.]; Judg. xviii. 27, etc.; 2 S. xv. 14 [but in the last two pass. the Sept. render the Hebr. phrase by *στ. ῥομφαίας*, which (together with *στ. ξίφους*) is the more common translation; cf. W. 18, 30; B. 320 (274 n.)]; Lk. xxi. 24; Heb. xi. 34, (hence *δίστομος*, q. v.; צֶרֶף of a sword, 2 S. ii. 26; xi. 25).

*στόμαχος*, -ου, ὁ, (*στόμα*, q. v.); 1. *the throat*: Hom., al. 2. *an opening, orifice*, esp. of the stomach, Aristot. 3. in later writ. (as Plut., al.) *the stomach*: 1 Tim. v. 23.\*

*στρατεία*, -ας, ἡ, (*στρατεύω*), *an expedition, campaign; military service, warfare*: Paul likens his contest with the difficulties that oppose him in the discharge of his apostolic duties to a *warfare*, 2 Co. x. 4 (where Tdf. *στρατιάς*, see his note); 1 Tim. i. 18. [(Hdt., Xen., al.)]\*

*στράτευμα*, -τος, τό, (*στρατεύω*), fr. Aeschyl. and Hdt. down; a. *an army*: Mt. xxii. 7; Rev. ix. 16; xix. 14 [cf. W. § 59, 4 a.], 19. b. *a band of soldiers* [R. V. *soldiers*]: Acts xxiii. 10, 27. c. *body-guard, guardsmen*: plur. Lk. xxiii. 11 [R. V. *soldiers*].\*

*στρατεύω*: Mid., pres. *στρατεύομαι*; 1 aor. subjunc. 2 pers. sing. *στρατεύσῃ* (1 Tim. i. 18 T Tr txt. WH mrg.); (*στρατός* [related to *στρωννύω*, q. v.], *an encampment, an army*); fr. Hdt. down; *to make a military expedition, to lead soldiers to war or to battle*, (spoken of a commander); *to do military duty, be on active service, be a soldier*; in the N. T. only in the mid. (Grk. writ. use the act. and the depon. mid. indiscriminately; cf. Passow s. v. 1 fin.; [L. and S. s. v. I. 2]): prop. of soldiers, Lk. iii. 14; 1 Co. ix. 7; 2 Tim. ii. 4; *to fight*, [A. V. *war*]: trop. of the conflicts of the apostolic office, 2 Co. x. 3; with a kindred acc. [W. § 32, 2; B. § 131, 5], *τὴν καλὴν στρατείαν*, 1 Tim. i. 18 (*ἱερὰν κ. εὐγενῆ στρατείαν στρατεύσασθαι περὶ τῆς εὐσεβείας*, 4 Macc. ix. 23); of passions that disquiet the soul, Jas. iv. 1; 1 Pet. ii. 11. [COMP.: *ἀντι-στρατεύομαι*].\*

*στρατηγός*, -οῦ, ὁ, (*στρατός* and *ἄγω*), fr. Hdt. down, Sept. chiefly for צָר [only plur. צָרִים]; 1. *the commander of an army*. 2. in the N. T. *a civic commander, a governor*, (the name of the duumviri or highest magistrates in the municipia and colonies; they had the power of administering justice in the less important cases; *οἱ τῆς πόλεως στρατηγοί*, Artem. oneir. 4, 49; of civil magistrates as early as Hdt. 5, 38; [see reff. in Meyer on Acts xvi. 20; L. and S. s. v. II. 2 sq.; cf. Farrar, St. Paul, i. excurs. xvi.]): plur. [R. V. *magistrates* (after A. V.), with mrg. Gr. *praetors*], Acts xvi. 20, 22, 35 sq. [38]. 3. *στρατ. τοῦ ἱεροῦ*, 'captain of the temple' [A. V.], i. e. the commander of the Levites who

kept guard in and around the temple (Joseph. antt. 20, 6, 2; [B. D. s. v. Captain, 3; Edersheim, The Temple etc. ch. vii., 2 ed. p. 119 sq.]): Acts iv. 1; v. 24; plur. Lk. xxii. 52; simply [A. V. *captain*], Acts v. 26; Lk. xxii. 4.\*

*στρατιά*, -ᾱς, ἡ, (*στρατός* [cf. *στρατεύω*]), fr. Aeschyl. and Hdt. down, Sept. for צָר; 1. *an army, band of soldiers*. 2. sometimes in the poets i. q. *στρατεία*, as Arstph. eqq. 587 (*ἐν στρατιάς τε καὶ μάχαις*), 2 Co. x. 4 Tdf. after the best codd. ([see his note; cf. L. and S. s. v. II.]; Passow s. v. *στρατεία*, fin.). 3. in the N. T. *ἡ οὐράνιος στρατιά*, or *ἡ στρατ. τοῦ οὐρανοῦ* (Hebr. צְבָאֵי הַצָּבָא, *the host of heaven* (see *δύναμις*, f.), i. e. a. *troops of angels* (1 K. xxii. 19; Neh. ix. 6); Lk. ii. 13. b. *the heavenly bodies, stars of heaven*, (so called on account of their number and their order): Acts vii. 42 (2 Chr. xxxiii. 3, 5; Jer. viii. 2, etc.).\*

*στρατιώτης*, -ου, ὁ, (fr. *στρατός* [cf. *στρατεύω*]), like *ἡλιώτης, κλειώτης, ἡπειρώτης*, fr. Hdt. down, *a (common) soldier*: Mt. viii. 9; Mk. xv. 16; Lk. xxiii. 36; Jn. xix. 2; Acts x. 7; xii. 4, etc.; with the addition of Ἰησοῦ Χριστοῦ, metaph., *a champion of the cause of Christ*, 2 Tim. ii. 3.

*στρατολογέω*, -ῶ: to be a *στρατολόγος* (and this fr. *στρατός* and *λέγω*), *to gather (collect) an army, to enlist soldiers*: ὁ *στρατολογήσας*, [he that enrolled (him) as a soldier], of the commander, 2 Tim. ii. 4. (Diod., Dion. Hal., Joseph., Plut., al.)\*

*στρατοπεδάρχης*, -ου, ὁ, (*στρατόπεδον* and *ἄρχω*), [cf. B. 73 (64)]; a. *the commander of a camp and army, a military tribune*: Dion. Hal. 10, 36; Leian. hist. conser. 22; [Joseph. b. j. 2, 19, 4]. b. *Praetorian prefect, commander of the praetorian cohorts*, i. e. captain of the Roman emperor's body-guard: Acts xxviii. 16 [L T Tr WH om. the cl., see Abbot in B. D., Am. ed., s. v. Captain of the Guard]. There were two praetorian prefects, to whose custody prisoners sent bound to the emperor were consigned: Joseph. antt. 18, 6, 6; Plin. epp. 10, 65 (57). [See B. D. Am. ed. u. s.; Bp. Lightf. on Phil. p. 7 sq.]\*

[*στρατοπέδ-αρχος*, -ου, ὁ; see the preceding word. The dat. -χω is the reading of some codd. (cf. WH rejected mrg.) in Acts xxviii. 16; cf. *ἐκατοντάρχης*, init.]\*

*στρατό-πεδον*, -ου, τό, (*στρατός*, and *πέδον* a plain), fr. Hdt. down; a. *a military camp*. b. *soldiers in camp, an army*: Lk. xxi. 20.\*

*στρεβλόω*, -ῶ; (*στρεβλός* [fr. *στρέφω*] twisted, Lat. *tor-tuosus*; hence *στρέβλη*, fem., an instrument of torture); *to twist, turn awry*, (Hdt.); *to torture, put to the rack*, (Arstph., Plat., Dem., Polyb., Joseph., 3 Macc. iv. 14); metaph. *to pervert*, of one who wrests or tortures language to a false sense, 2 Pet. iii. 16.\*

*στρέφω*: 1 aor. *ἔστρεψα*; Pass., pres. *στρέφομαι* 2 aor. *ἔστράφην*; fr. Hom. down; Sept. for צָר, also for צָר, etc.; *to turn, turn round*: *τί τινι*, to turn a thing to one, Mt. v. 39, and T Tr WH in xxvii. 3 [for *ἀποστρέφω*, to bring back; see *ἀποστρέφω*, 2]; reflexively (W. § 38, 1; B. § 130, 4), *to turn one's self* (i. e. to turn the back to one; used of one who no longer cares for another),



Acts vii. 42 [cf. W. 469 (437)]; *τὶ εἰς τι*, i. q. μεταστρέφω, to turn one thing into another, Rev. xi. 6. Pass. reflexively, to turn one's self: *στροφῆς* foll. by a finite verb, *having turned etc.*, Mt. vii. 6; [ix. 22 L T Tr WH]; xvi. 23; Lk. vii. 9; ix. 55; xiv. 25; xxii. 61; Jn. i. 38; xx. 16; *στροφῆς πρὸς τινα*, foll. by a fin. verb, [turning unto etc., or turned unto and etc.], Lk. vii. 44; x. 21 (22) [R<sup>a</sup> L T], 23; xxiii. 28; *στρέφειν εἰς τὰ ὀπίσω*, to turn one's self back, Jn. xx. 14; *εἰς τὰ ἔθνη*, Acts xiii. 46; *ἐστράφησαν* (ἐν L T Tr WH) *ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον*, [R.V. they turned back in their hearts unto Egypt] i. e. to their condition there, Acts vii. 39; absol. and trop. to turn one's self sc. from one's course of conduct, i. e. to change one's mind [cf. W. u. s.]: Mt. xviii. 3 and L T Tr WH in Jn. xii. 40. [COMP.: ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, μετα-, συ(ν)-, ὑπο- στρέφω.]\*

**σπρηνιάω**, -ῶ: 1 aor. στρηνιάσα; (fr. στρῆνος, q. v.); a word used in middle and later Comedy for *τρυφάν* (cf. Lob. ad Phryn. p. 381; [Rutherford, New Phryn. p. 475 sq.; W. 25]); to be wanton, to live luxuriously: Rev. xviii. 7, 9. [COMP.: κατα-σπρηνιάω.]\*

**στρῆνος**, -ους, τό, [allied w. στερεός, q. v.], excessive strength which longs to break forth, over-strength; luxury, [R. V. wantonness (mrg. luxury)]: Rev. xviii. 3 (see δύναμις, d.); for *ἰσχυρῶς*, arrogance, 2 K. xix. 28; eager desire, Lycophr. 438.\*

**σπρουθλίον**, -ου, τό, (dimin. of σπρουθός), a little bird, esp. of the sparrow sort, a sparrow: Mt. x. 29, 31; Lk. xii. 6 sq. (Aristot. h. a. 5, 2 p. 539<sup>b</sup>, 33; 9, 7 p. 613<sup>a</sup>, 33; Sept. for *τρίψα*). [Cf. Tristram in B.D. s. v. Sparrow; Survey of West. Palest., 'Fauna and Flora', p. 67 sq.]\*

**σπρωννύω**, or **σπρώννυμι**: impf. 3 pers. plur. ἐσπρώννουν [cf. B. 45 (39)]; 1 aor. ἔσπρωσα; pf. pass. ptep. ἐσπρωμένος; (by metathesis fr. σπάρνυμι, σπορέννυμι, and this fr. ΣΤΟΠΕΩ; [cf. Lat. sterno, struo, etc.; Eng. strew, straw, etc.]; see Curtius § 227); to spread: *ἱμάτια ἐν τῇ ὁδῷ*, Mt. xxi. 8; *εἰς τ. ὁδόν*, Mk. xi. 8, (πέδον πεδάσμασι, Aeschyl. Ag. 909; *εἵμασι πόρον*, ib. 921). sc. τὴν κλίνην (which Grk. writ. fr. Hom. down often add, and also λέχος, λέκτρον, etc. [cf. W. 594 (552); B. § 130, 5]) *τινί*, Acts ix. 34 [A. V. make thy bed]; to spread with couches or *divans τὸ ἀνάγειν*, pass. [A. V. furnished], Mk. xiv. 15; Lk. xxii. 12. [COMP.: κατα-, ὑπο- σπρώννυμι.]\*

**στυγητός**, -όν, (στυγέω to hate), hated, Aeschyl. Prom. 592; detestable [A. V. hateful]: Tit. iii. 3; *στυγητὸν κ. θεομωσιτὸν πρᾶγμα*, of adultery, Philo de decal. § 24 fin.; ἔρωσ, Heliod. 5, 29.\*

**στυγνάζω**; 1 aor. ptep. *στυγνάσας*; (στυγνός sombre, gloomy); to be sad, to be sorrowful: prop. ἐπὶ τινι [R. V. his countenance fell at etc.], Mk. x. 22; metaph. of the sky covered with clouds [A. V. to be lowering], Mt. xvi. 3 [T br. WH reject the pass.]. (Schol. on Aeschyl. Pers. 470; Sept. thrice for *σπρῆ*, to be amazed, astonished, ἐπὶ τινα, Ezek. xxvii. 35; xxxii. 10; στυγνότης, of the gloominess of the sky, Polyb. 4, 21, 1.)\*

**στυλός** [R G WH (Tr in 1 Tim. iii. 15; Rev. x. 1)], more correctly *στῦλος* [so L T (Tr in Gal. ii. 9; Rev. iii. 12)]; see Passow [or L. and S.] s. v. fin. [cf. Chandler

§§ 274, 275; Lipsius, Gram. Untersuch. p. 43], -ου, ὁ, [fr. Aeschyl. and Hdt. down], Sept. often for *τρίψα*, a pillar, column: *στῦλοι πυρός*, pillars of fire, i. e. flames rising like columns, Rev. x. 1; *ποιήσω αὐτὸν στῦλον ἐν τῷ ναφ τοῦ θεοῦ μου*, i. e. (dropping the fig.) I will assign him a firm and abiding place in the everlasting kingdom of God, Rev. iii. 12; used of persons to whose eminence and strength the stability and authority of any institution or organization are due, Gal. ii. 9 [where cf. Bp. Lightf.]; Clem. Rom. 1 Cor. 5, 2 and the note in Gebhardt and Harnack, (στῦλοι οἰκῶν εἰσι παῖδες ἄρσενες, Eur. Iph. T. 57; exx. fr. [Jewish writ. are given by Schoettgen (on Gal. l. c.) and fr.] eccles. writ. by Suicer, Thes. ii. p. 1045 sq.; *columen reipublicae*, Cic. pro Sest. 8, 19, and often elsewhere in Lat. auth.); a prop or support: τῆς ἀληθείας, 1 Tim. iii. 15.\*

**Στωϊκός** [(WH Στωικός), L T Στοιικός, see Tdf.'s note on Acts as below; WH. App. p. 152], -ή, -όν, Stoic, pertaining to the Stoic philosophy, the author of which, Zeno of Citium, taught at Athens in the portico called ἡ ποικίλη στοά: οἱ Στωικοὶ φιλόσοφοι, Acts xvii. 18. [Diog. Laërt. 7, 5; al.]\*

**σύ**, pron. of the second pers. (Dor. and Aeol. *τύ*, Boeot. *τού*), gen. σου, dat. σοί, acc. σέ (which oblique cases are enclitic, unless a preposition precede; yet πρὸς σε is written [uniformly in Rec. (exc. Mt. xxvi. 18), in Grsb. (exc. Jn. xxi. 22, 23), in Treg. (exc. Mt. xxvi. 18; Acts xxiii. 30), in Lchm. (exc. Mt. xxvi. 18; Jn. xvii. 11, 13; xxi. 22, 23; Acts xxiii. 30), in Tdf. (exc. Mt. xxvi. 18; Lk. i. 19; Jn. xvii. 11, 13; Jn. xxi. 22; Acts xxiii. 18, 30; 1 Tim. iii. 14; Tit. iii. 12)]; also by WH in Mt. xxv. 39], see ἐγώ, 2; Lipsius, Grammat. Untersuch. p. 62 sq. [W. § 6, 3; B. 31 (27)]; plur. ὑμεῖς, etc.; Lat. tu, etc., vos, etc.; thou, etc., ye, etc. The nominatives σύ and ὑμεῖς are expressed for emphasis—before a vocative, as σὺ Βηθλέμ, Mt. ii. 6; σὺ παιδίον (Leian. dial. deor. 2, 1), Lk. i. 76; add, Jn. xvii. 5; Acts i. 24; 1 Tim. vi. 11, etc.; ὑμεῖς οἱ Φαρισαῖοι, Lk. xi. 39;—or when the pron. has a noun or a ptep. added to it in apposition in order to define it more sharply, as σὺ Ἰουδαῖος ὢν (thou, being a Jew), Jn. iv. 9, cf. Gal. ii. 14; ὑμεῖς ποιητοὶ ὄντες, Mt. vii. 11;—or when several are addressed who are at the same time particularized, σύ . . . σύ, Jas. ii. 3; also in antithesis, Mt. iii. 14; vi. 17; xi. 3; Mk. xiv. 36; Lk. xvi. 7; Jn. ii. 10; iii. 2; Acts x. 15; 1 Co. iii. 23; Jas. ii. 18, and very often; sometimes the antithetic term is suppressed, but is easily understood from the context: εἰ σὺ εἶ, if it be thou, and not an apparition, Mt. xiv. 28; add, Lk. xv. 31; xvii. 8, etc.;—or when a particle is added, as σὺ οὖν (at the close of an argument, when the discourse reverts to the person to be directly addressed), Lk. iv. 7; Jn. viii. 5; Acts xxiii. 21; 2 Tim. ii. 1, 3; σὺ δέ (in contrasts), Lk. ix. 60; 2 Tim. iii. 10; Tit. ii. 1; Heb. i. 11, etc.; ὑμεῖς δέ, Mt. xxi. 13; Jas. ii. 6; καὶ σύ, and thou, thou also, thou too, Mt. xi. 23; xxvi. 69, 73; Lk. x. 15; xix. 19, 42; xxii. 58; plur., Mt. xv. 3, 16; Lk. xvii. 10; before the 2d pers. of the verb where the person is to be emphasized (like the Germ. du, ihr eben, du



*da*, 'it is thou,' 'thou art the very man,' etc.), *σὺ εἶ*, Mt. xxvii. 11; Mk. xv. 2; Lk. xxiii. 3; Jn. i. 19; iii. 10; iv. 12; viii. 53; Acts xxiii. 3, etc.; plur. Lk. ix. 55 Rec.; *σὺ λέγεις, εἶπας*, Mt. xxvi. 25; xxvii. 11; Mk. xv. 2; it is used also without special emphasis ([cf. B. § 129, 12, and] see *ἐγώ*, 1), Mk. xiv. 68; Jn. viii. 13; Acts vii. 28, etc. The genitives *σοῦ* and *ὕμων*, joined to substantives, have the force of a possessive, and are placed—sometimes after the noun, as *τὸν πόδα σου*, Mt. iv. 6; *τοὺς ἀδελφούς ὕμων*, Mt. v. 47, and very often;—sometimes before the noun (see *ἐγώ*, 3 b.), as *σοῦ αἱ ἁμαρτίαι*, Lk. vii. 48; *σοῦ τῆς νεότητος*, 1 Tim. iv. 12; *ὕμων δὲ καὶ τρίχες*, Mt. x. 30; add, Mk. x. 43 [here Rec. after]; Lk. xii. 30; Jn. xvi. 6; Ro. xiv. 16; 2 Co. i. 24 [here now before, now after];—sometimes between the article and noun, as *τὴν ὕμων ἐπιπόθησιν*, 2 Co. vii. 7; add, 2 Co. viii. 14 (13), 14; xiii. 9; Phil. i. 19, 25; ii. 30; Col. i. 8. *ἔσται σου πάντα (πάσα)*, Lk. iv. 7 [cf. B. § 132, 11, I. a.]. It is added to the pronoun *αὐτός*: *σοῦ αὐτῆς*, Lk. ii. 35. On the phrase *τί μοι καὶ σοί*, see *ἐγώ*, 4. ([Fr. Hom. on.])

**συγγένεια**, -ας, ἡ, (συγγενής), fr. Eur. and Thuc. down; [Sept.]; a. kinship, relationship. b. kindred,

relations collectively, family: Lk. i. 61; Acts vii. 3, 14.\*

**συγγενής**, -ες, [acc. sing. *συγγενῆ*, and in Rom. xvi. 11 Treg. *συγγενῆ*; see *ἄρσεν*], dat. plur. *συγγενέων* and (in Mk. vi. 4 T Tr [WH, also in Lk. ii. 44 WH] acc. to a barbarous declens., cf. [1 Macc. x. 89] B. 25 (22)) *συγγενεῶν*, (σύν and γένος), [fr. Pind., Aeschyl. down; Sept.], of the same kin, akin to, related by blood, (Plin. *congener*): Mk. vi. 4; Lk. ii. 44; xxi. 16; *τινός*, Lk. [i. 58]; xiv. 12; Jn. xviii. 26; Acts x. 24; Ro. xvi. 7, 11, 21, [see below]; ἡ *συγγ.* Lk. i. 36 R G Tr (Lev. xviii. 14); in a wider sense, of the same race, a fellow-countryman: Ro. ix. 3 [(so some take the word in xvi. 7, 11, 21, above; cf. Bp. Lightf. on Philippians p. 175)].\*

**συγγενίς**, -ιδος, ἡ, (see the preceding word), a later Grk. word ([Plut. quaest. Rom. 6]; like *εὐγενίς*, cf. *Lob. ad Phryn.* p. 451 sq.; cf. W. 69 (67); Kühner i. p. 419 Anm. 8), a kinswoman: *τινός*, Lk. i. 36 L T WH.\*

**συγγνώμη** [T WH *συγγ.*, cf. σύν, II. fin.], -ης, ἡ, (συγγιγνώσκω, to agree with, to pardon; see *γνώμη*), fr. [Soph. and] Hdt. down, pardon, indulgence: *κατὰ συγγνώμην*, οὐ κατ' ἐπιταγήν, by way of concession or permission, not by way of command, 1 Co. vii. 6.\*

**συγκάθημαι** [T WH *συν* (cf. σύν, II. fin.)]; fr. Hdt. down; [Sept.]; to sit together, to sit with another: *μετά τινος*, Mk. xiv. 54; *τινί*, with one, Acts xxvi. 30.\*

**συγκάθιζω** [T WH *συν* (cf. σύν, II. fin.)]; 1 aor. *συνεκάθισα*; (see *καθίζω*); a. trans. to cause to sit down together, place together: *τινά*, foll. by *ἐν* with a dat. of the place, Eph. ii. 6. b. intrans. to sit down together: Lk. xxii. 55 [where Lchm. txt. *περικαθ.*]. (Xen., Aristot., Plut., al.; Sept.)\*

**συγκakoπαθέω** [T WH *συν* (cf. σύν, II. fin.)], -ῶ: 1 aor. *ἱμρν. συγκακοπάθησον*; (see *κακοπαθέω*); to suffer hardships together with one: 2 Tim. ii. 3 L T Tr WH; with a dat. com. added, *τῷ εὐαγγελίῳ*, for the benefit of the gospel, to further it, 2 Tim. i. 8. (Eccles. writ.)\*

**συγκakouxέω** [T WH *συν* (cf. σύν, II. fin.)], -ῶ: pres. pass. *inf. χεῖσθαι*; to treat ill with another; pass. to be ill-treated in company with, share persecutions or come into a fellowship of ills: *τινί*, with one, Heb. xi. 25. Not found elsewhere.\*

**συγκalέω** [T WH *συν* (cf. σύν, II. fin.)], -ῶ; 1 aor. *συνεκάλεσα*; Mid., pres. *συγκαλοῦμαι*; 1 aor. *συνεκαλεσάμην*; fr. Hom. down; Sept. for *ἄλῃ*; to call together, assemble: *τινάς*, Lk. xv. 6 [here Tr mrg. has pres. mid.]; *τὴν σπείραν*, Mk. xv. 16; *τὸ συνέδριον*, Acts v. 21; mid. to call together to one's self [cf. B. § 135, 5]: *τινάς*, Lk. ix. 1; xv. [6 Tr mrg.], 9 [R G L Tr txt.]; xxiii. 13; Acts x. 24; xxviii. 17.\*

**συγκalύπτω** [(cf. σύν, II. fin.)]; pf. pass. ptep. *συγκεκαλυμμένος*; fr. Hom. down; Sept. for *ἡβρ*; to cover on all sides, to conceal entirely, to cover up completely: *τί*, pass., Lk. xii. 2.\*

**συγκάμπτω** [T WH *συν* (cf. σύν, II. fin.)]; 1 aor. *ἱμρν. σύγκαμψον*; to bend together, to bend completely: *τὸν νῶτον τινος*, [A. V. to bow down one's back] i. e. metaph. to subject one to error and hardness of heart, a fig. taken from the bowing of the back by captives compelled to pass under the yoke, Ro. xi. 10, fr. Ps. lxxviii. (lxxix.) 24. (Xen., Plat., Aristot., al.)\*

**συγκαταβαίνω** [T WH *συν* (cf. σύν, II. fin.)]; 2 aor. ptep. plur. *συγκαταβάντες*; to go down with: of those who descend together from a higher place to a lower, as from Jerusalem to Caesarea, Acts xxv. 5. (Ps. xlviii. (xlix.) 18; Sap. x. 14; Aeschyl., Eur., Thuc., Polyb., Plut., al.; cf. *Lob. ad Phryn.* p. 398; [Rutherford, New Phryn. p. 485].)\*

**συγκατάθεσις** [T WH *συν* (cf. σύν, II. fin.)], -εως, ἡ, (συγκατατίθημι, q. v.), prop. a putting together or joint deposit (of votes); hence approval, assent, agreement, [Cic. acad. 2, 12, 37 *adsensio atque adprobatio*]; 2 Co. vi. 16. (Polyb., Dion. Hal., Plut., al.)\*

**συγκατατίθημι** [T WH *συν* (cf. σύν, II. fin.)]; Mid., pres. ptep. *συγκατατίθεμενος* or pf. ptep. *συγκατατεθειμένος* (see below); to deposit together with another; Mid. prop. to deposit one's vote in the urn with another (*ψηφον τιθέναι*), hence to consent to, agree with, vote for: *τῇ βουλῇ κ. τῇ πράξει τινός*, Lk. xxiii. 51 [here L mrg. T Tr mrg. WH mrg. pres. ptep., al. pf. ptep.]. (Ex. xxiii. 1, 32; Plat. Gorg. p. 501 c., Isae., Dem., Polyb., Joseph., Plut., al.)\*

**συγκαταψηφίζω** [T WH *συν* (cf. σύν, II. fin.)]; 1 aor. pass. *συγκατεψηφίσθην*; 1. by depositing (*κατά*) a ballot in the urn (i. e. by voting for) to assign one a place among (σύν), to vote one a place among: *τινά μετὰ τινων*, Acts i. 26. 2. mid. to vote against with others, i. e. to condemn with others: Plut. Them. 21. Not found elsewhere.\*

**συγκεράννυμι** [T WH *συν* (cf. σύν, II. fin.)]; 1 aor. *συνέκρασα*; pf. pass. ptep. *συγκεκραμένος* and in L T Tr WH *συγκεκρασμένος* [see *κεράννυμι*, init.]; fr. [Aeschyl., Soph.], Hdt. down; to mix together, commingle; to unite: *συνεκ. τὸ σῶμα*, caused the several parts to combine into an organic structure, which is the body, [A. V. *tempered the body together*], 1 Co. xii. 24; *τί τινι*, to unite one



thing to another: οὐκ ὠφέλησεν . . . μὴ συγκεκραμένος [so R G T WH mrg., but L Tr WH txt. -νοὺς] . . . ἀκούσασιν, 'the word heard did not profit them, because it had not united itself by faith to [cf. W. § 31, 10; B. § 133, 13] them that heard,' i. e. because the hearers had not by their faith let it find its way into their minds and made it their own; [or, acc. to the text of L Tr WH (R. V.), 'because they had not been united by faith with them that heard'], Heb. iv. 2.\*

**συγκινέω**, -ῶ: 1 aor. 3 pers. plur. συνεκίνησαν; to move together with others [Aristot.]; to throw into commotion, excite, stir up: τὸν λαόν, Acts vi. 12. (Polyb., Plut., Longin., al.) \*

**συγκλείω** [TWH συν- (cf. σύν, II. fin.)]: 1 aor. συνεκλείσα; Pass., pres. ptep. συγ-(συν-)κλειόμενος, Gal. iii. 23 L Tr WH; but R G ibid. pf. ptep. -κεκλεισμένος; fr. Hdt. down; Sept. chiefly for קָנַן and קָנְנָה, to shut up, (Lat. concludo), i. e.

a. to shut up together, enclose, [so s. v. σύν, II. 2; but others (e. g. Fritzsche as below; Meyer on Gal. iii. 22) would make the σύν- always intensive, as in b.]: a shoal of fishes in a net, Lk. v. 6.

b. to shut up on all sides, shut up completely; τινὰ εἰς τινα or τι, so to deliver one up to the power of a person or thing that he is completely shut in, as it were, without means of escape: τινὰ εἰς ἀπείθειαν, Ro. xi. 32 (εἰς ἄγωνα, Polyb. 3, 63, 3; εἰς τοιαύτην ἀμηχανίαν συγκελισθεῖς Ἀντίγονος μετεμέλετο, Diod. 19, 19; οὐ συνέκλεισας με εἰς χεῖρας ἐχθροῦ, Ps. xxx. (xxxi.) 9; τὰ κτήνη εἰς θάνατον, Ps. lxxvii. (lxxviii.) 50; cf. Fritzsche, Ep. ad Rom. ii. p. 545 sq.); also τινὰ ὑπὸ τι, under the power of anything, i. e. so that he is held completely subject to it: ὑπὸ ἁμαρτίας, Gal. iii. 22 (the Scripture has shut up or subjected, i. e. declared them to be subject); se. ὑπὸ νόμον, with the addition of εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, ib. 23 (see above ad init.); on these words see εἰς, B. II. 3 c. γ. p. 185\* bot.\*

**συγκληρονόμος** [TWH συν- (cf. σύν, II. fin.)], -ον, ὁ, ἡ, a fellow-heir, a joint-heir, (ἀνεψιὸς καὶ συγκληρονόμος, Philo, leg. ad Gaium § 10), (see κληρονόμος 1 b.): Ro. viii. 17; Eph. iii. 6; one who obtains something assigned to himself with others, a joint participant (see κληρονόμος, 2): with the gen. of the thing, Heb. xi. 9; 1 Pet. iii. 7. Not found elsewhere.\*

**συγκοινωνέω** [TWH συν- (cf. σύν, II. fin.)], -ῶ; 1 aor. subj. 2 pers. plur. συγκοινωνήσητε, ptep. nom. plur. masc. συγκοινωνήσαντες; to become a partaker together with others, or to have fellowship with a thing: with a dat. of the thing, Eph. v. 11; Phil. iv. 14; Rev. xviii. 4. (with a gen. of the thing, Dem. p. 1299, 20; τινὶ τινος, Dio Cass. 37, 41; 77, 16.) \*

**συγκοινωνός** [TWH συν- (cf. σύν, II. fin.)], -όν, participant with others in (anything), joint partner: with a gen. of the thing [cf. W. § 30, 8 a.], Ro. xi. 17; 1 Co. ix. 23; with the addition of the gen. of the pers. with whom one is partaker of a thing, Phil. i. 7; foll. by ἐν with a dat. of the thing, Rev. i. 9.\*

**συγκομίζω**: 1 aor. 3 pers. plur. συνεκόμισαν; 1. to carry or bring together, to collect [see σύν, II. 2]; to

house crops, gather into granaries: Hdt., Xen., Diod., Plut., al.; Job v. 26.

2. to carry with others, help in carrying out, the dead to be burned or buried (Soph. Aj. 1048; Plut. Sull. 38); to bury: Acts viii. 2.\*

**συγκρίνω** [TWH συν- (cf. σύν, II. fin.)]; 1 aor. inf. συγκρίναι;

1. to join together fitly, compound, combine, (Epicharm. in Plut. mor. p. 110 a.; Plat., Aristot., al.): πνευματικοῖς πνευματικά, 1 Co. ii. 13 (for Paul, in delivering the things disclosed to him by the Holy Spirit in speech derived not from rhetorical instruction but received from the same divine Spirit, 'combines spiritual things with spiritual', adapts the discourse to the subject; other interpretations are refuted by Meyer ad loc.; πνευματικοῖς is neut.; [but others would take it as masc. and give συγκ. the meaning to interpret (R. V. marg. interpreting spiritual things to spiritual men); cf. Sept. Gen. xl. 8, 16, 22; xli. 12, 15; Judg. vii. 15; Dan. v. 12, etc.; see Heinrici in Meyer 6te Aufl.]).

2. acc. to a use foreign to the earlier Greeks (who used παραβάλλω), but freq. fr. the time of Aristotle on (cf. Passow s. v. 2; [L. and S. s. v. II.]; Lob. ad Phryn. p. 278 sq.; W. 23 (22)); to compare: ἑαυτοὺς ἑαυτοῖς, 2 Co. x. 12 (Sap. vii. 29; xv. 18).\*

**συγκύπτω** [TWH συν- (cf. σύν, II. fin.)]; [fr. Hdt. down]; to bend completely forwards, to be bowed together, [cf. σύν, II. 3]: by disease, Lk. xiii. 11. ([Job ix. 27]; Sir. xii. 11; xix. 26).\*

**συγκυρία**, -ας, ἡ, (συγκυρεῖν, to happen, turn out), accident, chance: κατὰ συγκυρίαν, by chance, accidentally, Lk. x. 31. (Hippocr.; eccles. and Byzant. writ.; Grk. writ. fr. Polyb. down more com. use συγκύρησις and συγκύρημα [W. 24].)\*

**συγχαίρω** [TWH συν- (cf. σύν, II. fin.)]; impf. συνέχαιρον; 2 aor. συνεχάρην [pass. as act., so Veitch (s. v. χαίρω) etc.; al. act., after the analogy of verbs in -μι]; to rejoice with, take part in another's joy, (Aeschyl., Arstph., Xen., al.): with a dat. of the pers. with whom one rejoices, Lk. i. 58 (cf. 14); xv. 6, 9; with a dat. of the thing, 1 Co. xiii. 6; to rejoice together, of many, 1 Co. xii. 26; to congratulate (Aeschin., Polyb., [Plut.; cf. Bp. Lghtft. on Phil. as below; 3 Macc. i. 8; Barn. ep. 1, 3 (and Müller ad loc.)]): with the dat. of the pers. Phil. ii. 17 sq.\*

**συγχέω**, **συγχύνω**, and **συγχύνω**, [TWH συν- (cf. σύν, II. fin.)] (see ἐκχέω, init.): impf., 3 pers. sing. συνέχυνε (Acts ix. 22 R G L Tr, -χυνεν TWH), 3 pers. plur. συνέχεον (Acts xxi. 27 R G T Tr WH [but some would make this a 2 aor., see refl. s. v. ἐκχέω, init.]); 1 aor. 3 pers. plur. συνέχεαν (Acts xxi. 27 L [see ἐκχέω, init.]); Pass., pres. 3 pers. sing. συγ(TWH συν-)χύνεται (Acts xxi. 31 L T Tr WH); pf. 3 pers. sing. συγκέχυται (Acts xxi. 31 R G), ptep. fem. συγ(TWH συν-)κεχυμένη (Acts xix. 32 R G L T Tr WH); 1 aor. 3 pers. sing. συνεχύθη (Acts ii. 6 R G L T Tr WH); fr. Hom. down; to pour together, commingle: ἦν ἡ ἐκκλησία συγκεχυμένη, was irregularly assembled [al. 'in confusion'], Acts xix. 32; to disturb, τινά, the mind of one, to stir up to tumult or outbreak, Acts xxi. 27, 31; to confound or bewilder, Acts ii. 6; ix. 22.\*



συγ-χράομαι [T WH συν-], -ῶμαι; *to use with any one, use jointly*, (Polyb., Diod., [Philo]); with the dat. of a pers., *to associate with, to have dealings with*: Jn. iv. 9 [Tdf. om. WH br. the cl. οὐ γὰρ . . . Σαμαρ.].\*

συγ-χύνω and συγχύνω, see συγχέω.

σύ-χυνσις, -εως, ἡ, (συγχέω), [fr. Eur., Thuc., Plat. down], *confusion, disturbance*: of riotous persons, Acts xix. 29 (1 S. v. 11).\*

συ-ζάω [L T Tr WH συν- (cf. σύν, II. fin.)]; fut. συ-ζήσω; *to live together with one* [cf. σύν, II. 1]: of physical life on earth, opp. to συναποθανεῖν, 2 Co. vii. 3; τῷ Χριστῷ, *to live a new life in union with the risen Christ*, i. e. a life dedicated to God, Ro. vi. 8, cf. De Wette [or Meyer ad loc.]; *to live a blessed life with him after death*, 2 Tim. ii. 11. (Plat., Dem., Aristot., al.)\*

συ-ζεύγνυμι: 1 aor. συνέζευξα; fr. Eur. and Xen. down; prop. *to fasten to one yoke, yoke together*: ἵππους, Xen. Cyr. 2, 2, 26; trop. *to join together, unite*: τί or τινά, of the marriage tie, Mt. xix. 6; Mk. x. 9, (νόμος συζευγνύς ἄνδρα καὶ γυναῖκα, Xen. oec. 7, 30, and often so in Grk. writ.).\*

συ-ζητέω [L T Tr WH συν- (cf. σύν, II. fin.)], -ῶ; impf. 3 pers. sing. συνεζήτει; a. *to seek or examine together* (Plat.). b. in the N. T. *to discuss, dispute, [question (A. V. often)]*: absol., [Mk. xii. 28]; Lk. xxiv. 15; τινί, with one, Mk. viii. 11; ix. 14 [R G L]; Acts vi. 9; in the same sense πρὸς τινα, Mk. ix. [14 T Tr WH], 16 (where read πρὸς αὐτούς, not with Rec.<sup>bez</sup> elz G πρὸς αὐτούς [see αὐτοῦ, p. 87]); Acts ix. 29; πρὸς ἑαυτούς [L Tr WH mrg. or πρ. αὐτούς R<sup>bez</sup> elz G] equiv. to πρὸς ἀλλήλους, Mk. i. 27 [where T WH txt. simply αὐτούς as subj.]; πρὸς ἑαυτούς with the addition of an indirect quest. τὸ τίς etc. with the optat. [cf. B. § 139, 60; W. § 41 b. 4 c.], Lk. xxii. 23; τί, with the indic., Mk. ix. 10.\*

συ-ζήτησις [συν- L Tr mrg. (cf. σύν, II. fin.)], -εως, ἡ, (συζητέω), *mutual questioning, disputation, discussion*: Acts xv. 2 Rec., 7 R G L Tr mrg.; xxviii. 29 yet G L T Tr WH om. the vs. (Cic. ad fam. 16, 21, 4; Philo, opif. mund. § 17 fin. [var. lect.]; quod det. pot. § 1; legg. alleg. 3, 45.).\*

συ-ζητήης [L T Tr WH συν- (cf. σύν, II. fin.)], -οῦ, ὁ, (συζητέω), *a disputer*, i. e. a learned disputant, sophist: 1 Co. i. 20. (Ignat. ad Eph. 18 [quotation].)\*

σύ-ζυγος [L T Tr WH συν- (cf. σύν, II. fin.)], -ον, (συζεύγνυμι), *yoked together*; used by Grk. writ. [fr. Aeschyl. down] of those united by the bond of marriage, relationship, office, labor, study, business, or the like; hence, *a yoke-fellow, consort, comrade, colleague, partner*. Accordingly, in Phil. iv. 3 most interpreters hold that by the words γνήσιε σύζυγε Paul addresses some particular associate in labor for the gospel. But as the word is found in the midst of (three) proper names, other expositors more correctly take it also as a proper name ([WH mrg. Σύνζυγε]; see Laurent, Ueber Synzygos in the Zeitschr. f. d. Luther. Theol. u. Kirche for 1865, p. 1 sqq. [reprinted in his Neutest. Studien, p. 134 sq.]); and Paul, alluding (as in Philem. 11) to the meaning of the word as an appellative, speaks of him as 'a genuine Synzygus', i. e. a colleague in fact as well as in name.

Cf. Meyer and Wiesinger ad loc.; [Hackett in B. D. Am. ed. s. v. Yoke-fellow].\*

συ-ζωο-ποιέω, -ῶ; 1 aor. συνεζωοποίησα; *to make one alive together with another* (Vulg. convivifico): Christians, τῷ Χριστῷ [L br. adds ἐν, so WH mrg.], with Christ, Eph. ii. 5; σὺν τῷ Χρ. Col. ii. 13; in both these pass. new moral life is referred to.\*

συκάμινος, -ου, ἡ, Hebr. תְּמָרָה (of which only the plur. תְּמָרִים is found in the O. T., 1 K. x. 27; Is. ix. 10; Am. vii. 14; once תְּמָרָה), *a sycamine*, a tree having the form and foliage of the mulberry, but fruit resembling the fig (i. q. συκομορέα, q. v. [but Tristram, Nat. Hist. of the Bible, 2d ed. p. 396 sq.; BB.DD., etc., regard the sycamine as the black-mulberry tree, and the sycamore as the fig-mulberry]); Lk. xvii. 6. (Often in Theophr.; Strab. 17, p. 823; Diod. 1, 34; Dioscorid. 1, 22.) [Cf. Vaníček, Fremdwörter, p. 54; esp. Löw, Aram. Pflanzennamen, § 332, cf. § 338; BB.DD. u. s.; 'Bible Educator' iv. 343; Pickering, Chron. Hist. of Plants, pp. 106, 258.]\*

συκῆ, -ῆς, ἡ, (contr. fr. συκία), fr. Hom. down, Hebr. תְּמָרָה, *a fig-tree*: Mt. xxi. 19–21; xxiv. 32; Mk. xi. 13, 20 sq.; xiii. 28; Lk. xiii. 6 sq.; xxi. 29; Jn. i. 48 (49), 50 (51); Jas. iii. 12; Rev. vi. 13. [Cf. Löw, Aram. Pflanzennamen, § 335.]\*

συκο-μορέα (Lchm. συκομορέα, [Rec. <sup>st</sup> bez -μοραία, cf. Tdf.'s note on Lk. as below; WH. App. pp. 152 and 151]), -ας, ἡ, (fr. σύκον and μορέα the mulberry tree), i. q. συκάμινος [but see the word, and reff.], *a sycomore-tree*: Lk. xix. 4. (Geop. 10, 3, 7.)\*

σύκον, -ον, τό, fr. Hom. down, Hebr. תְּמָרָה, *a fig*, the ripe fruit of ἡ συκῆ [q. v.]: Mt. vii. 16; Mk. xi. 13; Lk. vi. 44; Jas. iii. 12.\*

συκοφαντέω, -ῶ; 1 aor. ἐσυκοφάντησα; (fr. συκοφάντης, and this fr. σύκον 'fig', and φαίνω 'to show'. At Athens those were called συκοφάνται whose business it was to inform against any one whom they might detect exporting figs out of Attica; and as sometimes they seem to have extorted money from those loath to be exposed, the name συκοφάντης from the time of Aristophanes down was a general term of opprobrium to designate a malignant informer, a calumniator; a malignant and base accuser from love of gain, [but cf. L. and S. s. v.]; hence the verb συκοφαντῶ signifies) 1. *to accuse wrongfully, to calumniate, to attack by malicious devices*, (Aristoph., Xen., Plat., al.). 2. *to exact money wrongfully; to extort from, defraud*: Lk. iii. 14 [here R. V. marg. accuse wrongfully]; with a gen. of the pers. and acc. of the thing, Lk. xix. 8 (τριακόνα μνᾶς παρὰ τινος, Lys. p. 177, 32. Sept. for πρὶν, to oppress, defraud, Job xxxv. 9; Eccl. iv. 1; Ps. cxviii. (exix.) 122; πένιγτα, Prov. xiv. 31; xxii. 16; πτωχοῦς, Prov. xxviii. 3).\*

συλαγωγέω, -ῶ; (σύλη booty, spoil, [cf. συλάω, init.], and ἄγω); *to carry off booty*: τινά, *to carry one off as a captive (and slave)*, θυγατέρα, Heliod. 10, 35; παρθένον, Nicet. hist. 5 p. 96; *to lead away from the truth and subject to one's sway* [R. V. make spoil of], Col. ii. 8 (Tatian. or. ad Gr. c. 22, p. 98 ed. Otto).\*



συλλάω, -ῶ: 1 aor. ἐσύλησα; ([akin to] σύλη 'spoil' [allied with σκῦλον (q. v., yet cf.) Curtius p. 696]); fr. Hom. down; to rob, despoil: τινά, 2 Co. xi. 8.\*

συλλ-λαλέω, [T WH συν- (cf. σύν, II. fin.; Tdf. Proleg. p. 76)], -ῶ; impf. 3 pers. plur. συνελάλουν; 1 aor. συνελάλησα; to talk with: τινί, with one, Mk. ix. 4; Lk. ix. 30; xxii. 4, (Ex. xxxiv. 35; Is. vii. 6; Polyb. 4, 22, 8); μετά τινος, Mt. xvii. 3; Acts xxv. 12; πρὸς ἀλλήλους [R. V. spake together one with another], Lk. iv. 36. [Cf. W. § 52, 4, 15].\*

συλλ-λαμβάνω [sometimes συν- (see below)]: fut. 2 pers. sing. συλλήψῃ (L T Tr WH συλλήμψῃ [see M, μ]), Lk. i. 31; pf. [3d pers. sing. συνέλῃφεν, Lk. i. 36 Tr txt. WH], ptep. fem. συνέλῃφνῃα [ib. R G L T]; 2 aor. συνέλαβον; 1 aor. pass. συνέλῃφθην (L T Tr WH συνέλῃμφθην; see M, μ); Mid., pres. impv. 2 pers. sing. συλλαμβάνου (T Tr WH συν-, cf. σύν, II. fin.; Tdf. Proleg. p. 76) Phil. iv. 3; 2 aor. συνελαβόμεν; fr. Aeschyl. and Hdt. down; Sept. for ὤρῃ and ῥῥῃ; 1. Active, a. to seize, take: τινά, one as a prisoner, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 54; Jn. xviii. 12 [cf. W. 275 (259)]; Acts i. 16; xii. 3; xxiii. 27; ἄγρην ἰχθύων, Lk. v. 9. b. to conceive, of a woman (often so in Sept. for ῥῥῃ): absol. Lk. i. 24 (Aristot. h. a. 7, 1 p. 582<sup>a</sup>, 19; gen. an. 1, 19 p. 727<sup>b</sup>, 8 sq.; [Plut. de vitand. aere alien. 4, 4; cf. W. 593 (552); B. § 130, 5]); with ἐν γαστρὶ added, Lk. i. 31; τινά, a son, [Lk. i. 36]; with ἐν τῇ κοιλίᾳ added, Lk. ii. 21; metaph. of 'lust,' whose impulses a man indulges, Jas. i. 15. 2. Mid. a. to seize for one's self; in a hostile sense, to make (one a permanent) prisoner: τινά, Acts xxvi. 21. b. with the dat. of a pers. to take hold together with one, to assist, help: Lk. v. 7; to succor, Phil. iv. 3, (Soph. Phil. 282; Plat. Theag. p. 129 e.; Diod. 11, 40; in this sense in Grk. writ. more commonly in the active).\*

συλλ-λέγω [cf. σύν, II. fin.; Tdf. Proleg. p. 76]; fut. συλλέξω; 1 aor. συνέλεξα; pres. pass. 3 pers. sing. συλλέγεται; fr. Hom. down; Sept. chiefly for ὠρῃ; to gather up [cf. σύν, II. 2]: τὰ ζιζάνια (for removal fr. the field), Mt. xiii. 28 sq. 30; pass. ib. 40; τὶ ἀπό with a gen. of the thing, Mt. vii. 16 [cf. W. § 58, 9 b. a.]; τὶ ἐκ with a gen. of the place, to collect in order to carry off, Mt. xiii. 41; in order to keep, Lk. vi. 44; τὶ εἰς τι, into a vessel, Mt. xiii. 48.\*

συλλ-λογίζομαι: (impf. συνέλογιζόμεν Lehm.) 1 aor. συνέλογισάμην; a. to bring together accounts, reckon up, compute, (Hdt. et sqq.). b. to reckon with one's self, to reason, (Plat., Dem., Polyb., al.): Lk. xx. 5.\*

συλλ-λυπέω: 1. to affect with grief together: Aristot. eth. Nic. 9, 11, 4 p. 1171<sup>b</sup>, 7. 2. Pass., pres. ptep. συλλυπούμενος [T WH συν- cf. σύν, II. fin. (Tdf. Proleg. p. 76)]; to grieve with one's self [see σύν, II. 4 (so Fritz., De Wette, al.; but al. regard the σύν as 'sympathetic'; cf. Meyer, Weiss, Morison, on Mk. as below)], be inwardly grieved, (Hdt., Plat., Polyb., Diod.): of the pain of indignation, ἐπὶ τινι, Mk. iii. 5.\*

συμ-βαίνω [ξύμ- Rec.<sup>baz</sup> in 1 Pet. iv. 12; see Σ, σ, s fin.]; impf. συνέβαινον; 2 aor. συνέβην, ptep. συμβάς; pf. συμ-

βέβηκα; fr. [Aeschyl.], Hdt. down; 1. to walk with the feet near together. 2. to come together, meet with one; hence 3. of things which fall out at the same time, to happen, turn out, come to pass, (so occasionally in the Sept. for ἡρῃ and ἡρῃ); as very often in Grk. writ. (Sept. Gen. xlii. 4; xlii. 29), συμβαίνει τί τινι, something befalls, happens to, one: Mk. x. 32; Acts xx. 19; 1 Co. x. 11; [1 Pet. iv. 12]; 2 Pet. ii. 22; τὸ συμβεβηκός τινι, Acts iii. 10 (Sus. 26); absol. τὰ συμβεβηκότα, the things that had happened, Lk. xxiv. 14 (1 Macc. iv. 26; [Joseph. c. Ap. 1, 22, 17]); συνέβη foll. by an acc. with inf. it happened [A. V. so it was] that, etc.: Acts xxi. 35 [cf. W. 323 (303)], exx. fr. prof. auth. are given by Grimm on 2 Macc. iii. 2.\*

συμ-βάλλω [συν- WH (so Tdf. exc. Lk. xiv. 31); cf. σύν, II. fin.]; impf. συνέβαλλον; 2 aor. συνέβαλον; 2 aor. mid. συνέβαλόμην; fr. Hom. down; to throw together, to bring together; a. λόγους (Lat. sermones conferre), to converse, Eur. Iphig. Aul. 830; with λόγους omitted [cf. Eng. confer], Plut. mor. p. 222 c. (W. 593 (552); [B. 145 (127)]); τινί, to dispute with one, Acts xvii. 18 [where A. V. encountered (cf. c. below)]; πρὸς ἀλλήλους, to confer with one another, deliberate among themselves, Acts iv. 15. b. to bring together in one's mind, confer with one's self [cf. σύν, II. 4], to consider, ponder: ἐν τῇ καρδίᾳ, to revolve in the mind, Lk. ii. 19 (συμβαλὼν τῷ λογισμῷ τὸ ὄναρ, Joseph. antt. 2, 5, 3). c. intrans. (W. § 38, 1; [B. § 130, 4]), to come together, meet: τινί, to meet one (on a journey), Acts xx. 14 (Hom. Od. 21, 15; Joseph. antt. 2, 7, 5); to encounter in a hostile sense: τινί, to fight with one (1 Macc. iv. 34; 2 Macc. viii. 23; xiv. 17; Polyb. 1, 9, 7; 3, 111, 1, and often), with εἰς πόλεμον added, Lk. xiv. 31 (εἰς μάχην, Polyb. 3, 56, 6; Joseph. antt. 12, 8, 4; πρὸς μάχην, Polyb. 10, 37, 4). Mid. to bring together of one's property, to contribute, aid, help: πολὺ τινι, one, Acts xviii. 27; often so in Grk. auth. also, esp. Polyb.; cf. Schweighäuser, Lex. Polyb. p. 576; Passow s. v. 1 b. a.; [L. and S. s. v. I. 2]; Grimm, Exeget. Hdbch. on Sap. v. 8.\*

συμ-βασιλεύω [T συν- so WH (exc. in 2 T. as below); cf. σύν, II. fin.]; fut. συμβασιλεύσω; 1 aor. συνεβασίλευσα; to reign together: τινί, with one; prop., Polyb. 30, 2, 4; Lcian. dial. deor. 16, 2; often in Plut. [also in Dion. Hal., Strabo]; metaph. to possess supreme honor, liberty, blessedness, with one in the kingdom of God: 1 Co. iv. 8 [cf. W. 41 b. 5 N. 2; B. § 139, 10]; 2 Tim. ii. 12; see βασιλεύω.\*

συμ-βιβάζω [WH συν- (so Tdf. in Eph. iv. 16; Col. ii. 19); cf. σύν, II. fin.]; 1 aor. συνεβίβασα (Acts xix. 33 L T Tr WH, but see below); Pass., pres. ptep. συμβιβαζόμενος; 1 aor. ptep. συμβιβασθείς; (βιβάζω to mount the female, copulate with her; to leap, cover, of animals; allow to be covered, admit to cover); 1. to cause to coalesce, to join together, put together: τὸ σῶμα, pass., of the parts of the body 'knit together' into one whole, compacted together, Eph. iv. 16; Col. ii. 19; to unite or knit together in affection, pass., Col. ii. 2 [cf. W. § 63, 2 a.; B. § 144, 13 a.] (to reconcile one to another, Hdt. 1,



74; Thuc. 2, 29). 2. to put together in one's mind, to compare; by comparison to gather, conclude, consider: foll. by ὅτι, Acts xvi. 10 (Plat. Hipp. min. p. 369 d.; de rep. 6 p. 504 a.).

3. to cause a person to unite with one in a conclusion or come to the same opinion, to prove, demonstrate: foll. by ὅτι, Acts ix. 22 ([Aristot. top. 7, 5 p. 151<sup>a</sup>, 36]; foll. by ὡς, [Aristot. rhet. Alex. 4 p. 1426<sup>a</sup>, 37; etc.]; Jamb. vit. Pyth. c. 13 § 60; foll. by the acc. with inf., Ocell. Lucan. 3, 3); by a usage purely Biblical, w. the acc. of a pers., to teach, instruct, one: 1 Co. ii. 16; for ἡγή, Is. xl. 14; for ἡγή, Ex. xviii. 16; Dent. iv. 9; Is. xl. 13 Alex., Ald., etc.; for ἡγή, Ex. iv. 12, 15; Lev. x. 11; בְּיָדָאֵל הִשְׁתַּחֲוֶה, Theodot. Dan. ix. 22. (The reading συνεβίβασαν in Acts xix. 33, given by codd. A B etc. [and adopted by L T Tr WH] yields no sense; [but it may be translated (with R. V. mrg.) 'some of the multitude instructed Alexander', etc.; R. V. txt. translates it they brought Alexander out of the multitude, etc.].)\*

συμβουλευώ; 1 aor. συνεβούλευσα; 1 aor. mid. συνεβουλεύσασθαι; fr. [Theogn., Soph.], Hdt. down; Sept. for γγῆ and γγῆ; 1. to give counsel: τινί, Jn. xviii. 14; foll. by an inf. Rev. iii. 18. 2. Mid. to take counsel with others, take counsel together, to consult, deliberate: foll. by ἵνα (see ἵνα, II. 2 a.), Mt. xxvi. 4; Jn. xi. 53 [RG Tr mrg.]; foll. by a telic inf., Acts ix. 23.\*

συμβούλιον, -ον, τό, (σύμβουλος); 1. counsel, which is given, taken, entered upon, (Plut. Romul. 14): λαμβάνω (on this phrase see λαμβάνω, I. 6), Mt. xii. 14; xxii. 15; xxvii. 1, 7; xxviii. 12; ποιῶ, to consult, deliberate, Mk. iii. 6 [Tr txt. WH txt. ἐδίδουν σ.]; xv. 1 [T WH mrg. ἐτοιμάσαντες σ.; cf. Weiss ad loc.]. 2. a council, i. e. an assembly of counsellors or persons in consultation (Plut. Luc. 26): Acts xxv. 12 (the governors and procurators of provinces had a board of assessors or advisers with whom they took counsel before rendering judgment; see Cic. ad fam. 8, 8; Verr. 2, 13; Sueton. vit. Tiber. 33; Lamprid. vit. Alex. Sever. c. 46; cf. Joseph. b. j. 2, 16, 1).\*

σύμβουλος, -ον, ὁ, (σύν and βουλή), an adviser, counsellor: Ro. xi. 34 fr. Is. xl. 13. (Tragg., [Hdt.], Arstph., Xen., Plat., al.)\*

Συμεών, ὁ, [indecl., B. 16 (14)], (for deriv. see Σίμων), Simeon [so A. V. uniformly (on 2 Pet. i. 1 see 5 below)]; 1. the second son of Jacob by Leah (Gen. xxix. 33): Rev. vii. 7. 2. [R. V. Symeon], one of Abraham's descendants: Lk. iii. 30. 3. that devout Simeon who took the infant Jesus in his arms in the temple: Lk. ii. 25 [here Rec.<sup>ber</sup> Συμεών], 34. 4. Symeon [so R. V.] surnamed Niger, one of the teachers of the church at Antioch: Acts xiii. 1. 5. Peter the apostle: Acts xv. 14 [R. V. Symeon]; 2 Pet. i. 1 [here L WH txt. Σίμων, and A. V. (R. V.) Simon]; respecting him see Σίμων, 1 and Πέτρος, fin.\*

συμμαθητής [T WH συν- (cf. σύν, II. fin.)], -οῦ, ὁ, a fellow-disciple: Jn. xi. 16 (Plat. Euthyd. p. 272 c.; Aesop. fab. 48). (Phrynichus says that σύν is not prefixed to

πολίτης, δημότης, φυλέτης, and the like, but only to those nouns which denote an association which is πρόσκαιρος i. e. temporary, as συνέφησος, συνθιασώτης, συμπότης. The Latin also observes the same distinction and says *commilito meus*, but not *concivis*, but *civis meus*; see Phryn. ed. Lob. p. 471; [cf. p. 172; Win. 25].)\*

συμμαρτυρέω, -ῶ [T WH συν- (cf. σύν, II. fin.)]; to bear witness with, bear joint witness (with one): συμμαρτυροῦσθαι τῆς συνεκδήσεως, their conscience also bearing witness, Ro. ii. 15 (i. e. together with the deeds of the Gentiles, which accord with the law of God and so bear witness [cf. W. 580 (539)]); foll. by ὅτι, Ro. ix. 1 (besides the fact that the close fellowship I have with Christ compels me to tell the truth); τῷ πνεύματι ἡμῶν, with our spirit already giving its testimony, Ro. viii. 16. Mid. pres. 1 pers. sing. συμμαρτυροῦμαι, I testify on my own behalf besides (i. e. besides those things which I have already testified in this book), Rev. xxii. 18 Rec.; but the true reading here, μαρτυρῶ, was restored by Grsb. (Soph., Eur., Thuc., Plat., al.)\*

συμμερίζω [WH συν- (cf. σύν, II. fin.)]; to divide at the same time, divide together; to assign a portion; Mid. pres. 3 pers. plur. συμμερίζονται: τινί, to divide together with one (so that a part comes to me, a part to him), [R. V. have their portion with], 1 Co. ix. 13. [Diod., Dion. Hal., Diog. Laërt.]\*

συμμέτοχος [T WH συν- (cf. σύν, II. fin.)], -ον, part-taking together with one, a joint-partaker: τινός, of something, Eph. iii. 6; v. 7. (Joseph. b. j. 1, 24, 6; Just. Mart. apol. 2, 13.)\*

συμμιμητής [T WH συν- (cf. σύν, II. fin.)], -οῦ, ὁ, an imitator with others: τινός, of one, Phil. iii. 17. Not found elsewhere.\*

συμμορφίζω [Tdf. συν- (cf. σύν, II. fin.)]: pres. pass. ptep. συμμορφιζόμενος; (σύμμορφος); to bring to the same form with some other pers. or thing, to render like, (Vulg. *configuro*): τινί [R. V. becoming conformed unto], Phil. iii. 10 L T Tr WH. Not found elsewhere.\*

σύμμορφος, -ον, (σύν and μορφή), having the same form as another [cf. σύν, II. 1], (Vulg. *conformis*, *configuratus*); similar, conformed to, [Leian. amor. 39]: τινός (cf. Matthiae § 379 p. 864; [W. 195 (184); B. § 182, 23]), Ro. viii. 29 (see εἰκόν, a.); τινί (Nicand. th. 321), Phil. iii. 21 [(here Tdf. σύμμ.); cf. W. 624 (580)].\*

συμμορφόω, -ῶ: pres. pass. ptep. συμμορφούμενος; i. q. συμμορφίζω, q. v.: Phil. iii. 10 Rec. Nowhere else.\*

συμπαθίω [T WH συν- (cf. σύν, II. fin.)], -ῶ: 1 aor. συνεπάθησα; (συμπαθής); a. to be affected with the same feeling as another, to sympathize with, (Aristot., Plut.). b. in reference to the wretched, to feel for, have compassion on, (Vulg. *compatior*): τινί, Heb. iv. 15 [A. V. to be touched with the feeling of]; x. 34, (Isocr. p. 64 b.; Dion. Hal., Plut.)\*

συμπαθής, -ές, (σύν and πάσχω), suffering or feeling the like with another, sympathetic: 1 Pet. iii. 8, cf. Ro. xii. 15. (Aristot., Theophr., al.)\*

συμπαράγινομαι [T WH συν- (cf. σύν, II. fin.)]; 2 aor. mid. συμπαρεγενόμην; a. to come together: ἐπί τι,



Lk. xxiii. 48 (Ps. lxxxii. (lxxxiii.) 9; Hdt., Thuc., Dem., Diod.). **b.** to come to one's help: *τινί*, 2 Tim. iv. 16 R G [al. *παραγίν.*, q. v. fin.]\*

**συμ-παρα-καλέω** [T WH *συν-* (cf. *σύν*, II. fin.)], -ᾶ: 1 aor. pass. inf. *συμπαράκληθῆναι*; **1.** to call upon or invite or exhort at the same time or together (Xen., Plat., Plut., al.). **2.** to strengthen [A. V. *comfort*] with others (souls; see *παρακαλέω*, II. 4): *συμπαράκληθῆναι ἐν ἡμῖν*, that I with you may be comforted among you, i. e. in your assembly, with you, Ro. i. 12.\*

**συμ-παρα-λαμβάνω** [T WH *συν-* (cf. *σύν*, II. fin.)]; 2 aor. *συμπαρέλαβον*; to take along together with (Plat., Aristot., Plut., al.); in the N. T. to take with one as a companion: *τινά*, Acts xii. 25; xv. 37 sq.; Gal. ii. 1.\*

**συμ-παρα-μένω**: fut. *συμπαραμενῶ*; to abide together with (Hippocr., Thuc., Dion. Hal., al.); to continue to live together: *τινί*, with one, Phil. i. 25 [Rec.; al. *παραμένω*, q. v.] (Ps. lxxi. (lxxii.) 5).\*

**συμ-παίρειμι** [T WH *συν-* (cf. *σύν*, II. fin.)]; to be present together: *τινί*, with one, Acts xxv. 24. [(Hippocr., Xen., Dem., al.)]\*

**συμ-πάσχω** [T WH *συν-* (cf. *σύν*, II. fin.)]; to suffer or feel pain together (in a medical sense, as in Hippocr. and Galen): 1 Co. xii. 26; to suffer evils (troubles, persecutions) in like manner with another: Ro. viii. 17.\*

**συμ-πέμπω**: 1 aor. *συνέπεμψα*; fr. Hdt. down; to send together with: *τινά μετὰ τινος*, 2 Co. viii. 18; *τινί*, ibid. 22. [Cf. W. § 52, 4, 15].\*

**συμ-πείρ-λαμβάνω** [T WH *συν-* (cf. *σύν*, II. fin.)]; 2 aor. ptep. *συμπεριλάβον*; fr. Plat. and Dem. down; **1.** to comprehend at once. **2.** to embrace completely: *τινά*, Acts xx. 10.\*

**συμ-πίνω**: 2 aor. *συνέπιον*; fr. [Hdt., Arstph.], Xen. and Plat. down; to drink with: *τινί*, one, Acts x. 41.\*

**συμ-πίπτω**: 2 aor. *συνέπεσον*; fr. Hom. down; to fall together, collapse, fall in: of a house, Lk. vi. 49 T Tr WH.\*

**συμ-πληρόω** [in Acts T WH *συν-* (cf. *σύν*, II. fin.)], -ᾶ: Pass., pres. inf. *συμπληροῦσθαι*; impf. *συνεπληροῦμην*; fr. Hdt. down; **1.** to fill completely: *συνεπληροῦντο* [R. V. *they were filling* with water], of the navigators, (as sometimes in Grk. writ. what holds of the ship is applied to those on board; cf. *Kypke*, Observv. i. p. 248), Lk. viii. 23. **2.** to complete entirely, be fulfilled: of time (see *πληρόω*, 2 b. α.), pass., Lk. ix. 51 [R. V. *well nigh come*]; Acts ii. 1.\*

**συμ-πνίγω** [T WH *συν-* (cf. *σύν*, II. fin.)]; impf. *συνέπνιγον*; 1 aor. *συνέπνιξα*; pres. pass. 3 pers. plur. *συνπνιγόνται*; to choke utterly: the seed of the divine word sown in the mind, Mt. xiii. 22; Mk. iv. 7, 19, (*δένδρα συμπνιγόμενα*, Theophr. c. plant. 6, 11, 6); *συνπνιγόνται*, they are choked, i. e. the seed of the divine word in their minds is choked, Lk. viii. 14; *τινά*, to press round or throng one so as almost to suffocate him, Lk. viii. 42 [A. V. *thronged*].\*

**συμ-πολίτης** [T WH *συν-* (cf. *σύν*, II. fin.)], -ου, ὁ, (see *συμμαθητής* and *reff.*), possessing the same citizenship with others, a fellow-citizen: *συμπολίται τῶν ἁγίων*, spoken

of Gentiles as received into the communion of the saints i. e. of the people consecrated to God, opp. to *ξένοι κ. πάροικοι*, Eph. ii. 19. (Eur. Heracl. 826; Joseph. ant. 19, 2, 2; Ael. v. h. 3, 44).\*

**συμ-πορεύομαι** [T WH *συν-* (cf. *σύν*, II. fin.)]; impf. *συνεπορεύομην*; **1.** to go or journey together (Eur., Xen., Diod.): *τινί*, with one, Lk. vii. 11; xiv. 25; xxiv. 15, (Tob. v. 3, 9; ἡμῶν ἡ ψυχὴ συνεπορευθεῖσα θεῷ, Plat. Phaedr. p. 249 c.; *μετὰ τινος*, very often in Sept.). **2.** to come together, to assemble: *πρὸς τινα*, Mk. x. 1 (Polyb., Plut.).\*

**συμπόσιον**, -ου, τό, (*συνπίνω*), a drinking-party, entertainment, (Lat. *convivium*); by meton. the party itself, the guests, (Plut. mor. p. 157 a.; 704 d.); plur. *rows of guests*: *συμπόσια συμπόσια*, Hebraistically for *κατὰ συμπόσια*, in parties, by companies, [B. 30 (27); § 129 a. 3; W. 229 (214); 464 (432)]; see *πρασιά*, Mk. vi. 39.\*

**συμ-πρεσβύτερος** [T WH *συν-* (cf. *σύν*, II. fin.)], -ου, ὁ, a fellow-elder, Vulg. *consenior*, (see *πρεσβύτερος*, 2 b.): 1 Pet. v. 1. (Eccles. writ.).\*

**συμ-φάγω**, see *συνεσθίω*.

**συμ-φέρω**; 1 aor. ptep. *συνενέγκαντες* (Acts xix. 19); fr. [Hom. (in mid.)], Aeschyl., Hdt. down; to bear or bring together (Lat. *confero*), i. e. **1.** with a reference to the object, to bring together: *τί*, Acts xix. 19. **2.** with a reference to the subject, to bear together or at the same time; to carry with others; to collect or contribute in order to help, hence to help, be profitable, be expedient; *συμφέρι*, it is expedient, profitable, and in the same sense with a neut. plur.: with the subject *πάντα*, 1 Co. vi. 12; x. 23; *τί τινι*, 2 Co. viii. 10; with an inf. of the object (as in Grk. writ.), Mt. xix. 10; 2 Co. xii. 1 (where L T Tr WH have *συμφέρον*); with the acc. and inf. Jn. xviii. 14; *συμφέρι τινί* foll. by *ἵνα* (see *ἄνα*, II. 2 c. [B. § 139, 45; W. 337 (316)]), Mt. v. 29 sq.; xviii. 6; Jn. xi. 50; xvi. 7. *τὸ συμφέρον*, that which is profitable (Soph., Eur., Xen., Dem., al.): 1 Co. xii. 7; plur. (Plat. de rep. 1 p. 341 e.), Acts xx. 20; advantage, profit, Heb. xii. 10; *τὸ συμφ. τινός* (often in Grk. writ.) the advantage of one, one's profit, 1 Co. vii. 35; x. 33, (in both which pass. L T Tr WH read *σύμφορον*, q. v.).\*

**σύμ-φημι** [T WH *σύν-* (cf. *σύν*, II. fin.)]; to consent, confess: *τινί* foll. by *ὅτι*, Ro. vii. 16. (Tragg., Xen., Plat.).\*

**σύμ-φορος**, -ον, (*συμφέρω*, q. v.), fit, suitable, useful; fr. [Hes., Theogn.], Hdt. down; 4 Macc. v. 10; subst. *τὸ σύμφορον*, advantage, profit: with a gen. of the pers. profited, L T Tr WH in 1 Co. vii. 35; x. 33, [cf. B. § 127, 19 n.], (plur. *τὰ σύμφορα*, often in prof. auth. [fr. Soph. down]).\*

**συμ-φυλότης**, -ου, ὁ, (*σύν* and *φυλή*; see *συμμαθητής*), one who is of the same people, a fellow-countryman, (Vulg. *contribulis*): 1 Th. ii. 14. (Eccles. writ.).\*

**σύμ-φυτος**, -ον, (*συμφύω*), planted together (Vulg. *complantatus*); born together with, of joint origin, i. e. **1.** connate, congenital, innate, implanted by birth or nature, (3 Macc. iii. 22; Pind., Plat., Aeschyl., Aeschin., Aristot.,



Philo de Abrah. § 31 init.; Joseph. [as, c. Ap. 1, 8, 5]).

2. *grown together, united with*, (Theophr. de caus. plant. 5, 5, 2); *kindred* (Plat. Phaedr. p. 246 a.): εἰ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ (sc. τῷ ὁμοιώματι [al. supply Χριστῶ, and take the ὁμοιώματι as a dat. of respect; for yet another constr. of the second clause cf. B. § 132, 23]) τῆς ἀναστάσεως ἐσόμεθα, *if we have become united with the likeness of his death* (which likeness consists in the fact that in the death of Christ our former corruption and wickedness has been slain and been buried in Christ's tomb), i. e. if it is part and parcel of the very nature of a genuine Christian to be utterly dead to sin, *we shall be united also with the likeness of his resurrection* i. e. our intimate fellowship with his return to life will show itself in a new life consecrated to God, Ro. vi. 5.\*

[συμ-φύω (T WH συν- cf. σύν, Π. fin.): 2 aor. pass. ptp. nom. plur. fem. συμφυεῖσαι; 1. trans. *to cause to grow together* (Plat., Aristot.). 2. pass. intrans. *to grow together, grow with*: Lk. viii. 7.\*]

συμφωνέω, -ῶ; fut. συμφωνήσω ([Mt. xviii. 19 T Tr; Lk. v. 36 L T Tr txt. WH]); 1 aor. συνεφωνήσα; 1 aor. pass. συνεφωνήθην; fr. Plat. and Aristot. down; prop. *to sound together, be in accord*; of sounds and of musical instruments. In the N. T. trop: *to be in accord, to harmonize*, i. e. a. *to agree together*: περὶ (as respects) τινος, Mt. xviii. 19 (Dion. Hal. 2, 47); τινί, with a thing, Acts xv. 15 (often in Grk. auth.); *to agree* i. e. *correspond*, of things congruous in nature, Lk. v. 36; pass. συνεφωνήθη ὑμῖν, foll. by an inf., *it was agreed between you* to etc. Acts v. 9. b. *to agree with one in making a bargain, to make an agreement, to bargain*, (Polyb., Diod.): μετὰ τινος ἐκ δηναρίου (see ἐκ, Π. 4), Mt. xx. 2; w. a dat. of the pers. and gen. of the price, ibid. 13, (συνεφωνήσεν μετ' αὐτοῦ τριῶν λιτρῶν ἀσήμου ἀργυρίου, Act. Thom. § 2).\*

συμφώνησις, -εως, ἡ, (συμφωνέω), *concord, agreement*: πρὸς τινα, with one, 2 Co. vi. 15. (Eccl. writ.)\*

συμφωνία, -ας, ἡ, (σύμφωνος), [fr. Plat. down], *music*: Lk. xv. 25. (Polyb. 26, 10, 5; [plur. of 'the music of the spheres,' Aristot. de caelo 2, 9 p. 290<sup>b</sup>, 22; al.]\*)

σύμφωνος, -ον, (σύν and φωνή), fr. [Hom. h. Merc. 51; Soph.], Plat., Aristot. down, *harmonious, accordant, agreeing*; τὸ σύμφωνον, thing agreed upon, compact, [Epict. diss. 1, 19, 27]: ἐκ συμφώνου, by mutual consent, by agreement 1 Co. vii. 5 [cf. W. 303 (285); B. § 139, 20]\*

συμψηφίζω: 1 aor. συνεψήφισα; *to compute, count up*: τὰς τιμὰς, Acts xix. 19. (Mid. τινί, *to vote with one*, Arstph. Lys. 142.)\*

σύν-ψυχος [T WH σύν- (cf. σύν, Π. fin.), -ον, (σύν and ψυχή), *of one mind* (Vulg. unanimis): *of one accord*, Phil. ii. 2. (Eccl. writ.)\*

σύν [the older form ξύν is still found in some edd. in composition (as ξυνβαίνω, 1 Pet. iv. 12 Rec<sup>bes</sup>; see L. and S. s. v. init.; cf. 2, σ, ς)], a preposition; it is never used in the Apocalypse, rarely by Matthew [some four times (texts vary)], Mark [some five times, or John (three times)], (who prefer μετά), more frequently by Luke

[(Gospel and Acts) about 79 times] and Paul [about 39 times; on the comparative frequency of these prepp. in the classics, see L. and S. s. v. ad init.]. It takes the Dative after it, and denotes accompaniment and fellowship, whether of action, or of belief, or of condition and experience; (acc. to the grammarians [cf. Donaldson, New Crat. § 181; Krüger § 68, 13, 1; Kühner ii. p. 438]; W. 391 (366), a fellowship far closer and more intimate than that expressed by μετά, although in the N. T. this distinction is much oftener neglected than observed). Latin *cum*, Eng. *with*.

I. 1. Passages in which the subject of an active verb is said to be or to do something σύν τινι; a. phrases in which σύν is used of accompaniment: εἰμὶ σύν τινι i. e. — *to be with one, to accompany one*, Lk. vii. 12; viii. 38 (Mk. v. 18 μετ' αὐτοῦ); xxii. 56 (Mt. xxvi. 69 and Mk. xiv. 67 μετά); Acts xxvii. 2; *to associate with one*, Lk. xxiv. 44; Acts iv. 13; xiii. 7; Phil. i. 23; Col. ii. 5; 2 Pet. i. 18; οἱ σύν τινι ὄντες, the attendants of one on a journey, Mk. ii. 26 (Mt. xii. 4 and Lk. vi. 4 τοῖς μετ' αὐτοῦ); Acts xxii. 9; οἱ σύν τινι sc. ὄντες, — either the companions of one, Lk. v. 9; ix. 32; xxiv. 24, 33; with the noun added, οἱ σύν ἐμοὶ πάντες ἀδελφοί, Gal. i. 2; Ro. xvi. 14; or one's colleagues, Acts v. 17, 21; οἱ σύν αὐτῷ τεχνῖται, his fellow-craftsmen, Acts xix. 38; εἰμὶ σύν τινι, *to be on one's side*, Acts xiv. 4 (Xen. Cyr. 7, 5, 77); *to assist one, ἡ χάρις τοῦ θεοῦ (ἡ) σύν ἐμοί*, 1 Co. xv. 10. b. σύν τινι joined to verbs of standing, sitting, going, etc.: σταθῆναι, Acts ii. 14; στήναι, Acts iv. 14; ἐπιστήναι, Lk. xx. 1; Acts xxiii. 27; καθίσαι, Acts viii. 31; μένειν, Lk. i. 56; xxiv. 29; Acts xxviii. 16; ἀναπίπτειν, Lk. xxii. 14; γίνεσθαι, *to be associated with*, Lk. ii. 13; παραγίνεσθαι, *to arrive*, Acts xxiv. 24; ἔρχεσθαι, Jn. xxi. 3; Acts xi. 12; 2 Co. ix. 4; ἀπέρχεσθαι, Acts v. 26; εἰσέρχεσθαι, Acts iii. 8; xxv. 23; εἰσιέναι, Acts xxi. 18; συνέρχεσθαι, Acts xxi. 16; ἐξέρχεσθαι, Jn. xviii. 1; Acts x. 23; xiv. 20; xvi. 3; πορεύεσθαι, Lk. vii. 6; Acts x. 20; xxiii. 32 [L T Tr WH ἀπέρχεσθαι]; xxvi. 13; 1 Co. xvi. 4; διοδεύειν, Lk. viii. 1 sq.; ἐκπλεῖν, Acts xviii. 18. with verbs of living, dying, believing: ζῆν, 1 Th. v. 10; ἀποθνήσκειν, Mt. xxvi. 35; Ro. vi. 8; πιστεύειν, Acts xviii. 8. with other verbs: Acts v. 1; xiv. 13; xx. 36; xxi. 5; Phil. ii. 22; Jas. i. 11.

2. Passages in which one is said to be the recipient of some action σύν τινι, or to be associated with one to whom some action has reference: — dative, τινὶ σύν τινι: as ἔδοξε τοῖς ἀποστόλοις σύν ὅλῃ τῇ ἐκκλησίᾳ, Acts xv. 22, where if Luke had said καὶ ὅλη τῇ ἐκκλησίᾳ he would have claimed for the church the same rank as for the apostles; but he wishes to give to the apostles the more influential position; the same applies also to Acts xxiii. 15; 1 Co. i. 2; 2 Co. i. 1; Phil. i. 1. Accusative, σύν τινί (which precedes) τινα or τι (the pers. or thing added): Ro. viii. 32 (σύν αὐτῷ, i. e. since he has given him to us); Mk. xv. 27; 1 Co. x. 13; τινὰ or τὶ σύν τινι (the pers. or thing associated or added): Mt. xxv. 27; Mk. viii. 34; 2 Co. i. 21; Col. ii. 13; iv. 9; τὶ σύν τινι, a thing with its power or result, Gal. v. 24; Col. iii. 9; τὶς or τὶ σύν τινι after passives, as



Mt. xxvii. 38; Mk. ix. 4; Lk. xxiii. 32; 1 Co. xi. 32; Gal. iii. 9; Col. iii. 3 sq.; 1 Th. iv. 17. 3. It stands where *καί* might have been used (cf. B. 331 (285)): *ἐγένετο ὁρμή* . . . Ἰουδαίων *σύν* τοῖς ἀρχουσιν αὐτῶν (equiv. to *καὶ τῶν ἀρχ. αὐτ.*), Acts xiv. 5; add, Lk. xxiii. 11; Acts iii. 4; x. 2; xxiii. 15; Eph. iii. 18. 4. Of that

which one has or carries with him, or with which he is furnished or equipped (*σύν* ἄρμασιν, 3 Macc. ii. 7; *σύν* ὅπλοις, Xen. Cyr. 3, 3, 54; many other exx. fr. Grk. writ. are given by Passow s. v. B. L. 2 a.; [L. and S. I. 4]): *σύν* τῇ χάριτι ταύτῃ, carrying with him this gift or bounty, 2 Co. viii. 19 R G T cod. Sin. (L Tr WH *ἐν* τῇ χάρι. τ. in procuring [R. V. in the matter of] this benefit); *σύν* τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰ. Chr. equipped with the power of our Lord Jesus Christ, 1 Co. v. 4 (so acc. to many interpreters [cf. W. 391 (366)]; but since the N. T. writers are wont to designate the powers and virtues with which one is equipped by the preposition *ἐν*, it is more correct to connect *σύν* τῇ δυν. with *συναχθέντων*, so that ἡ δύναμις τ. κυρίου is personified and represented as the third subject in the gathering; cf. Mt. xviii. 20 [see δύναμις, a. sub fin.]). 5. *σύν* Χριστῷ ζῆν, to live with Christ, i. e. united (in spiritual bonds) to him, and to lead a strong life by virtue of this union, 2 Co. xiii. 4; *σύν* (Rec.) χειρὶ ἀγγέλων (see *χείρ*), Acts vii. 35 L T Tr WH. 6. Of the union which arises from the addition or accession of one thing to another: *σύν* πᾶσι τούτοις, our 'beside all this' [W. 391 (366)], Lk. xxiv. 21 (Neh. v. 18; 3 Macc. i. 22; Joseph. antt. 17, 6, 5). 7. On the combination *ἅμα σύν*, 1 Th. iv. 17; v. 10, see ἅμα, fin.

II. In composition *σύν* denotes 1. association, community, fellowship, participation: *συννοικέω*, *σύνειμι*, *συγγενής*, *σύμμορφος*, *συζῆν*, *συνπάσχειν*, *συγχαράσθαι*, etc. 2. together, i. e. several persons or things united or all in one; as, *συγκεράννυμι*, *συγκλείω*, *συγκαλέω*, *συλλέγω*, *συγκομίζω*, etc. 3. completely: *συγκύπτω*, *συγκαλύπτω*, etc. 4. with one's self, i. e. in one's mind: *συλλυπέομαι* [but see the word], *σύνουδα*, *συνείδησις*, *συντηρέω*; cf. Viger. ed. *Herm.* p. 642 sq. Once or twice in the N. T. after verbs compounded with *σύν* the preposition is repeated before the object [W. § 52, 4, 15]: Mt. xxvii. 44 L T Tr WH; Col. ii. 13.

As to its Form, *σύν* in composition before β, μ, π, φ, ψ, passes into *συμ-*, before λ into *συλ-*, before γ, κ, χ into *συγ-*; before ζ [and σ foll. by a consonant] it is elided, hence *συζῆν*, *συζητέω*, *συσταυρόω*, *συστέλλω*. But in the older manuscripts assimilation and elision are often neglected (cf. *ἐν*, III. fin.). Following their authority, L T Tr WH write *συνζάω*, *συνζητέω*, *συνζητητής*, *σύνζυγος*, *συνσταυρόω*, *σύνωμος*; L T WH *συνστρατιώτης*; T WH *συνγνώμη*, *συνκάθημαι*, *συνκαθίζω*, *συνκακοπαθέω*, *συνκακούχέω*, *συνκαλέω*, *συνκάμπτω*, *συνκαταβαίνω*, *συνκατάθεσις*, *συνκατατίθηναι*, *συνκαταψηφίζω*, *συνκεράννυμι*, *συνκλείω*, *συνκληρονόμος*, *συνκοινωνέω*, *συνκοινωνός*, *συνκρίνω* (Ἀσύγκριτος), *συνκύπτω*, *συνλαλέω*, *συνλυπέω*, *συνμαθητής*, *συνμαρτυρέω*, *συνμέτοχος*, *συνμιμητής*, *συνπαθέω*, *συνπαραγίνομαι*, *συνπαρακαλέω*, *συνπαραλαμβάνω*, *συνπάρειμι*, *συνπάσχω*,

*συνπεριλαμβάνω*, *συνπληρόω*, *συνπνίγω*, *συνπολίτης*, *συνπορεύομαι*, *συνπρεσβύτερος*, *συνστενάζω*, *συνστοιχέω*, *σύνφημι*, *συνφύω*, *συνχαίρω*, *συνχάνω*, *σύνψυχος*; L Tr mrg. *συνζήτησις*; T *συνβασιλεύω*, *συνμορφίζω*, *σύνσημον*; Tr *συνστατικός*; WH *συνβάλλω*, *συνβιβάζω*, *συνμερίζω*, *συνσχηματίζω*, *συνχράομαι*. But L T Tr WH retain *συγγένεια*, *συγγενής*, *συγγενίς*, *συγκαλύπτω*, *συγκυρία*, *σύγχυσις*, *συλλέγω*, *συμβαίνω*, *συμβουλεύω*, *συμβούλιον*, *σύμβουλος*, *συμμορφόω*, *συμπαθής*, *συμπύσιον*, *συμφέρω*, *σύμφορος*, *συμφυλέτης*, *σύμφυτος*, *συμφωνέω*, *συμφώνησις*, *συμφωνία*, *σύμφωνος* (ἁσύμφωνος), *συστρέφω*, *συστροφή*; L T Tr *συνμερίζω*; L T WH *συστατικός*; L Tr WH *συνμορφίζω*, *σύμμορφος*, *σύσσημον*; L Tr *συνγνώμη*, *συνκάθημαι*, *συνκαθίζω*, *συνκακοπαθέω*, *συνκακούχέω*, *συνκαλέω*, *συνκάμπτω*, *συνκαταβαίνω*, *συνκατάθεσις*, *συνκατατίθηναι*, *συνκαταψηφίζω*, *συνκεράννυμι*, *συγκλείω*, *συνκληρονόμος*, *συνκοινωνέω*, *συνκοινωνός*, *συνκρίνω*, *συνκύπτω*, *συνχαίρω*, *συνχάνω*, *συνχράομαι*, *συλλαλέω*, *συλλυπέω*, *συνβάλλω*, *συνβασιλεύω*, *συνμαθητής*, *συνμαρτυρέω*, *συνμέτοχος*, *συνμιμητής*, *συνπαθέω*, *συνπαραγίνομαι*, *συνπαρακαλέω*, *συνπαραλαμβάνω*, *συνπάρειμι*, *συνπάσχω*, *συνπεριλαμβάνω*, *συνπληρόω*, *συνπνίγω*, *συνπολίτης*, *συνπορεύομαι*, *συνπρεσβύτερος*, *σύμφημι*, *συνφύω*, *σύνψυχος*, *συστενάζω*, *συστοιχέω*; L *συλλαμβάνω*, *συσχηματίζω*. Tdf. is not uniform in *συλλαμβάνω*, *συνβάλλω*, *συνβιβάζω*, *σύμμορφος*, *συνπληρόω*, *συσχηματίζω*; nor Tr in *συλλαμβάνω*, *συσχηματίζω*; nor WH in *συλλαμβάνω*, *συνβασιλεύω*, *συνπληρόω*. These examples show that assimilation takes place chiefly in those words in which the preposition has lost, more or less, its original force and blends with the word to which it is prefixed into a single new idea; as *συμβούλιον*, *συμφέρι*, *σύμφορος*. Cf. [Alex. Buttmann in the Stud. u. Krit. for 1862, p. 180]; Philip Buttmann (the son) *ibid.* p. 811 sq. [But see Dr. Gregory's exposition of the facts in the Proleg. to Tdf. p. 73 sq.; Dr. Hort in *WH. App.* p. 149; *Meisterhans*, Gram. d. Att. Inscr. § 24.]

*συν-άγω*; fut. *συνάξω*; 2 aor. *συνήγαγον*; Pass., pres. *συνάγομαι*; pf. ptep. *συνηγμένος*; 1 aor. *συνήχην*; 1 fut. *συναχθήσομαι*; fr. Hom. down; Sept. chiefly for *ἤρξ*, *ἔβρ*, and *ἔβρ*;

a. to gather together, to gather: with an acc. of the thing, Lk. xv. 13; Jn. vi. 12 sq.; xv. 6; harvests, *ἄθεν*, Mt. xxv. 24, 26; with *εἰς τι* added, Mt. iii. 12; vi. 26; xiii. 30; Lk. iii. 17; ποῦ, Lk. xii. 17; ἐκεῖ, Lk. xii. 18; *συνάγειν καρπὸν εἰς ζωὴν αἰώνιον* (see *καρπός*, 2 d.), Jn. iv. 36; *συνάγω μετὰ τινος*, Mt. xii. 30; Lk. xi. 23; to draw together, collect: fishes, — of a net in which they are caught, Mt. xiii. 47.

b. to bring together, assemble, collect: *αἰχμαλωσίαν* (i. e. *αἰχμαλώτους*), Rev. xiii. 10 R G; *εἰς αἰχμαλωσίαν*, i. e. *τινάς, οἱ ὧν αἰχμάλωτοι*, Rev. xiii. 10 L ed. min.; to join together, join in one (those previously separated): τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα εἰς ἔν, Jn. xi. 52, (*συνάξειν εἰς ἔν τὰ ἔθνη καὶ ποιήσειν φιλίαν*, Dion. Hal. 2, 45; ὅπως εἰς φιλίαν *συνάξουσιν* τὰ ἔθνη, *ibid.*); to gather together by convoking: *τινάς*, Mt. ii. 4; xxii. 10; *συνέδριον*, Jn. xi. 47; τὴν ἐκκλησίαν, Acts xiv. 27; τὸ πλῆθος, Acts xv. 30; *τινάς εἰς* with an acc. of place, Rev. xvi. 16; *εἰς τὸν πόλεμον*, in order to engage in war, Rev. xvi. 14; xx. 8; ἐπὶ τινι, unto one, Mt.



xxvii. 27. Pass. *to be gathered* i. e. *come together, gather, meet*, [cf. B. 52 (45)]: absol., Mt. xxii. 41; xxvii. 17; Mk. ii. 2; Lk. xxii. 66; Acts xiii. 44; xv. 6; xx. 7; 1 Co. v. 4; Rev. xix. 19; with the addition of *εἰς* and an acc. of place, Mt. xxvi. 3; Acts iv. 5; *εἰς δαίτην*, Rev. xix. 17; *ἐμπροσθέν τινος*, Mt. xxv. 32; *ἐπὶ τινα*, unto one, Mk. v. 21; *ἐπὶ τὸ αὐτό* [see αὐτός, III. 1], Mt. xxii. 34; Acts iv. 26; *ἐπὶ τινα*, against one, Acts iv. 27; *πρός τινα*, unto one, Mt. xiii. 2; xxvii. 62; Mk. iv. 1; vi. 30; vii. 1; *ἐν* with dat. of the place, Acts iv. 31; *ἐν τῇ ἐκκλησίᾳ*, Acts xi. 26; *μετά τινος*, Mt. xxviii. 12; with adverbs of place: *οὐ*, Mt. xviii. 20; Acts xx. 8; *οὐρα*, Mt. xxvi. 57; Jn. xx. 19 R G; *ἐκεῖ*, Jn. xviii. 2; Mt. xxiv. 28; Lk. xvii. 37 R G L.

c. *to lead with one's self* sc. unto one's home, i. e. *to receive hospitably, to entertain*, [A. V. *to take in*]: *ξένον*, Mt. xxv. 35, 38, 43, (with the addition of *εἰς τὴν οἰκίαν, εἰς τὸν οἶκον*, Deut. xxii. 2; Josh. ii. 18; Judg. xix. 18, etc.). [COMP.: *ἐπι-συναγωγή*.]\*

συναγωγή, -ῆς, ἡ, (συνάγω), Sept. for *הקָה* and very often for *הקהל*. In Grk. writ. *a bringing together, gathering* (as of fruits), *a contracting; an assembling together* of men. In the N. T.

1. *an assembly of men*: τοῦ Σατανᾶ, whom Satan governs, Rev. ii. 9; iii. 9.

2. *a synagogue*, i. e. *a. an assembly of Jews formally gathered together to offer prayer and listen to the reading and exposition of the Holy Scriptures; assemblies of the sort were held every sabbath and feast-day, afterwards also on the second and fifth days of every week* [see reff. below]: Lk. xii. 11; Acts ix. 2; xiii. 43; xxvi. 11; the name is transferred to an assembly of Christians formally gathered for religious purposes, Jas. ii. 2 (Epiph. haer. 30, 18 says of the Jewish Christians *συναγωγὴν οὗτοι καλοῦσι τὴν ἐαυτῶν ἐκκλησίαν καὶ οὐχὶ ἐκκλησίαν* [cf. Bp. Lightfoot on Philip. p. 192]); [cf. Trench, Syn. § 1, and esp. Harnack's elaborate note on Herm. mand. 11, 9 (less fully and accurately in Hilgenfeld's Zeitschr. f. wiss. Theol. for 1876, p. 102 sqq.) respecting the use of the word by the church Fathers of the 2d, 3d, and 4th centuries; cf. Hilgenfeld's comments on the same in his 'Hermæ Pastor', ed. alt. p. 183 sq.].

b. *the building where those solemn Jewish assemblies are held* (Hebr. *בֵּית הַתְּפִלָּה*, i. e. 'the house of assembly'). Synagogues seem to date their origin from the Babylonian exile. In the time of Jesus and the apostles every town, not only in Palestine but also among the Gentiles if it contained a considerable number of Jewish inhabitants, had at least one synagogue, the larger towns several or even many. That the Jews held trials and even inflicted punishments in them, is evident from such pass. as Mt. x. 17; xxiii. 34; Mk. xiii. 9; Lk. xii. 11; xxi. 12; Acts ix. 2; xxii. 19; xxvi. 11. They are further mentioned in Mt. iv. 23; vi. 2, 5; ix. 35; xii. 9; xiii. 54; xxiii. 6; Mk. i. 21, 23, 29, 39; iii. 1; vi. 2; xii. 39; Lk. iv. 15 sq. 20, 28, 33, 38, 44; vi. 6; vii. 5; viii. 41; [xi. 43]; xiii. 10; xx. 46; Jn. vi. 59; xviii. 20 [here the anarthrous (so G L T Tr WH) sing. has an indef. or generic force (R. V. txt. in *synagogues*)]; Acts vi. 9; ix. 20; xiii. 5, 14, 42 Rec.; xiv. 1; xv. 21; xvii. 1, 10, 17; xviii. 4, 7, 19, 26; xix. 8; xxiv. 12; xxvi. 11;

(Joseph. antt. 19, 6, 8; b. j. 2, 14, 4. [5; 7, 3, 3; Philo, quod om. prob. lib. § 12]). Cf. Win. RWB. s. v. Synagogen; *Leyrer* in Herzog ed. 1, xv. p. 299 sqq.; *Schürer*, N. T. Zeitgesch. § 27 (esp. ii.); *Kneucker* in Schenkel v. p. 443 sq.; [*Hamburger*, Real-Encycl. ii. p. 1142 sqq.; *Ginsburg* in Alex.'s Kitto, s. v. Synagogue; *Edersheim*, Jesus the Messiah, bk. iii. ch. x.].\*

συναγωνίζομαι: 1 aor. mid. inf. *συναγωνίσασθαι*; fr. Thuc. and Xen. down; *to strive together with one, to help one in striving*: *τινὶ ἐν ταῖς προσευχαῖς*, in prayers, i. e. to offer intense prayers with one, Ro. xv. 30; in what sense intense prayer may be likened to a struggle, see Philippi ad loc. [(cf. ἀγωνίζ. in Col. iv. 12 and Bp. Lightfoot's note)].\*

συναθλέω, -ῶ; 1 aor. *συνήθησα*; *to strive at the same time with another*: with a dat. commodi [cf. W. § 31, 4], for something, Phil. i. 27; *τινὶ ἔν τινι*, together with one in something, Phil. iv. 3. (univ. *to help, assist*, Died. 3, 4.)\*

συναθροίζω: 1 aor. ptep. *συναθροίσας*; pf. pass. ptep. *συνηθροισμένος*; fr. [Eur., Arstph., al.], Isocr. down; Sept. chiefly for *בָּרַב* and *בָּרַב*; *to gather together with others; to assemble*: *τινάς*, Acts xix. 25; pass. *to be gathered together* i. e. *come together*, Lk. xxiv. 33 R G; Acts xii. 12.\*

συναίρω; 1 aor. inf. *συνάραι*; 1. *to take up together with another or others*. 2. *to bring together with others*: *λόγον*, to cast up or settle accounts, to make a reckoning with, (an expression not found in Grk. auth.), Mt. xviii. 23 sq.; *μετά τινος*, Mt. xxv. 19.\*

συναιχμάλωτος, -ου, ὁ, *a fellow-prisoner* (Vulg. *concaptivus*): Ro. xvi. 7; Col. iv. 10; Philem. 23, (Leian. asin. 27). [Cf. Bp. Lightfoot on Col. l. c.; *Fritzsche*, Com. on Rom. vol. i. p. xxi. note.]\*

συνακολουθέω, -ῶ; impf. *συνηκολούθουν*; 1 aor. *συνηκολούθησα*; fr. Arstph., Thuc., Isocr. down; *to follow together with others, to accompany*: *τινὶ*, one, Mk. v. 37 [where Lchm. ἀκολουθ.]; xiv. 51 L T Tr WH; Lk. xxiii. 49.\*

συναλίζω: (σύν, and ἀλίζω fr. ἀλῆς, crowded, in a mass; [cf. ἄλυσις, init.]); *to gather together, assemble*; pass. pres. ptep. *συναλιζόμενος*; *to be assembled, meet with*: *τινὶ*, with one, Acts i. 4, where αὐτοῖς is to be supplied. (Hdt., Xen., [Plut. de placit. phil. 902], Joseph., Leian., Jambl.) [But Meyer defends the rendering given by some of the ancient versions (cf. Tdf.'s note ad loc.) *eating with* (deriving the word from σύναλος), so A. V. and R. V. mrg.; such passages as Manetho. 5, 339; Clem. hom. 13, 4 (although Dressel after cod. Ottob. reads here συναλ. — yet the recogn. 7, 29 renders *cibum sumimus*); Chrysost. iii. 88 c. (ed. Migne iii. i. 104 mid.); 89 a. (ibid. bottom); 91 d. (ibid. 107 mid.), seem to give warrant for this interpretation; cf. *Valckenaer*, Opuscul. ii. p. 277 sq. But see at length *Woolsey* in the Bib. Sacr. for Oct. 1882, pp. 605–618.]\*

συναλλάσσω: (see καταλλάσσω); *to reconcile* (Thuc., Xen., Plat., Dio Cass.; in diff. senses by diff. prof. auth.): *συνήλλασεν αὐτοὺς εἰς εἰρήμην*, (Vulg. *reconciliabat*, i. e. *sought to reconcile*), conative impf. [cf. B. 205 (178); R. V. *would have set them at one again*], Acts vii. 26 L T Tr WH [see *συνελαύνω*].\*



**συν-ανα-βαίω**: 2 aor. *συνανέβην*; to ascend at the same time, come up together with to a higher place: *τινί*, with one, foll. by *eis* with the acc. of the place, Mk. xv. 41; Acts xiii. 31. (Hdt., Xen., Dion. Hal., Strabo, al.; Sept. several times for *הלך*.)\*

**συν-ανά-κειμαι**; 3 pers. plur. impf. *συνανέκειντο*; to recline together, feast together, [A. V. 'sit down with', 'sit at meat with', (cf. *ἀνάκειμαι*): *τινί*, with one, Mt. ix. 10; Mk. ii. 15; Lk. xiv. 10; Jn. xii. 2 Rec.; *οἱ συνανακείμενοι*, ['they that sat at meat with'], the guests, Mt. xiv. 9; Mk. vi. 22, 26 [R G L]; Lk. vii. 49; xiv. 15. ([3 Macc. v. 39]; eccles. and Byzant. writ.)\*

**συν-ανα-μίγνυμι**: to mix up together; Pass., pres. impv. 2 pers. plur. *-μίγνυσθε*; inf. *-μίγνυσθαι*; reflex. and metaph. *τινί*, to keep company with, be intimate with, one: 1 Co. v. 9, 11; 2 Th. iii. 14. (Plut. Philop. 21; [Sept. Hos. vii. 8 Alex.].)\*

**συν-ανα-παύομαι**: 1 aor. subj. *συναναπαύσωμαι*; to take rest together with: *τινί*, with one, Is. xi. 6; to sleep together, to lie with, of husband and wife (Dion. Hal., Plut.); metaph. *τινί*, to rest or refresh one's spirit with one (i. e. to give and get refreshment by mutual intercourse), Ro. xv. 32 [Lchm. om.].\*

**συν-αντάω**, -ῶ: fut. *συναντήσω*; 1 aor. *συνήντησα*; fr. Hom. down; Sept. for *פגשׁ*, *פגשׁ*, *הק*, *הק*, etc.; to meet with: *τινί*, Lk. ix. [18 WH mrg.], 37; xxii. 10; Acts x. 25; Heb. vii. 1 [cf. B. 293 (252)], 10; trop. of events, to happen, to befall: Acts xx. 22 (Plut. Sulla 2; mid. *τὰ συναντώμενα*, Polyb. 22, 7, 14; the Hebr. *הק* also is used of events, Eccles. ii. 14; ix. 11; etc.)\*

**συν-άντησις**, -εως, ἡ, a meeting with (Eurip. Ion 535; Dion. Hal. antt. 4, 66): *eis συνάντησιν τινι*, to meet one [B. § 146, 3], Mt. viii. 34 R G (for *הק*, Gen. xiv. 17; xxx. 16; Ex. iv. 27; xviii. 7).\*

**συν-αντι-λαμβάνομαι**; 2 aor. mid. subj. 3 pers. sing. *συναντιλάβηται*; to lay hold along with, to strive to obtain with others, help in obtaining, (*τῆς ἐλευθερίας*, Diod. 14, 8); to take hold with another (who is laboring), hence univ. to help: *τινί*, one, Lk. x. 40; Ro. viii. 26, (Ps. lxxxviii. (lxxxix.)) 22; Ex. xviii. 22; Joseph. antt. 4, 8, 4).\*

**συν-απ-άγω**: Pass., pres. ptp. *συναπαγόμενος*; 1 aor. *συναπήχθην*; to lead away with or together: *ἔππον*, Xen. Cyr. 8, 3, 23; *τρήρεις*, Hell. 5, 1, 23; *τὸν λαὸν μεθ' ἑαυτοῦ*, Sept. Ex. xiv. 6; pass. metaph. to be carried away with: with dat. of the thing, i. e. by a thing, so as to experience with others the force of that which carries away (Zosim. hist. 5, 6, 9 αὐτὴ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει), to follow the impulse of a thing to what harmonizes with it, Gal. ii. 13; 2 Pet. iii. 17; to suffer one's self to be carried away together with (something that carries away), *τοῖς ταπεινοῖς* (opp. to *τὰ ὑψηλὰ φρονεῖν*), i. e. to yield or submit one's self to lowly things, conditions, employments, —not to evade their power, Ro. xii. 16.\*

**συν-απο-θνήσκω**: 2 aor. *συναπέθανον*; to die together; with dat. of the pers. to die with one (Sir. xix. 10, and often in Grk. auth. fr. Hdt. down): Mk. xiv. 31; sc. *ὁμᾶς ἐμοί*, that ye may die together with me, i. e. that my

love to you may not leave me even were I appointed to die, 2 Co. vii. 3; sc. *τῷ Χριστῷ* [cf. W. 143 (136)], to meet death as Christ did for the cause of God, 2 Tim. ii. 11.\*

**συν-απ-όλλυμι**: 2 aor. mid. *συναπωλόμην*; fr. Hdt. down; to destroy together (Ps. xxv. (xxvi.)) 9; mid. to perish together (to be slain along with): *τινί*, with one, Heb. xi. 31.\*

**συν-απο-στέλλω**: 1 aor. *συναπέστειλα*; to send with: *τινά*, 2 Co. xii. 18. (Sept.; Thuc., Xen., Dem., Plut., al.)\*

**συν-αρμολογέω**, -ῶ: pres. pass. ptp. *συναρμολογούμενος*; (*ἀρμολόγος* binding, joining; fr. *ἀρμός* a joint, and *λέγω*); to join closely together; to frame together: *οικοδομή*, the parts of a building, Eph. ii. 21; *σῶμα*, the members of the body, Eph. iv. 16. (Eccles. writ.; classic writ. use *συναρμόσσειν* and *συναρμόζειν*.)\*

**συν-αρπάζω**: 1 aor. *συνήρπασα*; plupf. *συνηρπάκειν*; 1 aor. pass. *συνηρπάσθην*; to seize by force: *τινά*, Acts vi. 12; xix. 29; to catch or lay hold of (one, so that he is no longer his own master), Lk. viii. 29; to seize by force and carry away, Acts xxvii. 15. (Tragg., Arstph., Xen., al.)\*

**συν-αυξάνω**: to cause to grow together; pres. inf. pass. *συναυξάνεσθαι*, to grow together: Mt. xiii. 30. (Xen., Dem., Polyb., Plut., al.)\*

**συνβ-**, see *συνβ-* and *σύν*, II. fin.

**συνγ-**, see *συνγ-* and *σύν*, II. fin.

**σύν-δεσμος**, -ου, ὁ, (συνδέω); 1. that which binds together, a band, bond: of the ligaments by which the members of the human body are united together (Eur. Hipp. 199; Tim. Loer. p. 100 b. [i. e. 3, 3, p. 386 ed. Bekk.]; Aristot. h. a. 10, 7, 3 p. 638<sup>b</sup>, 9; Galen, Col. ii. 19 [where see Bp. Lghtft.]; trop.: *τῷ συνδέσμῳ τῆς εἰρήνης*, i. e. *τῇ εἰρήνῃ ὡς συνδέσμῳ*, Eph. iv. 3 (*σύνδεσμος εὐνοίας κ. φιλίας*, Plut. Num. 6); *ἥτις ἐστὶ σύνδ. τῆς τελειότητος*, that in which all the virtues are so bound together that perfection is the result, and not one of them is wanting to that perfection, Col. iii. 14 [cf. Bp. Lghtft. ad loc.]. *eis σύνδεσμον ἀδικίας ὁρῶ σε ὄντα*, I see that you have fallen into (cf. *εἰμί*, V. 2 a. p. 179<sup>a</sup>, and see below) the bond of iniquity, i. e. forged by iniquity to fetter souls, Acts viii. 23 (the phrase *σύνδ. ἀδικίας* occurs in another sense in Is. lviii. 6).

2. that which is bound together, a bundle: prop. *σύνδ. ἐπιστολῶν*, Hdt. 4, 12, 11 [6 ed. Bekk.]; hence some interpreters think that by *σύνδ. ἀδικίας*, in Acts viii. 23 above, Simon is described as "a bundle of iniquity", compacted as it were of iniquity, (just as Cic. in Pison. 9, 21 calls a certain man "animal ex omnium scelerum importunitate . . . concretum"); but besides the circumstance that this interpretation is extremely bold, no examples can be adduced of this tropical use of the noun.\*

**συν-δέω**: in Grk. auth. fr. Hom. down; 1. to tie together, to bind together. 2. to bind or fasten on all sides. 3. to bind just as (i. e. jointly with) another:

pf. pass. ptp. *ὡς συνδεδεμένοι*, as fellow-prisoners [A. V. as bound with them], Heb. xiii. 3 (*συνδεδεμένοι τῷ οὐνοχόῳ*, Joseph. antt. 2, 5, 3).\*



**συν-δοξάζω**: 1 aor. pass. *συνεδοξάσθην*; 1. to approve together, join in approving: νόμοι συνδεδοξασμένοι ὑπὸ πάντων, Aristot. pol. 5, 7 (9), 20 p. 1310<sup>a</sup>, 15. 2. to glorify together (Vulg. conglorifico): sc. *σὺν Χριστῷ*, to be exalted to the same glory to which Christ has been raised, Ro. viii. 17.\*

**σύν-δουλος**, -ου, ὁ, (*σύν* and *δοῦλος*), a fellow-servant; one who serves the same master with another; thus used of a. the associate of a servant (or slave) in the proper sense: Mt. xxiv. 49. b. one who with others serves (ministers to) a king: Mt. xviii. 28, 29, 31, 33. c. the colleague of one who is Christ's servant in publishing the gospel: Col. i. 7; iv. 7 [(where cf. Bp. Lghtftt.)]. d. one who with others acknowledges the same Lord, Jesus, and obeys his commands: Rev. vi. 11. e. one who with others is subject to the same divine authority in the Messianic economy: so of angels as the fellow-servants of Christians, Rev. xix. 10; xxii. 9. (Moeris says, p. 273, ὁμόδουλος ἀπικῶς, σύνδουλος ἑλληνικῶς. But the word is used by Arstph., Eur., Lysias.)\*

**συνδρομή**, -ῆς, ἡ, (*συντρέχω*), a running together, course, esp. hostile or riotous: Acts xxi. 30. (Aristot. rhetor. 3, 10 p. 1411<sup>a</sup>, 29; Polyb., Diod., al.; 3 Macc. iii. 8.)\*

**συν-εγείρω**: 1 aor. *συνήγειρα*; 1 aor. pass. *συνηγέρθην*; to raise together, to cause to rise together; Vulg. *conresuscito* [also *conresurgo*, *resurgo*]; (τὰ πεπτωκότα, 4 Macc. ii. 14; pass. to rise together from their seats, Is. xiv. 9; trop. λῆτας καὶ θρήνους, Plut. mor. p. 117 c.); in the N. T. trop. to raise up together from moral death (see θάνατος, 2) to a new and blessed life devoted to God: ἡμᾶς τῷ Χριστῷ (risen from the dead, because the ground of the new Christian life lies in Christ's resurrection), Eph. ii. 6; Col. iii. 1; ἐν Χριστῷ, Col. ii. 12.\*

**συνέδριον**, -ου, τό, (*σύν* and *ἔδρα*; hence prop. 'a sitting together'), in Grk. auth. fr. Hdt. down, any assembly (esp. of magistrates, judges, ambassadors), whether convened to deliberate or to pass judgment; Vulg. *concilium*; in the Scriptures

1. any session or assembly of persons deliberating or adjudicating (Prov. xxii. 10; Ps. xxv. (xxvi.) 4; Jer. xv. 17; 2 Macc. xiv. 5; 4 Macc. xvii. 17): *συνήγαγον συνέδριον*, [A. V. gathered a council], Jn. xi. 47. 2. spec. a. the Sanhedrin, the great council at Jerusalem (Talm. *סנהדרין*), consisting of seventy-one members, viz. scribes (see *γραμματεῖς*, 2), elders, prominent members of the high-priestly families (hence called *ἀρχιερεῖς*; see *ἀρχιερεῖς*, 2), and the high-priest, the president of the body. The fullest periphrasis for Sanhedrin is found in Mt. xxvi. 3 R G; Mk. xiv. 48, 53, (viz. οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι). The more important causes were brought before this tribunal, inasmuch as the Roman rulers of Judæa had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it were confirmed by the Roman procurator (cf. Jn. xviii. 31; Joseph. antt. 20, 9, 1). The Jews trace the origin of the Sanhedrin to Num. xi. 16 sq. The

Sanhedrin [A. V. council] is mentioned in Mt. v. 22; xxvi. 59; Mk. xiv. 55; xv. 1; Lk. xxii. 66; Acts iv. 15; v. 21, 27, 34, 41; vi. 12, 15; xxii. 30; xxiii. 1, 6, 15, 20, 28; xxiv. 20; used [(as in class. Grk.)] of the place of meeting in Acts iv. 15.

b. the smaller tribunal or council (so A. V.) which every Jewish town had for the decision of the less important cases (see κρίσις, 4): Mt. x. 17; Mk. xiii. 9.

Cf. Win. RWB. s. v. Synedrium; *Leyrer* in Herzog ed. 1 s. v. Synedrium [Strack in ed. 2]; *Schürer*, Neutest. Zeitgesch. 2te Aufl. § 23, II., III. [and in Riehm p. 1595 sqq.]; *Holtzmann* in Schenkel v. p. 446 sqq.; [BB. DD. s. v. Sanhedrim (esp. Ginsburg in Alex.'s Kitto); *Hamburger*, Real-Encycl. ii. pp. 1147-1155; *Edersheim*, Jesus the Messiah, ii. 553 sqq.; *Farar*, Life of Christ, Excurs. xiii.].\*

**συν-είδησις**, -εως, ἡ, (*συνεῖδον*), Lat. *conscientia*, [lit. 'joint-knowledge'; see *σύν*, II. 4], i. e.

a. the consciousness of anything: with a gen. of the obj., τῶν ἁμαρτιῶν, a soul conscious of sins, Heb. x. 2 (τοῦ μύσους, Diod. 4, 65; *συνείδησις εὐγενής*, consciousness of nobility; a soul mindful of its noble origin, Hdian. 7, 1, 8 [3 ed. Bekk.]).

b. the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience: with a gen. of the subj., ἡ σ. τινος, Ro. ii. 15 (where the idea of ἡ *συνείδησις* is further explained by καὶ μεταξύ . . . ἡ καὶ ἀπολογουμένων [cf. W. 580 (539); see ἀπολογέομαι, 2, and συμμαρτυρέω]); Ro. ix. 1; 1 Co. viii. 7 [cf. W. § 30, 1 a.], 10, 12; x. 29; 2 Co. i. 12; iv. 2; v. 11; Heb. ix. 14 (ἡ τοῦ φαύλου *συνείδησις*, Philo, fragm., vol. ii. p. 659 ed. Mangey [vi. p. 217 sq. ed. Richter]); ἡ ἰδία *συνείδησις*, 1 Tim. iv. 2; ἄλλη *συνείδ.* i. q. ἄλλου τινὸς *συν.* 1 Co. x. 29; διὰ τὴν *συνείδησιν*, for conscience' sake, because conscience requires it (viz. the conduct in question), Ro. xiii. 5; in order not to occasion scruples of conscience (in another), 1 Co. x. 28; μηδὲν ἀνακρίναι διὰ τὴν *συνείδ.* (anxiously) questioning nothing, as though such questioning were demanded by conscience, 1 Co. x. 25, 27; διὰ *συνείδησιν* θεοῦ, because conscience is impressed and governed by the idea of God (and so understands that griefs are to be borne according to God's will), 1 Pet. ii. 19; ἡ *συνείδ.* τοῦ εἰδώλου, a conscience impressed and controlled by an idea of the idol (i. e. by a notion of the idol's existence and power), 1 Co. viii. 7 Rec.; τελειῶσαί τινα κατὰ τὴν *συνείδησιν* (sc. αὐτοῦ), so to perfect one that his own conscience is satisfied, i. e. that he can regard himself as free from guilt, Heb. ix. 9; ἐλέγχεσθαι ὑπὸ τῆς *συν.* Jn. viii. 9 (ὑπὸ τοῦ *συνειδότος*, Philo de Josepho § 9 fin.; *συνέχεσθαι τῇ συνείδ.* Sap. xvii. 10); ἡ *συνείδησις* is said μαρτυρεῖν, Ro. ix. 1; συμμαρτυρεῖν, Ro. ii. 15; τὸ μαρτύριον τῆς *συν.* 2 Co. i. 12. With epithets: ἀσθενής, not strong enough to distinguish clearly between things lawful for a Christian and things unlawful, 1 Co. viii. 7, cf. 10; *συνείδ.* ἀγαθή, a conscience reconciled to God, 1 Pet. iii. 21; free from guilt, consciousness of rectitude, of right conduct, Acts xxiii. 1; 1 Tim. i. 5, (Hdian. 6, 3, 9 [4 ed. Bekk.]); *ἐξεν* *συνείδ.* ἀγαθὴν, 1 Tim. i. 19; 1 Pet. iii. 16, (ἐν ἀγαθῇ *συν*



ειδ. *ὑπάρχειν*, Clem. Rom. 1 Cor. 41, 1); *ἔχειν συν. καλὴν*, Heb. xiii. 18; *συν. καθαρὰ*, 1 Tim. iii. 9; 2 Tim. i. 3, (Clem. Rom. 1 Cor. 45, 7, cf. *ἀγνή συν.* *ibid.* 1, 3; *καθαρὸς τῇ συνειδήσει*, Ignat. ad Trall. 7, 2); *ἀπρόσκοπος*, Acts xxiv. 16; *πονηρά*, a mind conscious of wrong-doing, Heb. x. 22 ([*ἐν συνειδήσει πονηρᾷ*, 'Teaching' etc. 4, 14]; *ἀπρεπής*, Leian. amor. 49). *ἡ συνειδήσις καθαρίζεται ἀπὸ κτλ.* Heb. ix. 14; *μολύνεται*, 1 Co. viii. 7; *μαίνεται*, Tit. i. 15, (*μηδὲν ἑκουσίως ψεύδεσθαι μηδὲ μαίνειν τὴν αὐτοῦ συνειδήσιν*, Dion. Hal. jud. Thuc. 6. *ἅπασιν ἡμῖν ἡ συνειδήσις θεός*, Menand. 597 p. 103 ed. Didot; *βροτοῖς ἅπασιν ἡ συνειδήσις θεός*, *ibid.* 654 p. 101 ed. Didot; Epictet. fragm. 97 represents *ἡ συνειδήσις* as filling the same office in adults which a tutor [*παιδαγωγός*, q. v.] holds towards boys; with Philo, Plutarch, and others, *τὸ συνειδὸς* is more common. In Sept. once for *γῆρ*, Eccl. x. 20; [i. q. *conscience*, Sap. xvii. 11; cf. *Delitzsch*, Brief an d. Röm. p. 11]). Cf. esp. *Jahnel*, Diss. de conscientiae notione, qualis fuerit apud veteres et apud Christianos usque ad aevi medii exitum. Berol. 1862 [also the same, Ueber den Begr. Gewissen in d. Griech. Philos. (Berlin, 1872)]; *Kähler*, Das Gewissen. I. die Entwicklung seiner Namen u. seines Begriffes. i. Alterth. u. N. T. (Halle, 1878); [also in Herzog ed. 2, s. v. *Gewissen*; *Zeischwitz*, Pro-fangräticität u. s. w. pp. 52-57; *Schenkel*, s. v. *Gewissen* both in Herzog ed. 1, and in his BL.; *P. Ewald*, De vocis *συν.* ap. script. Novi Test. vi ac potestate (pp. 91; 1883); other reff. in Schaff-Herzog, s. v. *Conscience*].\*

**συν-εἶδον**, ptep. *συνιδῶν*; pf. *σύνοιδα*, ptep. fem. gen. *συνειδυίας* (Acts v. 2 R G, *ης* L T Tr WH; cf. B. 12 (11); [Tdf. Proleg. p. 117; WH. App. p. 156]); (see *εἶδω*); fr. Hdt. down; 1. to see (have seen) together with others. 2. to see (have seen) in one's mind, with one's self (cf. *Fritzsche*, Com. on Rom. vol. i. p. 120; on Mark pp. 36 and 78; [see *σύν*, II. 1 and 4]), i. e. to understand, perceive, comprehend: *συνιδῶν*, when he had understood it, Acts xii. 12 [A. V. *considered*]; xiv. 6 [became aware], (2 Macc. iv. 41; xiv. 26, 30; 3 Macc. v. 50; Polyb. 1, 4, 6; 3, 6, 9; etc.; Joseph. antt. 7, 15, 1; b. j. 4, 5, 4; Plut. Them. 7). Perfect *σύνοιδα* [cf. *σύν*, u. s.]. 1. to know with another, be privy to [so A. V.]: Acts v. 2. 2. to know in one's mind or with one's self; to be conscious of: *τὶ ἐμαυτῷ*, 1 Co. iv. 4 [R. V. *know nothing against myself* (cf. *Wright*, Bible Word-Book, 2d ed., s. v. 'By')] (*τὴν ἀδικίαν*, Joseph. antt. 1, 1, 4; exx. fr. Grk. writ. are given by Passow s. v. *σύνοιδα*, a.; [L. and S. s. v. *σύνοιδα*, 2]; foll. by *ὅτι*, [Dion. Hal. ii. 995, 9]; Barn. ep. 1, (4) 3).\*

**σύν-εμι**, ptep. gen. plur. masc. *συνόντες*; impf. 3 pers. plur. *συνήσαν*; (*σύν*, and *εἰμι* to be); fr. Hom. Od. 7, 270 down; to be with: *τινὶ*, one, Lk. ix. 18 [WH mrg. *συνήντησαν*]; Acts xxii. 11.\*

**σύν-εμι**, ptep. *συνιών*; (*σύν*, and *εἰμι* to go); fr. Hom. down; to come together: Lk. viii. 4.\*

**συν-εἰσ-έρχομαι**: 2 aor. *συνεἰσῆλθον*; to enter together: *τινὶ*, with one,—foll. by an acc. of the place, Jn. vi. 22; xviii. 15. (Eur., Thuc., Xen., al.; Sept.)\*

**συν-έκδημος**, -ου, ὁ, ἡ, (*σύν*, and *ἐκδημος* away from one's people), a fellow-traveller, companion in travel: Acts

xix. 29; 2 Co. viii. 19. ([Diod. fr. lib. 37, 5, 1 and 4 ed. Dind.]; Joseph. vit. 14; Plut. Oth. 5; Palaeoph. fab. 46, 4).\*

**συν-εκ-λεκτός**, -ή, -όν, (see *ἐκλεκτός*), elected or chosen (by God to eternal life) together with: 1 Pet. v. 13.\*

**συν-ελαύνω**: 1 aor. *συνήλασα*; fr. Hom. down; to drive together, to compel; trop. to constrain by exhortation, urge: *τινὰ εἰς εἰρήνην*, to be at peace again, Acts vii. 26 R G (εἰς τὸν τῆς σοφίας ἔρωτα, Ael. v. h. 4, 15).\*

**συν-επι-μαρτυρέω**, -ῶ, ptep. gen. sing. masc. *συνεπιμαρτυροῦντος*; to attest together with; to join in bearing witness, to unite in adding testimony: Heb. ii. 4. (Aristot., Polyb., [Plut.], Athen., Sext. Emp.; Clem. Rom. 1 Cor. 23, 5; 43, 1).\*

**συν-επι-τίθημι**: 2 aor. mid. *συνεπεθέμην*; to place upon (or near) together with, help in putting on; mid. to attack jointly, to assail together, set upon with, (see *ἐπιτίθημι*, 2 b.): Acts xxiv. 9 G L T Tr WH [R V. *joined in the charge*] (so in Thuc. 6, 10; Xen. Cyr. 4, 2, 3; Plat. Phileb. p. 16 a.; Polyb. 5, 78, 4; Diod. 1, 21).\*

**συν-έπομαι**: impf. *συνειπόμην*; fr. Hom. down; to follow with, to accompany: *τινὶ*, one, Acts xx. 4.\*

**συνεργέω**, -ῶ; impf. 3 pers. sing. *συνήργει*; (*συνεργός*, q. v.); fr. Eur., Xen., Dem. down; Vulg. *coöperator* [(in 2 Co. vi. 1 *adjuvo*)] to work together, help in work, be a partner in labor: 1 Co. xvi. 16; 2 Co. vi. 1; to put forth power together with and thereby to assist, Mk. xvi. 20; *τινὶ*, with one ἡ πίστις *συνήργει τοῖς ἔργοις*, faith (was not inactive, but by cöworking) caused Abraham to produce works, Jas. ii. 22 [here Trtxt. *συνέργει* (hardly collat. form of *συνείργω* to unite, but) a misprint for *-γεί*]; *τινὶ εἰς τι* (in prof. writ. also *πρὸς τι*, see Passow [or L. and S.] s. v.), to assist, help, (be serviceable to) one for a thing, Ro. viii. 28 [A. V. *all things work together for good*]; *τί τινι εἰς τι*, a brevilouquence equiv. to *συνεργῶν πορίζω τί τινι*, so that acc. to the reading πάντα *συνεργεῖ ὁ θεός* the meaning is, 'for them that love God, God cöworking provides all things for good or so that it is well with them' (*Fritzsche*), [R. V. mrg. *God worketh all things with them for good*], Ro. viii. 28 Lchm. [WH in br.; cf. B. 193 (167)], (*ἐαυτοῖς τὰ συμφέροντα*, Xen. mem. 3, 5, 16). Cf. *Fritzsche*, Ep. ad Rom. vol. ii. p. 193 sq.\*

**συνεργός**, -όν, (*σύν* and *ΕΡΓΩ*), [fr. Pind.], Eurip., Thuc. down, a companion in work, fellow-worker, (Vulg. *adjutor* [Phil. ii. 25; 3 Jn. 8 *coöperator*]): in the N. T. with a gen. of the pers., one who labors with another in furthering the cause of Christ, Ro. xvi. 3, 9, 21; Phil. ii. 25; iv. 3; [1 Th. iii. 2 Rec.]; Philem. 1, 24; *θεοῦ*, one whom God employs as an assistant, as it were (a fellow-worker with God), 1 Th. iii. 2 (G L txt. WH mrg. but with *τοῦ θεοῦ* in br.; Rec. et al. *διάκονον*, q. v. 1). plur.: 1 Co. iii. 9; with gen. of the thing (a joint-promoter [A. V. *helper*]), *συν. ἐσμεν τῆς χαρᾶς*, we labor with you to the end that we may rejoice in your Christian state, 2 Co. i. 24. *εἰς ὑμᾶς*, (my) fellow-worker to you-ward, in reference to you, 2 Co. viii. 23; *εἰς τὴν βασ. τ. θεοῦ*, for the advancement of the kingdom of God, Col. iv. 11; *τῇ ἀληθείᾳ*, for (the benefit of) the truth, [al. render (so R. V.)



'with the truth'; see Westcott ad loc.], 3 Jn. 8. (2 Macc. viii. 7; xiv. 5).\*

**συν-έρχομαι**; impf. *συνήρχομην*; 2 aor. *συνῆλθον*, once (Acts x. 45 T Tr WH) 3 pers. plur. *συνῆλθον* (see *ἀπέρχομαι*, init.); pf. ptep. *συνεληλυθώς*; plupf. 3 pers. plur. *συνεληλύθεισαν*; fr. Hom. down (Il. 10, 224 in tmesis); 1. to come together, i. e. a. to assemble: absol., Mk. iii. 20; Acts i. 6; ii. 6; x. 27; xvi. 13; xix. 32; xxi. 22; [xxii. 30 G L T Tr WH]; xxviii. 17; [1 Co. xiv. 20; foll. by *εἰς* with gen. of place, Lk. v. 17 Lchm. txt.]; foll. by *εἰς* with an acc. of the place, Acts v. 16; *πρός τινα*, Mk. vi. 33 Rec.; *ἐπὶ τὸ αὐτό* [see *ἐπί*, C. I. 1 d.], 1 Co. xi. 20; xiv. 23 [here L txt. *ἐλθῇ*]; with a dat. of the pers. *with one*, which so far as the sense is concerned is equiv. to *unto one* (for exx. fr. Grk. writ. see Passow s. v. 2; [L. and S. s. v. II. 1 and 3; cf. W. 215 (202)]), Mk. xiv. 53 [here T WH txt. om. Tr mrg. br. the dat.]; Jn. xi. 33; with adverbs of place: *ἐνθάδε*, Acts xxv. 17; *ἔπου*, Jn. xviii. 20; [foll. by an infin. of purpose, Lk. v. 15]; foll. by *εἰς*,—indicating either the end, as *εἰς τὸ φαγεῖν*, 1 Co. xi. 33; or the result, 1 Co. xi. 17, 34; *ἐν ἐκκλησίᾳ*, in sacred assembly [R. V. mrg. in congregation], 1 Co. xi. 18 (W. § 50, 4 a.). b. Like the Lat. *convenio* i. q. *coeo*: of conjugal cohabitation, Mt. i. 18 [but cf. Weiss ad loc. (and the opinions in Meyer)] (Xen. mem. 2, 2, 4; Diod. 3, 58; Philo de caritat. § 14; de fortitud. § 7; de speciall. legg. § 4; Joseph. antt. 7, 8, 1 and 7, 9, 5; Apollod. bibl. 1, 3, 3); with *ἐπὶ τὸ αὐτό* added, 1 Co. vii. 5 Rec.

2. to go (depart) or come with one, to accompany one (see *ἔρχομαι*, II. p. 252): *τινί*, with one, Lk. xxiii. 55 [Tr txt. br. the dat.]; Acts i. 21 [here A. V. *company with*]; ix. 39; x. 23, 45; xi. 12; with *εἰς τὸ ἔργον* added, Acts xv. 38; *σύν τινι*, Acts xxi. 16.\*

**συν-εσθίω**; impf. *συνήσθιον*; 2 aor. *συνέφαγον*; to eat with, take food together with [cf. *σύν*, II. 1]: *τινί*, with one, Lk. xv. 2; Acts x. 41; xi. 3; 1 Co. v. 11, (2 S. xii. 17); *μετά τινος*, Gal. ii. 12; Gen. xliii. 31; Ex. xviii. 12, [cf. W. § 52, 4, 15]. (Plat., Plut., Leian.)\*

**σύν-εσις**, -εως, ἡ, (συνήγη, q. v.); 1. a running together, a flowing together: of two rivers, Hom. Od. 10, 515.

2. a. fr. Pind. down, understanding: Lk. ii. 47; 1 Co. i. 19 (fr. Is. xxix. 14); Eph. iii. 4; Col. ii. 2; 2 Tim. ii. 7; *πνευματικῇ*, Col. i. 9. b. the understanding, i. e. the mind so far forth as it understands: Mk. xii. 33; Sap. iv. 11. (Sept. for *בִּינָה*, *תְּבִינָה*, *דַּעַת*, *מִדְעָה*, *שִׂכְלָה*, etc.; also for *מִשְׁכָּלִי*, a poem.) [SYN. see *σοφία*, fin.; cf. Bp. Lghtft. on Col. i. 9; Schmidt ch. 147, 8.]\*

**συν-ετός**, -ή, -όν, (συνήγη), fr. Pind. down, Sept. for *חָכְמָה*, [יָסָד], etc., intelligent, having understanding, wise, learned: Mt. xi. 25; Lk. x. 21; Acts xiii. 7; 1 Co. i. 19 (fr. Is. xxix. 14). [SYN. see *σοφός*, fin.]\*

**συν-ε-δοκίω**, -ῶ; (see *εὐδοκίω*, init.); a. to be pleased together with, to approve together (with others): absol. (yet so that the thing giving pleasure is evident from the context), Acts xxii. 20 G L T Tr WH; with a dat. of the thing, Lk. xi. 48; Acts viii. 1; xxii. 20 Rec. ([Polyb. 24, 4, 13]; 1 Macc. i. 57; 2 Macc. xi. 24). b. to be pleased at the same time with, consent, agree to,

([Polyb. 32, 22, 9]; 2 Macc. xi. 35); foll. by an inf. 1 Co. vii. 12 sq. [R. V. here *be content*]; w. a dat. of a pers. to applaud [R. V. *consent with*], Ro. i. 32. (Diod.; eccles. writ.)\*

**συν-εωχέω**, -ῶ; pres. pass. ptep. *συνεωχούμενος*; (*εὐωχέω*, to feed abundantly, to entertain; fr. *εὖ* and *ἔχω*); to entertain together; pass. to feast sumptuously with: Jude 12; *τινί*, with one, 2 Pet. ii. 13. ([Aristot. eth. Eud. 7, 12, 14 p. 1245<sup>b</sup>, 5], Joseph. Leian., al.)\*

**συν-εφ-ίστημι**: to place over or appoint together; 2 aor. *συνέπεστην*; to rise up together: *κατά τινος*, against one, Acts xvi. 22. [(From Thuc. down).]\*

**συν-έχω**; fut. *συνέξω*; 2 aor. *συνέσχον*; Pass., pres. *συνέχομαι*; impf. *συνειχόμην*; fr. Hom. down; 1. to hold together; any whole, lest it fall to pieces or something fall away from it: *τὸ συνέχον τὰ πάντα*, the deity as holding all things together, Sap. i. 7 (see Grimm ad loc.). 2. to hold together with constraint, to compress, i. e. a. to press together with the hand: *τὰ ὦτα*, to stop the ears, Acts vii. 57 (*τὸ στόμα*, Is. lii. 15; *τὸν οὐρανόν*, to shut, that it may not rain, Deut. xi. 17; 1 K. viii. 35). b. to press on every side: *τινὰ*, Lk. viii. 45; with *πάντοθεν* added, of a besieged city, Lk. xix. 45.

3. to hold completely, i. e. a. to hold fast: prop. a prisoner, Lk. xxii. 63 (*τὰ αἰχμάλωτα*, Leian. Tox. 39); metaph. in pass. to be held by, closely occupied with, any business (Sap. xvii. 19 (20); Hdian. 1, 17, 22, (9 ed. Bekk.); Ael. v. h. 14, 22): *τῷ λόγῳ*, in teaching the word, Acts xviii. 5 G L T Tr WH [here R. V. *constrained by*]. β. to constrain, oppress, of ills laying hold of one and distressing him; pass. to be holden with i. q. afflicted with, suffering from: *νόσοις*, Mt. iv. 24; *πυρετῷ*, Lk. iv. 38; *δυσεπτερίᾳ*, Acts xxviii. 8 (many exx. fr. Grk. writ. fr. Aeschyl. and Hdt. down are given in Passow s. v. *συνέχω*, I. a.; [L. and S. s. v. I. 4]); of affections of the mind: *φόβῳ*, Lk. viii. 37 (*ὀδυρμῷ*, Ael. v. h. 14, 22; *ἀλγηδόνι*, Plut. de fluvi. 2, 1; *ἀθυμίᾳ*, ib. 7, 5; 19, 1; *λύπῃ*, 17, 3; for other exx. see Grimm on Sap. xvii. 10).

γ. to urge, impel: trop. the soul, ἡ ἀγάπη . . . *συνέχει ἡμᾶς*, 2 Co. v. 14 [A. V. *constraineth*]; *πῶς* (how greatly, how sorely) *συνέχομαι*, Lk. xii. 50 [A. V. *straitened*]; *τῷ πνεύματι*, Acts xviii. 5 Rec. *συνέχομαι ἐκ τῶν δύο*, I am hard pressed on both sides, my mind is impelled or disturbed from each side [R. V. *I am in a strait betwixt the two*], Phil. i. 23.\*

**συν-ζ**, see *συζ*, and *σύν*, II. sub fin.

**συν-ήδομαι**; 1. in Grk. writ. chiefly fr. Soph., Eur., Xen. down, to rejoice together with (another or others [cf. *σύν*, II. 1]). 2. in the N. T. once to rejoice or delight with one's self or inwardly (see *σύν*, II. 4): *τινί*, in a thing, Ro. vii. 22, where cf. Fritzsche; [al. refer this also to 1; cf. Meyer].\*

**συνήθεια**, -ας, ἡ, (συνήθης, and this fr. *σύν* and *ἥθος*), fr. Isocr., Xen., Plat. down, Lat. *consuetudo*, i. e. 1. intercourse (with one), intimacy: 4 Macc. xiii. 21. 2. custom: Jn. xviii. 39 [cf. B. § 139, 45]; 1 Co. xi. 16. 3. a being used to: with a gen. of the object to which one is accustomed, 1 Co. viii. 7 L T Tr WH.\*



συν-ηλικιώτης, -ου, ὁ, (fr. σύν, and ηλικία q. v.), *one of the same age, an equal in age*: Gal. i. 14. (Diod. 1, 53 fin.; Dion. Hal. antt. 10, 49 init.; but in both pass. the best codd. have ηλικιώτης; [Corp. inscr. iii. p. 434 no. 4929]; Alciph. 1, 12). Cf. συμμαθητής.\*

συν-θάπτω: 2 aor. pass. συνετάφην; fr. Aeschyl. and Hdt. down; *to bury together with*: τῷ Χριστῷ, together with Christ, pass., διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον sc. αὐτοῦ, Ro. vi. 4; ἐν τῷ βαπτίσματι, Col. ii. 12. For all who in the rite of baptism are plunged under the water, thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins; therefore Paul likens baptism to a burial by which the former sinfulness is buried, i. e. utterly taken away.\*

συν-θλάω, -ῶ: 1 fut. pass. συνθλασθήσομαι; *to break to pieces, shatter*, (Vulg. confringo, conquasso): Mt. xxi. 44 [but T om. L Tr mrg. WH br. the vs.]; Lk. xx. 18. (Sept.; [Manetho, Alex. ap. Athen., Eratosth., Aristot. (v. l.)], Diod., Plut., al.)\*

συν-θλίβω; impf. συνέθλιβον; *to press together, press on all sides*: τινά, of a thronging multitude, Mk. v. 24, 31. (Plat., Aristot., Strab., Joseph., Plut.)\*

συν-θρύπτω, ptep. nom. plur. masc. συνθρύπτοντες; *to break in pieces, to crush*: metaph. τὴν καρδίαν, to break one's heart, i. e. to deprive of strength and courage, dispirit, incapacitate for enduring trials, Acts xxi. 13. (In eccles. and Byzant. writ.)\*

συν-ιέω, see συνίημι.

συν-ίημι, 2 pers. plur. συνίετε, 3 pers. plur. συνιούσιν (Mt. xiii. 18 R G T; 2 Co. x. 12 Rec., fr. the unused form συνιέω), and συνιᾶσιν (2 Co. x. 12 L T Tr WH), and συνιούσιν (Mt. xiii. 13 L Tr WH fr. the unused συνιῶ), subjunc. 3 pers. plur. συνιῶσι (R G L T Tr in Mk. iv. 12 and Lk. viii. 10, fr. the unused συνιέω or fr. συνίημι) and συνιῶσι (WH in Mk. and Lk. l. cc., fr. the unused συνιῶ), impv. 2 pers. plur. συνίετε, inf. συνιέναι, ptep. συνιῶν (Ro. iii. 11 R G T fr. συνιέω), and συνιών (ibid. L Tr WH, and often in Sept., fr. συνιῶ), and συνιείς (Mt. xiii. 23 L T Tr WH; Eph. v. 17 R G; but quite erroneously συνιών, Grsb. in Mt. l. c. [Alf. in Ro. iii. 11; cf. WH. App. p. 167; Tdf. Proleg. p. 122]; W. 81 (77 sq.); B. 48 (42); Fritzsche on Rom. vol. i. p. 174 sq.); fut. συνήσω (Ro. xv. 21); 1 aor. συνῆκα; 2 aor. subjunc. συνῆτε, συνῶσι, impv. 2 pers. plur. σύνετε (Mk. vii. 14 L T Tr WH); (σύν, and ἔημι to send); 1. prop. *to set or bring together*, in a hostile sense, of combatants, Hom. Il. 1, 8; 7, 210. 2. to put (as it were) the perception with the thing perceived; to set or join together in the mind, i. e. to understand, (so fr. Hom. down; Sept. for יָבַן and יִבְּרָה): with an acc. of the thing, Mt. xiii. 23, 51; Lk. ii. 50; xviii. 34; xxiv. 45; foll. by σι, Mt. xvi. 12; xvii. 13; foll. by an indirect quest., Eph. v. 17; ἐπὶ τοῖς ἄρτοις, 'on the loaves' as the basis of their reasoning [see ἐπί, B. 2 a. a.], Mk. vi. 52; where what is understood is evident from the preceding context, Mt. xiii. 19; xv. 10; Mk. vii. 14; absol., Mt. xiii. 13-15; xv. 10; Mk. iv. 12; viii. 17, 21; Lk. viii. 10; Acts vii. 25; xxviii. 26 sq.; Ro. xv. 21; 2 Co. x. 12; ὁ συνιών or συνιών as subst. [B. 295

(253 sq.); W. 109 (104)], *the man of understanding*, Hebraistically i. q. *a good and upright man* (as having knowledge of those things which pertain to salvation; see μωρός): Ro. iii. 11 (fr. Ps. xiii. (xiv.) 2). [Syn. see γινώσκω, fin.]\*

συνιστάνω and συνιστάω, see the foll. word.

συν-ίστημι (Ro. iii. 5; v. 8; xvi. 1; 2 Co. x. 18; Gal. ii. 18 Rec.; ptep. συνιστάντες, 2 Co. iv. 2 L T Tr; vi. 4 L T Tr), or συνιστάνω (2 Co. v. 12; Gal. ii. 18 G L T Tr WH; inf. συνιστάνειν, 2 Co. iii. 1 R G T WH; ptep. συνιστάνων, 2 Co. iv. 2 WH; vi. 4 WH; x. 12, 18 L T Tr WH), or συνιστάω (inf. συνιστᾶν, 2 Co. iii. 1 L Tr; ptep. συνιστῶν, 2 Co. iv. 2 R G; vi. 4 R G; x. 18 Rec.; see ἵστημι); 1 aor. συνέστησα; pf. συνέστηκα; 2 pf. ptep. συνεστώς [nom. plur. neut. -τῶς, 2 Pet. iii. 5 WH mrg.]; pres. pass. inf. συνίστασθαι; fr. Hom. Il. 14, 96 down; 1. *to place together, to set in the same place, to bring or band together*; in the 2 aor., pf. and plupf. intransitively, *to stand with (or near)*: συνεστώς τινι, Lk. ix. 32. 2.

*to set one with another i. e. by way of presenting or introducing him, i. e. to commend* (Xen., Plat., Dem., Polyb., Joseph., Plut.): τινά, 2 Co. iii. 1; vi. 4; x. 12, 18; τινά τινι, Ro. xvi. 1; 2 Co. v. 12 [cf. B. 393 (336)]; τινά πρὸς συνειδήσιν τινος, 2 Co. iv. 2; pass. ὑπό τινος, 2 Co. xii. 11, (1 Macc. xii. 43; 2 Macc. iv. 24). 3.

*to put together by way of composition or combination, to teach by combining and comparing, hence to show, prove, establish, exhibit*, [W. 23 (22)]: τί, Ro. iii. 5; v. 8, (εὐνοίαν, Polyb. 4, 5, 6); ἑαυτοὺς ὡς τινες, 2 Co. vi. 4; with two acc. one of the object, the other of the predicate, Gal. ii. 18 (Diod. 13, 91; συνίστησιν αὐτὸν προφήτην, Philo rer. div. haer. § 52); foll. by an acc. with inf. [cf. B. 274 (236)], 2 Co. vii. 11 (Diod. 14, 45). 4. *to put together* (i. e. unite parts into one whole), pf., plupf. and 2 aor. *to be composed of, consist*: ἐξ ὕδατος κ. δι' ὕδατος, 2 Pet. iii. 5 [cf. W. § 45, 6 a.; (see above, init.)]; *to cohere, hold together*: τὰ πάντα συνέστηκεν ἐν αὐτῷ, Col. i. 17 (Plat. de rep. 7 p. 530 a.; Tim. p. 61 a.; [Bonitz's index to Aristotle (Berlin Acad. ed.) s. v. συνιστάναι], and often in eccles. writ.; [cf. Bp. Lghtft. on Col. l. c.]).\*

[συν-κατα-νέω: 1 aor. ptep. συνκατανεύσας; *to consent to, agree with*: Acts xviii. 27 WH (rejected) mrg. (Polyb. 3, 52, 6; al.)\*]

συνκ-, see συγκ-

συνλ-, see συλλ-

συνμ-, see συμμ-

συν-οδεύω; *to journey with, travel in company with*: with a dat. of the pers., Acts ix. 7. (Hdian. 4, 7, 11 [6 ed. Bekk.], Lucian., Plut., al.; Sap. vi. 25.)\*

συνοδία, -as, ἡ, (σύνδοδος), *a journey in company*; by meton. *a company of travellers, associates on a journey, a caravan*, [A. V. company]: Lk. ii. 44. (Strab., Plut., [Epict., Joseph.]; ξυνοδεία, Gen. xxxvii. 25 cod. Venet. i. q. family, Neh. vii. 5, 64, Sept., al.)\*

συν-οικέω, -ῶ; *to dwell together* (Vulg. cohabito): of the domestic association and intercourse of husband and wife, 1 Pet. iii. 7; for many exx. of this use, see Passow s. v. 1; [L. and S. s. v. I. 2].\*



**συν-οικοδομέω**, -ῶ: pres. pass. **συννοικοδομοῦμαι**; (Vulg. *coaedifico*); *to build together* i. e. **a. to build together or with others** [1 Esdr. v. 65 (66)]. **b. to put together or construct by building, out of several things to build up one whole**, (οἰκία εὖ συννοικοδομημένη καὶ συνηρμοσμένη, of the human body, Philo de praem. et poen. § 20): Eph. ii. 22. (Besides, in Thuc., Diod., Dio Cass., Plut.) \*

**συν-ομιλέω**, -ῶ; *to talk with*: **τινί**, one, Acts x. 27. (*to hold intercourse with*, [Ceb. tab. 13; Joseph. b. j. 5, 13, 1], Epiphan., Tzetz.) \*

**συν-ομορέω**, -ῶ; (**συνόμορος**, having joint boundaries, bordering on, fr. **σύν** and **ὁμος**, and this fr. **ὁμός** joint, and **ὅρος** a boundary); *to border on, be contiguous to*, [A. V. join hard]: **τινί**, to a thing, Acts xviii. 7. (Byzant. writ.) \*

**συν-οχή**, -ῆς, ἡ, (**συνέχω**, q. v.), *a holding together, narrowing; narrowness, the contracting part of a way*, Hom. II. 23, 330. Metaph. *straits, distress, anguish*: Lk. xxi. 25; with **καρδίας** added, 2 Co. ii. 4, (*contractio animi*, Cic. Tusc. 1, 37, 90; opp. to *effusio*, 4, 31, 66; **συνοχήν κ. ταλαιπωρίαν**, Job xxx. 3; [cf. Judg. ii. 3; plur. Ps. xxiv. (xxv.) 17 Aq.]) \*

**συνπ-**, see **συνπ-**

[**συνσ-**, see **συσ-** and **συσσ-**] cf. **σύν**, II. fin.

**συσστ-**, see **συσστ-**

**συν-τάσσω**: 1 aor. **συντάξα**; fr. Hdt. down; **a. to put in order with or together, to arrange**; **b. to (put together), constitute**, i. e. *to prescribe, appoint*, (Aeschin., Dem.; physicians are said **συντάσσειν φάρμακον**, Ael. v. h. 9, 13; [Plut. an sen. sit gerend. resp. 4, 8]): **τινί**, Mt. xxi. 6 LTr WH; xxvi. 19; xxvii. 10; Sept. often for **ηχ**. \*

**συντέλεια**, -ας, ἡ, (**συντελής**), *completion, consummation, end*, (so in Grk. writ. fr. Polyb. on; Sept. chiefly for **ηχ**; for **γρ** in Dan. xii. 4, 13; in other senses fr. Aeschyl. down): **αἰῶνος** or **τοῦ αἰῶνος**, Mt. xiii. 39, 40 LTr WH, 49; xxiv. 3; xxviii. 20; **τοῦ αἰῶνος τούτου**, Mt. xiii. 40 R G; **τῶν αἰώνων**, Heb. ix. 26 (see **αἰών**, 3 p. 19<sup>b</sup> bot. [cf. Herm. vis. 9, 12, 3 and Hilgenfeld ad loc.]); **καιροῦ** and **καιρῶν**, Dan. ix. 27; xii. 4; **τῶν ἡμερῶν**, ibid. 13; **ἀνθρώπου**, of his death, Sir. xi. 27 (25); cf. xxi. 9. \*

**συν-τέλω**, -ῶ; fut. **συντελέσω**; 1 aor. **συντέλεσα**; Pass., pres. inf. **συντελείσθαι**; 1 aor. **συντελέσθην** (Jn. ii. 3 T WH 'rejected' mrg.), ptp. **συντελεσθείς**; fr. Thuc. and Xen. down; Sept. often for **ηχ**; also sometimes for **ηχ**, etc.; **1. to end together or at the same time**.

**2. to end completely; bring to an end, finish, complete**: **τοὺς λόγους**, Mt. vii. 28 R G; **τὸν πειρασμόν**, Lk. iv. 13; **ἡμέρας**, pass., Lk. iv. 2; Acts xxi. 27, (Job i. 5; Tob. x. 7). **3. to accomplish, bring to fulfilment**; pass. *to come to pass*, Mk. xiii. 4; **λόγον**, a word, i. e. a prophecy, Ro. ix. 28 (**ῥῆμα**, Lam. ii. 17). **4. to effect, make**, [cf. our *conclude*]: **διαθήκην**, Heb. viii. 8 (Jer. xli. (xxxiv.) 8, 15). **5. to finish**, i. e. in a use foreign to Grk. writ., *to make an end of*: **συντελέσθῃ ὁ οἶνος τοῦ γάμου**, [was at an end with], Jn. ii. 3 Tdf. after cod. Sin. (Ezek. vii. 15 for **ηχ**; **to bring to an end, destroy**, for **ηχ**, Jer. xiv. 12; xvi. 4). \*

**συν-τέμνω**; pf. pass. ptp. **συντετμημένος**; fr. Aeschyl. and Hdt. down; **1. to cut to pieces**, [cf. **σύν**, II. 3]. **2. to cut short**; metaph. *to despatch briefly, execute or finish quickly*; *to hasten*, (**συντέμνειν** sc. **τὴν ὁδόν**, to take a short cut, go the shortest way, Hdt. 7, 123; sc. **τὸν λόγον**, to speak briefly, Eur. Tro. 441; **τὰς ἀποκρίσεις**, to abridge, sum up, Plat. Prot. p. 334 d.; **ἐν βραχείᾳ πολλοὺς λόγους**, Arstph. Thesm. 178): **λόγον** [q. v. I. 2 b. a.], to bring a prophecy or decree speedily to accomplishment, Ro. ix. 28; **λόγος συντετμημένος**, a short word, i. e. an expedited prophecy or decree, ibid. [R G Tr mrg. in br.] (both instances fr. Sept. of Is. x. 23); cf. Fritzsche ad loc. vol. ii. p. 350. \*

**συν-τήρῶ**, -ῶ; impf. 3 pers. sing. **συντήρει**; pres. pass. 3 pers. plur. **συντηροῦνται**; [fr. Aristot. de plant. 1, 1 p. 816<sup>a</sup>, 8 down]; **a. to preserve** (a thing from perishing or being lost): **τί**, pass. (opp. to **ἀπολλύσθαι**), Mt. ix. 17; Lk. v. 38 [T WH om. Tr br. the cl.]; **τινά**, to guard one, keep him safe, fr. a plot, Mk. vi. 20 (**ἐαυτὸν ἀναμάρτητον**, 2 Macc. xii. 42 [cf. Tob. i. 11; Sir. xiii. 12]). **b. to keep within one's self, keep in mind** (a thing, lest it be forgotten [cf. **σύν**, II. 4]): **πάντα τὰ ῥήματα**, Lk. ii. 19 (**τὸ ῥῆμα ἐν τῇ καρδίᾳ μου**, Dan. vii. 28 Theod.; **τὴν γνώμην παρ' ἐαυτοῦ**, Polyb. 31, 6, 5; [absol. Sir. xxxix. 2]). \*

**συν-τίθημι**: Mid., 2 aor. 3 pers. plur. **συνέθετο**; plpf. 3 pers. plur. **συνετέθειντο**; fr. Hom. down; *to put with or together, to place together; to join together*; Mid. **a. to place in one's mind, i. e. to resolve, determine; to make an agreement, to engage**, (often so in prof. writ. fr. Hdt. down; cf. Passow s. v. 2 b.; [L. and S. s. v. B. II.]): **συνετέθειντο**, they had agreed together [W. § 38, 3], foll. by **ἵνα**, Jn. ix. 22 [W. § 44, 8 b.]; **συνέθετο**, they agreed together, foll. by **τοῦ** with an inf. [B. 270 (232)], Acts xxiii. 20; *they covenanted*, foll. by an inf. [B. u. s.], Lk. xxii. 5. **b. to assent to, to agree to**: Acts xxiv. 9 Rec. [see **συνεπιτίθημι**] (**τινί**, Lys. in Harpoer. [s. v. **Καρκίνος**] p. 106, 9 Bekk.). \*

**συν-τόμως**, (**συντήμων**), [fr. Aeschyl., Soph., Plat. down], adv., *concisely* i. e. *briefly, in few words*: **ἀκοῦσαι τινος**, Acts xxiv. 4 (**γράφαι**, Joseph. c. Ap. 1, 1; **διδάσκειν**, ibid. 1, 6, 2; **εἰπεῖν**, ibid. 2, 14, 1; **ἐξαγγέλλειν**, Mk. xvi. WH (rejected) 'Shorter Conclusion'); for exx. fr. Grk. writ. see Passow [or L. and S.] s. v. fin. \*

**συν-τρέχω**; 2 aor. **συνέδραμον**; fr. [Hom.], Aeschyl., Hdt. down; **1. to run together**: of the gathering of a multitude of people, **ἐκεί**, Mk. vi. 33; **πρός τινα**, Acts iii. 11. **2. to run along with others**; metaph. *to rush with* i. e. *cast one's self, plunge*, 1 Pet. iv. 4. [Comp.: **ἐπι-συντρέχω**.] \*

**συν-τρίβω**, ptp. neut. **-τρίβον** Lk. ix. 39 R G Tr, **-τρίβον** L T WH (cf. Veitch s. v. **τρίβω**, fin.); fut. **συντρίψω**; 1 aor. **συντρίψα**; Pass., pres. **συντρίβομαι**; pf. inf. **συντετρίφθαι** [R G Tr WH; but **-τρίφθαι** L T (cf. Veitch u. s.)], ptp. **συντετρίμμενος**; 2 fut. **συντρίβήσομαι**; fr. Hdt. [(?), Eurip.] down; Sept. very often for **ηχ**; *to break, to break in pieces, shiver*, [cf. **σύν**, II. 3]: **κάλαμον**, Mt. xii. 20; **τὰς πέδας**, pass. Mk. v. 4; **τὸ ἀλάσαστρον** (the sealed orifice of the vase [cf. BB. DD. s. v. **Alabaster**]),



Mk. xiv. 3; *δοτοῦν*, pass. Jn. xix. 36 (Ex. xii. 46; Ps. xxxiii. (xxxiv.) 21); *τὰ σκεῖν*, Rev. ii. 27; *to tread down: τὸν Σατανᾶν ὑπὸ τοὺς πόδας* (by a pregn. constr. [W. § 66, 2 d.]), *to put Satan under foot and (as a conqueror) trample on him*, Ro. xvi. 20; *to break down, crush: τινά*, *to tear one's body and shatter one's strength*, Lk. ix. 39. Pass. *to suffer extreme sorrow and be, as it were, crushed: οἱ συντετριμμένοι τὴν καρδίαν* [cf. W. 229 (215)], i. q. οἱ ἔχοντες τὴν καρδίαν συντετριμμένην, [A. V. *the broken-hearted*], Lk. iv. 18 Rec. fr. Is. lxi. 1 ([cf. Ps. xxxiii. (xxxiv.) 19; cxlvi. (cxlvii.) 3, etc.]; *συντριβῆναι τῇ διανοίᾳ*, Polyb. 21, 10, 2; 31, 8, 11; τοῖς φρονήμασι, Diod. 11, 78; [ταῖς ἐλπίσιν, 4, 66; ταῖς ψυχαῖς, 16, 81].)\*

**σύντριμμα**, -τος, τό, (συντριβῶ), Sept. chiefly for ῥῥῥ; 1. *that which is broken or shattered, a fracture*: Aristot. de audibil. p. 802<sup>a</sup>, 34; of a broken limb, Sept. Lev. xxi. 19.

2. *trop. calamity, ruin, destruction*: Ro. iii. 16, fr. Is. lix. 7, where it stands for ῥῥ, a devastation, laying waste, as in xxii. 4; Sap. iii. 3; 1 Macc. ii. 7; [etc.]\*

**σύντροφος**, -ου, ό, (συντρέφω), [fr. Hdt. down], *nourished with one* (Vulg. *collocatus* [Eng. *foster-brother*]); *brought up with one*; univ. *companionship of one's childhood and youth: τινός* (of some prince or king), Acts xiii. 1. (1 Macc. i. 6; 2 Macc. ix. 29; Polyb. 5, 9, 4; Diod. 1, 53; Joseph. b. j. 1, 10, 9; Ael. v. h. 12, 26.)\*

**Συντύχη** and (so Tdf. edd. 7, 8; cf. *Lipsius*, Gramm. Untersuch. p. 31; [Tdf. Proleg. p. 103; Kühner § 84 fin.; on the other hand, Chandler § 199]) **Συντυχή**, ή, [acc. -ην], *Syntychē*, a woman belonging to the church at Philippi: Phil. iv. 2. (The name occurs several times in Grk. inserr. [see Bp. Lghtft. on Phil. l. c.].)\*

**συν-τυχάνω**: 2 aor. inf. συντυχεῖν; fr. [Soph.], Hdt. down; *to meet with, come to* [A. V. *come at*] one: with a dat. of the pers., Lk. viii. 19.\*

**συν-υπο-κρίνομαι**: 1 aor. pass. *συνυπεκρίθην*, with the force of the mid. [cf. B. 52 (45)]; *to dissemble with: τινί*, one, Gal. ii. 13. (Polyb. 3, 92, 5 and often; see *Schweighaeuser*, Lex. Polyb. p. 604; Plut. Marius, 14, 17.)\*

**συν-υπουργέω**, -ᾶ, (ὑπουργέω *to serve*, fr. ὑπουργός, and this fr. ὑπό and ΕΡΩ), *to help together: τινί*, by any thing, 2 Co. i. 11. (Leian. bis accusat. c. 17 *συναγωνίζομένης τῆς ἡδονῆς, ἥπερ αὐτὴ τὰ πολλὰ ξυνυπουργεῖ*.)\*

**συνφ-**, see *συνφ-*  
**συνχ-**, see *συνχ-*  
**συνψ-**, see *συνψ-*

**συν-ωδίνω**; a. prop. *to feel the pains of travail with, be in travail together: οἶδε ἐπὶ τῶν ζώων τὰς ὠδῖνας ὁ σύνοικος καὶ συνωδίνει γὰρ τὰ πολλὰ ὥσπερ καὶ ἀλεκτρυόνες*, Porphy. de abstin. 3, 10; [cf. Aristot. eth. Eud. 7, 6 p. 1240<sup>a</sup>, 36]. b. metaph. *to undergo agony* (like a woman in childbirth) *along with*: Ro. viii. 22 (where *σύν* refers to the several parts of which ἡ κρίσις consists, cf. Meyer ad loc.); *κακοῖς*, Eur. Hel. 727.\*

**συνωμοσία**, -ας, ή, (συνόμνημι), fr. Arstph. and Thuc. down, *a swearing together; a conspiracy: συνωμοσίαν ποιεῖν* (see *ποιέω*, I. 1 c. p. 525<sup>a</sup> top), Acts xxiii. 13 Rec.; *ποιεῖσθαι* (see *ποιέω*, I. 3), ibid. L T Tr WH.\*

**Συράκουσαι** [so accented commonly (Chandler §§ 172, 175); but acc. *to Pape*, Eigennamen, s. v., -κοῦσαι in Ptol. 3, 4, 9; 8, 9, 4], -ῶν, al, *Syracuse*, a large maritime city of Sicily, having an excellent harbor and surrounded by a wall 180 stadia in length [so Strabo 6 p. 270; "but this statement exceeds the truth, the actual circuit being about 14 Eng. miles or 122 stadia" (Leake p. 279)]; see Dict. of Geogr. s. v. p. 1067<sup>b</sup>; now *Siragosa*: Acts xxviii. 12.\*

**Συρία**, -ας, ή, *Syria*; in the N. T. a region of Asia, bounded on the N. by the Taurus and Amanus ranges, on the E. by the Euphrates and Arabia, on the S. by Palestine, and on the W. by Phœnicia and the Mediterranean, [cf. BB.DD. s. v. *Syria*; *Ryssel* in Herzog ed. 2, s. v. *Syrien*; cf. also *Ἀντιόχεια*, 1 and *Δαμασκός*]: Mt. iv. 24; Lk. ii. 2; Acts xv. 23, 41; xviii. 18; xx. 3; xxi. 3; Gal. i. 21. [On the art. with it cf. W. § 18, 5 a.]\*

**Σύρος**, -ου, ό, a *Syrian*, i. e. a native or an inhabitant of Syria: Lk. iv. 27; fem. *Σύρα*, a *Syrian woman*, Mk. vii. 26 Treg. [(Hdt., al.)]\*

**Συροφόνισσα** (so Rec.; a form quite harmonizing with the analogies of the language, for as Κίλιξ forms the fem. Κίλισσα, Θράξ the fem. Θράσσα, ἄναξ the fem. ἄνασσα, so the fem. of Φοίνιξ is always, by the Greeks, called Φοίνισσα), *Συροφονίσσα* (so L T WH; hardly a pure form, and one which must be derived fr. Φοινίκη; cf. Fritzsche on Mk. p. 296 sq.; W. 95 (91)), *Συραφονίσσα* (Grsb.); a form which conflicts with the law of composition, -ης, ή, (Tr WH mrg. *Σύρα Φοινίκισσα*), a *Syrophenician woman*, i. e. of Syrophenice by race, that is, from the Phœnicia forming a part of Syria (Σύρο being prefixed for distinction's sake, for there were also Λιβυφόνικες, i. e. the Carthaginians. The Greeks included both Phœnicia and Palestine under the name ή Συρία; hence Συρία ή Παλαιστίνη in Hdt. 3, 91; 4, 39; Just. Mart. apol. i. 1; and ή Φοινίκη Συρία, Diod. 19, 93; *Συροφονίκη*, Just. Mart. dial. c. Tryph. c. 78, p. 305 a.): Mk. vii. 26 [cf. B. D. s. v. *Syro-Phœnician*]. (The masc. *Συροφόνιξ* is found in Leian. concil. deor. c. 4; [*Syrophenix* in Juv. sat. 8, 159 (cf. 160)].)\*

**Σύρτις** [Lehm. σῦρτις; cf. Tdf. Proleg. p. 103; Chandler § 650], -εως, acc. -ιν, ή, (σύρω, q. v. [al. fr. Arab. *sert* i. e. 'desert'; al. al., see *Pape*, Eigennamen, s. v.]), *Syrtis*, the name of two places in the African or Libyan Sea between Carthage and Cyrenaica, full of shallows and sandbanks, and therefore destructive to ships; the western *Syrtis*, between the islands Cercina and Meninx [or the promontories of Zeitha and Brachodes], was called *Syrtis minor*, the eastern [extending from the promontory of Cephalae on the W. to that of Boreum on the E.] was called *Syrtis major* (*sinus Psyllicus*); this latter must be the one referred to in Acts xxvii. 17, for upon this the ship in which Paul was sailing might easily be cast after leaving Crete. [Cf. B. D. s. v. *Quicksands*.]\*

**σύρω**; impf. ἔσυρον; fr. [Aeschyl. and Hdt. (in comp.), Aristot.], Theocr. down; [Sept. 2 S. xvii. 13]; *to draw, drag: τί*, Jn. xxi. 8; Rev. xii. 4; *τινά*, one (before the judge, to prison, to punishment; ἐπὶ τὰ βασανιστήρια, εἰς



τὸ δεσμοκτήριον, Epict. diss. 1, 29, 22; al.), Acts viii. 3; ἔξω τῆς πόλεως, Acts xiv. 19; ἐπὶ τοὺς πολιτάρχας, Acts xvii. 6. [COMP.: κατασύρω.]\*

**συσπαράσσω** 1 aor. συνεσπάραξα; to convulse completely (see ῥήγνυμι, c.): τινά, Mk. ix. 20 L T Tr mrg. WH; Lk. ix. 42. (Max. Tyr. diss. 13, 5.)\*

**σύσσημον** [Tdf. συν- (cf. σύν, II. fin.)], -ον, τό, (σύν and ἡμα), a common sign or concerted signal, a sign given acc. to agreement: Mk. xiv. 44. (Diod., Strab., Plut., al.; for Δ), a standard, Is. v. 26; xlix. 22; lxii. 10.) The word is condemned by Phrynichus, ed. Lob. p. 418, who remarks that Menander was the first to use it; cf. Sturz, De dial. Maced. ed. Alex. p. 196.\*

**σύσσωμος** [L T Tr WH συν- (cf. σύν, II. fin.)], -ον, (σύν and σώμα), belonging to the same body (i. e. metaph. to the same church) [R. V. fellow-members of the body]: Eph. iii. 6. (Eccles. writ.)\*

**συστασιαστής**, -ου, ὁ, (see στασιαστής), a companion in insurrection, fellow-rioter: Mk. xv. 7 R G (Joseph. ant. 14, 2, 1).\*

**συστατικός** [Tr συν- (cf. σύν, II. fin.)], -ή, -όν, (συν-ίστημι, q. v.), commendatory, introductory: ἐπιστολαὶ συστ. [A. V. epistles of commendation], 2 Co. iii. 1<sup>a</sup>, 1<sup>b</sup> R G, and often in eccles. writ., many exx. of which have been collected by Lydius, Agonistica sacra (Zutph. 1700), p. 123, 15; [Suicer, Thesaur. Eccles. ii. 1194 sq.]. (γράφματα παρ' αὐτοῦ λαβεῖν συστατικά, Epict. diss. 2, 3, 1; [cf. Diog. Laërt. 8, 87]; τὸ κάλλος παντὸς ἐπιστολίου συστατικώτερον, Aristot. in Diog. Laërt. 5, 18, and in Stob. flor. 65, 11, ii. 435 ed. Gaisf.)\*

**συσταυρώ** [L T Tr WH συν- (cf. σύν, II. fin.)], -ῶ: Pass., pf. συνεσταύρωμαι; 1 aor. συνεσταυρώην; to crucify along with; τινά τινι, one with another; prop.: Mt. xxvii. 44 (σὺν αὐτῷ L T Tr WH); Mk. xv. 32 (σὺν αὐτῷ L T Tr WH); Jn. xix. 32; metaph.: ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη sc. τῷ Χριστῷ, i. e. (dropping the figure) the death of Christ upon the cross has wrought the extinction of our former corruption, Ro. vi. 6; Χριστῷ συνεσταύρωμαι, by the death of Christ upon the cross I have become utterly estranged from (dead to) my former habit of feeling and action, Gal. ii. 19 (20).\*

**συστέλλω** 1 aor. συνέστειλα; pf. pass. ptep. συνεσταλμένος; prop. to place together; a. to draw together, contract, (τὰ ἰστία, Arstph. ran. 999; τὴν χεῖρα, Sir. iv. 31; εἰς ὀλίγον συστέλλω, Theophr. de caus. plant. 1, 15, 1); to diminish (τὴν διαίταν, Isocr. p. 280 d.; 2 Co. Cass. 39, 37); to shorten, abridge, pass. ὁ καιρὸς συνεσταλμένος ἐστίν, the time has been drawn together into a brief compass, is shortened, 1 Co. vii. 29. b. to roll together, wrap up, wrap round with bandages, etc., to enshroud (τινὰ πέπλοις, Eur. Troad. 378): τινά, i. e. his corpse (for burial), Acts v. 6.\*

**συστενάζω** [T WH συν- (cf. σύν, II. fin.)]; to groan together: Ro. viii. 22, where σύν has the same force as in συνωδῖνω, b. (τινί, with one, Eur. Ion 935; Test. xii. Patr. (test. Isach. § 7) p. 629).\*

**συστοιχίω** [T WH συν- (cf. σύν, II. fin.)], -ῶ; (see στοιχέω); to stand or march in the same row (file) with: so once

prop. of soldiers, Polyb. 10, 21, 7; hence to stand over against, be parallel with; trop. to answer to, resemble: τινί, so once of a type in the O. T. which answers to the anti-type in the New, Gal. iv. 25 [cf. Bp. Lghtft. ad loc.].\*

**συστράτιώτης** [T Tr WH συν- (so Lehm. in Philem.; cf. σύν, II. fin.)], -ου, ὁ, a fellow-soldier, Xen., Plat., al.; trop. an associate in labors and conflicts for the cause of Christ: Phil. ii. 25; Philem. 2.\*

**συστρέφω** 1 aor. ptep. συστρέψας; pres. pass. ptep. συστρεφόμενος; [fr. Aeschyl. and Hdt. down]; 1. to twist together, roll together (into a bundle): φρυγάνων πλήθος, Acts xxviii. 3. 2. to collect, combine, unite: τινάς, pass. [reflexively (?)] of men, to [gather themselves together], assemble: Mt. xvii. 22 L T Tr txt. WH, see ἀναστρέφω, 3 a.\*

**συστροφή**, -ῆς, ἡ, (συστρέφω); a. a twisting up together, a binding together. b. a secret combination, a coalition, conspiracy: Acts xxiii. 12 (Ps. lxiii. (lxiv.) 3; [2 K. xv. 15; Am. vii. 10]); a concourse of disorderly persons, a riot (Polyb. 4, 34, 6), Acts xix. 40.\*

**συσχηματίζω** [WH συν- (so T in Ro., Tr in 1 Pet.; cf. σύν, II. fin.)]; pres. pass. συσχηματίζομαι; (σχηματίζω, to form); a later Grk. word; to conform [(Aristot. top. 6, 14 p. 151<sup>b</sup>, 8; Plut. de profect. in virt. 12 p. 83 b.)]; pass. reflexively, τινί, to conform one's self (i. e. one's mind and character) to another's pattern, [fashion one's self according to, (cf. Bp. Lghtft. Com. on Phil. p. 130 sq.)]: Ro. xii. 2; 1 Pet. i. 14 [cf. W. 352 (330 sq.)]. (πρὸς τι, Plut. Num. 20 com. text.)\*

**Συχάρ** (Rec.<sup>as</sup> Σιχάρ), ἡ, Sychar, a town of Samaria, near to the well of the patriarch Jacob, and not far from Flavia Neapolis (Συχάρ πρὸ τῆς Νέας πόλεως, Euseb. in his Onomast. [p. 346, 5 ed. Larsow and Parthey]) towards the E., the representative of which is to be found apparently in the modern hamlet *al Askar* (or 'Asker): Jn. iv. 5, where cf. Bäumléin, Ewald, Brückner [in De Wette (4th and foll. edd.)], Godet; add, Ewald, Jahrb. f. bibl. Wissensch. viii. p. 255 sq.; Bädeler, Palestine, pp. 328, 337; [Lieut. Conder in the Palest. Explor. Fund for July 1877, p. 149 sq. and in Survey of West. Pal.: 'Special Papers', p. 231; Edersheim, Jesus the Messiah, Appendix xv.]. The name does not seem to differ from סוכר, a place mentioned by the Talmudists in סוכר עין 'the fountain Sucar' and סוכר עין בקק 'the valley of the fountain Sucar'; cf. Delitzsch in the Zeitschr. f. d. luth. Theol. for 1856, p. 240 sqq. Most interpreters, however, think that Συχάρ is the same as Συχέμ (q. v. 2), and explain the form as due to a softening of the harsh vulgar pronunciation (cf. Credner, Einl. in d. N. T. vol. i. p. 264 sq.), or conjecture that it was fabricated by way of reproach by those who wished to suggest the noun שקר, 'falsehood', and thereby brand the city as given up to idolatry [cf. Hab. ii. 18], or the word שׂכר, 'drunken' (on account of Is. xxviii. 1), and thus call it the abode of μωροί, see Sir. l. 26, where the Shechemites are called λαὸς μωρός; cf. Test. xii. Patr. (test. Levi § 7) p. 564 Συχήμ, λεγομένη πόλις ἀσυνέτων. To these latter opinions there is this objection, among



others, that the place mentioned by the Evangelist was very near Jacob's well, from which Shechem, or Flavia Neapolis, was distant about a mile and a half. [Cf. B.D. s. v. Sychar; also *Porter* in *Alex.'s Kitto*, *ibid.*]\*

**Συχέμ**, Hebr. שִׁיכֶם [i. e. 'shoulder,' 'ridge'], *Shechem* [A. V. *Sychem* (see below)], prop. name of 1. a man of Canaan, son of Hamor (see 'Εμμόρ), prince in the city of Shechem (Gen. xxxiii. 19; xxxiv. 2 sqq.): Acts vii. 16 R.G. 2. a city of Samaria (in Sept.

sometimes Συχέμ, indecl., sometimes Σίκμα, gen. -ων, as in Joseph. and Euseb.; once τὴν Σίκμα τὴν ἐν ὄρει Ἐφραΐμ, 1 K. xii. 25 [for still other var. see B.D. (esp. Am. ed.) s. v. Shechem]), Vulg. *Sichem* [ed. Tdf. *Sychem*; cf. B.D. n. s.], situated in a valley abounding in springs at the foot of Mt. Gerizim (Joseph. antt. 5, 7, 2; 11, 8, 6); laid waste by Abimelech (Judg. ix. 45), it was rebuilt by Jeroboam and made the seat of government (1 K. xii. 25). From the time of Vespasian it was called by the Romans *Neapolis* (on coins *Flavia Neapolis*); whence by corruption comes its modern name, *Nāblus* [or *Nābulus*]; acc. to Prof. *Socin* (in *Bädeker's Palestine* p. 331) it contains about 13,000 inhabitants (of whom 600 are Christians, and 140 Samaritans) together with a few ["about 100"] Jews: Acts vii. 16.\*

**σφαγή**, -ης, ἡ, (σφάζω), *slaughter*: Acts viii. 32 (after Is. liii. 7); πρόβατα σφαγῆς, *sheep destined for slaughter* (Zech. xi. 4; Ps. xliii. (xliv.) 23), Ro. viii. 36; ἡμέρα σφαγῆς (Jer. xii. 3), i. q. day of destruction, Jas. v. 5. (Tragg., Arstph., Xen., Plat., sqq.; Sept. for שַׁחַת, הַרְגָה, etc.)\*

**σφάγιον**, -ον, τό, (σφαγή), fr. Aeschyl. and Hdt. down, that which is destined for slaughter, a victim [A. V. *slain beast*]: Acts vii. 42 [cf. W. 512 (477)] (Am. v. 25; Ezek. xxi. 10).\*

**σφάζω**, Attic σφάττω: fut. σφάξω, Rev. vi. 4 L T Tr WH; 1 aor. ἔσφαξα; Pass., pf. ptep. ἐσφαγμένος; 2 aor. ἐσφάγην; fr. Hom. down; Sept. very often for שַׁחַת, to slay, slaughter, butcher: prop., ἀρνίον, Rev. v. 6, 12; xiii. 8; τινά, to put to death by violence (often so in Grk. writ. fr. Hdt. down), 1 Jn. iii. 12; Rev. v. 9; vi. 4, 9; xviii. 24. κεφαλὴ ἐσφαγμένη εἰς θάνατον, mortally wounded [R. V. *smitten unto death*], Rev. xiii. 3. [COMP.: κατα-σφάζω].\*

**σφόδρα** (properly neut. plur. of σφοδρός, vehement, violent), fr. Pind. and Hdt. down, exceedingly, greatly: placed after adjectives, Mt. ii. 10; Mk. xvi. 4; Lk. xviii. 23; Rev. xvi. 21; with verbs, Mt. xvi. 6, 23; xviii. 31; xix. 25; xxvi. 22; xxvii. 54; Acts vi. 7.\*

**σφοδρῶς**, adv., fr. Hom. Od. 12, 124 down, exceedingly: Acts xxvii. 18.\*

**σφραγίζω** (Rev. vii. 3 Rec.\*); 1 aor. ἐσφράγισα; 1 aor. mid. ptep. σφραγισάμενος; Pass., pf. ptep. ἐσφραγισμένος; 1 aor. ἐσφραγίσθην; [in 2 Co. xi. 10 Rec.\* gives the form σφραγίσεται "de coniectura vel errore" (Tdf.; see his note ad loc.)]; (σφραγίς, q. v.); Sept. for שֵׁטַח, to set a seal upon, mark with a seal, to seal; a. for security: τὶ, Mt. xxvii. 66; sc. τὴν ἄβυσσον, to close it, lest Satan after being cast into it should come out;

hence the addition ἐπάνω αὐτοῦ, over him i. e. Satan, Rev. xx. 3, (ἐν ᾧ — i. e. δώματι — κεραυνὸς ἔστιν ἐσφραγισμένος, Aeschyl. Eum. 828; mid. σφραγίζομαι τὴν θύραν, Bel and the Dragon 14 Theodot.). b. Since things sealed up

are concealed (as, the contents of a letter), σφραγίζω means trop. to hide (Deut. xxxii. 34), keep in silence, keep secret: τί, Rev. x. 4; xxii. 10, (τὰς ἁμαρτίας, Dan. ix. 24 Theodot.; τὰς ἀνομίας, Job xiv. 17; τοὺς λόγους σιγῇ, Stob. flor. 34, 9 p. 215; θαύματα πολλὰ σοφῇ σφρηγίσσατο σιγῇ, Nonn. paraphr. evang. Ioan. 21, 140). c.

in order to mark a person or thing; hence to set a mark upon by the impress of a seal, to stamp: angels are said σφραγίζειν τινὰ ἐπὶ τῶν μετώπων, i. e. with the seal of God (see σφραγίς, c.) to stamp his servants on their foreheads as destined for eternal salvation, and by this means to confirm their hopes, Rev. vii. 3, cf. Ewald ad loc.; [B.D. s. vv. Cuttings and Forehead]; hence οἱ ἐσφραγισμένοι, fourteen times in Rec. vss. 4–8, four times by G L T Tr WH, (δεδιοῖσι σημάτων τοῖς ἐσφραγισμένοι, Eur. Iph. Taur. 1372); metaph.: τινά τῷ πνεύματι and ἐν τῷ πν., respecting God, who by the gift of the Holy Spirit indicates who are his, pass., Eph. i. 13; iv. 30; absol., mid. with τινά, 2 Co. i. 22. d. in order to

prove, confirm, or attest a thing; hence trop. to confirm, authenticate, place beyond doubt, (a written document τῷ δακτυλίῳ, Esth. viii. 8): foll. by ὅτι, Jn. iii. 33; τινά, to prove by one's testimony to a person that he is what he professes to be, Jn. vi. 27. Somewhat unusual is the expression σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, when I shall have confirmed (sealed) to them this fruit (of love), meaning apparently, when I shall have given authoritative assurance that this money was collected for their use, Ro. xv. 28. [COMP.: κατα-σφραγίζω].\*

**σφραγίς**, -ίδος, ἡ, (akin, apparently, to the verb φράσσω or φράγγνμι), fr. Hdt. down, Sept. for סְהִיָּה, a seal; i. e. a. the seal placed upon books [cf. B.D. s. v. Writing, sub fin.; Gardthausen, Palaeogr. p. 27]: Rev. v. 1; λύσαι τὰς σφρ., ib. 2, 5 [Rec.]; ἀνοῖξαι, ib. [5 G L T Tr WH], 9; vi. 1, 3, 5, 7, 9, 12; viii. 1. b. a signet-ring: Rev. vii. 2. c. the inscription or impression made by a seal: Rev. ix. 4 (the name of God and Christ stamped upon their foreheads must be meant here, as is evident from xiv. 1); 2 Tim. ii. 19. d. that by which anything is confirmed, proved, authenticated, as by a seal, (a token or proof): Ro. iv. 11; 1 Co. ix. 2. [Cf. BB. DD. s. v. Seal].\*

**σφυδρόν**, -ον, τό, i. q. σφυρόν, q. v.: Acts iii. 7 T Tr WH. (Hesych. σφυδρά· ἡ περιφέρεια τῶν ποδῶν).\*

**σφυρίς**, i. q. σφυρίς, q. v., (cf. Lob. ad Phryn. p. 113; Curtius p. 503; [Steph. Thesaur. s. vv.]), Lchm. in Mt. xvi. 10 and Mk. viii. 8; WH uniformly (see their App. p. 148).\*

**σφυρόν**, -ον, τό, fr. Hom. down, the ankle [A. V. *ankle-bone*]: Acts iii. 7 [T Tr WH σφυδρόν, q. v.].\*

**σχεδόν**, (ἔχω, σchein), adv., fr. Hom. down; 1. near, hard by. 2. fr. Soph. down [of degree, i. e.] well-nigh, nearly, almost; so in the N. T. three times before πᾶς:



Acts xiii. 44; xix. 26; Heb. ix. 22 [but see W. 554 (515) n.]; (R. V. *I may almost say*); (2 Macc. v. 2; 3 Macc. v. 14).\*

**σχῆμα**, -τος, τό, (ἐχω, σχεῖν), fr. Aeschyl. down, Lat. *habitus* [cf. Eng. *haviour* (fr. *have*)], A. V. *fashion*, Vulg. *figura* [but in Phil. *habitus*], (tacitly opp. to the material or substance): τοῦ κόσμου τούτου, 1 Co. vii. 31; *the habitus*, as comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life, etc., Phil. ii. 7 (8). [Syn. see μορφή, fin.]\*

**σχίζω** [(Lk. v. 36 R G L mrg.)]; fut. **σχίσω** (Lk. v. 36 L txt. T Tr txt. WH [cf. B. 37 (32 sq.)]); 1 aor. ἔσχισα; Pass., pres. ptep. **σχιζόμενος**; 1 aor. ἐσχίσθην; [allied w. Lat. *scindo*, *caedo*, etc. (cf. Curtius § 295)]; fr. [(Hom. h. Merc.)] Hesiod down; Sept. several times for שָׁרַץ, Is. xxxvii. 1 for שָׁרַץ; *to cleave, cleave asunder, rend*: τί, Lk. v. 36; pass. αἱ πέτραι, Mt. xxvii. 51; οἱ οὐρανοί, Mk. i. 10; τὸ καταπέτασμα, Lk. xxiii. 45; with εἰς δύο added, into two parts, in twain [(εἰς δύο μέρη, of a river, Polyb. 2, 16, 11)], Mt. xxvii. 51; Mk. xv. 38; τὸ δίκτυον, Jn. xxi. 11; *to divide by rending, τί*, Jn. xix. 24. trop. in pass. *to be split into factions, be divided*: Acts xiv. 4; xxiii. 7, (Xen. conv. 4, 59; τοῦ πλήθους σχιζομένου κατὰ αἵρεσιν, Diod. 12, 66).\*

**σχίσμα**, -τος, τό, (σχιζώ, a cleft, rent; a. prop. a rent: Mt. ix. 16; Mk. ii. 21, (Aristot., Theophr.). b. metaph. a division, dissension: Jn. vii. 43; ix. 16; x. 19; 1 Co. i. 10; xi. 18; xii. 25, (eccles. writ. [Clem. Rom. 1 Cor. 2, 6, etc.; 'Teaching' 4, 3; etc.]). [Cf. reff. s. v. αἵρεσις, 5].\*

**σχοινίον**, -ον, τό, (dimin. of the noun σχοῖνος, ὁ and ἡ, a rush), fr. Hdt. down, prop. a cord or rope made of rushes; univ. a rope: Jn. ii. 15; Acts xxvii. 32.\*

**σκολάζω**; 1 aor. subjunc. **σκολάσω**, 1 Co. vii. 5 G L T Tr WH; (σκολή, q. v.); 1. *to cease from labor; to loiter*. 2. *to be free from labor, to be at leisure, to be idle*; τινί, *to have leisure for a thing, i. e. to give one's self to a thing*: ἵνα σκολάσητε (Rec. σκολάζητε) τῇ προσευχῇ, 1 Co. vii. 5 (for exx. fr. prof. auth. see Passow s. v.; [L. and S. s. v. III.]). 3. of things; e. g. of places, *to be unoccupied, empty*: οἶκος σκολάζων, Mt. xii. 44; [Lk. xi. 25 WH br. Tr mrg. br.], (τόπος, Plut. Gai. Grac. 12; of a centurion's vacant office, Eus. h. e. 7, 15; in eccl. writ. of vacant eccl. offices, [also of officers without charge; cf. *Soph. Lex.* s. v.]).\*

**σκολή**, -ης, ἡ, (fr. σχεῖν; hence prop. Germ. *das Anhalten*; [cf. Eng. 'to hold on,' equiv. to either *to stop* or *to persist*]); 1. fr. Pind. down, *freedom from labor, leisure*. 2. acc. to later Grk. usage, *a place where there is leisure for anything, a school* [cf. L. and S. s. v. III.; W. 23]: Acts xix. 9 (Dion. Hal. de jud. Isoer. 1; de vi Dem. 44; often in Plut.).\*

**σῶζω** [al. σῶξω (cf. WH. Intr. § 410; Meisterhans p. 87)]; fut. **σώσω**; 1 aor. ἔσωσα; pf. σέσωκα; Pass., pres. **σῶζομαι**; impf. ἐσώζομην; pf. 3 pers. sing. (Acts iv. 9) **σέσωσται** and (acc. to Tdf.) **σέσωται** (cf. Kühner i. 912; [Photius s. v.; *Rutherford*, New Phryn. p. 99; Veitch s. v.]); 1 aor.

ἐσώθην; 1 fut. **σωθήσομαι**; (σῶς 'safe and sound' [cf. Lat. *sanus*; Curtius § 570; Vaníček p. 1038]); fr. Hom. down; Sept. very often for שָׁמַר, also for שָׁמַר, שָׁמַר, and שָׁמַר, sometimes for שָׁמַר; *to save, to keep safe and sound, to rescue from danger or destruction* (opp. to ἀπολλυμι, q. v.); Vulg. *salvum facio* (or *fio*), *salvo*, [salvifico, libero, etc.]; a. univ., τινά, one (from injury or peril);

*to save a suffering one (from perishing)*, e. g. one suffering from disease, *to make well, heal, restore to health*: Mt. ix. 22; Mk. v. 34; x. 52; Lk. vii. 50 [al. understand this as including spiritual healing (see b. below)]; viii. 48; xvii. 19; xviii. 42; Jas. v. 15; pass., Mt. ix. 21; Mk. v. 23, 28; vi. 56; Lk. viii. 36, 50; Jn. xi. 12; Acts iv. 9 [cf. B. § 144, 25]; xiv. 9. *to preserve one who is in danger of destruction, to save (i. e. rescue)*: Mt. viii. 25; xiv. 30; xxiv. 22; xxvii. 40, 42, 49; Mk. xiii. 20; xv. 30 sq.; Lk. xxiii. 35, 37, 39; pass., Acts xxvii. 20, 31; 1 Pet. iv. 18; τὴν ψυχὴν, (physical) life, Mt. xvi. 25; Mk. iii. 4; viii. 35; Lk. vi. 9; ix. 24 and R G L in xvii. 33; **σῶζειν τινά ἐκ** with gen. of the place, *to bring safe forth from*, Jude 5; ἐκ τῆς ὥρας ταύτης, from the peril of this hour, Jn. xii. 27; with gen. of the state, ἐκ θανάτου, Heb. v. 7; cf. *Bleek*, Brief an d. Hebr. ii. 2 p. 70 sq.; [W. § 30, 6 a.; see ἐκ, I. 5]. b. *to save in the technical biblical sense*; — negatively, *to deliver from the penalties of the Messianic judgment*, Joel ii. 32 (iii. 5); *to save from the evils which obstruct the reception of the Messianic deliverance*: ἀπὸ τῶν ἁμαρτιῶν, Mt. i. 21; ἀπὸ τῆς ὀργῆς sc. τοῦ θεοῦ, from the punitive wrath of God at the judgment of the last day, Ro. v. 9; ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, Acts ii. 40; ψυχὴν ἐκ θανάτου (see θάνατος, 2), Jas. v. 20; [ἐκ πυρὸς ἀρπάζοντες, Jude 23]; — positively, *to make one a partaker of the salvation by Christ* (opp. to ἀπολλυμι, q. v.): hence **σῶζεσθαι** and **εἰσερχεσθαι εἰς τὴν βασιλ. τοῦ θεοῦ** are interchanged, Mt. xix. 25, cf. 24; Mk. x. 26, cf. 25; Lk. xviii. 26, cf. 25; so **σῶζεσθαι** and **ζωὴν αἰώνιον ἔχειν**, Jn. iii. 17, cf. 16. Since salvation begins in this life (in deliverance from error and corrupt notions, in moral purity, in pardon of sin, and in the blessed peace of a soul reconciled to God), but on the visible return of Christ from heaven will be perfected in the consummate blessings of ὁ αἰὼν ὁ μέλλων, we can understand why τὸ σῶζεσθαι is spoken of in some passages as a present possession, in others as a good yet future: — as a blessing beginning on earth, Mt. xviii. 11 Rec.; Lk. viii. 12; xix. 10; Jn. v. 34; x. 9; xii. 47; Ro. xi. 14; 1 Co. i. 21; vii. 16; ix. 22; x. 33; xv. 2; 1 Th. ii. 16; 2 Th. ii. 10; 2 Tim. i. 9; Tit. iii. 5; 1 Pet. iii. 21; τῇ ἐλπίδι (dat. of the instrument) ἐσώθημεν (aor. of the time when they turned to Christ), Ro. viii. 24; χάριτι ἐστε σεσωσμένοι διὰ τῆς πίστεως, Eph. ii. 5 [cf. B. § 144, 25], 8; — as a thing still future, Mt. x. 22; xxiv. 13; [Mk. xiii. 13]; Ro. v. 10; 1 Co. iii. 15; 1 Tim. ii. 15; Jas. iv. 12; τὴν ψυχὴν, Mk. viii. 35; Lk. ix. 24; ψυχάς, Lk. ix. 56 Rec.; τὸ πνεῦμα, pass. 1 Co. v. 5; by a pregnant construction (see εἰς, C. 1 p. 185<sup>b</sup> bot.), τινά εἰς τὴν βασιλείαν τοῦ κυρίου αἰῶνιον, *to save and transport into etc.* 2 Tim. iv. 18 (ἡ εὐσέβεια ἡ σῶζουσα εἰς τὴν ζωὴν αἰώνιον, 4 Macc. xv. 2; many exx.



of this constr. are given in Passow vol. ii. p. 1802<sup>a</sup>; [cf. L. and S. s. v. II. 2)]. univ.: [Mk. xvi. 16]; Acts ii. 21; iv. 12; xi. 14; xiv. 9; xv. 1, [11]; xvi. 30 sq.; Ro. ix. 27; x. 9, 13; xi. 26; 1 Tim. ii. 4; iv. 16; Heb. vii. 25; Jas. ii. 14; ἀμαρτωλούς, 1 Tim. i. 15; τὰς ψυχάς, Jas. i. 21; οἱ σωζόμενοι, Rev. xxi. 24 Rec.; Lk. xiii. 23; Acts ii. 47; opp. to οἱ ἀπολλύμενοι, 1 Co. i. 18; 2 Co. ii. 15, (see ἀπόλλυμι, 1 a. β.). [COMP.: δια-, ἐκ- σώζω.]\*

**σῶμα**, -τος, τό, (appar. fr. σῶς 'entire', [but cf. Curtius § 570; al. fr. r. ska, sko, 'to cover', cf. Vaníček p. 1055; Curtius p. 696]), Sept. for בָּשָׂר, הֶוֶה, etc.; and בָּנִי, (a corpse), also for Chald. ܫܡܝܐ; a *body*; and **1.** the *body both of men and of animals* (on the distinction between it and σὰρξ see σὰρξ, esp. 2 init.; [cf. Dickson, St. Paul's use of 'Flesh' and 'Spirit', p. 247 sqq.]); **a.** as everywh. in Hom. (who calls the living body δέμας) and not infreq. in subseq. Grk. writ., a *dead body or corpse*: univ. Lk. xvii. 37; of a man, Mt. xiv. 12 R G; [Mk. xv. 45 R G]; Acts ix. 40; plur. Jn. xix. 31; τὸ σ. τινος, Mt. xxvii. 58 sq.; Mk. xv. 43; Lk. xxiii. 52, 55; Jn. xix. 38, 40; xx. 12; Jude 9; of the body of an animal offered in sacrifice, plur. Heb. xiii. 11 (Ex. xxix. 14; Num. xix. 3). **b.** as in Grk. writ. fr. Hesiod down, the *living body*: — of animals, Jas. iii. 3; — of man: τὸ σῶμα, absol., Lk. xi. 34; xii. 23; 1 Co. vi. 13, etc.; ἐν σώματι εἶναι, of earthly life with its troubles, Heb. xiii. 3; distinguished fr. τὸ αἶμα, 1 Co. xi. 27; τὸ σῶμα and τὰ μέλη of it, 1 Co. xii. 12, 14–20; Jas. iii. 6; τὸ σῶμα the temple of τὸ ἅγιον πνεῦμα, 1 Co. vi. 19; the instrument of the soul, τὰ διὰ τοῦ σώμ. sc. πραχθέντα, 2 Co. v. 10; it is distinguished — fr. τὸ πνεῦμα, in Ro. viii. 10; 1 Co. v. 3; vi. 20 Rec.; vii. 34; Jas. ii. 26, (4 Macc. xi. 11); — fr. ἡ ψυχή, in Mt. vi. 25; x. 28; Lk. xii. 22, (Sap. i. 4; viii. 19 sq.; 2 Macc. vii. 37; xiv. 38; 4 Macc. i. 28, etc.); — fr. ἡ ψυχὴ and τὸ πνεῦμα together, in 1 Th. v. 23 (cf. Song of the Three, 63); σῶμα ψυχικόν and σ. πνευματικόν are distinguished, 1 Co. xv. 44 (see πνευματικός, 1 and ψυχικός, a.); τὸ σ. τινος, Mt. v. 29 sq.; Lk. xi. 34; Ro. iv. 19; viii. 23 [cf. W. 187 (176)], etc.; ὁ ναὸς τοῦ σώμ. αὐτοῦ, the temple which was his body, Jn. ii. 21; plur., Ro. i. 24; 1 Co. vi. 15; Eph. v. 28; the gen. of the possessor is omitted where it is easily learned from the context, as 1 Co. v. 3; 2 Co. iv. 10; v. 8; Heb. x. 22 (23), etc.; τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, the body of our humiliation (subjective gen.), i. e. which we wear in this servile and lowly human life, opp. to τὸ σ. τῆς δόξης αὐτοῦ (i. e. τοῦ Χριστοῦ), the body which Christ has in his glorified state with God in heaven, Phil. iii. 21; διὰ τοῦ σώμ. τοῦ Χριστοῦ, through the death of Christ's body, Ro. vii. 4; διὰ τῆς προσφορᾶς τοῦ σώμ. Ἰησοῦ Χριστοῦ, through the sacrificial offering of the body of Jesus Christ, Heb. x. 10; τὸ σ. τῆς σαρκός, the body consisting of flesh, i. e. the physical body (tacitly opp. to Christ's spiritual body, the church, see 3 below), Col. i. 22 (differently in ii. 11 [see just below]); σῶμα τοῦ θανάτου, the body subject to death, given over to it [cf. W. § 30, 2 β.], Ro. vii. 24; the fact that the body includes ἡ σὰρξ, and in the flesh also the incentives to sin (see σὰρξ, 4), gives origin to

the foll. phrases: μὴ βασιλευέτω ἡ ἀμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, Ro. vi. 12 [cf. W. 524 (488)]; αἱ πράξεις τοῦ σώματος, Ro. viii. 13. Since the body is the instrument of the soul (2 Co. v. 10), and its members the instruments either of righteousness or of iniquity (Ro. vi. 13, 19), the foll. expressions are easily intelligible: σῶμα τῆς ἀμαρτίας, the body subject to, the thrall of, sin [cf. W. § 30, 2 β.], Ro. vi. 6; τὸ σ. τῆς σαρκός, subject to the incitements of the flesh, Col. ii. 11 (where Rec. has τὸ σ. τῶν ἀμαρτιῶν τῆς σαρκός). δοξάζετε τὸν θεὸν ἐν τῷ σώματι ὑμῶν, 1 Co. vi. 20; μεγαλύνειν τὸν Χριστὸν ἐν τῷ σώματι, εἶτε διὰ ζωῆς, εἶτε διὰ θανάτου, Phil. i. 20; παραστήσαι τὰ σώματα θυσίαν ζώσαν . . . τῷ θεῷ (i. e. by bodily purity [cf. Mey. ad loc.]), Ro. xii. 1.

**c.** Since acc. to ancient law in the case of slaves the body was the chief thing taken into account, it is a usage of later Grk. to call slaves simply σώματα; once so in the N. T.: Rev. xviii. 13, where the Vulg. correctly translates by *mancipia* [A. V. *slaves*], (σώματα τοῦ οἴκου, Gen. xxxvi. 6; σώματα καὶ κτήνη, Tob. x. 10; Ἰουδαῖκά σώματα, 2 Macc. viii. 11; exx. fr. Grk. writ. are given by Lob. ad Phryn. p. 378 sq. [add (fr. Soph. Lex. s. v.), Polyb. i. 29, 7; 4, 38, 4, also 3, 17, 10 bis]); the earlier and more elegant Grk. writ. said σώματα δοῦλα, οἰκετικά, etc.).

**2.** The name is transferred to the bodies of plants, 1 Co. xv. 37 sq., and of stars [cf. our 'heavenly bodies'], hence Paul distinguishes between σώματα ἐπουράνια, *bodies celestial*, i. e. the bodies of the heavenly luminaries and of angels (see ἐπουράνιος, 1), and σ. ἐπίγεια, *bodies terrestrial* (i. e. bodies of men, animals, and plants), 1 Co. xv. 40 (ἅπαν σώματα τῆς τῶν ὄλων φύσεως . . . τὸ σῶμα τοῦ κόσμου, Diod. 1, 11).

**3.** trop. σῶμα is used of a (large or small) *number of men closely united into one society, or family as it were; a social, ethical, mystical body*; so in the N. T. of the church: Ro. xii. 5; 1 Co. x. 17; xii. 13; Eph. ii. 16; iv. 16; v. 23; Col. i. 18; ii. 19; iii. 15; with τὸν Χριστὸν added, 1 Co. x. 16; xii. 27; Eph. i. 23; iv. 12; v. 30; Col. i. 24; of which spiritual body Christ is the head, Eph. iv. 15 sq.; v. 23; Col. i. 18; ii. 19, who by the influence of his Spirit works in the church as the soul does in the body. ἐν σῶμα κ. ἐν πνεύματι, Eph. iv. 4.

**4.** ἡ σκία and τὸ σῶμα are distinguished as the shadow and the thing itself which casts the shadow: Col. ii. 17; σκιὰν αἰτησόμενος βασιλείας, ἧς ἤρπασεν ἐναντὶ τοῦ σώματος, Joseph. b. j. 2, 2, 5; [(Philo de confus. ling. § 37; Leian. Hermet. 79)].

**σωματικός**, -ή, -όν, (σῶμα), fr. Aristot. down, *corporeal* (Vulg. *corporalis*), *bodily*; **a.** having a bodily form or nature: σωματικῶς εἶδει, Lk. iii. 22 (opp. to ἀσώματος, Philo de opif. mund. § 4).

**b.** pertaining to the body: ἡ γυμνασία, 1 Tim. iv. 8 (ξῆσις, Joseph. b. j. 6, 1, 6; ἐπιθυμίαι σωμ. 4 Macc. i. 32; [ἐπιθυμίαι καὶ ἡδοναί, Aristot. eth. Nic. 7, 7 p. 1149<sup>b</sup>, 26; al.; ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν, 'Teaching' etc. 1, 4]).\*

**σωματικῶς**, adv., *bodily, corporeally* (Vulg. *corporaliter*), i. q. ἐν σωματικῷ εἶδει, yet denoting his exalted and spiritual body, visible only to the inhabitants of heaven, Col. ii. 9, where see Meyer [cf. Bp. Lightft.].\*



Σώπατρος, -ου, ὁ, [cf. W. 103 (97)], *Sopater*, a Christian, one of Paul's companions: Acts xx. 4. [See Σωσίπατρος.]\*

σωρεύω: fut. σωρεύσω; pf. pass. ptc. σεσωρευμένος; (σωρός, a heap); [fr. Aristot. down]; to heap together, to heap up: τὶ ἐπὶ τι, Ro. xii. 20 (fr. Prov. xxv. 22; see ἀνθραξ); τινά τιν, to overwhelm one with a heap of anything: trop. ἀμαρτίας, to load one with the consciousness of many sins, pass. 2 Tim. iii. 6. [COMP.: ἐπισωρεύω.]\*

Σωσθένης, -ου, ὁ, *Sosthenes*; 1. the ruler of the Jewish synagogue at Corinth, and an opponent of Christianity: Acts xviii. 17. 2. a certain Christian, an associate of the apostle Paul: 1 Co. i. 1. The name was a common one among the Greeks.\*

Σωσίπατρος, -ου, ὁ, *Sosipater*, a certain Christian, one of Paul's kinsmen, (perhaps the same man who in Acts xx. 4 is called Σώπατρος [q. v.; yet the latter was from Berea, Sosipater in Corinth]; cf. Σωκράτης and Σωσικράτης, Σωκλείδης and Σωσικλείδης, see *Fritzsche*, Ep. ad Rom. vol. iii. p. 316; [cf. *Pick*, Gr. Personennamen, pp. 79, 80]); Ro. xvi. 21.\*

σωτήρ, -ήρος, ὁ, (σώζω), fr. Pind. and Aeschyl. down, Sept. for שׁוֹ, נִשְׁוֹ, [עֲשֵׂה], savior, deliverer; preserver; (Vulg. [exc. Lk. i. 47 (where salutaris)] salvator, Luth. *Heiland*) [cf. B. D. s. v. Saviour, I.]; (Cic. in Verr. ii. 2, 63 Hoc quantum est? ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum 'soter', qui salutem dedit. The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow [or L. and S.] s. v.; *Paulus*, Exgt. Hdbch. üb. d. drei erst. Evang. i. p. 103 sq.; [Weststein on Lk. ii. 11; B. D. u. s.]). In the N. T. the word is applied to God, — σωτ. μου, he who signally exalts me, Lk. i. 47; ὁ σωτ. ἡμῶν, the author of our salvation through Jesus Christ (on the Christian conception of 'to save', see σώζω, b. [and on the use of σωτήρ cf. Westcott on 1 Jn. iv. 14]), 1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; iii. 4; with διὰ Ἰησοῦ Χριστοῦ added, Jude 25 [Rec. om. διὰ Ἰ. X.]; σωτήρ πάντων, 1 Tim. iv. 10 (cf. Ps. xxiii. (xxiv.) 5; xxvi. (xxvii.) 1; Is. xii. 2; xvii. 10; xlv. 15, 21; Mic. vii. 7, etc.); — to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii. 11; Acts v. 31; xiii. 23; ὁ σωτ. τοῦ κόσμου, Jn. iv. 42; 1 Jn. iv. 14; ἡμῶν, 2 Tim. i. 10; Tit. i. 4; ii. 13; iii. 6; σωτήρ Ἰησοῦς Χριστός, 2 Pet. i. 1 [where Rec. <sup>bez elz</sup> inserts ἡμῶν], 11; ii. 20; iii. 18; ὁ κύριος καὶ σωτήρ, 2 Pet. iii. 2; σωτήρ τοῦ σώματος, univ. ('the savior' i. e.) preserver of the body, i. e. of the church, Eph. v. 23 (σωτήρ ὄντως ἀπάντων ἐστὶ καὶ γενέτωρ, of God the preserver of the world, Aristot. de mundo, c. 6 p. 397<sup>b</sup>, 20); σωτήρ is used of Christ as the giver of future salvation, on his return from heaven, Phil. iii. 20. ["The title is confined (with the exception of the writings of St Luke) to the later writings of the N. T." (Westcott u. s.)]\*

σωτηρία, -ας, ἡ, (σωτήρ), deliverance, preservation, safety, salvation: deliverance from the molestation of enemies, Acts vii. 25; with ἐξ ἐχθρῶν added, Lk. i. 71; preservation (of physical life), safety, Acts xxvii. 34; Heb. xi. 7. in an ethical sense, that which conduces to the soul's safety or salvation: σωτηρία τινὶ ἐγένετο, Lk. xix. 9; ἡγέσθαι τι σωτηρίαν, 2 Pet. iii. 15; in the technical biblical sense, the Messianic salvation (see σώζω, b.), a. univ.: Jn. iv. 22; Acts iv. 12; xiii. 47; Ro. xi. 11; 2 Th. ii. 13; 2 Tim. iii. 15; Heb. ii. 3; vi. 9; Jude 3; opp. to ἀπόλεια, Phil. i. 28; αἰώνιος σωτηρία, Heb. v. 9 (for πλησιῶν, Is. xlv. 17); [add, Mk. xvi. WH in the (rejected) 'Shorter Conclusion']; ὁ λόγος τῆς σωτηρίας ταύτης, instruction concerning that salvation which John the Baptist foretold [cf. W. 237 (223)], Acts xiii. 26; τὸ εὐαγγέλιον τῆς σωτηρίας ἡμῶν, Eph. i. 13; ὁδὸς σωτηρίας, Acts xvi. 17; κέρας σωτηρίας (see κέρας, b.), Lk. i. 69; ἡμέρα σωτηρίας, the time in which the offer of salvation is made, 2 Co. vi. 2 (fr. Is. xlix. 8); κατεργάσθαι τὴν ἐαυτοῦ σωτηρίαν, Phil. ii. 12; κληρονομεῖν σωτηρίαν, Heb. i. 14; [ὁ ἀρχηγὸς τῆς σωτηρίας, Heb. ii. 10]; εἰς σωτηρίαν, unto (the attainment of) salvation, Ro. [i. 16]; x. [1], 10; 1 Pet. ii. 2 [Rec. om.]. b. salvation as the present possession of all true Christians (see σώζω, b.): 2 Co. i. 6; vii. 10; Phil. i. 19; σωτηρία ἐν ἀφέσει ἀμαρτιῶν, Lk. i. 77; σωτηρίας τυχεῖν μετὰ δόξης αἰωνίου, 2 Tim. ii. 10. c. future salvation, the sum of benefits and blessings which Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God: Ro. xiii. 11; 1 Th. v. 9; Heb. ix. 28; 1 Pet. i. 5, 10; Rev. xii. 10; ἐλπίς σωτηρίας, 1 Th. v. 8; κομίζεσθαι σωτηρίαν ψυχῶν, 1 Pet. i. 9; ἡ σωτηρία τῷ θεῷ ἡμῶν (dat. of the possessor, sc. ἐστίν [cf. B. § 129, 22]); cf. ηὐχόμενος τῇ, Ps. iii. 9, the salvation which is bestowed on us belongs to God, Rev. vii. 10; ἡ σωτηρία . . . τοῦ θεοῦ (gen. of the possessor [cf. B. § 132, 11, i. a.], for Rec. τῷ θεῷ) ἡμῶν sc. ἐστίν, Rev. xix. 1. (Tragg., [Hdt.], Thuc., Xen., Plat., al. Sept. for שׁוֹ, נִשְׁוֹ, ηὐχόμενος, escape.)\*

σωτήριος, -ον, (σωτήρ), fr. Aeschyl., Eur., Thuc. down, saving, bringing salvation: ἡ χάρις ἡ σωτήριος, Tit. ii. 11 (Sap. i. 14; 3 Macc. vii. 18; ἡ σωτήριος διαίτα, Clem. Alex. Paedag. p. 48 ed. Sylb.). Neut. τὸ σωτήριον (Sept. often for ηὐχόμενος, less freq. for שׁוֹ), as often in Grk. writ., substantively, safety, in the N. T. (the Messianic) salvation (see σώζω, b. and in σωτηρία); with τοῦ θεοῦ added, decreed by God, Lk. iii. 6 (fr. Is. xl. 5); Acts xxviii. 28; Clem. Rom. 1 Cor. 35, 12; he who embodies this salvation, or through whom God is about to achieve it: of the Messiah, Lk. ii. 30 (τὸ σωτ. ἡμῶν Ἰησοῦς Χρ. Clem. Rom. 1 Cor. 36, 1 [where see Harnack]); simply, equiv. to the hope of (future) salvation, Eph. vi. 17. (In the Sept. τὸ σωτ. often for שׁוֹ, a thank-offering [or 'peace-offering'], and the plur. occurs in the same sense in Xen., Polyb., Diod., Plut., Leian., Hdtian.)\*

σωφρονέω, -ῶ; 1 aor. impv. σωφρονήσατε; (σώφρων, q. v.); fr. Tragg., Xen., Plat. down; to be of sound



*mind*, i. e. a. *to be in one's right mind*: of one who has ceased δαιμονίζεσθαι, Mk. v. 15; Lk. viii. 35; opp. to ἐκστήναι, 2 Co. v. 13, (the σωφρονῶν and μακίς are contrasted in Plat. de rep. i. p. 331 c.; σωφρονοῦναι and μακίς, Phaedr. p. 244 b.; ὁ μεμνῶς . . . ἐσωφρόνησε, Apollod. 3, 5, 1, 6). b. *to exercise self-control*; i. e. a. *to put a moderate estimate upon one's self, think of one's self soberly*: opp. to ὑπερφρονεῖν, Ro. xii. 3. β. *to curb one's passions*, Tit. ii. 6; joined with νήφω (as in Leian. Nigrin. 6), [R. V. *be of sound mind and be sober*], 1 Pet. iv. 7.\*

σωφρονίζω, 3 pers. plur. ind. -ζουσιν, Tit. ii. 4 L mrg. T Tr, al. subjunc. -ζωσι; *to make one σώφρων, restore one to his senses; to moderate, control, curb, discipline; to hold one to his duty*; so fr. Eur. and Thuc. down; *to admonish, to exhort earnestly*, [R. V. *train*]: τινά foll. by an inf. Tit. ii. 4.\*

σωφρονισμός, -οῦ, ὁ, (σωφρονίζω); 1. *an admonishing or calling to soundness of mind, to moderation and self-control*: Joseph. antt. 17, 9, 2; b. j. 2, 1, 3; App. Pun. 8, 65; Aesop. fab. 38; Plut.; [Philo, legg. alleg. 3, 69]. 2. *self-control, moderation, (σωφρονισμοί τινας ἢ μετάνοιαι τῶν νέων, Plut. mor. p. 712 c. i. e. quæst. conviv. 8, 3): πνεῦμα σωφρονισμοῦ, 2 Tim. i. 7, where see Huther; [but Huther, at least in his later edd., takes the word transitively, i. q. correction (R. V. discipline); see also Holtzmann ad loc.]\**

σωφρόνως, (σώφρων), adv., fr. [Aeschyl.], Hdt. down, *with sound mind, soberly, temperately, discreetly*: Tit. ii. 12 (Sap. ix. 11).\*

σωφροσύνη, -ης, ἡ, (σώφρων), fr. Hom. (where σαοφροσύνη) down; a. *soundness of mind* (opp. to μακία, Xen. mem. 1, 1, 16; Plat. Prot. p. 323 b.): ῥήματα σωφροσύνης, words of sanity [A. V. *soberness*], Acts xxvi. 25. b. *self-control, sobriety, (ea virtus, cujus proprium est, motus animi appetentes regere et sedare semperque adversantem libidini moderatam in omni re servare constantiam, Cic. Tusc. 3, 8, 17; ἡ σωφροσ. ἐστὶ καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτεια, Plat. rep. 4, 430 e.; cf. Phaedo p. 68 c.; sympos. p. 196 c.; Diog. Laërt. 3, 91; 4 Macc. i. 31; σωφροσύνη δὲ ἀρετὴ δι' ἣν πρὸς τὰς ἡδονὰς τοῦ σώματος οὕτως ἔχουσιν ὥς ὁ νόμος κελεύει, ἀκολασία δὲ τοῦναντίον, Aristot. rhet. 1, 9, 9): 1 Tim. ii. 15; joined with αἰδῶς (as in Xen. Cyr. 8, 1, 30 sq.) ibid. 9; [cf. Trench, N. T. Syn. § xx., and see αἰδῶς].\**

σώφρων, -ον, (fr. σάος, contr. σῶς [cf. σώζω, init.], and φρήν, hence the poet. σαόφρων; cf. ἄφρων, ταπεινόφρων, μεγαλόφρων), [fr. Hom. down]; a. *of sound mind, sane, in one's senses*, (see σωφρονέω, a. and σωφροσύνη, a.). b. *curbing one's desires and impulses, self-controlled, temperate*, [R. V. *soberminded*], ([ἐπιθυμίᾳ ὁ σώφρων ὦν δεῖ καὶ ὥς δεῖ καὶ ὅτε, Aristot. eth. Nic. 3, 15 fin.], see σωφροσύνη, b.): 1 Tim. iii. 2; Tit. i. 8; ii. 2, 5.\*

## T

[T, τ: on the receding of ττ in the vocabulary of the N. T. before σσ, see under Σ, σ, s.]

ταβέρναι, -ῶν, αἱ, (a Lat. word [cf. B. 17 (15)]), *taverns*: Τρεῖς Ταβέρναι (gen. Τριῶν Ταβερνῶν), *Three Taverns*, the name of an inn or halting-place on the Apian way between Rome and The Market of Appius [see Ἀππίος]; it was ten Roman miles distant from the latter place and thirty-three from Rome (Cic. ad Attic. 2, 10, (12)) [cf. B.D. s. v. Three Taverns]: Acts xxviii. 15.\*

Ταβιθά [WH Ταβειθά, see their App. p. 155, and s. v. εἰ, ε; the better accent seems to be -θα (see Kautzsch as below)], ἡ, (תַּבְיָחָא, a Chald. name in the 'emphatic state' [Kautzsch, Gram. d. Bibl.-Aram. u. s. w. p. 11, writes it תַּבְיָחָא, stat. emphat. of תַּבְיָחָא, Hebr. תַּבְיָחָא, i. e. δορκάς, q. v.), *Tabitha*, a Christian woman of Joppa, noted for her works of benevolence: Acts ix. 36, 40. [Cf. B. D. s. v. Tabitha].\*

τάγμα, -τος, τό, (τάσσω); a. *prop. that which has been arranged, thing placed in order*. b. *spec. a body*

*of soldiers, a corps*: 2 S. xxiii. 13; Xen. mem. 3, 1, 11; often in Polyb.; Diod. 17, 80; Joseph. b. j. 1, 9, 1; 3, 4, 2; [esp. for the Roman 'legio' (exx. in Soph. Lex. s. v. 3)]; hence univ. *a band, troop, class*: ἕκαστος ἐν τῷ ἰδίῳ τάγματι (the same words occur in Clem. Rom. 1 Cor. 37, 3 and 41, 1), 1 Co. xv. 23, where Paul specifies several distinct bands or classes of those raised from the dead [A. V. *order*. Of the 'order' of the Essenes in Joseph. b. j. 2, 8, 3, 8].\*

τακτός, -ή, -όν, (τάσσω), fr. Thuc. (4, 65) down, *ordered, arranged, fixed, stated*: τακτὴ ἡμέρα (Polyb. 3, 34, 9; Dion. Hal. 2, 74), Acts xii. 21 [A. V. *set*].\*

ταλαιπωρέω, -ῶ: 1 aor. impv. ταλαιπωρήσατε; (ταλαίπωρος, q. v.); fr. Eur. and Thuc. down; Sept. for τῶν; a. *to toil heavily, to endure labors and hardships; to be afflicted; to feel afflicted and miserable*: Jas. iv. 9. b. in Grk. writ. and Sept. also transitively [cf. L. and S. s. v. II.], *to afflict*: Ps. xvi. (xvii.) 9; Is. xxxiii. 1.\*

ταλαιπωρία, -ας, ἡ, (ταλαίπωρος, q. v.), *hardship, trouble*,



*calamity, misery*: Ro. iii. 16 (fr. Is. lix. 7); plur. [*miseries*], Jas. v. 1. (Hdt., Thuc., Isocr., Polyb., Diod., Joseph., al.; Sept. chiefly for תַּשׁ.) \*

ταλαίπωρος, -ον, (fr. ΤΑΛΑΩ, ΤΑΛΩ, to bear, undergo, and πῶρος a callus [al. πῶρος, but cf. Suidas (ed. Gaisf.) p. 3490 c. and note; al. connect the word with περάω, πειράω, cf. Curtius § 466]), *enduring toils and troubles; afflicted, wretched*: Ro. vii. 24; Rev. iii. 17. (Is. xxxiii. 1; Tob. xiii. 10; Sap. iii. 11; xiii. 10; [Pind.], Tragg., Arstph., Dem., Polyb., Aesop., al.) \*

ταλαντιαῖος, -α, -ον, (τάλαντον, q. v.; like δραχμιαίος, σιγμαμιαίος, δακτυλιαῖος, λιτριάος, etc.; see Lob. ad Phryn. p. 544), *of the weight or worth of a talent*: Rev. xvi. 21. (Dem., Aristot., Polyb., Diod., Joseph., Plut., al.) \*

τάλαντον, -ον, τό, (ΤΑΛΑΩ, ΤΑΛΩ [to bear]); 1. *the scale of a balance, a balance, a pair of scales* (Hom.). 2. *that which is weighed, a talent, i. e.* a. a weight, varying in different places and times. b. a sum of money weighing a talent and varying in different states and acc. to the changes in the laws regulating the currency; the Attic talent was equal to 60 Attic minae or 6000 drachmae, and worth about 240 pounds sterling or 1167 dollars [cf. L. and S. s. v. II. 2 b.]. But in the N. T. probably the Syrian talent is referred to, which was equal to about 237 dollars [but see BB. DD. s. v. Money]: Mt. xviii. 24; xxv. 15 sq. [18 Lhm.], 20, 22, 24 sq. 28. (Sept. for תַּרְבָּ, Luth. Centner, the heaviest Hebrew weight; on which see Kneucker in Schenkel v. p. 460 sq.; [BB. DD. s. v. Weights].) \*

ταλιθά [WH ταλειθά, see their App. p. 155, and s. v. εἰ, ε; more correctly accented -θα (see Kautzsch, as below, p. 8; cf. Tdf. Proleg. p. 102)], a Chald. word תַּלְיָתָא [acc. to Kautzsch (Gram. d. Bibl.-Aram. p. 12) more correctly תַּלְיָתָא, fem. of תַּלְיָתָא 'a youth'], a damsel, maiden: Mk. v. 41.\*

ταμῖον [so T WH uniformly], more correctly ταμείον [R G L Tr in Mt. vi. 6], (cf. Lob. ad Phryn. p. 493; W. 94 (90); [Tdf. Proleg. p. 88 sq.]), -ον, τό, (ταμῖω), fr. Thuc. and Xen. down; 1. a storechamber, storeroom: Lk. xii. 24 (Deut. xxviii. 8; Prov. iii. 10 [Philo, quod omn. prob. lib. § 12]). 2. a chamber, esp. 'an inner chamber': a secret room: Mt. vi. 6; xxiv. 26; Lk. xii. 3, (Xen. Hell. 5, 4, 5; Sir. xxix. 12; Tob. vii. 15, and often in Sept. for תַּרְבָּ). \*

τανὺν, see νῦν, 1 f. a. p. 430<sup>b</sup> top. τάξις, -εως, ἡ, (τάσσω), fr. Aeschyl. and Hdt. down; 1. an arranging, arrangement. 2. order, i. e. a fixed succession observing also a fixed time: Lk. i. 8. 3. due or right order: κατὰ τάξιν, in order, 1 Co. xiv. 40; orderly condition, Col. ii. 5 [some give it here a military sense, 'orderly array', see σπερέωμα, c.]. 4. the post, rank, or position which one holds in civil or other affairs; and since this position generally depends on one's talents, experience, resources, τάξις becomes equiv. to character, fashion, quality, style, (2 Macc. ix. 18; i. 19; οὐ γὰρ ἱστορίας, ἀλλὰ κουρεακῆς λαλιάς ἐμοὶ δοκοῦσι τάξιν ἔχειν, Polyb. 8, 20, 5): κατὰ τὴν τάξιν (for which in vii. 15 we have κατὰ τὴν ὁμοιότητα) Μελχισεδέκ, after the manner

of the priesthood [A. V. order] of Melchizedek (acc. to the Sept. of Ps. cix. (ex.) 5 תַּרְבָּת־עֵל, Heb. v. 6, 10; vi. 20; vii. 11, 17, 21 (where T Tr WH om. the phrase). \*

ταπεινός, -ή, -όν, fr. [Pind.], Aeschyl., Hdt. down, Sept. for תַּנְי, תַּנְי, תַּנְי, etc., low, i. e. a. prop. not rising far from the ground: Ezek. xvii. 24. b. metaph.

as to condition, lowly, of low degree: with a subst. Jas. i. 9; substantially of ταπεινοί, opp. to δυνάσται, Lk. i. 52; i. q. brought low with grief, depressed, (Sir. xxv. 28), 2 Co. vii. 6. Neut. τὰ ταπεινά, Ro. xii. 16 (on which see συναπάγω, fin.). β. lowly in spirit, humble: opp. to ὑπερήφανος, Jas. iv. 6; 1 Pet. v. 5 (fr. Prov. iii. 34); with τῇ καρδίᾳ added, Mt. xi. 29 (τῷ πνεύματι, Ps. xxxiii. (xxxiv.) 19); in a bad sense, deporting one's self abjectly, deferring servilely to others, (Xen. mem. 3, 10, 5; Plat. legg. 6 p. 774 c.; often in Isocr.), 2 Co. x. 1. [Cf. reff. s. v. ταπεινοφροσύνη, fin.] \*

ταπεινοφροσύνη, -ης, ἡ, (ταπεινόφρων; opp. to μεγαλοφροσύνη, ὑψηλοφροσύνη, [cf. W. 99 (94)]), the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind; (Vulg. humilitas, Luth. Demuth): Acts xx. 19; Eph. iv. 2; Phil. ii. 3; Col. iii. 12; 1 Pet. v. 5; used of an affected and ostentatious humility in Col. ii. 18, 23. (The word occurs neither in the O. T., nor in prof. auth.—[but in Joseph. b. j. 4, 9, 2 in the sense of pusillanimity; also Epictet. diss. 3, 24, 56 in a bad sense. See Trench, N. T. Syn. § xlii.; Bp. Lightf. on Phil. i. c.; Zetzschwitz, Profangrätigkeit, u. s. w., pp. 20, 62; W. 26].) \*

ταπεινόφρων, -ον, (ταπεινός and φρήν), humble-minded, i. e. having a modest opinion of one's self: 1 Pet. iii. 8, where Rec. φιλόφρονες. (Prov. xxix. 23; in a bad sense, pusillanimous, mean-spirited, μικροὺς ἢ τύχῃ καὶ περιδεεῖς ποιεῖ καὶ ταπεινόφρονas, Plut. de Alex. fort. 2, 4; [de tranquill. animi 17. See W. § 34, 3 and reff. s. v. ταπεινοφροσύνη, fin.].) \*

ταπεινώ, -ω; fut. ταπεινώσω; 1 aor. ἐταπεινώσα; Pass., pres. ταπεινούμαι; 1 aor. ἐταπεινώθην; 1 fut. ταπεινωθήσομαι; (ταπεινός); to make low, bring low, (Vulg. humilio); a. prop.: ὅρος, βουνός, i. e. to level, reduce to a plain, pass. Lk. iii. 5 fr. Is. xl. 4. b. metaph.

to bring into a humble condition, reduce to meaner circumstances; i. e. a. to assign a lower rank or place to; to abase; τινά, pass., to be ranked below others who are honored or rewarded [R. V. to humble]: Mt. xxiii. 12; Lk. xiv. 11; xviii. 14. β. ταπεινώ ἑμαυτόν, to humble or abase myself, by frugal living, 2 Co. xi. 7; in pass. of one who submits to want, Phil. iv. 12; ἑαυτόν, of one who stoops to the condition of a servant, Phil. ii. 8. c. to lower, depress, [Eng. humble]: τινά, one's soul, bring down one's pride; ἑμαυτόν, to have a modest opinion of one's self, to behave in an unassuming manner devoid of all haughtiness, Mt. xviii. 4; xxiii. 12; Lk. xiv. 11; xviii. 14; pass. ταπεινούμαι ἐνώπιον κυρίου (see ἐνώπιον, 2 b. fin.) in a mid. sense [B. 52 (46)], to confess and deplore one's spiritual littleness and unworthiness, Jas. iv. 10 (in the same sense ταπεινοῦν τὴν ψυχὴν αὐτοῦ, Sir. ii.



17; vii. 17; Sept. for  $\text{נָפַח עָנָה}$ , *he afflicted his soul*, of persons fasting, Lev. xvi. 29, 31; xxiii. 27, 32; Is. lviii. 3, 5, 10;  $\text{τὴν ψυχὴν τινος}$ , to disturb, distress, the soul of one, Protev. Jac. c. 2. 13. 15 [rather, *to humiliate*; see the passages];  $\text{ὑπὸ τὴν χεῖρα τ. θεοῦ}$ , to submit one's self in a lowly spirit to the power and will of God, 1 Pet. v. 6 (cf. Gen. xvi. 9); i. q. to *put to the blush*, 2 Co. xii. 21. ([Hippocr.], Xen., Plat., Diod., Plut.; Sept. for  $\text{נָפַח}$ ,  $\text{לָפַח}$  and  $\text{הִפְסִיחַ}$ ,  $\text{רָפַח}$ ,  $\text{הִכְנִיעַ}$ , etc.) [See reff. s. v. *ταπεινοφροσύνη*.]\*

**ταπεινῶσις**, -εως, ἡ, (*ταπεινώω*), *lowness, low estate*, [*humiliation*]: Lk. i. 48; Acts viii. 33 (fr. Is. liii. 8); Phil. iii. 21 (on which see *σῶμα*, 1 b.); metaph. *spiritual abasement*, leading one to perceive and lament his (moral) littleness and guilt, Jas. i. 10, see Kern ad loc. (In various senses, by Plat., Aristot., Polyb., Diod., Plut.; Sept. for  $\text{נָפַח}$ .) [See reff. s. v. *ταπεινοφροσύνη*.]\*

**ταράσσω**; impf. *ἐτάρασσον*; 1 aor. *ἐτάραξα*; Pass., pres. impv. 3 pers. sing. *ταρασσέσθω*; impf. *ἐταρασσόμεν*; pf. *τέταραγμα*; 1 aor. *ἐταράχθη*; fr. Hom. down; to *agitate, trouble* (a thing, by the movement of its parts to and fro); a. prop.:  $\text{τὸ ὕδωρ}$ , Jn. v. 4 [R L], 7, (Ezek. xxxii. 2;  $\text{τὸν πότον}$ , Hom. Od. 5, 291;  $\text{τὸ πέλαγος}$ , Eur. Tro. 88;  $\text{τὸν ποταμόν}$ , Aesop. fab. 87 (25)). b. trop. to *cause one inward commotion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless*, (Sept. for  $\text{הָלַח}$ , etc.; pass. *ταράσσομαι* for  $\text{לָחַץ}$ , to be stirred up, irritated); a. to *stir up: τὸν ὄχλον*, Acts xvii. 8; [ $\text{τοὺς ὄχλους}$ , Acts xvii. 13 L T Tr WH]. β. to *trouble: τινά*, to strike one's spirit with fear or dread, pass., Mt. ii. 3; xiv. 26; Mk. vi. 50; Lk. i. 12; [xxiv. 38]; 1 Pet. iii. 14; *ταράσσεται ἡ καρδία*, Jn. xiv. 1, 27; to *affect with great pain or sorrow: ἐαυτόν* (cf. our *to trouble one's self*), Jn. xi. 33 [A. V. *was troubled* (some understand the word here of bodily agitation)] (*σεαυτὸν μὴ τάρασσε*, Antonin. 4, 26); *τέταρακται ἡ ψυχὴ*, Jn. xii. 27 (Ps. vi. 4); *ἐταράχθη τῷ πνεύματι*, Jn. xiii. 21. γ. to *render anxious or distressed, to perplex the mind of one by suggesting scruples or doubts*, (Xen. mem. 2, 6, 17); Gal i. 7; v. 10; *τινὰ λόγους*, Acts xv. 24. [COMP.: *δια-*, *ἐκ-* *ταράσσω*.]\*

**ταραχὴ**, -ης, ἡ, (*ταράσσω*), fr. [Pind.], Hdt. down, *disturbance, commotion*: prop.  $\text{τοῦ ὕδατος}$ , Jn. v. 4 [R L]; metaph. *a tumult, sedition*: in plur. Mk. xiii. 8 R G.\*

**τάραχος**, -ου, ὁ, (*ταράσσω*), *commotion, stir* (of mind): Acts xii. 18; *tumult* [A. V. *stir*], Acts xix. 23. (Sept.; Xen., Plut., Leian.)\*

**Ταρσεύς**, -έως, ὁ, (*Ταρσός*, q. v.), *belonging to Tarsus, of Tarsus*: Acts ix. 11; xxi. 39.\*

**Ταρσός**, -οῦ, ἡ, [on its accent cf. Chandler §§ 317, 318], in prof. auth. also *Ταρσοί*, -ῶν, αἱ, *Tarsus*, a maritime city, the capital of Cilicia during the Roman period (Joseph. antt. 1, 6, 1), situated on the river Cydnus, which divided it into two parts (hence the plural *Ταρσοί*). It was not only large and populous, but also renowned for its Greek learning and its numerous schools of philosophers (Strab. 14 p. 673 [cf. Bp. Lghtft. on Col. p. 303 sq.]). Moreover it was a free city (Plin. 5, 22), and

exempt alike from the jurisdiction of a Roman governor, and the maintenance of a Roman garrison; although it was not a Roman 'colony'. It had received its freedom from Antony (App. b. civ. 5, 7) on the condition that it might retain its own magistrates and laws, but should acknowledge the Roman sovereignty and furnish auxiliaries in time of war. It is now called *Tarso* or *Tersus*, a mean city of some 6000 inhabitants [others set the number very much higher]. It was the birth-place of the apostle Paul: Acts ix. 30; xi. 25; xxii. 3. [BB.DD. s. v.; Lewin, St. Paul, i. 78 sq. cf. 2.]\*

**ταρταρώ**, -ῶ, 1 aor. ptep. *ταρταρώσας*; (*τάρταρος*, the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to the Gehenna of the Jews, see *γέεννα*); to *thrust down to Tartarus* (sometimes in the Scholiasts) [cf. W. 25 (24) n.]; to *hold captive in Tartarus: τινὰ σειραῖς* [q. v.] *ζόφου*, 2 Pet. ii. 4 [A. V. *cast down to hell* (making the dat. depend on *παρέδωκεν*)].\*

**τάσσω**: 1 aor. *ἐτάξα*; pf. inf. *τεταχέναι* (Acts xviii. 2 T Tr mrg.); Pass., pres. ptep. *τασσόμενος*; pf. 3 pers. sing. *τέτακται*, ptep. *τεταγμένος*; 1 aor. mid. *ἐταξάμην*; fr. [Pind., Aeschyl.], Hdt. down; Sept. for  $\text{נָשָׂא}$ , and occasionally for  $\text{נָחַץ}$ ,  $\text{נָחַץ}$ ,  $\text{נָחַץ}$ , etc.; to *put in place; to station*; a. to *place in a certain order* (Xen. mem. 3, 1, 7 [9]), to *arrange, to assign a place, to appoint: τινά*, pass. αἱ *ἐξουσίαι ὑπὸ θεοῦ τεταγμέναι εἰσὶν* [A. V. *ordained*], Ro. xiii. 1; [*καιρούς*, Acts xvii. 26 Lchm.]; *ἐαυτόν εἰς διακονίαν τινί*, to consecrate [R. V. *set*] one's self to minister unto one, 1 Co. xvi. 15 (*ἐπὶ τὴν διακονίαν*, Plat. de rep. 2 p. 371 c.; *εἰς τὴν δουλείαν*, Xen. mem. 2, 1, 11); *οἱ ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον*, as many as were appointed [A. V. *ordained*] (by God) to obtain eternal life, or to whom God had decreed eternal life, Acts xiii. 48; *τινὰ ὑπὸ τινά*, to put one under another's control [A. V. *set under*], pass., Mt. viii. 9 L WH in br., cod. Sin.; Lk. vii. 8, (*ὑπὸ τινά*, Polyb. 3, 16, 3; 5, 65, 7; Diod. 2, 26, 8; 4, 9, 5); *τινί τι*, to *assign* (appoint) *a thing to one*, pass. Acts xxii. 10 (Xen. de rep. Lac. 11, 6). b. to *appoint, ordain, order*: foll. by the acc. with inf., Acts xv. 2; [xviii. 2 T Tr mrg.]; (foll. by an inf., Xen. Hier. 10, 4; Cyr. 4, 5, 11). Mid. (as often in Grk. writ.) prop. to *appoint on one's own responsibility or authority: οὐδέ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς* sc. *πορεύεσθαι*, Mt. xxviii. 16; to *appoint mutually*, i. e. *agree upon: ἡμέραν* (Polyb. 18, 19, 1, etc.), Acts xxviii. 23. [COMP.: *ἀνα-* (*-μαι*), *ἀντι-*, *ἀπο-*, *δια-*, *ἐπι-* (*-μαι*), *ἐπι-*, *προ-*, *προσ-*, *συν-*, *ὑπο-* *τάσσω*. SYN. see *κελεύω*, fin.]\*

**ταῦρος**, -ου, ὁ, [fr. r. meaning 'thick', 'stout'; allied w. *στανρός*, q. v.; cf. Vaniček p. 1127; Fick Pt. i. p. 246. Cf. Eng. *steer*], fr. Hom. down, Sept. for  $\text{בָּקָר}$ , a *bull* (ox): Mt. xxii. 4; Acts xiv. 13; Heb. ix. 13; x. 4.\*

**ταῦτά**, by crasis for  $\text{τὰ αὐτά}$ : 1 Th. ii. 14 R L mrg., and some manuscripts [(but see Tdf. on Lk. as below)] and edd. also in Lk. vi. 23 [L mrg.], 26 [L mrg.]; xvii. 30 G L. [See W. § 5, 8; B. 10; WH. App. p. 145; Meisterhans § 18, 1; cf. *αὐτός*, III.]\*



ταφή, -ης, ἡ, (θάπτω), fr. Hdt. down; Sept. several times for קבר and קבר, *burial*: Mt. xxvii. 7.\*

τάφος, -ου, ὁ, (θάπτω); 1. *burial* (so from Hom. down).

2. *a grave, sepulchre*, (so fr. Hes. down): Mt. xxiii. 27, 29; xxvii. 61, 64, 66; xxviii. 1; in a comparison: τάφος ἀνεφγμένους ὁ λάρυγξ αὐτῶν, their speech threatens destruction to others, it is death to some one whenever they open their mouth, Ro. iii. 13. Sept. for קבר, and sometimes for קבר.\*

τάχα, (ταχύς), adv.; 1. *hastily, quickly, soon*, (so fr. Hom. down). 2. as often in Grk. writ. fr. [Hes., Aeschyl.], Hdt. down, *perhaps, peradventure*: Ro. v. 7; Phil. 15.\*

[τάχειον, WH for τάχιον, q. v.; and cf. s. v. εἰ, ι.]

ταχίως, (ταχύς), adv., [fr. Hom. down], *quickly, shortly*: Lk. xiv. 21; xvi. 6; Jn. xi. 31; 1 Co. iv. 19; Gal. i. 6; Phil. ii. 19, 24; 2 Tim. iv. 9; with the added suggestion of inconsiderateness [*hastily*]: 2 Th. ii. 2; 1 Tim. v. 22.\*

ταχινός, -ή, -όν, fr. Theocr. down, *swift, quick*: of events soon to come or just impending, 2 Pet. i. 14; ii. 1; (Is. lix. 7; Sap. xiii. 2; Sir. xviii. 26).\*

τάχιον [WH τάχειον; see their App. p. 154 and cf. εἰ, ι], (neut. of the compar. ταχίων), adv., for which the more ancient writ. used θάσσον or θάπτον, see Lob. ad Phryn. p. 76 sq.; W. § 11, 2 a.; [B. 27 (24)]; *more swiftly, more quickly*: in comparison, Jn. xx. 4 [cf. W. 604 (562)]; with the suppression of the second member of the comparison [W. 243 (228)]: Heb. xiii. 19 (sooner, sc. than would be the case without your prayers for me), 23 (sc. than I depart); Jn. xiii. 27 (sc. than you seem to have resolved to); 1 Tim. iii. 14 R G T (sc. than I anticipated).\*

τάχιστα, (neut. plur. of the superl. τάχιστος, fr. τάχυς), adv., [fr. Hom. down], *very quickly*: ὡς τάχιστα, as quickly as possible [A. V. with all speed], Acts xvii. 15.\*

τάχος, -ους, τό, fr. Hom. down, *quickness, speed*: ἐν τάχει (often in Grk. writ. fr. Aeschyl. and Pind. down), *quickly, shortly*, Acts xii. 7; xxii. 18; [xxv. 4]; Ro. xvi. 20; *speedily, soon*, (Germ. in Bälde), Lk. xviii. 8; 1 Tim. iii. 14 L Tr WH; Rev. i. 1; xxii. 6.\*

ταχύ, (neut. of the adj. ταχύς), adv., [fr. Pind. down], *quickly, speedily, (without delay)*: Mt. v. 25; xxviii. 7 sq.; Mk. xvi. 8 Rec.; Lk. xv. 22 L Tr br. WH; Jn. xi. 29; ἔρχεσθαι, Rev. ii. 5 Rec.<sup>bes. etc.</sup>, 16; iii. 11; xi. 14; xxii. 7, 12, 20; forthwith, i. e. while in the use of my name he is performing mighty works, Mk. ix. 39.\*

ταχύς, -εία, -ύ, fr. Hom. down, *quick, fleet, speedy*: opp. to βραδύς (as in Xen. mem. 4, 2, 25), εἰς τὸ ἀκοῦσαι, [A. V. *swift to hear*], Jas. i. 19.\*

τέ, (as δέ comes fr. δῆ, μέν fr. μὴν, so τέ fr. the adv. τῇ, prop. *as*; [al. ally it with καί, cf. Curtius §§ 27, 647; Vaniček p. 95; Fick Pt. i. 32; Donaldson, New Crat. § 195]), a copulative enclitic particle (on the use of which cf. Hermann ad Vig. p. 833; Klotz ad Devar. II. 2 p. 739 sqq.); in the N. T. it occurs most frequently in the Acts, then in the Ep. to the Heb., somewhat rarely in the other bks. (in Mt. three or four times, in Mk. once, viz. xv. 36 R G; in John's Gospel three times;

nowhere in the Epp. to the Gal., Thess., or Col., nor in the Epistles of John and Peter; twice in text. Rec. of Rev., viz. i. 2; xxi. 12); and, Lat. *que*, differing from the particle καί in that the latter is *conjunctive*, τέ *adjunctive* [W. § 53, 2; acc. to Bäumlein (Griech. Partikeln, p. 145), καί introduces something new under the same aspect yet as an external addition, whereas τέ marks it as having an inner connection with what precedes; hence καί is the more general particle, τέ the more special and precise; καί may often stand for τέ, but not τέ for καί. (Cf. Ebeling, Lex. Homer., s. v. καί, init.)]:

1. τέ, standing alone (i. e. not followed by another τέ, or by καί, or other particle), joins a. parts of one and the same sentence, as συναχθέντες συμβουλιούν τε λαβόντες, Mt. xxviii. 12; ἐν ἀγάπῃ πνεύματι τε πραότητος, 1 Co. iv. 21; add, Acts ii. 33; x. 22; xi. 26; xx. 11; xxiii. 10 [WH txt. om.], 24; xxiv. 5; xxvii. 20 sq.; xxviii. 23; Heb. i. 3; vi. 5; ix. 1. b. complete sentences:

Jn. iv. 42; vi. 18; Acts ii. 37; iv. 33; v. 19, 35, 42; vi. 7, 12 sq.; viii. 3, 13, 25, 31; x. 28, 33, 48 [here T Tr WH δέ (see 6 below)]; xi. 21; xii. 6, 8 [L Tr WH δέ (see 6 below)], 12; xiii. 4; xv. 4, 39; xvi. 13, 23 [WH txt. δέ (see 6 below)], 34; xvii. 5 [R G], 19 [Tr txt. WH δέ (see 6 below)], 26; xviii. 11 [R G], 26; xix. 11, 18, 29; xx. 3, 7; xxi. [18<sup>a</sup> Tdf.], 18<sup>b</sup>, 20 [not Lehm.], 37; xxii. 8; xxiii. 5; xxiv. 27; xxvii. 5, 8, 17, 29 [Tr mrg. δέ (see 6 below)], 43; Ro. ii. 19; Heb. xii. 2; introduces a sentence serving to illustrate the matter in hand, Acts i. 15; iv. 13.

2. τέ . . . καί, and τέ καί, not only . . . but also, as well . . . as, both . . . and; things are thus connected which are akin, or which are united to each other by some inner bond, whether logical or real; [acc. to W. 439 (408); Bäumlein u. s. p. 224 sq., these particles give no intimation respecting the relative value of the two members; but acc. to Rost, Griech. Gram. § 134, 4; Donaldson, Gr. Gram. § 551; Jelf § 758; Klotz ad Devar. II. 2, p. 740, the member with καί is the more emphatic];

a. parts of one and the same sentence (which is completed by a single finite verb): ἐσθίειν τε καὶ πίνειν, Lk. xii. 45; φόβητρά τε καὶ σημεία, Lk. xxi. 11; ἀρχιερεῖς τε καὶ γραμματεῖς, Lk. xxii. 66; πονηροὺς τε καὶ ἀγαθοὺς, Mt. xxii. 10; Ἡρώδης τε καὶ Πόντιος Πιλάτος, Acts iv. 27; ἄνδρες τε καὶ γυναῖκες, Acts viii. 12; ix. 2; xxii. 4; πάντα τε κ. πανταχοῦ, Acts xxiv. 3; ἀσφαλῆ τε καὶ βεβαίαν, Heb. vi. 19; add, Acts i. 1; ii. 9 sq.; ix. 29; xiv. 1, 5; xv. 9; xviii. 4; xix. 10, 17; xx. 21; xxi. 12; xxvi. 22; Ro. i. 12, 14, 16; iii. 9; x. 12; 1 Co. i. 2 [R G], 24, 30; Heb. iv. 12<sup>a</sup> Rec., 12<sup>b</sup>; v. 1 [here L om. Tr WH br. τέ], 7, 14; viii. 3; ix. 9, 19; x. 33; xi. 32; Jas. iii. 7; τέ is annexed to the article, which is—either repeated after the καί before the following noun, Lk. ii. 16; xxiii. 12; Jn. ii. 15; Acts v. 24; viii. 38; xvii. 10; xviii. 5; xxi. 25 [R G]; xxvi. 30;—or (less commonly) omitted, Acts i. 13; xiii. 1; [xxi. 25 L T Tr WH]; Ro. i. 20. τέ is annexed to a preposition, which after the following καί is—either repeated, Acts i. 8 where L om. Tr br. the repeated ἐν; Phil. i. 7 [R om. L br. the second ἐν];—



or omitted, Acts x. 39 [Tr txt. WH]; xxv. 23; xxviii. 23. **τέ** is annexed to a relative pronoun, although it does not belong so much to the pronoun as to the substantive connected with it, Acts xxvi. 22. it is annexed to an adverb, **ἔτι τε καί**, [and moreover], Acts xxi. 28. When more than two members are joined together, the first two are joined by **τε καί** or **τὲ . . . καί**, the rest by **καί**: Lk. xii. 45; Acts i. 13; v. 24 [RG]; xxi. 25; 1 Co. i. 30; Heb. ii. 4. **b. τὲ . . . καί** connect whole sentences (each of which has its own finite verb, or its own subject): Acts ii. 3 sq. RG; xvi. 26 RG; **τὲ . . . καί . . . καί**, Acts xxi. 30. **3. τὲ . . . δέ** are so combined that **τέ** adds a sentence to what has been previously said, and **δέ** introduces something opposed to this added sentence [W. 439 (409)]: Acts xix. 2 L T Tr WH; 3 RG L Tr txt. WH txt.; xxi. 28 RG. **4. τὲ . . . τέ** presents as parallel (or coordinate) the ideas or sentences which it connects, as . . . so (cf. Kühner § 520; [Jelf § 754, 3; W. § 53, 4]; on the Lat. *que . . . que* cf. Herzog on Sallust, Cat. 9, 3): Acts ii. 46; xvi. 11 sq. RG; xvii. 4; xxvi. 10 L T Tr WH txt., 16; Heb. vi. 2 [Tr br. WH txt. om. second **τέ**], (Sap. vii. 13; xv. 7); **τέ καί . . . τέ**, Acts ix. 15 [L T Tr WH]; **τέ καί . . . τὲ . . . καί**, Acts xxvi. 20 [L T Tr WH]. **εἴτε . . . εἴτε**, see **εἰ**, III. 15; **εἴαν τε . . . εἴαν τε**, see **εἴαν**, I. 3 e. **μήτε . . . μήτε . . . τέ**, neither . . . nor . . . and, Acts xxvii. 20 (Xen. an. 4, 4, 6).

**5. τὲ γάρ** (which began to be frequent fr. Aristot. down), Lat. *namque, etenim, for also, for indeed*, [W. 448 (417)], are so used that the former particle connects, the latter gives the reason: Ro. i. 26 (so that in 27 we must read *ὁμοίως δὲ καί* [with L Tr mrg.], see in 6 below); vii. 7 (4 Macc. v. 22); **τὲ γάρ . . . καί**, Heb. ii. 11; **εἴαν τε γάρ . . . εἴαν τε**, for whether . . . or (whether), Ro. xiv. 8; **εἴαν τε γάρ καί**, for although (Lat. *namque etiamsi*), 2 Co. x. 8 [RG]. **6.** The reading often varies in codd. and edd. between **τέ** and **δέ**; as, Mt. xxiii. 6; Acts iii. 10; iv. 14; viii. 1, 6; ix. 24; xiii. 46; Jude 6, etc. [see in 1 b. above]. In Ro. i. 27, following Lchm. [Tr mrg.], we ought certainly to read *ὁμοίως δὲ καί*; cf. Fritzsche ad loc. p. 77; [B. 361 (309) n.]. **7.** As respects Position (cf. Kühner § 520 Anm. 5; W. 559 sq. (520)), **τέ** is properly annexed to that word or idea which is placed in parallelism with another (as Ἰουδαῖοι **τε καί** Ἕλληνες); but writers also take considerable liberty in placing it, and readily subjoin it to an article or a preposition; for examples see in 2 a. above.

**τείχος**, -ους, τό, [cf. *θιγγάνω*]; allied with it are Eng. 'dike' and 'ditch', fr. Hom. down, Sept. very freq. for *ἡ πόλις* 'wall'; the wall round a city, town-wall: Acts ix. 25; 2 Co. xi. 33; Heb. xi. 30; Rev. xxi. 12, 14 sq., 17-19.\* **τεκμήριον**, -ον, τό, (fr. *τεκμαίρω* to show or prove by sure signs; fr. *τέκμαρ* a sign), fr. Aeschyl. and Hdt. down, that from which something is surely and plainly known; an indubitable evidence, a proof, (Hesych. *τεκμήριον* σημεῖον ἀληθές): Acts i. 3 (Sap. v. 11; 3 Macc. iii. 24).\*

**τέκνον**, -ον, τό, (dimin. of *τέκνον*, q. v.; [on the accent, cf. W. 52; Chandler § 347]), a little child; in the N. T. used as a term of kindly address by teachers to their

disciples [always in the plur. *little children*: Mk. x. 24 Lchm.]; Jn. xiii. 33; Gal. iv. 19 (where L txt. T Tr WH mrg. *τέκνα*); 1 Jn. ii. 1, 12, 28; iii. 7 [WH mrg. *παιδιά*], 18; iv. 4; v. 21. (Anthol.)\*

**τεκνογονέω**, -ῶ; (*τεκνογόνος*, and this fr. *τέκνον* and *γενέω*); to beget or bear children: 1 Tim. v. 14. (Anthol. 9, 22, 4.)\*

**τεκνογονία**, -ας, ἡ, *child-bearing*: 1 Tim. ii. 15. (Aristot. h. a. 7, 1, 8 [p. 582\*, 28].)\*

**τέκνον**, -ον, τό, (*τίκτω*, *τεκεῖν*), fr. Hom. down, Sept. chiefly for *ἔκγονον*, sometimes for *ἔκγονον*, plur. *children*; **a. prop.** **a. univ.** and without regard to sex, *child*: Mk. xiii. 12; Lk. i. 7; Acts vii. 5; Rev. xii. 4; plur., Mt. vii. 11; x. 21; xv. 26; Mk. vii. 27; xii. 19; Lk. i. 17; xiv. 26; Acts xxi. 5; 2 Co. xii. 14; Eph. vi. 1; Col. iii. 20 sq.; 1 Th. ii. 7, 11; 1 Tim. iii. 4; Tit. i. 6; 2 Jn. 1, 4, 13, and often; with emphasis: to be regarded as true, genuine children, Ro. ix. 7; *τέκνα ἐπαγγελίας*, children begotten by virtue of the divine promise, Ro. ix. 8; accounted as children begotten by virtue of God's promise, Gal. iv. 28; *τὰ τέκνα τῆς σαρκός*, children by natural descent, Ro. ix. 8. in a broader sense (like the Hebr. *בְּנֵי*), *posterity*: Mt. ii. 18; iii. 9; Lk. iii. 8; Acts ii. 39; xiii. 33 (32). with emphasis: genuine posterity, true offspring, Jn. viii. 39; (of women) to be regarded as children, 1 Pet. iii. 6. **β.** spec. a male child, a son: Mt. xxi. 28; Acts xxi. 21; Rev. xii. 5; in the voc., in kindly address, Mt. xxi. 28; Lk. ii. 48; xv. 31. **b. metaph.** the name is transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children; **a.** in affectionate address, such as patrons, helpers, teachers, and the like, employ; voc. *child (son), my child, children*, (Lat. *fili, mi fili*, etc., for *carissime*, etc.): Mt. ix. 2; Mk. ii. 5; x. 24 [here Lchm. *τεκνία*, q. v.]. **β.** just as in Hebrew, Syriac, Arabic, Persian, so in the N. T., pupils or disciples are called *children* of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters (see *γεννάω*, 2 b.): Philem. 10; 2 Tim. i. 2; 3 Jn. 4; in affectionate address, Gal. iv. 19 L txt. T Tr WH mrg.; 1 Tim. i. 18; 2 Tim. ii. 1; with *ἐν κυρίῳ* added, 1 Co. iv. 17; *ἐν πίστει*, 1 Tim. i. 2; *κατὰ κοινὴν πίστιν*, Tit. i. 4, (*בְּיָדֵינוּ* *בְּיָדֵינוּ*, sons i. e. disciples of the prophets, 1 K. xxi. (xx.) 35; 2 K. ii. 3, 5, 7; among the Persians, 'sons of the Magi' i. e. their pupils). **γ.** *τέκνα τοῦ θεοῦ*, children of God, — in the O. T. of 'the people of Israel' as especially dear to God: Is. xxx. 1; Sap. xvi. 21; — in the N. T., in Paul's writings, *all who are animated by the Spirit of God* (Ro. viii. 14) and thus are closely related to God: Ro. viii. 16 sq. 21; Eph. v. 1; Phil. ii. 15; those to whom, as dearly beloved of God, he has appointed salvation by Christ, Ro. ix. 8; in the writings of John, *all who ἐκ θεοῦ ἐγεννήθησαν* (have been begotten of God, see *γεννάω*, 2 d.): Jn. i. 12 sq.; 1 Jn. iii. 1 sq. 10; v. 2; those whom God knows to be qualified to obtain the nature and dignity of his children, Jn. xi. 52. [Cf. Westcott on the Epp. of St.



John, pp. 94, 120; "In St. Paul the expressions 'sons of God', 'children of God', mostly convey the idea of liberty (see however Phil. ii. 15), in St. John of guilelessness and love; in accordance with this distinction St. Paul uses υἱοί as well as τέκνα, St. John τέκνα only" (Bp. Lghtft.); cf. υἱὸς τοῦ θεοῦ, 4.] **δ.** τέκνα τοῦ διαβόλου, those who in thought and action are prompted by the devil, and so reflect his character: 1 Jn. iii. 10. **ε.** metaph. and Hebraistically, one is called τέκνον of anything who depends upon it, is possessed by a desire or affection for it, is addicted to it; or who is liable to any fate; thus in the N. T. we find **α.** children of a city, i. e. its citizens, inhabitants, (Jer. ii. 30; Joel ii. 23; 1 Macc. i. 38; υἱοὶ Σιών, Ps. cxlix. 2): Mt. xxiii. 37; Lk. xiii. 34; xix. 44; Gal. iv. 25. **β.** τέκνα τῆς σοφίας, the votaries of wisdom, those whose souls have, as it were, been nurtured and moulded by wisdom: Mt. xi. 19 (where T Tr txt. WH have hastily adopted ἔργων for τέκνων; cf. Keim ii. p. 369 [Eng. trans. iv. p. 43 sq.; per contra, see Tdf.'s note and WH. App. ad loc.]); Lk. vii. 35; τέκνα ὑπακοῆς, those actuated by a desire to obey, obedient, 1 Pet. i. 14; τοῦ φωτός, both illumined by the light and loving the light, Eph. v. 8. **γ.** κατάρas τέκνα, exposed to cursing, 2 Pet. ii. 14; τῆς ὀργῆς, doomed to God's wrath or penalty, Eph. ii. 3; cf. Steiger on 1 Pet. i. 14; W. 238 (223); [B. 161 (141)]. In the same way ἔκγονος is used sometimes in Grk. writ.; as, ἔκγ. ἀδικίας, δειλίας, Plat. legg. 3 p. 691 c.; 10 p. 901 e.

[ΣΥΝ. τέκνον, υἱός: τ. and υἱ. while concurring in pointing to parentage, differ in that τ. gives prominence to the physical and outward aspects, υἱ. to the inward, ethical, legal. Cf. b. γ. above; υἱὸς τοῦ θεοῦ, fin.; παῖς, fin. and reff. (esp. that to Höhne).]

**τεκνο-τροφέω**, -ῶ: 1 aor. ἐτεκνοτρόφησα; (τεκνοτρόφος, and this from τέκνον and τρέφω); to bring up children: 1 Tim. v. 10. (φέρει ὕδωρ, ὅταν τεκνοτροφή, sc. the bee, Aristot. h. a. 9, 40 [27], 14 [p. 625<sup>b</sup>, 20].) \*

**τίκτω**, -ονος, ὁ, (τεκεῖν, τίκτω; akin to τέχνη, τεύχω, hence prop. 'begetter' [Curtius § 235]), fr. Hom. down, Sept. for τῷ; a worker in wood, a carpenter: Mt. xiii. 55; Mk. vi. 3 [see WH. App. on the latter pass.]. \*

**τέλειος**, -α, -ον, (τέλος), in classic Grk. sometimes also -ος, -ον, (cf. W. § 11, 1), fr. Hom. down, Sept. several times for δῆψ, ὀρεῖ, etc.; prop. brought to its end, finished; wanting nothing necessary to completeness; perfect: ἔργον, Jas. i. 4; ἡ ἀγάπη, 1 Jn. iv. 18; ὁ νόμος, Jas. i. 25; [δῶρημα, Jas. i. 17]; τελειοτέρα σκηνή, a more perfect (excellent) tabernacle, Heb. ix. 11; τὸ τέλειον, substantively, that which is perfect: consummate human integrity and virtue, Ro. xii. 2 [al. take it here as an adj. belonging to θέλημα]; the perfect state of all things, to be ushered in by the return of Christ from heaven, 1 Co. xiii. 10; of men, full-grown, adult; of full age, mature, (Aeschyl. Ag. 1504; Plat. legg. 11 p. 929 c.): Heb. v. 14; τέλ. ἀνὴρ (Xen. Cyr. 1, 2, 4 sq.; 8, 7, 6; Philo de cherub. § 32; opp. το παιδίον νήπιον, Polyb. 5, 29, 2; for other exx. fr. other auth. see Bleek; Brief a. d. Hebr. ii. 2 p. 133 sq.), μέχρι . . . εἰς ἄνδρα τέλειον, until we rise to the same level of

knowledge which we ascribe to a full-grown man, until we can be likened to a full-grown man, Eph. iv. 13 (opp. to νήπιος, 14); τέλειοι ταῖς φρεσὶ (opp. to παιδία and νηπιάζοντες ταῖς φρεσὶ), 1 Co. xiv. 20 [here A. V. men]; absol. οἱ τέλειοι, the perfect, i. e. the more intelligent, ready to apprehend divine things, 1 Co. ii. 6 [R. V. mrg. full-grown] (opp. to νήπιος ἐν Χριστῷ, iii. 1; in simple opp. to νήπιος, Philo de legg. alleg. i. § 30; for נָבִי, opp. to μανθάνω, 1 Chr. xxv. 8; [cf. Bp. Lghtft. on Col. i. 28; Phil. iii. 15]); of mind and character, one who has reached the proper height of virtue and integrity: Mt. v. 48; xix. 21; Phil. iii. 15 [cf. Bp. Lghtft. u. s.]; Jas. i. 4; in an absol. sense, of God: Mt. v. 48; τέλειος ἀνὴρ, Jas. iii. 2 (τέλ. δίκαιος, Sir. xlv. 17); as respects understanding and goodness, Col. iv. 12; τέλ. ἄνθρωπος ἐν Χριστῷ, Col. i. 28 [cf. Bp. Lghtft. u. s. SYN. see δολόκληρος, and Trench § xxii.]. \*

**τελειότης**, -ητος, ἡ, (τέλειος, q. v.), perfection; **α.** i. e. the state of the more intelligent: Heb. vi. 1 [here R. V. mrg. full growth]. **β.** perfection: (τῆς ἀγάπης, Clem. Rom. 1 Cor. 50, 1 [where see Harnack]); absol. moral and spiritual perfection, Col. iii. 14 [A. V. perfectness], on which pass. see σύνδεσμος, 1. (Prov. xi. 3 Alex.; Judg. ix. 16, 19; Sap. vi. 16; xii. 17; Clem. Rom. 1 Cor. 53, 5; Plat. deff. p. 412 b. d.; [Aristot. phys. 3, 6 p. 207<sup>a</sup>, 21; 8, 7 p. 261<sup>a</sup>, 36]; Antonin. 5, 15.) [Cf. reff. s. v. τέλειος, and B. Hartung, Der Begriff der τελειότης im N. T. (4to. Leipz. 1881).] \*

**τελειόω** (in prof. auth. also τελεώω, which Hdt. uses everywhere [and which is "the prevailing form in Attic prose" (L. and S.)]; other writ. use both forms indifferently), -ῶ: 1 aor. ἐτελείωσα; pf. τετελείωκα; Pass. (or Mid.), pres. τελειούμαι; pf. τετελείωμαι; 1 aor. ἐτελειώθην; (τέλειος); fr. Hdt., Soph., Thuc., and Plat. down; equiv. to τέλειον ποιῶ, to make perfect or complete; **1.** to carry through completely; to accomplish, finish, bring to an end: τὸν δρόμον, Acts xx. 24; τὸ ἔργον, Jn. iv. 34; v. 36; xvii. 4, (Neh. vi. 16; τὸν οἶκον, 2 Chr. viii. 16); τὰς ἡμέρας, Lk. ii. 43; mid. [pres. cf. B. 38 (33)] τελειούμαι, I finish, complete, what was given me to do, Lk. xiii. 32 [some (so A. V.) take it here as pass., I am perfected (understanding it of his death; cf. Ellicott, Life of our Lord, Lect. vi. p. 242 n.<sup>1</sup>; Keim ii. 615 n.<sup>1</sup>)]. **2.** to complete (perfect), i. e. add what is yet wanting in order to render a thing full: τὴν ἀγάπην, pass., 1 Jn. ii. 5; iv. 12, 17; ἡ δύναμις μου ἐν ἀσθενείᾳ τελειούται, my power shows itself most efficacious in them that are weak, 2 Co. xii. 9 R G; ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, by works faith was perfected, made such as it ought to be, Jas. ii. 22; τετελειώται τις ἐν τῇ ἀγάπῃ, one has been made perfect in love, his love lacks nothing, 1 Jn. iv. 18 (οἱ τελειωθέντες ἐν ἀγάπῃ, Clem. Rom. 1 Cor. 50, 3; [τελειώσαι τὴν ἐκκλησίαν σου ἐν τῇ ἀγάπῃ σου, 'Teaching' etc. 10, 5]); ἵνα ὅσι τετελειωμένοι εἰς ἐν, that they may be perfected into one, i. e. perfectly united, Jn. xvii. 23. **τινά**, to bring one's character to perfection: ἤδη τετελειώμαι, I am already made perfect, Phil. iii. 12 (Sap. iv. 13; ὁ ψυχὴ . . . ὅταν τετελειώθῃς καὶ βραβεῖον καὶ στεφάνων ἀξιώθῃς, Philo de legg.



alleg. 3, 23; ψυχὴ . . . τελειωθείσα ἐν ἀρετῶν ἀθλοῖς καὶ ἐπὶ τὸν ὄρον ἐφικομένη τοῦ καλοῦ, id. de somn. 1, 21; i. q. *to be found perfect*, Sir. xxxiv. (xxx. 10).

3. *to bring to the end (goal) proposed*: οὐδὲν, Heb. vii. 19; τινά, [*to perfect or consummate*] i. e. *to raise to the state befitting him*: so of God exalting Jesus to the state of heavenly majesty, Heb. ii. 10; in pass., Heb. v. 9; vii. 28; *to raise to the state of heavenly blessedness* those who put their faith in the expiatory death of Christ, pass., Heb. xi. 40; xii. 23, ([Act. Petr. et Paul. § 88, ed. Tdf. p. 39; Act. Barnab. § 9, id. p. 68; cf. 'Teaching' etc. 16, 2]; with μαρτυρίῳ added, of the death of the apost. Paul, Euseb. h. e. 2, 22, 2 [cf. Heinichen's note on 7, 15, 5]); *to make one meet for future entrance on this state and give him a sure hope of it even here on earth*, Heb. x. 1, 14; τινά κατὰ συνείδησιν, Heb. ix. 9; cf. Bleek, Brief an d. Hebr. ii. 1 p. 297 sqq.; C. R. Köstlin, Lehrbegriff des Evang. u. der Briefe Johannis (Berl. 1843) p. 421 sqq.; Riehm, Lehrbegriff des Hebr.-Br., § 42, p. 340 sqq.; Pfeleiderer, Paulinismus, p. 344 sq. [Eng. trans. ii. p. 72 sqq.].

4. *to accomplish*, i. e. *bring to a close or fulfilment by event*: τὴν γραφὴν, the prophecies of Scripture, pass., Jn. xix. 28 [cf. W. 459 (428); B. § 151, 20].\*

τελείως, (τέλειος), adv., *perfectly, completely*: 1 Pet. i. 13. [Plat., Isocr., Aristot., etc.; cf. W. 463 (431).]\*

τελειώσις, -εως, ἡ, (τελειόω), *a completing, perfecting*; a. *fulfilment, accomplishment*; the event which verifies a promise (see τελειόω, 4): Lk. i. 45 [Judith x. 9; Philo de vit. Moys. iii. § 39]. b. *consummation, perfection*, (see τελειόω, 3): Heb. vii. 11. (In various senses in Aristot., Theophr., Diod.) [Cf. reff. s. v. τελειόω, 3.]\*

τελειωτής, -ου, ὁ, (τελειόω), (Vulg. consummator), *a perfecter*: τῆς πίστεως, one who has in his own person raised faith to its perfection and so set before us the highest example of faith, Heb. xii. 2. The word occurs nowhere else.\*

τελειοφωρέω, -ῶ; (τελειοφόρος, fr. τέλος and φέρω); *to bring to (perfection or) maturity* (sc. καρπούς): Lk. viii. 14. (Used alike of fruits, and of pregnant women and animals bringing their young to maturity; 4 Macc. xiii. 19; Theophr., Geop., Philo, Diod., Joseph., al.; [Ps. lxiv. (lxv.) 10 Symm.].)\*

τελευτάω, -ῶ; 1 aor. ἐτελεύτησα; pf. pter. τετελευτηκώς (Jn. xi. 39 L T Tr WH); (τελεύτη); fr. Hom. down; 1. trans. *to finish*; *to bring to an end or close*: τὸν βίον, *to finish life, to die*, often fr. Aeschyl. and Hdt. down. 2. intrans. [cf. B. § 130, 4] *to have an end or close, come to an end*; hence *to die*, very often so fr. Aeschyl. and Hdt. down (Sept. for תָּמָה), and always in the N. T.: Mt. ii. 19; ix. 18; xxii. 25; Mk. ix. 44, 46 [(these two vss. T WH om. Tr br.)], 48; Lk. vii. 2; Jn. xi. 39 L T Tr WH; Acts ii. 29; vii. 15; Heb. xi. 22; θανάτῳ τελευτάω (in imitation of the Hebr. מָתָה לָמוּת, Ex. xxi. 12, 15-17, etc.), [A. V. *let him die the death* i. e.] *let him surely die* [W. 339 (319); B. § 133, 22], Mt. xv. 4; Mk. vii. 10.\*

τελευτή, -ης, ἡ, (τελέω), *end* [see τέλος, 1 a. init.]; *the end of life, decease, death*: Mt. ii. 15 (and often in Grk. writ. fr. Pind. and Thuc. down; Sept. for תָּמָה; with

βίοτιο added, Hom. Il. 7, 104; τοῦ βίου, Hdt. 1, 30, and often in Attic writ.)\*

τελέω, -ῶ; 1 aor. ἐτέλεσα [cf. W. § 13, 3 c.]; pf. τετέλεκα (2 Tim. iv. 7); Pass., pres. 3 pers. sing. τελείται (2 Co. xii. 9 L T Tr WH); pf. τετέλεσμαι; 1 aor. ἐτέλεσθην; 1 fut. τελεσθήσομαι; (τέλος); fr. Hom. down; 1. *to bring to a close, to finish, to end*: ἔτη, pass., *passed, finished*, Rev. xx. 3, 5, 7, ([so fr. Hom. and Hes. down; Aristot. h. a. 7, 1 init. p. 580<sup>a</sup>, 14 ἐν τοῖς ἔτεσι τοῖς δις ἑπτὰ τετελεσμένοις]; τριῶν τελουμένων ἡμερῶν, Leian. Alex. 38); τὸν δρόμον (Hom. Il. 23, 373, 768; Soph. Electr. 726), 2 Tim. iv. 7; τοὺς λόγους, Mt. vii. 28 L T Tr WH; xix. 1; xxvi. 1; τὰς παραβολάς, Mt. xiii. 53; [ἄχρι τελεσθῶσιν αἱ πληγαί, Rev. xv. 8]; a rare use is τελεῖν τὰς πόλεις, i. e. *your flight or journey through the cities* [R. V. *ye shall not have gone through the cities, etc.*], Mt. x. 23 (similar are ἀνύειν τοὺς τόπους, Polyb. 5, 8, 1; τὰ ἔλη, 3, 79, 5; consummare Italiam, Flor. 1, (13) 18, 1; explere urbes, Tibull. 1, 4, 69; conficere aequor immensum, Verg. Georg. 2, 541; also xii. signorum orbem, Cic. nat. deor. 2, 20, 52); with the pter. of a verb (like ἀρχομαι, παύομαι, cf. W. § 45, 4 a.; B. § 144, 14), Mt. xi. 1.

2. *to perform, execute, complete, fulfil*, (so that the thing done corresponds to what has been said, the order, command, etc.), i. e.

a. with special reference to the subject-matter, *to carry out the contents of a command*: τὸν νόμον, Ro. ii. 27 [cf. W. 134 (127)]; Jas. ii. 8; τὴν ἐπιθυμίαν (i. e. τὸ ἐπιθυμούμενον), Gal. v. 16.

β. with reference also to the form, *to do just as commanded*, and generally involving a notion of time, *to perform the last act which completes a process, to accomplish, fulfil*: ἅπαντα (πάντα) τὰ κατὰ νόμον, Lk. ii. 39; τὴν μαρτυρίαν, the duty of testifying, Rev. xi. 7; τὸ μυστήριον, pass. Rev. x. 7 [cf. W. 277 (260)]; τὸ βάπτισμα, pass. Lk. xii. 50; πάντα, pass. Jn. xix. 28 [the distinction betw. τελέω and τελειόω may be seen in this vs.]; τοὺς λόγους (τὰ ῥήματα) τοῦ θεοῦ, pass. Rev. xvii. 17; ἅπαντα (πάντα) τὰ γεγραμμένα, Acts xiii. 29; pass., Lk. xviii. 31 [see γράφω, 2 c.]; with ἐν ἐμοί (in me) added, in my experience, Lk. xxii. 37; ἐν πληγαῖς, in the infliction of calamities, Rev. xv. 1; τετέλεσται, [A. V. *it is finished*] everything has been accomplished which by the appointment of the Father as revealed in the Scriptures I must do and bear, Jn. xix. 30. i. q. τελειόω, 2, q. v. (made perfect): 2 Co. xii. 9 L T Tr WH.

3. *to pay*: τὰ δίδαρχα, Mt. xvii. 24; φόρους, Ro. xiii. 6, (τὸν φόρον, Plat. Alc. 1 p. 123 a.; τὰ τέλη, often in Attic writ.). [Comp.: ἀπο-, δια-, ἐκ-, ἐπι-, συν- τελέω.]\*

τέλος, -ους, τό, [cf. Curtius § 238], fr. Hom. down, Sept.

mostly for γῆ; 1. *end*, i. e. a. *termination, the limit* at which a thing ceases to be, (in the Grk. writ. always of the end of some act or state, but not of the end of a period of time, which they call τελευτή; in the Scriptures also of a temporal end; an end in space is everywhere called πέρας): τῆς βασιλείας, Lk. i. 33; ζωῆς, Heb. vii. 3; τοῦ καταργουμένου, 2 Co. iii. 13; τὰ τέλη τῶν αἰώνων, 1 Co. x. 11 (τέλος τῶν ἡμερῶν, Neh. xiii. 6; τῶν ἐπτά ἐτῶν, 2 K. viii. 3; ἀρχὴ καὶ τέλος καὶ μεσότης χρόνων,



Sap. vii. 18); i. q. he who puts an end to: τέλος νόμου Χριστός, Christ has brought the law to an end (πᾶσιν ἔστιν ἀνθρώποις τέλος τοῦ βίου θάνατος, Dem. 1306, 25), Ro. x. 4; cf. Fritzsche ad loc., vol. ii. p. 377 sq. πάντων τὸ τέλος, the end of all things (i. e. of the present order of things), 1 Pet. iv. 7; also in the phrases ἕως τέλους; 1 Co. i. 8; 2 Co. i. 13; μέχρι τέλους, Heb. iii. 6 [Tr mrg. WH br. the cl.], 14; ἄχρι τέλους, Heb. vi. 14; Rev. ii. 26. what 'end' is intended the reader must determine by the context; thus, τὸ τέλος denotes the end of the Messianic pangs (*dolores Messiae*; see ὠδίν) in Mt. xxiv. 6, 14, (opp. to ἀρχὴ ὠδίνων); Mk. xiii. 7 (cf. 9); Lk. xxi. 9; τὸ τέλος in 1 Co. xv. 24 denotes either the end of the eschatological events, or the end of the resurrection i. e. the last or third act of the resurrection (to include those who had not belonged to the number of οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ), 1 Co. xv. 24 cf. 23; see De Wette ad loc.; Weizel in the Theol. Stud. u. Krit. for 1836, p. 978; Grimm in the Zeitschr. f. wissensch. Theol. for 1873, p. 388 sqq.; [yet cf. Heinrici in Meyer (6te Aufl.) ad loc.]. εἰς τέλος, — to the very end appointed for these evils, Mt. x. 22; xxiv. 13; Mk. xiii. 13; also at the end, at last, finally, Lk. xviii. 5 (Vulg. in novissimo) [i. e. lest at last by her coming she wear me out; but al. take it i. q. Hebr. נֶגְזַל (cf. Job xiv. 20 etc. see Trommius) and connect it with the ptc., lest by her coming to the last i. e. continually; see ὑποπιάζω, sub fin.]; Jn. xiii. 1 [al. to the uttermost, completely (cf. our to the very last); see Westcott, and Weiss (in Meyer 6te Aufl.) ad loc.; Grimm on 2 Macc. viii. 29], cf. ἀγαπάω, sub fin., (Xen. oec. 17, 10; Hes. opp. 292; Hdt. 3, 40; 9, 37; Soph. Phil. 409; Eur. Ion 1615; Ael. v. h. 10, 16); to the (procurement of their) end, i. e. to destruction [A. V. to the uttermost (cf. reff. u. s.)], 1 Th. ii. 16 (for ἡγήσῃ, 2 Chr. xii. 12); τέλος ἔχων, to have an end, be finished, (often in Grk. writs., Lk. xxii. 37 [al. give τέλος here the sense of fulfilment (cf. τελέω, 2)]; i. q. to perish, Mk. iii. 26. τὸ δὲ τέλος, adverbially, finally (*denique vero*): 1 Pet. iii. 8 (Plat. legg. 6 p. 768 b.; καὶ τό γε τέλος, ibid. 5 p. 740 e.; but generally in prof. auth. τέλος in this sense wants the article; cf. Passow ii. p. 1857<sup>a</sup>; [L. and S. s. v. I. 4 a.]). b. the end i. e. the last in any succession or series: (ἡ) ἀρχὴ καὶ (τὸ) τέλος, of God, who by his perpetuity survives all things, i. e. eternal, Rev. i. 8 Rec.; xxi. 6; xxii. 13. c. that by which a thing is finished, its close, issue: Mt. xxvi. 58; final lot, fate, as if a recompense: with a gen. of the thing, Ro. vi. 21 sq.; Heb. vi. 8; 1 Pet. i. 9; with a gen. of the person whom the destiny befalls, 2 Co. xi. 15; Phil. iii. 19; 1 Pet. iv. 17; τοῦ κυρίου (gen. of author), the closing experience which befell Job by God's command, Jas. v. 11 (referring to Job xlii. [esp. 12]). d. the end to which all things relate, the aim, purpose: 1 Tim. i. 5 (often so in philos. fr. Plat. de rep. 6 p. 494 a. down; cf. Fritzsche on Rom. ii. p. 378). 2. toll, custom, [i. e. an indirect tax on goods; see φόρος and κῆνσος]: Mt. xvii. 25; Ro. xiii. 7, (Xen., Plat., Polyb., Aeschin., Dem., al.; 1 Macc. x. 31; xi. 35).\*

τελώνης, -ου, ὁ, (fr. τέλος [(q. v. 2)] tax, and ὀνέομαι to buy; cf. δημοσιώτης, ὀψώνης, δεκατώνης), fr. Arstph., Aeschin., Aristot., Polyb. down; 1. a renter or farmer of taxes (Lat. *publicanus*); among the Romans usually a man of equestrian rank. 2. a tax-gatherer, collector of taxes or tolls, (Vulg. *publicanus* incorrectly; [so A. V. *publican*]), one employed by a publican or farmer-general in collecting the taxes. The tax-collectors were, as a class, detested not only by the Jews but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they prosecuted it; (hence they are classed by Artem. oneir. 1, 23; 4, 57, with κατήλοις καὶ τοῖς μετὰ ἀναιδείας ζῶσι καὶ λησταῖς καὶ ζυγοκρούσταις καὶ παραλογισταῖς ἀνθρώποις; Leian. necyom. c. 11 puts together μοιχοί, πορνοβοσκοί καὶ τελῶναι καὶ κόλακες καὶ συκοφάνται [Theophr. charact. 6 (περὶ ἀπονοίας) πανδοχεῦσαι, καὶ πορνοβοσκήσαι, καὶ τελωνήσαι]: Mt. v. 46, 47 Rec.; x. 3; Lk. iii. 12; v. 27, 29; vii. 29; xviii. 10, 11, 13; the plur. is joined with ἁμαρτωλοί, Mt. ix. 10 sq.; [xi. 19]; Mk. xi. 15 sq.; Lk. v. 30; vii. 34; xv. 1; with πόρναι, Mt. xxi. 31 sq.; ὁ ἐθνικὸς κ. ὁ τελώνης, Mt. xviii. 17. Cf. Win. RWB. s. v. Zoll, Zöllner; [BB. DD. s. v. Publican; Wetstein on Mt. v. 46; Edersheim, Jesus the Messiah, i. 515 sqq.].\*

τελώνιον, -ου, τό, (τελώνης, cf. δεκατόνιον); [1. customs, toll: Strabo 16, 1, 27. 2.] toll-house, place of toll, tax-office: the place in which the tax-collector sat to collect the taxes [Wiclif, *tolbothe*]: Mt. ix. 9; Mk. ii. 14; Lk. v. 27.\*

τέρας, gen. τέρατος, pl. τέρατα (see κέρας, init.), (apparently akin to the verb τηρέω; accordingly something so strange as to cause it to be 'watched' or 'observed'; [others connect it with ἀστήρ, ἀστραπή, etc., hence 'a sign in the heavens'; Vaniček p. 1146; Curtius § 205]; see Fritzsche, Ep. ad Rom. iii. p. 270), fr. Hom. down, Sept. for נִחְיָה, a prodigy, portent; miracle [A. V. wonder] performed by any one; in the N. T. it is found only in the plur. and joined with σημεῖα; for the passages see σημεῖον, p. 574<sup>a</sup>.

Τέρτιος, -ου, ὁ, Tertius, an amanuensis of the apostle Paul: Ro. xvi. 22. [B. D. s. v.]\*

Τέρτυλλος, -ου, ὁ, Tertullus, a Roman orator: Acts xxiv. 1 sq. [See ῥήτωρ.]\*

τεσσαράκοντα R G, but several times [i. e. betw. 8 and 14] in Lchm. and everywhere in T WH (and Tr, exc. Rev. xxi. 17) τεσσαράκοντα (a form originally Ionic [yet cf. B. as below]; see Kühner § 187, 5; B. 28 (25) sq.; cf. W. 43; [Tdf. Proleg. p. 80; WH. App. p. 150]), οἱ, αἱ, τὰ, indecl. numeral, forty: Mt. iv. 2; Mk. i. 13; Lk. iv. 2; Jn. ii. 20; etc.

[τεσσαρακοντα-δύο, forty-two: Rev. xi. 2 Rec.<sup>bes</sup>; xiii. 5 Rec.<sup>bes</sup> etc.\*]

τεσσαρακονταετής (T Tr WH τεσσαερ-, see τεσσαράκοντα; L T accent -τής, see ἑκατονταετής), -ῆς, (τεσσαράκοντα, and ἔτος), of forty years, forty years old: Acts vii. 23; xiii. 18. (Hes. opp. 441.)\*

[τεσσαρακοντα-τέσσαρες, -ων, forty-four: Rev. xxi. 17 Rec.<sup>bes</sup> etc.\*]



**τέσσαρες**, -ων, οί, αἱ, *τέσσαρα*, *τά*, gen. *τεσσάρων*, dat. *τέσσαρσιν*, ([Lchm. reads *τέσσερες* 7 times to 33, Tdf. 6 to 35, Tr 6 to 33, WH 6 to 34; Lchm. sometimes has *τέσσερα*, T Tr WH always; L Tr sometimes have *τέσσερας* (see WH. App. p. 150)]; but no editor adopts *ε* in the gen. or dat.; see *τεσσαράκοντα* and reff.), *four*: Mt. xxiv. 31; Mk. ii. 3; Lk. ii. 37; Jn. xi. 17; Acts x. 11; Rev. iv. 4, etc.

**τέσσαρες-και-δέκατος**, -η, -ον, *the fourteenth*: Acts xxvii. 27, 33.\*

[**τέσσαρ-** see **τεσσαρ-** (cf. Meisterhans § 21, 4)]

**τεταρταῖος**, -α, -ον, (*τέταρτος*), an ordinal numeral, used in answer to the question on what day? *one who does or suffers a thing till the fourth day or on the fourth day*: **τεταρταῖός ἐστιν**, i. e. he has been four days in the tomb, or it is the fourth day since he was buried, [A. V. *he hath been dead four days*], Jn. xi. 39 (*ἡδὴ γὰρ ἦσαν πεμπταῖοι*, already five days dead, Xen. an. 6, 4 (2), 9).\*

**τέταρτος**, -η, -ον, (fr. *τέτταρες*), *the fourth*: Mt. xiv. 25; Mk. vi. 48; Acts x. 30; Rev. iv. 7, etc. [From Hom. down.]

**τετρα-**, in composition i. q. *τέτορα*, Aeolic [Doric rather] for *τέσσαρα*.

[**τετραρχέω**, see **τετραρχέω**.]

[**τετραράρχης**, see **τετραράρχης**.]

**τετράγωνος**, -ον, (fr. *τέτρα*, q. v., and *γωνος* [i. e. *γωνία*]), *quadrangular, square*; [A. V. *four-square*] (Vulg. in *quadro positus*): Rev. xxi. 16. (Sept.; Hdt., Plat., Aristot., Polyb., Plut., al.)\*

**τετράδιον**, -ον, *τό*, (*τετράς*, the number four), a *quaternion* (τὸ ἐκ τεσσάρων συνεστός, Suid.): τῶν στρατιωτῶν, a guard consisting of four soldiers (for among the Romans this was the usual number of the guard to which the custody of captives and prisons was intrusted; two soldiers were confined with the prisoner and two kept guard outside), Acts xii. 4, where the four quaternions mentioned were on guard one at a time during each of the four watches. (Philo in Flacc. § 13 i. e. ed. Mang. vol. ii. p. 533, 25).\*

**τετρακισ-χίλιοι**, -αι, -α, (*τετράκισ* and *χίλιοι*), *four thousand*: Mt. xv. 38; xvi. 10; Mk. viii. 9, 20; Acts xxi. 38. [Hdt., Arstph., Thuc., al.)]\*

**τετρακόσιοι**, -αι, -α, (fr. *τετράκισ*, and the term. -όσιος indicating one hundred; [cf. G. Meyer, Gr. Gram. § 16 f.]), *four hundred*: Acts v. 36; vii. 6; xiii. 20; Gal. iii. 17. [(Hdt., Thuc., Xen., al.)]\*

**τετράμηνος**, -ον, (fr. *τέτρα*, q. v., and *μήν*; cf. Lob. ad Phryn. p. 549), *of four months, lasting four months*: **τετράμηνός ἐστιν** sc. χρόνος, Jn. iv. 35, where Rec. **τετράμηνόν ἐστιν**, as in Judg. xix. 2 Alex.; xx. 47. (Thuc., Aristot., Polyb., Plut., al.)\*

**τετραπλός**, (-ούς), -ή (-ῆ), -όν (-ούν), (fr. *τέτρα*, and *πλός*, to which corresponds the Lat. *-plus* in *duplus, triplus*; fr. ΠΛΕΩ [but cf. Vaniček p. 501]), *quadruple, fourfold*: Lk. xix. 8. (Sept.; Xen., Joseph., Plut., al.)\*

**τετρά-πους**, -ουν, gen. -οδος, (fr. *τέτρα*, q. v., and *πούς* a foot), fr. Hdt. and Thuc. down, *four-footed*: neut. plur. sc. beasts, Acts x. 12; xi. 6; Ro. i. 23. (Sept. for πρῆς).\*

**τετραρχέω** [T WH *τετραρχ.* (see WH. App. p. 145)], -ῶ; (*τετράρχης*, q. v.), *to be governor of a tetrarchy, be tetrarch*: with a gen. of the region, Lk. iii. 1. [(Joseph. b. j. 3, 10, 7.)]\*

**τετραράρχης** [T WH *τετραράρχης*; see the preceding word, and cf. Tdf. Proleg. p. 117], -όν, ὁ, (fr. *τέτρα*, q. v., and *ἀρχω*), a *tetrarch*; i. e. 1. a *governor of the fourth part of any region*. Thus Strabo, 12 p. 567, states that Galatia was formerly divided into three parts, each one of which was distributed into four smaller subdivisions each of which was governed by 'a tetrarch'; again, in lib. 9 p. 430, he relates that Thessaly, before the time of Philip of Macedon, had been divided into four 'tetrarchies' each of which had its own 'tetrarch'. 2. the word lost its strict etymological force, and came to denote the *governor of a third part or half of a country*, or even the *ruler of an entire country or district provided it were of comparatively narrow limits; a petty prince* [cf. e. g. Plut. Anton. 56, 3, i. p. 942 a.]. Thus Antony made Herod (afterwards king) and Phasael, sons of Antipater, *tetrarchs* of Palestine, Joseph. antt. 14, 13, 1. After the death of Herod the Great, his sons, Archelaus styled an *ethnarch* but Antipas and Philip with the title of '*tetrarchs*', divided and governed the kingdom left by their father; Joseph. antt. 17, 11, 4. Cf. Fischer, De vitis etc. p. 428; Win. RWB. s. v. *Tetrarch*, and esp. Keim in Schenkel v. p. 487 sqq. The tetrarch Herod Antipas is mentioned in Mt. xiv. 1; Lk. iii. 19; ix. 7; Acts xiii. 1.\*

**τεύχω**, see *τυγχάνω*.

**τεφρώω**, -ῶ: 1 aor. ptep. *τεφρώσας*; (*τέφρα* ashes); *to reduce to ashes*: 2 Pet. ii. 6. (Aristot. [?], Theophr., Dio Cass., Philo, Antonin., al.)\*

**τέχνη**, -ης, ἡ, (fr. *τεκεῖν*, see *τέκτων*), fr. Hom. down, *art*: univ. Rey. xviii. 22 [here A. V. *craft*]; of the plastic art, Acts xvii. 29; of a *trade* (as often in Grk. writ.), Acts xviii. 3.\*

**τεχνίτης**, -ου, ὁ, (*τέχνη*), fr. Soph. [(?), Plato], Xen. down, Sept. several times for *ὑψηλ*, an *artificer, craftsman*: Acts xix. 24, 38; Rev. xviii. 22; of God the framer of the higher and eternal course of things, Heb. xi. 10 (of God the architect of the world, Sap. xiii. 1, where cf. Grimm, Exeget. Hdbch. p. 234 [cf. also Trench. Syn. § cv.; Piper, Monumentale Theol. § 26]).\*

**τήκω**: fr. Hom. down; *to make liquid*; pass. *to become liquid, to melt*; *to perish or be destroyed by melting*: 2 Pet. iii. 12, where for the pres. 3 pers. sing. *τίκεται* Lchm. gives the fut. *τακήσεται* [see WH on the pass. and in their App. p. 171], cf. Is. xxxiv. 4 *τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν*. [Cf. Veitch s. v.]\*

**τηλαυγῶς**, adv., (fr. the adj. *τηλαυγής*, far-shining, fr. *τῆλε* afar, and *αὐγή* radiance), *at a distance and clearly*: Mk. viii. 25 [where T WH mrg. *δηλαυγῶς*, q. v.]. (adj., Job xxxvii. 20; Ps. xviii. (xix.) 9; and esp. in the Grk. poets fr. Pind. down; *τηλαυγέστερον ὄραν*, Diod. 1, 50).\*

**τηλικούτος**, -αύτη, -οὔτο, (fr. *τηλίκος* and *οὔτος* [but then (it is urged) it should have been *τηλικούτος*; hence



better connected with αὐτός: αἱ. αἱ. Cf. *Buttm. Ausf. Spr.* § 79 A. 4; Kühner § 173, 6; Vaníček p. 268; L. and S. s.v. οἶτος, init.], in Attic writ. fr. Aeschyl. down; 1. *of such an age*; used of any age, *of so great an age, so old*; also *so young*. 2. *of so great a size, in bulk*: πλοία, Jas. iii. 4. 3. *intensively, such and so great* (Lat. *tantus talisque*): 2 Co. i. 10; Heb. ii. 3; Rev. xvi. 18.\*

τηρέω, -ω; impf. ἐτήρουν; fut. τηρήσω; 1 aor. ἐτήρησα; pf. τετήρηκα, 3 pers. plur. τετηρήκασιν (Jn. xvii. 6 R G) and τετήρηκαν (ibid. L T Tr WH, [see γίνομαι, init.]); Pass., pres. τηρούμαι; impf. ἐτηρούμην; pf. τετήρημαι; 1 aor. ἐτηρήθην; (τηρός, found only once, Aeschyl. suppl. 248, where it is doubtful whether it means 'guarding' or 'watching'), fr. Pind., Soph., Thuc. down; Sept. several times for רָחַץ, רָצַ, etc.; *to attend to carefully, take care of*; i. e. a. prop. *to guard*: τινά, a prisoner, Mt. xxvii. 36, 54; Acts xvi. 23; pass., Acts xii. 5; [xxiv. 23]; xxv. 4, 21 [?]; τί, xii. 6; οἱ τηρούντες, [(R. V.) the watchers] the guards, Mt. xxviii. 4 (Cant. iii. 3). b. *metaph. to keep*: τινά, one in that state in which he is, τὴν ἐαυτοῦ παρθένον, his own virgin daughter, sc. as a virgin i. e. unmarried, 1 Co. vii. 37; ἐαυτόν, himself such as he is, i. e. begotten of God, 1 Jn. v. 18 [but here T Tr WH αὐτόν]; with a pred. accus. added: ἄγρον, 1 Tim. v. 22; ἄσπιλον ἀπὸ τοῦ κόσμου, Jas. i. 27; ἄβαρὴ τινι, 2 Co. xi. 9, (ἀπλοῦν, Antonin. 6, 30; τινὰ ἀμεμπτον τῷ θεῷ, Sap. x. 5); τί with a pred. accus. 1 Tim. vi. 14 [but see in c. below]; pass. τηρούμαι, with an adv., ἀμέμπτως, 1 Th. v. 23; with a dat. of the pers., Χριστῷ, devoted to Christ, [W. 421 (392)], Jude 1; τηρεῖν τινὰ ἐν τινι, *to keep in* i. e. cause one to persevere or stand firm in a thing: ἐν τῷ ὀνόματι θεοῦ (see p. 447<sup>b</sup> bot.), Jn. xvii. 11 sq.; ἐν ἀγάπῃ θεοῦ, Jude 21; τινὰ ἔκ τινος, by guarding to cause one to escape in safety out of etc.: ἐκ τοῦ πονηροῦ, out of the power and assaults of Satan, Jn. xvii. 15 [cf. B. 327 (281); W. 410 (383)]; ἐκ τῆς ὥρας τοῦ πειρασμοῦ, Rev. iii. 10. *to keep*: i. e. not to leave, τὴν ἀρχήν, Jude 6; not to throw away, τὰ ἱμάτια, Rev. xvi. 15. *to hold firmly*: τὴν ἐνότητά τοῦ πνεύματος, Eph. iv. 3; anything as a mental deposit, τὴν πίστιν, 2 Tim. iv. 7; Rev. xiv. 12 [cf. W. 536 (499); B. 78 (68)]. *to show one's self to be actually holding a thing fast*, i. e. c. *to observe*: sc. πῶς κτλ. Rev. iii. 3; τί, Mt. xxiii. 3; Acts xxi. 25 [Rec.]; τὴν παράδοσιν, Mk. vii. 9 [WH (rejected) mrg. στήσητε] (τὰ ἐκ παραδόσεως τῶν πατέρων, Joseph. antt. 13, 10, 6); τὸν νόμον, Acts xv. 5 and Rec. in 24; Jas. ii. 10; τὸ σάββατον, the command respecting sabbath-keeping, Jn. ix. 16; τὰς ἐντολάς (of either God or Christ), Mt. xix. 17; Jn. xiv. 15, 21; xv. 10; 1 Jn. ii. 3 sq.; iii. 22, 24; v. 2 (where L T Tr WH ποιῶμεν); v. 3; Rev. xii. 17; xiv. 12 [see above, b. fin.]; τὴν ἐντολήν, 1 Tim. vi. 14 [see in b. above; πάντα ὅσα ἐνετειλάμην, Mt. xxviii. 20]; τὸν λόγον, either of Christ or of God, Jn. viii. 51 sq. 55; xiv. 23; xv. 20; xvii. 6; 1 Jn. ii. 5; Rev. iii. 8; τοὺς λόγους, of Christ, Jn. xiv. 24; τὸν λόγον τῆς ὑπομονῆς μου (i. e. Ἰησοῦ), Rev. iii. 10; τὰ ἔργα μου, the works that I command, Rev. ii. 26; τοὺς

λόγους τῆς προφητείας, Rev. xxii. 7; τοῦ βασιλείου τούτου, Rev. xxii. 9; τὰ ἐν τῇ προφητείᾳ γεγραμμένα, Rev. i. 3; cf. Lipsius, Paulin. Rechtfertigungsl. p. 194 sq. d. *to reserve*: τινὰ εἰς τι, to undergo something, 2 Pet. ii. 4 [cf. W. 342 (321)]; εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, Acts xxv. 21\*; Jude 6; τινὰ εἰς ἡμέραν κρίσεως, 2 Pet. ii. 9; τοὺς οὐρανούς πυρὶ (to be burned with fire) εἰς ἡμέραν κρίσεως, 2 Pet. i. 7; τὶ εἰς τινά, a thing for one's advantage, 1 Pet. i. 4; τὶ εἰς ἡμέραν τινά, to be used some day for some purpose, Jn. xii. 7; τὶ ἕως ἄρτι, Jn. ii. 10; τὶ with the dat. of the pers., for rewarding or punishing one, pass., 2 Pet. ii. 17; Jude 13. [Comp.: δια-, παρα-, συν-τηρέω.]\*

[Syn. τηρέω, φυλάσσω: τηρ. *to watch or keep*, φυλ. *to guard*; τηρ. expresses watchful care and is suggestive of present possession, φυλ. indicates safe custody and often implies assault from without; τηρ. may mark the result of which φυλ. is the means (e.g. Jn. xvii. 12 where the words occur together, cf. Wisd. x. 5). See Westcott on Jn. viii. 51.]

τήρησις, -εως, ἡ, (τηρέω); a. *a watching*: of prisoners (Thuc. 7, 86); the place where prisoners are kept, *a prison*, [R. V. *ward*]: Acts iv. 3; v. 18. b. *a keeping*, i. e. complying with, obeying: τῶν ἐντολῶν, 1 Co. vii. 19; Sir. xxxv. (xxxii.) 23; νόμων, Sap. vi. 19.\*

Τιβεριάς, -άδος, ἡ, (fr. Τιβέριος), a city of Galilee, near the Lake of Gennesaret, which Herod Antipas, tetrarch of Galilee, greatly enlarged [but see BB.DD. s. v. and esp. Schürer, Neutest. Zeitgesch. p. 234 note] and beautified, and named Tiberias in honor of Tiberius Caesar (Joseph. antt. 18, 2, 3). It is now called Tubariyeh, a poor and wretched town of about 3000 inhabitants, swarming with fleas for which the place is notorious throughout Syria: Jn. vi. 1, 23; xxi. 1. Cf. Robinson ii. 380–394; Win. RWB. s. v.; Rütschi in Herzog ed. 1 xvi. 161; Weizsäcker in Schenkel v. 526 sq.; [Mühlau in Riehm p. 1661 sq.]; Bädeler pp. 367–369.\*

Τιβέριος, -ον, ὁ, Tiberius, the Roman emperor (fr. [Aug. 19] A. D. 14 to [March 16] A. D. 37) in whose reign Christ was crucified: Lk. iii. 1.\*

τιθέω, i. q. τίθημι, q. v.

τίθημι, 3 pers. plur. τιθέασιν (Mt. v. 15; [W. § 14, 1 a.; B. 44 (38)]); impf. (fr. τιθέω) 3 pers. sing. ἐτίθει (2 Co. iii. 13), 3 pers. plur. ἐτίθουν (Mk. vi. 56 [R G L]; Acts iii. 2; iv. 35) [and (T Tr WH in Mk. l. c.) ἐτίθεσαν, cf. B. 45 (39); WH. App. p. 167]; fut. θήσω; 1 aor. ἔθηκα; 2 aor. (ἔθην) subj. θῶ, [impv. 2 pers. plur. θέτε, Lk. xxi. 14 L T Tr WH (for R G 2 aor. mid. impv. θέσθε)], inf. θείναι, pter. θείς; pf. τέθεικα; Pass., pres. 3 pers. sing. τίθεται (Mk. xv. 47 R G); pf. 3 pers. sing. τέθειται (Mk. xv. 47 L T Tr WH); 1 aor. ἐτέθην; 2 aor. mid. ἐθέμην (2 pers. sing. ἔθου, Acts v. 4); (see ἐπιτίθημι); fr. Hom. down; Sept. mostly for וָשַׁב and וָשַׁבַּ, וָשַׁבַּ, וָשַׁבַּ, etc.; 1. *to set, put, place*, i. e. causative of κείσθαι; hence a. *to place or lay*: τί, as θεμέλιον, [Lk. vi. 48]; xiv. 29; 1 Co. iii. 10 sq. (θεμελίον, Hom. Il. 12, 29); λίθον, Ro. ix. 33; 1 Pet. ii. 6; τί, opp. to αἶρειν, Lk. xix. 21 sq. (cf. Xen. oec. 8, 2); τινὶ πρόσκομμα [or (acc. to WH mrg.) σκάνδαλον], Ro. xiv. 13; τὶ εἰς τι, Lk. xi. 33 [W.



238 (223)]; *τινά ποῦ, ὅπου, ἐκεῖ, [ὡς], of the dead laid to rest somewhere*, Mk. xv. 47; xvi. 6; [Lk. xxiii. 55]; Jn. xi. 34; xix. 42; xx. 2, 13, 15; *ἐν* with dat. of the place, Mt. xxvii. 60; Mk. vi. 29; [xv. 46 L Tr WH]; Lk. xxiii. 53; Jn. xix. 41; Acts vii. 16; ix. 37; *εἰς μνημεῖον*, Acts xiii. 29; Rev. xi. 9; (in Grk. writ. fr. Hom. down, very often of the laying away or depositing anywhere of the bones or ashes of the dead; like Lat. *ponere* i. q. *sepelire*, cf. Klotz, Handwörterb. d. Lat. Spr. ii. 822; [Harpers' Lat. Dict. s. v. *pono*, I. B. 10]). *τι* or *τινά* *ἐπὶ τινας*, [Lk. viii. 16<sup>b</sup> L T Tr WH]; Acts v. 15; Jn. xix. 19; [Rev. x. 2 G L T Tr WH]; *ἐπὶ τι*, [Mk. iv. 21 L T Tr WH; viii. 25 Tr txt. WH]; 2 Co. iii. 13; Rev. x. 2 [Rec.]; *ἐπὶ τινα*, to put upon one, *τὰς χεῖρας*, Mk. x. 16; [τὴν δεξιάν, Rev. i. 17 G L T Tr WH]; *τι ὑπὸ τι*, Mt. v. 15; Mk. iv. 21; Lk. xi. 33; *ὑποκάτω τινός*, Lk. viii. 16; *τινά ὑπὸ τοὺς πόδας* (see *πούς*), 1 Co. xv. 25 [cf. W. 523 (487)]; *τι παρὰ τοὺς πόδας τ.* to lay at one's feet, Acts iv. 35, 37 [here Tdf. *πρός*]; v. 2; *τινά ἐνώπιόν τ.* Lk. v. 18; metaph. *ἐπὶ τινα τὸ πνεῦμα*, i. e. to imbue one with, Mt. xii. 18. Mid. to have one put or placed: *τινά εἰς φυλακὴν*, to order one to be put in prison, Acts xii. 4; *ἐν (τῇ) φυλακῇ*, Mt. xiv. 3 [here L T Tr WH *ἀπο-τίθ.*]; Acts v. 25, (Gen. xli. 10; xlii. 17, 30; [B. 329 (283); W. 414 (386)]); *εἰς τήρησιν*, Acts iv. 3; *ἐν τηρή-σει*, Acts v. 18. to place for one's self: as *βουλὴν*, to lay a plan [A. V. *advised*], Acts xxvii. 12 (Judg. xix. 30; *βουλὰς ἐν ψυχῇ μου*, Ps. xii. (xiii.) 3); *τὰ μέλη*, to set, dispose, 1 Co. xii. 18; [*καιροὺς ἐν τῇ ἰδίᾳ ἐξουσίᾳ*, set within his own authority, Acts i. 7 (so R. V. txt.; but al. refer it to 2 below)]; *τι εἰς τὰ ὦτά μου*, to receive [A. V. *let sink*] into the ears, i. e. to fix in the mind, Lk. ix. 44; *εἰς τὴν καρδίαν*, to propose to one's self, to purpose, foll. by an inf. Lk. xxi. 14 [R G]; also *τι ἐν τῇ καρδίᾳ*, to lay a thing up in one's heart to be remembered and pondered, Lk. i. 66; [xxi. 14 L T Tr WH], (1 S. xxi. 12; [W. § 2, 1 c., and B. as above]); to propose to one's self something [A. V. *conceived this thing in thine heart*], Acts v. 4; also *ἐν τῷ πνεύματι*, foll. by an inf. [A. V. *to purpose in the spirit*], Acts xix. 21; to place (or posit) for the execution of one's purpose, *θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς*, since he has placed (deposited) in our minds the doctrine concerning reconciliation (sc. to be made known to others), 2 Co. v. 19. *b.* to put down, lay down; i. e. *a.* to bend downwards: *τὰ γόνατα*, to bend or bow the knees, to kneel, Mk. xv. 19; Lk. xxii. 41; Acts vii. 60; ix. 40; xx. 36; xxi. 5, (Lat. *genua pono*, Ovid. fast. 2, 438; Curt. 8, 7, 13). *β.* like Lat. *pono* (cf. Klotz s. v.; [Harpers' Dict. s. v. I. B. 9]), to lay off or aside, to wear or carry no longer: *τὰ ἱμάτια* (Lat. *vestes pono*), Jn. xiii. 4 (Plut. Alc. 8); *τὴν ψυχὴν*, to lay down, give up, one's life, Jn. x. 17 sq.; with *ὑπέρ τινος* added, Jn. x. 11, 15; xiii. 37 sq.; xv. 13; 1 Jn. iii. 16, (ἔθηκε [or τέθεικεν] τὴν σάρκα αὐτοῦ κύριος, Barn. ep. 6, 3 [irrelevant; see the passage]); unlike the Lat. phrases *vitam ponere*, Cic. ad fam. 9, 24, 4; Propert. eleg. 2, 10, 43; [*animam ponere*], Sil. Ital. 10, 303; *spiritum ponere*, Val. Max. 7, 8, 8, since these phrases mean only to die;

more like the expression *prius animam quam odium de-ponere*, Nep. Hann. 1, 3). *γ.* to lay by, lay aside money: *παρ' αὐτῷ*, 1 Co. xvi. 2. *c.* to set on (serve) something to eat or drink: *οἶνον*, Jn. ii. 10 (Xen. mem. 3, 14, 1; so also Lat. *pono*; cf. Klotz u. s. p. 822<sup>a</sup>; [Harpers' Dict. s. v. I. B. 8]). *d.* to set forth, something to be explained by discourse: *τὴν βασιλείαν τ. θεοῦ ἐν παραβολῇ*, Mk. iv. 30 L txt. T Tr txt. WH (on this pass. see παραβολή, 2). *2.* to make (Lat. *constituo*), *τινά* with a pred. acc.: *τινά ὑποπόδιον*, Mt. xxii. 44 [where L T Tr WH *ὑποκάτω*, put underneath]; Mk. xii. 36 [WH *ὑποκάτω*]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13, (fr. Ps. cix. (cx.) 1); add, Ro. iv. 17 (fr. Gen. xvii. 5); Heb. i. 2; pass., 1 Tim. ii. 7; 2 Tim. i. 11; *τί* with a pred. acc.: 1 Co. ix. 18 (in Grk. writ. fr. Hom. down, often in the poets, rarely in prose writ., as Ael. v. h. 13, 6; Leian. dial. marin. 14, 2; in the O. T. cf. Gen. xvii. 5; Lev. xxvi. 31; Is. v. 20; Sap. x. 21; 2 Macc. v. 21; 3 Macc. v. 43). Mid. to make (or set) for one's self or for one's use: *τινά* with a pred. acc., Acts xx. 28; 1 Co. xii. 28, (in Grk. writ. fr. Hom. down, even in prose, to make one one's own, as *τινά φίλον* to make one a friend, see Passow p. 1893<sup>a</sup>; [L. and S. s. v. B. I.]). *τιθέναι τινά εἰς τι*, to appoint one to (destine one to be) anything, pass., 1 Pet. ii. 8; w. *εἰς τι* instead of the pred. acc. (Hebraistically [cf. W. 228 (214); B. § 131, 7]), Acts xiii. 47 fr. Is. xlix. 6 (Jer. i. 5). Mid. to appoint for one's use: *τινά εἰς διακονίαν*, to appoint one to one's service, 1 Tim. i. 12 [W. § 45, 4 fin.]; to appoint with one's self or in one's mind: *τινά εἰς ὀργήν*, to decree one to be subject to wrath, 1 Th. v. 9; [to this use many refer Acts i. 7, see ἐξουσία 1, and ἐν, I. 5 d. β.; cf. 1 a. above]. *τιθέναι τινά ἕνα*, Jn. xv. 16; *τιθέναι τὸ μέρος τινός μετὰ τινος* (see μέρος, 1), Mt. xxiv. 51; Lk. xii. 46. *3.* to set, fix, establish, (Lat. *statuo*); *a.* to set forth (Germ. *aufstellen*): *ὑπόδειγμα*, 2 Pet. ii. 6. *b.* to establish, ordain, (Germ. *festsetzen, anordnen*): *νόμον*, to enact, Gal. iii. 19 Grsb. (very often in prof. auth. fr. Hdt. down, both in the act. and the mid.; cf. Passow s. v. III. 3 b.; [L. and S. s. v. A. III. 5]). [Comp.: *ἀνα, προσ-ανα, ἀπο-, δια-, ἀντι-δια-, ἐκ-, ἐπι-, συν-επι-, κατα-, συν-κατα-, μετα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-* τίθημι.\*] *τίκτω*; fut. *τέξομαι*; 2 aor. *έτεκον*; 1 aor. pass. *έτέχην*; fr. Hom. down; Sept. for *ἔτεκεν*; to bring forth, bear, produce (fruit from the seed); prop., of women giving birth: absol., Lk. i. 57 [B. 267 (230)]; ii. 6; Jn. xvi. 21; Gal. iv. 27; Heb. xi. 11 Rec.; Rev. xii. 2, 4; *νιόν*, Mt. i. 21, 23, 25; Lk. i. 31; ii. 7; Rev. xii. 5, 13; pass., Mt. ii. 2; Lk. ii. 11; of the earth bringing forth its fruits: *βοτάνην*, Heb. vi. 7 (Eur. Cycl. 333; *γαῖαν, ἥ τὰ πάντα τίκτεται*, Aeschyl. Cho. 127; *γῆς τῆς πάντα τικτούσης*, Philo opif. m. § 45, who draws out at length the comparison of the earth to a mother). metaph. to bear, bring forth: *ἀμαρτίαν*, in the simile where *ἡ ἐπιθυμία* is likened to a female, Jas. i. 15 (*ἀρετήν*, Plat. conv. p. 212 a.)\*. *τίλλω*; impf. *έτιλλον*; fr. Hom. down; to pluck, pluck off: *στάχυας*, Mt. xii. 1; Mk. ii. 23 [on this cf. p. 524<sup>b</sup> top]; Lk. vi. 1.\*



Τιμαῖος (תִּמְאִיּוֹ fr. Chald. תִּמְאִי, Hebr. תִּמְאִי, to be unclean), -ου, ὁ, *Timæus*, the name of a man: Mk. x. 46.\*

τιμάω, -ῶ; fut. τιμήσω; 1 aor. ἐτίμησα; pf. pass. ptep. τετιμημένος; 1 aor. mid. ἐτιμησάμην; (τιμή); fr. Hom. down; 1. to estimate, to fix the value; mid. to fix the value of something belonging to one's self (Vulg. *appretio*; cf. *Hagen*, *Sprachl. Erörterungen zur Vulgata*, Freib. 1863, p. 99): τινά, [R. V. to price], Mt. xxvii. 9 (on which see ἀπό, I. 2); Sept. for תִּמְאִי, Lev. xxvii. 8, 12, 14. 2. to honor [so uniformly A. V.], to have in honor, to revere, venerate; Sept. for יָרָא: God, Mt. xv. 8; Mk. vii. 6; Jn. v. 23; viii. 49; Christ, Jn. v. 23; parents, Mt. xv. 4 sq.; xix. 19; Mk. vii. 10; x. 19; Lk. xlviii. 20; Eph. vi. 2; other men, 1 Tim. v. 3; 1 Pet. ii. 17; with πολλὰς τιμαῖς added, to honor with many honors, Acts xxviii. 10; of God, rewarding Christians with honor and glory in his kingdom, Jn. xii. 26. [Comp.: ἐπιτιμάω.]\*

τιμή, -ῆς, ἡ, (fr. τίω, to estimate, honor, pf. pass. τέτιμαι), fr. Hom. down, Sept. for תִּמְאִי (a valuing, rating), תִּמְאִי, תִּמְאִי; 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold, with a gen. of the pers. Mt. xxvii. 9; with a gen. of the thing, Acts v. 2 sq.; plur., Acts iv. 34; xix. 19; τιμή αἵματος, the price paid for killing, [cf. 'blood-money'], Mt. xxvii. 6; ἡγοράσθητε τιμῆς, (not gratis, but) with a price, i. e. (contextually, with emphasis) at a great price [B. § 182, 13; yet see W. 595 (553)], 1 Co. vi. 20 [here Vulg. *magno pretio*]; vii. 23; ἀνέισθαι τιμῆς ἀργυρίου, to buy for a price reckoned in silver, i. e. for silver, Acts vii. 16; thing prized [A. V. honor], Rev. xxi. 24 [Rec.], 26. 2. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence, δόξα κ. τιμή, Heb. ii. 7, 9; 2 Pet. i. 17; in the doxologies: τῷ θεῷ (sc. ἔστω [cf. B. § 129, 22 Rem.]) τιμή or ἡ τιμή, 1 Tim. i. 17; vi. 16; Rev. v. 13; vii. 12; xix. 1 Rec.; the honor which one has by reason of the rank and state of the office which he holds, Heb. v. 4 (and often in Grk. writ.; cf. Bleek on Heb. l. c.); veneration: διδοῖναι, λαβεῖν, τιμὴν, Rev. iv. 9, 11; v. 12; deference, reverence, Ro. xii. 10; xiii. 7; 1 Tim. v. 17; vi. 1; honor appearing in the rewards of the future life, Ro. ii. 7, 10; 1 Pet. i. 7; praise of which one is judged worthy, 1 Pet. ii. 7 [here R. V. txt. *preciousness* (cf. 1 above)]; mark of honor, πολλὰς τιμαῖς τιμᾶν τινα, Acts xxviii. 10; univ. in phrases: ἐν τιμῇ, honorably, 1 Th. iv. 4 (on this pass. see κτάσμαι); οὐκ ἐν τιμῇ τινι, not in any honor, i. e. worthy of no honor, Col. ii. 23 [al. *value*; see πληρομένη]; εἰς τιμὴν, Ro. ix. 21; 2 Tim. ii. 20 sq., (on these pass. see σκεῦος, 1); περιτιθέναι τινὶ τιμὴν, 1 Co. xii. 23 (see περιτίθημι, b.); τιμὴν ἀπονέμειν τινί, to show honor to one, 1 Pet. iii. 7; διδοῖναι τιμὴν, 1 Co. xii. 24; ἔχειν τιμὴν, to have honor, be honored, Jn. iv. 44; Heb. iii. 3.\*

τίμιος, -α, -ον, (τιμή), fr. Hom. down; a. prop. held as of great price, i. e. precious: λίθος, Rev. xvii. 4; xviii. 12, 16; xxi. 19; plur. 1 Co. iii. 12 [R. V. *costly stones*]; compar. τιμιώτερος, 1 Pet. i. 7 Rec.; superl. τιμιώτατος,

Rev. xviii. 12; xxi. 11. b. metaph. held in honor, esteemed, especially dear: Heb. xiii. 4; τινί, to one, Acts v. 34; xx. 24 [here with a gen. also, acc. to the text of T Tr WH (οὐδενὸς λόγου etc. *not worth a word*; cf. Meyer ad loc.)]; καρπὸς τῆς γῆς, Jas. v. 7; αἶμα, 1 Pet. i. 19; ἐπαγγέλματα, 2 Pet. i. 4.\*

τιμότης, -ητος, ἡ, (τίμιος); a. prop. preciousness, costliness; an abundance of costly things: Rev. xviii. 19. b. metaph. worth, excellence: Aristot. de partt. an. 1, 5 [p. 644<sup>b</sup>, 32]; eth. Nic. 10, 7 fin. [p. 1178<sup>a</sup>, 1]; διαφέρουσι τιμότητι αἱ ψυχὰι καὶ ἀτιμία ἀλλήλων, de gen. anim. 2, 3 [p. 736<sup>b</sup>, 31].\*

Τιμόθεος, -ου, ὁ, voc. Τιμόθεε (1 Tim. vi. 20; cf. Krüger § 16 Anm. 2; [W. § 8, 2 c.; B. 12]), *Timothy*, a resident of Lystra, apparently, whose father was a Greek and mother a Jewess, Acts xvi. 1 sqq. He was Paul's companion in travel, and fellow-laborer: Acts xvii. 14 sq.; xviii. 5; xix. 22; xx. 4; Ro. xvi. 21; 1 Co. iv. 17; xvi. 10; 2 Co. i. 1, 19; Phil. i. 1; ii. 19; Col. i. 1; 1 Th. i. 1; iii. 2, 6; 2 Th. i. 1; 1 Tim. i. 2, 18; vi. 20; 2 Tim. i. 2; Philem. 1; Heb. xiii. 23.\*

Τίμων [on the accent cf. W. § 6, 1, l.], -ωνος, ὁ, *Timon*, one of the seven deacons of the church at Jerusalem: Acts vi. 5.\*

τιμωρέω, -ῶ; 1 aor. pass. ἐτιμωρήθην; (fr. τιμωρός, and this fr. τιμή and οὐρος, see θυρωρός); fr. Soph. and Hdt. down; prop. to be a guardian or avenger of honor; hence 1. to succor, come to the help of: τινί, one, Soph., Hdt., Thuc., al. 2. to avenge: τινί, one, Hdt., Xen., al. 3. in the N. T. τιμωρῶ τινα, to take vengeance on one, to punish: Acts xxii. 5; xxvi. 11, (Soph. O. R. 107; in Grk. writ. the mid. is more com. in this sense).\*

τιμωρία, -ας, ἡ, (τιμωρός, see τιμωρέω); 1. a rendering help; assistance, [(Hdt., Thuc., al.)]. 2. vengeance, penalty, punishment: Heb. x. 29 (Prov. xix. 29; xxiv. 22; in the Grk. writ. fr. Aeschyl. and Hdt. down). [Syn. see κόλασις, fin.]\*

τίνω: fut. τίσω; fr. Hom. down; to pay, to recompense: δίκην, to pay penalty, suffer punishment, 2 Th. i. 9 (Plat. Phaedo p. 81 d.; Theaet. p. 177 a.; Ael. v. h. 13, 2; δίκας, id. 1, 24; θάην, Hom. Od. 2, 193; ποινάς, Pind. Ol. 2, 106; ζημίαν, Sept. Prov. xxvii. 12). [Comp.: ἀπο-τίνω.]\*

τίς, neut. τί, gen. τίνος, interrogative pronoun, [fr. Hom. down]; 1. who, which, what? Sept. τίς for τί, τί for τίς; a. used Adjectively, in a direct question: τίς βασιλεὺς, Lk. xiv. 31; τίς γυνή, Lk. xv. 8; τί περισσόν, Mt. v. 47; τί σημεῖον, Jn. ii. 18, and many other passages. in an indirect question, 1 Th. iv. 2, etc.; τίνα ἢ ποῖον καιρόν, 1 Pet. i. 11; used instead of a pred. in a direct quest., τίς (sc. ἔστιν) ἡ ἀλία, Acts x. 21; τίς καὶ ποταπὴ ἡ γυνή, Lk. vii. 39; add, Ro. iii. 1; 1 Co. ix. 18, etc.; neut., Mt. xxiv. 3; Mk. v. 9; in an indir. quest. with the optative, Lk. viii. 9; τίς foll. by ἄν, Jn. xiii. 24 R G; Acts xxi. 33 [R G]; τί with the optative, Lk. xv. 26 [Tr WH add ἄν, so L br.]; xviii. 36 [L br. Tr br. WH mrg. add ἄν]; with the indicative, Eph. i. 18; b. used alone or Substantively: in a direct quest., τίς



ἡπέδειξεν ὑμῖν φυγεῖν; Mt. iii. 7; Lk. iii. 7; Rev. xviii. 18, etc.; *τίς*, Mt. xxii. 20, 28; Mk. xii. 16; *τίνη*, Lk. xiii. 18; *τίνα*, Jn. xviii. 4, 7; *τί θέλετε μοι δοῦναι*; Mt. xxvi. 15; *τί* in an indirect quest., foll. by the indicative, Mt. vi. 3; Jn. xiii. 12; 1 Co. xiv. 16; Rev. ii. 7, 11, 17, and very often; foll. by the aor. subjunc., Mt. vi. 25; Lk. xii. 11, etc.; foll. by the optative w. *ἄν*, Lk. i. 62; vi. 11, etc. Emphatic words get prominence by being placed before the pronoun [B. § 151, 16]: *ὑμεῖς δὲ τίνα με λέγετε εἶναι*, Mt. xvi. 15; Mk. viii. 29; Lk. ix. 20; *καὶ ἡμεῖς τί ποιήσομεν* (or *ποιήσωμεν*), Lk. iii. 14; *οὗτος δὲ τίς*, Jn. xxi. 21 [cf. e. β.]; add, Jn. i. 19; viii. 5; ix. 17; Acts xix. 15; Ro. ix. 19<sup>b</sup> [cf. W. 274 (257)], 20; xiv. 4, 10; Eph. iv. 9; Jas. iv. 12; exx. fr. Grk. writ. are given in Passow p. 1908<sup>b</sup>; [L. and S. s. v. B. I. 1 b.]. A question is often asked by *τίς* as the leading word, when the answer expected is "no one": Acts viii. 33; Ro. vii. 24; viii. 33 sq.; ix. 19; x. 16; xi. 34 sq.; 1 Co. ix. 7; 2 Co. xi. 29; Heb. i. 5, 13. *τίς εἰ μὴ, who . . . save (or but)*, (i. e. *no one but*), Mk. ii. 7; Lk. v. 21; Ro. xi. 15; 1 Co. ii. 11; Heb. iii. 18; 1 Jn. ii. 22; v. 5. c. two questions are blended into one: *τίς τί ἄρῃ, what each should take*, Mk. xv. 24; *τίς τί διεπραγματεύσατο*, Lk. xix. 15 [not Tr WH]; *ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν*; who was I? was I able to withstand God? Acts xi. 17; cf. W. § 66, 5, 3; Passow p. 1909<sup>a</sup>; *Ast*, Lex. Platon. iii. p. 394; *Franz V. Fritzsche*, Index ad Lcian. dial. deor. p. 164; the same constr. occurs in Lat. writ.; cf. *Ramshorn*, Lat. Gram. p. 567. *τίς* is joined with conjunctions: *καὶ τίς*, Mk. x. 26; Lk. x. 29; xviii. 26; Rev. vi. 17, (see *καί*, I. 2 g.); *τίς ἄρα*, see *ἄρα*, 1; *τίς οὖν*, Lk. x. 36 [here T WH om. L Tr br. οὖν]; 1 Co. ix. 18. *τίς* with a partitive gen.: Mt. xxii. 28; Mk. xii. 23; Lk. x. 36; Acts vii. 52; Heb. i. 5, 13; with *ἐκ* and a gen. of the class, Mt. vi. 27; Lk. xiv. 28; Jn. viii. 46; in an indir. quest. with the optat., Lk. xxii. 23 [cf. W. § 41 b. 4 c.]; with *ἄν* added, Lk. ix. 46. d. in indir. questions the neuter article is sometimes placed before the pronouns *τίς* and *τί*; see *ὁ*, II. 10 a. e. Respecting the neuter *τί* the following particulars may be noted: a. *τί οὐτοί σου καταμαρτυροῦσιν*; a condensed expression for *τί τοῦτό ἐστιν, ὁ οὐτοί σου καταμ.*; Mt. xxvi. 62; Mk. xiv. 60, (B. 251 (216) explains this expression differently); also *τί τοῦτο ἀκούω περὶ σοῦ*; [(R. V.)] *what is this (that) I hear of thee?* (unless preference be given to the rendering, '*why* do I hear this of thee' [see under β. below]), Lk. xvi. 2; cf. Bornemann ad loc.; [W. § 66, 5, 3]. β. *τί πρὸς ἡμᾶς*; sc. *ἐστίν*, what is that to us? [W. 586 (545); B. 138 (121)], Mt. xxvii. 4; Jn. xxi. 22; *τί ἐμοὶ κ. σοί*; see *ἐγώ*, 4; *τί μοι* etc. *what have I to do with* etc. 1 Co. v. 12; *τί σοι* or *ὑμῖν δοκεῖ*; [*what thinkest thou* etc.], Mt. xvii. 25; xxii. 17, 42; xxvi. 66; Jn. xi. 56 (here before *οἱ* supply in thought *δοκεῖ ὑμῖν*, to introduce a second question [R. V. *What think ye? That he will not come* etc.]). *τί θέλεις*; and *τί θέλετε*; foll. by a subjunc., our *what wilt thou (that) I should* etc.: Mt. xx. 32 [here Lehm. br. inserts *ἵνα*]; Mk. x. 51; xv. 12 [WH om. Tr br. θέλ.]; Lk. xviii. 41; 1 Co. iv. 21; *τί* with the deliberative subj.: Mt. vi. 31; xxvii. 22; Mk. iv. 30 [here L mrg. T Tr txt. WH *πῶς*]; Lk. xii. 17; xiii. 18; Jn. xii. 27; *τί* foll. by a fut.: Acts iv. 16 (where L ed. ster. T Tr WH *ποιήσωμεν*); 1 Co. xv. 29; *τί* (sc. *ἐστίν* [B. 358 (307); W. § 64, 2 a.]) *οἵτι* etc., *how is it that* etc. i. e. *why* etc., Mk. ii. 16 R G L; Lk. ii. 49; Acts v. 4, 9; *τί γέγονεν, οἵτι* etc. [R. V. *what is come to pass* that etc.], Jn. xiv. 22; *οὗτος δὲ τίς* (sc. *ἔσται* or *γενήσεται* [W. 586 (546); B. 394 (338)]), what will be his lot? Jn. xxi. 21 (cf. Acts xii. 18 *τί ἄρα ὁ Πέτρος ἐγένετο*; Xen. Hell. 2, 3, 17 *τί ἔσται ἡ πολιτεία*). *τί* i. q. *διὰ τί, why? wherefore?* (Matthiae § 488, 8; Krüger § 46, 3 Anm. 4; [W. § 21, 3 N. 2]): Mt. vi. 28; vii. 3; Mk. ii. 7 sq.; xi. 3; Lk. ii. 48; vi. 41; xii. 57; xxiv. 38; Jn. vii. 19; xviii. 23; Acts xiv. 15; xxvi. 8; Ro. iii. 7; ix. 19 sq.; 1 Co. iv. 7; x. 30; xv. 29 sq.; Gal. iii. 19; v. 11; Col. ii. 20, and often. *ἵνα τί* or *ἵνατί*, see s. v. p. 305<sup>a</sup>. *διὰ τί* [or *διὰτί* (see *διά*, B. II. 2 a. p. 134<sup>b</sup>)], *why? wherefore?* Mt. ix. 11, 14; xiii. 10; Mk. vii. 5; xi. 31; Lk. xix. 23, 31; Jn. vii. 45; xiii. 37; Acts v. 3; 1 Co. vi. 7; 2 Co. xi. 11; Rev. xvii. 7, and often. *εἰς τί, to what? to what end? to what purpose?* Mt. xiv. 31; xxvi. 8; Mk. xiv. 4; xv. 34, (Sap. iv. 17; Sir. xxxix. 21). *τί οὖν*, etc. *why then*, etc.: Mt. xvii. 10; xix. 7; xxvii. 22; Mk. xii. 9; Lk. xx. 15; Jn. i. 25; see also in *οὖν*, b. a.; *τί οὖν ἐροῦμεν*, see *ibid.* *τί γάρ*; see *γάρ*, II. 5. γ. Hebraistically for *כִּי*, *how, how greatly, how much*, with adjectives and verbs in exclamations [W. § 21 N. 3; cf. B. 254 (218)]: Mt. vii. 14 G L Tr; Lk. xii. 49 [on this see *εἰ*, I. 4 fin.], (Ps. iii. 2; 2 S. vi. 20; Cant. i. 10; *τί πολὺ τὸ ἀγαθόν σου*; Symm. Ps. xxx. 19). 2. equiv. to *πότερος, -α, -ον, whether of two, which of the two*: Mt. xxi. 31; xxiii. 17 [here L *τί*; see below]; xxvii. 17, 21; Mk. xxii. 27; neut. *τί*, Mt. ix. 5; [xxiii. 17 Lehm. 19]; Mk. ii. 9; Lk. v. 23; Phil. i. 22; cf. *Ast*, Lex. Plat. iii. p. 394; Matthiae § 488, 4; W. 169 (159). 3. equiv. to *ποιός, -α, -ον, of what sort, what (kind)*: Mk. i. 27; vi. 2; Lk. iv. 36; viii. 9; xxiv. 17; Jn. vii. 36; Acts xvii. 19; 1 Co. xv. 2; Eph. i. 18 sq. Cf. *Hermann* on *Viger* p. 731. 4. By a somewhat inaccurate usage, yet one not unknown to Grk. writ., it is put for the relatives *ὅς* and *ὅστις*: thus, *τίνα* (L T Tr WH *τί*) *με ὑπονοεῖτε εἶναι, οὐκ εἰμὶ ἐγώ* (where one would expect *ὅν*), Acts xiii. 25; *δοθήσεται ὑμῖν, τί λαλήσετε* [-*σπῃτε* T Tr WH; L br. thecl.], Mt. x. 19; *ἐτοίμασον, τί δειπνήσω*, Lk. xvii. 8; [*οἶδα τίνας ἐξελεξάμην*, Jn. xiii. 18 T Tr txt. WH]; esp. after *ἔχειν* (as in the Grk. writ.): *οὐκ ἔχουσι, τί φάγουσιν*, Mt. xv. 32; Mk. vi. 36; viii. 1; cf. W. § 25, 1; B. 251 (216); on the distinction betw. the Lat. *habeo quid* and *habeo quod* cf. *Ramshorn*, Lat. Gram. p. 565 sq. *τίς*, neut. *τι*, gen. *τινός*, indefinite (enclitic) pronoun (bearing the same relation to the interrog. *τίς* that *πού*, *πῶς, ποῖ* do to the interrogatives *ποῦ, πῶς, ποῖ*); 1. a certain, a certain one; used of persons and things concerning which the writer either cannot or will not speak more particularly; a. joined to nouns substantive, as well as to adjectives and to numerals used substantively; as, *Σαμαρείτης τις*, Lk. x. 33; *ἱερέυς*, Lk. i. 5; x. 31; *ἀνὴρ*, Lk. viii. 27; Acts iii. 2; viii. 9; xiv. 8; *ἀνθρω-*

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πος, Mt. xviii. 12; Lk. x. 30; Acts ix. 33; plur. Jude 4; τόπος, Lk. xi. 1; Acts xxvii. 8; κώμη, Lk. x. 38; xvii. 12, and in many other pass.; with proper names (as τῖς Σίμων), Mk. xv. 21; Lk. xxiii. 26; Acts ix. 43; xxi. 16; xxv. 19. δύο τινές with a partit. gen., Lk. vii. 18 (19); Acts xxiii. 23; ἕτερος, Acts viii. 34; plur. Acts xxvii. 1; it indicates that the thing with which it is connected belongs to a certain class and resembles it: ἀπαρχήν τινα, a kind of firstfruits, Jas. i. 18, cf. W. § 25, 2 a; joined to adjectives of quality and quantity, it requires us to conceive of their degree as the greatest possible; as, φοβερὰ τῖς ἐκδοχή, a certain fearful expectation, Heb. x. 27, where see Delitzsch [or Alford] (δενή τῖς δύναις, Xen. mem. 1, 3, 12; other exx. fr. the Grk. writ. are given in W. § 25, 2 c.; [L. and S. s. v. A. II. 8]; Matthiae § 487, 4; [Bnhdy. p. 442]; incredibilis quidam amor, Cic. pro Lig. c. 2, 5); μέγας τῖς, Acts viii. 9. **b.** it stands alone, or substantively: univ. τῖς one, a certain one, Mt. xii. 47 [but WH in mrg. only]; Lk. ix. 49, 57; xiii. 6, 23; Jn. xi. 1; Acts v. 25; xviii. 7; plur. τινές, certain, some: Lk. xiii. 1; Acts xv. 1; Ro. iii. 8; 1 Co. iv. 18; xv. 34; 2 Co. iii. 1; Gal. ii. 12; 2 Th. iii. 11; 1 Tim. i. 3, 19; iv. 1; v. 15; vi. 10; 2 Pet. iii. 9; τινές ἐν ὑμῖν, some among you, 1 Co. xv. 12; a participle may be added, — either with the article, τινές οἱ etc., Lk. xviii. 9; 2 Co. x. 2; Gal. i. 7; or without it, 1 Tim. vi. 21; τῖς and τινές with a partit. gen.: Lk. xi. 1; xiv. 15; 2 Co. x. 12. **2. a.** joined to nouns and signifying some: χρόνον τινά, some time, a while, 1 Co. xvi. 7; ἡμέραι τινές, some (or certain) days, Acts ix. 19; x. 48; xv. 36; xvi. 12; xxiv. 24; xxv. 13; μέρος τι, Lk. xi. 36 [here WH mrg. br. τι]; Acts v. 2; 1 Co. xi. 18; τὶ βρώσιμον, Lk. xxiv. 41; add, Mk. xvi. 18; Jn. v. 14; Acts xvii. 21; xxiii. 20; xxviii. 21; Heb. xi. 40; βραχύ τι, Acts v. 34 (where L. T. Tr. WH om. τι); Heb. ii. 7; περισσώτερόν τι, 2 Co. x. 8; μικρόν τι, 2 Co. xi. 16; it serves modestly to qualify or limit the measure of things, even though that is thought to be ample or large [cf. 1 a. sub fin.]: κοινωνία τῖς, a certain contribution, Ro. xv. 26; καρπός, Ro. i. 13; χάρισμα, ibid. 11. with a participle, ἀθετήσας τῖς, if any one has set at nought, Heb. x. 28 [but this ex. belongs rather under the next head]. **b.** standing alone, or used substantively, and signifying some one, something; any one, anything: univ., Mt. xii. 29; Mk. ix. 30; xi. 16; Lk. viii. 46; Jn. ii. 25; vi. 46; Acts xvii. 25; Ro. v. 7; 1 Co. xv. 35; 2 Co. xi. 20 sq.; Heb. iii. 4; Jas. ii. 18; 2 Pet. ii. 19, etc.; τῖς ἐξ ὑμῶν, Jas. ii. 16; ἐξ ὑμῶν τῖς, Heb. iii. 13; with a partitive gen., Lk. vii. 36; xi. 45; 1 Co. vi. 1; neut. τὶ with a partit. gen., Acts iv. 32; Ro. xv. 18; Eph. v. 27. εἷς τῖς, see εἷς, 3 p. 187<sup>a</sup>. it answers not infrequently to the indefinite one (Germ. *man*, French *on*): Mk. viii. 4; Jn. ii. 25; xvi. 30; Ro. viii. 24; Heb. v. 12 (where some [viz. R. G. T. Tr. (cf. W. 169 (160); R. V. mrg. which be the rudiments etc.; cf. c. below)] incorrectly read τίνα [yet cf. B. 268 (280) note, cf. 260 (223) note]), etc.; cf. Matthiae § 487, 2. εἷ τῖς, see εἷ, III. 16; εἶν τῖς, τινος, etc.: Mt. xxi. 3; xxiv. 23; Mk. xii. 19; Lk. xvi. 31; Jn. vi. 51; vii. 17; viii. 51 sq.; ix. 22, 31; x. 9;

xi. 9 sq. 57; xii. 26, 47; Acts ix. 2 [here Tdf. ἄν]; xiii. 41; 1 Co. v. 11; viii. 10; x. 28; Col. iii. 13; 1 Tim. i. 8; 2 Tim. ii. 5, 21; Jas. ii. 14; v. 19; 1 Jn. ii. 15; iv. 20; v. 16; Rev. iii. 20; xxii. 18 sq.; ἄν τινων, Jn. xx. 23 [here Lchm. εἶν]; ἐὰν μή τῖς, Jn. iii. 3, 5; xv. 6; Acts viii. 31; οὐ . . . τῖς, not . . . any one, i. e. no one, Jn. x. 28; οὔτε . . . τῖς, Acts xxviii. 21; οὐδὲ . . . τῖς, Mt. xi. 27; xii. 19; οὐκ . . . ὑπό τινος, 1 Co. vi. 12; μή τῖς, lest any (man), Mt. xxiv. 4; Mk. xiii. 5; Acts xxvii. 42; 1 Co. i. 15; xvi. 11; 2 Co. viii. 20; xi. 16; xii. 6; Eph. ii. 9; 1 Th. v. 15; Heb. iv. 11; xii. 15; *hath any (one)*, Jn. iv. 33 [cf. μή τῖς, 2]; μή τινα, 2 Co. xii. 17; πρὸς τὸ μὴ . . . τινα, 1 Th. ii. 9; ὥστε . . . μὴ τινα, Mt. viii. 28; like the Lat. *aliquis*, it is used with the verb εἶναι emphatically: *to be somebody*, i. e. somebody of importance, some eminent personage, [W. § 25, 2 c.; B. § 127, 16], Acts v. 36 (see exx. fr. the Grk. writ. in Passow s. v. B. II. 2 d.; [L. and S. ibid. A. II. 5]; on the phrase τὶ εἶναι see c. β. below). Plur. τινές, some (of that number or class of men indicated by the context): Mk. xiv. 4, 65; Lk. xxi. 5; Jn. xiii. 29; τινές are distinguished from οἱ πάντες, 1 Co. viii. 7; ix. 22. τινές with an anarthrous participle, Mk. xiv. 57; Lk. xiii. 1; ταῦτά τινες ἦτε, such (of this sort) were some of you, 1 Co. vi. 11 [cf. οὗτος, I. 2 d.]; τινές with a partitive gen., Mt. ix. 3; xii. 38; xxviii. 11; Mk. vii. 1 sq.; xii. 13; Lk. vi. 2; xix. 39; Acts v. 15; xvii. 18, 28, and often; foll. by ἐκ and a partit. gen., Lk. xi. 15; Jn. vi. 64; vii. 25, 44; ix. 16; xi. 37, 46; Acts xi. 20; xv. 24, etc.; Paul employs τινές by meiosis in reference to many, when he would mention something censurable respecting them in a mild way: Ro. iii. 3; 1 Co. x. 7–10. **c.** Sometimes the subject τῖς, τινές, or the object τινά, τινάς, is not added to the verb, but is left to be understood by the reader (cf. B. § 132, 6; [W. §§ 58, 2; 64, 4]): before the partit. gen. Acts xxi. 16; before ἀπό, Mt. xxvii. 9 (1 Macc. vii. 33); before ἐκ, Mt. xxiii. 34; Lk. xxi. 16; [Jn. i. 24 T. Tr. WH (cf. R. V. mrg.); vii. 40 L. T. Tr. WH (cf. R. V. mrg.)]; xvi. 17; [2 Jn. 4; Rev. ii. 10]. [Other exx. of its apparent omission are the following: as subject, — of a finite verb (W. § 58, 9 b. β.; B. § 129, 19): φησὶ, 2 Co. x. 10 R. G. T. Tr. txt. WH txt.; ὅταν λαλῇ τὸ ψεύδος, Jn. viii. 44 (acc. to one interpretation; see R. V. marg.); of an infin.: οὐ χρεῖαν ἔχετε γράφειν ὑμῖν, 1 Th. iv. 9 R. G. T. Tr. txt. WH; χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα etc. Heb. v. 12 R. G. T. Tr. (but see 2 b. above); as object: δὸς μοι πῖναι, Jn. iv. 7; cf. Mk. v. 43. See Kühner § 352 g.; Krüger § 55, 3, 21.] **d.** It stands in partitions: τῖς . . . ἕτερος δέ, one . . . and another, 1 Co. iii. 4; plur. τινές (μὲν) . . . τινές (δέ), Lk. ix. 7 sq.; Acts xvii. 18; Phil. i. 15; cf. Passow s. v. B. II. 2 e.; [L. and S. ibid. A. II. 11. c.]. **e.** Besides what has been already adduced, the foll. should be noticed respecting the use of the neut. τὶ; **a.** univ. anything, something: Mt. v. 23; Mk. viii. 23; Lk. xi. 54; Acts xxv. 5, 11; 1 Co. x. 31, and very often; οὐδὲ . . . τι, neither . . . anything, 1 Tim. vi. 7. **β.** like the Lat. *aliquid* it is used emphatically, equiv. to something of consequence, something extraordinary (cf. b. above): in



the phrase *εἶναι τι*, 1 Co. iii. 7; Gal. ii. 6; vi. 3; cf. Passow s. v. B. II. 2 d.; [L. and S. s. v. A. II. 5]; and on the Lat. *aliquid esse* see Klotz, Handwörterb. d. Lat. Spr. i. 298<sup>b</sup>; [Harpers' Diet. s. v. aliquis, II. C. 1] (on the other hand, in 1 Co. x. 19 *τι εἶναι* means *to be anything, actually to exist*); *εἰδέναι* [LT Tr WH *ἐγνωσκέναι*] *τι*, i. e. much, 1 Co. viii. 2.

3. As respects the Position of the word, when used adjectively it stands—now before its noun (*τὸς ἀνὴρ*, Acts iii. 2; xiv. 8; *τὸς μαθητής*, Acts ix. 10; *τὸς ἐτέροις*, Acts xxvii. 1; *τὸ ἀγαθόν*, Jn. i. 47); now, and indeed far more frequently, after it, as *ἰερεὺς τις*, Lk. i. 5; x. 31; *ἀνὴρ τις*, Lk. viii. 27, etc., etc. *Τινές*, used substantively, is found at the beginning of a sentence in Mt. xxvii. 47; Lk. vi. 2; Jn. xiii. 29; 1 Tim. v. 24; Phil. i. 15; cf. W. § 25, 2 Note, and 559 (520). The particle *δέ* may stand betw. it and its substantive (as *Σαραπίτης δέ τις*), as in Lk. x. 33, 38; Acts viii. 9; Heb. x. 27.

*Τίτιος*, -ου, *δ*, the praenomen of a certain Corinthian, a Jewish proselyte, also surnamed *Justus*: Acts xviii. 7 T Tr br. WH (see *Τίτος*).\*

*τίτλος*, -ου, *δ*, a Lat. word, a title; an inscription, giving the accusation or crime for which a criminal suffered: Jn. xix. 19, 20, and after it Ev. Nic. c. 10, 1 fin. (Sueton. Calig. c. 32 praecedente *titulo* qui causam poenae indicaret; again, Domit. c. 10 canibus obiectum hoc *titulo*: impie locutus parmularius.)\*

*Τίτος* [Rec.\* in the subscription, *Τίτος*; cf. Lipsius, Gram. Unters. p. 42 sq.; Tdf. Proleg. p. 103; Pape, Eigennamen, s. v.; W. § 6, 1 m.], -ου, *δ*, *Titus*, a Gentile Christian, Paul's companion in some of his journeys and assistant in Christian work: 2 Co. ii. 13; vii. 6, 13 sq.; viii. 6, 16, 23; xii. 18; Gal. ii. 1, 3; 2 Tim. iv. 10; Tit. i. 4. He is not mentioned in the Book of Acts. But since *Titus* is the praenomen, perhaps he appears in the Acts under his second, or, if he was a Roman, under his third name; cf. Rückert on 2 Cor. p. 410. He is by no means, however, to be identified (after Wieseler, Com. ii. d. Brief a. d. Galater, p. 573 sq. [also his Chron. d. apost. Zeit. p. 204]) with the *Titus* of Acts xviii. 7, even if the reading (of some authorities [see Tdf.'s note ad loc.]) *Τίτου* [see *Τίτιος* above] *Ἰούστου* be the true one.\*

*τιω*, a form from which some N. T. lexicons [e. g. Wahl, Bretschneider, Robinson, Bloomfield, Schirlitz, Harting, al.] incorrectly derive *τίσουσιν* in 2 Th. i. 9; see *τινω*.

*τοιγαροῦν*, (fr. the enclitic *τοί* or *τῷ*, γάρ, and οὖν, Germ. doch denn nun; cf. Delitzsch on Heb. xii. 1; [Ellicott on 1 Th. iv. 8]), a particle introducing a conclusion with some special emphasis or formality, and generally occupying the first place in the sentence, *wherefore then, for which reason, therefore, consequently*: 1 Th. iv. 8; Heb. xii. 1, (for *ἵνα* γὰρ, Job xxii. 10; xxiv. 22; 4 Macc. i. 34; vi. 28 var.; xiii. 15; Soph., Xen., Plato, sqq.); cf. Klotz ad Devar. ii. 2 p. 738.\*

*τοίγε* in *καίτοιγε*, see γέ, 3 f.

*τοῖνυν*, (fr. the enclitic *τοί* and οὖν), fr. Pind. [and

Hdt.] down, therefore, then, accordingly; contrary to the use of the more elegant Grk. writ., found at the beginning of the sentence (cf. Lob. ad Phryn. p. 342 sq.; [W. 559 (519 sq.); B. § 150, 19]); Heb. xiii. 13 (Is. iii. 10; v. 13); as in the better writ., after the first word: Lk. xx. 25 [yet T Tr WH put it first here also]; 1 Co. ix. 26 and Rec. in Jas. ii. 24, (Sap. i. 11; viii. 9; 4 Macc. i. 13, 15 sqq.).\*

*τοῖσδε*, *τοιάδε*, *τιόνδε*, (*τοῖος* and *δέ*), fr. Hom. down, such, generally with an implied suggestion of something excellent or admirable: 2 Pet. i. 17.\*

*τοιούτος*, *τοιούτη*, *τοιούτο* and *τοιούτον* (only this second form of the neut. occurs in the N. T., and twice [but in Mt. xviii. 5 T WH have *-το*]), (fr. *τοῖος* and *οὗτος* [al. say lengthened fr. *τοῖος* or connected with *αὐτός*; cf. *τῆλικούτος*]), [fr. Hom. down], such as this, of this kind or sort;

a. joined to nouns: Mt. ix. 8; xviii. 5; Mk. iv. 33; vi. 2; vii. 8 [here T WH om. Tr br. the cl.], 13; ix. 37 [here Tdf. *τούτων*]; Jn. ix. 16; Acts xvi. 24; 1 Co. v. 1; xi. 16; 2 Co. iii. 4, 12; xii. 3; Heb. vii. 26; viii. 1; xii. 3; xiii. 16; Jas. iv. 16. b. *οἷος* . . . *τοιούτος*: Mk. xiii. 19; 1 Co. xv. 48; 2 Co. x. 11; *τοιούτος* . . . *ὁποῖος*, Acts xxvi. 29; *τοιούτος ὡν ὥς* etc. Philem. 9 [where see Bp. Lghtft.].

c. used substantively, a. without an article: Jn. iv. 23; neut. *μηδὲν τοιούτον*, Acts xxi. 25 Rec.; plur., Lk. ix. 9; xiii. 2 [here T Tr txt. WH *ταῦτα*]. β. with the article, *ὁ τοιούτος* one who is of such a character, such a one, [B. § 124, 5; W. 111 (106); Krüger § 50, 4, 6; Kühner on Xen. mem. 1, 5, 2; Ellicott on Gal. v. 21]: Acts xxii. 22; 1 Co. v. 5, 11; 2 Co. ii. 6 sq.; x. 11; xii. 2, 5; Gal. vi. 1; Tit. iii. 11; plur., Mt. xix. 14; Mk. x. 14; Lk. xviii. 16; Jn. viii. 5; Ro. [ii. 14 Lmrg.]; xvi. 18; 1 Co. vii. 28; xvi. 16, 18; 2 Co. xi. 13; Phil. ii. 29; 2 Th. iii. 12; 1 Tim. vi. 5 Rec.; 3 Jn. 8; neut. plur., Acts xix. 25; Ro. i. 32; ii. 2 sq.; 1 Co. vii. 15; Gal. v. 21, 23; Eph. v. 27; Heb. xi. 14.\*

*τοῖχος*, -ου, *δ*, fr. Hom. down, Sept. often for *ἱπ*, a wall [esp. of a house; cf. *τείχος*]: Acts xxiii. 3.\*

*τόκος*, -ου, *δ*, (fr. *τίκτω*, pf. *τέτοκα*); 1. birth; a. the act of bringing forth. b. that which has been brought forth, offspring; (in both senses from Homer down). 2. interest of money, usury, (because it multiplies money, and as it were 'breeds' [cf. e. g. Merchant of Venice i. 3]): Mt. xxv. 27; Lk. xix. 23, (so in Grk. writ. fr. Pind. and Arstph. down; Sept. for *ῥῆ*).\*

*τολμάω*, -ῶ, impf. 3 pers. sing. *ἐτόλμα*, plur. *ἐτόλμων*; fut. *τολήσω*; 1 aor. *ἐτόλμησα*; (*τόλμα* or *τόλμη* ['daring'; Curtius § 236]); fr. Hom. down; to dare;

a. not to dread or shun through fear: foll. by an inf., Mt. xxii. 46; Mk. xii. 34; Lk. xx. 40; Jn. xxi. 12 [W. § 65, 7 b.]; Acts v. 13; vii. 32; Ro. xv. 18; 2 Co. x. 12; Phil. i. 14; Jude 9; *τολήσας εἰσῆλθεν*, took courage and went in, Mk. xv. 43 [Hdian. 8, 5, 22; Plut. vit. Cam. 22, 6]. b. to bear, endure; to bring one's self to; [cf. W. u. s.]: foll. by an inf., Ro. v. 7; 1 Co. vi. 1. c. absol. to be bold; bear one's self boldly, deal boldly: 2 Co. xi. 21; *ἐπὶ τινα*, against one, 2 Co. x. 2. [COMP.: *ἀποτολμάω*.]\*

a. not to dread or shun through fear: foll. by an inf., Mt. xxii. 46; Mk. xii. 34; Lk. xx. 40; Jn. xxi. 12 [W. § 65, 7 b.]; Acts v. 13; vii. 32; Ro. xv. 18; 2 Co. x. 12; Phil. i. 14; Jude 9; *τολήσας εἰσῆλθεν*, took courage and went in, Mk. xv. 43 [Hdian. 8, 5, 22; Plut. vit. Cam. 22, 6]. b. to bear, endure; to bring one's self to; [cf. W. u. s.]: foll. by an inf., Ro. v. 7; 1 Co. vi. 1. c. absol. to be bold; bear one's self boldly, deal boldly: 2 Co. xi. 21; *ἐπὶ τινα*, against one, 2 Co. x. 2. [COMP.: *ἀποτολμάω*.]\*



[*ΣΥΝ. τολμᾶν, θαρρῆναι*: *θ.* denotes confidence in one's own strength or capacity, *τ.* boldness or daring in undertaking; *θ.* has reference more to the character, *τ.* to its manifestation. Cf. Schmidt ch. 24, 4; ch. 141. The words are found together in 2 Co. x. 2.]

*τολμηρότερον*, (neut. compar. from the adj. *τολμηρός*), [*Thuc.*, sqq.], *more boldly*: Ro. xv. 15 [L ed. ster. Tr txt. WH *-τέρως*; W. 243 (228)].\*

*τολμητής*, -οῦ, *δ.* (*τολμᾶν*), *a daring man*: 2 Pet. ii. 10. (*Thuc.* 1, 70; *Joseph. b. j.* 3, 10, 2; *Philo de Joseph.* § 38, *Plut.*, *Leian.*) \*

*τομώτερος*, -α, -ον, (compar. fr. *τομός* cutting, sharp, and this fr. *τέμνω*), *sharper*: Heb. iv. 12 ([*Pseudo-*] *Phocylid.* vs. 116 [[*Gnom. Poet. Graec. ed. Brunck* p. 116]] *ὄπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρον*; add, *Timon in Athen.* 10 p. 445 e.; *Leian. Tox.* 11).\*

*τόξον*, -ον, *τό*, fr. *Hom.* down, *Sept.* often for *τὸξον*, *a bow*: Rev. vi. 2.\*

*τοπάσιον*, -ον, *τό*, (neut. of the adj. *τοπάσιος*, fr. *τόπαζος*), *topaz*, a greenish-yellow precious stone (our chrysolith [see BB. DD., esp. *Riehm s. v. Edelsteine* 18]): Rev. xxi. 20 (*Diod.*, *Strab.*; *Sept.* for *τῆρβζ*, *Ex.* xxviii. 17; xxxvi. 17 (xxxix. 10); *Ezek.* xxviii. 13. The Grk. writ. more commonly use the form *τόπαζος*).\*

*τόπος*, -ον, *ὁ*, in Attic fr. *Aeschyl.* and his contemporaries on; *Sept.* *δῖρβζ*; *place*; i. e. 1. prop. any portion of space marked off, as it were, from surrounding space; used of

a. an inhabited place, as a city, village, district: Lk. iv. 37; x. 1; Acts xii. 17; xvi. 3; xxvii. 2, 8; 1 Co. i. 2; 2 Co. ii. 14; 1 Th. i. 8; Rev. xviii. 17 [G L T Tr WH]; τὸν τόπον καὶ τὸ ἔθνος, the place which the nation inhabit, i. e. the holy land and the Jewish people, Jn. xi. 48 (cf. 2 Macc. v. 19 sq.); τόπος ἅγιος, the temple (which the Sept. of Is. lx. 13 calls ὁ ἅγιος τόπος τοῦ θεοῦ), Mt. xxiv. 15. of a house, Acts iv. 31. of uninhabited places, with adjectives: ἔρημος, Mt. xiv. 13, 15; Mk. i. 35; vi. 31 sq.; Lk. iv. 42; ix. 10 R G L, 12; πεδινός, Lk. vi. 17; ἄνθρωπος, plur., Mt. xii. 43; Lk. xi. 24. of any place whatever: κατὰ τόπους, [R. V. in *divers places*] i. e. the world over [but see κατὰ, II. 3 a. a.], Mt. xxiv. 7; Mk. xiii. 8; [ἐν παντὶ τόπῳ, 2 Th. iii. 16 *Lehm.*]; of places in the sea, *τραχεῖς τόποι*, Acts xxvii. 29 [R. V. *rocky ground*]; τόπ. *διθάλασσος*, [A. V. *place where two seas met*], *ibid.* 41. of that 'place' where what is narrated occurred: Lk. x. 32; xix. 5; xxii. 40; Jn. v. 13; vi. 10; xviii. 2. of a place or spot where one can settle, abide, dwell: ἐτοιμάζειν τινὶ τόπον, Jn. xiv. 2 sq., cf. Rev. xii. 6; ἔχειν τόπον, a place to dwell in, Rev. i. c.; οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι, Lk. ii. 7; δίδοναι τινὶ τόπον, to give one place, give way to one, Lk. xiv. 9<sup>a</sup>; τόπος οὐχ εὐρέθη αὐτοῖς, Rev. xx. 11; of the seat which one gets in any gathering, as at a feast, Lk. xiv. 10; τὸν ἔσχατον τόπον κατέχειν, *ibid.* 9<sup>b</sup>; of the place or spot occupied by things placed in it, Jn. xx. 7. the particular place referred to is defined by the words appended: — by a genitive, τόπ. τῆς βασιάνου, Lk. xvi. 28; τῆς καταπαύσεως, Acts vii. 49; κρανίου, Mt. xxvii. 33; Mk. xv. 22; Jn. xix. 17; [τὸν τόπον τῶν ἡλῶν, Jn. xx. 25<sup>b</sup> L T Tr mrg.]; — by the addition of οὗ, ὅπου,

ἐφ' or ἐν ᾧ, foll. by finite verbs, Mt. xxviii. 6; Mk. xvi. 6; Jn. iv. 20; vi. 23; x. 40; xi. 6, 30; xix. 41; Acts vii. 33; Ro. ix. 26; — by the addition of a proper name: τόπος λεγόμενος, or καλούμενος, Mt. xxvii. 33; Mk. xv. 22; Lk. xxiii. 33; Jn. xix. 13; Rev. xvi. 16; ὁ τόπος τινός, the place which a person or thing occupies or has a right to: Rev. ii. 5; vi. 14; xii. 8; where a thing is hidden, τῆς μαχαίρας i. e. its sheath, Mt. xxvi. 52. the abode assigned by God to one after death wherein to receive his merited portion of bliss or of misery: (ὁ ἴδιος τόπος (τινός), *univ.* *Ignat.* ad *Magnes.* 5, 1 [cf. ὁ αἰώνιος τόπος, *Tob.* iii. 6]); applied to Gehenna, Acts i. 25 (see ἴδιος, 1. c.); ὁ ὀφειλόμενος τόπος, of heaven, *Polyc.* ad *Philip.* 9, 2; *Clem. Rom.* 1 Cor. 5, 4; also ὁ ἅγιος τόπος, *ibid.* 5, 7; [ὁ ὀρισμένος τ. *Barn. ep.* 19, 1; *Act. Paul et Thecl.* 28; see esp. *Harnack's* note on *Clem. Rom.* 1 Cor. 5, 4].

b. a place (passage) in a book: Lk. iv. 17 (καὶ ἐν ἄλλῳ τόπῳ φησιν, *Xen. mem.* 2, 1, 20 [but this is doubtful; cf. L. and S. v. I. 4; yet cf. Kühner ad loc.]); *Philo de Joseph.* § 26; *Clem. Rom.* 1 Cor. 8, 4; in the same sense χώρα in *Joseph. antt.* 1, 8, 3).

2. metaph. a. the condition or station held by one in any company or assembly: ἀναπληροῦν τὸν τόπον τοῦ ἰδιώτου, [R. V. *fillet the place of the unlearned*], 1 Co. xiv. 16; τῆς διακονίας ταύτης καὶ ἀποστολῆς, [R. V. *the place in this ministry, etc.*], Acts i. 25 L T Tr WH.

b. opportunity, power, occasion for acting: τόπον λαμβάνειν τῆς ἀπολογίας, opportunity to make his defence, Acts xxv. 16 (ἔχειν τ. ἀπολογίας, *Joseph. antt.* 16, 8, 5); τόπον δίδοναι τῇ ὀργῇ (sc. τοῦ θεοῦ), Ro. xii. 19; τῷ διαβόλῳ, Eph. iv. 27, (τῷ ἰατρῷ, to his curative efforts in one's case, *Sir. xxxviii.* 12; νόμῳ ὑψίστου, *ibid.* xix. 17; τόπον δίδοναι τινὶ, foll. by an inf., *ibid.* iv. 5); τόπ. μετανοίας εὐρίσκειν, Heb. xii. 17, on this pass. see εὐρίσκειν, 3 (διδόναι, *Sap. xii.* 10; *Clem. Rom.* 1 Cor. 7, 5; *Lat. locum relinquere paenitentiae*, *Liv.* 44, 10; 24, 26; [*Plin. ep. ad Trai.* 96 (97), 10 cf. 2]; ἔχειν τόπον μετανοίας, *Tat. or. ad Graec.* 15 fin.; διὰ τὸ μὴ καταλείπεσθαι σφίσι τόπον ἐλέους μηδὲ συγγνώμης, *Polyb.* 1, 88, 2); τόπον ἔχειν sc. τοῦ εὐαγγελιζεσθαι, Ro. xv. 23; τ. ζητεῖν, with a gen. of the thing for which influence is sought among men: διαθήκης, *pass.* Heb. viii. 7 [(cf. μέφομαι)].

[*ΣΥΝ. τόπος* 1, χώρα, χωρίον: τόπ. *place*, indefinite; a portion of space viewed in reference to its occupancy, or as appropriated to a thing; χώρα *region, country*, extensive; space, yet bounded; χωρίον *parcel of ground* (*Jn.* iv. 5), circumscribed; a definite portion of space viewed as enclosed or complete in itself; τόπος and χωρίον (*plur.*, R. V. *lands*) occur together in Acts xxviii. 7. Cf. Schmidt ch. 41.]

τοσοῦτος, -αῖτη, -οῦτο (*Heb.* vii. 22 L T Tr WH) and -οῦτον, (fr. τόσος and οὗτος; [al. say lengthened fr. τόσος; cf. τηλικούτος, *init.*]), *so great*; with nouns: of quantity, τοσ. πλοῦτος, Rev. xviii. 17 (16); of internal amount, πίστις, Mt. viii. 10; Lk. vii. 9; [ᾧ δόξασεν ἐαυτήν, τοσοῦτον δόξα βασιανισμόν, *Rev.* xviii. 7]; of size, νέφος, Heb. xii. 1; plur. *so many*: ἰχθύες, Jn. xxi. 11; σημεία, Jn. xii. 37; γένη φωνῶν, 1 Co. xiv. 10; ἔτη, Lk. xv. 29 [here A. V. *these many*], (in prof. writ., esp. the Attic, we often find τοσοῦτος καὶ τοιοῦτος and the reverse; see Hein-



dorf on Plat. Gorg. p. 34; Passow p. 1923<sup>b</sup>; [L. and S. s. vv.]; foll. by *ὥστε*, *so many as to be able*, etc. [B. 244 (210)], Mt. xv. 33; of time: *so long*, χρόνος, [Jn. xiv. 9]; Heb. iv. 7; of length of space, τὸ μήκος τοσοῦτόν ἐστιν ὅσον etc. Rev. xxi. 16 Rec.; absol., plur. *so many*, Jn. vi. 9; neut. plur. [*so many things*], Gal. iii. 4; τοσοῦτον, *for so much* (of price), Acts v. 8 (9); dat. τοσοῦτω, preceded or followed by ὅσων (as often in the Grk. writ. fr. Hdt. down [W. § 35, 4 N. 2]), *by so much*: τὸσ. κρείττω, *by so much better*, Heb. i. 4; τοσοῦτω μᾶλλον ὅσων etc. Heb. x. 25; καθ' ὅσον . . . κατὰ τοσοῦτον, *by how much . . . by so much*, Heb. vii. 22.\*

τότε, demonstr. adv. of time, (fr. the neut. art. τό, and the enclit. τέ [q. v.]; answering to the relative ὅτε [Kühner § 506, 2 c.]), fr. Hom. down, *then*; *at that time*; a. then i. e. at the time when the things under consideration were taking place, (of a concomitant event): Mt. ii. 17 (τότε ἐπληρώθη); iii. 5, 13; xii. 22, 38; xv. 1; xix. 13; xx. 20; xxvii. 9, 16; Ro. vi. 21; foll. by a more precise specification of the time by means of an added participle, Mt. ii. 16; Gal. iv. 8; opp. to νῦν, Gal. iv. 29; Heb. xii. 26; ὁ τότε κόσμος, *the world that then was*, 2 Pet. iii. 6.

b. then i. e. when the thing under consideration had been said or done, *thereupon*; so in the historical writers (esp. Matthew), by way of transition from one thing mentioned to another which could not take place before it [W. 540 (503); B. § 151, 31 fin.]: Mt. iv. 1, 5; xxvi. 14; xxvii. 38; Acts i. 12; x. 48; xxi. 33; not infreq. of things which took place immediately afterwards, so that it is equiv. to *which having been done or heard*: Mt. ii. 7; iii. 15; iv. 10 sq.; viii. 26; xii. 45; xv. 28; xvii. 19; xxvi. 36, 45; xxvii. 26 sq.; Lk. xi. 26; τότε οὖν, Jn. xi. 14 [Lchm. br. οὖν]; xix. 1, 16; xx. 8; εὐθέως τότε, Acts xvii. 14; τότε preceded by a more definite specification of time, as μετὰ τὸ ψαμίον, Jn. xiii. 27; or by an aor. ptep. Acts xxviii. 1. ὅτε . . . τότε, etc., *when . . . then*: Mt. xiii. 26; xxi. 1; Jn. xii. 16; ὡς . . . τότε, etc., Jn. vii. 10; xi. 6; preceded by a gen. absol. which specifies time, Acts xxvii. 21. ἀπὸ τότε *from that time on*, see ἀπό, I. 4 b. p. 58<sup>b</sup>.

c. of things future; *then* (at length) when the thing under discussion takes place (or shall have taken place): τότε simply, Mt. xxiv. 23, 40; xxv. 1, 34, 37, 41, 44 sq.; opp. to ἄρτι, 1 Co. xiii. 12; καὶ τότε, Mt. vii. 23; xvi. 27; xxiv. 10, 14, 30; Mk. xiii. 21, 26 sq.; Lk. xxi. 27; 1 Co. iv. 5; Gal. vi. 4; 2 Th. ii. 8; καὶ τότε preceded by πρῶτον, Mt. v. 24; vii. 5; Lk. vi. 42. ὅταν (with a subjunc. pres.) . . . τότε, etc. *when . . . then*, etc. [W. § 60, 5], 2 Co. xii. 10; 1 Th. v. 3; ὅταν (with an aor. subj. i. q. Lat. fut. pf.) . . . τότε, etc., Mt. ix. 15; xxiv. 16; xxv. 31; Mk. ii. 20; xiii. 14; Lk. v. 35; xxi. 20 sq.; Jn. ii. 10 [T WH om. L Tr br. τότε]; viii. 28; 1 Co. xv. 28, 54; xvi. 2; Col. iii. 4. Of the N. T. writ. Matthew uses τότε most frequently, ninety-one times [so Holtzmann; Syn. Evang. p. 293]; rather, eighty-nine times acc. to R T, ninety times acc. to G L Tr WH; it is not found in [Eph., Phil., Philem., the Past. Epp., the Epp. of Jn., Jas., Jude], the Rev.

τούναντιον (by crasis for τὸ ἐναντίον [B. 10]), [(Arstph., Thuc., al.)], *on the contrary, contrariwise*, (Vulg. e contrario), accus. used adverbially [W. 230 (216)]: 2 Co. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.\*

τοῦνομα (by crasis for τὸ ὄνομα [B. 10; WH. App. p. 145]), [fr. Hom. Il. 3, 235 down], *the name*; accus. absol. [B. § 131, 12; W. 230 (216) cf. ὄνομα, 1] *by name*: Mt. xxvii. 57.\*

τονέσσι [cf. W. p. 45; B. 11 (10)] for τοῦτ' ἔστι, and this for τοῦτό ἐστι, see εἰμί, II. 3.

τράγος, -ου, ὁ, fr. Hom. down, *a he-goat*: plur., Heb. ix. 12 sq. 19; x. 4.\*

τράπεζα, -ης, ἡ, (fr. τέτρα, and πέζα a foot), fr. Hom. down, Sept. for ἡλψ, *a table*; 1. a. *a table on which food is placed, an eating-table*: Mt. xv. 27; Mk. vii. 28; Lk. xvi. 21; xix. 23; xxii. 21, 30; the table in the temple at Jerusalem on which the consecrated loaves were placed (see πρόθεσις, 1), Heb. ix. 2.

b. equiv. to the *food* placed upon the table (cf. Fritzsche on Add. to Esth. iv. 14): παρατιθέναι τράπεζαν, (like the Lat. mensam apponere [cf. our 'to set a good table'], *to set a table*, i. e. *food*, before one (Thuc. 1, 130; Ael. v. h. 2, 17), Acts xvi. 34; διακονεῖν ταῖς τραπεzaῖς (see διακονέω, 3), Acts vi. 2.

c. *a banquet, feast*, (fr. Hdt. down): Ro. xi. 9 (fr. Ps. lxviii. (lxix.) 23); μετέχειν τραπεζῆς δαιμονίων, *to partake of a feast prepared by* [(?) see below] *demons* (the idea is this: the sacrifices of the Gentiles inure to the service of demons who employ them in preparing feasts for their worshippers; accordingly one who participates in those feasts, enters into communion and fellowship with the demons); κυρίου, *to partake of a feast prepared by* [(?) see below] *the Lord* (just as when he first instituted the supper), 1 Co. x. 21 [but it seems more natural to take the genitives δαίμ. and κυρ. simply as possessive (cf. W. 189 (178); B. § 127, 27), and to modify the above interpretation accordingly].

2. *the table or stand of a money-changer*, where he sits, exchanging different kinds of money for a fee (agio), and paying back with interest loans or deposits, (Lys., Isocr., Dem., Aristot., Joseph., Plut., al.): Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15; τὸ ἀργύριον διδόναι ἐπὶ (τὴν) τράπεζαν, *to put the money into a (the) bank at interest*, Lk. xix. 23.\*

τραπέζιτης [-ζέτης T WH; see WH. App. p. 154, and cf. εἰ, ε], -ου, ὁ, (τράπεζα, q. v.), *a money-changer, broker, banker*, one who exchanges money for a fee, and pays interest on deposits: Mt. xxv. 27. (Cebet. tab. 31; [Lys., Dem., Joseph., Plut., Artem., al.])\*

τραῦμα, -τος, τό, (TPAQ, TPΩQ, τιτρώσκω, *to wound*, akin to θραύω), *a wound*: Lk. x. 34. (From Aeschyl. and Hdt. down; Sept. several times for נָחַץ.)\*

τραυματίζω: 1 aor. ptep. τραυματίσας; pf. pass. ptep. τετραυματισμένος; (τραῦμα); fr. Aeschyl. and Hdt. down, *to wound*: Lk. xx. 12; Acts xix. 16.\*

τραχηλίζω: (τράχηνος); 1. *to seize and twist the neck or throat*; used of combatants who handle thus their antagonists (Philo, Plut., Diog. Laërt., al.). 2. *to bend back the neck of the victim to be slain, to lay bare or expose by bending back*; hence trop. *to lay bare*,



uncover, expose: pf. pass. ptep. τετραηλισμένος τινί, laid bare, laid open, made manifest to one, Heb. iv. 13.\*

τράχηλος, -ου, ὁ, [allied w. τρέχω; named from its movableness; cf. Vaníček p. 304], fr. Eur. and Arstph. down, Sept. chiefly for ραχίς, also for ραχίς, etc., the neck: Mt. xviii. 6; Mk. ix. 42; Lk. xv. 20; xvii. 2; Acts xv. 10; xx. 37; τὸν ἑαυτοῦ τράχηλον ὑποτιθέναι (sc. ὑπὸ τὸν σιδήρον), [A.V. to lay down one's own neck i. e.] to be ready to incur the most imminent peril to life, Ro. xvi. 4.\*

τραχύς, -εῖα, -ύ, fr. Hom. down, rough: δδοί, Lk. iii. 5; τόποι, rocky places (in the sea), Acts xxvii. 29.\*

Τραχωνίτης, -ιδος, ὁ, Trachonitis, a rough [(Grk. τραχύς)] region, tenanted by robbers, situated between Antilibanus [on the W.] and the mountains of Batanaea [on the E.], and bounded on the N. by the territory of Damascus: Lk. iii. 1 (Joseph. antt. 16, 9, 3 and often). [See Porter in BB.DD.]\*

τρεῖς, οἱ, αἱ, τρία, τά, three: Mt. xii. 40; Mk. viii. 2; Lk. i. 56; Jn. ii. 19, and often. [From Hom. down.]

Τρεῖς Ταβέρναι, see ταβέρναι.

τρέμω; used only in the pres. and impf.; fr. Hom. down; to tremble: Mk. v. 33; Lk. viii. 47; Acts ix. 6 Rec.; with a ptep. (cf. W. § 45, 4 a.; [B. § 144, 15 a.]), to fear, be afraid, 2 Pet. ii. 10. [Syn. see φοβέω, fin.]\*

τρέφω; 1 aor. ἔθρεψα; Pass., pres. τρέφομαι; pf. ptep. τεθραμμένος; fr. Hom. down; to nourish, support; to feed: τινά, Mt. vi. 26; xxv. 37; Lk. xii. 24; Acts xii. 20; Rev. xii. 6, 14; to give suck, Lk. xxiii. 29 L T Tr WH; to fatten, Jas. v. 5 [here A. V. nourish]. to bring up, nurture, Lk. iv. 16 [here T WH mrg. ἀνατρέφω] (1 Macc. iii. 33; xi. 39, and often in prof. auth.). - [COMP.: ἀνα-, ἐκ-, ἐν- τρέφω.]\*

τρέχω; impf. ἔτρεχον; 2 aor. ἔδραμον; fr. Hom. down; Sept. for ῥί; to run; a. prop.: of persons in haste, Mk. v. 6; Jn. xx. 2, 4; with a telic inf. Mt. xxviii. 8; δραμών with a finite verb, Mt. xxvii. 48; Mk. xv. 36; Lk. xv. 20; τρέχω ἐπὶ with an acc. of place, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; εἰς πόλεμον, Rev. ix. 9; of those who run in a race-course (ἐν σταδίῳ), 1 Co. ix. 24, 26. b. metaph.: of doctrine rapidly propagated, 2 Th. iii. 1 [R. V. run]; by a metaphor taken from the runners in a race, to exert one's self, strive hard; to spend one's strength in performing or attaining something: Ro. ix. 16; Gal. v. 7; εἰς κενόν, Gal. ii. 2 [W. 504 (470); B. § 148, 10]; Phil. ii. 16; τὸν ἀγῶνα, Heb. xii. 1 (see ἀγών, 2); and the same expression occurs in Grk. writ., denoting to incur extreme peril, which it requires the exertion of all one's efforts to overcome, Hdt. 8, 102; Eur. Or. 878; Alc. 489; Electr. 883; Iph. Aul. 1456; Dion. Hal. 7, 48, etc.; miserabile currunt certamen, Stat. Theb. 3, 116. [COMP.: εἰς-, κατα-, περι-, προσ-, συν-, ἐπι- συν-, ὑπο- τρέχω.]\*

τρήμα, -ατος, τό, (τιτράω, τίτρημι, ΤΡΑΩ, to bore through, pierce), a perforation, hole: βελόνης, Lk. xviii. 25 L T Tr WH; [ράφιδος, Mt. xix. 24 WH txt.]. (Arstph., Plat., Aristot., Plut., al.)\*

τριάκοντα, οἱ, αἱ, τά, (τρεῖς), thirty: Mt. xiii. 8; Mk. iv. 8; Lk. iii. 23, etc. [From Hom. down.]

τριακόσιοι, -αι, -α, three hundred: Mk. xiv. 5; Jn. xii. 5. [From Hom. down.]\*

τριβόλος, -ου, ὁ, (τρεῖς and βάλλω, [(cf. βέλος), three-pointed]), a thistle, a prickly wild plant, hurtful to other plants: Mt. vii. 16; Heb. vi. 8. (Arstph., al.; Sept. for רררר, Gen. iii. 18; Hos. x. 8; for ניםנין thorns, Prov. xxii. 5.) [Cf. B. D. s. v. Thorns and Thistles, 4; Löw, Aram. Pflanzennamen, § 802.]\*

τριβος, -ου, ἡ, (τριβω to rub), a worn way, a path: Mt. iii. 3; Mk. i. 3; Lk. iii. 4, fr. Is. xl. 3. (Hom. hymn. Merc. 448; Hdt., Eur., Xen., al.; Sept. for נתיבה, נררר, נררר, etc.)\*

τριετία, -ας, ἡ, (τρεῖς and ἔτος), a space of three years: Acts xx. 31. (Theophr., Plut., Artem. oneir. 4, 1; al.)\*

τρίξω; to squeak, make a shrill cry, (Hom., Hdt., Aristot., Plut., Leian., al.): trans. τοὺς ὀδόντας, to grind or gnash the teeth, Mk. ix. 18; κατὰ τινος, Ev. Nicod. c. 5.\*

τρίμηνος, -ον, (τρεῖς and μήν), of three months (Soph., Aristot., Theophr., al.); neut. used as subst. a space of three months (Polyb., Plut., 2 K. xxiv. 8): Heb. xi. 23.\*

τρίς, (τρεῖς), adv., thrice: Mt. xxvi. 34, 75; Mk. xiv. 30, 72; Lk. xxii. 34, 61; Jn. xiii. 38; 2 Co. xi. 25; xii. 8; ἐπὶ τρίς [see ἐπί, C. I. 2 d. p. 235<sup>a</sup> bot.], Acts x. 16; xi. 10. [From Hom. down.]\*

τρίστεγος, -ον, (τρεῖς and στέγη), having three roofs or stories: Dion. Hal. 3, 68; [Joseph. b. j. 5, 5, 5]; τὸ τρίστεγον, the third story, Acts xx. 9 (Gen. vi. 16 Symm.); ἡ τριστέγη, Artem. oneir. 4, 46.\*

τρισχιλιοι, -αι, -α, (τρίς and χίλιοι), three thousand: Acts ii. 41. [From Hom. down.]\*

τρίτος, -η, -ον, the third: with substantives, Mk. xv. 25; Lk. xxiv. 21; Acts ii. 15; 2 Co. xii. 2; Rev. iv. 7; vi. 5; viii. 10; xi. 14, etc.; τῇ τρίτῃ ἡμέρᾳ, Mt. xvi. 21; xvii. 23; xx. 19; Mk. ix. 31 [Rec.]; x. 34 Rec.; Lk. xxiv. 46; Acts x. 40; 1 Co. xv. 4; τῇ ἡμέρᾳ τῇ τρίτῃ, Lk. xviii. 33; Jn. ii. 1 [L mrg. Tr WH mrg. τῇ τρίτῃ ἡμέρᾳ]; ἕως τῆς τρίτης ἡμέρας, Mt. xxvii. 64; τρίτον, acc. masc. substantively, a third [(sc. servant)], Lk. xx. 12; neut. τὸ τρίτον with a gen. of the thing, the third part of anything, Rev. viii. 7-12; ix. 15, 18; xii. 4; neut. adverbially, τὸ τρίτον the third time, Mk. xiv. 41; Jn. xxi. 17; also without the article, τρίτον a third time, Lk. xxiii. 22; τοῦτο τρίτον, this is (now) the third time (see οἶδος, II. d.), Jn. xxi. 14; 2 Co. xii. 14 [not Rec.]; xiii. 1; τρίτον in enumerations after πρῶτον, δεύτερον, in the third place, thirdly, 1 Co. xii. 28; ἐκ τρίτου, a third time [W. § 51, d.], Mt. xxvi. 44 [L Tr mrg. br. ἐκ τρίτου].

τρίχινος, -η, -ον, (θρίξ, q. v.), made of hair (Vulg. cili-cinus): Rev. vi. 12 [see σάκκος, b.]. (Xen., Plat., Sept., al.)\*

τριχός, see θρίξ.

τρόμος, -ου, ὁ, (τρέμω), fr. Hom. down, a trembling, quaking with fear: Mk. xvi. 8; μετὰ φόβου κ. τρόμου, with fear and trembling, used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfil his duty, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12; ἐν φ. κ. ἐν τρ. (Is. xix. 16), 1 Co. ii. 3 (φόβος and τρόμος are joined in



Gen. ix. 2; Ex. xv. 16; Deut. [ii. 25]; xi. 25, etc.; ἐν φ. . . ἐν τρ. Ps. ii. 11). [SYN. cf. φοβέω, fin.]\*

**τροπή**, -ῆς, ἡ, (fr. *τρέπω* to turn), *a turning*: of the heavenly bodies, Jas. i. 17 (on this see ἀποσκίασμα); often so in the Grk. writ. fr. Hom. and Hes. down [see L. and S. s. v. 1]; cf. Job xxxviii. 33; Sap. vii. 18; Deut. xxxiii. 14; [Soph. Lex. s. v.]\*

**τρόπος**, -ου, ὁ, (fr. *τρέπω*, see *τροπή*), fr. [Pind.], Aeschyl. and Hdt. down; 1. *a manner, way, fashion*: ὃν τρόπον, *as, even as, like as*, [W. § 32, 6; B. § 131, 12]: Mt. xxiii. 37; Lk. xiii. 34; Acts i. 11; vii. 28; 2 Tim. iii. 8, (Gen. xxvi. 29; Ex. xiv. 13; [Deut. xi. 25; Ps. xli. (xlii.) 2]; Ezek. xlii. 7; xlv. 6; Mal. iii. 17; Xen. mem. 1, 2, 59; anab. 6, 1 (3), 1; Plat. rep. 5 p. 466 e.); τὸν δμοιον τοῦτοις τρόπον, [in like manner with these], Jude 7; καθ' ὃν τρόπον, *as*, Acts xv. 11; xxvii. 25; κατὰ πάντα τρόπον, Ro. iii. 2; κατὰ μηδένα τρόπον, in no wise, 2 Th. ii. 3 (4 Macc. iv. 24; x. 7; κατὰ οὐδένα τρόπον, 2 Macc. xi. 31; 4 Macc. v. 16); παντὶ τρόπῳ, Phil. i. 18 (1 Macc. xiv. 35, and very often in the Grk. writ.); also ἐν παντὶ τρόπῳ, 2 Th. iii. 16 [here Lehm. ἐν π. τόπῳ; cf. W. § 31, 8 d.]. 2. *manner of life, character*: Heb. xiii. 5 [R. V. mrg. 'turn of mind'; (cf. τοὺς τρόπους κυρίου ἔχειν, 'Teaching' 11, 8)].\*

**τροπο-φορέω**, -ῶ, 1 aor. ἐτροποφόρησα; (fr. *τρόπος*, and *φέρω* to bear); *to bear one's manners, endure one's character*: τινά, Acts xiii. 18 R Tr txt. WH (see their App. ad loc.), after codd. B E etc.; Vulg. *mores eorum sustinuit*; (Cic. ad Attic. 13, 29; Schol. on Arstph. ran. 1432; Sept. Deut. i. 31 cod. Vat.; [Orig. in Jer. 248; Apost. constt. 7, 36 (p. 219, 19 ed. Lagarde)]); see *τροποφορέω*.\*

**τροφή**, -ῆς, ἡ, (*τρέφω*, 2 pf. *τέτροφα*), *food, nourishment*: Mt. iii. 4; vi. 25; x. 10; xxiv. 45; Lk. xii. 23; Jn. iv. 8; Acts ii. 46; ix. 19; xiv. 17; xxvii. 33 sq. 36, 38; Jas. ii. 15; of the food of the mind, i. e. the substance of instruction, Heb. v. 12, 14. (Tragg., Xen., Plat., sqq.; Sept. for *ἡγῆ*, *ἡγῆ*, *ἡγῆ*, etc.)\*

**Τρόφιμος** [on its accent cf. W. § 6, 1 l.], -ου, ὁ, *Trophimus*, an Ephesian Christian, a friend of the apostle Paul: Acts xx. 4; xxi. 29; 2 Tim. iv. 20.\*

**τροφός**, -οῦ, ὁ, (*τρέφω*; see *τροφή*), *a nurse*: 1 Th. ii. 7. (From Hom. down; for *ἡγῆ*, Gen. xxxv. 8; 2 K. xi. 2; Is. xlix. 23.)\*

**τροφο-φορέω**, -ῶ, 1 aor. ἐτροποφόρησα; (*τροφός* and *φέρω*); *to bear like a nurse or mother, i. e. to take the most anxious and tender care of*: τινά, Acts xiii. 18 G L T Tr mrg. [R. V. mrg. *bear as a nursing-father*] (Deut. i. 31 cod. Alex. etc.; 2 Macc. vii. 27; Macar. hom. 46, 3 and other eccles. writ.); see *τροποφορέω*.\*

**τροχιά**, -ᾶς, ἡ, (*τροχός*, q. v.), *a track of a wheel, a rut; a track, a path*: *τροχιάς ὁρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν*, i. e. follow the path of rectitude, do right, Heb. xii. 13 after Prov. iv. 26 (where for *ἡγῆ*, as in ii. 15; iv. 11; v. 6, 21; in some of the later poets equiv. to *τροχός*).\*

**τροχός**, -οῦ, ὁ, (*τρέχω*), fr. Hom. down, *a wheel*: Jas. iii. 6 (on this pass. see *γένεσις* 3; [cf. W. 54 (53)]).\*

**τρύβλιον** [so T (cf. Proleg. p. 102) WH; -βλίον R G L Tr] (on the accent see Passow s. v.; [Chandler § 350;

Göttling p. 408]), -ου, τό, *a dish, a deep dish* [cf. B. D. s. v. Dish]: Mt. xxvi. 23; Mk. xiv. 20. (Arstph., Plut., Leian., Ael. v. h. 9, 37; Sept. for *ἡγῆ*, for which also in Joseph. antt. 3, 8, 10; Sir. xxxiv. (xxxi.) 14.)\*

**τρυγάω**, -ῶ, 1 aor. ἐτρυγήσα; (fr. *τρήνη* [lit. 'dryness'] fruit gathered ripe in autumn, harvest); fr. Hom. down; Sept. several times for *ἡγῆ*, *ἡγῆ*, *ἡγῆ*; *to gather in ripe fruits; to gather the harvest or vintage*: as in the Grk. writ., with acc. of the fruit gathered, Lk. vi. 44; Rev. xiv. 18; or of the plant from which it is gathered, Rev. xiv. 19.\*

**τρυγών**, -όνος, ὁ, (fr. *τρίζω* to murmur, sigh, coo, of doves; cf. *γογγύζω*), *a turtle-dove*: Lk. ii. 24. (Arstph., Theocr., al.; Ael. v. h. 1, 15; Sept. for *ἡγῆ*.)\*

**τρυμαλιά**, -ᾶς, ἡ, (i. q. *τρήμα*, or *τρήμη*, fr. *τρύω* to wear away, perforate), *a hole, [eye of a needle]*: Mk. x. 25, and R G in Lk. xviii. 25. (Judg. xv. 11; Jer. xiii. 4; xvi. 16; Sotad. in Plut. mor. p. 11 a. [i. e. de educ. puer. § 14]; Geop.)\*

**τρύπημα**, -τος, τό, (*τρύπῳ* to bore), *a hole, [eye of a needle]*: Mt. xix. 24 [here WH txt. *τρήμα*, q. v.]. (Arstph., Plut., Geop., al.)\*

**Τρύφαινα**, -ης, ἡ, (*τρυφάω*, q. v.), *Tryphæna*, a Christian woman: Ro. xvi. 12. [B. D. s. v.; Bp. Lghtft. on Phil. p. 175 sq.]\*

**τρυφάω**, -ῶ, 1 aor. ἐτρυφήσα; (*τρυφή*, q. v.); *to live delicately, live luxuriously, be given to a soft and luxurious life*: Jas. v. 5. (Neh. ix. 25; Is. lxvi. 11; Isocr., Eur., Xen., Plat., sqq.) [COMP.: ἐν-τρυφάω. SYN. cf. Trench § liv.]\*

**τρυφή**, -ῆς, ἡ, (fr. *θρύπτω* to break down, enervate; pass. and mid. to live softly and delicately), *softness, effeminacy, luxurious living*: Lk. vii. 25; 2 Pet. ii. 13. (Eur., Arstph., Xen., Plato, sqq.; Sept.)\*

**Τρυφῶσα**, -ης, ἡ, (*τρυφάω*, q. v.), *Tryphosa*, a Christian woman: Ro. xvi. 12. [See reff. under *Τρύφαινα*.]\*

**Τρώας**, and (so L T WH [see I, ι and reff. in Pape, Eigennamen, s. v.]) *Τρωάς*, -άδος, ἡ, [on the art. with it see W. § 5, b.], *Troas*, a city near the Hellespont, formerly called *Ἀντιγόνη* Tr., but by Lysimachus *Ἀλεξάνδρεια* ἡ Tr. in honor of Alexander the Great; it flourished under the Romans [and with its environs was raised by Augustus to a *colonia juris italici*, 'the Troad'; cf. Strab. 13, 1, 26; Plin. 5, 33]; Acts xvi. 8, 11; xx. 5 sq.; 2 Co. ii. 12; 2 Tim. iv. 13. [B. D. s. v.]\*

**Τρωγύλλιον** (so Ptolem. 5, 2, 8), or *Τρωγίλιον* [(better γύλιον; see WH. App. p. 159)] (so Strab. 14, p. 636), -ου, τό, *Trogyllium*, the name of a town and promontory of Ionia, not far from the island Samos, at the foot of Mt. Mycale, between Ephesus and the mouth of the river Maeander: Acts xx. 15 R G. [Cf. B. D. s. v.]\*

**τρώγω**; *to gnaw, craunch, chew raw vegetables or fruits* (as nuts, almonds, etc.): *ἄγρωσται*, of mules, Hom. Od. 6, 90, and often in other writers of animals feeding; also of men fr. Hdt. down (as *σῦκα*, Hdt. 1, 71; *βότρυς*, Arstph. eqq. 1077; blackberries, Barn. ep. 7, 8 [where see Harnack, Cunningham, Müller]; *κρόμμινον μετὰ δειπνον*, Xen. conv. 4, 8); *univ. to eat*: absol. (*δύο τρώγομεν*



ἀδελφοί, we mess together, Polyb. 32, 9, 9) joined with πίνειν, Mt. xxiv. 38 (so also Dem. p. 402, 21; Plut. symp. 1, 1, 2; Ev. Nicod. c. 15, p. 640 ed. Thilo [p. 251 ed. Tdf.]); τὸν ἄρτον, Jn. xiii. 18 (see ἄρτος 2 and ἐσθίω b.); figuratively, Jn. vi. 58; τὴν σάρκα, the 'flesh' of Christ (see σὰρξ, 1), Jn. vi. 54, 56 sq.\*

τυγχάνω; 2 aor. ἔτυχον; pf. (Heb. viii. 6) τέτευχα [so cod. B], and (so L T Tr mrg. WH cod. S) τέτυχα a later and rarer form (which not a few incorrectly think is everywhere to be regarded as a clerical error; B. 67 (59); Kühner § 343 s. v.; [Veitch s. v.; Phryn. ed. Lob. p. 595; WH. App. p. 171]), in some texts also τετύχηκα (a form com. in the earlier writ. [Rutherford, New Phryn. p. 483 sq., and reff. as above]); a verb in freq. use fr. Hom. down; "est Lat. attingere et contingere; Germ. treffen, c. accus. i. q. etwas erlangen, neut. es trifft sich." Ast, Lex. Platon. s. v.; hence 1. trans. a. prop. to hit the mark (opp. to ἀμαρτάνειν to miss the mark), of one discharging a javelin or arrow, (Hom., Xen., Leian.). b. trop. to reach, attain, obtain, get, become master of: with a gen. of the thing (W. 200 (188)), Lk. xx. 35 [W. 609 (566)]; Acts xxiv. 2 (3); xxvi. 22; xxvii. 3; 2 Tim. ii. 10; Heb. viii. 6; xi. 35. 2. intrans. to happen, chance, fall out: εἰ τύχοι (if it so fall out), it may be, perhaps, (freq. in prof. auth.), 1 Co. xiv. 10, where see Meyer; or, considered in ref. to the topic in hand, it may be i. q. to specify, to take a case, as, for example, 1 Co. xv. 37, (Vulg. in each pass. ut puta; [cf. Meyer u. s.]); τυχόν, adverbially, perhaps, it may be, 1 Co. xvi. 6 (cf. B. § 145, 8; [W. § 45, 8 N. 1]; see exx. fr. Grk. writ. in Passow s. v. II. 2 b.; [L. and S. s. v. B. III. 2; Soph. Lex. s. v.]). to meet one; hence ὁ τυχών, he who meets one or presents himself unsought, any chance, ordinary, common person, (see Passow s. v. II. 2; [L. and S. s. v. A. II. 1 b.; Soph. Lex. s. v.]): οὐ τυχών, not common, i. e. eminent, exceptional, [A. V. special], Acts xix. 11; xxviii. 2, (3 Macc. iii. 7); to chance to be: ἡμιθανὴ τυγχάνοντα, half dead as he happened to be, just as he was, Lk. x. 30 RG. [COMP.: ἐν, ὑπερ-εν, ἐπι-, παρ-, συν-τυγχάνω.]\*

τυμπανίζω: (τύμπανον); 1. to beat the drum or timbral. 2. to torture with the tympanum, an instrument of punishment: ἐτυμπανίσθησαν (Vulg. distenti sunt), Heb. xi. 35 [R. V. were tortured (with marg. Or. beaten to death)] (Plut. mor. p. 60 a.; joined with ἀνασκο-λοπίσθαι, Leian. Jup. trag. 19); the tympanum seems to have been a wheel-shaped instrument of torture, over which criminals were stretched as though they were skins, and then horribly beaten with clubs or thongs [cf. our 'to break upon the wheel'; see Eng. Dicts. s. v. Wheel]; cf. [Bleek on Heb. u. s.]; Grimm on 2 Macc. vi. 19 sq.\*

τυπικῶς, (fr. the adj. τυπικός, and this fr. τύπος), adv., by way of example (prefiguratively): ταῦτα τυπικῶς συνέβαινον ἐκείνοις, these things happened upon them as a warning to posterity [R. V. by way of example], 1 Co. x. 11 L T Tr WH. (Eccles. writ.)\*

τύπος, -ου, ὁ, (τύπτω), fr. [Aeschyl. and] Hdt. down;

1. the mark of a stroke or blow; print: τὸν ἥλων, Jn. xx. 25\*, 25<sup>b</sup> [where L T Tr mrg. τόπον], (Athen. 13 p. 585 c. τοὺς τύπους τῶν πληγῶν ἰδοῦσα). 2. a figure formed by a blow or impression; hence univ. a figure, image: of the images of the gods, Acts vii. 43 (Amos v. 26; Joseph. antt. 1, 19, 11; 15, 9, 5). [Cf. κύριοι τύπος θεοῦ, Barn. ep. 19, 7; 'Teaching' 4, 11.] 3. form: διδασχῆς, i. e. the teaching which embodies the sum and substance of religion and represents it to the mind, Ro. vi. 17; i. q. manner of writing, the contents and form of a letter, Acts xxiii. 25 (3 Macc. iii. 30). 4. an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made: Acts vii. 44; Heb. viii. 5, (Ex. xxv. 40). β. in an ethical sense, a dissuasive example, pattern of warning: plur. of ruinous events which serve as admonitions or warnings to others, 1 Co. x. 6, 11 RG; an example to be imitated: of men worthy of imitation, Phil. iii. 17; with a gen. of the pers. to whom the example is offered, 1 Tim. iv. 12; 1 Pet. v. 3; τύπον ἑαυτὸν διδόναι τινί, 2 Th. iii. 9; γενέσθαι τύπον [τύπους R L mrg. WH mrg.; cf. W. § 27, 1 note] τινί, 1 Th. i. 7; παρέχεσθαι ἑαυτὸν τύπον καλῶν ἔργων, to show one's self an example of good works, Tit. ii. 7. γ. in a doctrinal sense, a type i. e. a person or thing prefiguring a future (Messianic) person or thing: in this sense Adam is called τύπος τοῦ μέλλοντος sc. Ἀδάμ, i. e. of Jesus Christ, each of the two having exercised a pre-eminent influence upon the human race (the former destructive, the latter saving), Ro. v. 14.\*

τύπτω; impf. ἔτυπτον; pres. pass. inf. τύπτεσθαι; fr. Hom. down; Sept. for ἔβη; to strike, smite, beat (with a staff, a whip, the fist, the hand, etc.): τινά, Mt. xxiv. 49; Lk. xii. 45; Acts xviii. 17; xxi. 32; xxiii. 3; τὸ στόμα τινός, Acts xxiii. 2; τὸ πρόσωπόν τινος, Lk. xxii. 64 [here L br. T Tr WH om. the cl.]; τινὰ ἐπὶ [Tdf. εἰς] τὴν σιαγόνα, Lk. vi. 29; εἰς τ. κεφαλὴν τινος, Mt. xxvii. 30; [τὴν κεφαλὴν τινος, Mk. xv. 19]; ἑαυτῶν τὰ στήθη (Lat. plangere pectora), of mourners, to smite their breasts, Lk. xxiii. 48; also τ. εἰς τὸ στήθος, Lk. xviii. 13 [but G L T Tr WH om. εἰς]. God is said τύπτειν to smite one on whom he inflicts punitive evil, Acts xxiii. 3 (Ex. viii. 2; 2 S. xxiv. 17; Ezek. vii. 9; 2 Macc. iii. 39). to smite metaph. i. e. to wound, disquiet: τὴν συνείδησιν τινος, one's conscience, 1 Co. viii. 12 (ἵνα τί τύπτει σε ἡ καρδιά σου; 1 S. i. 8; τὸν δὲ ἄχος ὀξὺ κατὰ φρένα τύψε βαθείαν, Hom. Il. 19, 125; Καμβύσεα ἔτυψε ἡ ἀληθὴς τῶν λόγων, Hdt. 3, 64).\*

Τύραννος, -ου, ὁ, Tyrannus, an Ephesian in whose school Paul taught the gospel, but of whom we have no further knowledge [cf. B. D. s. v.]: Acts xix. 9.\*

τυρβάζω; pres. pass. τυρβάζομαι; (τύρβη, Lat. turba, confusion; [cf. Curtius § 250]); [fr. Soph. down]; to disturb, trouble: prop. τὸν πηλόν, Arstph. vesp. 257; trop. in pass. to be troubled in mind, disquieted: περὶ πολλά, Lk. x. 41 RG (with the same constr. in Arstph. pax 1007; μὴ ἄγαν τυρβάζου, Nilus epist. 2, 258).\*

Τύριος, -ου, ὁ, ἡ, a Tyrian, inhabitant of Tyre: Acts xii. 20. [(Hdt., al.)]\*



**Τύρος**, -ου, ἡ, (Hebr. צֹר or צָר; fr. Aram. ܬܝܪ a rock), Tyre, a Phœnician city on the Mediterranean, very ancient, large, splendid, flourishing in commerce, and powerful by land and sea. In the time of Christ and the apostles it was subject to the Romans, but continued to possess considerable wealth and prosperity down to A. D. 1291. It is at present an obscure little place containing some five thousand inhabitants, part Mohammedans part Christians, with a few Jews (cf. Bäder's Palestine p. 425 sq.; [Murray's ditto p. 370 sq.]). It is mentioned Acts xxi. 3, 7, and (in company with Sidon) in Mt. xi. 21 sq.; xv. 21; Lk. vi. 17; x. 13 sq.; Mk. iii. 8; vii. 24 (where T om. Tr mrg. WH br. καὶ Σιδῶνος), 31. [BB. DD.]\*

**τυφλός**, -οῦ, ὁ, (τύφω, to raise a smoke; hence prop. 'darkened by smoke'), fr. Hom. down, Sept. for τυγ, blind; a. prop.: Mt. ix. 27 sq.; xi. 5; Mk. viii. 22 sq.; x. 46; Lk. vii. 21 sq.; xiv. 13, 21; Jn. ix. 1 sq. 13; x. 21, etc. b. as often in prof. auth. fr. Pind. down, mentally blind: Mt. xv. 14; xxiii. 17, 19, 24, 26; Jn. ix. 39-41; Ro. ii. 19; 2 Pet. i. 9; Rev. iii. 17.

**τυφλώω**, -ῶ: 1 aor. ἐτύφλωσα; pf. τετύφλωκα; fr. [Pind. and] Hdt. down; to blind, make blind; in the N. T. metaph. to blunt the mental discernment, darken the mind:

Jn. xii. 40; 1 Jn. ii. 11; τὰ νοήματα, 2 Co. iv. 4, (τὴν ψυχὴν τυφλωθεῖν, Plat. Phaedo p. 99 e.)\*

**τυφώω**, -ῶ: Pass., pf. τετύφωμαι; 1 aor. ptep. τυφωθείς; (τύφος, smoke; pride); prop. to raise a smoke, to wrap in a mist; used only metaph. 1. to make proud, puff up with pride, render insolent; pass. to be puffed up with haughtiness or pride, 1 Tim. iii. 6 (Strab., Joseph., Diog. Laërt., al.). 2. to blind with pride or conceit, to render foolish or stupid: 1 Tim. vi. 4; pf. ptep. beclouded, besotted, 2 Tim. iii. 4, (Dem., Aristot., Polyb., Plut., al.).\*

**τύφω**: (τύφος, smoke); fr. Hdt. down; to cause or emit smoke (Plant. fumifico), raise a smoke; pass. (pres. ptep. τυφόμενος) to smoke (Vulg. fumigo): Mt. xii. 20.\*

**τυφωνικός**, -ή, -όν, (τυφών [cf. Chandler ed. 1 § 659], a whirlwind, hurricane, typhoon), like a whirlwind, tempestuous: ἀνεμος, Acts xxvii. 14.\*

**Τύχικος** [so WH; W. § 6, 1 l.] but RGLT Tr Τυχικός (Lipsius, Gram. Unters. p. 30; [Tdf. Proleg. p. 103; Chandler § 266]), -ου, ὁ, Tychicus, an Asiatic Christian, friend and companion of the apostle Paul: Acts xx. 4; Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12. [See Bp. Lightf. on Col. i. c.; B. D. s. v.]\*

**τυχόν**, see τυγχάνω, 2.

## Υ

[Υ, υ: on the use and the omission of the mark of diaeresis with, see Tdf. Proleg. p. 108; Lipsius, Gram. Untersuch. p. 136 sqq.; cf. Scrivener, Collation of Cod. Sin. etc. 2d ed. p. xxxviii.]

**υάκινθος**, -η, -ον, (υάκινθος), of hyacinth, of the color of hyacinth, i. e. of a red color bordering on black (Hesych. υάκινθινον· ὑπομελανίζον): Rev. ix. 17 (Hom., Theocr., Leian., al.; Sept.).\*

**υάκινθος**, -ου, ὁ, hyacinth, the name of a flower (Hom. and other poets; Theophr.), also of a precious stone of the same color, i. e. dark-blue verging towards black [A. V. jacinth (so R. V. with mrg. sapphire); cf. B. D. s. v. Jacinth; Riehm s. v. Edelsteine 9] (Philo, Joseph., Galen, Heliod., al.; Plin. h. n. 37, 9, 41): Rev. xxi. 20.\*

**υάλινος**, -η, -ον, (υάλος, q. v.), in a fragment of Corinna and occasionally in the Grk. writ. fr. Arstph. down, of glass or transparent like glass, glassy: Rev. iv. 6; xv. 2.\*

**υάλος**, -ου, ὁ, [prob. allied w. υἱ, υἱός (q. v.); hence 'rain-drop', Curtius § 604; Vaniček p. 1046; but al. make it of Egypt. origin (cf. L. and S. s. v.)], fr. Hdt. ([3, 24] who writes υἱός; [cf. W. 22]) down; 1. any stone transparent like glass: 2. glass: Rev. xxi. 18, 21.\*

**ὑβρίζω**; 1 aor. ὑβρισα; Pass., 1 aor. ptep. ὑβρισθείς; 1 fut. ὑβρισθήσομαι (ὑβρις); fr. Hom. down; 1. intrans. to be insolent; to behave insolently, wantonly, outrageously.

2. trans. to act insolently and shamefully towards one (so even Hom.). to treat shamefully, [cf. W. § 32, 1 b. β.]: Mt. xxii. 6; Lk. xviii. 32; Acts xiv. 5; [1 Th. ii. 2]; of one who injures another by speaking evil of him, Lk. xi. 45. [Comp.: ἐν-υβρίζω.]\*

**ὑβρις**, -εως, ἡ, (fr. ὑπέρ [see Curtius p. 540]; cf. Lat. superbus, Eng. 'uppishness'), fr. Hom. down, Sept. for ὑβρις, ὑβρις, ὑβρις, etc.; a. insolence; impudence, pride, haughtiness.

b. a wrong springing from insolence, an injury, affront, insult [in Grk. usage the mental injury and the wantonness of its infliction being prominent; cf. Cope on Aristot. rhet. 1, 12, 26; 2, 2, 5; see ὑβριστής]: prop., plur. 2 Co. xii. 10 (Hesych. ὑβρις· τραύματα, ὀνειδῆ); trop. injury inflicted by the violence of a tempest: Acts xxvii. 10, 21, (τὴν ἀπὸ τῶν ὀμβρῶν ὑβριν, Joseph. antt. 3, 6, 4; δεισασα θαλάττης ὑβριν, Anthol. 7, 291, 3; [cf. Pind. Pyth. 1, 140]).\*

**ὑβριστής**, -οῦ, ὁ, (ὑβρίζω), fr. Hom. down, an insolent man, 'one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of



wrong' (Fritzsche, Ep. ad Rom. i. p. 86; [cf. Trench, Syn. § xxix.; Cope on Aristot. rhet. 2, 2, 5 (see ὕβρις)]): Ro. i. 30; 1 Tim. i. 13.\*

ὕγμαινω; (ὕγις); fr. Hdt. down; to be sound, to be well, to be in good health: prop., Lk. v. 31; vii. 10; xv. 27; [3 Jn. 2]; metaph. the phrase ὕγμαινεν ἐν τῇ πίστει [B. § 133, 19] is used of one whose Christian opinions are free from any admixture of error, Tit. i. 13; τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ, [cf. B. u. s.], of one who keeps these graces sound and strong, Tit. ii. 2; ἡ ὑγμαινουσα διδασκαλία, the sound i. e. true and incorrupt doctrine, 1 Tim. i. 10; 2 Tim. iv. 3; Tit. i. 9; ii. 1; also λόγοι ὑγμαινοντες (Philo de Abrah. § 38), 1 Tim. vi. 3; 2 Tim. i. 13, (ὕγμαινοντες περὶ θεῶν δόξαι καὶ ἀληθείς, Plut. de aud. poet. c. 4).\*

ὕγις, -ές, acc. ὕγιῃ (four times in the N. T., Jn. v. 11, 15; vii. 23; Tit. ii. 8; for which ὑγῶ is more com. in Attic [cf. Meisterhans p. 66]), fr. Hom. down, sound: prop. [A. V. whole], of a man who is sound in body, Mt. xv. 31 [WH only in mrg., but Tr br. in mrg.]; Acts iv. 10; γίνωμαί, Jn. v. 4 [R L], 6, 9, 14; ποιῶν τινα ὑγιῇ (Hdt., Xen., Plat., al.), to make one whole i. e. restore him to health, Jn. v. 11, 15; vii. 23; ὑγιῆς ἀπό etc. sound and thus free from etc. (see ἀπό, I. 3 d.), Mk. v. 34; of the members of the body, Mt. xii. 13; Mk. iii. 5 Rec.; Lk. vi. 10 Rec.; metaph. λόγος ὑγ. [A. V. sound speech] i. e. teaching which does not deviate from the truth (see ὑγμαινω), Tit. ii. 8 (in the Grk. writ., often equiv. to whole-some, fit, wise: μῦθος, Il. 8, 524; λόγος οὐκ ὑγιῆς, Hdt. 1, 8; see other exx. in Passow s. v. 2; [L. and S. s. v. II. 2 and 3]).\*

ὕγρός, -ά, -όν, (ῥω to moisten; [but al. fr. a different r. meaning 'to moisten', fr. which also Lat. umor, umidus; cf. Vaniček p. 867; Curtius § 158]), fr. Hom. down, damp, moist, wet; opp. to ξηρός (q. v.), full of sap, green: ἔϋλον, Lk. xxiii. 31 (for ἔϋρῃ sappy, in Job viii. 16).\*

ὕδρια, -ας, ἡ, (ῥω), a vessel for holding water; a water-jar, water-pot: Jn. ii. 6 sq.; iv. 28. (Arstph., Athen., al.; Sept. for ῥῶ. [Cf. Rutherford, New Phryn. p. 23].)\*

ὕδροποτίεω, -ῶ; (ὕδροπότις); to drink water, [be a drinker of water; W. 498 (464)]: 1 Tim. v. 23. (Hdt. 1, 71; Xen., Plat., Leian., Athen., al.; Ael. v. h. 2, 38.)\*

ὕδρωπικός, -ή, -όν, (ῥωψ, the dropsy, i. e. internal water), dropsical, suffering from dropsy: Lk. xiv. 2. (Hippar., [Aristot.], Polyb. 13, 2, 2; [al.].)\*

ῥω, (ῥω [but cf. Curtius § 300]), gen. ῥωτος, τό, fr. Hom. down, Hebr. מֵי, water: of the water in rivers, Mt. iii. 16; Rev. xvi. 12; in wells, Jn. iv. 7; in fountains, Jas. iii. 12; Rev. viii. 10; xvi. 4; in pools, Jn. v. 3 sq. [R L], 7; of the water of the deluge, 1 Pet. iii. 20; 2 Pet. iii. 6 [W. 604 sq. (562)]; of water in any of earth's repositories, Rev. viii. 10 sq.; xi. 6; ὁ ἄγγελος τῶν ὑδάτων, Rev. xvi. 5; of water as a primary element, out of and through which the world that was before the deluge arose and was compacted, 2 Pet. iii. 5. plur. τὰ ὕδατα, of the waves of the Lake of Galilee, Mt. xiv. 28 sq.; (so also the sing. τὸ ῥω in Lk. viii. 25); of the waves of

the sea, Rev. i. 15; xiv. 2, (on both these pass. see φωνή, 1); πολλὰ ὕδατα, many springs or fountains, Jn. iii. 23; fig. used of many peoples, Rev. xvii. 1, as the seer himself explains it in vs. 15, cf. Nah. ii. 8; of a quantity of water likened to a river, Rev. xii. 15; of a definite quantity of water drawn for drinking, Jn. ii. 7; ποτήριον ὕδατος, Mk. ix. 41; for washing, Mt. xxvii. 24; Lk. vii. 44; Jn. xiii. 5; Heb. x. 22 (23); τὸ λουτρὸν τοῦ ὕδατος, of baptism, Eph. v. 26 [cf. W. 138 (130)]; κεράμιον ὕδατος, Mk. xiv. 13; Lk. xxii. 10. in opp. to other things, whether elements or liquids: opp. to τῷ πνεύματι κ. πυρὶ [cf. B. § 133, 19; W. 217 (204), 412 (384)], Mt. iii. 11; Lk. iii. 16; to πνεύματι alone, Jn. i. 26, 31, 33; Acts i. 5, (in all these pass. the water of baptism is intended); to τῷ πυρὶ alone, Mt. xvii. 15; Mk. ix. 22; to τῷ αἵματι, Jn. ii. 9; iv. 46; to τῷ αἵματι, Jn. xix. 34; Heb. ix. 19; 1 Jn. v. 6, 8. Allegorically, that which refreshes and keeps alive the soul is likened to water, viz. the Spirit and truth of God, Jn. iv. 14 sq. (ῥω σοφίας, Sir. xv. 3); on the expressions ῥω ζωῆν, τὸ ῥω τ. ζωῆς, ζωῶσι πηγαὶ ὑδάτων, see ζάω, II. a. and ζωῇ, 2 b. p. 274\*.

ῥετός, -οῦ, ὁ, (ῥω to rain), fr. Hom. down, Sept. for רֶגֶל and רֶגֶל, rain: Acts xiv. 17; xxviii. 2; Heb. vi. 7; Jas. v. 7 (where L T Tr WH om. ῥετόν; on this pass. see ὄψιμος and πρόϊμος); ibid. 18; Rev. xi. 6.\*

υἱοθεσία, -ας, ἡ, (fr. υἱός and θέσις, cf. ὁροθεσία, νομοθεσία; in prof. auth. fr. Pind. and Hdt. down we find θεὸς υἱός or θετός παῖς, an adopted son), adoption, adoption as sons (Vulg. adoptio filiorum): [Diod. l. 31 § 27, 5 (vol. x. 31, 13 Dind.)]; Diog. Laërt. 4, 53; Inserr. In the N. T. it is used to denote a. that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations (see υἱός τοῦ θεοῦ, 4 init.): Ro. ix. 4. b. the nature and condition of the true disciples of Christ, who by receiving the Spirit of God into their souls become the sons of God (see υἱός τοῦ θεοῦ, 4); Ro. viii. 15; Gal. iv. 5; Eph. i. 5; it also includes the blessed state looked for in the future life after the visible return of Christ from heaven; hence ἀπεκδέχεσθαι υἱοθεσίαν, to wait for adoption, i. e. the consummate condition of the sons of God, which will render it evident that they are the sons of God, Ro. viii. 23, cf. 19.\*

υἱός, -οῦ, ὁ, fr. Hom. down, Sept. for בֶּן and Chald. בֶּן, a son (male offspring); 1. prop. a. rarely of the young of animals: Mt. xxi. 5 (Ps. xxviii. (xxix.) 1; Sir. xxxviii. 25); generally of the offspring of men, and in the restricted sense, male issue (one begotten by a father and born of a mother): Mt. x. 37; Lk. i. 13; [xiv. 5 L T Tr WH]; Acts vii. 29; Gal. iv. 22, etc.; ὁ υἱός τινος, Mt. vii. 9; Mk. ix. 17; Lk. iii. 2; Jn. i. 42 (43), and very often. as in Grk. writ., υἱός is often to be supplied by the reader [W. § 30, 3 p. 593 (551)]: as τὸν τοῦ Ζεβεδαίου, Mt. iv. 21; Mk. i. 19. plur. υἱοὶ τινος, Mt. xx. 20 sq.; Lk. v. 10; Jn. iv. 12; Acts ii. 17; Heb. xi. 21, etc. with the addition of an adj., as πρωτότοκος, Mt. i. 25, [R G]; Lk. ii. 7; μονογενής, Lk. vii. 12. οἱ υἱοί, genuine sons, are distinguished fr. οἱ νόθοι in Heb. xii. 8. i. q. τέκνον



with ἄρσιν added, a man child [B. 80 (70)], Rev. xii. 5; of one (actually or to be) regarded as a son, although properly not one, Jn. xix. 26; Acts vii. 21; Heb. xi. 24; in kindly address, Heb. xii. 5 fr. Prov. iii. 11 (see τέκνον, a. β.).

b. in a wider sense (like θυγάτηρ, τέκνον), a descendant, one of the posterity of any one: τινός, Mt. i. 20; ὁ υἱὸς Δαυὶδ, of the Messiah, Mt. xxii. 42, 45; Mk. xii. 35, 37; Lk. xx. 41, 44; of Jesus the Messiah, Mt. ix. 27; xii. 23; xv. 22; xx. 30 sq.; xxi. 9, 15; Mk. x. 47 sq.; Lk. xviii. 38 sq. plur. υἱοὶ τινος, Mt. xxiii. 31; Heb. vii. 5; υἱοὶ Ἰσραὴλ, Israelites [the children of Israel], Mt. xxvii. 9; Acts ix. 15; x. 36; 2 Co. iii. 7, 13; Heb. xi. 21 sq.; Rev. ii. 14; vii. 4; xxi. 12, (see Ἰσραὴλ); υἱοὶ Ἀβραάμ, sons of Abraham, is trop. applied to those who by their faith in Christ are akin to Abraham, Gal. iii. 7.

2. trop. and acc. to the Hebr. mode of speech [W. 33 (32)], υἱός with the gen. of a person is used of one who depends on another or is his follower: οἱ υἱοὶ of teachers, i. q. pupils (see τέκνον, b. β. [cf. Iren. haer. 4, 41, 2 qui enim ab aliquo edoctus est, verbo filius docentis dicitur, et ille eius pater]), Mt. xii. 27; Lk. xi. 19; τοῦ ποιητοῦ, who in thought and action are prompted by the evil one and obey him, Mt. xiii. 38; υἱὸς διαβόλου, Acts xiii. 10; with the gen. of a thing, one who is connected with or belongs to a thing by any kind of close relationship [W. § 34, 3 N. 2; B. § 132, 10]: υἱοὶ τοῦ νυμφῶνος (see νυμφών), Mt. ix. 15; Mk. ii. 19; Lk. v. 34, (τῆς ἄκρας, the garrison of the citadel, 1 Macc. iv. 2; in Ossian 'a son of the hill' i. e. 'a hunter', 'a son of the sea' i. e. 'a sailor'; cf. Jen. Lit. Zeit. for 1836 No. 58 p. 462 sq.); τοῦ αἰῶνος τούτου, those whose character belongs to this age [is 'worldly'], Lk. xvi. 8; xx. 34; τῆς ἀπειθείας, i. e. ἀπειθεῖς, Eph. ii. 2; v. 6; Col. iii. 6 [here T Tr WH om. L br. the cl.], (ἀνομίας, Ps. lxxxviii. [lxxxix.]) 23; τῆς ὑπερηφανίας, 1 Macc. ii. 47; βροντῆς, who resemble thunder, thundering, (see Βοανηρέγες), Mk. iii. 17; τοῦ φωτός, instructed in evangelical truth and devotedly obedient to it, Lk. xvi. 8; Jn. xii. 36; with καὶ τῆς ἡμέρας added, 1 Th. v. 5; τῆς ἀναστάσεως, sharers in the resurrection, Lk. xx. 36; παρακλήσεως, Acts iv. 36; one to whom anything belongs: as υἱοὶ τῶν προφητῶν κ. τῆς διαθήκης, those to whom the prophetic and covenant promises belong, Acts iii. 25; for whom a thing is destined, as υἱοὶ τῆς βασιλείας, Mt. viii. 12; xiii. 38; τῆς ἀπωλείας, Jn. xvii. 12; 2 Th. ii. 3; one who is worthy of a thing, as γέννησις, Mt. xxiii. 15; εἰρήνης, Lk. x. 6, (θανάτου, 1 S. xx. 31; 2 S. xii. 5; הַכּוֹת, Sept. ἀΐσιος πληγῶν, Deut. xxv. 2). [SYN. see τέκνον.]

υἱὸς τοῦ ἀνθρώπου, Sept. for אָדָם בֶּן, Chald. אֲנָשׁ בֶּן, son of man; it is

1. prop. a periphrasis for 'man', esp. com. in the poet. bks. of the O. T., and usually carrying with it a suggestion of weakness and mortality: Num. xxiii. 19; Job xvi. 21; xxv. 6; Ps. viii. 5; Is. li. 12; Sir. xvii. 30 (25), etc.; often in Ezekiel, where God addresses the prophet by this name, as ii. 1, 3; iii. 1 (ii. 10), etc.; plur. אָדָם בְּנֵי (because אָדָם wants the plur.), υἱοὶ τῶν ἀνθρώπων, Gen. xi. 5; 1 S. xxvi. 19; Ps. x. (xi.) 4; Prov. viii. 31, etc. So in the N. T.: Mk. iii. 28; Eph.

iii. 5, (Sap. ix. 6); sing. ὁμοῖος υἱῷ ἀνθρ. [like unto a son of man], of Christ in the apocalyptic vision, Rev. i. 13 [here υἱόν T WH txt.]; xiv. 14 [υἱόν T WH], (after Dan. vii. 13).

2. In Dan. vii. 13 sq., cf. 18, 22, 27, the appellation son of man (שׁוֹן אָדָם) symbolically denotes the fifth kingdom, universal and Messianic; and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian) typified under the form of beasts (vs. 2 sqq.). But in the book of Enoch (written towards the close of the 2d cent. before Christ [but cf. B. D. (esp. Am. ed.)]; Lipsius in Diet. of Chris. Biog. s. v.; Dillmann in Herzog (ed. 2, vol. xii. p. 350 sq.); Schodde, Book of Enoch, p. 20 sqq.) the name 'son of man' is employed to designate the person of the Messiah: 46, 2 sq.; 48, 2; 62, 7. 9. 14; 63, 11; 69, 26 sq.; 70, 1; 71, 17. (The chapters in which the name occurs are the work, if not of the first author of the book (as Ewald and Dillmann think [but see B. D. Am. ed. p. 740<sup>b</sup>; and Herzog as above p. 351]), at least of a Jewish writer (cf. Schürer, Neutest. Zeitgesch. § 32 V. 2 p. 626), certainly not (as Hilgenfeld, Volkmar, Keim, and others imagine) of a Christian interpolator.) In the language of the Jews in Jn. xii. 34 the titles Χριστός and υἱὸς τοῦ ἀνθρώπου are used as synonyms.

3. The title ὁ υἱὸς τοῦ ἀνθρώπου, the Son of Man, is used by Jesus of himself (speaking in the third person) in Mt. viii. 20; ix. 6; x. 23; xi. 19; xii. 8, 32, 40; xiii. 37, 41; xvi. 13, 27 sq.; xvii. 9, 12, 22; xviii. 11 Rec.; xix. 28; xx. 18, 28; xxiv. 27, 30, 37, 39, 44; xxiv. 30 (twice); xxv. 13 Rec., 31; xxvi. 2, 24, 45, 64; Mk. ii. 10, 28; viii. 31, 38; ix. 9, 12, 31; x. 33, 45; xiii. 26; xiv. 21, 41, 62; Lk. v. 24; vi. 5, 22; vii. 34; ix. 22, 26, 44, 56 Rec., 58; xi. 30; xii. 8, 10, 40; xvii. 22, 24, 26, 30; xviii. 8, 31; xix. 10; xxi. 27, 36; xxii. 22, 48, 69; xxiv. 7; Jn. i. 51 (52); iii. 13 sq.; vi. 27, 53, 62; viii. 28; xii. 23, 34; xiii. 31, (once without the article, Jn. v. 27), doubtless in order that (by recalling Dan. vii. 13 sq. — not, as some suppose, Ps. viii. 5) he might thus intimate his Messiahship (as is plain from such pass. as ὤψεσθε τ. υἱ. τ. ἀνθρ. . . ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, Mt. xxvi. 64; Mk. xiv. 62, cf. Dan. vii. 13; τὸν υἱ. τ. ἀνθρ. ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ, Mt. xvi. 28; ὅταν καθίσῃ ὁ υἱ. τ. ἀνθρ. ἐπὶ θρόνον δόξης αὐτοῦ, Mt. xix. 28); and also (as appears to be the case at least fr. Mk. ii. 28, where ὁ υἱὸς τοῦ ἀνθρώπου stands in emphatic antithesis to the repeated ὁ ἄνθρωπος preceding), that he might designate himself as the head of the human race, the man κατ' ἐξοχὴν, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendor. There are no traces of the application of the name to Jesus in the apostolic age except in the speech of Stephen, Acts vii. 56, and that of James, the brother of Jesus, in a fragment from Hegesippus given in Eus. h. e. 2, 23 (25), 13,



each being a reminiscence of the words of Jesus in Mt. xxvi. 64, (to which may be added, fr. the apostolic fathers, Ignat. ad Ephes. 20, 2 ἐν Ἰησοῦ Χριστῷ τῷ κατὰ σάρκα ἐκ γένους Δαυὶδ, τῷ υἱῷ ἀνθρώπου καὶ υἱῷ θεοῦ). This disuse was owing no doubt to the fact that the term did not seem to be quite congruous with the divine nature and celestial majesty of Christ; hence in Barn. ep. 12, 10 we read, Ἰησοῦς οὐχ υἱὸς ἀνθρώπου (i. e. like Joshua), ἀλλ' υἱὸς τοῦ θεοῦ [cf. Harnack's note on the pass.]. On this title, see esp. Holtzmann in Hilgenfeld's Zeitschr. für wissenschaftl. Theol., 1865, p. 212 sqq.; Keim ii. p. 65 sqq. [(Eng. trans. vol. iii. p. 79 sqq.)]; Immer, Theol. d. N. T. p. 105 sqq.; Westcott, Com. on Jn. p. 33 sq.; and other reff. in Meyer on Mt. viii. 20; B. D. Am. ed. s. v. Son of Man].\*

υἱὸς τοῦ θεοῦ, son of God; 1. in a physical sense, in various applications: originating by direct creation, not begotten by man,—as the first man Adam, Lk. iii. 38; Jesus, begotten of the Holy Ghost without the intervention of a human father, Lk. i. 35; in a heathen sense, as uttered by the Roman centurion of Jesus, a 'demigod' or 'hero', Mt. xxvii. 54; Mk. xv. 39. 2. in a metaphysical sense, in various applications: plur., of men, who although the issue of human parents yet could not come into being without the volition of God, the primary author of all things, Heb. ii. 10, cf. vss. 11, 13; of men as partaking of immortal life after the resurrection, and thus becoming more closely related to God, Lk. xx. 36; of angels, as beings superior to men, and more closely akin to God, Deut. xxxii. 43; for אֱלֹהִים בְּנֵי in Sept. of Gen. vi. 2, 4; Ps. xxviii. (xxix.) 1; lxxxviii. (lxxxix.) 7 (a phrase which in Job i. 6; ii. 1; xxxviii. 7 is translated ἄγγελοι θεοῦ); in the highest sense Jesus Christ is called ὁ υἱὸς τοῦ θεοῦ as of a nature superhuman and closest to God: Ro. i. 4; viii. 3; Gal. iv. 4; and esp. in the Ep. to the Heb., i. 2 (1), 5, 8; iii. 6; iv. 14; v. 5, 8; vi. 6; vii. 3, 28; x. 29. [Cf. B. D. s. v. Son of God, and reff. in Am. ed.] 3. in a theocratic sense: of kings and magistrates, as vicegerents of God the supreme ruler, 2 S. vii. 14; Ps. ii. 7; υἱοὶ ὑψίστου, Ps. lxxxi. (lxxxii.) 6; πρωτότοκος (sc. τοῦ θεοῦ), of the king of Israel, Ps. lxxxviii. (lxxxix.) 28. In accordance with Ps. ii. 7 and 2 S. vii. 14, the Jews called the Messiah ὁ υἱὸς τοῦ θεοῦ pre-eminently, as the supreme representative of God, and equipped for his office with the fulness of the Holy Spirit, i. e. endued with divine power beyond any of the sons of men, Enoch 105, 2. In the N. T. it is used of Jesus—in the utterances of the devil, Mt. iv. 3, 6; Lk. iv. 3, 9; in passages where Jesus is addressed by this title by others, Mt. viii. 29; xiv. 33; xxvii. 40, 48; Mk. iii. 11; v. 7; Lk. iv. 41; viii. 28; xxii. 70; Jn. xix. 7; Acts viii. 37 Rec.; ix. 20; xiii. 33; υἱὸς τοῦ ὑψίστου, Lk. i. 32; in the language of Jesus concerning himself, Mt. xxviii. 19; Jn. ix. 35; x. 36, cf. Mt. xxi. 37 sq.; Mk. xii. 6; besides, in Rev. ii. 18; ὁ υἱ. τ. θ., (ὁ) βασιλεὺς τοῦ Ἰσραὴλ, Jn. i. 49 (50); ὁ Χριστὸς ὁ υἱ. τ. θ., Mt. xxvi. 63; Jn. xi. 27; Ἰησοῦς Χριστὸς υἱ. τ. θ. [L Tr WH marg. om. τοῦ] θ. Mk. i. 1 [here T WH txt. om.

(see WH. App. p. 23)]; ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ, Mk. xiv. 61; with the added ethical idea of one who enjoys intimate intercourse with God: ὁ Χριστὸς ὁ υἱ. τ. θεοῦ ζῶντος, Mt. xvi. 16, and Rec. in Jn. vi. 69. in the solemn utterances of God concerning Jesus: ὁ υἱὸς μου ὁ ἀγαπητός, Mt. iii. 17; xvii. 5; Mk. i. 11; ix. 7; Lk. iii. 22; ix. 35 [R G L txt.]; 2 Pet. i. 17, cf. Mt. ii. 15. 4. in an ethical sense with very various reference; those whom God esteems as sons, whom he loves, protects and benefits above others: so of the Jews, Deut. xiv. 1; Sap. xii. 19 sqq.; xviii. 4; υἱοὶ καὶ θυγατέρες τοῦ θεοῦ, Is. xlii. 6; Sap. ix. 7; πρωτότοκος τοῦ θεοῦ, Ex. iv. 22; in the N. T. of Christians, Ro. ix. 26; Rev. xxi. 7; those whose character God, as a loving father, shapes by chastisement, Heb. xii. 5–8; those who revere God as their father, the pious worshippers of God, Sap. ii. 13 [here παῖς κυρίου], 18; those who in character and life resemble God (Sir. iv. 10 υἱοὶ ὑψίστου; [cf. Epict. dissert. 1, 9, 6]): Mt. v. 9, 45; υἱοὶ ὑψίστου, Lk. vi. 35; υἱοὶ κ. θυγατέρες, spoken of Christians, 2 Co. vi. 18; those who are governed by the Spirit of God, Ro. viii. 14 (ὅσοι πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσι τοῦ θεοῦ), repose the same calm and joyful trust in God which children do in their parents, Ro. viii. 14 sqq.; Gal. iii. 26; iv. 6 sq., and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of sons of God, Ro. viii. 19 (ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ), cf. 1 Jn. iii. 2, (see τέκνον, b. γ. [and reff.]). pre-eminently of Jesus, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving counsels, obedient to the Father's will in all his acts: Mt. xi. 27; Lk. x. 22; Jn. iii. 35 sq.; v. 19 sq. In many passages of the writings of John and of Paul, this ethical sense so blends with the metaphysical and the theocratic, that it is often very difficult to decide which of these elements is predominant in a particular case: Jn. i. 34; iii. 17; v. 21–23, 25 sq.; vi. 40; viii. 35 sq.; xi. 4; xiv. 13; xvii. 1; 1 Jn. i. 3, 7; ii. 22–24; iii. 8, 23; iv. 10, 14 sq.; v. 5, 9–13, 20; 2 Jn. 3, 9; Ro. i. 3, 9; v. 10; viii. 3, 29, 32; 1 Co. i. 9; xv. 28; 2 Co. i. 19; Gal. i. 16; ii. 20; Eph. iv. 13; 1 Th. i. 10; 2 ὁ υἱὸς τῆς ἀγάπης αὐτοῦ (i. e. God's), Col. i. 13; ὁ Χριστὸς ὁ υἱ. τ. θ. Jn. xx. 31; ὁ μονογενὴς υἱ., Jn. i. 18 [here Tr WH μονογ. θεός, L mrg. ὁ μ. θ. (see μονογ. and reff.)]; iii. 18; ὁ υἱ. τ. θ. ὁ μονογ., iii. 16; 1 Jn. iv. 9, (see μονογενής). It can hardly be doubted that a reverent regard for the transcendent difference which separates Christ from all those who by his grace are exalted to the dignity of sons of God led John always to call Christians τέκνα τοῦ θεοῦ, not as Paul does υἱοὶ and τέκνα τοῦ θεοῦ indiscriminately; the like reverence moved Luther to translate the plur. υἱοὶ τ. θ. everywhere by Kinder Gottes; [cf., however, τέκνον, b. γ. and reff.]. This appellation is not found in 2 Th., Phil., Philem., the Pastoral Epp., nor in 1 Pet. or in the Ep. of James.\*

ὕλη, -ης, ἡ, a forest, a wood; felled wood, fuel: Jas. iii. 5. (From Hom. down; Sept.)\*

ὑμεῖς, see σὺ.

Ἵρμέναιος [on its accent cf. W. § 6, 1 L.; Chandler



§ 253], -ου, ὁ, (Ἰμῖν, -ένος, ὁ, the god of marriage), *Hy-menaeus*, a heretic, one of the opponents of the apostle Paul: 1 Tim. i. 20; 2 Tim. ii. 17. [B. D. s. v.]\*

**ὑμέτερος**, -α, -ον, (ὑμεῖς), possess. pron. of the 2d pers. plur., *your, yours*; a. possessed by you: with substantives, Jn. viii. 17; 2 Co. viii. 8 [Rec.<sup>ols</sup> ἡμετ.]; Gal. vi. 13; neut. τὸ ὑμ. substantively, opp. to τὸ ἀλλότριον, Lk. xvi. 12 [cf. W. § 61, 3 a.; B. § 151, 16].

b. *allotted to you*: ὑμ. σωτηρία, Acts xxvii. 34; τὸ ὑμ. ἔλεος, Ro. xi. 31; ὁ καιρὸς ὁ ὑμέτ., the time appointed, opportune, for you, Jn. vii. 6; as a predicate, ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ, Lk. vi. 20.

c. *proceeding from you*: τὸν ὑμέτ. sc. λόγον, Jn. xv. 20; [1 Co. xvi. 17 L T Tr WH txt.].

d. objectively (see ἐμός, c. β.); [W. § 22, 7; B. § 132, 3]: ὑμετέρα (Rec.<sup>a</sup> ἡμετ.) καύχησις, glorying in you, 1 Co. xv. 31. [On the use of the word in the N. T. cf. B. § 127, 21.]\*

**ὑμνέω**, -ᾶ: impf. ὑμνουν; fut. ὑμνήσω; 1 aor. ptep. ὑμνήσας; (ὑμνος); fr. Hes. down; Sept. often for הלל, הללה, הלל, הלל, הלל; 1. trans. to sing the praise of, sing hymns to: τινά, Acts xvi. 25; Heb. ii. 12.

2. intrans. to sing a hymn, to sing: Mt. xxvi. 30; Mk. xiv. 26, (in both pass. of the singing of the paschal hymns; these were Pss. cxiii.-cxviii. and Ps. cxxxvi., which the Jews call the 'great Hallel', [but see Ginsburg in Kitto s. v. Hallel, *Edersheim*, The Temple etc. p. 191 sq.; Buxtorf (ed. Fischer) p. 314 sq.]; Ps. lxiv. (lxv.) 13 (14); 1 Macc. xiii. 47.\*

**ὑμνος**, -ου, ὁ, in Grk. writ. fr. Hom. down, a song in praise of gods, heroes, conquerors, [cf. Trench as below, p. 297], but in the Scriptures of God; a sacred song, hymn: plur., Eph. v. 19; Col. iii. 16. (1 Macc. iv. 33; 2 Macc. i. 30; x. 7; [Jud. xvi. 13], etc.; of the Psalms of David, Joseph. antt. 7, 12, 3; for הללה, Ps. xxxix. (xl.) 4; lxiv. (lxv.) 2; for הלל, Is. xlii. 10.)\*

[Syn. ὕμνος, ψαλμός, φῶδῃ: φῶδῃ is the generic term; ψαλμ. and ὕμν. are specific, the former designating a song which took its general character from the O. T. 'Psalms' (although not restricted to them, see 1 Co. xiv. 15, 26), the latter a song of praise. "While the leading idea of ψαλμ. is a musical accompaniment, and that of ὕμν. praise to God, φῶδῃ is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. Thus it was quite possible for the same song to be at once ψαλμός, ὕμνος and φῶδῃ" (Bp. Lightfoot on Col. iii. 16). The words occur together in Col. iii. 16 and Eph. v. 19. See Trench, Syn. § lxxviii.]

**ὑπ-άγω**; impf. ὑπήγον; 1. trans. to lead under, bring under, (Lat. subducere); so in various applications in the Grk. writ. fr. Hom. down; once in the Scriptures, ὑπήγαγε κύριος τὴν θάλασσαν, for הָיָה, he caused to recede, drove back, the sea, Ex. xiv. 21.

2. in the N. T. always intrans. (less freq. so in prof. auth. fr. Hdt. down), (Lat. se subducere) to withdraw one's self, to go away, depart, [cf. ἄγω, 4; and see B. 204 (177)]: absol., Mk. vi. 33; Lk. viii. 42 (where L Tr mrg. πορεύεσθαι); xvii. 14; Jn. viii. 21; xiv. 5, 28, (Tob. xii. 5); οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες, coming and going, Mk. vi. 31; ὑπάγει κ. πωλεῖ, Mt. xiii. 44; ὑπήγον κ. ἐπίστευον, Jn. xii.

11; [ἵνα ὑπάγητε κ. καρπὸν φέρετε, Jn. xv. 16]; ἀφήμι τινα ὑπάγειν, to permit one to depart freely wherever he wishes, Jn. xi. 44; xviii. 8; ὑπάγε is used by one in dismissing another: Mt. [iv. 10 R T Tr WH]; viii. 13; xx. 14; Mk. [ii. 9 Tdf.]; vii. 29; x. 52; with εἰς εἰρήμην added, Mk. v. 34; ὑπάγετε ἐν εἰρήμῃ, Jas. ii. 16; or in sending one somewhere to do something, Lk. x. 3; plur. Mt. viii. 32; with oriental circumstantiality (see ἀνίστημι, II. 1 c.) ὑπάγε is prefixed to the imperatives of other verbs: Mt. v. 24; viii. 4; [xviii. 15 G L T Tr WH]; xix. 21; xxi. 28; xxvii. 65; xxviii. 10; Mk. i. 44; x. 21; xvi. 7; Jn. iv. 16; ix. 7; Rev. x. 8; with καί inserted, Mt. xviii. 15 Rec.; Mk. vi. 38 [T Tr WH om. Tr br. καί]; Rev. xvi. 1. Particularly, ὑπάγω is used to denote the final departure of one who ceases to be another's companion or attendant, Jn. vi. 67; euphemistically, of one who departs from life, Mt. xxvi. 24; Mk. xiv. 21. with designations of place: ποῦ (for ποῖ [W. § 54, 7; B. 71 (62)]), Jn. xii. 35; xiv. 5; xvi. 5; 1 Jn. ii. 11; opp. to ἐρχεσθαι, to come, Jn. iii. 8; viii. 14; ὅπου (for ὅποι [W. and B. u. s.]), Jn. viii. 21 sq.; xiii. 33, 36; xiv. 4; Rev. xiv. 4; ἐκεῖ, Jn. xi. 8; πρὸς τὸν πέμψαντά με, πρὸς τὸν πατέρα, πρὸς τὸν θεόν, to depart (from earth) to the father (in heaven) is used by Jesus of himself, Jn. vii. 33; xiii. 3; xvi. 5, 10, 16 [T Tr WH om. L br. the cl.], 17; foll. by εἰς with an acc. of the place, Mt. ix. 6; xx. 4, 7; Mk. ii. 11; xi. 2; xiv. 13; Lk. xix. 30; Jn. vi. 21 [cf. B. 283 (243)]; vii. 3; ix. 11; xi. 31; εἰς αἰχμαλωσίαν, Rev. xiii. 10; εἰς ἀπόλειαν, Rev. xvii. 8, 11; foll. by εἰς w. an acc. of the place and πρὸς τινα, Mt. xxvi. 18; Mk. v. 19; ὑπάγω ἐπὶ τινα, Lk. xii. 58; ὑπάγω with an inf. denoting the purpose, Jn. xxi. 3; μετὰ τίνος with an acc. of the way, Mt. v. 41. On the phrase ὑπάγε ὀπίσω μου [Mt. iv. 10 G L br.; xvi. 23; Mk. viii. 33; Lk. iv. 8 R L in br.], see ὀπίσω, 2 a. fin.\*

**ὑπ-ακοή**, -ῆς, ἡ, (fr. ὑπακούω, q. v.), obedience, compliance, submission, (opp. to παρακοή): absol. εἰς ὑπακοήν, unto obedience i. e. to obey, Ro. vi. 16 [cf. W. 612 (569); B. § 151, 28 d.]; obedience rendered to any one's counsels: with a subject. gen., 2 Co. vii. 15; x. 6; Philem. 21; with a gen. of the object, — of the thing to which one submits himself, τῆς πίστεως (see πίστις, 1 b. a. p. 513\*), Ro. i. 5; xvi. 26; τῆς ἀληθείας, 1 Pet. i. 22; of the person, τοῦ Χριστοῦ, 2 Co. x. 5; the obedience of one who conforms his conduct to God's commands, absol. 1 Pet. i. 2; opp. to ἀμαρτία, Ro. vi. 16; τέκνα ὑπακοῆς, i. e. ὑπήκοοι, 1 Pet. i. 14; with a subjective gen. Ro. xv. 18; an obedience shown in observing the requirements of Christianity, ὑπ. ὑμῶν, i. e. contextually, the report concerning your obedience, Ro. xvi. 19; the obedience with which Christ followed out the saving purpose of God, esp. by his sufferings and death: absol. Heb. v. 8; with a gen. of the subject, Ro. v. 19. (The word is not found in prof. auth.; nor in the Sept., except in 2 S. xxii. 36 with the sense of favorable hearing; in 2 S. xxiii. 23 Aq. we find ὁ ἐπὶ ὑπακοήν τινος, Vulg. qui alicui est a secretis, where it bears its primary and proper signification of listening; see ὑπακούω.)\*



**ὕπακούω**; impf. *ὑπήκουον*; 1 aor. *ὑπήκουσα*; fr. Hom. down; *to listen, hearken*; 1. prop.: of one who on a knock at the door comes to listen who it is, (the duty of the porter), Acts xii. 13 [where A. V. *hearken*, R. V. *answer*] (Xen. symp. 1, 11; Plat. Crito p. 43 a.; Phaedo p. 59 e.; Dem., Leian., Plut., al.). 2. *to hearken to a command*, i. e. *to obey, be obedient unto, submit to*, (so in Grk. writ. fr. Hdt. down): absol. Phil. ii. 12 [cf. W. 594 (552)]; *ὑπήκουσεν ἐξελθεῖν*, [R. V. *obeyed to go out* i. e.] went out obediently, Heb. xi. 8; with a dat. of the pers. (in Grk. writ. also w. a gen.), Mt. viii. 27; Mk. i. 27; iv. 41; Lk. viii. 25; xvii. 6; Ro. vi. 16; Eph. vi. 1, 5; Col. iii. 20, 22; Heb. v. 9; 1 Pet. iii. 6; with a dat. of the thing, *τῇ πίστει* (see *πίστις*, 1 b. a. p. 513<sup>b</sup> near top), Acts vi. 7; *ὑπηρετούσατε εἰς ὃν παρεδόθητε τύπον διδασκῆς*, by attraction for *τῷ τύπῳ τῆς διδασκῆς εἰς ὃν κτλ.* [W. § 24, 2 b.; cf. *τύπος*, 3], Ro. vi. 17; *τῷ εὐαγγελίῳ*, Ro. x. 16; 2 Th. i. 8; *τῷ λόγῳ*, 2 Th. iii. 14; *τῇ ἀμαρτίᾳ* (Rec.), *ταῖς ἐπιθυμίαις* (L T Tr WH), i. e. to allow one's self to be captivated by, governed by, etc., Ro. vi. 12.\*

**ὑπανδρος**, -ον, (ὑπό and ἀνὴρ), under i. e. subject to a man: *γυνή*, married, Ro. vii. 2. (Num. v. [20], 29; Sir. ix. 9; [Prov. vi. 24]; xli. 21; Polyb. 10, 26, 3; [Diod. 32, 10, 4 vol. v. 50, 17 ed. Dind.]; Plut., Artem., Heliod.)\*

**ὑπαντάω**, -ῶ: 1 aor. *ὑπήντησα*; *to go to meet, to meet*: *τινί*, Mt. xii. 28; Lk. viii. 27; Jn. xi. 20, 30; xii. 18; also L T Tr WH in Mk. v. 2; Jn. iv. 51; and T Tr WH in Mt. xxviii. 9; Acts xvi. 16; [and T in Lk. xvii. 12 (so WH mrg. but without the dat.)]; in a military reference, of a hostile meeting: Lk. xiv. 31 L T Tr WH. (Pind., Soph., Eur., Xen., Joseph., Plut., Hdtian., al.)\*

**ὑπαντήσις**, -εως, ἡ, (ὑπαντάω), *a going to meet*: Jn. xii. 13, and L T Tr WH in Mt. viii. 34 [B. § 146, 3] and xxv. 1 [cf. B. L c.]. (Judg. xi. 34; Joseph. antt. 11, 8, 4; App. b. c. 4, 6.)\*

**ὑπαρξίς**, -εως, ἡ, (ὑπάρχω, q. v.), [fr. Aristot. down], *possessions, goods, wealth, property*, (i. q. τὰ ὑπάρχοντα): Acts ii. 45; Heb. x. 34, (for רכוש 2 Chr. xxxv. 7; Dan. xi. 24 Theodot.; for רכוש, Ps. lxxvii. (lxxviii.) 48; Jer. ix. 10; for יָחַד, Prov. xviii. 11; xix. 14; Polyb., Dion. Hal., Diod., Plut., Artem.)\*

**ὑπάρχω**; impf. *ὑπῆρχον*; 1. prop. *to begin below, to make a beginning*; univ. *to begin*; (Hom., Aeschyl., Hdt., sqq.). 2. *to come forth, hence to be there, be ready, be at hand*, (Aeschyl., Hdt., Pind., sqq.): univ. and simply, Acts xix. 40 [cf. B. § 151, 29 note]; xxvii. 12, 21; *εἰν τινί*, to be found in one, Acts xxviii. 18; with a dat. of the pers. *ὑπάρχει μοί τι*, something is mine, I have something: Acts iii. 6; iv. 37; xxviii. 7; 2 Pet. i. 8 (where Lchm. *παρόντα*; Sir. xx. 16; Prov. xvii. 17; Job ii. 4, etc.); τὰ ὑπάρχοντά τινα, one's substance, one's property, Lk. viii. 3; xii. 15 L txt. T Tr WH; Acts iv. 32, (Gen. xxxi. 18; Tob. iv. 8; Dio C. 38, 40); also τὰ ὑπ. τινος, Mt. xix. 21; xxiv. 47; xxv. 14; Lk. xi. 21; xii. 15 R G L mrg., 33, 44 [here L mrg. Tr mrg. the dat.]; xiv. 33; xvi. 1; xix. 8; 1 Co. xiii. 3; Heb. x. 34, (often in Sept. for רכוש, רכוש, נכסים, Sir. xli. 1; Tob. i. 20, etc.; τὰ ἴδια ὑπάρχοντα, Polyb. 4, 3, 1). 3. *to be,*

with a predicate nom. (as often in Attic) [cf. B. § 144, 14, 15 a., 18; W. 350 (328)]: as ἀρχων τῆς συναγωγῆς ὑπῆρχεν, Lk. viii. 41; add, Lk. ix. 48; Acts vii. 55; viii. 16; xvi. 3; xix. 36; xxi. 20; 1 Co. vii. 26; xii. 22; Jas. ii. 15; 2 Pet. iii. 11; the ptep. with a predicate nom., being i. e. who is etc., since or although he etc. is: Lk. xvi. 14; xxiii. 50; Acts ii. 30; iii. 2; xiv. 8 Rec.; xvii. 24; [xxii. 3]; Ro. iv. 19; 1 Co. xi. 7; 2 Co. viii. 17; xii. 16; Gal. i. 14; ii. 14; plur., Lk. xi. 13; Acts xvi. 20, 37; xvii. 29; 2 Pet. ii. 19. ὑπάρχειν foll. by ἐν w. a dat. of the thing, *to be contained in*, Acts x. 12; *to be in a place*, Phil. iii. 20; in some state, Lk. xvi. 23; ἐν τῇ ἐξουσίᾳ τινός, to be left in one's power or disposal, Acts v. 4; ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ, to be gorgeously apparelled and to live delicately, Lk. vii. 25; ἐν μορφῇ θεοῦ ὑπάρχειν, to be in the form of God (see *μορφή*), Phil. ii. 6 [here R. V. mrg. Gr. *being originally* (?; yet cf. 1 Co. xi. 7)]; foll. by ἐν with a dat. plur. of the pers., among, Acts iv. 34 R G; 1 Co. xi. 18. ὑπ. μακρὰν ἀπὸ τινος, Acts xvii. 27; πρὸς τῆς σωτηρίας, to be conducive to safety, Acts xxvii. 34. [COMP.: προ-ὑπάρχω.]\*

**ὑπ-εἰκώ**; fr. Hom. down; *to resist no longer, but to give way, yield*, (prop. of combatants); metaph. *to yield to authority and admonition, to submit*: Heb. xiii. 17.\*

**ὑπ-εναντίος**, -α, -ον; a. opposite to; set over against: ἵπποι ὑπεν. ἀλλήλοις, meeting one another, Hes. scut. 347. b. trop. (Plat., Aristot., Plut., al.), *opposed to, contrary to*: *τινί*, Col. ii. 14 [where see Bp. Lghtft.]; ὁ ὑπεν. as subst. (Xen., Polyb., Plut.), *an adversary*, Heb. x. 27, cf. Sept. Is. xxvi. 11, (Sept. for יָחַד, יָצָר); often in the O. T. Apocr.\*

**ὑπέρ**, [cf. Eng. *up, over*, etc.], Lat. *super, over*, a preposition, which stands before either the gen. or the acc. according as it is used to express the idea of state and rest or of motion over and beyond a place.

I. with the GENITIVE; cf. W. 382 (358) sq. 1. prop. of place, i. e. of position, situation, extension: *over, above, beyond, across*. In this sense it does not occur in the N. T.; but there it always, though joined to other classes of words, has a tropical signification derived from its original meaning. 2. i. q. Lat. *pro*, for, i. e. for one's safety, for one's advantage or benefit, (one who does a thing for another, is conceived of as standing or bending 'over' the one whom he would shield or defend [cf. W. u. s.]): προσεύχομαι ὑπέρ τ. Mt. v. 44; Lk. vi. 28 [T Tr mrg. WH περί (see 6 below)]; Col. i. 3 L Tr WH mrg. (see 6 below); [Jas. v. 16 L Tr mrg. WH txt.], 9; εὐχομαι, Jas. v. 16 [R G T Tr txt. WH mrg.]; after δέομαι, Acts viii. 24; and nouns denoting prayer, as δέσεις, Ro. x. 1; 2 Co. i. 11; ix. 14; Phil. i. 4; Eph. vi. 19; προσευχή, Acts xii. 5 (here L T Tr WH περί [see 6 below]); Ro. xv. 30; 1 Tim. ii. 1, 2; εἶναι ὑπέρ τ. (opp. to κατὰ τινας), to be for one i. e. to be on one's side, to favor and further one's cause, Mk. ix. 40; Lk. ix. 50; Ro. viii. 31, cf. 2 Co. xiii. 8; τὸ ὑπέρ τ. that which is for one's advantage, Phil. iv. 10 [but see ἀναθάλλω and φρονέω, fin.]; ἐντυγχάνω and ὑπερεντυγχάνω, Ro. viii. 26 R G, 27, 34; Heb. vii. 25, cf. ix. 24; λέγω, Acts xxvi. 1,



R WH txt. [see 6 below]; μεριμῶ, 1 Co. xii. 25; ἀγρυπνῶ, Heb. xiii. 17; ἀγωνίζομαι ἐν ταῖς προσευχαῖς, Col. iv. 12, cf. Ro. xv. 30; πρεσβεύω, Eph. vi. 20; 2 Co. v. 20; with subst.: ζῆλος, 2 Co. vii. 7; [Col. iv. 13 Rec.]; πόνος, Col. iv. 13 [G L T Tr WH]; σπουδή, 2 Co. vii. 12; viii. 16; διάκονος, Col. i. 7; to offer offerings for, Acts xxi. 26; to enter the heavenly sanctuary for (used of Christ), Heb. vi. 20; ἀρχιερέα καθίστασθαι, Heb. v. 1; after the ideas of suffering, dying, giving up life, etc.: Ro. ix. 3; xvi. 4; 2 Co. xii. 15; after τὴν ψυχὴν τιθεῖν (ὑπέρ τινος), in order to avert ruin, death, etc., from one, Jn. x. 11; xiii. 37 sq.; of Christ dying to procure salvation for his own, Jn. x. 15; xv. 13; 1 Jn. iii. 16; Christ is said τὸ αἷμα αὐτοῦ ἐκχύνειν, pass., Mk. xiv. 24 L T Tr WH [see 6 below]; Lk. xxii. 20 [WH reject the pass.]; ἀπολέσθαι, Jn. xviii. 14 Rec.; ἀποθνήσκειν, Jn. xi. 50 sqq.; [xviii. 14 L T Tr WH]; Acts xxi. 13; Ro. v. 7; of Christ undergoing death for man's salvation, Ro. v. 6, 8; xiv. 15; 1 Th. v. 10 [here T Tr WH txt. περί (see 6 below)]; 1 Pet. iii. 18 L T Tr WH txt.; γεύεσθαι θανάτου, Heb. ii. 9; σταυρωθῆναι, 1 Co. i. 13 (here L txt. Tr mrg. WH mrg. περί [see 6 below]); [of God giving up his Son, Ro. viii. 32]; παραδίδόναι τινὰ ἑαυτόν, Gal. ii. 20; Eph. v. 2, 25; δίδόναι ἑαυτόν, Tit. ii. 14; with a predicate accus. added, ἀντίλυτρον, 1 Tim. ii. 6; τὸ σῶμα αὐτοῦ δίδόναι, pass. Lk. xxii. 19 [WH reject the pass.], cf. 1 Co. xi. 24; τυθῆναι (θυθῆναι, see θύω, init.), 1 Co. v. 7; παθεῖν, 1 Pet. ii. 21; iii. 18 [R G WH mrg.; iv. 1 R G]; ἀγιάζειν ἑαυτόν, Jn. xvii. 19. Since what is done for one's advantage frequently cannot be done without acting in his stead (just as the apostles teach that the death of Christ inures to our salvation because it has the force of an expiatory sacrifice and was suffered in our stead), we easily understand how ὑπέρ, like the Lat. *pro* and our *for*, comes to signify 3. in the place of, instead of, (which is more precisely expressed by ἀντί; hence the two prepositions are interchanged by Irenaeus, adv. haer. 5, 1, τῷ ἰδίῳ αἵματι λυτρωσαμένου ἡμᾶς τοῦ κυρίου καὶ δόντος τὴν ψυχὴν ὑπὲρ τῶν ἡμετέρων ψυχῶν καὶ τὴν σάρκα τὴν ἑαυτοῦ ἀντὶ τῶν ἡμετέρων σαρκῶν): ἵνα ὑπὲρ σοῦ μοι διακονῇ, Philem. 13; ὑπὲρ τῶν νεκρῶν βαπτίζεσθαι (see βαπτίζω, fin.), 1 Co. xv. 29; [add, Col. i. 7 L txt. Tr txt. WH txt.]; in expressions concerning the death of Christ: εἰς ὑπὲρ πάντων ἀπέθανεν (for the inference is drawn ἅρα οἱ πάντες ἀπέθανον, i. e. all are reckoned as dead), 2 Co. v. 14 (15), 15; add, 21; Gal. iii. 13. [On this debated sense of ὑπέρ, see Meyer and Van Hengel on Ro. v. 6; Ellicott on Gal. and Philem. ii. cc.; Wieseler on Gal. i. 4; Trench, Syn. § lxxii.; W. 383 (358) note.] Since anything whether of an active or passive character which is undertaken on behalf of a person or thing is undertaken 'on account of' that person or thing, ὑπέρ is used 4. of the impelling or moving cause; on account of, for the sake of, any person or thing: ὑπὲρ τῆς τοῦ κόσμου ζωῆς, to procure (true) life for mankind, Jn. vi. 51; to do or suffer anything ὑπὲρ τοῦ ὀνόματος θεοῦ, Ἰησοῦ, τοῦ κυρίου: Acts v. 41; ix. 16; xv. 26; xxi. 13; Ro. i. 5; 3 Jn. 7; πάσχειν ὑπὲρ τοῦ Χριστοῦ, Phil. i.

29; ὑπὲρ τῆς βασιλείας τοῦ θεοῦ, 2 Th. i. 5; στενοχωρία ὑπὲρ τοῦ Χριστοῦ, 2 Co. xii. 10 [it is better to connect ὑπέρ etc. here with εὐδοκῶ]; ἀποθνήσκειν ὑπὲρ θεοῦ, Ignat. ad Rom. 4. examples with a gen. of the thing are, Jn. xi. 4; Ro. xv. 8; 2 Co. i. 6; xii. 19; ὑπὲρ τῆς εὐδοκίας, to satisfy (his) good-pleasure, Phil. ii. 13; with a gen. of the pers., 2 Co. i. 6; Eph. iii. 1, 13; Col. i. 24; δοξάζειν, εὐχαριστεῖν ὑπὲρ τ. (gen. of the thing), Ro. xv. 9; 1 Co. x. 30; ὑπὲρ πάντων, for all favors, Eph. v. 20; εὐχαριστεῖν ὑπὲρ with a gen. of the pers., Ro. i. 8 (here L T Tr WH περί [see 6 below]); 2 Co. i. 11; Eph. i. 16; ἀγῶνα ἔχειν ὑπὲρ with a gen. of the pers. Col. ii. 1 L T Tr WH [see 6 below]; ὑπὲρ (τῶν) ἁμαρτιῶν (or ἀγνοημάτων), to offer sacrifices, Heb. v. 1, 3 (here L T Tr WH περί [see 6 below]); vii. 27; ix. 7; x. 12; ἀποθανεῖν, of Christ, 1 Co. xv. 3; ἑαυτὸν δοῦναι, Gal. i. 4 R WH txt. [see 6 below]. 5. Like the Lat. *super* (cf. Klotz, HWB. d. Lat. Spr. ii. p. 1497<sup>b</sup>; [Harpers' Lat. Dict. s. v. II. B. 2 b.]), it freq. refers to the object under consideration, concerning, of, as respects, with regard to, ([cf. B. § 147, 21]; exx. fr. prof. auth. are given in W. 383 (358 sq.)); so after καυχᾶσθαι, καύχημα, καύχησις, [R. V. on behalf of]: 2 Co. v. 12; vii. 4, 14; viii. 24; ix. 2 sq.; xii. 5; 2 Th. i. 4 [here L T Tr WH ἐγ- (or ἐν-) καυχᾶσθαι]; φουσιούσθαι, 1 Co. iv. 6 [al. refer this to 4 above; see Meyer ed. Heinrici (cf. φυσίω, 2 fin.)]; ἐλπῖς, 2 Co. i. 7 (6); ἀγνοεῖν, 8 (here L T Tr WH mrg. περί [see 6 below]); φρονεῖν, Phil. i. 7 (2 Macc. xiv. 8); ἐρωτᾶν, 2 Th. ii. 1; κράζειν, to proclaim concerning, Ro. ix. 27; [παρακαλεῖν, 1 Th. iii. 2 G L T Tr WH (see 6 below)]; after εἰπεῖν, Jn. i. 30 L T Tr WH [see 6 below]; (so after verbs of saying, writing, etc., 2 S. xviii. 5; 2 Chr. xxxi. 9; Joel i. 3; Judith xv. 4; 1 Esdr. iv. 49; 2 Macc. xi. 35); εἴτε ὑπὲρ τίτου, whether inquiry be made about Titus, 2 Co. viii. 23; ὑπὲρ τούτου, concerning this, 2 Co. xii. 8. 6. In the N. T. Mss., as in those of prof. auth. also, the prepositions ὑπέρ and περί are confounded, [cf. W. 383 (358) note; § 50, 3; B. § 147, 21; Kühner § 435, I. 2 e.; Meisterhans § 49, 12; also Wieseler or Ellicott on Gal. as below; Meyer on 1 Co. xv. 3, (see περί I. e. δ.)]; this occurs in the foll. pass.: Mk. xiv. 24; [Lk. vi. 28]; Jn. i. 30; Acts xii. 5; xxvi. 1; Ro. i. 8; 1 Co. i. 13; 2 Co. i. 8; Gal. i. 4; Col. i. 3; ii. 1; [1 Th. iii. 2; v. 10]; Heb. v. 3. [For ὑπὲρ ἐκ περισσοῦ or ὑπὲρ ἐκπερισσοῦ, see ὑπερεκπερισσοῦ.]

II. with the ACCUSATIVE (cf. W. § 49, e.); over, beyond, away over; more than; 1. prop. of the place 'over' or 'beyond' which, as in the Grk. writ. fr. Hom. down; not thus used in the N. T., where it is always 2. metaph. of the measure or degree exceeded [cf. B. § 147, 21]; a. univ.: εἶναι ὑπὲρ τινα, to be above i. e. superior to one, Mt. x. 24; Lk. vi. 40; τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα sc. ὄν, the name superior to every (other) name, Phil. ii. 9; κεφαλὴν ὑπὲρ πάντα sc. οὐσαν, the supreme head or lord [A. V. head over all things], Eph. i. 22; ὑπὲρ δοῦλοιο ὄντα, more than a servant, Philem. 16; more than [R. V. beyond], ibid. 21; ὑπὲρ πάντα, above (i. e. more and greater than) all, Eph.



iii. 20\*; ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, above (i. e. surpassing) the brightness of the sun, Acts xxvi. 13; more (to a greater degree) than, φιλεῖν τινα ὑπὲρ τινα, Mt. x. 37 (exx. fr. prof. auth. are given by Fritzsche ad loc.); beyond, 1 Co. iv. 6; 2 Co. xii. 6; ὑπὲρ δὲ δύνασθε, beyond what ye are able, beyond your strength, 1 Co. x. 13 [cf. W. 590 (549)]; also ὑπὲρ δύναμιν, 2 Co. i. 8; opp. to κατὰ δύναμιν (as in Hom. Il. 3, 59 κατ' αἶσαν, οὐδ' ὑπὲρ αἶσαν, cf. 6, 487; 17, 321. 327), 2 Co. viii. 3 (where L T Tr WH παρὰ δύναμιν).

b. with words implying comparison: προκόπτειν, Gal. i. 14; of the measure beyond which one is reduced, ἡττάσθαι, 2 Co. xii. 13 [W. § 49 e.], (πλεονάζω, 1 Esdr. viii. 72; περισσεύω, 1 Macc. iii. 30; ὑπερβάλλω, Sir. xxv. 11); after comparatives i. q. than, Lk. xvi. 8; Heb. iv. 12, (Judg. xi. 25; 1 K. xix. 4; Sir. xxx. 17); cf. W. § 35, 2; [B. § 147, 21]. c. ὑπὲρ is used adverbially; as, ὑπὲρ ἐγώ [L ὑπερεγώ (cf. W. 46 (45)), WH ὑπερ ἐγώ (cf. W. § 14, 2 Note)], much more (or in a much greater degree) I, 2 Co. xi. 23; cf. Kypke ad loc.; W. 423 (394). [For ὑπὲρ λίαν see ὑπερλίαν.]

III. In COMPOSITION ὑπὲρ denotes 1. over, above, beyond: ὑπεράνω, ὑπερέκεινα, ὑπερεκτείνω. 2. excess of measure, more than: ὑπερεκπερισσοῦ, ὑπερνικάω. 3. aid, for; in defence of: ὑπερεντυγχάνω. Cf. Viger. ed. Hermann p. 668; Fritzsche on Rom. vol. i. p. 351; [Ellcott on Eph. iii. 20].\*

ὑπεραίρω: pres. mid. ὑπεραίρομαι; (ὑπέρ and αἶρω); to lift or raise up over some thing; mid. to lift one's self up, be exalted, be haughty: 2 Co. xii. 7 [R. V. to be exalted overmuch]; ἐπὶ τινα, above one, 2 Th. ii. 4; with a dat. incom. τινί, to carry one's self haughtily to, behave insolently towards one, 2 Macc. v. 23; (very variously in prof. auth. fr. Aeschyl. and Plato down).\*

ὑπεράκμος, -ον, (Vulg. superadultus); 1. beyond the ἀκμή or bloom of life, past prime, (Plat. de rep. 5 p. 460 e. ἄρ' οὐν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἰκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα): Eustath. 2. overripe, plump and ripe, (and so in greater danger of defilement): of a virgin [R. V. past the flower of her age], 1 Co. vii. 36.\*

ὑπεράνω, (ὑπέρ and ἄνω), adv., above: τινός [cf. W. § 54, 6], above a thing, — of place, Eph. iv. 10; Heb. ix. 5; of rank and power, Eph. i. 21. (Sept.; [Aristot.], Polyb., Joseph., Plut., Leian., Ael., al., [W. § 50, 7 Note 1; B. § 146, 4].)\*

ὑπερ-αυξάνω; to increase beyond measure; to grow exceedingly: 2 Th. i. 3. [Andoc., Galen, Dio Cass., al.]\*

ὑπερ-βαίνω; fr. Hom. down; to step over, go beyond; metaph. to transgress: δίκην, νόμους, etc., often fr. Hdt. and Pind. down; absol. to overstep the proper limits i. e. to transgress, trespass, do wrong, sin: joined with ἀμαρτάνειν, Hom. Il. 9, 501; Plat. rep. 2 p. 366 a.; spec. of one who defrauds another in business, overreaches, (Luth. zu weit greifen), with καὶ πλεονεκτεῖν added, 1 Th. iv. 6 [but see πρᾶγμα, b.].\*

ὑπερβαλλόντως, (fr. the ptep. of the verb ὑπερβάλλω, as ὄτως fr. ὦν), above measure: 2 Co. xi. 23. (Job xv. 11; Xen., Plat., Polyb., al.)\*

ὑπερ-βάλλω; fr. Hom. down; 1. trans. to surpass in throwing; to throw over or beyond any thing. 2. intrans. to transcend, surpass, exceed, excel; ptep. ὑπερβάλλον, excelling, exceeding; Vulg. [in Eph. i. 19; iii. 19] supereminens; (Aeschyl., Hdt., Eur., Isocr., Xen., Plat., al.): 2 Co. iii. 10; ix. 14; Eph. i. 19; ii. 7; with a gen. of the object surpassed (Aeschyl. Prom. 923; Plat. Gorg. p. 475 b.; cf. Matthiae § 358, 2), ἡ ὑπερβάλλουσα τῆς γνώσεως ἀγάπη Χριστοῦ, the love of Christ which passeth knowledge, Eph. iii. 19 [cf. W. 346 (324) note].\*

ὑπερ-βολή, -ῆς, ἡ, (ὑπερβάλλω, q. v.), fr. Hdt. [8, 112, 4] and Thuc. down; 1. prop. a throwing beyond. 2. metaph. superiority, excellence, pre-eminence, [R. V. exceeding greatness]: with a gen. of the thing, 2 Co. iv. 7; xii. 7; καθ' ὑπερβολὴν, beyond measure, exceedingly, pre-eminently: Ro. vii. 13; 1 Co. xii. 31 [cf. W. § 54, 2 b.; B. § 125, 11 fin.]; 2 Co. i. 8; Gal. i. 13, (4 Macc. iii. 18; Soph. O. R. 1196; Isocr. p. 84 d. [i. e. πρὸς Φιλ. 5]; Polyb. 3, 92, 10; Diod. 2, 16; 17, 47); καθ' ὑπ. εἰς ὑπερβολὴν, beyond all measure, [R. V. more and more exceedingly], 2 Co. iv. 17.\*

ὑπερ-εγώ [Lehm.], i. q. ὑπὲρ ἐγώ (see ὑπέρ, II. 2 c.): 2 Co. xi. 23. Cf. W. 46 (45).\*

ὑπερ-εἶδον; (see εἶδω); fr. Hdt. and Thuc. down; to overlook, take no notice of, not attend to: τί, Acts xvii. 30.\*

ὑπερ-έκεινα, (i. q. ὑπὲρ ἐκεῖνα, like ἐπέκεινα, i. q. ἐπ' ἐκεῖνα [W. § 6, 1 l.]), beyond: τὰ ὑπ. τινος, the regions lying beyond the country of one's residence, 2 Co. x. 16 [cf. W. § 54, 6]. (Byzant. and eccles. writ.; ἐπέκεινα ῥήτορες λέγουσι . . . ὑπερέκεινα δὲ μόνον οἱ σύρφακες, Thom. Mag. p. 336 [W. 463 (431)].)\*

ὑπερ-εκ-περισσοῦ, [Rec. ὑπὲρ ἐκπερ. and in Eph. ὑπὲρ ἐκ περ.; see περισσός, 1], adv., (Vulg. [in Eph. iii. 20] superabundanter), superabundantly; beyond measure; exceedingly: 1 Th. v. 13 R G WH txt.; iii. 10; [exceeding abundantly foll. by ὑπέρ i. q.] far more than, Eph. iii. 20 [B. § 132, 21]. Not found elsewhere [exc. in Dan. ii. 22 Ald., Compl. Cf. B. § 146, 4].\*

ὑπερ-εκ-περισσῶς, adv., beyond measure: 1 Th. v. 13 L T Tr WH mrg. [R. V. exceeding highly]; see ἐκπερισσῶς. (Clem. Rom. 1 Cor. 20, 11.)\*

ὑπερ-εκ-τείνω; to extend beyond the prescribed bounds, stretch out beyond measure, stretch out overmuch: 2 Co. x. 14 [cf. W. 474 (442)]. (Anth. 9, 643, 6 acc. to the emendation of Wm. Dind.; Greg. Naz., Eustath.)\*

ὑπερ-εκ-χύνω (-ύνω, L T Tr WH; see ἐκχέω, init.); to pour out beyond measure; pass. to overflow, run over, (Vulg. supereffluo): Lk. vi. 38; Joel ii. 24 [Alex., etc.]. (Not found elsewhere).\*

ὑπερ-εν-τυγχάνω; to intercede for one: ὑπὲρ τινος [W. § 52, 4, 17], Ro. viii. 26; on this pass. see πνεῦμα p. 522<sup>b</sup>. (Eccl. writ.)\*

ὑπερ-έχω; fr. Hom. down; 1. trans. to have or hold over one (as τὴν χεῖρα, of a protector, with a gen. of the pers. protected; so in Grk. writ. fr. Hom. down; Joseph. antt. 6, 2, 2). 2. intrans. to stand out, rise above, overtop, (so prop. first in Hom. Il. 3, 210); met-



aph. **a.** *to be above, be superior in rank, authority, power:* βασιλεῖ ὡς ὑπερέχοντι, [A. V. as supreme], 1 Pet. ii. 13; ἐξουσία ὑπερέχουσαι, of magistrates (A. V. higher powers), Ro. xiii. 1 (οἱ ὑπερέχοντες, substantively, the prominent men, rulers, Polyb. 28, 4, 9; 30, 4, 17; of kings, Sap. vi. 6). **b.** *to excel, to be superior:* τινός, better than [cf. B. § 132, 22], Phil. ii. 3 (Sir. xxxvi. 7; Xen. venat. 1, 11; Plat. Menex. p. 237 d.; Dem. p. 689, 10; Diod. 17, 77); *to surpass:* τινά or τί [cf. B. § 130, 4], Phil. iv. 7; τὸ ὑπερέχον, subst. the excellency, surpassing worth [cf. W. § 34, 2], Phil. iii. 8.\*

**ὑπερηφάνια**, -ας, ἡ, (ὑπερήφανος, q. v.), *pride, haughtiness, arrogance*, the characteristic of one who, with a swollen estimate of his own powers or merits, looks down on others and even treats them with insolence and contempt: Mk. vii. 22. (From Xen. and Plat. down; Sept. for  $\text{ὑπερήφανος}$  and  $\text{ὑπερήφανος}$ ; often in the O. T. Apocr.)\*

**ὑπερήφανος**, -ον, (fr. ὑπέρ and φαίνομαι, with the connective [or Epic extension (cf. Curtius § 392)] η; cf. ὑπερῆ φερής, δυσῆ λεγής, τανῆ λεγής, εὐῆ γενής), fr. Hes. down; **1.** *showing one's self above others, overtopping, conspicuous above others, pre-eminent* (Plat., Plut., al.). **2.** *especially in a bad sense, with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty*, [cf. Westcott, Epp. of St. John, p. 64]: Ro. i. 30; 2 Tim. iii. 2; opp. to ταπεινοί, Jas. iv. 6; 1 Pet. v. 5, (in these two pass. after Prov. iii. 34); with διανοία καρδίας added, Lk. i. 51. (Sept. for  $\text{ὑπερήφανος}$ , etc.; often in the O. T. Apocr.) [See Trench, Syn. § xxix.]\*

**ὑπερλίαν** (formed like ὑπεράγαν, ὑπέρευ), and written separately ὑπέρ λίαν (so R Tr [cf. W. § 50, 7 Note; B. § 146, 4]), *over much; pre-eminently:* οἱ ὑπερλίαν ἀπόστολοι, the most eminent apostles, 2 Co. xi. 5; xii. 11.\*

**ὑπερνικῶς**, -ῶ; (Cyprian supervinco); *to be more than a conqueror, to gain a surpassing victory:* Ro. viii. 37. (Leon. tactic. 14, 25 νικᾷ κ. μὴ ὑπερνικᾷ; Socrat. h. e. 3, 21 νικᾷν καλόν, ὑπερνικᾷν δὲ ἐπιφθονόν. Found in other eccl. writ. Euseb. h. e. 8, 14, 15, uses ὑπερεκνικᾷν.)\*

**ὑπέρ-ογκος**, -ον, (ὑπέρ, and ὄγκος a swelling), *over-swollen; metaph. immoderate, extravagant:* λαλεῖν, φθέγγεσθαι, ὑπέρογκα, [A. V. great swelling words] expressive of arrogance, Jude 16; 2 Pet. ii. 18; with ἐπὶ τὸν θεόν added, Dan. xi. 36 Theodot., cf. Sept. Ex. xviii. 22, 26. (Xen., Plat., Joseph., Plut., Lcian., Ael., Arr.)\*

**ὑπεροχή**, -ης, ἡ, (fr. ὑπεροχος, and this fr. ὑπερέχω, q. v.), *prop. elevation, pre-eminence, superiority*, (prop. in Polyb., Plut., al.); *metaph. excellence* (Plat., Aristot., Polyb., Joseph., Plut., al.): οἱ ἐν ὑπερ. sc. ὄντες, [R. V. those that are in high place], of magistrates, 1 Tim. ii. 2 (ἐν ὑπερ. κείσθαι, to have great honor and authority, 2 Macc. iii. 11); καθ' ὑπεροχὴν λόγου ἢ σοφίας, [A. V. with excellency of speech or of wisdom i. e.] with distinguished eloquence or wisdom, 1 Co. ii. 1.\*

**ὑπέρ-περισσεύω**: 1 aor. ὑπερπερίσσευσα; Pres. pass. ὑπερπερίσσεύομαι; (Vulg. superabundo); *to abound beyond measure, abound exceedingly:* Ro. v. 20; pass. (see περισσεύω, 2), *to overflow, to enjoy abundantly:* with a

dat. of the thing, 2 Co. vii. 4. (Moschion de pass. mulier. p. 6, ed. Dewez; Byzant. writ.)\*

**ὑπέρ-περισσῶς**, adv., *beyond measure, exceedingly:* Mk. vii. 37. Scarcely found elsewhere.\*

**ὑπέρ-πλεονάζω**: 1 aor. ὑπερπλέονασα; (Vulg. super-abundo); *to be exceedingly abundant:* 1 Tim. i. 14 (τὸν ὑπερπλεονάζοντα αἶρα, Heron. spirit. p. 165, 40; several times also in eccl. writ. [ὑπερπλεονάζει absol. overflows, Herm. mand. 5, 2, 5]; *to possess in excess, exalted beyond measure;* ἐὰν ὑπερπλεονάσῃ ὁ ἄνθρωπος, ἐξαμαρτάνει, Ps. Sal. v. 19).\*

**ὑπέρ-υψόω**, -ῶ; 1 aor. ὑπερύψωσα; (Ambros. super-exalto); *metaph. a.* *to exalt to the highest rank and power, raise to supreme majesty:* τινά, Phil. ii. 9; pass. Ps. xcvi. (xcvii.) 9. **b. *to extol most highly:* Song of the Three etc. 28 sqq.; Dan. iii. (iv.) 34 Theodot. **c.** *pass. to be lifted up with pride, exalted beyond measure;* *to carry one's self loftily:* Ps. xxxvi. (xxxvii.) 35. (Eccl. and Byzant. writ.)\***

**ὑπέρ-φρονέω**, -ῶ; (ὑπερφρων); fr. Aeschyl. and Hdt. down; *to think more highly of one's self than is proper:* Ro. xii. 3.\*

**ὑπερφῶν**, -ον, τό, (fr. ὑπερφῶς or ὑπερώϊος, 'upper,' and this fr. ὑπέρ; like πατρώϊος, πατῶς, fr. πατήρ; [cf. W. 96 (91)]), in the Grk. writ. (often in Hom.) *the highest part of the house, the upper rooms or story where the women resided;* in bibl. Grk. (Sept. for  $\text{ὑπερφῶν}$ ), *a room in the upper part of a house, sometimes built upon the flat roof of the house* (2 K. xxiii. 12), whither Orientals were wont to retire in order to sup, meditate, pray, etc.; [R. V. upper chamber; cf. B. D. s. v. House; McC. and S. s. v.]: Acts i. 13; ix. 37, 39; xx. 8, (Joseph. vit. 30).\*

**ὑπέχω**; *prop. to hold under, to put under, place underneath;* as τὴν χεῖρα, Hom. Il. 7, 188; Dem., Plat., al.; *metaph. to sustain, undergo:* δικήν, *to suffer punishment*, Jude 7 (very often so in prof. auth. fr. Soph. down; also δίκας, κρίσιν, τιμωρίαν, etc.; ζημίαν, Eurip. Ion 1308; 2 Macc. iv. 48).\*

**ὑπήκοος**, -ον, (ἀκοή; see ὑπακούω, 2), fr. Aeschyl. and Hdt. down, *giving ear, obedient:* Phil. ii. 8; with dat. of the pers. Acts vii. 39; εἰς πάντα, 2 Co. ii. 9.\*

**ὑπηρέτω**, -ῶ; 1 aor. ὑπηρέτησα; fr. Hdt. down; *to be ὑπέρτης* (q. v.), *prop. a.* *to act as rower, to row*, (Diod., Ael.). **b. *to minister, render service:* τινί, Acts xiii. 36; xx. 34; xxiv. 23.\***

**ὑπηρέτης**, -ου, ὁ, (fr. ὑπό, and ἐρέτης fr. ἐρέσσω to row), fr. Aeschyl. and Hdt. down; **a.** *prop. an under rower, subordinate rower.* **b.** *any one who serves with his hands; a servant;* in the N. T. of the officers and attendants of magistrates as — of the officer who executes penalties, Mt. v. 25; of the attendants of a king, οἱ ὑπ. οἱ ἐμοί, my servants, retinue, the soldiers I should have if I were a king, Jn. xviii. 36; of the servants or officers of the Sanhedrin, Mt. xxvi. 58; Mk. xiv. 54, 65; Jn. vii. 32, 45 sq.; xviii. 3, 12, 22; xix. 6; Acts v. 22, 26; joined with δοῦλος (Plat. polit. p. 289 c.), Jn. xviii. 18; of the attendant of a synagogue, Lk. iv. 20; of any one ministering or rendering service, Acts xiii. 5. **c.** *any*



one who aids another in any work; an assistant: of a preacher of the gospel [A. V. *minister*, q. v. in B. D.], Acts xxvi. 16; ὑπηρετάι λόγον, Lk. i. 2; Χριστοῦ, 1 Co. iv. 1. [SYN. see διάκονος, fin.]\*

ἵπνος, -ου, ὁ, [i. e. σύπνος, cf. Lat. *sopnus*, *somnus*; Curtius § 391], fr. Hom. down, Hebr. נִשָּׁן, *sleep*: prop., Mt. i. 24; Lk. ix. 32; Jn. xi. 13; Acts xx. 9; metaph. ἐξ ἵπνου ἐγερθῆναι (see ἐγείρω, 1), Ro. xiii. 11.\*

ὑπό (i. e. Lat. *sub* [Curtius § 393]), prep., *under*, in prof. auth. used with the gen. dat. and acc., but in the N. T. with the gen. and acc. only. [On the use and the omission of elision with it before words beginning with a vowel, see WH. App. p. 146<sup>b</sup>; Tdf. Proleg. p. iv. (addenda et emendanda).]

I. with the GENITIVE (cf. W. 364 (342), 368 sq. (346); B. § 147, 29), it is used 1. prop. in a local sense, of situation or position *under* something higher, as ὑπὸ χθοῦς, often fr. Hom. down; ὁ ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός, Plat. legg. 5 p. 728 a.; hence 2. metaph. of the efficient cause, as that under the power of which an event is conceived of as being; here the Lat. uses *a* or *ab*, and the Eng. *by*; thus a. after passive verbs, — with the gen. of a person: Mt. i. 22; ii. 15 sq.; Mk. i. 5; ii. 3; [viii. 31 L T Tr WH]; Lk. ii. 18; [vi. 18 Rec.]; Jn. x. 14 R G; xiv. 21; Acts iv. 11; xv. 4; [xxii. 30 L T Tr WH]; Rom. xv. 15 [R G L]; 1 Co. i. 11; 2 Co. i. 4, 16; Gal. i. 11; Eph. ii. 11; Phil. iii. 12; 1 Th. i. 4; 2 Th. ii. 13; Heb. iii. 4, and in many other pass.; φωνῆς ἐνεχθείσης ὑπὸ τῆς μεγαλοπρεποῦς δόξης, when a voice was brought by the majestic glory [cf. R. V. mrg.], i. e. came down to him from God, 2 Pet. i. 17; after γίνομαι, *to be done*, *effected*, Lk. ix. 7 R L in br.; xiii. 17; xxiii. 8; Eph. v. 12; γίνεται τινι ἐπιβουλῇ, Acts xx. 3; ἡ ἐπιτιμία ἡ ὑπὸ τῶν πλειόνων, sc. ἐπιτιμηθεῖσα, 2 Co. ii. 6; — with the gen. of a thing: Mt. viii. 24; xi. 7; xiv. 24; Lk. vii. 24; viii. 14 [see πορεύω, fin.]; Jn. viii. 9; Acts xxvii. 41; Ro. iii. 21; xii. 21; 1 Co. x. 29; 2 Co. v. 4; Eph. v. 13; Col. ii. 18; Jas. i. 14; ii. 9; iii. 4, 6; 2 Pet. ii. 7, 17; Jude 12; Rev. vi. 13. b. with neuter verbs, and with active verbs which carry a passive meaning: πάσχειν ὑπὸ τινος, Mt. xvii. 12; Mk. v. 26; 1 Th. ii. 14, (Hom. Il. 11, 119; Thuc. 1, 77; Xen. symp. 1, 9; Cyr. 6, 1, 36; Hier. 7, 8); ἀπολέσθαι, *to perish*, 1 Co. x. 9 sq. (very often in prof. auth. fr. Hdt. 3, 32 on); ὑπομένειν τι, Heb. xii. 3 [cf. ἀντιλογία, 2]; λαμβάνειν sc. πληγὰς, *to be beaten*, 2 Co. xi. 24; after a term purely active, of a force by which something is bidden to be done: ἀποκτεῖναι ἐν ρομφαίᾳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς, *by the wild beasts*, Rev. vi. 8 [cf. ix. 18 Rec.], (so ὤλεσε θυμὸν ὑφ' Ἑκτορος, Hom. Il. 17, 616; cf. Matthiae ii. p. 1393; [B. 341 (293)]).

II. with the ACCUSATIVE (W. § 49, k.); 1. of motion, in answer to the question 'whither?': *to come* ὑπὸ τὴν στέγην, Mt. viii. 8; Lk. vii. 6; ἐπισυνάγειν, Mt. xxiii. 37; Lk. xiii. 34; with verbs of putting or placing: Mt. v. 15; Mk. iv. 21; Lk. xi. 33; 1 Co. xv. 25; of placing under or subjecting, Lk. vii. 8; Ro. vii. 14; xvi. 20; 1 Co. xv. 27; Gal. iii. 22; iv. 3; Eph. i. 22;

1 Pet. v. 6; ἔχω τινα ὑπ' ἐμάντον, Mt. viii. 9; Lk. vii. 8; γίνεσθαι, born under i. e. subject to, Gal. iv. 4; of falling, trop. Jas. v. 12 [where R<sup>a</sup> εἰς ὑπόκρισιν].

2. of situation, position, tarrying: after κατασκευοῦν, Mk. iv. 32; κάθημαι, Jas. ii. 3; with the verb εἶναι (*to and under*) in a local or prop. sense, Jn. i. 48 (49); Acts iv. 12; Ro. iii. 13; 1 Co. x. 1; ἡ ὑπὸ (τὸν) οὐρανόν sc. χώρα, Lk. xvii. 24; πάση κτίσει τῇ ὑπὸ τὸν οὐρ. sc. οὐσῃ, Col. i. 23; τὰ ὑπὸ τὸν οὐρανὸν sc. ὄντα, Acts ii. 5, (τὰ ὑπὸ σελήνῃ, Philo de vit. Moys. ii. § 12); εἶναι ὑπὸ τινα or τι, *to be under*, i. e. *subject to the power of, any person or thing*: Ro. iii. 9; vi. 14, 15; 1 Co. ix. 20; Gal. iii. 10, 25; iv. 2, 21; v. 18; 1 Tim. vi. 1; ὑπὸ ἐξουσίαν sc. ὄν, Mt. viii. 9 (where L WH br. read ὑπὸ ἐξ. τασσόμενος [set under authority], so also cod. Sin.); οἱ ὑπὸ νόμον sc. ὄντες, 1 Co. ix. 20; Gal. iv. 5, (ὑπὸ ἐκπλήξιν εἶναι, Protev. Jac. 18). τηρεῖν τινα, Jude 6; φρουρεῖσθαι, Gal. iii. 23. 3. of time, like the Lat. *sub* (cf. *sub vesperam*), i. q. *about* (see exx. fr. the Grk. writ. in Passow p. 2111<sup>a</sup>; [L. and S. s. v. C. III.]): ὑπὸ τὸν ὄρθρον, *about day-break*, Acts v. 21. This prep. occurs with the accus. nowhere else in the N. T. The apostle John uses it only twice with the gen. (xiv. 21; 3 Jn. 12 — three times, if x. 14 R G is counted [cf. viii. 9]), and once with the accus. (i. 48 (49)).

III. in COMPOSITION ὑπό denotes 1. locality, *under*: ὑποκάτω, ὑποπόδιον, ὑποπιάξω, ὑποδέω; of the goal of motion, i. e. ὑπὸ τι, as ὑποδέχομαι (*under one's roof*); ὑπολαμβάνω (*to receive by standing under*); ὑποβάλλω, ὑποτίθημι; trop. in expressions of subjection, compliance, etc., as ὑπακούω, ὑπακοή, ὑπήκοος, ὑπόδικος, ὑπανδρος, ὑπάγω, ὑπολείπω, ὑποχωρέω. 2. small in degree, *slightly*, as ὑποπνέω.

ὑπο-βάλλω: 2 aor. ὑπέβαλον; [fr. Hom. down]; 1. *to throw or put under*. 2. *to suggest to the mind*. 3. *to instruct privately, instigate, suborn*: τινά, Acts vi. 11 (ἐπεβλήθησαν κατηγοροί, App. bell. civ. 1, 74; Μηνυτῆς τις ὑποβλήτός, Joseph. b. j. 5, 10, 4).\*

ὑπογραμμός, -οῦ, ὁ, (ὑπογράφω), prop. 1. *a writing-copy*, including all the letters of the alphabet, given to beginners as an aid in learning to draw them: Clem. Alex. strom. 5, 8, 50. Hence 2. *an example set before one*: 1 Pet. ii. 21 (2 Macc. ii. 28; Clem. Rom. 1 Cor. 16, 17; 33, 8; [Philo, fragm. vol. ii. 667 Mang. (vi. 229 Richter)]), and often in eccl. writ.; ὁ Παῦλος ὑπομονῆς γεγόμενος μέγιστος ὑπογραμμός, Clem. Rom. 1 Cor. 5, 7 [where see Bp. Lghtft.].\*

ὑπό-δειγμα, -τος, τό, (ὑποδείκνυμι, q. v.), a word rejected by the Atticists, and for which the earlier writ. used παράδειγμα; see Lob. ad Phryn. p. 12; [Rutherford, New Phryn. p. 62]. It is used by Xen. r. eq. 2, 2, and among subsequent writ. by Polyb., Philo, Joseph., App., Plut., Hdtian., al.; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 554; a. *a sign suggestive of anything, delineation of a thing, representation, figure, copy*: joined with σκιά, Heb. viii. 5; with a gen. of the thing represented, Heb. ix. 23. b. *an example*: for imitation, διδόναι τινί, Jn. xiii. 15; καταλειπόμεναι, 2 Macc. vi. 28; with a gen. of the thing to



be imitated, Jas. v. 10 (Sir. xlv. 16; 2 Macc. vi. 31); for warning: with a gen. of the thing to be shunned, τῆς ἀπειθείας, Heb. iv. 11; with a gen. of the pers. to be warned, 2 Pet. ii. 6 (τοὺς Ῥωμαίους . . . εἰς ὑπόδειγμα τῶν ἄλλων ἐθνῶν καταφλέξειν τὴν ἱερὰν πόλιν, Joseph. b. j. 2, 16, 4).\*

**ὑπο-δείκνυμι**: fut. ὑποδείξω; 1 aor. ὑπέδειξα; fr. Hdt. and Thuc. down; Sept. several times for ὑἱῆ; 1. prop. to show by placing under (i. e. before) the eyes: ὑπέδειξεν αὐτοῖς τὸν πλοῦτον αὐτοῦ, Esth. v. 11; add, Sir. xlix. 8; [al. give ὑπό in this compound the force of 'privily'; but cf. Fritzsche on Mt. p. 126]. 2. to show by words and arguments, i. e. to teach (for ὑἱῆ, 2 Chr. xv. 3) [A. V. freq. to warn]: τινί, foll. by an inf. of the thing, Mt. iii. 7; Lk. iii. 7; to teach by the use of a figure, τινί, foll. by indir. disc., Lk. vi. 47; xii. 5; to show or teach by one's example, foll. by ὅτι, Acts xx. 35; to show i. e. make known (future things), foll. by indir. disc. Acts ix. 16.\*

**ὑπο-δέχομαι** (see ὑπό, III. 1): 1 aor. ὑπεδεξάμην; pf. ὑποδέδεγμαι; fr. Hom. down; to receive as a guest: τινά, Lk. xix. 6; Acts xvii. 7; Jas. ii. 25; εἰς τὸν οἶκον, Lk. x. 38. [Cf. δέχομαι, fin.]\*

**ὑπο-δέω**: 1 aor. ὑπέδησα; 1 aor. mid. ὑπεδησάμην; pf. pass. or mid. ptep. ὑποδεδημένος; fr. Hdt. down (in Hom. with tmesis); to under-bind; mostly in the mid. to bind under one's self, bind on; [ptep. shod]; with an acc. of the thing: σανδάλια, Mk. vi. 9; Acts xii. 8, (ὑποδήματα, Xen. mem. 1, 6, 6; Plat. Gorg. p. 490 e.); with an acc. of the member of the body: τοὺς πόδας with ἐν ἐτοιμασίᾳ added, with readiness [see ἐτοιμασία, 2], Eph. vi. 15 (πόδα σανδάλω, σανδαλίους, Leian. quom. hist. sit conscrib. 22; Ael. v. h. 1, 18). [Cf. B. § 135, 2.]\*

**ὑπόδημα**, -τος, τό, (ὑποδέω), fr. Hom. down, Sept. for ὕμν, what is bound under, a sandal, a sole fastened to the foot with thongs: Mt. iii. 11; x. 10; Mk. i. 7; Lk. iii. 16; x. 4; xv. 22; xxii. 35; Jn. i. 27; with τῶν ποδῶν added, Acts vii. 33; xiii. 25, (ποδός, Plat. Alc. 1 p. 128 a.). [See σανδάλιον.]\*

**ὑπόδικος**, -ον, i. q. ὑπὸ δίκην ὄν, under judgment, one who has lost his suit; with a dat. of the pers. debtor to one, owing satisfaction to: τῷ θεῷ, i. e. liable to punishment from God, Ro. iii. 19 [see Morison, Critical Exposition of Romans Third, p. 147 sq.]. (Aeschyl., Plat., Andoc., Lys., Isae., Dem., al.)\*

**ὑπο-ζύγιος**, -α, -ον, i. q. ὑπὸ ζυγὸν ὄν, under the yoke; neut. τὸ ὑπ. as subst. a beast of burden (so fr. Theogn. and Hdt. down); in bibl. Grk. (since the ass was the common animal used by the Orientals on journeys and for carrying burdens [cf. B. D. s. v. Ass, 1]) spec. an ass: Mt. xxi. 5 (Zech. ix. 9); 2 Pet. ii. 16; Sept. for ὑἱῆ, an ass.\*

**ὑπο-ζώννυμι**; fr. Hdt. down; to under-gird: τὸ πλοῖον, to bind a ship together laterally with ὑποζώματα (Plat. de rep. 10 p. 616 c.), i. e. with girths or cables, to enable it to survive the force of waves and tempest, Acts xxvii. 17 (where see Overbeck [or Hackett; esp. Smith, Voyage and Shipwreck, etc., pp. 107 sq. 204 sqq. (cf. βοήθεια)]). (Polyb. 27, 3, 3).\*

**ὑπο-κάτω**, under, underneath: τινός [W. § 54, 6; B. § 146, 1], Mt. xxii. 44 LT Tr WH; Mk. vi. 11; vii. 28; [xii. 36 WH]; Lk. viii. 16; Jn. i. 50 (51); Heb. ii. 8; Rev. v. 3, 13 [Tr mrg. br. the cl.]; vi. 9; xii. 1. (Sept.; Plat., Aristot., Polyb., Diod., Plut., al.) [Cf. W. § 50, 7 N. 1; B. § 146, 4.]\*

**ὑπο-κρίνομαι**; 1. to take up another's statements in reference to what one has decided for one's self (mid. κρίνομαι), i. e. to reply, answer, (Hom., Hdt., al.). 2. to make answer (speak) on the stage, i. e. to personate any one, play a part, (often so fr. Dem. down). Hence 3. to simulate, feign, pretend, (fr. Dem. and Polyb. down): foll. by an acc. with the inf. Lk. xx. 20. (2 Macc. vi. 21, 24; 4 Macc. vi. 15; Sir. xxxv. (xxxii.) 15; xxxvi. (xxxiii.) 2.) [COMP.: συν-υποκρίνομαι.]\*

**ὑπό-κρισις**, -εως, ἡ, (ὑποκρίνομαι, q. v.); 1. an answering; an answer (Hdt.). 2. the acting of a stage-player (Aristot., Polyb., Dion. Hal., Plut., Leian., Artem., al.). 3. dissimulation, hypocrisy: Mt. xxiii. 28; Mk. xii. 15; Lk. xii. 1; Gal. ii. 13; 1 Tim. iv. 2; [Jas. v. 12 Rec.<sup>a</sup>]; 1 Pet. ii. 1 [cf. B. § 123, 2], (2 Macc. vi. 25; Polyb. 35, 2, 13; Leian. am. 3; Aesop. fab. 106 (284); [Philo, quis rer. div. haeres § 8; de Josepho § 14]).\*

**ὑπο-κριτής**, -οῦ, ὁ, (ὑποκρίνομαι, q. v.); 1. one who answers, an interpreter, (Plat., Leian.). 2. an actor, stage-player, (Arstph., Xen., Plat., Ael., Hdtian.). 3. in bibl. Grk. a dissembler, pretender, hypocrite: Mt. vi. 2, 5, 16; vii. 5; xv. 7; xvi. 3 Rec.; xxii. 18; xxiii. 13 Rec., 14 (13 Tdf.), 15, 23, 25, 27, 29; xxiv. 51; Mk. vii. 6; Lk. vi. 42; xi. 44 R L in br.; xii. 56; xiii. 15. (Job xxxiv. 30; xxxvi. 13, for ἡγῆ profane, impious.) [Mention is made of Heimsoeth, De voce ὑποκριτής comment. (Bonnae, 1874, 4to.).]\*

**ὑπο-λαμβάνω**; 2 aor. ὑπέλαβον; 1. to take up (lit. under [cf. ὑπό, III. 1]) in order to raise, to bear on high, (Hdt. 1, 24); to take up and carry away (ὥστερ νῆα ἄννοι ὑπολαβόντες, Stob. serm. 6 p. 79, 17): τινά, Acts i. 9 (see ὀφθαλμός, mid.). 2. to receive hospitably, welcome: τινά, 3 Jn. 8 LT Tr WH (Xen. an. 1, 1, 7). 3. to take up i. e. follow in speech, in order either to reply to or controvert or supplement what another has said (very often so in prof. auth. fr. Hdt. down): ὑπολαβὼν εἶπεν, Lk. x. 30 (for ἡγῆ, Job ii. 4; iv. 1; vi. 1; ix. 1; xi. 1; xii. 1, etc.). 4. to take up in the mind, i. e. to assume, suppose: Acts ii. 15; foll. by ὅτι (sc. πλείον ἀγαπήσει), Lk. vii. 43, (Job xxv. 3; Tob. vi. 18; Sap. xvii. 2; 3 Macc. iii. 8; 4 Macc. v. 17 (18) etc., and often in prof. auth. fr. Xen. and Plat. down).\*

**ὑπό-λειμμα** [-λιμμα WH (see their App. p. 154; cf. I, i)], -τος, τό, a remnant (see κατάλειμμα): Ro. ix. 27 LT Tr WH. (Sept.; Aristot., Theophr., Plut., Galen.)\*

**ὑπο-λείπω**: 1 aor. pass. ὑπελείφθην; fr. Hom. down; Sept. for ὑἱῆ, to leave behind, left remaining, Sept. for ἡγῆ and ἡγῆ: used of a survivor, Ro. xi. 3.\*

**ὑπολήνιον**, -ου, τό, (i. e. τὸ ὑπὸ τὴν ληνόν, cf. τὸ ὑποζύγιον), a vessel placed under a press (and in the Orient



usually sunk in the earth) to receive the expressed juice of the grapes, a pit: [ὥρξεν ὑπολήμιον, R. V. he digged a pit for the winepress], Mk. xii. 1; see ληνός [and B. D. s. v. Winepress]. (Demiopr. ap. Poll. 10 (29), 130; Geop.; Sept. for כֶּבֶד, Is. xvi. 10; Joel iii. 13 (iv. 18); Hagg. ii. 16; Zech. xiv. 10 Alex.)\*

**ὑπο-λιμπάνω**; (λιμπάνω, less common form of the verb λείπω); to leave, leave behind: 1 Pet. ii. 21. (Themist.; eccl. and Byzant. writ.; to fail, Dion. Hal. 1, 23.)\*

**ὑπο-μένω**; impf. ὑπέμενον; fut. 2 pers. plur. ὑπομενεῖτε; 1 aor. ὑπέμεινα; pf. ptep. ὑπομεμενηκώς; fr. Hom. down; Sept. for נָחַד, נָחַד, נָחַד; 1. to remain i. e. tarry behind: foll. by ἐν with a dat. of the place, Lk. ii. 43; ἐκεῖ, Acts xvii. 14.

2. to remain i. e. abide, not recede or flee; trop. a. to persevere: absol. and emphat., under misfortunes and trials to hold fast to one's faith in Christ [R. V. commonly endure], Mt. x. 22; xxiv. 13; Mk. xiii. 13; 2 Tim. ii. 12 [cf. vs. 10 in b.]; Jas. v. 11; with τῇ θλίψει added, when trial assails [A. V. in tribulation (i. e. dat. of circumstances or condition)], (cf. Kühner § 426, 3 [Jelf § 603, 1]), Ro. xii. 12 (quite different is ὑπομένειν τῷ κυρίῳ, ἡ ἡγήσῃ, Lam. iii. 21, 24; Mic. vii. 7; 2 K. vi. 33; לִי נֶחֱמָה, Ps. xxxii. (xxxiii.) 20, to cleave faithfully to [A. V. wait for] the Lord, where the dat. depends on the verb contrary to Grk. usage [cf. W. § 52, 16]).

b. to endure, bear bravely and calmly: absol., ill-treatment, 1 Pet. ii. 20; eis παιδείαν, i. e. eis τὰ παιδεύσθαι, [for or unto chastening], Heb. xii. 7 acc. to the reading of L T Tr WH which is defended at length by Delitzsch ad loc. [and adopted by Riehm (Lehrbegriff u. s. w. p. 758 note), Alford, Moulton, al.], but successfully overthrown [?] by Fritzsche (De combinatione N. Ti. critica quam Lehm. edidit, p. 24 sqq.) [and rejected by the majority of commentators (Bleek, Lünemann, Kurtz, al.)]. with an acc. of the thing, 1 Co. xiii. 7; 2 Tim. ii. 10; Heb. x. 32; xii. 2 sq. 7 R G; Jas. i. 12.\*

**ὑπο-μνήσκω**; fut. ὑπομνήσω; 1 aor. inf. ὑπομνήσαι; 1 aor. pass. ὑπεμνήσθην; fr. Hom. down; [cf. our 'suggest', see ἀνάμνησις]; 1. actively, to cause one to remember, bring to remembrance, recall to mind: τί (to another), 2 Tim. ii. 14; τινά τι, Jn. xiv. 26 (Thuc. 7, 64; Xen. Hier. 1, 3; Plat., Isocr., Dem.); with implied censure, 3 Jn. 10; τινά περί τινος, to put one in remembrance, admonish, of something: 2 Pet. i. 12 (Plat. Phaedr. p. 275 d.); τινά, foll. by ὅτι, Jude 5 (Xen. mem. 3, 9, 8; Plat. de rep. 5 p. 452 c.; Ael. v. h. 4, 17); τινά, foll. by an inf. (indicating what must be done), Tit. iii. 1 (Xen. hipparch. 8, 10).

2. passively, to be reminded, to remember: τινός, Lk. xxii. 61.\*

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**ὑπο-μονή**, -ῆς, ἡ, (ὑπομένω); 1. steadfastness, constancy, endurance, (Vulg. in 1 Th. i. 3 *sustinentia*, in Jas. v. 11 *sufferentia*); in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings: Lk. viii. 15; xxi. 19; Ro. v. 3 sq.; xv. 4 sq.; 2 Co. vi. 4; xii. 12; Col. i. 11; 2 Th. i. 4; 1 Tim. vi. 11; 2 Tim. iii. 10; Tit. ii. 2; Heb. x. 36; Jas. i. 3 sq.; v. 11; 2 Pet. i. 6; Rev. ii. 2 sq. 19; xiii. 10; xiv. 12, (cf. 4 Macc. i. 11; ix. 8, 30; xv. 30 (27); xvii. 4, 12, 28); with a gen. of the thing persevered in [W. § 30, 1 fin.]: τοῦ ἔργου ἀγαθοῦ, Ro. ii. 7; τῆς ἐλπίδος, 1 Th. i. 3 [cf. B. 155 (136)]; δι' ὑπομονῆς, [with patience (cf. W. § 51, 1 b.) i. e.] patiently and steadfastly, Ro. viii. 25; Heb. xii. 1.

2. a patient, steadfast waiting for; [al. question this sense in the New Test., and render the gen. by 'characterizing', 'in respect to', etc.]: Χριστοῦ (gen. of the obj.), the return of Christ from heaven, 2 Th. iii. 5; Rev. i. 9 (where L T Tr WH ἐν Ἰησοῦ [which is in Jesus]); iii. 10, (cf. Ps. xxxviii. (xxxix.) 8; for ἡρε, expectation, hope, 2 Esdr. x. 2; Jer. xiv. 8; xvii. 13; for ἡρε, hope, Ps. [ix. 19]; lxi. (lxii.) 6; lxx. (lxxi.) 5; [Job xiv. 19]; for ἡρε, Prov. x. 28 Symm.; ὑπομένειν τινά, Xen. an. 4, 1, 21; App. b. civ. 5, 81).

3. a patient enduring, sustaining: τῶν παθημάτων, 2 Co. i. 6 (λύτης, Plat. defin. p. 412 c.; θανάτου, Plut. Pelop. 1). [SYN. see μακροθυμία, fin.]\*

**ὑπο-νοέω**, -ῶ; impf. ὑπενόουν; fr. Hdt. down; to suppose, surmise: Acts xxv. 18; foll. by an acc. with the inf., Acts xiii. 25 [cf. τίς, 4]; xxvii. 27.\*

**ὑπόνοια**, -ας, ἡ, (ὑπονοέω), fr. Thuc. down, a surmising: 1 Tim. vi. 4.\*

**ὑπο-πιᾶζω**, a later form of ὑποπιέζω, to keep down, keep in subjection: 1 Co. ix. 27 Tdf. ed. 7 after the faulty reading of some Mss. for ὑποπιᾶζω, q. v. Cf. Lob. ad Phryn. p. 461; [Soph. Lex. s. v.; W. § 5, 1 d. 5; see ἀμφιάζω].\*

**ὑπο-πλέω**: 1 aor. ὑπέπλευσα; (Vulg. *subnavigo*); to sail under, i. e. to sail close by, pass to the leeward of: with the acc. of the place, Acts xxvii. 4, 7. (Dio Cass., Dio Chr., al.)\*

**ὑπο-πνέω**: 1 aor. ὑπέπνευσα; a. to blow underneath (Aristot.). b. to blow softly [see ὑπό, III. 2]: Acts xxvii. 13.\*

**ὑποπόδιον**, -ου, τό, (ὑπό and ποῦς), a footstool (Lat. *suppedaneum*): Mt. v. 35; Acts vii. 49 (fr. Is. lxvi. 1); Jas. ii. 3; τίθεμαι τινά ὑποπ. τῶν ποδῶν τινος, to make one the footstool of one's feet, i. e. to subject, reduce under one's power, (a metaph. taken from the practice of conquerors who placed their feet on the necks of their conquered enemies): Mt. xxii. 44 R G; Mk. xii. 36 [here WH ὑποκάτω τῶν π.]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13, after Ps. cix. (cx.) 2. (Leian., Athen., al.; Sept. for דָּרַס; [cf. W. 26].)\*

**ὑπο-στάσις**, -εως, ἡ, (ὑφίστημι), a word very com. in Grk. auth., esp. fr. Aristot. on, in widely different senses, of which only those will be noticed which serve to illustrate N. T. usage; 1. a setting or placing

**ὑπο-πνέω**: 1 aor. ὑπέπνευσα; a. to blow underneath (Aristot.). b. to blow softly [see ὑπό, III. 2]: Acts xxvii. 13.\*

**ὑποπόδιον**, -ου, τό, (ὑπό and ποῦς), a footstool (Lat. *suppedaneum*): Mt. v. 35; Acts vii. 49 (fr. Is. lxvi. 1); Jas. ii. 3; τίθεμαι τινά ὑποπ. τῶν ποδῶν τινος, to make one the footstool of one's feet, i. e. to subject, reduce under one's power, (a metaph. taken from the practice of conquerors who placed their feet on the necks of their conquered enemies): Mt. xxii. 44 R G; Mk. xii. 36 [here WH ὑποκάτω τῶν π.]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13, after Ps. cix. (cx.) 2. (Leian., Athen., al.; Sept. for דָּרַס; [cf. W. 26].)\*

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*under; thing put under, substructure, foundation*: Ps. lxviii. (lxix.) 3; τοῦ οἴκου, Ezek. xliii. 11; τοῦ τάφου, Diod. 1, 66. 2. *that which has foundation, is firm*; hence,

a. *that which has actual existence; a substance, real being*: τῶν ἐν ἀέρι φαντασμάτων τὰ μὲν ἐστὶ κατ' ἔμφασιν, τὰ δὲ καθ' ὑπόστασιν, Aristot. de mundo, 4, 19 p. 395<sup>a</sup>, 30; φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ, Artem. oneir. 3, 14; (ἡ αὐγὴ) ὑπόστασιν ἰδίαν οὐκ ἔχει, γεννᾶται δὲ ἐκ φλογός, Philo de incorruptibil. mundi § 18; similarly in other writ. [cf. Soph. Lex. s. v. 5; L. and S. s. v. III. 2].

b. *the substantial quality, nature, of any pers. or thing*: τοῦ θεοῦ [R. V. *substance*], Heb. i. 3 (Sap. xvi. 21; ἴδε . . . τίνος ὑποστάσεως ἢ τίνος εἶδους τυγχάνουσιν οὐς ἐρεῖτε καὶ νομίζετε θεούς, Epist. ad Diogn. 2, 1; [cf. Suicer, Thesaur. s. v.]).

c. *steadiness of mind, firmness, courage, resolution, (οἱ δὲ ῥόδιον θεωροῦντες τὴν τῶν Βυζαντινῶν ὑπόστασιν, Polyb. 4, 50, 10; οὐχ οὕτω τὴν δύναμιν, ὥς τὴν ὑπόστασιν αὐτοῦ καὶ τολμᾶν καταπεπληγμένων τῶν ἐναντίων, id. 6, 55, 2; add, Diod. 16, 32 sq.; Joseph. antt. 18, 1, 6); confidence, firm trust, assurance*: 2 Co. ix. 4; xi. 17; Heb. iii. 14; xi. 1, (for ἡγήσατο, Ruth i. 12; Ezek. xix. 5; for ἡγήσατο, Ps. xxxviii. (xxxix.) 8). Cf. Bleek, Br. an d. Hebr. ii. 1 pp. 60 sqq. 462 sqq.\*

ὑπο-στέλλω: impf. ὑπέστελλον; 1 aor. mid. ὑπεστειλάμην;

1. Act. *to draw down, let down, lower*: ἰστίον, Pind. Isthm. 2, 59; *to withdraw, [draw back]*: ἐμάντον, of a timid person, Gal. ii. 12 [cf. Bp. Lghtft. ad loc.]; often so in Polyb.).

2. Mid. *to withdraw one's self, i. e. to be timid, to cower, shrink*: of those who from timidity hesitate to avow what they believe, Heb. x. 38 (fr. Habak. ii. 4 [cf. W. 523 (487)]); *to be unwilling to utter from fear, to shrink from declaring, to conceal, dissemble*: foll. by τοῦ with the inf. [W. 325 (305); B. 270 (232)]; Acts xx. 27; οὐδὲν, ibid. 20, (often so in Dem.; cf. Reiske, Index graecit. Dem. p. 774 sq.; Joseph. vit. § 54; b. j. 1, 20, 1).\*

ὑπο-στολή, -ῆς, ἡ, (ὑποστέλλω, q. v.), prop. *a withdrawing* (Vulg. *subtractio*), [in a good sense, Plut. anim. an corp. aff. sint pej. § 3 sub fin.]; *the timidity of one stealthily retreating*: οὐκ ἐσμέν ὑποστολής (see εἰμί, IV. 1 g.), *we have no part in shrinking back etc., we are free from the cowardice of etc.* [R. V. *we are not of them that shrink back etc.*], Heb. x. 39 (ἀάθρα τὰ πολλὰ καὶ μεθ' ὑποστολῆς ἐκακούργησεν, Joseph. b. j. 2, 14, 2; ὑποστολὴν ποιοῦνται, antt. 16, 4, 3).\*

ὑπο-στρέφω: impf. ὑπέστρεφον; fut. ὑποστρέψω; 1 aor. ὑπέστρεψα; fr. Hom. down; Sept. for צַוּ;

1. trans. *to turn back, to turn about*: as ἵππους, Hom. II. 5, 581. 2. intrans. *to turn back i. e. to return*: absol., Mk. xiv. 40 [here L WH πάλιν ἐλθὼν Tr ἐλθὼν]; Lk. ii. 20 (here Rec. ἐπιστρέφ.), 43; viii. 37, 40; ix. 10; x. 17; xvii. 15; xix. 12; xxiii. 48, 56; Acts viii. 28; foll. by an inf. of purpose, Lk. xvii. 18; foll. by διά with a gen. of place, Acts xx. 3; eis with an acc. of place, Lk. i. 56; ii. 39 [here T Tr mrg. WH ἐπιστρέφ.], 45; iv. 14; vii. 10; viii. 39; xi. 24; xxiv. 33, 52; Acts i. 12; viii. 25; xiii. 18; xiv. 21; xxi. 6; xxii. 17; xxiii. 32; Gal. i. 17; eis

διαφθοράν, Acts xiii. 34; ἀπό with a gen. of place, Lk. iv. 1; xxiv. 9 [WH br. ἀπό etc.]; ἀπό with a gen. of the business, Heb. vii. 1; ἐκ with a gen. of place, Acts xii. 25; ἐκ τῆς ἀγίας ἐντολῆς, of those who after embracing Christianity apostatize, 2 Pet. ii. 21 T Tr WH, but Lehm. (against the authorities) eis τὰ ὑπίσω ἀπὸ τῆς etc.\*

ὑπο-στρώννυμι and ὑποστρωννύω (later forms, found in Plut., Themist., Athen., al. for the earlier ὑποστορέννυμι and ὑποστόρνυμι): impf. 3 pers. plur. ὑπεστρώννουν; *to strew, spread under*: τί, Lk. xix. 36 (Is. lviii. 5).\*

ὑπο-ταγή, -ῆς, ἡ, 1. *the act of subjecting* (Dion. Hal.).

2. *obedience, subjection*: 2 Co. ix. 13 (on which see ὁμολογία, b.); Gal. ii. 5; 1 Tim. ii. 11; iii. 4.\*

ὑπο-τάσσω: 1 aor. ὑπέταξα; Pass., pf. ὑποτέταγα; 2 aor. ὑπέταγην; 2 fut. ὑποταγίσομαι; pres. mid. ὑποτάσσομαι; *to arrange under, to subordinate; to subject, put in subjection*: τινὶ τι or τινα, 1 Co. xv. 27<sup>e</sup>; Heb. ii. 5; Phil. iii. 21; pass., Ro. viii. 20 [see διά, B. II. 1 b.]; 1 Co. xv. 27<sup>b</sup> sq.; 1 Pet. iii. 22; τινὰ or τὶ ὑπὸ τοὺς πόδας τινός, 1 Co. xv. 27<sup>a</sup>; Eph. i. 22; ὑποκάτω τῶν ποδῶν τινος, Heb. ii. 8; mid. *to subject one's self, to obey; to submit to one's control; to yield to one's admonition or advice*: absol., Ro. xiii. 5; 1 Co. xiv. 34 [cf. B. § 151, 30]; τινί, Lk. ii. 51; x. 17, 20; Ro. viii. 7; xiii. 1; 1 Co. xiv. 32; xvi. 16; Eph. v. 21 sq. [but in 22 G T WH txt. om. Tr mrg. br. ὑποτάσσ.], 24; Col. iii. 18; Tit. ii. 5, 9; iii. 1; 1 Pet. ii. 18; iii. 1, 5; v. 5; 2 aor. pass. with mid. force, *to obey* [R. V. *subject one's self, to obey*], Ro. x. 3; impv. *obey, be subject*: Jas. iv. 7; 1 Pet. ii. 13; v. 5; 2 fut. pass. Heb. xii. 9. (Sept.; [Aristot.], Polyb., Plut., Arr., Hddian).\*

ὑπο-τίθημι: 1 aor. ὑπέθηκα; pres. mid. ptep. ὑποτιθέμενος; fr. Hom. down; *to place under* (cf. ὑπό, III. 1): τί, Ro. xvi. 4 (on which see τράχηλος). Mid. metaph. *to supply, suggest, (mid. from one's own resources)*; with a dat. of the pers. and acc. of the thing: ταῦτα, these instructions, 1 Tim. iv. 6. (Often so in prof. auth. fr. Hom. down).\*

ὑπο-τρέχω: 2 aor. ὑπέδραμον; fr. Hom. down; prop. *to run under*; in N. T. once, viz. of navigators, *to run past a place on the shore, and therefore in a higher position* (see ὑποπλέω): νησίον, Acts xxvii. 16 [R. V. *running under the lee of*; cf. Hackett ad loc.].\*

ὑπο-τίπτωσις, -εως, ἡ, (ὑποτυπώω, to delineate, outline); a. *an outline, sketch, brief and summary exposition*, (Sext. Empir., Diog. Laërt., al.).

b. *an example, pattern*: πρὸς ὑποτ. τῶν μελλόντων πιστεύειν κτλ. for an example of those who should hereafter believe, i. e. to show by the example of my conversion that the same grace which I had obtained would not be wanting also to those who should hereafter believe, 1 Tim. i. 16; the pattern placed before one to be held fast and copied, model: ὑγιαίνοντων λόγων, 2 Tim. i. 13.\*

ὑπο-φέρω: 1 aor. ὑπήνεγκα; 2 aor. inf. ὑπενεγκεῖν; fr. Hom. down; *to bear by being under, bear up* (a thing placed on one's shoulders); trop. *to bear patiently, to endure*, (often so fr. Xen. and Plat. down): τί, 1 Co. x.



13; 2 Tim. iii. 11; 1 Pet. ii. 19. (Prov. vi. 33; Ps. lxxviii. (lxxx.) 8; Mic. vii. 9; Job ii. 10.)\*

ὑπο-χωρέω, -ῶ; 1 aor. ὑπεχώρησα; fr. Hom. down; to go back [see ὑπό, III. 1 fin.]; to withdraw: εἰς τόπον ἔρημον, Lk. ix. 10; with ἐν and a dat. of the place (see ἐν, I. 7), Lk. v. 16 [cf. W. § 50, 4 a.; B. 312 (268)].\*

ὑπωπιᾶω; (fr. ὑπώπιον, compounded of ὑπό and ὤψ, ὀπός, which denotes a. that part of the face which is under the eyes; b. a blow in that part of the face; a black and blue spot, a bruise); prop. to beat black and blue, to smite so as to cause bruises and livid spots, (Aristot. rhet. 3, 11, 15 p. 1413\*, 20; Plut. mor. p. 921 f.; Diog. Laërt. 6, 89): τὸ σῶμα, like a boxer I buffet my body, handle it roughly, discipline it by hardships, 1 Co. ix. 27; metaph. (πολεῖς ὑπωπιασμέναι, cities terribly scourged and afflicted by war, bearing the marks of devastation, Arstph. pax 541) to give one intolerable annoyance ['beat one out', 'wear one out'], by entreaties [cf. τέλος, 1 a.], Lk. xviii. 5 (cf. aliquem rogando obtundat, Ter. Eun. 3, 5, 6).\*

ὑς, ὕς, ὄ, ἡ, fr. Hom. down, Sept. several times for ὕψι, a swine: 2 Pet. ii. 22.\*

ὑσσώπος [on the breathing see WH. App. p. 144\*; Lchm. (in both his edd.) spells it with one σ in Jn.], -ου, ἡ, (Hebr. צִמְצִיט, Ex. xii. 22; Num. xix. 6, 18, etc.), hyssop, a plant a bunch of which was used by the Hebrews in their ritual sprinklings: Heb. ix. 19; ὑσσώφω, i. q. καλάμω ὑσσώπου, Jn. xix. 29. Cf. Win. RWB. s. v. Ysop; Arnold in Herzog xviii. p. 337 sq.; Furrer in Schenkel v. 685 sq.; [Riehm p. 1771 sq.; Löw, Aram. Pflanzennamen, § 93; Tristram, Nat. Hist. etc. p. 455 sq.; B. D. s. v. (esp. Am. ed.)].\*

ὑστερέω, -ῶ; 1 aor. ὑστέρησα; pf. ὑστέρηκα; Pass., pres. ὑστεροῦμαι; 1 aor. ptp. ὑστέρηθείς; (ὑστερος); 1. Act. to be ὑστερος i. e. behind; i. e. a. to come late or too tardily (so in prof. auth. fr. Hdt. down): Heb. iv. 1; to be left behind in the race and so fail to reach the goal, to fall short of the end; with ἀπό and the gen. indicating the end, metaph. fail to become a partaker: ἀπὸ τῆς χάριτος, Heb. xii. 15 [al. render here fall back (i. e. away) from; cf. W. § 30, 6 b.; B. 322 (276) sq. cf. § 132, 5] (Eccl. vi. 2). b. to be inferior, in power, influence, rank, 1 Co. xii. 24 (where L T Tr WH pass. ὑστερουμένων); in virtue, τί ἐτι ὑστερῶ; in what am I still deficient [A. V. what lack I yet (cf. B. § 131, 10)], Mt. xix. 20 (Sir. li. 24; ἵνα γνῶ τί ὑστερῶ ἐγώ, Ps. xxxviii. (xxxix.) 5; μηδ' ἐν ἄλλω μηδενὶ μέρει ἀρετῆς ὑστεροῦντας, Plat. de rep. 6 p. 484 d.); μηδέν or οὐδέν foll. by a gen. (depending on the idea of comparison contained in the verb [B. § 132, 22]) of the person, to be inferior to [A. V. to be behind] another in nothing, 2 Co. xi. 5; xii. 11. c. to fail, be wanting, (Diosc. 5, 86): Jn. ii. 3 [not Tdf.]; εἰν σοι [T WH Tr mrg. σε (cf. B. u. s.)] ὑστερεῖ, Mk. x. 21.

d. to be in want of, lack: with a gen. of the thing [W. § 30, 6], Lk. xxii. 35 (Joseph. antt. 2, 2, 1). 2. Pass. to suffer want [W. 260 (244)]: Lk. xv. 14; 2 Co. xi. 9 (8); Heb. xi. 37, (Sir. xi. 11); opp. to περισσεύειν, to abound, Phil. iv. 12; τινός, to be devoid [R. V. fall

short] of, Ro. iii. 23 (Diod. 18, 71; Joseph. antt. 15, 6, 7); ἐν τινι, to suffer want in any respect, 1 Co. i. 7, opp. to πλουτίζεισθαι ἐν τινι, ibid. 5; to lack (be inferior) in excellence, worth, opp. to περισσεύειν, [A. V. to be the worse . . . the better], 1 Co. viii. 8. [COMP.: ἀφ' ὑστερέω.]\*

ὑστέρημα, -τος, τό, (ὑστερέω); a. deficiency, that which is lacking: plur. with a gen. of the thing whose deficiency is to be filled up, Col. i. 24 (on which see ἀναναπληρώω, and θλίψις sub fin.); 1 Th. iii. 10; τὸ ὑστ. with a gen. [or its equiv.] of the pers., the absence of one, 1 Co. xvi. 17 [ὑμ. being taken objectively (W. § 22, 7; B. § 132, 3)]; al. take ὑμ. subjectively and render that which was lacking on your part; τὸ ὑμῶν ὑστ. τῆς πρὸς με λειτουργίας, your absence, owing to which something was lacking in the service conferred on me (by you), Phil. ii. 30. b. in reference to property and resources, poverty, want, destitution: Lk. xxi. 4; 2 Co. viii. 14 (13); ix. 12; xi. 9, (Ps. xxxiii. (xxxiv.) 10; Judg. xviii. 10, etc.; eccl. writ.).\*

ὑστέρησις, -εως, ἡ, (ὑστερέω), want, poverty: Mk. xii. 44; καθ' ὑστέρησιν, on account of want, Phil. iv. 11 [cf. κατά, II. 3 c. γ. p. 328\* bot.]. (Eccl. writ.).\*

ὑστερος, -α, -ον, latter, later, coming after: ἐν ὑστέροις καιροῖς, 1 Tim. iv. 1; ὁ ὑστ. i. q. the second, Mt. xxi. 31 L Tr WH, but cf. Fritzsche's and Meyer's crit. notes [esp. WH. App.] ad loc. Neut. ὕστερον, fr. Hom. down, adverbially, afterward, after this, later, lastly, used alike of a shorter and of a longer period: Mt. iv. 2; xxi. 29, 32, 37; xxv. 11; xxvi. 60; Mk. xvi. 14; Lk. iv. 2 Rec.; [xx. 32 L T Tr WH]; Jn. xiii. 36; Heb. xii. 11; with a gen. after one, Mt. xxii. 27; Lk. xx. 32 [RG].\*

ὑφαίνω; fr. Hom. down; Sept. for ὑφᾶ; to weave: Lk. xii. 27 T WH (rejected) mrg.\*

ὑφαντός, -ή, -όν, (ὑφαίνω, q. v.), fr. Hom. down; woven: Jn. xix. 23. (For ὑφᾶ, Ex. xxxvi. 30 (xxxix. 22); xxxvi. 35 (xxxix. 27); for ὑψῆ, Ex. xxvi. 31, etc.).\*

ὑψηλός, -ή, -όν, (ὑψι on high, ὕψος), [fr. Hom. down], high; lofty; a. prop. of place: ὄρος, Mt. iv. 8; xvii. 1; Mk. ix. 2; Lk. iv. 5 R G L Br.; Rev. xxi. 10; τείχος, Rev. xxi. 12; neut. τὰ ὑψηλά (the heights of heaven; Sept. for ὑψῆ, Ps. xcii. (xciii.) 4; cxii. (cxiii.) 5; Is. xxxiii. 5; lvii. 15), heaven [A. V. on high; cf. B. § 124, 8 d.], Heb. i. 3; exalted on high: ὑψηλότερος τῶν οὐρανῶν, [made higher than the heavens], of Christ raised to the right hand of God, Heb. vii. 26 (cf. Eph. iv. 10); μετὰ βραχίονος ὑψηλοῦ, with a high (uplifted) arm, i. e. with signal power, Acts xiii. 17 (Sept. often ἐν βραχίονι ὑψηλῷ for ὑψῆ, in Ex. vi. 6; Deut. v. 15). b. metaph. eminent, exalted: in influence and honor, Lk. xvi. 15; ὑψηλὰ φρονεῖν, to set the mind on, to seek, high things (as honors and riches), to be aspiring, Ro. xii. 16; also Rō. xi. 20 L mrg. T Tr WH; 1 Tim. vi. 17 T WH mrg.; (Leian. Icaromen. 11, Hermot. 5).\*

ὑψηλοφρονέω, -ῶ; (ὑψηλόφρων, and this fr. ὑψηλός and φρήν); to be high-minded, proud: Ro. xi. 20 [R G L txt.]; 1 Tim. vi. 17 [R G L Tr WH txt.], (Schol. ad Pind. Pyth. 2, 91). In Grk. writ. μεγαλοφρονεῖν is more common.\*



ὑψιστος, -η, -ον, (superl.; fr. ὑψι on high), in Grk. writ. mostly poetic, *highest, most high*; a. of place: neut. τὰ ὑψιστα (Sept. for קְרוֹקִים), the highest regions, i. e. heaven (see ὑψηλός, a.), Mt. xxi. 9; Mk. xi. 10; Lk. ii. 14; xix. 38, (Job xvi. 19; Is. lvii. 15). b. of rank: of God, ὁ θεὸς ὁ ὑψιστος, the most high God, Mk. v. 7; Lk. viii. 28; Acts xvi. 17; Heb. vii. 1; [Gen. xiv. 18; Philo de leg. ad Gaium § 23]; and simply ὁ ὑψιστος, *the Most High*, Acts vii. 48; and without the article (cf. B. § 124, 8 b. note; [WH. Intr. § 416]), Lk. i. 32, 35, 76; vi. 35, and very often in Sir.; (Hebr. עֲלִיּוֹן, אֱלֹהִים עֲלִיּוֹן; Zēds ὑψιστος, Pind. Nem. 1, 90; 11, 2; Aeschyl. Eum. 28).\*

ὑψος, -ους, τό, fr. Aeschyl. and Hdt. down, Sept. for קְרוֹמָה, קִנְיָה, etc., *height*: prop. of measure, Eph. iii. 18; Rev. xxi. 16; of place, heaven [A.V. on high], Eph. iv. 8 (fr. Ps. lxxvii. (lxxviii.) 19); Lk. i. 78; xxiv. 49; metaph. *rank, high station*: Jas. i. 9 (Job v. 11; 1 Macc. i. 40; x. 24; ὑψος ἀρετῆς, Plut. Popl. 6).\*

ὑψόω, -ῶ; fut. ὑψώσω; 1 aor. ὑψώσα; Pass., 1 aor. ὑψώσθην; 1 fut. ὑψωθήσομαι; (ὑψος); [Batr. 81; Hippocr., al.]; Sept. very often for רוּם, also for גָּבַהּ, גָּבַר, etc.; *to lift up on high, to exalt*, (Vulg. *exalto*): τινά or τί, prop. of place, Jn. iii. 14<sup>a</sup>; used of the elevation of Jesus on the cross, Jn. iii. 14<sup>b</sup>; viii. 28; xii. 34; with ἐκ τῆς γῆς added, to remove from (lit. *out of*) the earth by crucifixion (ὑψοῦν τινα foll. by ἐκ, Ps. ix. 14), Jn. xii. 32 (the Evangelist himself interprets the word of the lifting up upon the cross, but a careful comparison of viii. 28 and xii. 32 renders it probable that Jesus spoke of the heavenly exaltation which he was to attain by the crucifixion (cf. xii. 23 sqq., xiii. 31 sqq., Lk. xxiv. 26), and employed the Aramaic word ܪܡ, the ambiguity of which allowed it to be understood of the crucifixion; cf. Bleek,

Beiträge zur Evangelienkritik, p. 231 sq.; [the 'lifting up' includes death and the victory over death; the passion itself is regarded as a glorification; cf. Westcott ad loc.]); τινά ἕως τοῦ οὐρανοῦ (opp. to καταβιβάζειν [or καταβαίνειν] ἕως ἄδου), metaph. *to raise to the very summit of opulence and prosperity*, pass., Mt. xi. 28; Lk. x. 15, [al. understand exaltation in privilege as referred to in these pass. (see vs. 21 in Mt.)]; simply τινά, *to exalt, to raise to dignity, honor, and happiness*: Lk. i. 52 (where opp. to ταπεινῶ); Acts xiii. 17; to that state of mind which ought to characterize a Christian, 2 Co. xi. 7; to raise the spirits by the blessings of salvation, Jas. iv. 10; 1 Pet. v. 6; ἐμυαντόν, *to exalt one's self* (with haughtiness and empty pride), (opp. to ταπεινῶ), Mt. xxiii. 12; Lk. xiv. 11; xviii. 14;—in these same pass. ὑψωθήσεται occurs, *he shall be raised to honor*. By a union of the literal and the tropical senses God is said ὑψῶσαι Christ τῇ δεξιᾷ αὐτοῦ, Acts v. 31; pass. Acts ii. 33; the dative in this phrase, judged according to Greek usage, hardly bears any other meaning than *with* (by means of) *his right hand* (his power) [R. V. txt.]; but the context forbids it to denote anything except *at* (to) *the right hand of God* [so R. V. mrg.]; hence the opinion of those has great probability who regard Peter's phrase as formed on the model of the Aramaean ܠܝܡܝܢ; cf. Bleek, Einl. in das N. T. ed. 1, p. 346 [but see W. 214 (201), 215 (202); Meyer ad loc. COMP.: ὑπερ-ὑψόω.]\*

ὑψωμα, -τος, τό, (ὑψόω), *thing elevated, height*: prop. of space, opp. to βάθος, Ro. viii. 39 (τοῦ ἀέρος, Philo de praem. et poen. § 1; ὅταν ὑψωμα λάβῃ μέγιστον ὁ ἥλιος, Plut. mor. p. 782 d.); spec. elevated structure i. e. *barrier, rampart, bulwark*: 2 Co. x. 5. [Sept. (in Jud. x. 8; xiii. 4, actively); cod. Ven. for 'heave-offering' in Lev. vii. 14, 32; Num. xviii. 24 sqq.]\*

## Φ

φάγος, -ου, ὁ, (φάγω), *a voracious man, a glutton*, (it is a subst., and differs fr. φάγος the adj.; cf. φυγός, φειδός; see Fritzsche on Mark p. 790 sqq., but cf. Lipsius, Gram. Untersuch. p. 28; W. § 16, 3 c. a., [and § 6, 1 i.; esp. Chandler § 230]): joined with οἰνοπότης, Mt. xi. 19; Lk. vii. 34.\*

φάγω, see ἐσθίω.

φαίλονης (so Rec.<sup>eras</sup> Steph) or φελόνης (with most Mss. including cod. Sin., Rec.<sup>beza</sup> G L T Tr [WH (cf. their Intr. § 404 and App. p. 151<sup>a</sup>); W. Dindorf in Steph. Thes. s. v. φαινόλης, col. 583]), by metath. for the more com. φαινόλης (found in [Epict. 4, 8, 24]; Artem. oneir. 2, 3; 5, 29; Pollux 7, (13) 61; Athen. 3 p. 97), -ου, ὁ, Lat.

paenula, *a travelling-cloak*, used for protection against stormy weather: 2 Tim. iv. 13, where others erroneously understand it to mean a case or receptacle for books as even the Syriac renders it ܠܝܬܝܢܐ.\*

φαίνω; [1 aor. act. subjunc. 3 pers. sing. φάνη, L T WH in Rev. viii. 12; xviii. 23, (see below and ἀναφαίνω; W. § 15 s. v.; B. 41 (35))]; Pass., pres. φαίνομαι; 2 aor. ἐφάνην; 2 fut. φανήσομαι (and in 1 Pet. iv. 18) φανοῦμαι (cf. Kühner § 343 s. v.; [Veitch s. v.]); (φάω); in Grk. writ. fr. Hom. down; *to bring forth into the light, cause to shine; to show*. In bibl. Grk. 1. Active intransitively, *to shine, shed light*, (which the Grks. [commonly



(cf. L. and S. s. v. A. II.) express by the passive), Sept. for נִשָּׂא: τὸ φῶς φαίνει, Jn. i. 5; 1 Jn. ii. 8; δ λύχνος, Jn. v. 35; 2 Pet. i. 19, (1 Macc. iv. 50; Gen. i. 17); δ ἥλιος, Rev. i. 16; δ ἥλ. καὶ ἡ σελήνη, Rev. xxi. 23; ἡ ἡμέρα, Rev. viii. 12 Rec. 2. Passive, a. *to shine, be bright or resplendent*: ἡ ἡμέρα, Rev. viii. 12 Tr [(see above)]; xviii. 23 RG Tr — but see Veitch s. v.; moreover, the foll. exx. should be brought under the next head; see Meyer on Phil. ii. 15]; ὡς φωστήρες, Phil. ii. 15; δ ἀστὴρ, Mt. ii. 7; ἡ ἀστραπή, Mt. xxiv. 27. b. *to become evident, to be brought forth into light, come to view, appear*: Mt. xxiv. 30; opp. to ἀφανίζεσθαι, Jas. iv. 14; of the appearance of angels: τινί, Mt. i. 20; ii. 13, 19, (2 Macc. iii. 33; x. 29; xi. 8; of God, Joseph. antt. 7, 7, 3; for ἡρῆ; in ref. to the same, Num. xxiii. 3); of those restored to life, Lk. ix. 8; τινί, Mk. xvi. 9; of growing vegetation, *to come to light*, Mt. xiii. 26; univ. *to appear, be seen*: φαινόμενα, Heb. xi. 3; impersonally, φαίνεται, *it is seen, exposed to view*: οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ, never was it seen in such (i. e. so remarkable) a fashion — never was such a sight seen — in Israel, Mt. ix. 33. c. *to meet the eyes, strike the sight, become clear or manifest, with a predicate nom. (be seen to be)* [cf. B. § 144, 15 a., 18]: Mt. vi. 16, 18; xxiii. 27 sq.; 2 Co. xiii. 7; ἵνα (sc. ἡ ἀμαρτία) φανῇ ἀμαρτία (equiv. to ἀμαρτωλός), Ro. vii. 13; with the dat. of the pers. added, Mt. vi. 5 (sc. προσερχόμενοι praying); *to be seen, appear*: δ ἀμαρτωλὸς ποῦ φανείται; i. e. he will nowhere be seen, will perish, 1 Pet. iv. 18. d. *to appear to the mind, seem to one's judgment or opinion*: τί ὑμῖν φαίνεται, [A. V. *what think ye*], Mk. xiv. 64 (1 Esdr. ii. 18 (21)); ἐφάνησαν ἐνώπιον αὐτῶν ὥσει ληροί, Lk. xxiv. 11 [W. § 33 f.; B. § 133, 3. SYN. see δοκέω, fin.]\*

Φαλέκ [L. txt. Tr WH Φάλεκ (but see Tdf. Proleg. p. 104); L. mrg. Φάλεγ, δ, Peleg, (פֶּלֶג 'division'), son of Eber (Gen. x. 25): Lk. iii. 35.\*

φανερὸς, -ά, -όν, (φαίνομαι), fr. [Pind.], Hdt. down, *apparent, manifest, evident, known*, (opp. to κρυπτός and ἀπόκρυφος): Gal. v. 19; ἐν πᾶσιν, among all, 1 Tim. iv. 15 Rec.; ἐν αὐτοῖς, in their minds, Ro. i. 19; τινί, dat. of the pers., *manifest to one, of a pers. or thing that has become known*, Acts iv. 16; vii. 13; [1 Tim. iv. 15 G L T Tr WH]; φανερόν γίνεσθαι: Mk. vi. 14; [Lk. viii. 17]; 1 Co. iii. 13; xiv. 25; ἐν ὑμῖν, among you, 1 Co. xi. 19; ἐν with a dat. of the place, Phil. i. 13 [see παραῳρίων, 3]; φανερόν ποιεῖν τινα, [A. V. *to make one known*, i. e.] disclose who and what he is, Mt. xii. 16; Mk. iii. 12; εἰς φανερόν ἐλθεῖν, to come to light, come to open view, Mk. iv. 22; Lk. viii. 17; ἐν τῷ φανερῷ, in public, openly (opp. to ἐν τῷ κρυπτῷ), Mt. vi. 4 Rec., 6 RG, [18 Rec.]; Ro. ii. 28 [here A. V. *outward, outwardly*]. *manifest* i. e. to be plainly recognized or known: foll. by ἐν with a dat. of the thing *in (by) which*, 1 Jn. iii. 10. [SYN. see δῆλος, fin.]\*

φανερῶ, -ῶ; fut. φανερῶσω; 1 aor. ἐφανέρωσα; Pass., pres. φανερούμαι; pf. πεφανέρωμαι; 1 aor. ἐφανερῶθην; 1 fut. φανερῶθήσομαι; (φανερὸς); *to make manifest or visible or known what has been hidden or unknown, to*

*manifest, whether by words, or deeds, or in any other way*; a. with an acc. of the thing: pass., Mk. iv. 22; Eph. v. 13; Rev. iii. 18; τὰ ἔργα τινός, pass. Jn. iii. 21; with ἐν τινι added, Jn. ix. 3; τὴν δόξαν αὐτοῦ, of Christ, Jn. ii. 11; sc. τὴν γνώσιν, 2 Co. xi. 6 L T Tr WH; τὰς βουλὰς τῶν καρδιῶν, of God as judge, 1 Co. iv. 5; τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ δι' ἡμῶν ἐν παντὶ τόπῳ, 2 Co. ii. 14; τὴν σπουδὴν ὑμῶν ἐνώπιον τοῦ θεοῦ, pass. 2 Co. vii. 12; τὴν ζωὴν τοῦ Ἰησοῦ ἐν τῷ σώματι, ἐν τῇ θνητῇ σαρκί, pass. 2 Co. iv. 10 sq.; χάρις τοῦ θεοῦ φανερωθεῖσα διὰ τῆς ἐπιφανείας τοῦ Χριστοῦ, 2 Tim. i. 10; pass. used of something hitherto non-existent but now made *actual and visible, realized*, 1 Jn. iii. 2 (Germ. *verwirklicht werden, in die Erscheinung treten*); ὁδός, Heb. ix. 8 (cf. iter per Alpes patefieri volebat, Caes. bell. gall. 3, 1); *to bring to light or make manifest, by the advent, life, death, resurrection, of Jesus Christ*: τὸ μυστήριον, pass. Ro. xvi. 26; with τοῖς ἀγίοις added, Col. i. 26; *to make known by teaching*: τὸ ὄνομα τοῦ θεοῦ τοῖς ἀνθρώποις, Jn. xvii. 6; τὸ μυστήριον τοῦ Χριστοῦ, Col. iv. 4; τὸν λόγον αὐτοῦ, of God giving instruction through the preachers of the gospel, Tit. i. 3; τὸ γνωστὸν τοῦ θεοῦ αὐτοῖς, of God teaching the Gentiles concerning himself by the works of nature, Ro. i. 19; pass. δικαιοσύνη θεοῦ (made known in the gospel [cf. δικαιοσύνη, 1 c. p. 149<sup>b</sup> bot.]), Ro. iii. 21; pass. *to become manifest, be made known*: ἐν τούτῳ sc. ὅτι etc. herein that, etc. [see οὗτος, I. 2 b.], 1 Jn. iv. 9; τὰ δικαιώματα τοῦ θεοῦ, Rev. xv. 4. b. with an acc. of the person, *to expose to view, make manifest, show one*: ἐαυτὸν τῷ κόσμῳ, of Christ coming forth from his retirement in Galilee and showing himself publicly at Jerusalem, Jn. vii. 4; τοῖς μαθηταῖς, of the risen Christ, Jn. xxi. 1; pass. *to be made manifest, to show one's self, appear*: ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, 2 Co. v. 10; of Christ risen from the dead, τοῖς μαθηταῖς αὐτοῦ, Jn. xxi. 14; Mk. xvi. 14; with ἐν ἐτέρῃ μορφῇ added, Mk. xvi. 12 (absol. φανερωθεῖς, Barn. ep. 15, 9); of Christ previously hidden from view in heaven but after his incarnation made visible on earth as a man among men, Heb. ix. 26 (opp. to δεύτερον ὀφθῆσεσθαι, of his future return from heaven, ibid. 28); 1 Pet. i. 20; 1 Jn. iii. 5, 8; with ἐν σαρκί added, 1 Tim. iii. 16, (Barn. ep. 5, 6; 6, 7. 9. 14 etc.); ἡ ζωὴ (the life embodied in Christ; the centre and source of life) ἐφανέρωθη, 1 Jn. i. 2; of Christ now hidden from sight in heaven but hereafter to return visibly, Col. iii. 4 (cf. 3); 1 Pet. v. 4; 1 Jn. ii. 28; [cf. Westcott on the Epp. of St. John p. 79 sq.]. of Christians, who after the Saviour's return will be manifested ἐν δόξῃ [see δόξα, III. 4 b.], Col. iii. 4. Pass. *to become known, to be plainly recognized, thoroughly understood*: who and what one is, τινί, Jn. i. 31; what sort of person one is, τῷ θεῷ, 2 Co. v. 11; ἐν ταῖς συνειδήσεσιν ὑμῶν, ibid.; φανερούμαι foll. by ὅτι, 2 Co. iii. 3; 1 Jn. ii. 19; ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς, in every way made manifest (such as we are) among all men to you-ward, 2 Co. xi. 6 [but L T Tr WH give the act. φανερῶσαντες, we have made it manifest]. (Hdt., Dion. Hal., Dio Cass., Joseph.) [SYN. see ἀποκαλύπτω, fin.]\*



**φανερῶς**, (see **φανερός**), [fr. Aeschyl. and Hdt. down], adv., manifestly; i.e. a. plainly, clearly: *ιδεῖν τινα*, Acts x. 3. b. openly: Mk. i. 45; opp. to *ἐν κρυπτῷ*, Jn. vii. 10.\*

**φανέρωσις**, -εως, ἡ, (φανέρω), manifestation: with a gen. of the object, 1 Co. xii. 7; 2 Co. iv. 2. ([Aristot. de plantis 2, 1 and 9; also for *φανέρωσις* (Sept. *δύλωσις*) Lev. viii. 8 cod. Ven.] Eccles. writ.; Hesych.) [*ΣΥΝ. see ἀποκαλύπτω*, fin.]\*

**φάνος**, -οῦ, ὁ, (φαίνω), a torch [A. V. lantern; Hesych. Ἀττικοὶ δὲ λυχνοῦκον ἐκάλουν ὃ ἡμεῖς νῦν φανόν; cf. Phryn. p. 59 and Lob.'s note; Rutherford, New Phryn. p. 131; Athen. 15 p. 699 d. sqq. and Casaubon's notes ch. xviii. see *λαμπάς* and reff.]: Jn. xviii. 3. (Arstph., Xen., Dion. Hal., Plut., al.)\*

**Φανουήλ**, (פִּנְחָאֵל i. e. *πρόσωπον θεοῦ*), indecl., Phanael, the father of Anna the prophetess: Lk. ii. 36.\*

**φαντάζω**: (φαίνω); pres. pass. ptep. *φανταζόμενος*; fr. Aeschyl. and Hdt. down; to cause to appear, make visible, expose to view, show: τὸ *φανταζόμενον*, the appearance, sight, Heb. xii. 21.\*

**φαντασία**, -ας, ἡ, show, showy appearance, display, pomp: Acts xxv. 23. (Polyb. 15, 25, 5, etc.; [Diod. 12, 83]; al.)\*

**φάντασμα**, -τος, τό, (φαντάζω), an appearance; spec. an apparition, spectre: Mt. xiv. 26; Mk. vi. 49. (Aeschyl., Eur., Plat., Dion. Hal., Plut., al.; Sap. xvii. 14 (15).)\*

**φάραγξ**, -αγγος, ἡ, a valley shut in by cliffs and precipices; a ravine: Lk. iii. 5. (Alem., Eur., Thuc., Dem., Polyb., al.; Sept.)\*

**Φαραώ**, (פֶּרֶעִי; in Joseph. antt. 2, 13 and 14 *Φαραώθης* [also *Φαραών*, -ώνος, 8, 6, 2, etc.]), ὁ, [indecl. B. 15 (14)], *Pharaoh*, the common title of the ancient kings of Egypt (ὁ *φαραὼν* κατ' Αἰγυπτίους *βασιλέα σημαίνει*, Joseph. antt. 8, 6, 2 [acc. to Ebers (in Riehm s. v. *Pharao*) the name is only the Hebr. form of the Egyptian *per-āa* denoting (as even Horapollo 1, 62 testifies) *great house*, a current title of kings akin to the Turkish "sublime porte"; al. al.; see BB. DD. s. v.]: Acts vii. 13, 21; Ro. ix. 17; Heb. xi. 24; *Φαραώ* with *βασιλεὺς Αἰγύπτου* added in apposition (as if *Φαραώ* were a proper name, as sometimes in the O. T.: פֶּרֶעִי מֶלֶךְ מִצְרָיִם, 1 K. iii. 1; ix. 16; 2 K. xvii. 7; Is. xxxvi. 6, etc.; 1 Esdr. i. 23), Acts vii. 10. Cf. *Vaihinger* in Herzog xi. p. 490 sqq.; [Ebers in Riehm u. s.].)\*

**Φαρίς** [on its accent see *Tdf. Proleg.* p. 104], ὁ, (פָּרִיז; a breach, Gen. xxxviii. 29), *Perez* [A. V. *Phares*], a son of Judah by Tamar his daughter-in-law: Mt. i. 3; Lk. iii. 33.\*

**Φαρισαῖος**, -ου, ὁ, a *Pharisee*, a member of the sect or party of the Pharisees (Syr. ܦܪܝܝܐ, rabbinic פְּרִישִׁי, fr. פָּרַץ 'to separate', because deviating in their life from the general usage; Suidas s. v. quotes Cedrenus as follows, *Φαρισαῖοι, οἱ ἐρμηνευόμενοι ἀφορισμένοι· παρὰ τὸ μερίζειν κ. ἀφορίζειν ἑαυτοὺς τῶν ἄλλων ἀπάντων εἰς τὰ καθαρῶτατον τοῦ βίου καὶ ἀκριβέστατον, καὶ εἰς τὰ τοῦ νόμου*

*ἐντάλματα*). The first and feeble beginnings of this sect seem to be traceable to the age immediately succeeding the return from exile. In addition to the books of the O. T. the Pharisees recognized in oral tradition (see *παράδοσις*, 2) a standard of belief and life (Joseph. antt. 13, 10, 6; Mt. xv. 1; Mk. vii. 3). They sought for distinction and praise by the observance of external rites and by the outward forms of piety, such as ablutions, fastings, prayers, and alms-giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus (antt. 17, 2, 4) they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affectation of piety in order to gain notoriety: Mt. iii. 7; v. 20; vii. 29 Lchm.; ix. 11, 14, 34; xii. 2, 14, 24, 38 Lchm. om.; xv. 1, 12; xvi. 1, 6, 11 sq.; xix. 3; xxi. 45; [xxii. 15, 34, 41]; xxiii. 2, 13–15, 23, 25–27, 29; xxvii. 62; Mk. ii. 16, 18, 24; iii. 6; vii. 1, 3, 5; viii. 11, 15; [ix. 11 L in br. T]; x. 2; xii. 13; Lk. v. 17, 21, 30, 33; vi. 2, 7; vii. 30, 36 sq. 39; xi. 37–39, 42–44 [but in 44 G T Tr WH om. L br. the cl.], 53; xii. 1; xiii. 31; xiv. 1, 3; xv. 2; xvi. 14; xvii. 20; xviii. 10 sq.; xix. 39; Jn. i. 24; iii. 1; iv. 1; vii. 32, 45, 47 sq.; viii. 3, 13; ix. [13], 15 sq. 40; xi. 46 sq. 57; xii. 19, 42; xviii. 3; Acts v. 34; xv. 5; xxiii. 6–9; xxvi. 5; Phil. iii. 5. Cf. *Win.* RWB. s. v. *Pharisäer*; *Reuss* in Herzog xi. p. 496, and the works referred to above s. v. *Σαδδουκαῖος*, fin. [esp. Sieffert's dissertation in Herzog ed. 2 (vol. xiii. p. 210 sqq.) and the copious reff. at its close]. An admirable idea of the opinions and practices of the Pharisees may be gathered also from *Paret*, Ueber d. Pharisäismus des Josephus, in the Theol. Stud. u. Krit. for 1856, No. 4, p. 809 sqq.\*

**φαρμακία** [WH *κία*, so T (exc. in Gal. v. 20; cf. the Proleg. p. 88); see I, ε], -ας, ἡ, (φαρμακεύω); a. the use or the administering of drugs (Xen. mem. 4, 2, 17).

b. *poisoning* (Plat., Polyb., al.): Rev. ix. 21 [here WH txt. Tr mrg. *φαρμάκων*; many interpp. refer the pass. to next head]. c. *sorcery, magical arts*, often found in connection with idolatry and fostered by it: Gal. v. 20 [where see Bp. Lightft.] (Sap. xii. 4; xviii. 13; for פְּשָׁעִים, Is. xlvi. 9; for לְשׁוֹן, Ex. vii. 22; viii. 18; for לְהַטִּיף, Ex. vii. 11); trop. of the deceptions and seductions of idolatry, Rev. xviii. 23.\*

**φαρμακεύς**, -έως, ὁ, (φάρμακον), one who prepares or uses magical remedies; a sorcerer: Rev. xxi. 8 Rec. (Soph., Plat., Joseph., Leian., Plut., al.)\*



[φάρμακον, -ον, τό, fr. Hom. down, *a drug; an enchantment*: Tr mrg. WH txt. in Rev. ix. 21 (R.V. *sorceries*), for φαρμακεία, q. v. (in b.).\*]

φαρμακός, -ή, -όν, (φαρμάσσω [to use a φάρμακον]), [fr. Arstph. down]; 1. pertaining to magical arts. 2. ὁ φαρμακός, subst., i. e. φαρμακεύς, q. v.: Rev. xxi. 8 GL T Tr WH; xxii. 15. (Sept. several times for ηψβρ-)\*

φάσις, -εως, ἡ, (fr. φαίνω); 1. in the Attic orators, the exposure of (informing against) those who have embezzled the property of the state, or violated the laws respecting the importation or exportation of merchandise, or defrauded their wards. 2. univ. a disclosure of secret crime (κοινῶς δὲ φάσεις ἐκαλοῦντο πάσαι αἱ μηνύσεις τῶν λαυθανόντων ἀδικημάτων, Pollux 8, 6, 47): Susan. 55 Theod.; of information by report [A. V. *tidings*], Acts xxi. 31.\*

φάσκω; impf. ἔφασκον; (ΦΑΩ, φημί); fr. Hom. down; to affirm, allege, to pretend or profess: foll. by the acc. with the inf., Acts xxiv. 9; xxv. 19; with the inf. and an acc. referring to the subject, Rev. ii. 2 Rec.; foll. by an inf. with a subject nom., Ro. i. 22.\*

φάτνη, -ης, ἡ, [(πατέομαι to eat; Vaniček p. 445)], a crib, manger: Lk. ii. 7, 12, 16; xiii. 15. (From Hom. down; Sept. for פִּיטָה, Job xxxix. 9; Prov. xiv. 4; Is. i. 3; plur. for פִּיטָה, Hab. iii. 17.)\*

φαῦλος, -η, -ον, (akin to Germ. *faul* and *flau*), *easy, slight, ordinary, mean, worthless, of no account*; ethically, *bad, wicked, base* (Theogn. [?], Eur., Xen., Plat., Plut.): Jas. iii. 16; φαῦλόν τι λέγειν περί τινος, Tit. ii. 8; φαῦλα πράσσειν, [R.V. *to do ill*], Jn. iii. 20; τὰ φ. πράσσειν opp. to τὰ ἀγαθὰ ποιεῖν, Jn. v. 29; φαῦλον (opp. to ἀγαθόν) πράσσειν, Ro. ix. 11 LT Tr WH; 2 Co. v. 10 T Tr txt. WH. [See Trench, Syn. § lxxxiv.]\*

φέγγος, -ους, τό, (akin to φαίνω), fr. Aeschyl. and Pind. down, *light*: of the moon, Mt. xxiv. 29; Mk. xiii. 24; of a candle or lamp, Lk. xi. 33 R G T Tr mrg. [cf. ἀστραπή, ib. vs. 36]. (Joel ii. 10; iii. (iv.) 15 (20); Ezek. i. 4, 13, 27; Hos. vii. 6.)\*

[ΣΥΝ.: αὐγή, φέγγος, φῶς: φῶς *light*—the general term, (of the light of a fire in Mk. xiv. 54; Lk. xxii. 56); φέγγος a more concrete and emphatic term (cf. Lk. xi. 33), the bright sunshine, the beam of light, etc.; αὐγή a still stronger term, suggesting the fiery nature of the light; used of shooting, heating, rays. A Greek spoke of ἡλίου φῶς, φέγγος, αὐγή; or, φωτὸς φέγγος, αὐγή; or, φέγγους αὐγή; but these formulas are not reversible. Schmidt ch. 33; cf. Trench § xlvi.]

φείδομαι; fut. φείσομαι; 1 aor. ἐφείσάμην; depon. mid.; fr. Hom. down; Sept. for לָחַץ, דָּחַק, הָשִׁיךְ (to keep back); to spare: absol. 2 Co. xiii. 2; τινός, to spare one [W. § 30, 10 d.; B. § 132, 15], Acts xx. 29; Ro. viii. 32; xi. 21; 1 Co. vii. 28; 2 Co. i. 23; 2 Pet. ii. 4 sq.; to abstain [A. V. *forbear*], an inf. denoting the act abstained from being supplied from the context: καυχᾶσθαι, 2 Co. xii. 6 (μὴ φείδου—sc. διδάσκειν—εἰ ἔχεις διδάσκειν, Xen. Cyr. 1, 6, 35; with the inf. added, λέγειν κακά, Eur. Or. 393; δρᾶσαι τι τῶν τυραννικῶν, Plat. de rep. 9 p. 574 b.)\*

φαιδόμενος, (fr. the ptep. φειδόμενος), adv., sparingly: 2 Co. ix. 6 (mildly, Plut. Alex. 25.)\*

φείλωνς, see φαίλωνς.

φέρω; (allied to Germ. *führen, fahren*, [Eng. *bear*, etc. Scotch *bairn*, etc. etc.; cf. Curtius § 411]); impf. ἔφερον; Pass., pres. φέρομαι; impf. ἐφερόμην; fut. act. οἴσω (Jn. xxi. 18; Rev. xxi. 26); 1 aor. ἤνεγκα, ptep. ἐνέγκας; 2 aor. inf. ἐνεγκεῖν (Mt. vii. 18 T WH); 1 aor. pass. ἠνέχθη (2 Pet. i. 17, 21); [cf. WH. App. p. 164; B. 68 (60); W. 90 (85 sq.); esp. Veitch p. 668 sq.]; fr. Hom. down; Sept. for נָשָׂא and נָשָׂא; to bear, i. e. 1. to carry; a. to carry some burden: τὸν σταυρὸν ὀπισθέν τινος, Lk. xxiii. 26; to bear with one's self (which the Grk. writ. express by the mid.), [A. V. *to bring*]: τί, Lk. xxiv. 1; Jn. xix. 39. b. to move by bearing; pass. like the Lat. *feror* i. q. *moveor*, to be conveyed or borne, with a suggestion of speed or force (often so in prof. auth. fr. Hom. down): of persons borne in a ship over the sea, [A. V. *to be driven*], Acts xxvii. 15, 17; of a gust of wind, to rush, Acts ii. 2 (cf. Jer. xviii. 14); φωνὴ ἐνεχθείσα, was brought, came, 2 Pet. i. 17, 18 (see ἰπό, I. 2 a.); of the mind, to be moved inwardly, prompted, ὑπὸ πνεύματος ἀγίου, 2 Pet. i. 21; φέρομαι ἐπὶ τι [R. V. *press on*], Heb. vi. 1. c. acc. to a less freq. use to bear up, i. e. uphold (keep from falling): φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, of God [the Son] the preserver of the universe, Heb. i. 3 (so in the Targums and Rabbinical writ. לָחֵץ is often used, e. g. יְחִיזְקִי לָחֵץ, of God; οὐ δυνήσομαι ἐγὼ μόνος φέρειν τὸν λαὸν τούτου, Num. xi. 14, cf. 11; add, Deut. i. 9, for נָשָׂא; ὁ τὰ μὴ [μὲν] ὄντα φέρων καὶ τὰ πάντα γενῶν, Philo, rer. div. haer. § 7; fr. native Grk. writ. we have φέρειν τὴν πόλιν, Plut. Lucull. 6; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 70 sq.). 2. to bear i. e. endure (exx. without number in Grk. writ. fr. Hom. down; cf. Passow s. v. B. I. 3; [L. and S. s. v. A. III.]); τὸν ὀνειδιζόμενον, Heb. xiii. 13; τί, to endure the rigor of a thing, Heb. xii. 20; τινά, to bear patiently one's conduct, or to spare one (abstain from punishing or destroying), Ro. ix. 22. 3. to bring, bring to, bring forward; a. prop.: τινά, Acts v. 16; τί, Mk. [vi. 27 R G T Tr WH]; xi. 2 T Tr WH; xii. 16; Lk. xv. 23; Acts iv. 34, 37; v. 2; 2 Tim. iv. 18; τινὰ πρὸς τινα, Mk. i. 32; ii. 3 [T Tr mrg. WH]; ix. 17 [W. 278 (262)], 19 sq.; τινὰ ἐπὶ τινα, Lk. xii. 11 Tr mrg.; τινὰ τι, Mk. vii. 32; viii. 22; τινὰ ἐπὶ τινος, Lk. v. 18; τί τι, Mk. xii. 15; Jn. ii. 8; with ὡς added, Mt. xiv. 18 [here Tr mrg. br. ὡς]; xvii. 17; τί πρὸς τινα, Mk. xi. 7 [T Tr WH]; τί εἰς with an acc. of the place, Rev. xxi. 24, 26; τί ἐπὶ πύνακι, Mt. xiv. 11; Mk. vi. [27 Lehm.], 28; ἀπὸ τινος (a part of [see ἀπό, I. 2]), Jn. xxi. 10; φέρω τιλὴ φαγεῖν, Jn. iv. 33. b. to move to, apply: τὸν δάκτυλον, τὴν χεῖρα, ὡς, εἰς with an acc. of the place, [A. V. *reach*], Jn. xx. 27. fig., φέρεται ὑμῖν τι, a thing is offered (lit. 'is being brought') to you: ἡ χάρις, 1 Pet. i. 13. c. to bring by announcing: διδασκῶν, 2 Jn. 10 (τινὶ ἀγγελίαν, μῦθον, λόγον, φήμην, etc., in Hom., Pind., al.); to announce (see Passow s. v. p. 2231<sup>b</sup>; [L. and S. s. v. A. IV. 4]): θάνατον, Heb. ix. 16. d. to bear i. e. bring forth, produce; a. prop.: καρπὸν, [Mt. vii. 18<sup>a</sup> T WH, 18<sup>b</sup> T]; Mk. iv. 8 [on ἐν ἐξήκοντα etc. WH txt.,



see *έν*, I. 5 f.]; Jn. xii. 24; xv. 2, 4 sq. 8, 16; (Hom. Od. 4, 229; Hes. opp. 117; Xen. mem. 2, 1, 28; al.). **β.** *to bring forward in speech*: *προφητεία*, 2 Pet. i. 21 [A. V. *came*]; *κρίσιν κατά τινος*, 2 Pet. ii. 11; [*κατηγορίαν κατά τινος*, Jn. xviii. 29 R G L Tr (but here T WH om. *κατά*); *αἰτιώματα κατά τινος*, Acts xxv. 7 R G [but G om. *κατά τ.*]; *αἰτίαν*, *ibid.* 18 L T Tr WH; (*πάσας αἰτίας*, reasons, Dem. p. 1328, 22; *ἀπολογισμούς*, Polyb. 1, 32, 4). **ε.** *to lead, conduct*, [A. V. *bring, carry*, etc. (Germ. *führen*)] *ἐπὶ* with an acc. of the place, Mk. xv. 22; Acts xiv. 13; (*ἐκεῖ*) *ἔπου*, Jn. xxi. 18; metaph. a gate is said *φέρειν* (Lat. *ferre* [Eng. *lead*]) *εἰς τὴν πόλιν*, Acts xii. 10 (*ὁδὸς φ. εἰς ἱρόν*, Hdt. 2, 122; *διὰ τῆς ἀγορᾶς εἰς τὸ πρὸς ἡῶ*, *ibid.* 2, 138 [cf. L. and S. s. v. A. VII.]). [COMP.: *ἀνα-, ἀπο-, δια-, εἰς-, παρ-εἰς-, ἐκ-, ἐπι-, κατα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-φέρω*. SYN. cf. Schmidt ch. 105.]\*

**φεύγω**; fut. *φεύξομαι*; 2 aor. *ἔφυγον*; fr. Hom. down; Sept. for נִסַּ and בָּרַח; *to flee*, i. e. **a.** *to flee away, seek safety by flight*: absol., Mt. viii. 33; xxvi. 56; Mk. v. 14; xiv. 50; Lk. viii. 34; Jn. x. 12, [13 (here G T Trtxt. WH om. L Trmrg. br. the cl.)]; Acts vii. 29; foll. by *εἰς* with an acc. of the place, Mt. ii. 13; x. 23; [xxiv. 16, here R G T WH mrg. *ἐπὶ*]; Mk. xiii. 14; Lk. xxi. 21; [Jn. vi. 15 Tdf.]; Rev. xii. 6; foll. by *ἐπὶ* with an acc. of the place, Mt. xxiv. 16 [here L Tr WH txt. *εἰς*]; *ἐκ τοῦ πλοίου*, Acts xxvii. 30; foll. by *ἀπὸ* with a gen. of the place, in a purely local sense, to leave by fleeing, as in Grk. writ. (cf. W. 223 (210); [B. § 131, 1]), Mk. xvi. 8; by *ἀπὸ* with a gen. of the pers. inspiring fear or threatening danger (after the Hebr.), Jn. x. 5; Jas. iv. 7; poetically, *φεύξεται ἀπ' αὐτῶν ὁ θάνατος*, death shall flee from them, opp. to *ζητήσουσι θάνατον*, Rev. ix. 6. **b.** metaph. *to flee (to shun or avoid by flight)* something abhorrent, esp. vices: with an acc. of the thing, 1 Co. vi. 18 (Sap. i. 5; 4 Macc. viii. 18); opp. to *δώκεν*, 1 Tim. vi. 11; 2 Tim. ii. 22; Hebraistically foll. by *ἀπὸ* with a gen. of the thing, 1 Co. x. 14 (*ἀπὸ ἀμαρτίας*, Sir. xxi. 2). **c.** *to be saved by flight, to escape safe out of danger*: absol. Heb. xii. 25 R G; with an acc. of the thing, Heb. xi. 34; Hebraistically foll. by *ἀπὸ* with a gen. — of the thing, Mt. iii. 7; xxiii. 33; Lk. iii. 7; of the pers. Mk. xiv. 52 [T Trtxt. WH om. L Trmrg. br. *ἀπ' αὐτῶν*]. **d.** poetically, *to flee away* i. q. *vanish*: *πᾶσα νῆσος ἔφυγε καὶ ὄρη οὐχ εὐρέθησαν*, Rev. xvi. 20; with the Hebraistic addition *ἀπὸ προσώπου τινός* (as in Deut. xxviii. 7; Josh. vii. 4; viii. 5; 2 Chr. x. 2, etc.; see *πρόσωπον*, 1 b. p. 551<sup>b</sup> mid.), Rev. xx. 11. [COMP. and SYN.: *ἀποφ.* (emphasizes the inner endeavor or aversion), *διαφ.* (suggests the space which the flight must traverse), *ἐκφ.* (looks rather to the physical possibility), *καταφ.* (points to the place or the person where refuge is sought); Schmidt, Syn. ch. 109.]\*

**Φήλιξ** (Lchm. *Φήλιξ*, [so Tr in Acts xxiv. 22 (by mistake?); cf. *Lipsius*, Grammat. Untersuch. p. 37; B. 13 (12); [Tdf. Proleg. p. 104; and reff. s. v. *κήρυξ*]], [lit. 'happy', 'fortunate'], -ικος, ὁ, (Claudius [but in Tacit. hist. 5, 9 called Antonius]) *Felix*, the eleventh procurator of Judæa, (apparently between A.D. 52 and 60).

He was a freedman of Claudius and his mother Antonia, and the brother of Pallas, the powerful favorite of the emperor. He first married Drusilla [(?) see Dict. of Grk. and Rom. Biogr. s. v. 4], the granddaughter of Cleopatra and Antony; and afterwards Drusilla, the daughter of Herod Agrippa. Acc. to Tacitus "per omnem saevitiam ac libidinem jus regium servili ingenio exercuit", and by his cruelty and injustice he stimulated the rage of the turbulent Jews against the Roman rule. When he had retired from the province and come to Rome, the Jews of Caesarea accused him before the emperor, but through the intercession of his brother Pallas he was acquitted by Nero (cf. Tacit. hist. 5, 9, 5 sq.; annal. 12, 54; Suet. vit. Claudii, 28; Joseph. antt. 20, 7, 1 sq. and 8, 5 sq.; 7, 9; b. j. 2, 13): Acts xxiii. 24, 26; xxiv. 3, 22, 24 sq. 27; xxv. 14. Cf. Win. RWB. s. v.; *Paret* in Herzog iv. 354; [V. Schmidt in Herzog ed. 2, iv. 518 sq.]; *Overbeck* in Schenkel ii. 263 sq.; *Schürer*, Neutest. Zeitgesch. p. 303 sq. § 19, 4; [Farrar, St. Paul, ch. xli.]\*

**φήμη**, -ης, ἡ, (φημί), *fame, report*: Mt. ix. 26; Lk. iv. 14. [From Hom. down.]\*

**φημί**; impf. *ἔφην*; (fr. *φάω*, to bring forth into the light [cf. Curtius § 407]); hence [fr. Hom. down] prop. *to make known one's thoughts, to declare; to say*: *ἔφη*, he said (once on a time), Mt. xxvi. 61; historical writers, in quoting the words of any one, prefix *φησίν*, *ἔφη*, (Lat. *ait, inquit*): Lk. xxii. 58; Acts viii. 36, and often; *φησίν* and *ἔφη* are used of a person replying, Mt. xiii. 29; Lk. vii. 40; Jn. i. 23; ix. 38; Acts vii. 2, etc.; of one who asks a question, Mt. xxvii. 23; Acts xvi. 30; xxi. 37; *ἔφη μεγάλη τῇ φωνῇ*, Acts xxvi. 24; *ἀποκριθεὶς ἔφη*, Mt. viii. 8; *φησίν* is interjected into the recorded speech of another [cf. W. § 61, 6], Mt. xiv. 8; Acts xxv. 5, 22; xxvi. 25; also *ἔφη*, Acts xxiii. 35; *φησίν*, like the Lat. *ait, inquit*, is employed esp. in the later Grk. usage with an indefinite subject ('impersonally') [cf. *man sagt, on dit, they say*] (inserted in a sentence containing the words of another [cf. W. u. s.]): 2 Co. x. 10 where L Tr mrg. WH mrg. *φασίν* (cf. Passow ii. p. 2238<sup>a</sup>; [L. and S. s. v. II. 1]; B. § 129, 19; [W. § 58, 9 b. β.; § 64, 3]). *φησίν* sc. ὁ θεός, 2 Co. vi. 16 [here Lchm. br. *φησίν*]; Heb. viii. 5; [W. 522 (486 sq.)]. The constructions of the verb are the foll.: *ἔφη αὐτῷ, αὐτοῖς*, he replied to him, to them, Mt. iv. 7; xiii. 28; xxi. 27, etc.; Mk. [ix. 12 T Trtxt. WH]; xiv. 29; Lk. vii. 44; Acts xxvi. 32; *ἀποκριθεὶς αὐτῷ ἔφη*, Lk. xxiii. 3; *ἔφη πρὸς τινα*, Lk. xxii. 70; Acts x. 28; xvi. 37; xxvi. 1; with an acc. of the thing, 1 Co. x. 15, 19; foll. by *οὕτω*, 1 Co. x. 19; *τοῦτο* etc. *οὕτω*, 1 Co. vii. 29 [Rec.<sup>bes eis</sup>; al. om. *οὕτω*]; xv. 50; foll. by an acc. with inf., Ro. iii. 8. [On its alleged omission, see W. § 64, 7 a. COMP.: *σύμφημι*.]

**φημί**ω: 1 aor. pass. 3 pers. sing. *ἐφημίσθη*; esp. freq. in the poets fr. Hesiod down; *to spread a report, to disseminate by report*: Mt. xxviii. 15 T WH mrg. (after codd. ⲛ Δ 33 etc.) for *διεφημῃ* q. v.\*

**Φήστος**, -ου, ὁ, (Porcius) *Festus*, a procurator of Judæa, the successor of Felix [c. A.D. 60] (see *Φήλιξ* [and reff.,



esp. Schürer p. 308 sq.]: Acts xxiv. 27; xxv. 1, 4, 9, 12-14, 22-24; xxvi. 24 sq. 32. (Joseph. antt. 20, 8, 9 and 9, 1; b. j. 2, 14, 1.) \*

**φθάνω**: 1 aor. *ἔφθασα* [W. § 15 s. v.]; pf. *ἔφθακα* (1 Th. ii. 16 L txt. WH mrg.); fr. Hom. down; **1.** *to come before, precede, anticipate*: *ἡμεῖς οὐ μὴ φθάσωμεν* (see *μή*, IV. 2) *τοὺς κοιμηθέντας*, we shall not get the start of those who have fallen asleep, i. e. we shall not attain to the fellowship of Christ sooner than the dead, nor have precedence in blessedness, 1 Th. iv. 15; *ἔφθασεν ἐπ' αὐτοὺς ἡ ὀργή*, (God's penal) wrath came upon them unexpectedly, 1 Th. ii. 16; *ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ*, the kingdom of God has come upon you sooner than you expected, Mt. xii. 28; Lk. xi. 20; [but all the preceding exx. except the first are referred by the majority of recent interpp. to the foll. head;—a meaning esp. common when the verb is construed with prepositions]. **2.** in the Alex. [and other later] writ. the idea of priority disappears, *to come to, arrive at*: *εἰς τι*, Phil. iii. 16; *to reach, attain to*, a thing, Ro. ix. 31; *ἄχρι τινός*, 2 Co. x. 14; *τινὶ*, to a thing, Tob. v. 19; *ἕως τοῦ οὐρανοῦ*, Test. xii. Patr. p. 530 [i. e. test. Rub. 5 fin.]; *ἡ μεγαλωσύνη σου ἐμεγαλύνθη καὶ ἔφθασεν εἰς τὸν οὐρανόν*, Dan. 4, 19 Theod. [cf. 17, 25; φθ. *ἕως τῶν οὐρανῶν*, 2 Chr. xxviii. 9; *ἔφθασεν δὲ μὴν ὁ ἔβδομος*, 2 Esdr. iii. 1; Philo de mund. opif. § 1; de legg. alleg. iii. 76; de confus. lingg. § 29; Plut. apotheg. Lacon. § 28; de Alex. s. virt. s. fort. orat. ii. 5. Cf. *Soph. Lex. s. v.*; Geldart, Mod. Greek, p. 206; W. § 2, 1 b.]. [COMP.: *προ-φθάνω*.] \*

**φθαρτός**, -ή, -όν, (φθείρω), *corruptible, perishable*, (Vulg. *corruptibilis*): 1 Co. ix. 25; 1 Pet. i. 23; *ἄνθρωπος*, i. e. mortal, opp. to *ὁ ἀφθαρτος θεός*, Ro. i. 23; *οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ*, not with corruptible things, with silver or gold, 1 Pet. i. 18 [W. § 59, 5 fin.] (*χρυσὸς κ. ἀργυρος*, οἰσῖαι φθαρταί, Philo de cherub. § 14; *οὐκ ἀργυρον οὐδὲ χρυσόν τινα, ἢ ἄλλο τῶν ἐν ὕλαις φθαρταῖς*, de congr. erudit. grat. § 20); neut. *τὸ φθαρτόν*, that which is liable to corruption, [*τὸ φθαρτόν τοῦτο this corruptible* (A.V.)], 1 Co. xv. 53 sq. (Diod. 1, 6; Philo de legg. alleg. 2, 1; de cherub. § 2; [Aristot.], Plut., Sext. Emp., al.; 2 Mace. vii. 16; Sap. ix. 15; xiv. 8.) \*

**φθέγγομαι**; 1 aor. ptep. *φθεγξάμενος*; (φέγγος [but cf. Vaniček p. 1176], ΦΑΩ); depon. mid.; fr. Hom. down; **1.** *to give out a sound, noise, or cry*; used by the Grks. of any sort of sound or voice, whether of man or animal or inanimate object—as of thunder, musical instruments, etc.; [*φθέγγ.* denotes sound in its relation to the hearer rather than to its cause; the *μέγα λαλῶν* is a braggart, the *μέγα φθεγγόμενος* is a lofty orator; Schmidt, Syn. ch. 1 § 53]. **2.** *to proclaim; to speak, utter*: Acts iv. 18; *ὑπέρνομα*, 2 Pet. ii. 18 (*ἄδικα*, Sap. i. 8); *ὑποζύγιον ἀφῶνον ἐν ἀνθρωπίνῃ φωνῇ φθεγξάμενον*, 2 Pet. ii. 16. [COMP.: *ἀπο-φθέγγομαι*.] \*

**φθείρω**; fut. *φθερώ*; 1 aor. *ἔφθειρα*; Pass., pres. *φθειρομαι*; 2 aor. *ἐφθάρην*; 2 fut. *φθαρήσομαι*; (akin to Germ. *verderben*); Sept. for *ἡρῶ*; [fr. Hom. down]; *to corrupt, to destroy*: prop. *τὸν ναὸν τοῦ θεοῦ* (in the opinion of the Jews the temple was corrupted, or 'destroyed',

when any one defiled or in the slightest degree damaged anything in it, or if its guardians neglected their duties; cf. *Deyling, Observv. sacrae*, vol. ii. p. 505 sqq.), dropping the fig., to lead away a Christian church from that state of knowledge and holiness in which it ought to abide, 1 Co. iii. 17<sup>a</sup>; *τινά*, to punish with death, 1 Co. iii. 17<sup>b</sup>; i. q. to bring to want or beggary (cf. our *ruin* [A. V. *corrupt*]), 2 Co. vii. 2; pass. *to be destroyed, to perish*: *ἐν τινι*, by a thing, Jude 10; *ἐν* with a dat. denoting the condition, *ἐν τῇ φθορᾷ αὐτῶν*, 2 Pet. ii. 12 L T Tr WH. in an ethical sense, *to corrupt, deprave*: *φθειροῦσιν ἡθὴ χρηστὰ ὁμιλίας κακαί* (a saying of Menander [see *ἥθος*, 2], which seems to have passed into a proverb [see Wetstein ad loc.; *Gataker, Advers. miscel.* l. i. c. 1 p. 174 sq.]), 1 Co. xv. 33; the character of the inhabitants of the earth, Rev. xix. 2; pass. *φθειρόμαι ἀπό τινος*, to be so corrupted as to fall away from a thing [see *ἀπό*, I. 3 d.], 2 Co. xi. 3; *φθειρόμενον κατὰ τὰς ἐπιθυμίας*, [R. V. *waxeth corrupt* etc.], Eph. iv. 22. [COMP.: *δια-κατα-φθείρω*.] \*

**φθινόπωρον**, -ή, -όν, (φθινόπωρον, late autumn; fr. *φθίω* to wane, waste away, and *ὥρα* autumn), *autumnal* (Polyb. 4, 37, 2; Aristot. h. a. 5, 11; [Strab.], Plut.): *δένδρα φθινόπω.* *autumn trees*, i. e. trees such as they are at the close of autumn, dry, leafless and without fruit, hence *ἄκαρπα* is added; used of unfruitful, worthless men, Jude 12 [cf. Bp. *Lightf.* A Fresh Revision etc. p. 134 sq.]. \*

**φθόγγος**, -ου, ὁ, (φθέγγομαι, q. v.), *a musical sound*, whether vocal or instrumental (Sap. xix. 17): 1 Co. xiv. 7; Ro. x. 18, in this latter pass. Paul transfers what is said in Ps. xviii. (xix.) 5 to the voices of the preachers of the gospel. (Hom., Tragg., Xen., Plat., al.) \*

**φθονέω**, -ῶ; (φθόνος); fr. Hom. down; *to envy*: *τινὶ*, one, Gal. v. 26 [here L txt. Tr mrg. WH mrg. read the accus.; see B. § 132, 15 Rem.; W. § 31, 1 b.]. \*

**φθόνος**, -ου, ὁ, fr. [Pind. and] Hdt. down, *envy*: Ro. i. 29; Gal. v. 21; 1 Tim. vi. 4; Tit. iii. 3; 1 Pet. ii. 1; *διὰ φθόνον*, for envy, i. e. prompted by envy [see *διά*, B. II. 2 b.], Mt. xxvii. 18; Mk. xv. 10; Phil. i. 15, (Dio Cass. 44, 36); *πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα δὲ κατέκλεισεν* [but see *κατοικίζω*] *ἐν ἡμῖν*; doth the Spirit which took up its abode within us (i. e. the Holy Spirit) long *enviously*? (see *πρός*, I. 3 g.), Jas. iv. 5 [but ? (WH in second mrg.) drop the interrog.]; see on the pass. *Grimm* in the Theol. Stud. u. Krit. for 1854, p. 934 sqq. [Syn. see *ζῆλος*, 2 fin.]. \*

**φθορά**, -ας, ἡ, (φθείρω), fr. Aeschyl. and Hdt. down, **1.** *corruption, destruction, perishing*, (opp. to *γένεσις*, origin, often in Plat., Aristot., Plut.; opp. to *σωτηρία*, Plat. Phileb. p. 35 e.; for *ἡρῶ*, Ps. cii. (ciii.) 4; Jon. ii. 7): Ro. viii. 21 (on which see *δουλεία*); 2 Pet. ii. 12<sup>a</sup> [some (cf. R. V. mrg.) take φθ. here actively: *εἰς φθοράν*, to destroy]; *ἐν φθορᾷ*, in a state of corruption or decomposition (of the body at burial), 1 Co. xv. 42; by meton. *that which is subject to corruption, what is perishable*, opp. to *ἀφθαρσία*, ibid. 50; in the Christian sense, the *loss of*



*salvation, eternal misery* (which elsewhere is called ἀπώλεια), Col. ii. 22 (see ἀπόχρησις); opp. to ζωὴ αἰώνιος, Gal. vi. 8, cf. Schott ad loc.

2. in the N. T. in an ethical sense, *corruption i. e. moral decay*: 2 Pet. i. 4; ii. 12<sup>b</sup> [some take the word here actively (R.V. txt. *in their destroying*), al. refer it to 1 above], 19; with τῆς ζωῆς added, Sap. xiv. 12.\*

φιάλη, -ης, ἡ, fr. Hom. down, Sept. for פַּרְיָה, a broad, shallow bowl, deep saucer [Dict. of Antiq. s. v. Patera; B. D. Am. ed. s. v. Vial]: Rev. v. 8; xv. 7; xvi. 1-4, 8, 10, 12, 17; xvii. 1; xxi. 9.\*

φιλ-άγαθος, -ον, (fr. φίλος and ἀγαθός), *loving goodness*: Tit. i. 8. (Sap. vii. 22; Plut. praec. conjug. c. 17; also comp. Thes. c. Rom. c. 2; [φιλάγαθος οὐ φιλαυτος, Aristot. magn. mor. ii. 14 p. 1212<sup>b</sup> 18; Polyb. 6, 53, 9; Philo de vit. Moys. ii. § 2].)\*

Φιλαδέλφεια [T WH -ia (cf. Tdf. Proleg. p. 87), see I, c], -ας, ἡ, *Philadelphia* (now *Alahshar, Allahschir*, [or *Ala-Shehr* i. e. "The White City" (Sayce)]), a city of Lydia in Asia Minor, situated near the eastern base of Mount Tmolus, founded and named by the Pergamene king Attalus II. Philadelphus. After the death of king Attalus III. Philometor, B. C. 133, it together with his entire kingdom came by his will under the jurisdiction of the Romans: Rev. i. 11; iii. 7.\*

φιλαδέλφια, -ας, ἡ, (φιλάδελφος), *the love of brothers* (or sisters), *brotherly love*, (prop., 4 Macc. xiii. 22; xiv. 1; [Philo, leg. ad Gaium § 12]; Joseph. antt. 4, 2, 4; Leian. dial. deor. 26, 2; Plut. libell. περὶ φιλαδελφίας; [cf. Babrius 47, 15]); in the N. T. *the love which Christians cherish for each other as 'brethren'* (see ἀδελφός, 4); [love of the brethren] (Vulg. caritas or amor fraternitatis): Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7, cf. 1 Jn. v. 1.\*

φιλ-ἀδελφος, -ον, (φίλος and ἀδελφός), *loving brother or sister* (Soph., Plut., Anthol.); in a broader sense, *loving one like a brother*, Xen. mem. 2, 3, 17; *loving one's fellow-countrymen*, of an Israelite, 2 Macc. xv. 14; *of a Christian loving Christians*, 1 Pet. iii. 8 [R.V. *loving as brethren*].\*

φιλανδρος, -ον, (φίλος and ἀνὴρ), [fr. Aeschyl. down (in other senses)], *loving her husband*: Tit. ii. 4 (φιλανδροὶ καὶ σώφρονες γυναῖκες, Plut. praec. conj. c. 28).\*

φιλανθρωπία, -ας, ἡ, (φιλάνθρωπος), fr. Xen. and Plat. down, *love of mankind, benevolence*, (Vulg. humanitas), [R.V. *kindness*]: Acts xxviii. 2; Tit. iii. 4. [Cf. Field, Otium Norv. Pars iii. ad ll. cc.]\*

φιλανθρώπως, adv., *humanely, kindly*: Acts xxvii. 3. (Isocr., Dem., Polyb., Diod., Plut., al.; 2 Macc. ix. 27).\*

φιλαργυρία, -ας, ἡ, (φιλάργυρος), *love of money, avarice*: 1 Tim. vi. 10. (Isocr., Polyb., Ceb. tab. c. 23; Diod. 5, 26; [Diog. Laërt. 6, 50; Stob. flor. 10, 38; Philo de mut. nom. § 40]; Plut., Leian., Hdian. 6, 9, 17 (8); 4 Macc. i. 26.) [Cf. Trench, Syn. § xxiv.]\*

φιλ-ἀργυρος, -ον, (φίλος and ἀργυρος), *loving money, avaricious*: Lk. xvi. 14; 2 Tim. iii. 2. (Soph., Xen., Plat., al.)\*

φιλ-αυτος, -ον, (φίλος and αὐτός), *loving one's self; too*

*intent on one's own interests, selfish*: 2 Tim. iii. 2. (Aristot. [(cf. φιλάγαθος); rhet. 1, 11, 26 (where cf. Cope) ἀνάγκη πάντας φιλαύτους εἶναι ἢ μάλλον ἢ ἥττον]; Philo, legg. alleg. 1, 15; Plut., [Epict.], Leian., Sext. Emp.; διὰ τὸ φύσει πάντας εἶναι φιλαύτους, Joseph. antt. 3, 8, 1.) [Cf. Trench, Syn. § xciii.]\*

φιλέω, -ω; impf. 3 pers. sing. ἐφίλει; 1 aor. ἐφίλησα; pf. πεφίληκα; (φίλος); fr. Hom. down; 1. *to love; to be friendly to one*, (Sept. several times for פִּיִּל): τινά, Mt. x. 37; Jn. v. 20 [here L mrg. ἀγαπᾷ]; xi. 3, 36; xv. 19; xvi. 27; xx. 2; xxi. 15-17; 1 Co. xvi. 22; Rev. iii. 19; with ἐν πίστει added, with a love founded in and springing from faith, Tit. iii. 15; τί, *to love i. e. delight in, long for, a thing*: τὴν πρωτοκλισίαν, Mt. xxiii. 6; ἀσπασμούς, Lk. xx. 46; τὴν ψυχὴν, *to be desirous of preserving one's life* (opp. to μισεῖν, *to hate it when it cannot be kept without denying Christ*), Jn. xii. 25; with nouns denoting virtues or vices: τὸ ψεῦδος, Rev. xxii. 15 (σοφίαν, Prov. xxix. 3; viii. 17); foll. by an inf., like the Lat. *amo facere, to love to do, i. e. to do with pleasure*: Mt. vi. 5 (Is. lvi. 10; Pind. Nem. 1, 15; Aeschyl. septem 619; Agam. 763; Suppl. 769; Eur. Iph. Taur. 1198; Rhes. 394; Xen. hipparch. 7, 9; Ael. v. h. 14, 37). 2. *to kiss*: τινά, Mt. xxvi. 48; Mk. xiv. 44; Lk. xxii. 47, (often in the Grk. writ.; Sept. for פִּשַּׁל, Gen. xxvii. 26 sq., and often).

3. As to the distinction between ἀγαπᾶν and φιλεῖν: the former, by virtue of its connection with ἀγαμία, properly denotes a love founded in admiration, veneration, esteem, like the Lat. *diligere, to be kindly disposed to one, wish one well*; but φιλεῖν denotes an inclination prompted by sense and emotion, Lat. *amare*; ὁ μὴ του δεόμενος οὐδέ τι ἀγαπήσῃ· ὁ δὲ μὴ ἀγαπήσῃ [-πῶν (?)], οὐδ' ἂν φιλοῖ, Plat. Lys. p. 215 b.; ἐφίλησάτε αὐτὸν (Julius Caesar) ὡς πατέρα καὶ ἡγαπήσατε ὡς εὐεργέτην, Dio Cass. 44, 48; ut scires, eum a me non diligere solum, verum etiam amari, Cic. ad fam. 13, 47; L. Clodius valde me diligit vel, ut ἐμφατικώτερον dicam, valde me amat, id. ad Brut. 1. Hence men are said ἀγαπᾶν God, not φιλεῖν; and God is said ἀγαπήσαι τὸν κόσμον (Jn. iii. 16), and φιλεῖν the disciples of Christ (Jn. xvi. 27); Christ bids us ἀγαπᾶν (not φιλεῖν) τοὺς ἐχθρούς (Mt. v. 44), because love as an emotion cannot be commanded, but only love as a choice. Wisdom says, τοὺς ἐμὲ φιλοῦντας ἀγαπᾶω, Prov. viii. 17. As a further aid in judging of the difference between the two words compare the foll. pass.: Jn. xi. 3, 5, 36; xxi. 15-17; [even in some cases where they might appear to be used interchangeably (e. g. Jn. xiv. 23; xvi. 27) the difference can still be traced]. From what has been said, it is evident that ἀγαπᾶν is not, and cannot be, used of sexual love [but it is so used occasionally by the later writers; cf. Plut. Pericl. 24, 12 p. 165 e.; symp. 7 p. 180 b. ὁ ἐρώμενος τὸν ἐραστὴν ἀγαπᾷ; cf. Steph. Thesaur. i. p. 209 a.; Soph. Lex. s. v. ἀγαπάω, 2; Woolsey in the Andover Rev. for Aug. 1885, p. 170 sq.]. Cf. Tittmann, Syn. N. T. i. p. 50 sqq.; Cremer s. v. ἀγαπάω [4te Aufl. p. 9 sq.]; Trench § xii.; [Schmidt ch. 136, esp. § 6; Cope, Aristot. rhet. vol. i. App. A. (also given



in the Journ. of Philol. for 1868, p. 88 sqq.); also *Höhne* in (Luthardt's) Zeitschr. f. kirchl. Wissensch. u. s. w. for 1882, p. 6 sqq.; esp. Woolsey u. s. COMP.: κατα-φιλέω.\*

φίλη, ἡ, see φίλος, 2.

φιλήδονος, -ον, (φίλος and ἡδονή), *loving pleasure*: 2 Tim. iii. 4. (Polyb. 40, 6, 10; Plut., Leian., al.)\*

φίλημα, -τος, τό, fr. Aeschyl. down, *a kiss* (see φιλέω, 2): Lk. vii. 45; xxii. 48, (Prov. xxvii. 6; Cant. i. 2); *ἀγιον*, the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith: Ro. xvi. 16; 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Th. v. 26; it is also called *φίλημα ἀγάπης*, 1 Pet. v. 14. Cf. *Kahle*, De osculo sancto (Regiom. 1867); [B. D. s. v. Kiss; also Dict. of Christ. Antiq. s. v. Kiss].\*

Φιλήμων, -ονος, ὁ, *Philemon*, of Colossæ, converted to Christianity by Paul (Philem. 19), and the recipient of the lovely little letter which bears his name in the N. T.: Philem. 1. [BB. DD. s. v.; esp. Bp. *Lghtft.* Com. on Col. and Philem., Intr.]\*

Φιλητος ([Chandler § 325; but] R L T Tr Φιλητός, see Τυχικός [Tdf. Proleg. p. 103]), -ου, ὁ, *Philetus*, a heretic: 2 Tim. ii. 17.\*

φιλία, -ας, ἡ, (φίλος), *friendship*: with a gen. of the object, Jas. iv. 4. [(Theogn., Hdt., al.)]\*

Φιλιππησιος, -ου, ὁ, *a Philippiian*: Phil. iv. 15.\*

Φιλιπποι, -ων, οἱ, [on the plur. cf. W. § 27, 3], *Philippi*, a city of Macedonia Prima [see B. D. s. v. Macedonia], situated on [near] the northern coast of the Ægean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis. It took its name from Philip I. of Macedon, who built it up from a village called *Κρηνίδες*, and adorned and fortified it: Acts xvi. 12 (on this pass. see *κολώνια*); xx. 6; Phil. i. 1; 1 Th. ii. 2. [See Bp. *Lghtft.* Com. on Philip., Intr. iii.]\*

Φίλιππος, -ου, ὁ, *Philip*; 1. a son of Herod the Great by his fifth wife, Cleopatra of Jerusalem (Joseph. antt. 17, 1, 3), and by far the best of his sons. He was tetrarch of Gaulanitis, Trachonitis, Auranitis, Batanæa, and (acc. to the disputed statement of Lk. iii. 1) of Ituræa also [cf. Schürer as below; but see B. D. Am. ed. s. v. Ituræa]; and the founder of the cities of Cæsarea Philippi (in the Decapolis) and Julias. After having lived long in celibacy, he married Salome, the daughter of Herod [Philip, the disinherited; see below] his half-brother (Joseph. antt. 18, 5, 4). He ruled mildly, justly and wisely thirty-seven years, and in A. D. 34 died without issue, leaving a grateful memory of his reign in the minds of his subjects (Joseph. antt. 18, 2, 1 and 4, 6; b. j. 2, 9, 1): Mt. xvi. 13; Mk. viii. 27; Lk. iii. 1; cf. *Keim* in Schenkel iii. p. 40 sqq.; *Schürer*, Neutest. Zeitgesch. § 17, a.; [BB. DD.]. In Mt. xiv. 3; Mk. vi. 17, and Lk. iii. 19 Rec. it is said that his wife was Herodias (see *Ἡρωδιάς*); thus Herod, the son of Herod the Great by Mariamne the daughter of the high-priest Simon (Joseph. antt. 18, 5, 1; b. j. 1, 28, 4), who lived as a private citizen in comparative obscurity and was the first

husband of Herodias (Joseph. antt. 18, 5, 4), seems to have been confounded with Philip, who as a ruler was better known (cf. *Volkmar*, Ueber ein. histor. Irrthum in den Evangg., in Zeller's Theol. Jahrb. for 1846, p. 363 sqq.). Many interpreters (see esp. *Krebs*, Observv. etc. p. 37 sq.; [*Deyling*, Observv. sacr. vol. ii. (ed. 2) p. 342 sqq.]), in vindication of the Evangelists, make the somewhat improbable conjecture that the first husband of Herodias had two names, one a family name Herod, the other a proper name Philip; [yet so *Winer*, RWB. s. v. Philippus, 5; BB. DD.; *Gerlach* in the Zeitschr. f. Luth. Theol. for 1869, p. 32 sq.; Meyer on Mt. l. c.; Weiss on Mk. l. c.].

2. *Philip* of Bethsaida [in Galilee], one of the apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 14; Jn. i. 43-48 (44-49); vi. 5, 7; xii. 21 sq.; xiv. 8 sq.; Acts i. 13.

3. *Philip*, one of the seven deacons of the church at Jerusalem, and also an 'evangelist' (εὐαγγελιστής, q. v.): Acts vi. 5; viii. 5-40; xxi. 8.\*

φιλό-θεος, -ον, (φίλος and θεός), *loving* [A. V. *lovers of*] God: 2 Tim. iii. 4. ([Aristot. rhet. 2, 17, 6], Philo, Leian., al.)\*

Φιλόλογος, -ου, ὁ, [lit. 'fond of talk'], *Philologus*, a certain Christian: Ro. xvi. 15. [Cf. Bp. *Lghtft.* Com. on Philip., note on "Cæsar's Household" § 10.]\*

φιλονεκία, -ας, ἡ, (φιλόνεικος, q. v.), *love of strife, eagerness to contend*, (Plat., Plut., Leian., al.; 4 Macc. i. 26); *contention*: Lk. xxii. 24. (2 Macc. iv. 4; Thuc. 8, 76; Joseph. antt. 7, 8, 4; Antonin. 3, 4; in a good sense, *emulation*, Xen., Plat., Dem., Plut., al.)\*

φιλό-νεικος, -ον, (φίλος, and νέικος *strife*), *fond of strife, contentious*: 1 Co. xi. 16. (Pind., Plat., Polyb., Joseph., Plut., al.; in a good sense, *emulous*, Xen., Plat., Plut., al.)\*

φιλο-ξενία, -ας, ἡ, (φιλόξενος, q. v.), *love to strangers, hospitality*: Ro. xii. 13; Heb. xiii. 2. (Plat., Polyb., al.)\*

φιλό-ξενος, -ον, (φίλος and ξένος), fr. Hom. down, *hospitable, generous to guests, [given to hospitality]*: 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.\*

φιλο-πρωτεύω; (φιλόπρωτος, fond of being first, striving after the first place; fr. φίλος and πρῶτος: Artem. oneir. 2, 32; Plut. [Alcib. 2, 2]; mor. p. 471 e. [i. e. de tranquil. an. 12; p. 793 e. i. e. an seni sit etc. 18, 8]); *to aspire after pre-eminence, to desire to be first*: 3 Jn. 9. (Several times in eccles. writ.)\*

φίλος, -η, -ον, fr. Hom. down, *friendly* [cf. L. and S. s. v. I. and II.]: φίλον εἶναι τινι, *to be friendly to one, wish him well*, Acts xix. 31; 1. ὁ φίλος, Sept. for 27, 278, subst., *a friend*: Lk. vii. 6; xi. 5; xv. 6; xvi. 9; xxiii. 12; Acts xxvii. 3; 3 Jn. 15 (14); joined with συγγενεῖς, Lk. xxi. 16; an associate, opp. to δοῦλος, Jn. xv. 15; φίλοι ἀγαθαί, [A. V. *near friends*] Lat. *necessitate conjuncti*, Acts x. 24; φίλε, *friend*, in kindly address, Lk. xiv. 10; with a gen. of the subject, ὁ φίλος τινός, Lk. xi. 6, [8]; xii. 4; xiv. 12; xv. 29; Jn. xi. 11; xv. 13 sq.; spec. *he who associates familiarly with one, a companion*, Mt. xi. 19; Lk. vii. 34; ὁ φ. τοῦ νυμφίου, the rabbinical 278 [q. v. in Buxtorf or Levy] (i. e. 'son of



gladness'), one of the bridegroom's friends who on his behalf asked the hand of the bride and rendered him various services in closing the marriage and celebrating the nuptials [B. D. s. v. Marriage, III.; *Eldersheim*, Jewish Social Life, p. 152], Jn. iii. 29; φίλος τοῦ Καίσαρος, on Caesar's side, loyal to his interests, Jn. xix. 12; θεοῦ, esp. dear to God, peculiarly favored with his intimacy, Jas. ii. 23 [cf. Harnack and Bp. Lghtft. on Clem. Rom. 1 Cor. 10, 1; *Rönsch* in the Zeitschr. f. wissenschaftl. Theol. for 1873, p. 583 sq.]; also in prof. auth. cf. *Grimm*, Exeget. Hdbch. on Sap. vii. 27 p. 164; with a gen. of the thing, one who finds his pleasure in a thing, φίλος τοῦ κόσμου, Jas. iv. 4. 2. Fem. φίλη, ἡ, a (female) friend: Lk. xv. 9.\*

φιλοσοφία, -ας, ἡ, (fr. φιλόσοφος), prop. love (and pursuit) of wisdom; used in the Grk. writ. of either zeal for or skill in any art or science, any branch of knowledge, see Passow s. v. [cf. L. and S. s. v.]. Once in the N. T. of the theology, or rather theosophy, of certain Jewish-Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life: Col. ii. 8; see *Grimm* on 4 Macc. i. 1 p. 298 sq.; [Bp. Lghtft. on Col. i. c., and Prof. Westcott in B. D. s. v. Philosophy].\*

φιλόσοφος, -ου, ὁ, (φίλος and σοφός), a philosopher, one given to the pursuit of wisdom or learning [Xen., Plat., al.]; in a narrower sense, one who investigates and discusses the causes of things and the highest good: Acts xvii. 18. [See reff. under the preceding word].\*

φιλόστοργος, -ον, (φίλος, and στοργή the mutual love of parents and children; also of husbands and wives), loving affection, prone to love, loving tenderly; used chiefly of the reciprocal tenderness of parents and children: τῇ φιλαδελφίᾳ (dat. of respect) εἰς ἀλλήλους, [R. V. in love of the brethren tenderly affectioned one to another], Ro. xii. 10. (Xen., Plat., Lcian., Ael., al.) Cf. *Fritzsche*, Com. on Rom. vol. iii. p. 69.\*

φιλότεκνος, -ον, (φίλος and τέκνον), loving one's offspring or children: joined with φιλανδρος (as in Plat. mor. p. 769 c.), of women, Tit. ii. 4. (4 Macc. xv. 3-5; Hdt. 2, 66; Arstph., Eur., Aristot., Plat., Lcian., al.)\*

φιλοτιμέομαι, -οὔμαι; (φιλότιμος, and this fr. φίλος and τιμή); depon. pass. (with fut. mid.); freq. in Grk. writ. fr. Andoc., Lysias, Xen., Plat. down; a. to be fond of honor; to be actuated by love of honor; from a love of honor to strive to bring something to pass. b. foll. by an inf., to be ambitious to etc., 1 Th. iv. 11; Ro. xv. 20; to strive earnestly, make it one's aim, 2 Co. v. 9.\*

φιλόφρων, (φιλόφρων, q. v.), adv., kindly, in a friendly manner, [A. V. courteously]: Acts xxviii. 7. (2 Macc. iii. 9; 4 Macc. viii. 5; occasionally in Grk. writ. fr. [Soph. and] Hdt. down.)\*

φιλόφρων, -ον, (φίλος and φρήν), fr. Pind. and Aeschyl. down, friendly, kind: 1 Pet. iii. 8 Rec.\*

φιμώω, -ῶ, [inf. φιμῶν, 1 Pet. ii. 15 WH (see their App. p. 166 and Intr. § 410; B. 44 (38); see ἀποδεκατῶ];

fut. φιμώσω; 1 aor. ἐφιμώσα: Pass., pf. impv. 2 pers. sing. πεφιμώσο; 1 aor. ἐφιμώθην; (φιμός a muzzle); to close the mouth with a muzzle, to muzzle: prop. βοῖν, the ox, 1 Co. ix. 9 R G L WH txt. (see κημώ); 1 Tim. v. 18, fr. Deut. xxv. 4 where for οὐκ; (univ. to fasten, compress, τῷ ξύλῳ τὸν αὐχένα τινός, Arstph. nub. 592); metaph. to stop the mouth, make speechless, reduce to silence: τινά, Mt. xxii. 34; 1 Pet. ii. 15; pass. to become speechless, hold one's peace, Mt. xxii. 12; Mk. i. 25; iv. 39; Lk. iv. 35, (Joseph. b. j. prooem. § 5; lib. 1, 22, 3; Lcian. de morte peregr. 15; univ. to be kept in check, 4 Macc. i. 35).\*

Φλέγων [i. e. 'burning'], -οντος, ὁ, Phlegon, a Christian at Rome: Ro. xvi. 14.\*

φλογίζω; (φλόξ, q. v.); to ignite, set on fire, (Sir. iii. 30; Ex. ix. 24; Ps. xcvi. (xcvii.) 3; to burn up, 1 Macc. iii. 5; Soph. Philoct. 1199): in fig. disc. to operate destructively, have a most pernicious power, Jas. iii. 6; in the pass. of that in which the destructive influences are kindled, ibid. (see πῦρ, p. 558<sup>b</sup> top).\*

φλόξ, gen. φλογός, ἡ, (φλέγω [to burn; cf. Lat. 'flagro', etc.]), fr. Hom. down, Sept. for כֶּהֱל and כֶּהֱלֵל, a flame: Lk. xvi. 24; on the phrases φλόξ πυρός and πῦρ φλογός see πῦρ, p. 558<sup>a</sup>.

φλυαρέω, -ῶ; (φλύαρος, q. v.); to utter nonsense, talk idly, prate, (Hdt., Xen., Plat., Isocr., Plut., al.); to bring forward idle accusations, make empty charges, Xen. Hell. 6, 3, 12; joined with βλασφημεῖν, Isocr. 5, 33: τινά λόγους πονηροῖς, to accuse one falsely with malicious words, 3 Jn. 10 [A. V. prating against etc.].\*

φλύαρος, -ον, (φλύω, 'to boil up,' 'throw up bubbles', of water; and since bubbles are hollow and useless things, 'to indulge in empty and foolish talk'); of persons, uttering or doing silly things, garrulous, babbling, [A. V. tattlers]: 1 Tim. v. 13 [Dion. Hal. de comp. verb. 26, vol. v. 215, 3; al.]; of things, foolish, trifling, vain: φιλοσοφία, 4 Macc. v. 10. (Plat., Joseph. vit. § 31; often in Plut.; Aeschyl. dial. Socr. 3, 13; al.)\*

φοβέρος, -ά, -όν, (φοβέω), fr. Aeschyl. down, [fearful i. e.]

1. (actively) inspiring fear, terrible, formidable; Sept. for שָׁרִי. 2. (passively) affected with fear, timid; in the N. T., only in the former (active) sense: Heb. x. 27, 31; xii. 21.\*

φοβέω, -ῶ: Pass., pres. φοβοῦμαι; impf. ἐφοβούμην; 1 aor. ἐφοβήθην; fut. φοβηθήσομαι; (φόβος); fr. Hom. down; to terrify, frighten, Sap. xvii. 9; to put to flight by terrifying (to scare away). Pass. 1. to be put to flight, to flee, (Hom.). 2. to fear, be afraid; Sept. very often for שָׁרִי; absol. to be struck with fear, to be seized with alarm: of those who fear harm or injury, Mt. x. 31; xiv. 30; xxv. 25; Mk. v. 33, 36; x. 32; xvi. 8; Lk. viii. 50; xii. 7, 32; Jn. xii. 15; xix. 8; Acts xvi. 38; xxii. 29; [Ro. xiii. 4]; Heb. xiii. 6; 1 Jn. iv. 18; opp. to ὑψηλοφρονεῖν, Ro. xi. 20; of those startled by strange sights or occurrences, Mt. xiv. 27; xvii. 7; xxviii. 5, 10; Mk. vi. 50; Lk. i. 13, 30; ii. 10; ix. 34; [xxiv. 36 L in br.]; Jn. vi. 19, 20; Acts xviii. 9; xxvii. 24, [but in the last two pass. perh. the exhortation has a wider ref.];



Rev. i. 17; with σφόδρα added, Mt. xvii. 6; xxvii. 54; of those struck with amazement, [Mt. ix. 8 L T Tr WH]; Mk. v. 15; Lk. v. 10; viii. 25, 35. with an acc. of the contents [cognate acc.] (see ἀγαπάω, sub fin.): φόβον μέγαν, lit. to 'fear a great fear,' fear exceedingly, Mk. iv. 41; Lk. ii. 9, (1 Macc. x. 8); φόβον αὐτῶν, the fear which they inspire [see φόβος, 1], 1 Pet. iii. 14 (Is. viii. 12; τοῦ Ταντάλου, to be filled with the same fear as Tantalus, Schol. ad Eur. Or. 6); with the synonymous πτήσιν (q. v.), 1 Pet. iii. 6. τινά, to fear one, be afraid of one, lest he do harm, be displeased, etc.: Mt. x. 26; xiv. 5; xxi. 26, 46; Mk. xi. 18, 32 [cf. B. § 151, 11]; xii. 12; Lk. xix. 21; xx. 19; xxii. 2; Jn. ix. 22; Acts v. 26 [cf. B. § 139, 48; W. 505 (471)]; ix. 26; Ro. xiii. 3; Gal. ii. 12; τὸν θεόν, God, the judge and avenger, Mt. x. 28; Lk. xii. 5; xxiii. 40, (Ex. i. 17, 21; 1 S. xii. 18); τί, to fear danger from something, Heb. xi. 23, 27; to fear (dread to undergo) some suffering, Rev. ii. 10. in imitation of the Hebr. (יָרָא), foll. by ἀπὸ τινος (cf. B. § 147, 3): Mt. x. 28; Lk. xii. 4, (Jer. i. 8, 17; x. 2; Lev. xxvi. 2; 1 Macc. ii. 62; viii. 12; Jud. v. 23). as in the Grk. writ., φοβοῦμαι μή, to fear lest, with the subjunc. aor.: Acts [xxiii. 10 L T Tr WH]; xxvii. 17; μήπως, lest perchance, Acts xxvii. 29 [here L μήπω (q. v. 2), al. μήπου (q. v.)]; 2 Co. xi. 3; xii. 20; φοβηθῶμεν (i. q. let us take anxious care) μήποτε τις δοκῇ, lest any one may seem [see δοκέω, 2 fin.], Heb. iv. 1; φοβοῦμαι ὑμᾶς, μήπως κεκοπίακα, Gal. iv. 11 (see μήπως, 1 b.); φοβοῦμαι with an inf. to fear (i. e. hesitate) to do something (for fear of harm), Mt. i. 20; ii. 22; Mk. ix. 32; Lk. ix. 45, (for numerous exx. in the Grk. writ. fr. Aeschyl. down see Passow s. v. 2, vol. ii. p. 2315\*; [L. and S. s. v. B. II. 4]). 3. to reverence, venerate, to treat with deference or reverential obedience: τινά, Mk. vi. 20; Eph. v. 33; τὸν θεόν, used of his devout worshippers, Lk. i. 50; xviii. 2, 4; Acts x. 2, 22, 35; [Col. iii. 22 Rec.]; 1 Pet. ii. 17; Rev. xiv. 7; xix. 5; also τὸν κύριον, Col. iii. 22 [G L T Tr WH]; Rev. xv. 4; τὸ ὄνομα τοῦ θεοῦ, Rev. xi. 18, (Deut. iv. 10; v. 29; 2, 13, 24; xiii. 4; xiv. 22 (23); Prov. iii. 7; Ps. xxxiii. (xxxiv.) 10, and many other pass.; very often in Sir., cf. Wahl, Clavis Apocr. V. T. s. v. fin.); οἱ φοβούμενοι τ. θεόν spec. of proselytes: Acts xiii. 16, 26, (see σέβω). COMP.: ἐκ-φοβέω.\*

[SYN.: ἐκπλήσσεισθαι to be astonished, prop. to be struck with terror, of a sudden and startling alarm; but, like our "astonish" in popular use, often employed on comparatively slight occasions, and even then with strengthening particles (as σφόδρα Mt. xix. 25, ὑπερπερισσῶς Mk. vii. 37); πτοεῖν to terrify, to agitate with fear; τρέμειν to tremble, predominantly physical; φοβεῖν to fear, the general term; often used of a protracted state. Cf. Schmidt ch. 139.]

φόβητρον [or -θρον (so L T Tr WH; see WH. App. p. 149)], -ον, τό, (φοβέω), that which strikes terror, a terror, (cause of) fright: Lk. xxi. 11. (Plat. Ax. p. 367 a.; Hippocr., Lcian., al., ["but always in plur." (L. and S.)]; for φοβη, Is. xix. 17.)\*

φόβος, -ον, ὁ, (φέβομαι; like φόρος, τρόμος, πόνος, fr. φέρω, τρέμω, πίνωμαι), fr. Hom. down, Sept. for פָּחַד, פָּחַד,

פָּחַד (terror), פָּחַד (id.); 1. fear, dread, terror; in a subjective sense (οὐδὲν ἐστὶ φόβος εἰ μὴ προσδοκία τῶν ἀπὸ λογισμοῦ βοηθημάτων, Sap. xvii. 11; προσδοκίαν λέγω κακοῦ τοῦτο, εἴτε φόβον, εἴτε δέος καλεῖτε, Plat. Protag. p. 358 d.): univ., 1 Jn. iv. 18; φόβος ἐπὶ τινι πίπτει, [Acts xix. 17 L Tr]; Rev. xi. 11 Rec.; ἐπιπίπτει, Lk. i. 12; Acts xix. 17 [R G T WH; Rev. xi. 11 L T Tr WH]; ἐγένετο, Lk. i. 65; Acts v. 5, 11; λαμβάνει τινά, Lk. vii. 16 (Hom. Il. 11, 402); γίνεται τινι, Acts ii. 43; πλησθῆναι φόβου, Lk. v. 26; συνέχεσθαι φόβῳ, Lk. viii. 37; ἔχειν φόβον, 1 Tim. v. 20 (Hdt. 8, 12); κατεργάσθαι τινι φόβον, 2 Co. vii. 11; φοβεῖσθαι φόβον (see φοβέω, 2), Mk. iv. 41; Lk. ii. 9; with a gen. of the object added, 1 Pet. iii. 14 [so W. § 32, 2; al. subject. gen.]; ἀπὸ φόβου, for fear, Lk. xxi. 26; ἀπὸ τοῦ φόβ. for the fear, with which they were struck, Mt. xiv. 26; with a gen. of the object added, Mt. xxviii. 4; εἰς φόβον, unto (that ye may) fear, Ro. viii. 15; μετὰ φόβον, Mt. xxviii. 8; with καὶ τρόμου added, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12; ἐν φόβῳ κ. ἐν τρόμῳ (see τρόμος), 1 Co. ii. 3; τινὰ ἐν φόβῳ σώζειν (Rec.), ἐλεᾶν (L T Tr WH), with anxious heed lest ye be defiled by the wickedness of those whom ye are rescuing, Jude 23; plur. φόβοι, feelings of fear, fears, [W. 176 (166)], 2 Co. vii. 5; φόβος τινός, gen. of the obj. (our fear of one): τῶν Ἰουδαίων, Jn. vii. 13; xix. 38; xx. 19; βασιανισμοῦ, Rev. xviii. 10, 15; θανάτου, Heb. ii. 15 (Xen. mem. 1, 4, 7). In an objective sense, that which strikes terror: φόβος ἀγαθῶν ἔργων, or more correctly (with L T Tr WH) τῷ ἀγαθῷ ἔργῳ, a terror to (or for), Ro. xiii. 3. 2. reverence, respect, (for authority, rank, dignity): Ro. xiii. 7; 1 Pet. ii. 18; iii. 16 (15); ἡ ἐν φόβῳ ἀναστροφή, behavior coupled with [cf. ἐν, I. 5 e.] reverence for one's husband, 1 Pet. iii. 2; φόβος with a gen. of the obj.: τοῦ κυρίου, Acts ix. 31; 2 Co. v. 11; Χριστοῦ, Eph. v. 21 [not Rec.]; θεοῦ, Ro. iii. 18; 2 Co. vii. 1; [Eph. v. 21 Rec.]; θεοῦ is omitted as suggested by the context, 1 Pet. i. 17; (often in the O. T. יְהוָה יָרָא וְיִתְּרָא אֱלֹהִים יָרָא). [SYN. see δειλία, δέος, fin.; cf. φοβέω.]\*

Φοιβη, -ης, ἡ, [lit. 'bright', 'radiant'], Phæbe or Phebe, a deaconess of the church at Cenchreae, near Corinth: Ro. xvi. 1 [(see διάκονος, 2 fin.).]\*

Φοινίκη, -ης, ἡ, Phœnice or Phœnicia, in the apostolic age a tract of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some thirty miles long and two or three broad, [but see BB. DD. s. v.]: Acts xi. 19; xv. 3; xxi. 2.\*

Φοινίκισσα, see Συροφοίνισσα.

φοίνιξ (or, as some prefer to write it, φοῖνιξ; cf. W. § 6, 1 c.; [and refl. s. v. κήρυξ]), -ικος, ὁ; I. as an appellative, a palm-tree (fr. Hom. down; Sept. for פָּחַד): τὰ βαῖα τῶν φοιν. (see βαῖον), the branches of the palm-trees, Jn. xii. 13; but φοίνικες itself [A. V. palms] is put for the branches in Rev. vii. 9 (2 Macc. x. 7; xiv. 4; [so Aristot. magn. mor. § 84 p. 1196<sup>a</sup>, 36]). II. a prop. name, Phœnix, a city and haven of Crete [B. D. (esp. Am. ed.) s. v. Phœnice]: Acts xxvii. 12.\*



φονεύς, -έως, ὁ, (φόνος), fr. Hom. down, a murderer, a homicide: Mt. xxii. 7; Acts vii. 52; xxviii. 4; 1 Pet. iv. 15; Rev. xxi. 8; xxii. 15; ἀνὴρ φονεύς [cf. ἀνὴρ, 3], Acts iii. 14.\*

[**SYN.** : φονεύς any murderer,—the genus of which σικάριος the assassin is a species; while ἀνθρωποκτόνος (q. v.) has in the N. T. a special emphasis. Trench § lxxxi.ii.]

φονεύω; fut. φονεύσω; 1 aor. ἐφόνευσα; (φονεύς); fr. [Pind., Aeschyl.], Hdt. down; Sept. mostly for פָּחַל, also for פָּחַל, etc.; to kill, slay, murder; absol. to commit murder [A. V. kill]: Mt. v. 21; Jas. iv. 2; οὐ (q. v. 6) φονεύσεις, Mt. v. 21; xix. 18; Ro. xiii. 9, (Ex. xx. 15); μὴ φονεύσης, Mk. x. 19; Lk. xviii. 20; Jas. ii. 11. τινά: Mt. xxiii. 31, 35; Jas. v. 6.\*

φόνος, -ου, ὁ, (ΦΕΝΩ; cf. φόβος, init.), fr. Hom. down, murder, slaughter: Mk. xv. 7; Lk. xxiii. 19, 25; Acts ix. 1; Ro. i. 29; ἐν φόνῳ μαχαίρας, Heb. xi. 37 (Ex. xvii. 13; Num. xxi. 24; Deut. xiii. 15; xx. 13); plur. φόνοι, murders: Mt. xv. 19; Mk. vii. 21; Gal. v. 21 [T WH om. L Tr br. φόν.]; Rev. ix. 21.\*

φορέω, -ῶ; fut. φορέσω [1 Co. xv. 49 R G WH mrg.]; 1 aor. ἐφόρεσα, (later forms for the earlier φορήσω and ἐφόρησα, cf. Btm. Ausf. Spr. ii. 315; Kühner [and esp. Veitch] s. v.; W. § 13, 3 c.; [B. 37 (32)]); (frequent. of φέρω, and differing from it by denoting not the simple and transient act of bearing, but a continuous or habitual bearing; cf. Lob. ad Phryn. p. 585 sq.; Hermann on Soph. Electr. 715; [Trench § lvi.ii]; Schmidt, ch. 105, 6]; accordingly, ἀγγελίην φέρειν means 'to carry a (single) message', Hdt. 3, 53 and 122; ἀγγελίην φορεῖν, 'to serve as (fill the office of) a messenger', Hdt. 3, 34; hence we are said φορεῖν those things which we carry about with us or wear, as e. g. our clothing); fr. Hom. down; to bear constantly, wear: of clothing, garments, armor, etc., Mt. xi. 8; Jn. xix. 5; Ro. xiii. 4 (on this pass. see μάχαιρα, 2); 1 Co. xv. 49 [see above, and WH. Intr. § 404]; Jas. ii. 3, (Sir. xi. 5; xl. 4).\*

φόρον, -ου, τό, Lat. forum; see Ἄππιος.

φόρος, -ου, ὁ, (fr. φέρω, hence prop. ὁ φέρεται; cf. φόβος), fr. Hdt. down, Sept. for פָּר and (2 Esdr. iv. 20; vi. 8; Neh. v. 4) for פָּר, tribute, esp. the annual tax levied upon houses, lands, and persons [cf. Thom. Mag. ed. Ritschl p. 387, 13; Grotius as quoted in Trench § cvii. 7; see τέλος, 2]: φόρον, φόρους δίδοναι Καίσαρι, Lk. xx. 22; xxiii. 2, (1 Macc. viii. 4, 7); ἀποδιδόναι, Ro. xiii. 7; τελεῖν, Ro. xiii. 6.\*

φορτίω; pf. pass. ptep. πεφορτισμένος; (φόρτος, q. v.); to place a burden upon, to load: φορτίζειν τινα φορτίον (on the double acc. see B. 149 (130)), to load one with a burden (of rites and unwarranted precepts), Lk. xi. 46; πεφορτισμένος 'heavy laden' (with the burdensome requirements of the Mosaic law and of tradition, and with the consciousness of sin), Mt. xi. 28. (Ezek. xvi. 33; Hes. opp. 692; Leian. navig. 45; Anthol. 10, 5, 5; eccles. writ.) [COMP. : ἀποφορτίζομαι].\*

φορτίον, -ου, τό, (dimin. of φόρτος, but dimin. only in form not in signif.; cf. Btm. Ausf. Spr. ii. p. 440; [W. § 2, 1 d. fin.]), fr. Hes. down, Sept. for פָּר, a burden,

load: of the freight or lading of a ship (often so in Grk. writ. fr. Hes. opp. 645, 695 down), Acts xxvii. 10 G L T Tr WH. Metaph.: of burdensome rites, plur., [Mt. xxiii. 4]; Lk. xi. 46; of the obligations Christ lays upon his followers, and styles a 'burden' by way of contrast to the precepts of the Pharisees the observance of which was most oppressive, Mt. xi. 30 (αὐτὸς μόνος δύναται βαστάσαι Ζήνωνος φορτίον, Diog. Laërt. 7, 5, 4 (171); see ζυγός, 1 b.); of faults, the consciousness of which oppresses the soul, Gal. vi. 5 [yet cf. Bp. Lghtft. ad loc. SYN. see ὄγκος, fin.].\*

φόρτος, -ου, ὁ, (fr. φέρω), fr. Hom. down, a load, burden: Acts xxvii. 10 Rec. [of a ship's lading].\*

Φορουνάτος (or Φουρτ. R G), -ου, ὁ, [a Lat. name, 'happy'], Fortunatus, a Christian of Corinth [cf. Bp. Lghtft. on Clem. Rom. 1 Cor. 59 (65)]: 1 Co. xvi. 17.\*

φραγέλλιον, -ου, τό, (Lat. flagellum; B. 18 (16)), a scourge: Jn. ii. 15.\*

φραγελλώω, -ῶ: 1 aor. ptep. φραγελλώσας; [Lat. flagello]; to scourge: τινά, Mt. xxvii. 26; Mk. xv. 15. (Eccles. writ.)\*

φραγμός, -ου, ὁ, (φράσσω τό fence round), a hedge, a fence: Mt. xxi. 33; Mk. xii. 1; Lk. xiv. 23; trop. that which separates, prevents two from coming together, Eph. ii. 14 [A. V. partition], see μεσότοιχον. (Sept. Sir. xxxvi. 30 (27); Hdt., Soph., Thuc., Plut., al.)\*

φράζω: 1 aor. impv. φράσον; fr. Hom. down; to indicate plainly, make known, declare, whether by gesture (φωνήσας μὲν οὐκ εἶχε, τῇ δὲ χειρὶ ἐφραζεν, Hdt. 4, 113), or by writing or speaking, or in other ways; to explain: τινὶ τὴν παραβολήν, the thought shadowed forth in the parable, Mt. xiii. 36 [R G T Tr txt.]; xv. 15. (Twice in Sept. for פָּר, Job vi. 24; פָּר, xii. 8).\*

φράσσω: 1 aor. ἐφραξα; Pass., 2 aor. subj. 3 pers. sing. φραγῇ; 2 fut. 3 pers. sing. φραγήσεται (2 Co. xi. 10 Rbes als G L T Tr WH); [(allied w. Lat. farcio, Germ. Berg, Eng. borough; cf. Vaniček p. 614); fr. Hom. down]; to fence in, block up, stop up, close up, (τὰ ὄτα τοῦ μὴ ἀκοῦσαι, Prov. xxi. 13; τὴν ὁδὸν ἐν σκόλῳ, Hos. ii. 6; πηγὴν, Prov. xxv. 26; στόματα λέοντων, Heb. xi. 33); ἡ καύχησις αὐτῇ οὐ φραγήσεται, this glorying shall not be stopped, i. e. no one shall get from my conduct an argument to prove that it is empty, 2 Co. xi. 10 [on the reading of Rec.<sup>a</sup> (σφραγίσεται) see σφραγίζω, init.]; trop. to put to silence, [A. V. stop]: τὸ στόμα, Ro. iii. 19.\*

φρέαρ, -ατος, τό, fr. the Hom. hymn Cer. 99 and Hdt. 6, 119 down; Sept. for פָּר and (in 1 S. xix. 22; 2 S. iii. 26; Jer. xlviii. (xli.) 7, 9) פָּר (a pit, cistern), a well: Lk. xiv. 5; Jn. iv. 11 sq.; φρ. τῆς ἀβύσσου, the pit of the abyss (because the nether world is thought to increase in size the further it extends from the surface of the earth and so to resemble a cistern, the orifice of which is narrow), Rev. ix. 1 sq.\*

φρεναπατάω, -ῶ; (φρεναπάτης, q. v.): τινά, to deceive any one's mind, Gal. vi. 3 ["more is implied by this word than by ἀπατᾶν, for it brings out the idea of subjective fancies" (Bp. Lghtft. ad loc.); cf. Green, Crit. Notes ad loc.]. (Eccles. and Byzant. writ.)\*



φρεναπάτης, -ου, ὁ, (φρήν and ἀπάτη), a *mind-deceiver*; Vulg. *seductor*; [A. V. *deceiver*]: Tit. i. 10. (Several times in eccles. writ.)\*

φρήν, φρενός, ἡ, plur. φρένες, fr. Hom. down, Sept. several times in Prov. for **לֵב**; 1. the *midriff* or *diaphragm*, the parts about the heart. 2. the *mind*; the *faculty of perceiving and judging*: also in the plur.; as, 1 Co. xiv. 20.\*

φρίσσω, very often in Grk. writ. fr. Hom. down; to be rough, Lat. *horreo*, *horresco*, i. e. 1. to *bristle*, *stiffen*, *stand up*: **ἐφρίξάν μου τρίχες**, Job iv. 15 Sept.; with ὀρθαί added, Hes. opp. 510; ὀρθὰς . . . φρίσσει τρίχας (cogn. acc. of the part affected), Hes. scut. 391; with cold, διὰ τὸ ψῦχος, Plut. quaest. nat. 13, 2 p. 915 b. 2. to *shudder*, to be struck with *extreme fear*, to be *horrified*: absol., Jas. ii. 19; 4 Macc. xiv. 9; like the Lat. *horreo*, *horresco*, constr. with an acc. of the object exciting the fear, Hom. Il. 11, 383, and often.\*

φρονέω, -ῶ; impf., 1 pers. sing. ἐφρόνουν, 2 pers. plur. ἐφρονεῖτε; fut. 2 pers. plur. φρονήσετε; pres. pass. impv. 3 pers. sing. φρονεῖσθω, Phil. ii. 5 R G (see 3 below); (φρήν); fr. Hom. down; 1. to have *understanding*, *be wise*, (Hom., al.). 2. to *feel*, to *think*: absol. ὡς νήπιος ἐφρόνουν, 1 Co. xiii. 11; to have an *opinion of one's self*, *think of one's self*: μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, Ro. xii. 3 (μεῖζον φρονεῖν ἢ κατ' ἄνδρα, Soph. Ant. 768); φρονεῖν εἰς τὸ σωφρονεῖν, [R. V. *so to think as to think soberly*], to be modest, not to let one's opinion (though just) of himself exceed the bounds of modesty, ibid.; ὑπὲρ ὃ γέγραπται, in one's opinion of one's self to go beyond the standard prescribed in Scripture, 1 Co. iv. 6 R G [cf. B. 394 sq. (338); W. § 64, 4]. with an acc. of the thing, to *think*, *judge*: ἃ φρονεῖς, what your opinion is, Acts xxviii. 22; οὐδὲν ἄλλο, Gal. v. 10; τὸ ἐτέρως, Phil. iii. 15; several persons are said φρονεῖν τὸ αὐτό, to be of the same mind, i. e. to agree together, cherish the same views, be harmonious: 2 Co. xiii. 11; Phil. ii. 2; iii. 16 Rec.; iv. 2; with ἐν ἀλλήλοις added, Ro. xv. 5; also τὸ ἐν φρονοῦντες, having that one mind, Phil. ii. 2 (the phrase τὸ ἐν having reference to τὸ αὐτό; see Meyer [but cf. Bp. Lghtft. ad loc.]); τὸ ὑπὲρ τινος, to hold some opinion, judge, think, concerning one, Phil. i. 7; τὸ αὐτὸ εἰς ἀλλήλους, to be of the same mind towards one another, Ro. xii. 16. 3. to *direct one's mind to a thing*, to *seek* or *strive for*; τὰ τινος, to seek one's interests or advantage; to be of one's party, side with him, (in public affairs, Add. to Esth. viii. 5; 1 Macc. x. 20; Dio Cass. 51, 4; Hdtian. 8, 6, 14 (6); for other exx. fr. Xen. [or Hdt. 1, 162 fin] down see Passow s. v. II.; [L. and S. II. 2 c.]; hence) τὰ τοῦ θεοῦ and τὰ τῶν ἀνθρ., to be intent on promoting what God wills (spec. his saving purposes), and what pleases men, Mt. xvi. 23; Mk. viii. 33; τὰ τῆς σαρκὸς and τὰ τοῦ πνεύματος (σάρξ [q. v. 4] and πνεῦμα [q. v. p. 522\*] being personified), to pursue those things which gratify the flesh, . . . the Holy Spirit, Ro. viii. 5, cf. 6. τὰ ἐπίγεια, Phil. iii. 19; τὰ ἄνω and τὰ ἐπὶ τῆς γῆς, Col. iii. 2, (ἀνθρώπινα, θνητά, Aristot. eth. Nic. 10, 7 p. 1177, 32); τοῦτο φρονεῖτε (pres. impv.) ἐν ὑμῖν,

[R. V. *have this mind in you*], be intent within yourselves on this, Phil. ii. 5 L T Tr WH; pass. φρονεῖται τι ἐν τινι, some habit of thought (expressed by deeds) exists in one, Phil. ii. 5 R G [A. V. *let this mind be in you*]; ὑψηλά (see ὑψηλός, b.). φρονεῖν ἡμέραν, to regard a day, observe it as sacred, Ro. xiv. 6; φρ. ὑπὲρ τινος, to take thought, have a care, for one, Phil. iv. 10 [see ἀναθάλλω, fin. COMP.: κατα-, παρα-, περι-, ὑπερ- φρονέω.]\*

φρόνημα, -τος, τό, (φρονέω, q. v.), what one has in mind, the thoughts and purposes, [A. V. *mind*]: Ro. viii. 6 sq. 27. (Hesych. φρόνημα· βούλημα, θέλημα. In various other senses also fr. Aeschyl. down.)\*

φρόνησις, -εως, ἡ, (φρονέω), *understanding*: joined with σοφία (as 1 K. iv. 25 (29); Dan. i. 17 Theod.; ἡ σοφία ἀνδρὶ τίκτει φρόνησιν, Prov. x. 23), Eph. i. 8 [A. V. *prudence*; see σοφία, fin.]; spec. *knowledge and holy love of the will of God* [A. V. *wisdom*], Lk. i. 17 (Sap. iii. 15; Sept. for **יָדָבַר**, **יָדָבַר**, **יָדָבַר**; used variously by Grk. writ. fr. Soph. and Eur. down.)\*

φρόνιμος, -ον, (φρονέω); a. *intelligent*, *wise* [so A. V. uniformly]: 1 Co. x. 15; opp. to μωρός, 1 Co. iv. 10; opp. to ἄφρων, 2 Co. xi. 19; φρόνιμος παρ' ἑαυτῷ, one who deems himself wise, [A. V. *wise in one's own conceits*], Ro. xi. 25; xii. 16, (Prov. iii. 7). b. *prudent*, i. e. *mindful of one's interests*: Mt. x. 16; xxiv. 45; Lk. xii. 42; opp. to μωρός, Mt. vii. 24 (cf. 26); xxv. 2, 4, 8 sq. compar. φρονιμώτερος, Lk. xvi. 8. (From Soph., Xen., Plat. down; Sept. for **יָדָבַר**, **יָדָבַר**, **יָדָבַר**.) [SYN. see σοφός, fin.]\*

φρονίμως, adv., *prudently*, *wisely*: Lk. xvi. 8. [From Arstph. down.]\*

φροντίξω; (φροντίς ['thought', fr. φρονέω]); fr. Theogn. and Hdt. down; to *think*, to be careful; to be thoughtful or anxious: foll. by an inf. Tit. iii. 8.\*

φρουρέω, -ῶ; impf. ἐφρουρούουν; fut. φρουρήσω; Pass., pres. ptep. φρουρούμενος; impf. ἐφρουρούμεν; (φρουρός, contr. fr. προσρός fr. προσράω to see before, foresee); fr. Aeschyl. and Hdt. down; 1. to *guard*, *protect* by a *military guard*, either in order to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight; (often so fr. Thuc. down): τὴν πόλιν, i. e. not he surrounded the city with soldiers, but by posting sentries he kept the gates guarded, 2 Co. xi. 32 [R. V. *guarded*], cf. Acts ix. 24. 2. metaph.: τινά, pass., ὑπὸ νόμον, under the control of the Mosaic law, that we might not escape from its power, with συγκεκλεισμένοι [συν(γ)κλειόμενοι L T Tr WH] added, Gal. iii. 23 [R. V. *kept in ward*; cf. Plut. de defect. orac. § 29; Sap. xvii. 15]; to *protect* by *guarding* (Soph. O. R. 1479), to *keep*: τὰς καρδίας ἐν Χριστῷ, i. e. in close connection with Christ, Phil. iv. 7; τινά εἰς τι, by watching and guarding to preserve one for the attainment of something [R. V. *guarded unto* etc.], pass. 1 Pet. i. 5.\*

φρουάσω: 1 aor. 3 pers. plur. ἐφρούαξαν; (everywhere in prof. auth. and also in Macc. as a depon. mid. φρουάσσομαι [W. 24]); to *neigh*, *stamp the ground*, *prance*, *snort*; to be *high-spirited*: prop. of horses (Anthol. 5, 202, 4; Callim. lav. Pallad. vs. 2); of men, to take on lofty airs,



behave arrogantly, (2 Macc. vii. 34; 3 Macc. ii. 2; Anthol., Diod., Plut., al.; [cf. Wetstein on Acts as below]); active for שָׁנָה, to be tumultuous, to rage, Acts iv. 25 fr. Ps. ii. 1.\*

φρύγανον, -ον, τό, (fr. φρύγω or φρύσσω, φρίτω, to dry, parch; cf. Lat. frigo, frux, fructus), a dry stick, dry twig; generally in the plur. this word comprises all dry sticks, brush-wood, fire-wood, or similar material used as fuel: Acts xxviii. 3. (Hdt. 4, 62; Arstph., Thuc., Xen., Philo., al.; Sept. for שָׁנָה straw, stubble, Is. xl. 24; xli. 2; xlvi. 14; for הִרְיָה bramble, Job xxx. 7.)\*

Φρυγία, -ας, ἡ, Phrygia, a region of Asia Minor, bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, and Mysia. Those of its cities mentioned in the N. T. are Laodicea, Hierapolis, and Colossæ: Acts ii. 10; xvi. 6; xviii. 23. [B. D. s. v.; Bp. Lightfoot on Col., Intr., diss. i. esp. pp. 17 sq. 23 sq.]\*

Φύγελλος and (L T Tr WH [see WH. App. p. 159]) Φύγελος, -ου, ὁ, Phygellus [better Phyg-elus], a Christian, who was with Paul at Rome and deserted him [see B. D. s. v. and the Comm.]: 2 Tim. i. 15.\*

φύγη, -ης, ἡ, (φεύγω), fr. Hom. down, flight: Mt. xxiv. 20; Mk. xiii. 18 Rec.\*

φυλακή, -ης, ἡ, (φυλάσσω), fr. Hom. down, Sept. for מִשְׁכַּר, מִשְׁכַּר, מִשְׁכַּר (a prison), אֶלֶף (enclosure, confinement), guard, watch, i. e. a. in an act. sense, a watching, keeping watch: φυλάσσειν φυλακάς, to keep watch, Lk. ii. 8 (often in the Grk. writ. fr. Xen. an. 2, 6, 10, etc.; Plat. legg. 6 p. 758 d. down; [cf. φυλακὰς ἔχειν, etc. fr. Hom. (Il. 9, 1 etc.) on]; often also in Sept. for מִשְׁכַּר מִשְׁכַּר).

b. like the Lat. custodia and more freq. the plur. custodiae (see Klotz, Hdwrch. [or Harpers' Lat. Dict.] s. v.), i. q. persons keeping watch, a guard, sentinels: Acts xii. 10 [here A. V. ward] (and very often in prof. auth. fr. Hom. down). c. of the place where captives are kept, a prison: Mt. xiv. 10; xxv. 36, [39], 43 sq.; Mk. vi. 17, 27 (28); Lk. iii. 20; xxi. 12; xxii. 33; Acts v. 19, 22; viii. 3; xii. 5 sq. 17; xvi. 27, 40; xxii. 4; xxvi. 10; 2 Co. vi. 5 [here, as in Heb. xi. 36, A. V. imprisonment]; 2 Co. xi. 23; 1 Pet. iii. 19; Rev. xviii. 2 [twice; rendered in A. V. hold and cage (R. V. hold)]; xx. 7, (Hdt. 3, 152; Thuc. 3, 34; Plut., al.; Sept. for מִשְׁכַּר מִשְׁכַּר, and אֶלֶף מִשְׁכַּר).

βάλειν or τιθέναι τινὰ εἰς (τ.) φυλακήν or ἐν (τῇ) φυλακῇ: Mt. v. 25; xiv. 3 [R G, al. ἀπέθετο]; xviii. 30; Lk. xii. 58; xxiii. 19, 25; Jn. iii. 24; Acts v. 25; viii. 3 [here παραδίδοναι εἰς φ.]; xii. 4; xvi. 23 sq. 37; Rev. ii. 10. d. of the time (of night) during which guard was kept, a watch i. e. the period of time during which a part of the guard were on duty, and at the end of which others relieved them. As the earlier Greeks divided the night commonly into three parts [see L. and S. s. v. I. 4], so, previously to the exile, the Israelites also had three watches in a night; subsequently, however, after they became subject to Rome, they adopted the Roman custom of dividing the night into four watches: Mt. xxiv. 43; ἐν τῇ δευτέρᾳ, τρίτῃ, Lk. xii. 38; τετάρτῃ, Mt. xiv. 25; Mk. vi. 48. Cf. Win. RWB.

s. v. Nachtwache; [McC. and S. s. v. Night-watch; B. D. s. v. Watches of Night].\*

φυλακίζω; (φυλακή [or φύλαξ]); to cast into prison, imprison: Acts xxii. 19. (Sap. xviii. 4; eccles. and Byzant. writ.)\*

φυλακτήριον, -ου, τό, (neut. of the adj. φυλακτήριος, -α, -ον, fr. φυλακτήρ ['poetic for φύλαξ']); 1. a fortified place provided with a garrison, a station for a guard or garrison. 2. a preservative or safeguard, an amulet: Dem. p. 71, 24; Diosc. 5, 158 (159) sq., often in Plut. The Jews gave the name of φυλακτήρια (in the Talm. פְּרָסָה prayer-fillets, Germ. Gebetsriemen; [cf. O. T. 'frontlets']) to small strips of parchment on which were written the foll. pass. from the law of Moses, Ex. xiii. 1-10, 11-16; Deut. vi. 4-9; xi. 13-21, and which, enclosed in little cases, they were accustomed when engaged in prayer to wear fastened by a leather strap to the forehead and to the left arm over against the heart, in order that they might thus be solemnly reminded of the duty of keeping the commands of God in the head and in the heart, acc. to the directions given in Ex. xiii. 16; Deut. vi. 8; xi. 18; (cf. Joseph. antt. 4, 8, 13). These scrolls were thought to have power, like amulets, to avert various evils and to drive away demons (Targ. on Cant. viii. 3); hence their Greek name. [But see Ginsburg in Alex.'s Kitto s. vv. Phylacteries (sub fin.) and Mezuzah.] The Pharisees were accustomed τὰ φυλακτήρια αὐτῶν πλατύνειν, to widen, make broad, their phylacteries, that they might render them more conspicuous and show themselves to be more eager than the majority to be reminded of God's law: Mt. xxiii. 5. Cf. Win. RWB. s. v. Phylakterien; Leyrer in Herzog xi. 639 sqq.; Kneucker in Schenkel i. 601 sq.; Delitzsch in Riehm 270 sq.; [Edersheim, Jewish Social Life etc., p. 220 sqq.; B. D. s. v. Frontlets; esp. Hamburger, Real-Encycl. s. v. Tephillin, vol. ii. p. 1203 sq.; Ginsburg in Alex.'s Kitto u. s.].\*

φύλαξ, -ακος, ὁ, (φυλάσσω), a guard, keeper: Acts v. 23; xii. 6, 19. (From Hom. down; Sept. for מִשְׁכַּר.)

φυλάσσω; fut. φυλάξω; 1 aor. ἐφύλαξα; Mid., pres. φυλάσσομαι; 1 aor. ἐφύλαξαμην; pres. pass. φυλάσσομαι; fr. Hom. down; Sept. times too many to count for מִשְׁכַּר, occasionally for מִשְׁכַּר, [etc.]; 1. Act. to guard (Lat. custodio); i. e. a. to watch, to keep watch: with φυλακή added, Lk. ii. 8 (see φυλακή, a.). b. to guard or watch, have an eye upon: τινά, one, lest he escape, Acts xii. 4; xxviii. 16; pass., Acts xxiii. 35; Lk. viii. 29; τί, any thing, lest it be carried off: τὰ ἱμάτια, Acts xxii. 20. c. to guard a person (or thing) that he may remain safe, i. e. lest he suffer violence, be despoiled, etc., i. q. to protect: τὴν αὐλήν, Lk. xi. 21; ἀπό τινος, to protect one from a pers. or thing, 2 Th. iii. 3 [see ποιηρός, p. 531\*], (Xen. Cyr. i. 4, 7; Ps. cxl. (cxli.) 9; cf. B. § 147, 3; [W. 223 (209)]); τὴν παραθήκην (or παρακαταθήκην), to keep from being snatched away, preserve safe and unimpaired, 1 Tim. vi. 20; 2 Tim. i. 14; with the addition of εἰς τινὰ ἡμέραν, i. e. that it may be forthcoming on that day, 2 Tim. i. 12; to guard from



being lost or perishing, i. e. (with the predominant idea of a happy issue), *to preserve*: τινά, Jn. xvii. 12 (where ἐφύλαξα is explained by the foll. οὐδεὶς ἐξ αὐτῶν ἀπόλετο [cf. τηρέω, fin.]); 2 Pet. ii. 5; τινά with a pred. accus. Jude 24; φυλάξει (opp. to ἀπολέσει) τ. ψυχὴν εἰς ζωὴν αἰών. i. e. will keep it with the result that he will have life eternal, Jn. xii. 25; ἐαυτὸν ἀπὸ τ. to guard one's self from a thing, 1 Jn. v. 21 [where cf. Westcott].

d. *to guard*, i. e. *to care for, take care not to violate; to observe*: τὸν νόμον, Acts vii. 53; xxi. 24; Gal. vi. 13, (Lev. xix. 37, etc.; Soph. Trach. 616; al.; νόμους, Xen. Hell. 1, 7, 30; Plat. de rep. 6 p. 484 b.; polit. p. 292 a.); single precepts of the Mosaic law, Mt. xix. 20 L T Tr WH; Mk. x. 20 Lchm.; Lk. xviii. 21 L T Tr txt. WH; [τὰ δικαιοῦματα τοῦ νόμου, Ro. ii. 26]; τὸν λόγον τοῦ θεοῦ, Lk. xi. 28; τὰ ῥήματα of Jesus, Jn. xii. 47 L T Tr WH; apostolic directions, Acts xvi. 4; 1 Tim. v. 21.

2. Mid. a. *to observe for one's self something to escape*, i. e. *to avoid, shun, flee from*: by a use com. in Grk. writ. fr. Aeschyl. and Hdt. down, with an acc. of the obj., τί, Acts xxi. 25 [A. V. *keep themselves from*]; τινά, 2 Tim. iv. 15 [A. V. *be thou ware of*]; ἀπό τινος, *to keep one's self from a thing*, Lk. xii. 15 (Xen. Cyr. 2, 3, 9; [Hell. 7, 2, 10]); ἵνα μή, 2 Pet. iii. 17 (ὅπως μή, Xen. mem. 1, 2, 37; other exx. in Passow s. v. p. 2360<sup>a</sup>; [L. and S. s. v. C. II.]).

b. *by a usage foreign to Grk. writ. but very freq. in the Sept. (cf. W. 253 (238)), to guard for one's self (i. e. for one's safety's sake) so as not to violate, i. e. to keep, observe*: ταῦτα πάντα (the precepts of the Mosaic law), Mt. xix. 20 R G; Mk. x. 20 R G T Tr WH; Lk. xviii. 21 R G Tr mrg., (Ex. xii. 17; Lev. xviii. 4; xx. 8, 22; xxvi. 3, and many other pass.). [COMP.: δια-φυλάσσω. SYN. see τηρέω, fin.]\*

φυλή, -ης, ἡ, (fr. φύω), fr. Pind. and Hdt. down; 1. a tribe; in the N. T. all the persons descended from one of the twelve sons of the patriarch Jacob (Sept. for יִשְׂרָאֵל and יִשְׂרָאֵל; also for יִשְׂרָאֵל, see πατριά, 2): Heb. vii. 13 sq.; with the addition of the genitives Ἀσὴρ, Βενιαμίν, etc., Lk. ii. 36; Acts xiii. 21; Ro. xi. 1; Phil. iii. 5; Rev. v. 5; vii. 5-8; δώδεκα φ. τοῦ Ἰσραὴλ, Mt. xix. 28; Lk. xxii. 30; Jas. i. 1; Rev. xxi. 12; [πᾶσα φυλὴ υἱῶν Ἰσραὴλ, Rev. vii. 4]. 2. a race, nation, people: Mt. xxiv. 30; Rev. [i. 7]; v. 9; vii. 9; [xi. 9]; xiii. 7; xiv. 6.\*

φύλλον, -ου, τό, (φύω), a leaf: Mt. xxi. 19; xxiv. 32; Mk. xi. 13; xiii. 28; Rev. xxii. 2. [From Hom. down.]\*

φύραμα, -τος, τό, (φυράω to mix), any substance mixed with water and kneaded; a mass, lump: of dough (Num. xv. 20 sq.; [plur., Ex. viii. 3; xii. 34]; Aristot. probl. 21, 18 p. 929<sup>a</sup>, 25; Plut. quaest. conv. 6, 7, 2, 15 p. 693 e.), 1 Co. v. 6 sq.; Gal. v. 9, (on the meaning of which pass. see ζύμη); Ro. xi. 16; of clay (Plut. praec. ger. reip. 15, 4 p. 811 c.), Ro. ix. 21 [cf. B. § 140, 3 Rem.].\*

φυσικός, -ή, -όν, (φύσις), natural; i. e. a. produced by nature, inborn, (very often so fr. Xen. [mem. 3, 9, 1] down). b. agreeable to nature, (Dion. Hal., Plut., al.): opp. to παρὰ φύσιν, Ro. i. 26, [27]. c. governed by (the instincts of) nature: ζῶα γεγεννημένα φυσικά, 2 Pet. ii. 12 [R. V. born mere animals].\*

φυσικῶς, adv., in a natural manner, by nature, under the guidance of nature: by the aid of the bodily senses, Jude 10. [(Aristot., Philo, al.)]\*

φυσιάω, -ῶ; Pass., pres. φυσιοῦμαι; pf. ptep. πεφυσιωμένος; 1 aor. ἐφυσιώθη; 1. (fr. φύσις), to make natural, to cause a thing to pass into nature, (Clem. Alex.; Simplic.). 2. i. q. φυσάω, φυσιάω (fr. φύσα a pair of bellows), to inflate, blow up, blow out, to cause to swell up; trop. to puff up, make proud: 1 Co. viii. 1; pass. to be puffed up, to bear one's self loftily, be proud: 1 Co. iv. 18 sq.; v. 2; xiii. 4; ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, Col. ii. 18; ὑπέρ τινος (see ὑπέρ, I. 2 [and cf. 5]) κατὰ τινος, 1 Co. iv. 6 [see ἵνα, II. 1 d.]. (Eccles. and Byzant. writ.)\*

φύσις, -ews, ἡ, (fr. φύω, q. v., as Lat. natura fr. nascor, ingenium fr. geno, gigno), fr. Hom. Od. 10, 303 down; nature, i. e.

a. the nature of things, the force, laws, order, of nature; as opp. to what is monstrous, abnormal, perverse: δ, ἡ, τὸ παρὰ φύσιν, that which is contrary to nature's laws, against nature, Ro. i. 26 (οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι, Athen. 13 p. 605; ὁ παιδεραστὴς . . . τὴν παρὰ φύσιν ἡδονὴν διώκει, Philo de spec. legg. i. § 7); as opposed to what has been produced by the art of man: οἱ κατὰ φύσιν κλάδοι, the natural branches, i. e. branches by the operation of nature, Ro. xi. 21, 24 [W. 193 (182)], contrasted with οἱ ἐγκεντρισθέντες παρὰ φύσιν, contrary to the plan of nature, cf. 24; ἡ κατὰ φύσιν ἀγριέλαιος, ibid.; as opposed to what is imaginary or fictitious: οἱ μὴ φύσει ὄντες θεοί, who are gods not by nature, but acc. to the mistaken opinion of the Gentiles (λεγόμενοι θεοί, 1 Co. viii. 5), Gal. iv. 8;

nature, i. e. natural sense, native conviction or knowledge, as opp. to what is learned by instruction and accomplished by training or prescribed by law: ἡ φύσις (i. e. the native sense of propriety) διδάσκει τι, 1 Co. xi. 14; φύσει ποιεῖν τὰ τοῦ νόμου, naturā magistrā, guided by their natural sense of what is right and proper, Ro. ii. 14. b. birth, physical origin: ἡμεῖς φύσει Ἰουδαῖοι, we so far as our origin is considered, i. e. by birth, are Jews, Gal. ii. 15 (φύσει νεώτερος, Soph. O. C. 1295; τῷ μὲν φύσει πατρί, τὸν δὲ νόμῳ πολίτην ἐπεποίητο, Isocr. Evagr. 21; φύσει βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες, Plat. Menex. p. 245 d.; cf. Grimm on Sap. xiii. 1); ἡ ἐκ φύσεως ἀκροβυστία, who by birth is uncircumcised or a Gentile (opp. to one who, although circumcised, has made himself a Gentile by his iniquity and spiritual perversity), Ro. ii. 27.

c. a mode of feeling and acting which by long habit has become nature: ἡμεν φύσει τέκνα ὀργῆς, by (our depraved) nature we were exposed to the wrath of God, Eph. ii. 3 (this meaning is evident from the preceding context, and stands in contrast with the change of heart and life wrought through Christ by the blessing of divine grace; φύσει πρὸς τὰς κολάσεις ἐπικεικὼς ἔχουσιν οἱ Φαρισαῖοι, Joseph. antt. 13, 10, 6. [Others (see Meyer) would lay more stress here upon the constitution in which this 'habitual course of evil' has its origin, whether that constitution be regarded (with some) as already developed at birth, or (better) as undeveloped; cf. Aristot. pol. 1, 2 p. 1252<sup>b</sup>, 32 sq. οἷον ἑαστόν ἐστι τῆς



γενέσεως τελεσθείσης, ταύτην φαμέν τὴν φύσιν εἶναι ἐκάστου, ὡς περ ἀνθρώπου, etc.; see the exx. in Bonitz's index s. v. Cf. W. § 31, 6 a.]). **d.** the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics: φύσις θηρίων (the natural strength, ferocity and intractability of beasts [A. V. (every) kind of beasts]), ἡ φύσις ἡ ἀνθρωπίνη (the ability, art, skill, of men, the qualities which are proper to their nature and necessarily emanate from it), Jas. iii. 7 [cf. W. § 31, 10]; θείας κοινωνοὶ φύσεως, (the holiness distinctive of the divine nature is specially referred to), 2 Pet. i. 4 (Ἀμενώφει . . . θείας δοκοῦντι μετεσχηκεῖναι φύσεως κατὰ τὴν σοφίαν καὶ πρόγνωσιν τῶν ἐσομένων, Joseph. c. Ap. 1, 26).\*

φυσίωσις, -εως, ἡ, (φυσίω, q. v.), (Vulg. *inflatio*), a puffing up of soul, loftiness, pride: plur. [A. V. *swellings*] 2 Co. xii. 20. (Eccles. writ.)\*

φύτελα, -ας, ἡ, (φυτεύω, q. v.); **1.** a planting (Xen., Theophr., Plut., Ael., al.). **2.** thing planted, a plant, (i. q. φύτευμα): Mt. xv. 13, [Athen. 5 p. 207 d.; Boeckh, Corp. inscr. No. 4521 vol. iii. p. 240].\*

φυτεύω; impf. ἐφύτευον; 1 aor. ἐφύτευσα; pf. pass. ptp. πεφυτευμένος; 1 aor. pass. impv. 2 pers. sing. φυτεύῃτι; (φυτών); fr. Hom. down; Sept. for γῶν, several times for ἡνῶν; to plant: absol., Lk. xvii. 28; 1 Co. iii. 6-8; φυτεῖαν, Mt. xv. 13; ἀμπελῶνα, Mt. xxi. 33; Mk. xii. 1; Lk. xx. 9; 1 Co. ix. 7; τὴ ἐν with a dat. of the place, pass., Lk. xiii. 6; xvii. 6.\*

φύω; 2 aor. pass. (ἐφύην) ptp. φυν (for which the Attic writ. more com. use the 2 aor. act. ἐφυν with the ptp. φύς, φύν, in a pass. or intrans. sense; cf. Bittm. Ausf. Spr. ii. p. 321; Krüger § 40 s. v.; Kühner § 343 s. v.; [Veitch s. v.]; W. § 15 s. v.; [B. 68 (60)]; [cf. Lat. *ui*, fore, etc.; Curtius § 417]; fr. Hom. down; **1.** to beget, bring forth, produce; pass. to be born, to spring up, to grow: Lk. viii. 6, 8; **2.** intrans. to shoot forth, spring up: Heb. xii. 15 [W. 252 (237)]. COMP.: ἐκ-, συμ-φύω.]\*

φωλεός, -οῦ, ὁ, a lurking-hole, burrow; a lair: of animals, Mt. viii. 20; Lk. ix. 58. (Aristot., Ael., Plut., Geop., al.)\*

φωνέω, -ᾶ; impf. 3 pers. sing. ἐφώνει; fut. φωνήσω; 1 aor. ἐφώνησα; 1 aor. inf. pass. φωνηθῆναι; (φωνή); **1.** as fr. Hom. down, intrans. to sound, emit a sound, to speak: of a cock, to crow, Mt. xxvi. 34, 74 sq.; Mk. xiv. 30, 68 [L. br. WH om. the cl. see the latter's App. ad loc.], 72; Lk. xxii. 34, 60 sq.; Jn. xiii. 38; xviii. 27, (of the cries of other animals, Is. xxxviii. 14; Jer. xvii. 11; Zeph. ii. 14; rarely so in prof. auth. as [Aristot. (see L. and S. s. v. I. 2)], Aesop. fab. 36 [225 ed. Halm]); of men, to cry, cry out, cry aloud, speak with a loud voice: added by the words uttered, Lk. viii. 8; with φωνῇ μεγάλῃ added [cf. W. § 32, 2 fin.], Mk. i. 26 T Tr WH; Acts xvi. 28; ἐφώνησε λέγων, Lk. viii. 54; φωνήσας εἶπεν, Lk. xvi. 24; φωνήσας φωνῇ μεγ. εἶπεν, Lk. xxiii. 46; ἐφών. κραυγῇ [L T Tr WH φωνῇ] μεγ. λέγων, Rev. xiv. 18; [φωνήσαντες ἐπυνθάνοντο (WH txt. ἐπύθοντο), Acts x. 18]. **2.** as fr. [Hom. Od. 24, 535] Soph. down,

trans. **a.** to call, call to one's self: τινά, — either by one's own voice, Mt. xx. 32; xxvii. 47; Mk. ix. 35; x. 49 [cf. B. § 141, 5 fin.]; xv. 35; Jn. i. 48 (49); ii. 9; iv. 16; x. 3 L T Tr WH; xi. 28; xviii. 33; Acts ix. 41; x. 7; — or through another; to send for, summon: Mk. iii. 31 R G; Lk. xvi. 2; Jn. ix. 18, 24; xi. 28b; εἶπε φωνῇ θῆναι αὐτῷ τοὺς κτλ. Lk. xix. 15; φων. τινα ἐκ, with a gen. of the place, to call out of (i. e. bid one to quit a place and come to one), Jn. xii. 17. **b.** to invite: Lk. xiv. 12.

**c.** i. q. to address, accost, call by a name: τινά, foll. by a nom. of the title (see W. § 29, 1; [B. § 131, 8]), Jn. xiii. 13. [COMP.: ἀνα-, ἐπι-, προσ-, συμ-φωνέω.]\*

φωνή, -ῆς, ἡ, (φάω to shine, make clear, [cf. Curtius § 407; L. and S. s. v. φάω]), fr. Hom. down, Hebr. לָחַץ; **1.** a sound, tone: of inanimate things, as of musical instruments, Mt. xxiv. 31 [T om. φ., WH give it only in mrg.; cf. B. § 132, 10]; 1 Co. xiv. 7 sq.; Rev. xiv. 2; xviii. 22, (Is. xviii. 3; xxiv. 8; Sir. l. 16; 1 Macc. v. 31; δργάνων, Plat. de rep. 3 p. 397 a.; συριγγών, Eur. Tro. 127; ψαλτηρίον καὶ αὐλοῦ, Plut. mor. p. 713 c.); of wind, Jn. iii. 8; Acts ii. 6; of thunder, Rev. v. 1; xiv. 2; xix. 6, cf. iv. 5; viii. 5; xi. 19; xvi. 18; noise, of a millstone, Rev. xviii. 22; of a thronging multitude, Rev. xix. 1, 6; of chariots, Rev. ix. 9; of wings, whirl (Ezek. i. 24), ibid.; of waters (Ezek. i. 24; 4 Esdr. vi. 17), Rev. i. 15; xiv. 2; xix. 6; also with the gen. of a thing implying speech, the sound [A. V. voice]: τοῦ ἀσπασμοῦ, Lk. i. 44; ῥημάτων, Heb. xii. 19; the cry (of men), φωνή μεγάλη, a loud cry, Mk. xv. 37; the clamor of men making a noisy demand, Lk. xxiii. 23, cf. Acts xix. 34; absol. a cry i. e. wailing, lamentation, Mt. ii. 18 (fr. Jer. xxxviii. (xxxix.) 15).

**2.** a voice, i. e. the sound of uttered words: λαλεῖν φωνάς, Rev. x. 3; those who begin to cry out or call to any one are said τὴν φωνὴν αἶρεν, Lk. xvii. 13; πρὸς τινα, Acts iv. 24; φωνὴν ἐπαίρειν, Lk. xi. 27; Acts ii. 14; xiv. 11; xxii. 22; [φ. κράζειν (or ἐκ-κράζειν), Acts xxiv. 21 (cf. B. § 143, 11)]; φωνῇ μεγάλῃ added to verbs: to λέγειν, Rev. v. 12; viii. 13; (ἐν φωνῇ μεγ. Rev. xiv. 7 [Lchm. om. ἐν; xiv. 9]); to εἰπεῖν, Lk. viii. 28; Acts xiv. 10; to φάναί, Acts xxv. 24; to αἰνεῖν τὸν θεόν, Lk. xix. 37; with verbs of crying out, shouting: ἀναβοᾶν, Mt. xxvii. 46 [RGL txt. T]; βοᾶν, [Mt. xxvii. 46 L mrg. Tr WH]; Mk. xv. 34; Acts viii. 7; φωνεῖν, [Mk. i. 26 T Tr WH]; Lk. xxiii. 46; Acts xvi. 28; [Rev. xiv. 18 L T Tr WH]; ἀναφωνεῖν, Lk. i. 42 [RGL T Tr mrg.]; κηρύσσειν (ἐν φων. μεγ.), Rev. v. 2 [Rec. om. ἐν]; κραυγάζειν, Jn. xi. 43; ἀνακράζειν, Lk. iv. 33; κράζειν, Mt. xxvii. 50; Mk. i. 26 [RGL]; v. 7; Acts vii. 57, 60; Rev. vi. 10; vii. 2, 10; x. 3; [xviii. 2 Rec.]; xix. 17; κράζ. ἐν φων. μεγ. Rev. xiv. 15; ἐν ἰσχυρᾷ φωνῇ, Rev. xviii. 2 [G L T Tr WH]; μετὰ φωνῆς μεγ. δοξάζειν τὸν θ. Lk. xvii. 15; of declarations from heaven, heard though no speaker is seen: ἰδοὺ φωνῇ λέγουσα, Mt. iii. 17; xvii. 5; ἔρχεται φωνή, Mk. ix. 7 [R G L Tr txt.]; Jn. xii. 28; ἐξέρχεται, Rev. xvi. 17; xix. 5; γίνεται φωνή, Mk. i. 11 [T om. WH br. ἐγέν.; ix. 7 T Tr mrg. WH]; Lk. iii. 22; ix. 35 sq.; Jn. xii. 30; [Acts vii. 31 (where Rec. adds πρὸς αὐτόν)]; πρὸς τινα, Acts x. 13, 15; [φωνῆς ἐνεχθείσης αὐτῷ, 2 Pet.



i. 17]; ἐγένοντο φωναὶ μεγάλαι, Rev. xi. 15; [ἀπεκρίθη φωνή, Acts xi. 9]; ἀκούει φωνήν [cf. B. §§ 132, 17; 144, 16 a.], Acts ix. 4; xxii. 9, [14]; xxvi. 14; 2 Pet. i. 18; Rev. i. 10; iv. 1 [B. § 129, 8 b.]; vi. 6 [here L T Tr WH insert ὡς], 7 [here G om. Tr br. φων.]; ix. 13 [B. u. s.]; x. 4, 8; xi. 12 [R G L WH mrg.]; xii. 10; xiv. 2; xviii. 4; xix. 6; ἀκούει φωνῆς [B. § 132, 17; W. § 30, 7 d.], Acts ix. 7; xi. 7; xxii. 7; Rev. [xi. 12 T Tr WH txt.]; xiv. 13; xvi. 1; xxi. 3; βλέπει τὴν φων. i. e. the one who uttered the voice, Rev. i. 12. φωνή with a gen. of the subject: βοῶντος, Mt. iii. 3; Mk. i. 3; Lk. iii. 4; Jn. i. 23, all fr. Is. xl. 3; [ἀγγέλου ὅταν μέλλῃ σαλπίζειν, Rev. x. 7]; ἡ φ. τινος, the natural (familiar) sound of one's voice, Acts xii. 14; Rev. iii. 20, (Cant. v. 2); the manner of speaking, as a shepherd's (cry or call to his sheep), Jn. x. 3-5; to such 'voices' Jesus likens his precepts approved ('heard') by all the good, Jn. x. 16, 27, cf. xviii. 37; ἀνθρώπου, a human utterance, 2 Pet. ii. 16; φ. τινος, the voice of a clamorous person, Mt. xii. 19 (Is. xlii. 2); of one exulting, jubilant, Jn. iii. 29; Rev. xviii. 23; ἀγγέλων πολλῶν, singing the praises of Christ, Rev. v. 11 sq.; the sound of the words of Christ as he shall recall the dead to life (the Resurrection-cry), Jn. v. 25, 28; ἀρχαγγέλου, the awakening shout of the archangel, the leader of the angelic host, 1 Th. iv. 16; τοῦ θεοῦ, of God,—teaching, admonishing, whether in the O. T. Scriptures or in the gospel, Jn. v. 37; Heb. iii. 7, 15; iv. 7; shaking the earth, Heb. xii. 26; the speech, discourse, θεοῦ οὐκ ἀνθρ. (Acts xii. 22; [τὰς φωνὰς τῶν προφητῶν, the predictions ('read every sabbath'), Acts xiii. 27]; ἀλλάξαι τὴν φ. (see ἀλλάσσω), Gal. iv. 20. 3. speech, i. e. a language, tongue: 1 Co. xiv. 10 sq. (Joseph. c. Ap. 1, 1; [1, 9, 2; 1, 14, 1, etc.]; Ceb. tab. 33; Ael. v. h. 12, 48; Diog. Laërt. 8, 3; for other exx. fr. Grk. writ. see Passow s. v. p. 2377<sup>b</sup>; [L. and S. s. v. II. 3]; Gen. xi. 1; Deut. xxviii. 49; τῇ ἐβραϊδὶ φωνῇ, 4 Macc. xii. 7; τῇ πατρίῳ φωνῇ, 2 Macc. vii. 8, 21, 27). [SYN. cf. Schmidt ch. 1 § 27; Trench § lxxix.; and see λαλέω, ad init.]\*

φῶς, φωτός, τό, (contr. fr. φάος, fr. φάω to shine), fr. Hom. (who [as well as Pind.] uses the form φάος) down, Hebr. **אֵלֶּךְ**, light (opp. to τὸ σκότος, ἡ σκοτία); 1. prop. a. univ.: ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, 2 Co. iv. 6 (Gen. i. 3); λευκὰ ὡς τὸ φῶς, Mt. xvii. 2; νεφέλῃ φωτός [Grseb. txt.] i. e. consisting of light, i. q. φωτεινῇ in R L T Tr WH, Mt. xvii. 5; τὸ φῶς τοῦ κόσμου, of the sun, Jn. xi. 9; τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, the light (i. e. illumining power) is not in him, consequently he does not see or distinguish the things about him, Jn. xi. 10; the light emitted by a lamp, Lk. viii. 16; [xi. 33 L Tr txt. WH]. a heavenly light, such as surrounds angels when they appear on earth: hence ἄγγελος φωτός, 2 Co. xi. 14, and illumines the place where they appear, Acts xii. 7; a light of this kind shone around Paul when he was converted to Christ, Acts xxii. 6, [9], 11 [W. 371 (348)]; with the addition of οὐρανόθεν, Acts xxvi. 13; cf. ἀπὸ [or ἐκ] τοῦ οὐρανοῦ, Acts ix. 3. b. by meton. anything emitting light: a heavenly luminary (or star),

plur. Jas. i. 17 [see πατήρ, 3 a.]; fire, because it is light and gives light: Lk. xxii. 56; θερμαίνεσθαι πρὸς τὸ φῶς, Mk. xiv. 54, (1 Macc. xii. 29; Xen. Hell. 6, 2, 29; Cyr. 7, 5, 27); a lamp or torch: plur. φῶτα, Acts xvi. 29 (φῶς ἔχειν, Xen. Hell. 5, 1, 8; in plur. often in Plut.). c. light i. e. brightness (Lat. *splendor*), [see a. above]: ἡλίου, Rev. xxii. 5; of a lamp, Jn. v. 35 (where it symbolizes his rank, influence, worth, mighty deeds); with the addition of λύχνου, Rev. xviii. 23 (Jer. xxv. 10); of the divine Shechinah (see δόξα, III. 1), Rev. xxi. 24 (Ps. lxxxviii. (lxxxix.) 16; Is. lx. 1, 19 sq.). 2. φῶς is often used in poetic discourse, in metaphor, and in parable; a. The extremely delicate, subtle, pure, brilliant quality of light has led to the use of φῶς as an appellation of God, i. e. as by nature incorporeal, spotless, holy, [cf. Westcott, Epp. of St. John, p. 15 sqq.]; 1 Jn. i. 5 (Sap. vii. 26 where cf. Grimm); he is said εἶναι ἐν τῷ φωτί, in a state of supreme sanctity, 1 Jn. i. 7; φῶς οἰκῶν ἀπρόσιτον, a fig. describing his nature as alike of consummate majesty and inaccessible to human comprehension, 1 Tim. vi. 16 (Ps. ciii. (civ.) 2); used of that heavenly state, consummate and free from every imperfection, to which the true disciples of Christ will be exalted, i. q. the kingdom of light, Col. i. 12. b. By a fig. freq. in the N. T. [cf. in classic Grk. τῆς ἀληθείας τὸ φῶς, Eur. I. T. 1046 etc.; see L. and S. s. v. II. 2], φῶς is used to denote truth and its knowledge, together with the spiritual purity congruous with it, (opp. to τὸ σκότος b., ἡ σκοτία, q. v.): ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, had the nature of light in men, i. e. became the source of human wisdom, Jn. i. 4; esp. the saving truth embodied in Christ and by his love and effort imparted to mankind, Mt. iv. 16; Jn. i. 5; iii. 19-21; Acts xxvi. 18, 23; 2 Co. vi. 14; Eph. v. 13<sup>a</sup> [cf. below]; τὸ φῶς τὸ ἀληθινόν, 1 Jn. ii. 8; τὸ θαυμαστὸν τοῦ θεοῦ φῶς, 1 Pet. ii. 9 (Clem. Rom. 1 Cor. 36, 2 cf. 59, 2); τὸ φῶς ὑμῶν, the divine truth with which ye are imbued, Mt. v. 16; ἔχειν τὸ φ. τῆς ζωῆς, the light by which the true life is gained, Jn. viii. 12; τὰ ὅπλα [Lchm. mrg. ἔργα] τοῦ φωτός, Ro. xiii. 12; καρπὸς τοῦ φωτός, Eph. v. 9 G L T Tr WH; ἐν τῷ φωτί περιπατεῖν, to live agreeably to saving wisdom; 1 Jn. i. 7; ἐν τῷ φωτί εἶναι, to be imbued with saving wisdom, μένειν, to continue devoted to it, to persevere in keeping it, 1 Jn. ii. 9 sq.; οἱ υἱοὶ τοῦ φωτός (see νῖός, 2 p. 635<sup>a</sup>), Lk. xvi. 8; Jn. xii. 36; 1 Th. v. 5; τέκνα τοῦ φ. (see τέκνον, c. β. p. 618<sup>a</sup>), Eph. v. 8. by meton. φῶς is used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to others: φῶς τῶν ἐν σκότει, Ro. ii. 19; [φῶς ἐθνῶν, Acts xiii. 47]; in a pre-eminent sense is Jesus the Messiah called φῶς and τὸ φῶς: Lk. ii. 32; Jn. i. 7 sq.; xii. 35 sq. 46; τὸ φῶς τοῦ κόσμου, Jn. viii. 12; ix. 5, (τὸ φῶς τοῦ κόσμου τὸ δοθὲν ἐν ὑμῖν εἰς φωτισμὸν παντὸς ἀνθρώπου, Test. xii. Patr. test. Levi § 14); τὸ φῶς τὸ ἀληθινόν, Jn. i. 9; by the same name the disciples of Jesus are distinguished, Mt. v. 14; Christians are called φῶς ἐν κυρίῳ, having obtained saving wisdom in communion with Christ, Eph. v. 8. πᾶν τὸ φανερούμενον φῶς ἐστίν, everything made



manifest by the aid of Christian truth has taken on the nature of light, so that its true character and quality are no longer hidden, Eph. v. 13<sup>b</sup> [al. take φῶς here in an outward or physical sense, and regard the statement as a general truth confirmatory of the assertion made respecting spiritual 'φῶς' just before (cf. above)].

**c.** By a fig. borrowed from daylight φῶς is used of that which is exposed to the view of all: ἐν τῷ φωτί (opp. to ἐν τῇ σκοτίᾳ), openly, publicly, (ἐν φάει, Pind. Nem. 4, 63), Mt. x. 27; Lk. xii. 3. **d.** reason, mind; the power of understanding esp. moral and spiritual truth: τὸ φῶς τὸ ἐν σοί, Mt. vi. 23; Lk. xi. 35. [SYN. see φέγγος, fin.]\*

**φωστήρ**, ἥρος, ὁ, (φῶς, φῶσκω); **1.** that which gives light, an illuminator, (Vulg. *luminar*): of the stars (*luminaries*), Phil. ii. 15 (Sap. xiii. 2; Sir. xliii. 7; Gen. i. 14, 16; Heliod. 2, 24; [Anthol. Pal. 15, 17; of sun and moon, Test. xii. Patr. test. Levi 14]; eccles. writ.). **2.** light, brightness: Rev. xxi. 11 (Anthol. 11, 359) [al. refer this to 1; cf. Trench § xlv.]\*

**φωσ-φόρος**, -ον, (φῶς and φέρω), light-bringing, giving light, (Arstph., Eur., Plat., Plut., al.); as subst. ὁ φ. (Lat. *Lucifer*), the planet Venus, the morning-star, day-star, (Plat. Tim. Locr. p. 96 e.; Plut., al.): 2 Pet. i. 19, on the meaning of this pass. see λύχνος.\*

**φωτεινός** [WH *φωτινός*, see I, ε], ἡ, -όν, (φῶς), light, i. e. composed of light, of a bright character: νεφέλη, Mt. xvii. 5 [not Grsb.]; οἱ ὀφθαλμοὶ κυρίου μυριοπλασίως ἡλίου φωτεινότεροι, Sir. xxiii. 19. full of light, well lighted, opp. to σκοτεινός, Mt. vi. 22; Lk. xi. 34, 36, (τὰ σκοτεινὰ καὶ τὰ φωτεινὰ σώματα, Xen. mem. 3, 10, 1).\*

**φωτίζω**; fut. *φωτίσω* (Rev. xxii. 5 L WH; 1 Co. iv. 5), Attic *φωτιῶ* (Rev. xxii. 5 G T Tr); 1 aor. *ἐφώτισα*; pf. pass. ptep. *πεφωτισμένος*; 1 aor. pass. *ἐφωτίσθην*; **1.** intrans. to give light, to shine, (Aristot., Theophr., Plut., al.; Sept. for *ῥαῖς*, Num. viii. 2, etc.): *ἐπὶ τινα*, Rev. xxii. 5 [Rom. WH br. *ἐπὶ*]. **2.** trans. **a.** prop. to enlighten, light up, illumine: *τινά*, Lk. xi. 36; *τὴν πόλιν*,

Rev. xxi. 23 (*ἀκτίσι τὸν κόσμον*, of the sun, Diod. 3, 48; Sept. for *ῥαῖς*); ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ, [A.V. *was lightened*] shone with his glory, Rev. xviii. 1. **b.** to bring to light, render evident: τὰ κρυπτὰ τοῦ σκότους, 1 Co. iv. 5; [Eph. iii. 9 acc. to the reading of T L br. WH txt. (but see c.)], (τὴν αἵρεσιν *τινος*, the preference, opinion, of one, Polyb. 23, 3, 10; τὴν ἀλήθειαν, Epict. diss. 1, 4, 31; πεφωτισμένων τῶν πραγμάτων ὑπὸ τῆς ἀληθείας, Leian. cal. non tem. cred. 32); to cause something to exist and thus to come to light and become clear to all: ζῶν κ. ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, opp. to καταργῆσαι τὸν θάνατον, 2 Tim. i. 10. **c.** by a use only bibl. and eccles. to enlighten spiritually, imbue with saving knowledge: *τινά*, Jn. i. 9; with a saving knowledge of the gospel: hence *φωτισθέντες* of those who have been made Christians, Heb. vi. 4; x. 32; foll. by an indir. quest. Eph. iii. 9 [see b. above], (Sir. xlv. 17; for *ῥαῖς*, Ps. cxviii. (cxix.) 130; for *ἡγή*, to instruct, inform, teach, Judg. xiii. 8 Alex.; 2 K. xii. 2; *φωτισοὺν αὐτοὺς τὸ κρίμα τοῦ θεοῦ τῆς γῆς*, 2 K. xvii. 27 [cf. 28; al.]); to give understanding to: *πεφωτισμένοι τοὺς ὀφθαλμοὺς τῆς καρδίας* [Rec. *διανοίας*], as respects the eyes of your soul, Eph. i. 18 [B. § 145, 6]; [(cf. Sir. xxxi. (xxxiv.) 20, etc.)].\*

**φωτισμός**, -οῦ, ὁ, (φωτίζω); **a.** the act of enlightening, illumination: πρὸς φωτισμὸν τῆς γνώσεως, i. q. πρὸς τὸ φωτίζειν τὴν γνώσιν, that by teaching we may bring to light etc. 2 Co. iv. 6 (on which pass. see *πρόσωπον*, 1 a. sub fin. p. 551<sup>b</sup> top). **b.** brightness, bright light, (ἐξ ἡλίου, Sext. Emp. p. 522, 9; ἀπὸ σελήνης, Plut. [de fac. in orb. lun. § 16, 13] p. 929 d. [ib. § 18, 4 p. 931 a.]; Sept. for *ῥαῖς*, Ps. xxvi. (xxvii.) 1; xliii. (xliii.) 4; lxxvii. (lxxviii.) 14; Job iii. 9; for *ῥαῖς*, Ps. lxxxix. (xc.) 8): εἰς τὸ μὴ αὐγάζαι [καταυγάζαι L mrg. Tr mrg.] τὸν φ. τοῦ εὐαγγελίου, that the brightness of the gospel might not shine forth [R. V. *dawn* (upon them)], i. e. (dropping the fig.) that the enlightening truth of the gospel might not be manifest or be apprehended, 2 Co. iv. 4.\*

## X

**χαίρω**; impf. *ἔχαιρον*; fut. *χαρήσομαι* (Lk. i. 14; Jn. xvi. 20, 22; Phil. i. 18, for the earlier form *χαρήσω*, cf. [W. 90 (86); B. 68 (60)]); *Bttm.* Ausf. Spr. ii. 322 sq.; Matthiae § 255 s. v.; Kühner § 343 s. v.; Krüger § 40 s. v.; [Veitch s. v.], once *χαρῶ* (Rev. xi. 10 Rec., a form occurring nowhere else); 2 aor. [pass. as act.] *ἐχάρην* [cf. *συγχαίρω*, init.]; fr. Hom. down; Sept. for *חִנַּן*, חִנַּן, חִנַּן; to rejoice, be glad; **a.** in the prop. and strict sense: [Mk. xiv. 11]; Lk. xv. 5, [32]; xix. 6, 37; xxii. 5; xxiii. 8; Jn. iv. 36; viii. 56; xx. 20; Acts v. 41;

viii. 39; xi. 23; xiii. 48; 2 Co. [vi. 10]; vii. 7; xiii. 9, 11 [some refer this to b. in the sense of *farewell*]; Phil. ii. 17, 28; Col. ii. 5; 1 Th. v. 16; 1 Pet. iv. 13; 3 Jn. 3; opp. to *κλαίειν*, Ro. xii. 15; 1 Co. vii. 30; opp. to *κλαίειν κ. θρηνεῖν*, Jn. xvi. 20; opp. to *λύπην ἔχειν*, ib. 22; joined with *ἀγαλλιᾶσθαι*, Mt. v. 12; Rev. xix. 7; with *σκυρτάν*, Lk. vi. 23; *χαίρειν ἐν κυρίῳ* (see ἐν, I. 6 b. p. 211<sup>b</sup> mid. [cf. B. 185 (161)]), Phil. iii. 1; iv. 4, 10; *χαίρειν χαρὰν μεγάλην* [cf. *χαρά*, a.], to rejoice exceedingly, Mt. ii. 10; also *χαρὰ χαίρειν* (W. § 54, 3; B. § 133, 22), Jn. iii. 29;



ἡ χαρά ἧ χαίρομεν, 1 Th. iii. 9; *χαίρειν ἐπὶ* with a dat. of the object, Mt. xviii. 13; Lk. i. 14; xiii. 17; Acts xv. 31; Ro. xvi. 19 L T Tr WH; 1 Co. xiii. 6; xvi. 17; 2 Co. vii. 13; Rev. xi. 10, (Xen. mem. 2, 6, 35; Cyr. 8, 4, 12; Plat. legg. 5 p. 739 d.; cf. Kühner § 425 Anm. 6; [W. § 33 a.; B. § 133, 23]; in the Grk. writ. generally with a simple dat. of the obj. as Prov. xvii. 19); *διὰ τι*, Jn. iii. 29; *διὰ τινα*, Jn. xi. 15; 1 Th. iii. 9; *ἐν τούτῳ*, Phil. i. 18; [*ἐν τ. παθήμασί μου*, Col. i. 24]; with an acc. of the obj., *τὸ αὐτό*, Phil. ii. 18 (*ταῦτά*, Dem. p. 323, 6; cf. Matthiae § 414 p. 923; Krüger § 46, 5, 9); *τὸ ἐφ' ὑμῖν* (see *ὁ*, II. 8 p. 436\*), Ro. xvi. 19 R G; *ἀπό τινος*, i. q. *χαρὰν ἔχειν*, to derive joy from one, 2 Co. ii. 3; *χαίρ.* foll. by *ὅτι*, Jn. xiv. 28; 2 Co. vii. 9, 16; 2 Jn. 4; *ἐν τούτῳ ὅτι*, Lk. x. 20; with a dat. of the cause: *τῇ ἐλπίδι χαίροντες*, let the hope of future blessedness give you joy, Ro. xii. 12 [yet cf. W. § 31, 1 k., 7 d.]. **b.** in a broader sense, *to be well, to thrive*; in salutations, the impv. *χαίρε*, *hail!* Lat. *salve*, (so fr. Hom. down): Mt. xxvi. 49; xxvii. 29; Mk. xv. 18; Lk. i. 28; Jn. xix. 3; plur. *χαίρετε*, [A. V. *all hail*], Mt. xxviii. 9; at the beginning of letters the inf. *χαίρειν* (sc. *λέγει* or *κελεύει*): Acts xv. 23; xxiii. 26; Jas. i. 1, (often in the bks. of Macc.; cf. Grimm on 1 Macc. x. 18; *Otto* in the Jahrb. f. deutsch. Theol. for 1867, p. 678 sqq.; cf. *Hilgenfeld*, Galaterbrief, p. 99 sqq.; Xen. Cyr. 4, 5, 27; Ael. v. h. 1, 25); fully, *χαίρειν λέγω*, to give one greeting, salute, 2 Jn. 10, [11]. [Comp.: *συν-χαίρω*.]\*

**χάλαζα**, -ης, ἡ, (*χαλάω*, q. v. [so Etym. Magn. 805, 1; but Curtius (§ 181) says "certainly has nothing to do with it"]), fr. Hom. down, Sept. for *ἡλ*, *hail*: Rev. viii. 7; xi. 19; xvi. 21.\*

**χαλάω**, -ᾶ, fut. *χαλάσω*; 1 aor. *ἐχάλασα*; 1 aor. pass. *ἐχαλάσθην*; fr. Aeschyl. and Pind. down; **a.** to loosen, slacken, relax. **b.** to let down from a higher place to a lower: *τί ὁρῶ*, Mk. ii. 4; Lk. v. 4 sq.; Acts xxvii. 17, 30, [in these two pass. in a nautical sense, *to lower*]; *τινὰ ἐν σπυρίδι*, Acts ix. 25; pass. 2 Co. xi. 33.\*

**Χαλδαῖος**, -ου, ὁ, a Chaldean; γῆ Χαλδαίων the land of the Chaldaeans; Chaldaea: Acts vii. 4, where a reference to Gen. xi. 28, 31 and xv. 7 seems to show that southern Armenia is referred to. The different opinions of other interpreters are reviewed by Dillmann on Genesis (3te Aufl.) p. 223 sq.; [cf. *Schrader* in *Riehm* s. v.; *Sayce* in *Encycl. Brit.* s. v. *Babylonia*].\*

**χαλεπός**, -ή, -όν, (fr. *χαλεπῶ* to oppress, annoy, [(?)], fr. Hom. down, *hard* (Lat. *difficilis*); **a.** *hard to do, to take, to approach*. **b.** *hard to bear, troublesome, dangerous*: *καιροὶ χαλεποί*, [R. V. *grievous*], 2 Tim. iii. 1; *harsh, fierce, savage*: of men, Mt. viii. 28 (Is. xviii. 2 and often in prof. auth. fr. Hom. down).\*

**χαλιναγωγέω**, -ᾶ, 1 aor. inf. *χαλιναγωγῆσαι*; (*χαλινός* and *ἄγω*); to lead by a bridle, to guide, (*ἵππον*, Walz, Rhett. Graec. i. p. 425, 19); trop. *to bridle, hold in check, restrain*: *τὴν γλῶσσαν*, Jas. i. 26; *τὸ σῶμα*, Jas. iii. 2; *τὰς τῶν ἡδονῶν ὁρέξεις*, Iccian. tyrann. 4. [(Poll. 1 § 215.)]\*

**χαλινός**, -οῦ, ὁ, (*χαλάω*), a bridle: Jas. iii. 3; Rev. xiv. 20. (From Aeschyl. and Pind. down).\*

**χάλκεος**, -έα, -εον, contr. -οῦς, -ῆ, -οῦν, (*χαλκός*), fr. Hom. down, *brazen*, [A. V. *of brass*]: Rev. ix. 20.\*

**χαλκεύς**, -έως, ὁ, (*χαλκός*), fr. Hom. down, a worker in copper or iron, a smith: 2 Tim. iv. 14 [A. V. *copper-smith*].\*

**χαλκηδών**, -όνος, ὁ, *chalcedony*, a precious stone described by Plin. h. n. 37, 5 (18), 72 [see B. D. (esp. Am. ed.) s. v.]: Rev. xxi. 19.\*

**χαλκίον**, -ου, τό, (*χαλκός*), a (copper or) brazen vessel: Mk. vii. 4. ([Arstph.], Xen. oec. 8, 19; [al.].)\*

**χαλκο-λίβανον** (so Suidas [but see ed. Gaisf. s. v.]), -ου, τό, more correctly *χαλκολίβανος*, -ου, ἡ, (acc. to the reading as it ought to be restored [(but see the edd.)] in Rev. i. 15 *ὡς ἐν καμίνῳ πεπνυρωμένη*; cf. Diisterdieck's crit. note [see B. 80 (69) note]), a word of doubtful meaning, found only in Rev. i. 15, and ii. 18, *chalcolibanus*, Vulg. *aurichalcum* or *orichalcum* (so cod. Amiat., [al. *aeric*.]; Luther *Messing*, [R. V. *burnished brass*]); acc. to the testimony of an ancient Greek [Ansonius] in Salmasius (Exercitt. ad Solin. p. 810 a.: *ὁ λίβανος ἔχει τρία εἶδη δένδρων, καὶ ὁ μὲν ἄρῃν ὀνομάζεται χαλκολίβανος, ἡλοειδὴς καὶ πυρρὸς ἦγον ξανθός*), a certain kind of (yellow) *frankincense*; but both the sense of the passages in Rev. and a comparison of Dan. x. 6 and Ezek. i. 7, which seem to have been in the writer's thought, compel us to understand *some metal, like gold if not more precious* (cf. Hebr. *הַרְשֵׁת*, a metal composed of gold and silver, Sept. *ἤλεκτρον*, Vulg. *electrum*, Ezek. i. 4, 27; viii. 2); this interpretation is confirmed by the gloss of Suidas: *εἶδος ἡλέκτρον τιμώτερον χρυσοῦ, ἔστι δὲ τὸ ἤλεκτρον ἀλλότυπον χρυσίον μεμιγμένον ἑλέφ κ. λιθείᾳ*. The word is compounded, no doubt, of *χαλκός* and *λίβανος*, not of *χαλκός* and *λίχ* 'white'. Cf. Win. RWB. s. v. *Metalle*; *Wetzel* in the Zeitschr. f. d. luth. Theol. for 1869, p. 92 sqq.; cf. *Ewald*, Johann. Schriften, ii. p. 117 sq.; [Lee in the 'Speaker's Com.' ad loc.].\*

**χαλκός**, -οῦ, ὁ, fr. Hom. down, Sept. for *ἡλ*, *brass*: 1 Co. xiii. 1; Rev. xviii. 12; (like the Lat. *aes*) what is made of brass, money, coins of brass (also of silver and of gold), Mt. x. 9; Mk. vi. 8; xii. 41. [B. D. s. v. *Brass*; Dict. of Antiq. s. v. *aes*.]\*

**χαμαί**, adv.; **a.** on the ground, on the earth. **b.** to the ground; in both senses fr. Hom. down; in the latter sense Jn. ix. 6 [where, however, Eng. idiom retains *on*]; xviii. 6.\*

**Χαναάν**, ἡ, Hebr. *כְּנָעַן* [lit. 'lowland'], *Canaan*, the land of Canaan, indecl. prop. name: in the narrower sense, of that part of Palestine lying west of the Jordan, Acts vii. 11; in a wider sense, of all Palestine, Acts xiii. 19.\*

**Χαναναῖος**, -α, -ον, Hebr. *כְּנַעֲנִי*, *Canaanite*; the name of the ancient inhabitants of Palestine before its conquest by the Israelites; in Christ's time i. q. *Phœnician* [R. V. *Canaanitish*]: Mt. xv. 22.\*

**χαρά**, -ᾶς, ἡ, (*χαίρω*), fr. Aeschyl. and Soph. down, Sept. for *ἡρησ* and *ἡρησ*, joy, gladness; **a.** Lk. i. 14; xv. 7, 10; Jn. xv. 11; xvi. 22, 24; xvii. 13; Acts viii. 8; 2 Co. vii. 13; viii. 2; Gal. v. 22; Col. i. 11; Phil. ii.



2; 1 Jn. i. 4; 2 Jn. 12; opp. to *κατήφεια*, Jas. iv. 9; opp. to *λύπη*, Jn. xvi. 20; 2 Co. ii. 3; Heb. xii. 11; ἡμῶν, i. e. the joy received from you, 2 Co. i. 24 (opp. to the 'sorrow' which Paul on returning to Corinth would both experience and give, ii. 1-3); *χαρὰ τῆς πίστεως*, springing from faith, Phil. i. 25; *χαίρειν χαρὰν μεγ.* Mt. ii. 10 [W. § 32, 2; B. 131, 5]; *ἀγαλλιᾶσθαι χαρᾷ*, 1 Pet. i. 8; *χαρὰν* [Rec.<sup>a</sup> *χάρυν*] πολλὴν ἔχειν ἐπὶ with a dat. of the thing, Philem. 7; *πληροῦν τινα χαρᾶς*, Ro. xv. 13; *πληροῦσθαι χαρᾶς*, Acts xiii. 52; 2 Tim. i. 4; *ποιεῖν τινα χαρὰν μεγάλην*, Acts xv. 3; *ἀπὸ τῆς χαρᾶς*, for joy, Mt. xiii. 44; Lk. xxiv. 41; Acts xii. 14; *ἐν χαρᾷ* (ἐρχεσθαι), Ro. xv. 32; *μετὰ χαρᾶς*, with joy, Mt. xiii. 20; xxviii. 8; Mk. iv. 16; Lk. viii. 13; x. 17; xxiv. 52; Acts xx. 24 Rec.; Phil. i. 4; ii. 29; Heb. x. 34; xiii. 17, (Polyb. 11, 33, 7; 22, 17, 12; Xen. Hiero 1, 25); with *πνεύματος ἁγίου* added, joy wrought by the Holy Spirit, 1 Th. i. 6; *χαρὰ ἐν πνεύματι ἁγίῳ*, joyousness caused by [cf. *ἐν*, I. 6 (p. 211<sup>b</sup> bot.) and B. § 133, 23] the Holy Spirit, Ro. xiv. 17; *χαρὰ ἐπὶ τινι*, 2 Co. vii. 4; *χαίρειν χαρᾷ διὰ τι*, Jn. iii. 29 [cf. *χαίρω*, a.]; also *διὰ τινα* (a relative pron. intervening), 1 Th. iii. 9; ἡ *χαρὰ ὅτι*, Jn. xvi. 21; *χαρὰ ἵνα* (see *ἵνα*, II. 2 d.), 3 Jn. 4. **b.** by meton. *the cause or occasion of joy*: Lk. ii. 10; Jas. i. 2; [so 2 Co. i. 15 WH txt. Tr mrg. (al. *χάρις*, q. v. 3 b.)]; of persons who are one's 'joy': 1 Th. ii. 19 sq.; Phil. iv. 1; of a joyful condition or state: *ἀντὶ . . . χαρᾶς*, to attain to blessedness at the right hand of God in heaven, Heb. xii. 2; the same idea is expressed in the parable by the words, ἡ *χαρὰ τοῦ κυρίου*, the blessedness which the Lord enjoys, Mt. xxv. 21, 23.\*

**χάραγμα, -τος, τό**, (*χαράσσω* to engrave); **a.** *a stamp, an imprinted mark*: of the mark stamped on the forehead or the right hand as the badge of the followers of Antichrist, Rev. xiii. 16 sq.; xiv. 9, 11; xv. 2 Rec.; xvi. 2; xix. 20; xx. 4, (*πυρός*, the mark branded upon horses, Anacr. 26 [55], 2). **b.** *thing carved, sculpture, graven work*: of idolatrous images, Acts xvii. 29. (In various other senses in Grk. writ. fr. Soph. down.)\*

**χαρακτήρ, -ῆρος, ὁ**, (*χαράσσω* to engrave, cut into), fr. Aeschyl. and Hdt. down; **1.** *prop. the instrument used in engraving or carving*, (cf. *ζωστήρ, λαμπτήρ, λουτήρ, φυσητήρ*; cf. our 'stamp' or 'die'). **2.** *the mark (figure or letters) stamped upon that instrument or wrought out on it*; hence univ. *a mark or figure burned in* (Lev. xiii. 28) or *stamped on, an impression*; the exact expression (*the image*) of any person or thing, marked likeness, precise reproduction in every respect (cf. *facsimile*): *χ. τῆς ὑποστάσεως τοῦ θεοῦ*, of Christ, acc. to his nature as *ὁ θεῖος λόγος*, Heb. i. 3; *σφραγίδι θεοῦ, ἧς ὁ χαρακτήρ ἐστίν ὁ αἰδιος λόγος*, Philo de plant. Noë § 5; *χ. θείας δυνάμεως*, of the human mind, Philo, quod det. potiori ins. § 23; *God τὸν ἄνθρωπον ἐπλάσεν τῆς ἐαυτοῦ εἰκόνος χαρακτήρᾳ*, Clem. Rom. 1 Cor. 33, 4; *οἱ πιστοὶ ἐν ἀγάπῃ χαρακτήρα θεοῦ πατρὸς διὰ Ἰησοῦ Χριστοῦ (ἐχουσιν)*, Ignat. ad Magnes. 5, 2. *the peculiarity, by which things are recognized and distinguished from each other*, [cf. Eng. *characteristic*]: 2 Macc. iv. 10.\*

**χάραξ, -ακος, ὁ**, (*χαράσσω*); **1.** *a pale or stake, a palisade*, [(Arstph., Dem., al.)]. **2.** *a palisade or rampart* (i. e. pales between which earth, stones, trees and timbers are heaped and packed together): Lk. xix. 43 (Is. xxxvii. 33; Ezek. iv. 2; xxvi. 8; Polyb.; Joseph. vit. 43; Arr. exp. Alex. 2, 19, 9; Plut., al.).\*

**χαρίζομαι**; depon. mid.; fut. *χαρίσομαι* (Ro. viii. 32; Leian. d. mar. 9, 1, for which Grk. writ. com. use the Attic *χαριούμαι* [cf. *WH. App. p. 163 sq.*; B. 37 (32); W. § 15 s. v.]); pf. *κεχάρισμαι*; 1 aor. *ἐχαρίσάμην*; 1 aor. pass. *ἐχαρίσθην* (Acts iii. 14; 1 Co. ii. 12; Phil. i. 29, [cf. B. 52 (46)]); fut. pass. *χαρισθήσομαι* with a pass. signif. (Philem. 22); (*χάρις*); often in Grk. writ. fr. Hom. down; *to do something pleasant or agreeable (to one), to do a favor to, gratify*; **a.** univ. *to show one's self gracious, kind, benevolent*: *τινί*, Gal. iii. 18 [al. (supply *τ. κληρονομίαν* and) refer this to c. below]. **b.** *to grant forgiveness, to pardon*: 2 Co. ii. 7; with a dat. of the pers., Eph. iv. 32; Col. iii. 13; with an acc. of the thing, 2 Co. ii. 10 [cf. W. § 39, 1 b. and 3 N. 3]; *τινὶ τὴν ἀδικίαν*, 2 Co. xii. 13; *τὰ παραπτώματα*, Col. ii. 13.

**c.** *to give graciously, give freely, bestow*: *τινὶ τι*, Lk. vii. 21; Ro. viii. 32; Phil. ii. 9; pass., 1 Co. ii. 12; Phil. i. 29; where a debt is referred to, *to forgive* [cf. b. above], Lk. vii. 42 sq.; *τινὶ τινα*, *graciously to restore one to another who desires his safety* (e. g. a captive [R. V. *grant*]), pass., Acts iii. 14; Philem. 22; or *to preserve for one a person in peril*, Acts xxvii. 24; *τινά τινι*, to give up to another one whom he may punish or put to death, Acts xxv. 11 [(cf. R. V. mrg.)]; with the addition of *eis ἀπώλειαν*, ib. 16.\*

**χάρυν**, acc. of the subst. *χάρις* used absol.; prop. *in favor of, for the pleasure of*: *χάρυν Ἐκτορος*, Hom. II. 15, 744, al.; 1 Macc. ix. 10; Judith viii. 19; like the Lat. abl. *gratia*, it takes on completely the nature of a preposition, and is joined to the gen., *for, on account of, for the sake of*: Gal. iii. 19 (on which see *παράβασις*); 1 Tim. v. 14; Tit. i. 11; Jude 16; *τούτου χάριν*, *on this account, for this cause*, Eph. iii. 1 (Xen. mem. 1, 2, 54); *τούτου χ. ἵνα*, Eph. iii. 14 [cf. W. 566 (526)]; Tit. i. 5; *οὗ χάριν, for which cause*, Lk. vii. 47; *χάρυν τίρος*; *for what cause?* *wherefore?* 1 Jn. iii. 12. Except in 1 Jn. iii. 12, *χάρυν* is everywhere in the N. T. placed after the gen., as it generally is in prof. auth. (cf. Passow s. v. I. 3 a. p. 2416<sup>b</sup>; Herm. ad Vig. p. 701); in the O. T. Apoc. it is placed sometimes before, sometimes after; cf. *Wahl, Clavis Apoc. s. v. 6 b.*; Grimm on 1 Macc. iii. 29.\*

**χάρις, -ιτος, acc. χάριν**, and twice in L T Tr WH the rarer form *χάριτα* (Acts xxiv. 27; Jude 4) which is also poetic (cf. *Blum. Ausf. Spr. i. § 44 Anm. 1*; [WH. App. 157<sup>b</sup>; B. 13 (12)]), acc. plur. *χάριτας* (Acts xxiv. 27 R G), ἡ, (*χαίρω*), fr. Hom. down, Hebr. *יָחַד, grace*; i. e.

**1.** *prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness*: grace of speech (Eccl. x. 12; Sir. xxi. 16; xxxvii. 21; Hom. Od. 8, 175; τῶν λόγων, Dem. 51, 9; 1419, 16; *χάριτες μωρῶν*, verbal pleasantries which the foolish affect in order to ingratiate themselves, Sir. xx. 13), *λόγοι χάριτος* (gen. of quality), Lk. iv. 22; *χάρυν διδόναι τοῖς ἀκούουσιν*, Eph. iv.



29; ἐν χάριτι, with grace [the subst. *ἄλᾳς* being added; see Bp. Lghtft.], Col. iv. 6. 2. *good-will, loving-kindness, favor*: in a broad sense, χάρις παρά τινι, Lk. ii. 52; ἔχεν χάριν πρὸς τινα, to have favor with one, Acts ii. 47; χάρις ἐναντίον τινός, Acts vii. 10; [χάριν κατὰ τινος αἰτεῖσθαι ὅπως (q. v. II. 2), Acts xxv. 3 (but al. refer this to 3 b. below)]; χάρις (of God) ἐστὶν ἐπὶ τινα, attends and assists one, Lk. ii. 40; Acts iv. 33; χάριν (χάριτα) χάριτας κατατίθεσθαι τινι (see *κατατίθημι*), Acts xxiv. 27; xxv. 9; *favor* (i. e. act of *favoring* [cf. W. § 66 fin.]), 2 Co. viii. 4. χάρις is used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men: εὐρίσκειν χάριν παρά τῷ θ. Lk. i. 30; ἐνώπιον τοῦ θεοῦ, Acts vii. 46; τοῦτο χάρις sc. ἐστίν, this wins for us (God's) favor [R.V. is *acceptable*], 1 Pet. ii. 19; with παρά θεῷ added, ib. 20; παραδίδοσθαι τῇ χ. τοῦ θεοῦ, to be committed or commended to the protecting and helping favor of God, Acts xiv. 26; xv. 40. The apostles and N. T. writers at the beginning and end of their Epp. crave for their readers the favor ('grace') of God or of Christ, to which all blessings, esp. spiritual, are due: Ro. i. 7; xvi. 20, 24 [R.G.]; 1 Co. i. 3; xvi. 23; 2 Co. i. 2; xiii. 13 (14); Gal. i. 3; vi. 18; Eph. i. 2; vi. 24; Phil. i. 2; iv. 23; Col. i. 2; iv. 18; 1 Th. i. 1; v. 28; 2 Th. i. 2; iii. 18; 1 Tim. i. 2; vi. 21 (22); 2 Tim. i. 2; iv. 22; Tit. i. 4; iii. 15; Philem. 3, 25; Heb. xiii. 25; 1 Pet. i. 2; 2 Pet. i. 2; iii. 18 [cf. 3 a.]; 2 Jn. 3; Rev. i. 4; xxii. 21; cf. *Otto*, Ueber d. apostol. Segensgruss χάρις ὑμῖν etc., in the *Jahrb. f. deutsche Theol.* for 1867, p. 678 sqq. Moreover, the word χάρις contains the idea of *kindness which bestows upon one what he has not deserved*: Ro. xi. 6; hence κατὰ χάριν and κατὰ ὀφείλημα are contrasted in Ro. iv. 4, 16; χάριτι and ἐξ ἔργων in Ro. xi. 6; κατ' ἐκλογὴν χάριτος, ib. 5; but the N. T. writers use χάρις pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ: Ro. iii. 24; v. 17, 20 sq.; [vi. 1]; 1 Co. xv. 10; Gal. i. 15; ii. 21; Eph. i. 6, [7]; ii. 5, 7 sq.; Phil. i. 7; Col. i. 6; 2 Th. ii. 16; 1 Tim. i. 14; 2 Tim. i. 9; Heb. ii. 9 [here Treg. mrg. *χωρίς*]; x. 29; xii. 15; xiii. 9; 1 Pet. i. 10; Jude 4; εὐρίσκειν χάριν, Heb. iv. 16; ἡ χάρις τοῦ θεοῦ ἡ σωτήριος, Tit. ii. 11; ὁ λόγος τῆς χάριτος, the message of his grace, Acts xiv. 3; xx. 32; τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ, Acts xx. 24; it is styled 'the grace of Christ,' in that through pity for sinful men Christ left his state of blessedness with God in heaven, and voluntarily underwent the hardships and miseries of human life, and by his sufferings and death procured salvation for mankind: [Acts xv. 11]; 2 Co. viii. 9; Ro. v. 15; Gal. i. 6; [Tit. iii. 7]; Jn. i. 14, 17. χάρις is used of the *merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues*: 2 Co. iv. 15; vi. 1; 2 Th. i. 12; οἱ πεπιστευκότες διὰ τῆς χάριτος, Acts xviii. 27; ὑπὸ χάριν εἶναι, to be subject to the power of grace,

opp. to ὑπὸ νόμον εἶναι, Ro. vi. 14 sq.; ἐκπίπτειν τῆς χάρι. Gal. v. 4; προσμένειν τῇ χ. Acts xiii. 43 [G L T Tr WH]; ἐπιμένειν, *ibid.* Rec.; ἐν τῇ χάριτι (R G WH txt. om. the art.), prompted by grace, Col. iii. 16; the grace of God promoting the progress and blessings of the Christian religion, Acts xi. 23; [prompting its possessors to benefactions, 2 Co. ix. 14]; sustaining and aiding the efforts of the men who labor for the cause of Christ, 1 Co. xv. 10; 2 Co. i. 12; the favor of Christ, assisting and strengthening his followers and ministers to bear their troubles, 2 Co. xii. 9. 3. *what is due to grace*; a. *the spiritual condition of one governed by the power of divine grace*, what the theologians call the '*status gratiae*': ἐστηκέναι ἐν τῇ χ. Ro. v. 2; εἰς τὴν χ. 1 Pet. v. 12; αὐξάνειν ἐν χάριτι, 2 Pet. iii. 18; ἐνδυναμοῦσθαι ἐν τῇ χάριτι τῇ ἐν Χριστῷ, 2 Tim. ii. 1. b. *a token or proof of grace*, 2 Co. i. 15 [A. V. *benefit* (WH txt. Tr mrg. *χαράν*, q. v. under b.)]; *a gift of grace*; *benefaction, bounty*: used of alms, 1 Co. xvi. 3; 2 Co. viii. 6 sq. 19, (Sir. iii. 29 (31); xxix. 15; xxx. 6; 4 Macc. v. 8; Xen. Ages. 4, 3 sq.; Hier. 8, 4); *p̄sa* χάρις, all earthly blessings, wealth, etc., which are due to divine goodness, 2 Co. ix. 8; ὁ θεὸς πάσης χάριτος, the author and giver of benefits of every kind, 1 Pet. v. 10. *the aid or succor of divine grace*: διδόναι χάριν ταπεινοῖς, 1 Pet. v. 5; Jas. iv. 6; the salvation offered to Christians is called χάρις, *a gift of divine grace*, 1 Pet. i. 10, 13; of the various blessings of Christ experienced by souls: λαβεῖν χάριν ἀπὸ χάριτος (see *ἀντί*, 2 e. p. 49<sup>b</sup> bot.), Jn. i. 16; χάρις ζωῆς, the gift of grace seen in the reception of life [cf. *ζωή*, 2 b.], 1 Pet. iii. 7; *capacity and ability due to the grace of God* (Germ. *Gnadenausrüstung*), Eph. iv. 7; πλήρης χάριτος, Acts vi. 8 G L T Tr WH; ποικίλη χάρις, the aggregate of the extremely diverse powers and gifts granted to Christians, 1 Pet. iv. 10; used of the power to undertake and administer the apostolic office: λαβεῖν χάριν καὶ ἀποστολήν, i. e. χάριν τῆς ἀποστολῆς, Ro. i. 5; ἡ χ. ἡ δοθεῖσά μοι (Paul), Ro. xii. 3, 6; xv. 15; 1 Co. iii. 10; Gal. ii. 9; Eph. iii. 2, 7; *δοθ. ὑμῖν*, of the gifts of knowledge and utterance conferred upon Christians, 1 Co. i. 4; ἐδόθη μοι ἡ χ. αὐτῇ, foll. by an inf., Eph. iii. 8; of the desire to give alms roused by the grace of God, 2 Co. viii. 1. 4. *thanks* (for benefits, services, favors); *prop.*: χάριτι, with thanksgiving, 1 Co. x. 30; χάριν ἔχεν τινί (Lat. *gratiam habere alicui*), to be thankful to one, Lk. xvii. 9; 1 Tim. i. 12; 2 Tim. i. 3; Heb. xii. 28, (2 Macc. iii. 33, and countless times in prof. auth.; cf. *Pasow* s. v. p. 2416<sup>a</sup> sub fin.; [L. and S. s. v. II. 2]; *Asl*, Lex. Plat. ii. p. 539 sq.; *Bleek*, Brief a. d. Hebr. ii. 2, p. 975); foll. by ἐπὶ with a dat. of the thing, Philem. 7 T edd. 2 and 7, Rec.<sup>ab</sup> (cf. p. 233<sup>a</sup> mid.); χάρις τῷ θεῷ sc. ἔστω, Ro. vii. 25 L T Tr WH txt.; foll. by *ὄντι*, Ro. vi. 17 (χ. τοῖς θεοῖς, *ὄντι* etc. Xen. Cyr. 7, 5, 72; 8, 7, 3; an. 3, 3, 14; oec. 8, 16); with a ptep. added to the dat. (by apposition), 1 Co. xv. 57; 2 Co. ii. 14; viii. 16; foll. by ἐπὶ with a dat. of the thing [cf. ἐπὶ, B. 2 a. 8.], 2 Co. ix. 15. i. q. *recompense, reward*, Lk. vi. 32-34 (for which Mt. v. 46 uses *μισθός*).\*



**χάρισμα**, -τος, τό, (χαρίζομαι), a gift of grace; a favor which one receives without any merit of his own; in the N. T. [where (exc. 1 Pet. iv. 10) used only by Paul] the gift of divine grace (so also in Philo de alleg. legg. iii. § 24 fin. δωρεὰ καὶ εὐεργεσία καὶ χάρισμα θεοῦ τὰ πάντα ὅσα ἐν κόσμῳ καὶ αὐτὸς ὁ κόσμος ἐστίν); used of the natural gift of continence, due to the grace of God as creator, 1 Co. vii. 7; deliverance from great peril to life, τὸ εἰς ἡμᾶς χ. bestowed upon us, 2 Co. i. 11; the gift of faith, knowledge, holiness, virtue, Ro. i. 11; the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith, Ro. v. 15 sq.; vi. 23; plur. of the several blessings of the Christian salvation, Ro. xi. 29; in the technical Pauline sense **χαρίσματα** [A. V. gifts] denote extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit [cf. Cremer in Herzog ed. 2 vol. v. 10 sqq. s. v. Geistesgaben]: Ro. xii. 6; 1 Co. i. 7; xii. 4, 31; 1 Pet. iv. 10; **χαρίσματα** ἱαμάτων, 1 Co. xii. 9, 28, 30; spec. the sum of those powers requisite for the discharge of the office of an evangelist: 1 Tim. iv. 14; 2 Tim. i. 6. ([Of temporal blessings, 'Teaching' 1, 5 (cf. δώρημα in Herm. mand. 2, 4)]; eccl. writ.)\*

**χαριτών**, -ῶν, 1 aor. ἐχαρίτωσα; pf. pass. ptep. κεχαρίτωμένος; (χάρις); 1. to make graceful i. e. charming, lovely, agreeable: pass. Sir. xviii. 17; ταῖς διαλόχοις στροφαῖς χαριτοῦμενος ὀφρύν, Liban. vol. iv. p. 1071, 14. 2. to pursue with grace, compass with favor; to honor with blessings: τινά, Eph. i. 6; pass. Lk. i. 28, [some would take it in these two exx. subjectively (R. V. mrg. *endued with grace*)]; Ps. xviii. 26 Symm.; [Herm. sim. 9, 24, 3; Test. xii. Patr. test. Joseph. 1]; eccles. and Byzant. writ.\*

**Χαρράν**, (Hebr. חָרָר [i. e. (prob.) 'parched', 'arid'], Gen. xi. 31; xii. 5; xxvii. 43), *Haran* [so R. V.; A. V. (after the Grk.) *Charran*], called *Κάρραι* in Grk. writ. and *Carrae* in Lat., a city of Mesopotamia, of great antiquity and made famous by the defeat of Crassus: Acts vii. 2, 4. Cf. *Win. RWB.* s. v.; *Vaihinger* in Herzog v. 539; [Schultz in Herzog ed. 2, s. v.]; *Steiner* in Schenkel ii. 592; *Schrader* in Riehm p. 571.\*

**χάρτης**, -ου, ὁ, (χαράσσω), *paper*: 2 Jn. 12; Jer. xliii. (xxxvi.) 23. ([Plat. Com. fragm. 10 p. 257 (Didot); cf. inscr. (B.C. 407) in Kirchhoff, Inscr. Attic. i. No. 324]; Ceb. tab. 4; Diosc. 1, 115.) [Cf. *Birt*, *Antikes Buchwesen*, index i. s. v.; *Gardthausen*, *Griech. Palaeographie*, p. 23; *Edersheim*, *Jesus the Messiah*, ii. p. 270 sq.]\*

**χάσμα**, -τος, τό, (χαίνω to yawn), a gaping opening, a chasm, gulf: i. q. a great interval, Lk. xvi. 26. (Hes. theog. 740; Eur., Plat., Plut., Leian., Ael., al.)\*

**χείλος**, -ους, τό, gen. plur. in the uncontr. form **χειλέων** (Heb. xiii. 15; see ὄρος), (χέω i. q. **ΧΑΩ**, χαίνω), fr. Hom. down, Sept. for חֵיץ, a lip; a. in the N. T. of the speaking mouth [cf. W. 32]: Mt. xv. 8; Mk. vii. 6; Ro. iii. 13; 1 Co. xiv. 21; Heb. xiii. 15 (on which see *καρπός*,

2 c.); 1 Pet. iii. 10. b. metaph. **χείλος** τῆς θαλάσσης, the sea-shore, Heb. xi. 12 (Gen. xxii. 17; Ex. vii. 15; xiv. 30, etc.; of the shore of a lake, Joseph. b. j. 3, 10, 7; of the banks of rivers, Hdt. 2, [70]. 94; [Ar. istot. de mirab. aud. 46; 150; cf. hist. an. 6, 16 p. 570\*, 22]; Polyb. 3, 14, 6; [cf. W. pp. 18, 30]).\*

**χειμάζω**: pres. pass. ptep. **χειμαζόμενος**; (**χείμα** stormy weather, winter [cf. **χειμών**]); to afflict with a tempest, to toss about upon the waves: pass. Acts xxvii. 18 [R. V. *labored with the storm*]. (Aeschyl., Thuc., Plat., Diod., Plut., Leian., al.) [Comp.: **παρα-χειμάζω**.]\*

**χειμάρρος**, (for the more com. **χειμάρρους** [sc. **ποταμός**]), Att. contr. **χειμάρρους** [q. v. in L. and S. fin.], cf. *Lob. ad Phryn.* p. 234), -ου, ὁ, (**χείμα** winter, and **ῥέω**, ῥόος), fr. Hom. down, Sept. very often for **ἤν**, lit. *flowing in winter*, a torrent: Jn. xviii. 1 [where A. V. *brook*].\*

**χειμών**, -ωνος, ὁ, (**χείμα**, and this fr. **χέω** on account of the 'pouring' rains; [al. connect it with **χιών**, snow, frost (cf. Lat. *hiems*, etc.); see Curtius § 194; L. and S. s. v. **χιών**, fin.], winter; a. stormy or rainy weather, a tempest (so fr. Hom. down): Mt. xvi. 3 [Tdf. br. WH reject the pass.]; Acts xxvii. 20. b. winter, the winter season, (so fr. Thuc. and Arstph. down): Jn. x. 22; 2 Tim. iv. 21; **χειμῶνος**, in winter (-time), in the winter (Plat. de rep. 3 p. 415 e.; Xen. mem. 3, 8, 9; al. [cf. W. § 30, 11; B. § 132, 26]), Mt. xxiv. 20; Mk. xiii. 18.\*

**χείρ**, gen. **χειρός**, acc. **χείραν** (1 Pet. v. 6 Tdf.; see ἄρσην, fin.), ἡ, [fr. r. meaning 'to lay hold of'; cf. Lat. *heres*, etc.; Curtius § 189; Vaniček p. 249 sq.], fr. Hom. down, Hebr. יָד, the hand: Mt. iii. 12; Mk. iii. 1; Lk. vi. 6; 1 Tim. ii. 8; Heb. xii. 12, and often; the gen. with the verbs **ἄπτομαι**, **ἐπιλαμβάνομαι**, **κρατέω**, **πιάζω**, etc., which see in their places; the dat. with **ἐργάζομαι**, **ἐσθίω**, etc.; ὁ **ἀσπασμός** τῇ ἐμῇ **χείρ**, 1 Co. xvi. 21; Col. iv. 18; 2 Th. iii. 17; the acc. with the verbs **αἶρω**, **δέω**, **ἐκπετάννυμι**, **ἐκτείνω**, **ἐμβάπτω**, **ἐπιτίθημι**, **καθαρίζω**, **κατασείω**, **νίπτω**, etc. ἡ **ἐπίθεσις** τῶν **χειρῶν** [see **ἐπίθεσις** and reff.], 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2; ἐν **χείρ** **τινος**, in imitation of the Hebr. **בְּיַד** [cf. B. § 133, 20 cf. 319 sq. (274); Bp. Lightf. on Gal. iii. 19], by the help or agency, of any one, by means of any one, Acts vii. 35 Rec.; Gal. iii. 19; σὺν **χείρ** **ἰ** ἀγγέλου, with the aid or service of the angel [cf. B. u. s.], Acts vii. 35 L T Tr WH; those things in the performance of which the hands take the principal part (as e. g. in working miracles), are said to be done **διὰ χειρὸς** or **χειρῶν** or **τῶν** [cf. B. § 124, 8 d.] **χειρῶν** **τινος**, Mk. vi. 2; Acts v. 12; xiv. 3; xix. 11; univ., Acts ii. 23; vii. 25; xi. 30; xv. 23; ἐπὶ **χειρῶν**, Mt. iv. 6; Lk. iv. 11; ἐπὶ τὴν **χ.**, Rev. xiv. 9; xx. 1 [here Treg. mrg. ἐν τῇ **χ.**]; 4; ἐκ, Acts xxviii. 4; Rev. viii. 4; εἰς τὴν **χ.** (on his hand), Lk. xv. 22; ἡ **χείρ**, as an acting subject (see **γλώσσα**, 1), Lk. xxii. 21; plur., Acts xvii. 25; xx. 34; 1 Jn. i. 1; τὰ **ἔργα** τῶν **χ.**, Acts vii. 41; Rev. ix. 20; ἐκδικεῖν τὸ αἷμα **τινος** ἐκ **τινος** (see ἐκδικέω, b. and ἐκ I. 7), Rev. xix. 2. By meton. ἡ **χείρ** is put for *power, activity*, (for exx. fr. prof. auth. fr. Hom. down see Passow s. v. p. 2431<sup>b</sup>; [L. and S. s. v. p. 1720<sup>a</sup>]): **παραδίδόναι** **τινὰ εἰς χεῖράς** **τινων**, into the hostile hands (Deut. i. 27; Job xvi.



11), Mt. xvii. 22; xxvi. 45; Mk. ix. 31; Lk. ix. 44; xxiv. 7; Acts xxi. 11; xxviii. 17; *διδόναι τι ἐν τῇ χειρὶ τινος*, to commit to one's protecting and upholding power, Jn. iii. 35; also *εἰς τ. χεῖράς τινος*, Jn. xiii. 3; *τινὰ ἐκ τῶν χειρ.* or *ἐκ χειρός τινος* (fr. the hostile power of any one) *ἀπάγειν*, Acts xxiv. 7 Rec.; *ἐξελεῖσθαι*, Acts xii. 11 (Gen. xxxii. 11; Ex. xviii. 8 sq.); *ἐξέρχεσθαι*, Jn. x. 39; *ῥύσθηναι*, Lk. i. 74; *σωτηρία*, ib. 71; *ἐκφεύγειν τὰς χεῖράς τινος*, 2 Co. xi. 33.

By a fig. use of language *χείρ* or *χείρες* are attributed to God, symbolizing his *might*, *activity*, *power*; conspicuous **a.** in creating the universe: *ἔργα τῶν χειρῶν αὐτοῦ*, Heb. i. 10 (Ps. ci. (cii.) 26).

**β.** in upholding and preserving: Lk. xxiii. 46; Jn. x. 29 (cf. 28); *χείρ κυρίου ἐστὶ μετὰ τινος*, God is present, protecting and aiding one, Lk. i. 66; Acts xi. 21.

**γ.** in punishing: *χείρ κυρίου ἐπὶ σέ*, Acts xiii. 11 (1 S. xii. 15); *ἐμπίπτειν εἰς χ. θεοῦ ζῶντος*, Heb. x. 31.

**δ.** in determining and controlling the destinies of men: Acts iv. 28; *ταπεινωθῆναι ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ*, 1 Pet. v. 6.

*χειραγωγέω*, -ῶ; pres. pass. ptep. *χειραγωγούμενος*; (*χειραγωγός*, q. v.; cf. *χαλιναγωγέω*); *to lead by the hand*: *τινὰ*, Acts ix. 8; xxii. 11. (Anacr., Diod., Plut., Lcian., Artem., al.) \*

*χειρ-αγωγός*, -όν, (*χείρ* and *ἄγω*), *leading one by the hand*: Acts xiii. 11. (Artem. oneir. 1, 48; Plut., al.) \*

*χειρόγραφον*, -ου, τό, (*χείρ* and *γράφω*), *a handwriting*; *what one has written with his own hand* (Polyb. 30, 8, 4; Dion. Hal. 5, 8; al.); spec. a note of hand, or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at an appointed time (Tob. v. 3; ix. 5; Plut. mor. p. 829 a. de vitand. aere al. 4, 3; Artem. oneir. 3, 40); metaph. applied in Col. ii. 14 [(where R.V. *bond*)] to the Mosaic law, which shows men to be chargeable with offences for which they must pay the penalty.\*

*χειρο-ποίητος*, -ον, (*χείρ* and *ποιέω*), *made by the hand* i. e. *the skill of man* (see *ἀχειροποίητος*): of temples, Mk. xiv. 58; Acts vii. 48; xvii. 24; Heb. ix. 11, 24; of circumcision, Eph. ii. 11. (In Sept. of idols; of other things, occasionally in Hdt., Thuc., Xen., Polyb., Diod.) \*

*χειρο-τονέω*, -ῶ: 1 aor. ptep. *χειροτονήσας*; 1 aor. pass. ptep. *χειροτονηθείς*; (fr. *χειροτόνος* extending the hand, and this fr. *χείρ* and *τείνω*); fr. [Arsthph., Xen., Plat., Isocr. down; **a.** prop. *to vote by stretching out the hand* (cf. Xen. an. 3, 2, 33 *ὅφρ' δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα· ἀνέτειναν ἅπαντες*). **b.** *to create or appoint by vote*: *τινὰ*, one to have charge of some office or duty, pass. 2 Co. viii. 19, and in the spurious subscriptions in 2 Tim. iv. 23; Tit. iii. 15.

**c.** with the loss of the notion of extending the hand, *to elect, appoint, create*: *τινὰ*, Acts xiv. 23 (see exx. fr. the Grk. writ. in Passow s. v. p. 2440\*; *χειροτονεῖσθαι ὑπὸ θεοῦ βασιλεία*, Philo de praem. et poen. § 9; [βασιλέως ὑπαρχος ἐχειροτονεῖτο, de Joseph. § 41]; Joseph. antt. 6, 4, 2; [7, 11, 1; of the choice of Jon. as high-priest, 13, 2, 2; cf. Hatch in Dict. of Chris. Antiq. s. v. Ordination, p. 1501<sup>b</sup>; Harnack on 'Teaching' etc. 15, 1]). [COMP.: *προ-χειροτονέω*.] \*

*χείρων*, -ον, (compar. of *κακός*; derived fr. the obsol. *χέρης*, which has been preserved in the dat. *χέρη*, acc. *χέρηα*, plur. *χέρηες*, *χέρηα*; cf. Bttm. Ausf. Spr. i. p. 268 [cf. Ebeling, Lex. Hom. s. v. *χέρης*]), [fr. Hom. down], *worse*: Mt. ix. 16; xxvii. 64; Mk. ii. 21; *γίνεται τὰ ἔσχατα χείρονα τῶν πρώτων*, Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20; *εἰς τὸ χεῖρον ἔρχεσθαι*, [to grow worse], of one whose illness increases, Mk. v. 26; *ὕα μὴ χείρόν σοι τι γίνηται*, lest some worse thing befall thee, Jn. v. 14; *πόσῳ χείρων τιμωρία*, [A.V. *how much sorer punishment*], Heb. x. 29; *ἐπὶ τὸ χεῖρον προκόπτειν* ([A.V. *wax worse and worse*]; see *προκόπτω*, 2), 2 Tim. iii. 13; of the moral character, *ἀπίστον χείρων*, 1 Tim. v. 8.\*

*Χερουβίμ* (R.G.) and *Χερουβείν* (L.T. Tr WH; in Mss. also *Χερουβίν*, *Χερουβείμ*; [cf. Tdf. Proleg. p. 84; WH. App. p. 155<sup>a</sup>; and s. v. *ει*, *ι*]), *τά* (neut. gen. also in most places in the Sept.; rarely, as Ex. xxv. 18, 19, *οἱ Χερ.*; *Χερουβείς* in Ex. xxv. 18 [but this is a mistake; the form in -*εις* seems not to occur in the O.T.]; in Philo *τὰ Χερουβίμ*, in Joseph. *οἱ Χερουβείς*, antt. 3, 6, 5; *αἱ Χερουβείς*, ibid. 8, 3, 3; the use of the neut. gender seemed most suitable, because they were *ζῶα*; *Χερουβείς ζῶα ἐστί πετεινά, μορφήν δ' οὐδενὶ τῶν ὑπ' ἀνθρώπων ἑωραμένων παραλήσια*, Joseph. antt. 3, 6, 5), Hebr. *כְּרוּבִים* (hardly of Semitic origin, but cognate to the Grk. *γρύψ*, *γρυπός* [for the various opinions cf. Gesenius's Hebr. Lex. ed. Muhlau and Volek s. v. *כְּרוּבִים*]), *cherubim*, two golden figures of living creatures with two wings; they were fastened to the lid of the ark of the covenant in the Holy of holies (both of the sacred tabernacle and of Solomon's temple) in such a manner that their faces were turned towards each other and down towards the lid, which they overshadowed with their expanded wings. Between these figures God was regarded as having fixed his dwelling-place (see *δόξα*, III. 1): Heb. ix. 5. In Ezek. i. and x. another and far more elaborate form is ascribed to them; but the author of the Ep. to the Heb. has Ex. xxv. 18–20 in mind. Cf. Win. RWB. s. v. Cherubim; Gesenius, Thes. ii. p. 710 sq.; Dillmann in Schenkel i. 509 sqq.; Riehm, De Natura et Notione Symbolica Cheruborum (Basil. 1864); also his 'Die Cherubim in d. Stiftshütte u. im Tempel' in the Theol. Stud. u. Krit. for 1871 p. 399 sqq.; and in his HWB. p. 227 sqq.; [cf. Lenormant, Beginnings of History, (N. Y. 1882), ch. iii.]\*

*χήρα*, -ας, ἡ, (fem. of the adj. *χῆρος*, 'bereft'; akin to *χέρσος*, sterile, barren, and the Lat. *careo*, [but cf. Curtius § 192]), fr. Hom. Il. 6, 408 down, Sept. for *יְתִימָה*, *a widow*: Mt. xxiii. 14 (13) Rec.; Mk. xii. 40, 42 sq.; Lk. ii. 37; iv. 25; vii. 12; xviii. 3, 5; xx. 47; xxi. 2 sq.; Acts vi. 1; ix. 39, 41; 1 Co. vii. 8; 1 Tim. v. 3–5, 9, 11, 16; Jas. i. 27; with *γυνή* added (2 S. xiv. 5, and often in the Grk. writ. fr. Hom. Il. 2, 289 down), Lk. iv. 26; a city stripped of inhabitants and riches is represented under the figure of *a widow*, Rev. xviii. 7.\*

*χθές* (Rec.; also Grsb. in Acts and Heb.), i. q. *ἐχθές* (q. v.), *yesterday*; Sept. for *יְמֵהָ*. [Hom. (h. Merc.), al.] *χιλιάρχος*, -ου, ὁ, (*χίλιοι* and *ἄρχω*); [on the form of



the word cf. reff. s. v. *ἐκατοντάρχης*, and L. and S. s. v. *χιλιάρχης*], the commander of a thousand soldiers, a chiliarch; the commander of a Roman cohort (a military tribune): Jn. xviii. 12; Acts xxi. 31-33, 37; xxii. 24, 26-29; xxiii. 10, 15, 17-19, 22; xxiv. 7 Rec., 22; xxv. 23, (Sept. for *פּוֹלֵק אֶת הַצָּבָא* and *פּוֹלֵק אֶת הַצָּבָא*). any military commander [R. V. *high or chief captain, captain*]: Mk. vi. 21; Rev. vi. 15; xix. 18. [(Aeschyl., Xen., al.)]\*

*χιλιάς*, -άδος, ἡ, (χιλίοι), a thousand, the number one thousand: plur., Lk. xiv. 31; Acts iv. 4; 1 Co. x. 8; Rev. v. 11; vii. 4-8; xi. 13; xiv. 1-3; xxi. 16; Sept. for *אֶלֶף*, *אֶלֶף*. [Hdt. on.]\*

*χίλιοι*, -αι, -α, a thousand: 2 Pet. iii. 8; Rev. xi. 3, etc.

*Χίος*, -ου, ἡ, Chios, an island in the Aegean Sea, between Samos and Lesbos, not far from the shore of Lydia: Acts xx. 15.\*

*χιτών*, -ώνος, ὁ, fr. Hom. down, Sept. for *חִטָּה* and *חִטָּה*, a tunic, an undergarment, usually worn next the skin: Mt. x. 10; Mk. vi. 9; Lk. iii. 11; ix. 3; Jude 23; it is distinguished from *τὸ ἱμάτιον* (q. v. 2) or *τὰ ἱμάτια* in Mt. v. 40; Lk. vi. 29; Jn. xix. 23; Acts ix. 39; univ. a garment, vestment (Aeschyl. suppl. 903), plur. (Plut. Tib. Gracch. 19), Mk. xiv. 63. [Cf. Rich, Dict. of Antiq. s. v. Tunica; and reff. s. v. *ἱμάτιον*, u.s.]\*

*χιών*, -όνος, ἡ, fr. Hom. down, Sept. for *חֶלֶב*, snow: Mt. xxviii. 3; Mk. ix. 3 (where it is omitted by G T Tr WH); Rev. i. 14.\*

*χλαμύς*, -ύδος, ἡ, (acc. to the testimony of Pollux 10, 38, 164, first used by Sappho), a *chlamys*, an outer garment usually worn over the *χιτών* [q. v.]; spec. the Lat. *paludamentum* [q. v. in Rich, Dict. of Antiq. s. v. sub fin.], a kind of short cloak worn by soldiers, military officers, magistrates, kings, emperors, etc. (2 Macc. xii. 35; Joseph. antt. 5, 1, 10; Hdtian., Ael., al.; often in Plut.): Mt. xxvii. 28, 31, [A. V. *robe*; see Meyer ad loc.; Trench, Syn. § 1.; Rich (as above) s. v. Chlamys; and other reff. s. v. *ἱμάτιον*].\*

*χλευάζω*; impf. *ἐχλευάζον*; (χλεύη, jesting, mockery); to deride, mock, jeer: Acts ii. 13 Rec.; xvii. 32. (2 Macc. vii. 27; Sap. xi. 15; Arstph., Dem., Polyb., Diod., Plut., Leian., al.) [Comp.: *διαχλευάζω*].\*

*χλιαρός*, -ά, -όν, (χλίω, to become warm, liquefy, melt), tepid, lukewarm: metaph. of the condition of a soul wretchedly fluctuating between a torpor and a fervor of love, Rev. iii. 16. (Hdt., Pind., Diod., Plut., Athen., Geop.).\*

*Χλόη* [(i. e. 'tender verdure'; an appellation of Demeter, 'the Verdant'); -ης, ἡ, *Chloe*, a Christian woman of Corinth: 1 Co. i. 11. [Cf. B. D. s. v.]\*

*χλωρός*, -ά, -όν, (contr. fr. *χλοερός*, fr. *χλόη*, tender green grass or corn); 1. green: *χάρτος*, Mk. vi. 39 (Gen. i. 30); Rev. viii. 7; *πᾶν χλωρόν*, ix. 4. 2. yellowish, pale: *ἵππος*, Rev. vi. 8. (In both senses fr. Hom. down.).\*

*χξς'*, six hundred and sixty-six (χ' = 600; ξ' = 60; ς' = 6), a mystical number the meaning of which is clear when it is written in Hebr. letters, קס"ו, i. e. *Nérōn Kaïsar*, 'Nero Caesar', (sometimes the Jews write קסר

for the more common קס"ו, the Syriac always ܡܠܐ,

cf. Ewald, Die Johann. Schriften, ii. p. 263 note; [Schürer, N. T. Zeitgesch. ed. 1, § 25 III. p. 449 note]; 1 = 50, 1 = 200, 1 = 6, 1 = 50, 1 = 100, 1 = 60, 1 = 200): Rev. xiii. 18 R G T Tr. [For a digest of opinions respecting this much debated number see Lee in the 'Speaker's Com.' ad loc.]\*

*χοϊκός*, -ή, -όν, (χοῦς, q. v.), made of earth, earthy: 1 Co. xv. 47-49. (*γυμνοὶ τοὺς τοῦ χοϊκοῦ βάρους*, Anon. in Walz, Rhett. i. p. 613, 4; [Hippol. haer. 10, 9 p. 314, 95]).\*

*χοῖνιξ*, -ικος, ἡ, fr. Hom. Od. 19, 28 down, a choenix, a dry measure, containing four cotylae or two sextarii [i. e. less than our 'quart'; cf. L. and S. s. v.] (or as much as would support a man of moderate appetite for a day; hence called in Athen. 3 § 20 p. 98 e. *ἡμεροτροφίς* [cf. ἡ *χοῖνιξ* ἡμερήσιος τροφή, Diog. Laërt. 8, 18]): Rev. vi. 6 [where A. V. *measure* (see Am. appendix ad loc.)].\*

*χοῖρος*, -ου, ὁ, fr. Hom. down, a swine: plur., Mt. vii. 6; viii. 30, [31], 32; Mk. v. 11-13, 14 Rec., [16]; Lk. viii. 32 sq.; xv. 15 sq. (Not found in the O. T.).\*

*χολάω*, -ᾶ, (χολή, q. v.); 1. to be atrabilious; to be mad (Arstph. nub. 833). 2. to be angry, enraged, (for *χολοῦμαι*, more com. in the earlier Grk. writ. fr. Hom. down): *τυλί*, Jn. vii. 23 (3 Macc. iii. 1; Artem., Nicand., Mosch., Diog. Laërt., al.).\*

*χολή*, -ης, ἡ, (i. q. *χόλος*, fr. *χέω* to pour out [now thought to be connected with *χλόη*, *χλωρός*, etc. 'yellowish green'; cf. Curtius § 200; Vaniček p. 247]), first found in Archilochus (8th cent. B. C.), afterwards in Aeschyl. et sqq. 1. bile, gall: Mt. xxvii. 34 (cf. Sept. Ps. lxviii. (lxix.) 22) [cf. B. D. s. v. Gall]; Acts viii. 23 (on which see *πικρία*); for *חֲרָרִי*, Job xvi. 13. 2. in the O. T. it is also used of other bitter things; for *חֲרָרִי*, wormwood, Prov. v. 4; Lam. iii. 15; hence some understand the word in Mt. xxvii. 34 to mean *myrrh*, on account of Mk. xv. 23; but see *σμυρνίζω*, 2; [B. D. u.s.]\*

*χόος*, see *χοῦς*.  
*Χοραζίν* ([so G L, also Mt. xi. 21 Rec.; Lk. x. 13 Rec. <sup>et</sup>]; *Χοραζείν* T Tr WH; [Xωραζίν, Lk. x. 13 Rec. <sup>et</sup> bez; see *εἰ*, i; Tdf. Proleg. p. 84; WH. App. p. 155]), ἡ, indecl. Chorazin, a town of Galilee, which is mentioned neither in the O. T. nor by Josephus; acc. to Jerome (in his Onomast. [cf. Euseb. onomast. ed. Larsow and Parthey p. 374]) two miles distant from Capernaum; perhaps the same place which in the talmud, Menach. f. 85, 1 is called *כּוֹרִי* [cf. Edersheim, Jesus the Messiah, ii. 139], the remains of which Robinson (Biblical Researches, iii. 347, 359 sq.) thinks must be sought for in the ruins of the modern Tell Hûm; but Wilson (Recovery of Jerusalem Am. ed. pp. 270, 292 sqq.; Our Work in Palestine, p. 188), with whom [Thomson (Land and Book, ii. 8)], Socin (in Baedeker's Palestine and Syria, Eng. ed. p. 374), Wolff (in Riehm p. 235), [the Conders (Hdbk. to the Bible, p. 324), and the majority of recent scholars] agree, holds to the more probable opinion which identifies it with *Kerâzeh*, a heap of ruins lying an hour's



journey to the N. E. of Tell Hûm: Mt. xi. 21; Lk. x. 13. Cf. *Win.* RWB. s. v.; Keim i. p. 605 [Eng. trans. ii. 367] and ii. 118 [Eng. trans. iii. 143].\*

**χορηγέω**, -ῶ; fut. 3 pers. sing. *χορηγήσει* (2 Co. ix. 10 GL T Tr WH); 1 aor. opt. 3 pers. sing. *χορηγήσαι* (ib. Rec.); (*χορηγός*, the leader of a chorus; fr. *χορός* and *ἄγω* [*ἡγέομαι*]); fr. [Simon.], Xen., Plat. down; **1.** *to be a chorus-leader, lead a chorus.* **2.** *to furnish the chorus at one's own expense; to procure and supply all things necessary to fit out the chorus (so very often in the Attic writ.).* **3.** *in later writ. ([Aristot.], Polyb., Diod., Philo, Joseph., Plut., Ael., al.; 1 K. iv. 7; 1 Macc. xiv. 10; 2 Macc. iii. 3, etc.), to supply, furnish abundantly: τῷ, 2 Co. ix. 10; 1 Pet. iv. 11. [COMP.: ἐπι-χορηγέω.]\**

**χορός**, -οῦ, ὁ, (by metath. fr. *δρχος*, *δρχέομαι*, [(?); prob. related to *χόρτος* (Lat. *hortus*), *χρόνος*, etc., denoting primarily 'an enclosure for dancing'; cf. Curtius § 189]), fr. Hom. down, *a band (of dancers and singers), a circular dance, a dance, dancing*: Lk. xv. 25 (for *ἡχοῖα*, Ex. xv. 20; Judg. xi. 34, etc.; for *ἡχοῖα*, Lam. v. 15; Ps. cl. 4).\*

**χορτάζω**: 1 aor. *ἐχόρτασα*; 1 aor. pass. *ἐχόρτάσθην*; fut. pass. *χορτασθήσομαι*; (*χόρτος*, q. v.); first in Hesiod (opp. 450); **a.** *to feed with herbs, grass, hay, to fill or satisfy with food, to fatten*; animals (so uniformly in the earlier Grk. writ. [cf. Bp. Lghtft. on Phil. iv. 12; W. 23]): *ὄρνεα ἐκ τῶν σαρκῶν*, pass. Rev. xix. 21 [here A. V. *were filled*]. **b.** *in later (cf. Sturz, Dial. Maced. and Alex. p. 200 sq.) and Biblical Greek, to fill or satisfy men* (Sept. for *גָּבַשׁ* and *גָּבַשְׁתִּי*; with some degree of contempt in Plat. de rep. 9 p. 586 a. *κεκνυφότες εἰς γῆν καὶ εἰς τραπέζας βόσκονται χορταζόμενοι καὶ ὀχεύοντες*). **a.** prop.: *τινά*, Mt. xv. 33; pass., Mt. xiv. 20; xv. 37; Mk. vi. 42; vii. 27; viii. 8; Lk. ix. 17; Jn. vi. 26; Jas. ii. 16; opp. to *πεινᾶν*, Phil. iv. 12; *τινά τινος* (like *πίμπλημι* [cf. W. § 30, 8 b.]); *ἄρτων*, with bread, Mk. viii. 4 (Ps. cxxxi. (cxxxii.) 15); *τινά ἀπό* with a gen. of the thing [cf. B. § 132, 12], pass. Lk. xvi. 21 (Ps. ciii. (civ.) 13); *τινά ἐκ* w. gen. of the thing (B. u. s.), pass. Lk. xv. 16 Tr mrg. WH]. **β.** metaph.: *τινά*, *to fulfil or satisfy the desire of any one*, Mt. v. 6; Lk. vi. 21, (Ps. cvi. (cvii.) 9).\*

**χόρτασμα**, -τος, τό, (*χορτάζω*), *feed, fodder*, for animals (Sept.; Polyb., Diod., Plut., al.); *food, (vegetable) sustenance*, whether for men or flocks: plur. Acts vii. 11.\*

**χόρτος**, -ου, ὁ; **1.** *the place where grass grows and animals graze*: Hom. Il. 11, 774; 24, 640. **2.** fr. Hes. down, *grass, herbage, hay, provender*: of green grass, Mt. vi. 30; xiv. 19; Lk. xii. 28; Jn. vi. 10; Jas. i. 10 sq.; 1 Pet. i. 24 (fr. Is. xl. 6 sqq.); Rev. ix. 4; *χόρτ. χλωρός*, Mk. vi. 39; Rev. viii. 7; *χόρτος* of growing crops, Mt. xiii. 26; Mk. iv. 28; of hay, 1 Co. iii. 12. (Sept. for *גָּבַשׁ* grass, and *גָּבַשְׁתִּי*).\*

**Χουζῆς**, -ᾱ [*Tdf. Proleg.* p. 104; B. 20 (18)], ὁ, *Chuzas* [A. V. (less correctly) *Chusa*], the steward of Herod Antipas: Lk. viii. 3.\*

**χούς**, -οός, acc. -οῦν, ὁ, (contr. for *χόος*, fr. *χέω*, to pour),

fr. Hdt. down; **1.** prop. *earth dug out, an earth-heap* (Germ. *Schutt*): *ὁ χούς ὁ ἐξορυχθεῖς*, Hdt. 2, 150. **2.** *dust* (Sept. for *ἡσυχ*): Mk. vi. 11; Rev. xviii. 19, ([Josh. vii. 11; Sap. v. 15; Sir. xlv. 21, etc.]; Plut. mor. p. 1096 b. [i. e. non posse suaviter etc. 13, 7]).\*

**χράσμαι**, *χρῶμαι*; impf. 3 pers. plur. *ἐχρῶντο*; 1 aor. *ἐχρῶσάμην*; pf. *κέχρημαι* (1 Co. ix. 15 GL T Tr WH); fr. Hom. down; (mid. of *χράω* [thought to be allied by metath. with *χείρ* (cf. Curtius § 189)], 'to grant a loan', 'to lend' [but cf. L. and S. s. v.]; they regard the radical sense as 'to furnish what is needful'; hence) **1.** prop. *to receive a loan; to borrow.* **2.** *to take for one's use; to use: τινί* [W. § 31, 1 i.], *to make use of a thing*, Acts xxvii. 17; 1 Co. ix. 12, 15; 1 Tim. i. 8; v. 23; *τῷ κόσμῳ*, the good things of this world, 1 Co. vii. 31 R G (see below); *μᾶλλον χρῆσαι*, sc. the opportunity of becoming free, ib. 21 (where others, less fitly, supply *τῷ κληθῆναι δοῦλον* [see reff. s. v. *εἰ*, III. 6 a.]); contrary to the regular usage of class. Grk. with an acc.: *τὸν κόσμον*, 1 Co. vii. 31 L T Tr WH; see Meyer ad loc.; B. § 133, 18; W. u. s.; (also in Sap. vii. 14 acc. to some codd.; [L. and S. give (Pseudo-)Aristot. oecon. 2, 22 p. 1350<sup>a</sup>, 7]).

with the dat. of a virtue or vice describing the mode of thinking or acting: *τῇ ἐλαφρίᾳ*, [R. V. 'sheepfickleness'], 2 Co. i. 17; *πολλῇ παρηρησίᾳ*, ib. iii. 12, (for numerous exx. fr. Grk. writ. fr. Hdt. down, see Passow ii. p. 2497<sup>b</sup>; [L. and S. s. v. II. a.]). with adverbs (see Passow ii. p. 2497<sup>a</sup>; [L. and S. s. v. IV.]); *ἀποτόμως*, *to deal sharply, use sharpness*, 2 Co. xiii. 10. of the use of persons: *τινί*, *to bear one's self towards, to deal with, treat, one* (often so in Grk. writ.; see Passow ii. p. 2496<sup>b</sup>; [L. and S. s. v. III. 1 and 2]), Acts xxvii. 3.\*

**χράω**, see *κίχρημι*.

**χρεία**, -ας, ἡ, (*χρή*), fr. Aeschyl. and Soph. down; **1.** *necessity, need*: *τὰ πρὸς τὴν χρείαν* [L T Tr WH *πρ. τὰς χρείας* (cf. below)], such things as suited the exigency, such things as we needed for sustenance and the journey, Acts xxviii. 10; *εἰς τὰς ἀναγκαῖας χρείας*, [A. V. *for necessary uses*] i. e. to supply what is absolutely necessary for life [(cf. Babr. fab. 136, 9)]; al. understand the 'wants' here as comprising those of charity or of worship], Tit. iii. 14; *πρὸς οἰκοδομὴν τῆς χρείας*, for the edification of souls, of which there is now special need, Eph. iv. 29 [cf. R. V. and mrg.]; *ἔστι χρεία*, *there is need*, foll. by an acc. with inf. Heb. vii. 11; *ἔστι χρεία τινός*, *there is need of something*, Rev. xxii. 5 Grsb.; Lk. x. 42 [(but not WH mrg.)]; *ἔχω χρείαν τινός*, *to have need of (be in want of) some thing* (often in the Grk. writ. fr. Aeschyl. down, cf. Passow s. v. 1; [L. and S. s. v. II. 1]), Mt. vi. 8; xxi. 3; Mk. xi. 3; Lk. [ix. 11; xv. 7]; xix. 31, 34; xxii. 71; Jn. xiii. 29; 1 Co. xii. 21, 24; 1 Th. iv. 12; Heb. x. 36; Rev. iii. 17 R G (see below); xxi. 23; xxii. 5 (not Grsb.); *τοῦ* with an inf. Heb. v. 12 [W. § 44, 4 a.; cf. *τίς*, 2 b. p. 626<sup>a</sup> bot.]; the gen. of the thing is evident fr. the context, Acts ii. 45; iv. 35; with the gen. of a pers. whose aid, testimony, etc., is needed, Mt. ix. 12; xxvi. 65; Mk. ii. 17; xiv. 68; Lk. v. 31; *ἔχω χρείαν*, foll. by an inf. (cf. B. § 140, 3), *I etc.*



have need to etc., Mt. iii. 14; xiv. 16; Jn. xiii. 10; 1 Th. i. 8; iv. 9 [with which cf. v. 1 (see W. 339 (318)); B. § 140, 3)]; foll. by *ἵνα* (see *ἵνα*, II. 2 c. [B. § 139, 46; cf. Epictet. diss. 1, 17, 18]), Jn. ii. 25; xvi. 30; 1 Jn. ii. 27; *χρεῖαν ἔχω*, absol., to have need: Mk. ii. 25; [Eph. iv. 28]; 1 Jn. iii. 17; οὐδὲν *χρεῖαν ἔχω*, to have need as to nothing [cf. B. § 131, 10], Rev. iii. 17 L T Tr WH. ἡ *χρεῖα* with a gen. of the subj. the condition of one deprived of those things which he is scarcely able to do without, want, need: *λειτουργὸς τῆς χρεῖας μου* (see *λειτουργός*, 2 fin.), Phil. ii. 25; *πληροῦν τὴν χρεῖαν τινός* (Thuc. 1. 70), Phil. iv. 19; [add, *εἰς* (Lehm. br. *εἰς*) τὴν *χρεῖαν μου ἐπέμψατε*, unto (i. e. to relieve, cf. *εἰς*, B. II. 3 c. γ. p. 185<sup>b</sup> top) my need, Phil. iv. 16]; plur. one's necessities: *ὑπηρετεῖν ταῖς χ.* to provide for one's necessities, Acts xx. 34; *κοινωνεῖν ταῖς χ.* [cf. p. 352<sup>a</sup> top], Ro. xii. 13. 2. *duty, business*, (so esp. fr. Polyb. down [cf. Jud. xii. 10; 1 Macc. xii. 45; xiii. 37; 2 Macc. vii. 24, etc.]): Acts vi. 3.\*

*χρεωφειλέτης* (L T Tr WH *χρεοφ.*; cf. *Lob. ad Phryn.* p. 691; W. § 5, 1 d. 13; [WH. App. p. 152<sup>b</sup>; Tdf. Proleg. p. 89; T (?; see u. s.) WH -φειλέτης, cf. WH. App. p. 154<sup>b</sup> (see I, ι)], -ου, ὁ, (*χρέος* or *χρέως*, a loan, a debt, and *ὀφειλέτης*, q. v.), a debtor: Lk. vii. 41; xvi. 5. (Prov. xxix. 13; Job xxxi. 37; Aesop. fab. 289 [ed. Coray, 11 ed. Halm]; several times in Plut.; [also in Diod., Dion. Hal.; see *Soph. Lex. s. v.*].)\*

*χρή;* (fr. *χράω*, *χράει* contr. *χρηῖ*); impers. verb, it is necessary; *it behooves*: foll. by an inf. Jas. iii. 10 [(B. §§ 131, 3; 132, 12). From Hom. on. SYN. see *δεῖ*, fin.]\*

*χρηῖω;* (*χρηῖ*); fr. Hom. down; to have need of, to be in want of: with a gen. of the obj. [W. § 30, 8 a.], Mt. vi. 32; Lk. xi. 8; xii. 30; Ro. xvi. 2 [here w. gen. of a pers.]; 2 Co. iii. 1.\*

*χρήμα*, -τος, τό, (*χράομαι*), in Grk. writ. whatever is for use, whatever one uses, a thing, matter, affair, event, business; spec. money (rarely so in the sing. in prof. auth., as Hdt. 3, 38; Diod. 13, 106 [cf. L. and S. s. v. I. sub fin.]): Acts iv. 37; plur. riches (often in Grk. writ. fr. Hom. Od. 2, 78; 16, 315 etc. down), Mk. x. 24 [T WH om. Tr mrg. br. the cl.]; οἱ τὰ *χρήματα ἔχοντες*, they that have riches, Mk. x. 23; Lk. xviii. 24; money, Acts viii. 18, 20; xxiv. 26, (for *ἤρξ*, silver, Job xxvii. 17; for *ἔρξ*, riches, Josh. xxii. 8; 2 Chr. i. 11 sq.).\*

*χρηματίζω;* fut. *χρηματίσω* (Ro. vii. 3 [cf. B. 37 (33)]); in Grk. writ. everywh. the Attic *-ῶ*, so too Jer. xxxii. 16 (xxv. 30); xxxiii. (xxvi. 2); 1 aor. *ἐχρημάτισα*; pf. pass. *κεχρημάτισμαι*; 1 aor. pass. *ἐχρηματίσθην*; (*χρήμα* business); in prose writ. fr. Hdt. down; 1. to transact business, esp. to manage public affairs; to advise or consult with one about public affairs; to make answer to those who ask advice, present inquiries or requests, etc.; used of judges, magistrates, rulers, kings. Hence in some later Grk. writ. 2. to give a response to those consulting an oracle (Diod. 3, 6; 15, 10; Plut. mor. p. 435 c. [i. e. de defect. oracc. 46]; several times in Leian.); hence used of God in Joseph. antt. 5, 1, 14; 10, 1, 3; 11, 8, 4; univ. (dropping all ref. to a previous

consultation), to give a divine command or admonition, to teach from heaven, [(Jer. xxxii. 16 (xxv. 30))]: with a dat. of the pers. Job xl. 3; pass. foll. by an inf. [A. V. revealed etc.], Lk. ii. 26 (*χρηματίζειν λόγους πρὸς τινα*, Jer. xxxvii. (xxx.) 2); pass. to be divinely commanded, admonished, instructed, [R. V. warned of God], Mt. ii. 12, 22; Acts x. 22; Heb. viii. 5; xi. 7, (this pass. use is hardly found elsewh. exc. in Joseph. antt. 3, 8, 8; [11, 8, 4]; cf. B. § 134, 4; [W. § 39, 1 a.]); to be the mouth-piece of divine revelations, to promulge the commands of God, (*τινί*, Jer. xxxiii. (xxvi.) 2; xxxvi. (xxix.) 23): of Moses, Heb. xii. 25 [R. V. warned]. 3. to assume or take to one's self a name from one's public business (Polyb., Diod., Plut., al.); univ. to receive a name or title, be called: Acts xi. 26; Ro. vii. 3, (Joseph. antt. [8, 6, 2]; 13, 11, 3; b. j. 2, 18, 7; [e. Apion. 2, 3, 1; Philo, quod deus immut. § 25 fin.; leg. ad Gaium § 43]; 'Αντίοχον τὸν Ἐπιφανῆ *χρηματίζοντα*, Diod. in Müller's fragm. vol. ii. p. xvii. no. xxi. 4; 'Ιάκωβον τὸν *χρηματίσαντα* ἀδελφὸν τοῦ κυρίου, Acta Philippi init. p. 75 ed. Tdf.; 'Ιακώβου . . . ὃν καὶ ἀδελφὸν τοῦ Χριστοῦ *χρηματίσαι* οἱ θεοὶ λόγοι περιέχουσιν, Eus. h. e. 7, 19; [cf. *Soph. Lex. s. v.* 2]).\*

*χρηματισμός*, -ου, ὁ, (*χρηματίζω*, q. v.), a divine response, an oracle: Ro. xi. 4. (2 Macc. ii. 4; cf. Diod. 1, 1; 14, 7; Clem. Rom. 1 Cor. 17, 5; [cf. Artem. oneir. 1, 2 p. 8; Suicer, Thesaur. s. v. (vol. ii. col. 1532)]; in various other senses in the Grk. writ. fr. Xen. and Plat. down.)\*

*χρήσιμος*, -η, -ον, (*χράομαι*), first in Theogn. 406, fit for use, useful: 2 Tim. ii. 14.\*

*χρήσις*, -εως, ἡ, (*χράομαι*), use: of the sexual use of a woman, Ro. i. 26 sq. (*παιδική*, Leian. amor. 25; *ὀρέξεις παρὰ τὰς χρήσεις*, Plut. placit. philos. 5, 5; [cf. Isocr. p. 386 c.; Plat. legg. 8 p. 841 a.; Aristot., al.]).\*

*χρηστέομαι;* (*χρηστός*, q. v.); to show one's self mild, to be kind, use kindness: 1 Co. xiii. 4. (Eccles. writ., as Euseb. h. e. 5, 1, 46; *τινί*, towards one, Clem. Rom. 1 Cor. 13, 2; 14, 3).\*

*χρηστολογία*, -ας, ἡ, (fr. *χρηστολόγος*, and this fr. *χρηστός*, q. v., and *λέγω*; cf. Jul. Capitol. in the life of Pertinax c. 13 "Omnes, qui libere fabulas conferebant, male Pertinaci loquebantur, *χρηστολόγον* eum appellantes, qui bene loqueretur et male faceret"), fair speaking, the smooth and plausible address which simulates goodness: Ro. xvi. 18. (Eustath. p. 1437, 27 [on Il. 23, 598]; eccles. writ.)\*

*χρηστός*, -ή, -όν, (*χράομαι*), fr. Hdt. down, Sept. for *צדק*; 1. prop. fit for use, useful; virtuous, good: *ἦθη χρηστά*, 1 Co. xv. 33 ([Treg. *χρηστα* (but cf. B. 11)], see *ἦθος*, 2). 2. manageable, i. e. mild, pleasant, (opp. to harsh, hard, sharp, bitter): of things, *χρηστότερος οἶνος*, pleasanter, Lk. v. 39 [here T Tr txt. *χρηστός*; so WH in br.] (of wine also in Plut. mor. p. 240 d. [i. e. Lacaen. apophtheg. (Gorg. 2); p. 1073 a. (i. e. de com. notit. 28)]; of food and drink, Plat. de rep. 4 p. 438 a.; *σῦκα*, Sept. Jer. xxiv. 3, 5); *ὁ ζυγός* (opp. to burdensome), Mt. xi. 30 [A. V. easy]; of persons, kind, benevolent: of God, 1 Pet. ii. 3 [A. V. gracious] fr. Ps. xxxiii. (xxxiv.).



9; τὸ χρηστὸν τοῦ θεοῦ i. q. ἡ χρηστότης [W. § 34, 2], Ro. ii. 4; of men, εἰς τινα towards one, Eph. iv. 32; ἐπὶ τινα, Lk. vi. 35 [here of God; in both pass. A. V. *kind*].\*

χρηστότης, ἡ, (χρηστος); 1. *moral goodness, integrity*: Ro. iii. 12 (fr. Ps. xiii. (xiv.) 3) [A. V. 'doeth good']. 2. *benignity, kindness*: Ro. ii. 4; 2 Co. vi. 6; Gal. v. 22; Col. iii. 12; Tit. iii. 4; ἡ χρ. τινὸς ἐπὶ τινα, Ro. xi. 22 (opp. to ἀποτομία [q. v.]); Eph. ii. 7. (Sept.; Eur., Isae., Diod., Joseph., Ael., Hadian.; often in Plut.) [See Trench, Syn. § lxiii.]\*

χρίσμα (so R G L ed. min. WH) and χρίσμα (L ed. maj. T Tr; on the accent see W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 35; [Tdf. Proleg. p. 102]), -τος, τό, (χρίω, q. v.), *anything smeared on, unguent, ointment*, usually prepared by the Hebrews from oil and aromatic herbs. Anointing was the inaugural ceremony for priests (Ex. xxviii. 37; xl. 13 (15); Lev. vi. 22; Num. xxxv. 25), kings (1 S. ix. 16; x. 1; xv. 1; xvi. 3, 13), and sometimes also prophets (1 K. xix. 16 cf. Is. lxi. 1), and by it they were regarded as endued with the Holy Spirit and divine gifts (1 S. xvi. 13; Is. lxi. 1; Joseph. antt. 6, 8, 2 πρὸς τὸν Δαυίδην — when anointed by Samuel — μεταβαίνει τὸ θεῖον καταλιπὼν Σάουλον· καὶ ὁ μὲν προφητεύειν ἤρξατο, τοῦ θεοῦ πνεύματος εἰς αὐτὸν μετοικισαμένου); [see BB. DD. s. vv. Ointment, Anointing]. Hence in 1 Jn. ii. 20 (where ἀπὸ τοῦ ἁγίου is so used as to imply that this χρίσμα renders them ἁγίους [cf. Westcott ad loc.]) and 27, τὸ χρίσμα is used of the gift of the Holy Spirit, as the efficient aid in getting a knowledge of the truth; see χρίω. (Xen., Theophr., Diod., Philo, al.; for ἡχρησ, Ex. xxix. 7; xxx. 25; xxxv. 14; xl. 7 (9).)\*

Χριστιανός [cf. Bp. Lightf. on Philip. p. 16 note], -οῦ, ὁ, (Χριστός), a Christian, a follower of Christ: Acts xi. 26; xxvi. 28; 1 Pet. iv. 16. The name was first given to the worshippers of Jesus by the Gentiles, but from the second century (Justin Mart. [e. g. apol. 1, 4 p. 55 a.; dial. c. Tryph. § 35; cf. 'Teaching' etc. 12, 4]) onward accepted by them as a title of honor. Cf. Lipsius, Ueber Ursprung u. ältesten Gebrauch des Christen-namens. 4to pp. 20, Jen. 1873. [Cf. Soph. Lex. s. v. 2; Farrar in Alex.'s Kitto s. v.; on the 'Titles of Believers in the N. T.' see Westcott, Epp. of St. John, p. 125 sq.; cf. Diet. of Chris. Antiqu. a. v. 'Faithful'.]\*

χριστός, -ή, -όν, (χρίω), Sept. for חֲשִׁיב, anointed: ὁ ἱερεὺς ὁ χριστός, Lev. iv. 5; vi. 22; οἱ χριστοὶ ἱερεῖς, 2 Macc. i. 10; the prophets are called, substantively, οἱ χριστοὶ θεοῦ, Ps. civ. (cv.) 15; the sing. ὁ χριστὸς τοῦ κυρίου (יהוה חֲשִׁיב) in the O. T. often of the king of Israel (see χρίσμα), as 1 S. ii. 10, 35; [xxiv. 11; xxvi. 9, 11, 23]; 2 S. i. 14; Ps. ii. 2; xvii. (xviii.) 51; Hab. iii. 13; [2 Chr. xxii. 7]; also of a foreign king, Cyrus, as sent of God, Is. xlv. 1; of the coming king whom the Jews expected to be the saviour of their nation and the author of their highest felicity: the name ὁ χριστός (חֲשִׁיב, Chald. חֲשִׁיב) is not found in the O. T. but is first used of him in the Book of Enoch 48, 10 [cf. Schodde's note]; 52, 4 (for the arguments by which

some have attempted to prove that the section containing these passages is of Christian origin are not convincing [cf. υἱὸς τοῦ ἀνθρώπου, 2 and reff.]), after Ps. ii. 2 referred to the Messiah; [cf. Psalter of Sol. 17, 36; 18, 6. 8 etc.]. Cf. Keim ii. 549 [Eng. trans. iv. 263 sq.; Westcott 'Additional Note' on 1 Jn. v. 1. On the general subject see Schürer, Neutest. Zeitgesch. § 29.] In the N. T. it is used 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ὁ χριστός: Mt. ii. 4; xvi. 16; xxiii. 10; xxiv. 5, 23; xxvi. 63; Mk. viii. 29; xii. 35; xiii. 21; xiv. 61; Lk. iii. 15; iv. 41; xx. 41; xxii. 67 (66); xxiii. 39; xxiv. 26, 46; Jn. i. 20, 25, [41 (42) Rec.]; iii. 28; iv. 29; vi. 69 Rec.; vii. 26, 31, 41; xi. 27; xii. 34; xx. 31; Acts ii. 30 Rec., 31; iii. 18; viii. 5; ix. 22; xvii. 3<sup>a</sup>; xviii. 5, 28; xxvi. 23; 1 Jn. ii. 22; v. 1; ὁ χριστὸς κυρίου or τοῦ θεοῦ, Lk. ii. 26; ix. 20; Acts iv. 26; without the article, Lk. ii. 11; xxiii. 2; Jn. i. 41 (42) L T Tr WH; ix. 22; Acts ii. 36; ὁ χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ, Mk. xv. 32; ὁ χριστὸς so used as to refer to Jesus, Rev. xx. 4, 6; with τοῦ θεοῦ added, Rev. xi. 15; xii. 10. 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name Ἰησοῦς; a. Ἰησοῦς ὁ χριστός, Jesus the Christ ('Messiah'): Acts v. 42 R G; ix. 34 [R G]; 1 Co. iii. 11 Rec.; 1 Jn. v. 6 [R G L]; Ἰησοῦς ὁ λεγόμενος χριστός, who they say is the Messiah [(cf. b. below)], Mt. xxvii. 22; without the art. Ἰησοῦς χριστός, Jesus as Christ or Messiah, Jn. xvii. 3; 1 Jn. iv. 2; 2 Jn. 7, [but in all three exx. it seems better to take χρ. as a prop. name (see b. below)]; ὁ χριστὸς Ἰησοῦς, the Christ (Messiah) who is Jesus, [Mt. i. 18 WH mrg. (see b. below)]; Acts v. 42 L T Tr WH [R. V. Jesus as the Christ]; xix. 4 Rec. b. ὁ Χριστός is a proper name (cf. W. § 18, 9 N. 1; [as respects the use of a large or a small initial letter the critical edd. vary: Tdf. seems to use the capital initial in all cases; Treg. is inconsistent (using a small letter, for instance, in all the exx. under 1 above, exc. Lk. xxii. 67 and Jn. iv. 29; in Mt. i. 1 a capital, in Mk. i. 1 a small letter, etc.); WH have adopted the principle of using a capital when the art. is absent and avoiding it when the art. is present (1 Pet. being intentionally excepted; the small letter being retained also in such exx. as Lk. ii. 11; xxiii. 2; Acts ii. 36, etc.); see WH. Intr. § 415]): Mt. i. 17; xi. 2; Ro. i. 16 Rec.; vii. 4; ix. 5; xiv. 18 [here L om. Tr br. the art.]; xv. 19; 1 Co. i. 6, etc. without the article, Mk. ix. 41; Ro. vi. 4; viii. 9, 17; 1 Co. i. 12; Gal. ii. 16 sq. 19 (20), 21; iii. 27; Phil. i. 10, 13, 19–21, 23; ii. 16; Col. ii. 5, 8; Heb. iii. 6, and often. Ἰησοῦς Χριστός, Mt. i. 1, 18 [here Tr om. 'I, WH txt. br. Χρ.; al. ὁ 'I. Χρ. which is unique; see WH. App. ad loc.]; Mk. i. 1; Jn. i. 17; Acts ii. 38; iii. 6; iv. 10; viii. 12; [ix. 34 L T Tr WH]; x. 36; xi. 17; xv. 26; xvi. 18, 31 [R G]; xx. 21 [here L WH txt. om. Tr br. Χρ.]; xxviii. 31 [Tdf. om. Χρ.]; Ro. i. 1 [R G WH txt. (see below)], 6, 8; ii. 16 [R G Tr txt. WH mrg. (see below)]; 1 Co. i. 7–9; iii. 11 [G T Tr WH (Rec. 'I. ὁ Χρ.)]; xv. 57, and very often in the Epp. of Paul and Peter; Heb.



xiii. 8, 21; 1 Jn. i. 3, 7 [RG]; ii. 1; [v. 6 GT Tr WH]; 2 Jn. 7 [(see a. above)]; Jude 4, 17, 21; Rev. i. 1 sq. 5; xxii. 21 [RG (WH br. al. om. χρ.)]. Χριστός Ἰησοῦς, Ro. [i. 1 T Tr WH mrg. (see above)]; ii. 16 T Tr mrg. WH txt. (see above)]; vi. 3 [WH br. 'I.]; 1 Co. i. 2, 30; [iii. 11 Lehm. (see above)]; Gal. iii. 14 [here Tr txt. WH txt. 'L X.]; iv. 14; v. 6 [WH br. 'I.]; vi. 15; Phil. ii. 5; iii. 3, 14; Col. ii. 6; 1 Tim. i. 2; ii. 5. Ἰησοῦς ὁ λεγόμενος Χριστός, surnamed 'Christ' [(cf. a. above)], Mt. i. 16. on the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, see ἐν, I. 6 b. p. 211<sup>b</sup> [cf. W. § 20, 2 a.]. Χριστός and Ἰησοῦς Χρ. ἐν τισιν, preached among, 2 Co. i. 19; Col. i. 27 [al. (so R. V.) would take ἐν here internally (as in the foll. exx.), within; cf. ἐν, I. 2]; Χριστός ἐν τισιν is used of the person of Christ, who by his holy power and Spirit lives in the souls of his followers, and so moulds their characters that they bear his likeness, Ro. viii. 10 (cf. 9); 2 Co. xiii. 5; Gal. ii. 20; Eph. iii. 17; a mind conformed to the mind of Christ, Gal. iv. 19.

χρίω: 1 aor. ἔχρισα; (akin to χεῖρ (?), see Curtius § 201), χραινω; prop. 'to touch with the hand', 'to besmear'; fr. Hom. down; Sept. for חָשַׁב; to anoint (on the persons who received anointing among the Hebrews, see χρίσμα); in the N. T. only trop. of God a. consecrating Jesus to the Messianic office, and furnishing him with powers necessary for its administration (see χρίσμα): Lk. iv. 18 (after Is. lxi. 1); contrary to common usage with an acc. of the thing, ἔλαιον (like verbs of clothing, putting on, etc. [cf. W. § 32, 4 a.; B. § 131, 6]), Heb. i. 9 (fr. Ps. xlv. (xlv.) 8; in Theoph. ad Autol. 1, 12 we find χρίσθαι ἔλαιον θεοῦ and χρ. φωτὶ καὶ πνεύματι almost in the same sentence); πνεύματι ἀγίῳ καὶ δυνάμει, Acts x. 38; also χρίειν used absol., Acts iv. 27. b. enduing Christians with the gifts of the Holy Spirit [cf. Westcott on 1 Jn. ii. 20]: 2 Co. i. 21. [COMP.: ἐν, ἐπι- χρίω. SYN. see ἀλείφω, fin.]\*

χρονίζω; fut. χρονίσω (Heb. x. 37 T Tr txt. WH), Attic χρονιῶ (ibid. R G L Tr mrg.); (χρόνος); fr. Aeschyl. and Hdt. down; Sept. for חָשַׁב; to linger, delay, tarry: Mt. xxv. 5; Heb. x. 37; foll. by ἐν with a dat. of the place, Lk. i. 21; foll. by an inf., Mt. xxiv. 48 [LT Tr WH om. inf.]; Lk. xii. 45.\*

χρόνος, -ου, ὁ, fr. Hom. down, Sept. for חָשַׁב, חָשַׁב, etc. time: Heb. xi. 32; Rev. x. 6; ὁ χρ. τοῦ φαινομένου ἀστέρος, the time since the star began to shine [cf. φαίνω, 2 a.], Mt. ii. 7; [ὁ χρ. τοῦ τεκεῖν αὐτήν (Gen. xxv. 24), Lk. i. 57 (B. 267 (230); cf. W. § 44, 4 a.)]; τῆς επαγγελίας, Acts vii. 17; τῆς παροιίας, 1 Pet. i. 17; χρόνοι ἀποκαταστάσεως, Acts iii. 21; οἱ χρ. τῆς ἀγνοίας, Acts xvii. 30; χρόνου διαγενομένου, Acts xxvii. 9; πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν, Mk. ix. 21; ὁ παρεληλυθὼς χρ. 1 Pet. iv. 3 (where Rec. adds τοῦ βίου); τεσσαρακονταετής, Acts vii. 23; xiii. 18; στιγμὴ χρόνου, Lk. iv. 5; πλήρωμα τοῦ χρόνου, Gal. iv. 4; ποιεῖν [Q. v. II. d.] to spend) χρόνον, Acts xv. 33; xviii. 23; βεῶσαι τὸν ἐπίλοιπον χρόνον. 1 Pet. iv. 2; διδόναι χρόνον τινί (i. e. a space of time, respite), ἵνα etc. Rev. ii. 21 [(Joseph. b. j. 4, 3, 10)]; plur. joined with καιροί, Acts i. 7; 1 Th. v. 1, (see καιρός, 2 e. p. 319<sup>a</sup>); ἐπ' ἐσχάτων

(LT Tr WH ἐσχάτου) τῶν χρ. (see ἐσχάτος, 1 fin.), 1 Pet. i. 20; [add, ἐπ' ἐσχάτου τοῦ (Tr WH om. τοῦ) χρόνου, Jude 18 LT Tr WH]. with prepositions: ἀχρι, Acts iii. 21; διὰ τὸν χρ., on account of the length of time, Heb. v. 12 (Polyb. 2, 21, 2; Alciph. 1, 26, 9); ἐκ χρόνων ἱκανῶν, for a long time, Lk. viii. 27 [R G L Tr mrg. (see below)]; ἐν χρόνῳ, Acts i. 6, 21; ἐν ἐσχάτῳ χρόνῳ, Jude 18 Rec.; ἐπὶ χρόνον, [A. V. for a while], Lk. xviii. 4; ἐπὶ πλείονα χρ. [A. V. a longer time], Acts xviii. 20; ἐφ' ὅσον χρ. for so long time as, so long as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; κατὰ τὸν χρόνον, according to (the relations of) the time, Mt. ii. 16; μετὰ πολλὸν χρόνον, Mt. xxv. 19; μετὰ τοσούτου χρ. Heb. iv. 7; πρὸ χρόνων αἰώνων, [R. V. before times eternal], 2 Tim. i. 9; Tit. i. 2. the dative is used to express the time during which something occurs (dat. of duration of time, cf. W. § 31, 9; [B. § 133, 26]): [χρόνῳ ἱκανῶ, for a long time, Lk. viii. 27 T Tr txt. WH]; ἱκανῶ χρόνῳ, Acts viii. 11; [τοσούτῳ χρόνῳ, Jn. xiv. 9 LT Tr mrg. WH mrg.]; πολλοῖς χρόνοις [R. V. mrg. of a long time (A. V. oftentimes)]; cf. πολὺς, c., Lk. viii. 29; αἰώνιος, [R. V. through times eternal], Ro. xvi. 25. the accus. is used in answer to the question how long: χρόνον, for a while, Acts xix. 22; Rev. vi. 11 (where in R L T Tr WH μικρόν is added); also χρ. τιῶν, [A. V. a while], 1 Co. xvi. 7; ὅσον χρ. [A. V. while], Mk. ii. 19; χρόνους ἱκανούς, for a long time, Lk. xx. 9; μικρόν χρόνον, Jn. vii. 33; xii. 35; Rev. xx. 3; πολλὸν χρ. Jn. v. 6; τοσούτον χρ. Jn. xiv. 9 [R G Tr txt. WH txt.]; ἱκανόν, [A. V. long time], Acts xiv. 3; οὐκ ὀλίγον, [R. V. no little time], Acts xiv. 28; τὸν πάντα χρ. Acts xx. 18. [On the ellipsis of χρόνος in such phrases as ἀφ' οὗ, ἐν τῷ ἐξῆς (Lk. vii. 11 L mrg. Tr txt. WH txt.), ἐν τῷ καθ' ἑξῆς (Lk. viii. 1), ἐξ ἱκανοῦ, etc., see ἀπό, I. 4 b. p. 58<sup>b</sup> top, ἐξῆς, καθ' ἑξῆς, ἐκ IV. 1, etc. SYN. see καιρός, fin.; cf. αἰών, fin.]\*

χρονотριβέω, -ῶ: 1 aor. inf. χρονотριβῆσαι; (χρόνος and τρίβω); to wear away time, spend time: Acts xx. 16. (Aristot. rhet. 3, 3, 3 [p. 1406<sup>a</sup>, 37]; Plut., Heliod., Eustath., Byz. writ.)\*

χρῶστος, -έα, -εον, contr. -οῦς, -ῆ, -οῦν, [but acc. sing. fem. -σάν, Rev. i. 13 LT Tr WH; gen. plur. -σέων, Rev. ii. 4 L Tr; (on its inflection cf. B. 26 (23); Phryn. ed. Lob. p. 207; L. and S. s. v. init.)], (χρυσός), fr. Hom. down, golden; made of gold; also overlaid or covered with gold: 2 Tim. ii. 20; Heb. ix. 4; Rev. i. 12 sq. 20; ii. 1; iv. 4; v. 8; viii. 3; ix. 7 Grsb., 13, 20; xiv. 14; xv. 6 sq.; xvii. 4; xxi. 15.\*

χρυσίον, -ου, τό, (dimin. of χρυσός, cf. φορτίον), fr. Hdt. down, Sept. for חָשַׁב, gold, both that which lies imbedded in the earth and is dug out of it (Plat. Euthyd. p. 288 e.; Sept. Gen. ii. 11; hence μεταλλευθέν, Leian. de sacr. 11): χρ. πεπυρωμένον ἐκ πυρός, [R. V. refined by fire], Rev. iii. 18; and that which has been smelted and wrought, Heb. ix. 4; [1 Co. iii. 12 T Tr WH]; 1 Pet. i. 7; Rev. xxi. 18, 21; i. q. gold coin, 'gold': Acts iii. 6; xx. 33; 1 Pet. i. 18; golden ornaments, precious things made of gold, 1 Tim. ii. 9 L WH txt.; 1 Pet. iii. 3; Rev. xvii. 4 G L WH txt.; xviii. 16 G L Tr txt. WH txt. (cf. χρυσός).\*



χρυσο-δακτύλιος, -ον, (χρυσός and δακτύλιος), *gold-ringed, adorned with gold rings*: Jas. ii. 2. (Besides only in Hesych. s. v. χρυσοκόλλητος; [W. 26].) [Cf. B. D. s. v. Ring.]\*

χρυσό-λίθος, -ον, ὁ, (χρυσός and λίθος), *chrysolith, chrysolite*, a precious stone of a golden color; our *topaz* [cf. BB. DD. s. v. Chrysolite; esp. Riehm, HWB. s. v. Edelsteine 5 and 19]; Rev. xxi. 20. (Diod. 2, 52; Joseph. antt. 3, 7, 5; Sept. for שִׁשְׁבָּן, Ex. xxviii. 20; xxxvi. 20 (xxxix. 13); [Ezek. i. 16 Aq.].)\*

χρυσό-πρασος [-ον Lehm.], -ον, ὁ, (fr. χρυσός, and πράσον a leek), *chrysoprase*, a precious stone in color like a leek, of a translucent golden-green [cf. BB. DD. s. v.; Riehm, HWB. s. v. Edelsteine 6]; Rev. xxi. 20.\*

χρυσός, -ον, ὁ, fr. Hom. down, Hebr. **זָהָב**, *gold* (ὁ ἐπὶ γῆς καὶ ὁ ὑπὸ γῆς, Plat. legg. 5 p. 728 a.): univ., Mt. ii. 11; 1 Co. iii. 12 [R G L (al. χρυσίον, q. v.)]; Rev. ix. 7; i. q. *precious things made of gold, golden ornaments*, Mt. xxiii. 16 sq.; 1 Tim. ii. 9 [here L WH txt. χρυσίον]; Jas. v. 3; Rev. xvii. 4 (L WH txt. χρυσίον); xviii. 12, 16 (L Tr txt. WH txt. χρυσίον); *an image made of gold*, Acts xvii. 29; *stamped gold; gold coin*, Mt. x. 9.\*

χρυσός, see χρύσεος.

χρυσόω, -ῶ: pf. pass. ptep. κεχρυσωμένος; *to adorn with gold, to gild*: κεχρυσωμένη χρυσῶ, [A. V. *decked with gold*], Rev. xvii. 4; and ἐν [G L Tr om. WH br. ἐν] χρυσῶ, xviii. 16, of a woman ornamented with gold so profusely that she seems to be gilded; Sept. for **זָהָב** in Ex. xxvi. 32. (Hdt., Arstph., Plat., Diod., Plut., al.)\*

χρώς, gen. χρωτός, ὁ, (cf. χροιά, the skin [cf. Curtius § 201]), fr. Hom. down, (who [generally] uses the gen. χροός etc. [cf. Ebeling, Lex. Hom., or L. and S. s. v.]), *the surface of the body, the skin*: Acts xix. 12; Sept. for **שָׁרֵב**, twice for **רִיג**, Ex. xxxiv. 29 sq. Alex.\*

χωλός, -ή, -όν, fr. Hom. down, Sept. for **חֲסֵר**, *lame*: Acts iii. 2, 11 Rec.; xiv. 8; plur., Mt. xi. 5; xv. 30 sq.; xxi. 14; Lk. vii. 22; xiv. 13, 21; Jn. v. 3; Acts viii. 7; τὸ χωλόν, Heb. xii. 13 (on which see ἐκτρέπω, 1). *deprived of a foot, maimed*, [A. V. *halt*]; Mt. xviii. 8; Mk. ix. 45.\*

χώρα, -as, ἡ, (XAO [cf. Curtius § 179], to lie open, be ready to receive), fr. Hom. down, Sept. for **חֲרָץ**, *'a province'*;

1. prop. *the space lying between two places or limits*.

2. *a region or country*; i. e. *a tract of land*: ἡ χ. ἐγγὺς τῆς ἐρήμου, Jn. xi. 54; [in an elliptical phrase, ἡ ἀστραπή (ἡ) ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, A. V. *part . . . part*, Lk. xvii. 24 (cf. W. § 64, 5); on the ellipsis of χώρα in other phrases (ἐξ ἐναντίας, ἐν δεξιᾷ, etc.), see W. l. c.; B. 82 (72)]; *land as opp. to the sea*, Acts xxvii. 27; *land as inhabited, a province or country*, Mk. v. 10; [vi. 55 L mrg. T Tr WH]; Lk. xv. 13–15; xix. 12; Acts xiii. 49; with a gen. of the name of the region added: Τραχωῖτιδος, Lk. iii. 1; τῆς Ἰουδαίας, Acts xxvi. 20; [(or an equiv. adj.)] Γαλατικῇ, Acts xvi. 6; xviii. 23; τῶν Ἰουδαίων, Acts x. 39; plur. τῆς Ἰουδαίας καὶ Σαμαρείας, [A. V. *regions*], Acts viii. 1; ἐν χώρᾳ κ. σκιᾷ θανάτου, in a region of densest darkness (see σκιά, a), Mt. iv. 16; τινός,

the country of one, Mt. ii. 12; χ. for its inhabitants, Mk. i. 5; Acts xii. 20; the (rural) region environing a city or village, the country, Lk. ii. 8; Γεργεσηνῶν, Γερασσηνῶν, Γαδαρηνῶν, Mt. viii. 28; Mk. v. 1; Lk. viii. 26; the region with towns and villages which surrounds the metropolis, Jn. xi. 55.

3. *land which is ploughed or cultivated, ground*: Lk. xii. 16; plur., Lk. xxi. 21 [R. V. *country*]; Jn. iv. 35 [A. V. *fields*]; Jas. v. 4 [A. V. *fields*]. [Syn. see τόπος, fin.]\*

[Χωρίζω, see Χωρίζω.]

χωρέω, -ῶ: fut. inf. χωρήσειν (Jn. xxi. 25 Tr VII); 1 aor. ἐχώρησα; (χῶρος, a place, space, and this fr. XAO, cf. χώρα); 1. prop. *to leave a space* (which may be occupied or filled by another), *to make room, give place, yield*, (Hom. Il. 12, 406; 16, 592; al.); *to retire, pass*: of a thing, εἰς τι, Mt. xv. 17. metaph. *to betake one's self, turn one's self*: εἰς μετάνοιαν, 2 Pet. iii. 9 [A. V. *come*; cf. μετάνοια, p. 406<sup>a</sup>]. 2. *to go forward, advance, proceed*, (prop. νύξ, Aeschyl. Pers. 384); *to make progress, gain ground, succeed*, (Plat. Eryx. p. 398 b.; legg. 3 p. 684 e.; [χωρεῖ τὸ κακόν, Arstph. nub. 907, vesp. 1483; al.]; Polyb. 10, 35, 4; 28, 15, 12; al.): ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, gaineth no ground among you or within you [R. V. *hath not free course* (with mrg. *hath no place*) in you], Jn. viii. 37 [cf. Field, Otium Norv. pars iii. ad loc.]. 3. *to have space or room for receiving or holding something* (Germ. *fassen*); prop.: τί, a thing to fill the vacant space, Jn. xxi. 25 [not Tdf.]; of a space large enough to hold a certain number of people, Mk. ii. 2 (Gen. xiii. 6 [cf. Plut. praec. ger. reipub. 8, 5 p. 804 b.]); of measures, which hold a certain quantity, Jn. ii. 6; 1 K. vii. 24 (38); 2 Chr. iv. 5, and in Grk. writ. fr. Hdt. down. metaph. *to receive with the mind or understanding, to understand*, (τὸ Κάτωνος φρόνημα, Plut. Cat. min. 64; ὅσον αὐτῷ ἡ ψυχὴ χωρεῖ, Ael. v. h. 3, 9); *to be ready to receive, keep in mind, and practise*: τὸν λόγον τοῦτον, this saying, Mt. xix. 11 sq. [cf. Plut. Lycurg. 13, 5]; τινά, *to receive one into one's heart, make room for one in one's heart*, 2 Co. vii. 2. [Comp.: ἀνα-, ἀπο-, ἐκ-, ὑπο- χωρέω. Syn. cf. ἐρχομαι.]\*

χωρίζω: fut. χωρίσω [B. 37 (33)]; 1 aor. inf. χωρίσαι; pres. mid. χωρίζομαι; pf. pass. ptep. κεχωρισμένος; 1 aor. pass. ἐχωρίσθην; (χωρίς, q. v.); fr. Hdt. down; *to separate, divide, part, put asunder*: τί, opp. to συζεύγνυμι, Mt. xix. 6; Mk. x. 9; τινὰ ἀπὸ τινος, Ro. viii. 35, 39, (Sap. i. 3); pf. pass. ptep. Heb. vii. 26. Mid. and 1 aor. pass. with a reflex. signif. *to separate one's self from, to depart*;

a. *to leave a husband or wife*: of divorce, 1 Co. vii. 11, 15; ἀπὸ ἀνδρός, ib. 10 (a woman κεχωρισμένη ἀπὸ τοῦ ἀνδρός, Polyb. 32, 12, 6 [al.]). b. *to depart, go away*: [absol. Philem. 15 (euphemism for ἔφυγε), R. V. *was parted from thee*]; foll. by ἀπὸ with a gen. of the place, Acts i. 4; ἐκ with a gen. of the place, Acts xviii. 1 sq. ([W. § 36, 6 a.]; εἰς with an acc. of the place, 2 Macc. v. 21; xii. 12; Polyb., Diod., al.). [Comp.: ἀπο-, δια- χωρίζω.]\*

χωρίον, -ον, τό, (dimin. of χῶρος or χώρα), fr. Hdt. down; 1. *a space, a place; a region, district*. 2.



a piece of ground, a field, land, (Thuc., Xen., Plat., al.): Mt. xxvi. 36; Mk. xiv. 32; Jn. iv. 5 [A. V. *parcel of ground*]; Acts i. 18 sq.; iv. 34 [plur. *lands*]; v. 3, 8; a farm, estate: plur. Acts xxviii. 7. [SYN. see τόπος, fin.]\*

χωρίς, (ΧΑΩ, see χώρα [cf. Curtius § 192]), adv., fr. Hom. down; 1. *separately, apart*: Jn. xx. 7. 2. as a prep. with the gen. [W. § 54, 6]; a. *without any pers. or thing (making no use of, having no association with, apart from, aloof from, etc.)*: 1 Co. [iv. 8]; xi. 11; Phil. ii. 14; 1 Tim. ii. 8; v. 21; Heb. [ii. 9 Treg. mrg.]; xi. 40; παραβολῆς, without making use of a parable, Mt. xiii. 34; Mk. iv. 34; ὀρκωμοσίας, Heb. vii. 20 (21), 21; χ. αἵματος, Heb. ix. 7, 18; αἵματεκχυσίας, Heb. ix. 22; *without i. e. being absent or wanting*: Ro. vii. 8 sq. [R. V. *apart from*]; Heb. xi. 6; xii. 8, 14; Jas. ii. 18 (Rec. ἐκ), 20, 26, [in these three exx. R. V. *apart from*]; without connection and fellowship with one, Jn. xv. 5 [R. V.

*apart from*]; destitute of the fellowship and blessings of one: χωρίς Χριστοῦ [cf. W. § 54, 2 a.; R. V. *separate from Christ*], Eph. ii. 12; *without the intervention (participation or co-operation) of one*, Jn. i. 3; Ro. iii. 21, [28; iv. 6; x. 14]; χ. θεμελίου, without laying a foundation, Lk. vi. 49; χ. τῆς σῆς γνώμης, without consulting you, [cf. γνώμη, fin. (Polyb. 3, 21, 1. 2. 7)], Philem. 14; 'without leaving room for': χ. ἀντιλογίας, Heb. vii. 7; οἰκτιρῶν, x. 28. χ. τοῦ σώματος, freed from the body, 2 Co. xii. 3 L T Tr WH (Rec. ἐκτός, q. v. b. a.); χωρίς ἁμαρτίας, without association with sin, i. e. without yielding to sin, without becoming stained with it, Heb. iv. 15; not to expiate sin, Heb. ix. 28. b. *besides*: Mt. xiv. 21; xv. 38; 2 Co. xi. 28. [SYN. cf. ἄνευ.]\*

χῶρος, -ου, ὁ, the north-west wind (Lat. *Corus* or *Caurus*): for the quarter of the heavens from which this wind blows, Acts xxvii. 12 (on which see λίψ, 2).\*

## Ψ

ψάλλω; fut. ψαλῶ; (fr. ψάω, to rub, wipe; to handle, touch, [but cf. Curtius p. 730]); a. *to pluck off, pull out*: ἔθειραν, the hair, Aeschyl. Pers. 1062. b.

*to cause to vibrate by touching, to twang*: τόξω νευρὰς χειρί, Eur. Bacch. 784; spec. χόρδην, *to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate* (Aristot. probl. 19, 23 [p. 919<sup>b</sup>, 2]); and absol. *to play on a stringed instrument, to play the harp, etc.*: Aristot., Plut., Arat., (in Plat. Lys. p. 209 b. with καὶ κρούειν τῷ πλήκτρῳ added [but not as explanatory of it; the Schol. ad loc. says ψῆλαι, τὸ ἄνευ πλήκτρου τῷ δακτύλῳ τὰς χορδὰς ἐπαφᾶσθαι]; it is distinguished from κιθαρίζειν in Hdt. 1, 155); Sept. for יָצַח and much oftener for יָצַח; *to sing to the music of the harp*; in the N. T. *to sing a hymn, to celebrate the praises of God in song*, Jas. v. 13 [R. V. *sing praise*]; τῷ κυρίῳ, τῷ ὀνόματι αὐτοῦ, (often so in Sept.), in honor of God, Eph. v. 19 [here A. V. *making melody*]; Ro. xv. 9; ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῦ, 'I will sing God's praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners', 1 Co. xiv. 15.\*

ψαλμός, -οῦ, ὁ, (ψάλλω), a striking, twanging, [(Eur., al.)]; spec. a striking the chords of a musical instrument [(Pind., Aeschyl., al.)]; hence a pious song, a psalm, (Sept. chiefly for יְהוֹדָה), Eph. v. 19; Col. iii. 16; the phrase ἔχειν ψαλμόν is used of one who has it in his heart to sing or recite a song of the sort, 1 Co. xiv. 26 [cf. Heinrici ad loc., and Bp. Lightfoot on Col. u. s.]; one of the songs of the book of the O. T. which is entitled

ψαλμοί, Acts xiii. 33; plur. the (book of) Psalms, Lk. xxiv. 44; βίβλος ψαλμῶν, Lk. xx. 42; Acts i. 20. [SYN. see ὕμνος, fin.]\*

ψευδ-ἀδελφός, -ου, ὁ, (ψευδής and ἀδελφός), a false brother, i. e. one who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety: 2 Co. xi. 26; Gal. ii. 4.\*

ψευδ-ἀπόστολος, -ου, ὁ, (ψευδής and ἀπόστολος), a false apostle, one who falsely claims to be an ambassador of Christ: 2 Co. xi. 13.\*

ψευδής, -ές, (ψεύδομαι), fr. Hom. Π. 4, 235 down, lying, deceitful, false: Rev. ii. 2; μάρτυρες, Acts vi. 13; substantively οἱ ψευδεῖς, [A. V. *liars*], Rev. xxi. 8 [here Lehm. *ψευστῆς*, q. v.]\*

ψευδο-διδάσκαλος, -ου, ὁ, (ψευδής and διδάσκαλος), a false teacher: 2 Pet. ii. 1.\*

ψευδο-λόγος, -ον, (ψευδής and λέγω), speaking (teaching) falsely, speaking lies: 1 Tim. iv. 2. (Arstph. ran. 1521; Polyb., Leian., Aesop., al.)\*

ψεύδομαι; 1 aor. ἐψευσάμην; (depon. mid. of ψεύδω [allied w. ψιθυρίζω etc. (Vaniček p. 1195)]) 'to deceive', 'cheat': hence prop. *to show one's self deceitful, to play false*: fr. Hom. down; *to lie, to speak deliberate falsehoods*: Heb. vi. 18; 1 Jn. i. 6; Rev. iii. 9; οὐ ψεύδομαι, Ro. ix. 1; 2 Co. xi. 31; Gal. i. 20; 1 Tim. ii. 7; τινά, *to deceive one by a lie, to lie to*, (Eur., Arstph., Xen., Plut., al.): Acts v. 3; like verbs of saying, with a dat. of the pers. (cf. W. § 31, 5; B. § 133, 1; Green p. 100 sq.), Acts v. 4 (Ps. xvii. (xviii.) 45; lxxvii. (lxxviii.) 36; lxxxviii. (lxxxix.) 36; Josh. xxiv. 27; [Jer. v. 12], etc.); εἰς τινα, Col. iii. 9; κατὰ τινος, against one, Mt. v. 11 [L G om.



Tr mrg. br. ψευδ.; al. connect καθ' ἑμῶν with εἰπωσι and make ψευδ. a simple adjunct of mode (A. V. *falsely*); κατὰ τῆς ἀληθείας, Jas. iii. 14 [here Tdf. makes ψευδ. absol.; cf. W. 470 (438) n.<sup>3</sup>]. (Sept. for שָׁרָא and בִּיבָא.)\*

ψευδο-μάρτυρ, unless more correctly ψευδομάρτυς or rather ψευδόμαρτυς (as αὐτόμαρτυρ; see Passow s. v. ψευδομάρτυς [esp. Lob. Paralip. p. 217; cf. Etym. Magn. 506, 26]), -υρος, ὁ, (ψευδής and μάρτυρ [q. v.]), a *false witness*: Mt. xxvi. 60; τοῦ θεοῦ, false witnesses of i. e. concerning God [W. § 30, 1 a.], 1 Co. xv. 15. (Plat. Gorg. p. 472 b.; Aristot. pol. 2, 9, 8 [p. 1274<sup>b</sup>, 6; but the true reading here is ψευδομαρτυριῶν (see Bentley's Works ed. Dyce, vol. i. p. 408); a better ex. is Aristot. rhet. ad Alex. 16 p. 1432<sup>b</sup>, 6; cf. Plut. praec. ger. reip. 29, 1; Constt. apost. 5, 9; Pollux 6, 36, 153].)\*

ψευδο-μαρτυρέω, -ῶ: impf. ἐψευδομαρτύρουν; fut. ψευδομαρτυρήσω; 1 aor. subj. 2 pers. sing. ψευδομαρτυρήσης; to utter falsehoods in giving testimony, to testify falsely, to bear false witness, (Xen. mem. 4, 4, 11; Plat. rep. 9, p. 575 b.; legg. 11 p. 937 c.; Aristot. rhet. 1, 14, 6 p. 1375<sup>a</sup>, 12; [rhet. ad Alex. 16 p. 1432<sup>b</sup>, 6]; Joseph. antt. 3, 5, 5): Mt. xix. 18; [Mk. x. 19]; Lk. xviii. 20; Ro. xiii. 9 Rec.; κατὰ τινος, Mk. xiv. 56 sq. (as Ex. xx. 16; Deut. v. 20).\*

ψευδο-μαρτυρία, -ας, ἡ, (ψευδομαρτυρέω), *false testimony, false witness*: Mt. xv. 19; xxvi. 59. (Plat., Plut.; often in the Attic orators.)\*

ψευδομάρτυς, see ψευδομάρτυρ.

ψευδο-προφήτης, -ου, ὁ, (ψευδής and προφήτης), *one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies, a false prophet*: Mt. vii. 15; xxiv. 11, 24; Mk. xiii. 22; Lk. vi. 26; Acts xiii. 6; 2 Pet. ii. 1; 1 Jn. iv. 1; Rev. xvi. 13; xix. 20; xx. 10. (Jer. vi. 13; xxxiii. (xxvi.) 8, 11, 16; xxxiv. (xxvii.) 7; xxxvi. (xxix.) 1, 8; Zech. xiii. 2; Joseph. antt. 8, 13, 1; 10, 7, 3; b. j. 6, 5, 2; [τὸν τοιοῦτον εὐθυβόλῳ ὀνόματι ψευδοπροφήτην προσαγορεύει, κιβδηλεύοντα τὴν ἀληθὴ προφητείαν κ. τὰ γνήσια νόθοις ἐνρήμασι ἐπισκαύοντα κτλ. Philo de spec. legg. iii. § 8]; eccles. writ. ['Teaching' 11, 5 etc. (where see Harnack)]; Grk. writ. use ψευδόμαντις.)\*

ψεύδος, -ους, τό, fr. Hom. down, Sept. for רָשָׁע, בָּזָא, שָׁרָא, a *lie*; conscious and intentional falsehood: univ. Rev. xiv. 5 (where Rec. δόλος); opp. to ἡ ἀλήθεια, Jn. viii. 44; Eph. iv. 25; οὐκ ἔστι ψεύδος, opp. to ἀληθὲς ἔστιν, is no lie, 1 Jn. ii. 27; τέρατα ψεύδους, [A. V. *lying wonders*] exhibited for the treacherous purpose of deceiving men, 2 Th. ii. 9; in a broad sense, *whatever is not what it professes to be*: so of perverse, impious, deceitful precepts, 2 Th. ii. 11; 1 Jn. ii. 21; of idolatry, Ro. i. 25; ποιεῖν ψεύδος, to act in accordance with the precepts and principles of idolatry, Rev. xxi. 27; xxii. 15, [cf. xxi. 8, and p. 526<sup>b</sup> mid.].\*

ψευδο-χριστός, -ου, ὁ, (ψευδής and χριστός), a *false Christ* (or *Messiah*), (one who falsely lays claim to the name and office of the Messiah): Mt. xxiv. 24; Mk. xiii. 22.\*

ψευδάνυμος, -ον, (ψεύδος [ψευδής, rather] and ὄνομα),

*falsely named* [A. V. *falsely so called*]: 1 Tim. vi. 20. (Aeschyl., Philo, Plut., Sext. Emp.)\*

ψεῦσμα, -τος, τό, (ψεύδω), a *falsehood, a lie*, (Plat. Meno p. 71 d.; Plut., Lcian.; Sept.); spec. the perfidy by which a man by sinning breaks faith with God, Ro. iii. 7.\*

ψεύστης, -ου, ὁ, (ψεύδω), fr. Hom. down, a *liar*: Jn. viii. 44, 55; 1 Jn. i. 10; ii. 4, 22; iv. 20; v. 10; 1 Tim. i. 10; Tit. i. 12; [Rev. xxi. 8 Lchm. (al. ψευδής, q. v.)]; one who breaks faith, a *false or faithless man* (see ψεῦσμα), Ro. iii. 4 cf. Prov. xix. 22.\*

ψηλαφάω, -ῶ: 1 aor. ἐψηλάφησα, optat. 3 pers. plur. ψηλαφήσειαν (Acts xvii. 27, the Æolic form; see ποίεω, init.); pres. pass. ptep. ψηλαφώμενος; (fr. ψάω, to touch); to handle, touch, feel: τί or τινά, Lk. xxiv. 39; Heb. xii. 18 [see R. V. txt. and mrg., cf. B. § 134, 8; W. 343 (322)]; 1 Jn. i. 1; metaph. *mentally to seek after tokens of a person or thing*: θεόν, Acts xvii. 27 [A. V. *feel after*]. (Hom., Arstph., Xen., Plat., Polyb., Philo, Plut.; often for ψῆξ, ψῆξ, ψῆξ.) [Syn. see ἄπτω, 2 c.]\*

ψηφίζω, 1 aor. ἐψηφίσα; (ψηφός, q. v.); to count with pebbles, to compute, calculate, reckon: τὴν δαπάνην, Lk. xiv. 28; τὸν ἀριθμὸν, to explain by computing, Rev. xiii. 18. (Polyb., Plut., Palaeph., Anthol.; commonly and indeed chiefly in the mid. in the Grk. writ. to give one's vote by casting a pebble into the urn; to decide by voting.) [COMP.: συγ- κατα-, συμ- ψηφίζω.]\*

ψῆφος, -ου, ἡ, (fr. ψάω, see ψάλλω), a *small, worn, smooth stone; pebble*, [fr. Pind., Hdt., down; (in Hom. ψηφίς)]; 1. since in the ancient courts of justice the accused were condemned by black pebbles and acquitted by white (cf. Passow s. v. ψῆφος, 2 c., vol. ii. p. 2574<sup>b</sup>; [L. and S. v. 4 d.]; Ovid. met. 15, 41; [Plut. Alcib. 22, 2]), and a man on his acquittal was spoken of as νικήσας (Theophr. char. 17 (19), 3) and the ψῆφος acquitting him called νικητήριος (Heliod. 3, 3 sub fin.), Christ promises that to the one who has gained eternal life by coming off conqueror over temptation (τῷ νικούντι [A. V. to him that overcometh]) he will give ψῆφον λευκὴν, Rev. ii. 17; but the figure is explained differently by different interpp.; cf. Düsterdieck [or Lee in the 'Speaker's Com.'] ad loc.; [B. D. s. v. Stones, 8]. Ewald (Die Johann. Schriften, ii. p. 136; [cf. Lee u. s.; Plumptre in B. D. s. v. Hospitality, fin.]) understands it to be the tessera hospitalis [cf. Rich. Dict. of Antiq. s. v. Tessera, 3; Becker, Charicles, sc. i. note 17], which on being shown secures admission to the enjoyment of the heavenly manna; the Greek name, however, for this tessera, is not ψῆφος, but σύμβολον. 2. a vote (on account of the use of pebbles in voting): καταφέρω (q. v.), Acts xxvi. 10.\*

ψιθυρισμός, -οῦ, ὁ, (ψιθυρίζω, to whisper, speak into one's ear), a *whispering*, i. e. *secret slandering*, (Vulg. susurratio, Germ. Ohrenbläserei): joined w. καταλαλιά [cf. Ro. i. 29 (30)]; 2 Co. xii. 20; Clem. Rom. 30, 3; 35, 5. (Plut.; Sept. for שָׁרָא, of the magical murmuring of a charmer of snakes, Eccl. x. 11.)\*

ψιθυριστής, -οῦ, ὁ, (see the preced. word), a *whisperer*,



*secret slanderer, detractor*, (Germ. *Ohrenbläser*): Ro. i. 29 (30). (At Athens an epithet of Hermes, Dem. p. 1358, 6; also of ὁ Ἐρως and Aphrodite, Suidas p. 3957 c.; [cf. W. 24].)\*

ψυχίου, -ου, τό, (dimin. of ψίς, ψυχός, ἡ, a morsel), *a little morsel, a crumb* (of bread or meat): Mt. xv. 27; Mk. vii. 28; Lk. xvi. 21 [T WH om. L Tr br. ψ.]. (Not found in Grk. auth. [cf. W. 24; 96 (91)].)\*

ψυχή, -ῆς, ἡ, (ψύχω, to breathe, blow), fr. Hom. down, Sept. times too many to count for ψῆς, occasionally also for בָּל and בָּלָל; **1.** *breath* (Lat. *anima*), i. e. **a.** *the breath of life; the vital force* which animates the body and shows itself in breathing: Acts xx. 10; of animals, Rev. viii. 9, (Gen. ix. 4 sq.; xxxv. 18; ἐπιστραφήτω ἡ ψυχή τοῦ παιδαρίου, 1 K. xvii. 21); so also in those pass. where, in accordance with the trichotomy or threefold division of human nature by the Greeks, ἡ ψυχή is distinguished from τὸ πνεῦμα (see πνεῦμα, 2 p. 520\* [and reff. s. v. πν. 5]), 1 Th. v. 23; Heb. iv. 12. **b.** *life*:

μερμυῶν τῇ ψυχῇ, Mt. vi. 25; Lk. xii. 22; τὴν ψυχὴν ἀγαπᾶν, Rev. xii. 11; [μισεῖν, Lk. xiv. 26]; τιθεῖναι, Jn. x. 11, 15, 17; xiii. 37 sq.; xv. 13; 1 Jn. iii. 16; παραδίδόναι, Acts xv. 26; δίδόναι (λύτρον, q. v.), Mt. xx. 28; Mk. x. 45; ζητεῖν τὴν ψυχὴν τινος (see ζητέω, 1 a.), Mt. ii. 20; Ro. xi. 3; add, Mt. vi. 25; Mk. iii. 4; Lk. vi. 9; xii. 20, 23; Acts xx. 24; xxvii. 10, 22; Ro. xvi. 4; 2 Co. i. 23; Phil. ii. 30; 1 Th. ii. 8; in the pointed aphorisms of Christ, intended to fix themselves in the minds of his hearers, the phrases εὐρίσκειν, σώζειν, ἀπολλύναι τὴν ψυχὴν αὐτοῦ, etc., designate as ψυχή in one of the antithetic members *the life which is lived on earth*, in the other, *the (blessed) life in the eternal kingdom of God*: Mt. x. 39; xvi. 25 sq.; Mk. viii. 35–37; Lk. ix. 24, 56 Rec.; xvii. 33; Jn. xii. 25; the life destined to enjoy the Messianic salvation is meant also in the foll. phrases [(where R. V. soul)]: περιποίησις ψυχῆς, Heb. x. 39; κτᾶσθαι τὰς ψυχὰς, Lk. xxi. 19; ὑπὲρ τῶν ψυχῶν, [here A. V. (not R. V.) for you; cf. c. below], 2 Co. xii. 15. **c.** *that in which there is life; a living being*: ψυχή ζωσα, *a living soul*, 1 Co. xv. 45; [Rev. xvi. 3 R Tr mrg.], (Gen. ii. 7; plur. i. 20); πᾶσα ψυχή ζωῆς, Rev. xvi. 3 [G L T Tr txt. WH] (Lev. xi. 10); πᾶσα ψυχή, *every soul*, i. e. *every one*, Acts ii. 43; iii. 23; Ro. xiii. 1, (so ψῆς-לֵב, Lev. vii. 17 (27); xvii. 12); with ἀνθρώπου added, *every soul of man* (אַרְבָּּ פְּשָׁ, Num. xxxi. 40, 46, [cf. 1 Macc. ii. 38]), Ro. ii. 9. ψυχαί, *souls* (like the Lat. *capita*) i. e. *persons* (in enumerations; cf. Germ. *Seelenzahl*): Acts ii. 41; vii. 14; xxvii. 37; 1 Pet. iii. 20, (Gen. xlvii. 15, 18, 22, 26, 27; Ex. i. 5; xii. 4; Lev. i. 1; Num. xix. 11, 13, 18; [Deut. x. 22]; the exx. fr. Grk. authors (cf. Passow s. v. 2, vol. ii. p. 2590<sup>b</sup>) are of a different sort [yet cf. L. and S. s. v. II. 2]); ψυχαὶ ἀνθρώπων of slaves [A. V. *souls of men* (R. V. with mrg. 'Or lives'), Rev. xviii. 13 (so [Num. xxxi. 35]; Ezek. xxvii. 13; see σῶμα, 1 c. [cf. W. § 22, 7 N. 3]).

**2.** *the soul* (Lat. *animus*), **a.** *the seat of the feelings, desires, affections, aversions*, (our *soul, heart*, etc. [R. V. almost uniformly *soul*]; for exx. fr. Grk. writ. see Passow s. v. 2, vol. ii. p. 2589<sup>b</sup>; [L. and S. s. v. II. 3]; Hebr. פֶּשֶׁ, cf. Gesenius, Thesaur. ii. p. 901 in 3): Lk. i. 46; ii. 35; Jn. x. 24 [cf. αἶρω, 1 b.]; Acts xiv. 2, 22; xv. 24; Heb. vi. 19; 2 Pet. ii. 8, 14; ἡ ἐπιθυμία τῆς ψ. Rev. xviii. 14; ἀναπαύσιν ταῖς ψυχαῖς εὐρίσκειν, Mt. xi. 29; Ψυχή, . . . ἀναπαύου, φάγε, πίε [WH br. these three impvs.], εὐφραίνου (personification and direct address), Lk. xii. 19, cf. 18 (ἡ ψυχή ἀναπαύσεται, Xen. Cyr. 6, 2, 28; εὐφραίνειν τὴν ψυχὴν, Ael. v. h. 1, 32); εὐδοκεῖ ἡ ψυχή μου (anthropopathically, of God), Mt. xii. 18; Heb. x. 38; περιλυσὸς ἐστὶν ἡ ψυχή μου, Mt. xxvi. 38; Mk. xiv. 34; ἡ ψυχή μου τετάρταται, Jn. xii. 27; ταῖς ψυχαῖς ὑμῶν ἐκλύμενοι, [fainting in your souls (cf. ἐκλύω, 2 b.)], Heb. xii. 3; ἐν ὅλῃ τῇ ψυχῇ σου, with all thy soul, Mt. xxii. 37; [Lk. x. 27 L txt. T Tr WH]; ἐξ ὅλης τῆς ψυχῆς σου (Lat. *ex toto animo*), with [lit. from (cf. ἐκ, II. 12 b.)] all thy soul, Mk. xii. 30, 33 [here T WH om. L Tr mrg. br. the phrase]; Lk. x. 27 [R G], (Deut. vi. 5; [Epict. diss. 3, 22, 18 (cf. Xen. anab. 7, 7, 43)]; Antonin. 3, 4; [esp. 4, 31; 12, 29]; ὅλη τῇ ψυχῇ φροντίζειν τινός [rather, with κεχαρίσθαι, Xen. mem. 3, 11, 10]; μὴ ψυχῇ, with one soul [cf. πνεῦμα, 2 p. 520\* bot.], Phil. i. 27; τοῦ πλήθους . . . ἦν ἡ καρδία καὶ ἡ ψυχή μία, Acts iv. 32 (ἐρωτηθεὶς τί ἐστὶ φίλος, ἔφη· μία ψυχή δύο σώμασιν ἐνοικοῦσα, Diog. Laërt. 5, 20 [cf. Aristot. eth. Nic. 9, 8, 2 p. 1168<sup>b</sup>, 7; on the elliptical ἀπὸ μιᾶς (sc. ψυχῆς?), see ἀπό, III.]); ἐκ ψυχῆς, from the heart, heartily, [Eph. vi. 6 (Tr WH with vs. 7)]; Col. iii. 23, (ἐκ τῆς ψυχῆς often in Xen.; τὸ ἐκ ψυχῆς πένθος, Joseph. antt. 17, 6, 5). **b.** the (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life: 3 Jn. 2; ἀγρυπνεῖν ὑπὲρ τῶν ψυχῶν, Heb. xiii. 17; ἐπιθυμία, αἰτίαι στρατεύονται κατὰ τῆς ψυχῆς, 1 Pet. ii. 11; ἐπίσκοπος τῶν ψυχῶν, ib. 25; σώζειν τὰς ψυχὰς, Jas. i. 21; ψυχὴν ἐκ θανάτου, from eternal death, Jas. v. 20; σωτηρία ψυχῶν, 1 Pet. i. 9; ἀγνίσειν τὰς ψυχὰς ἑαυτῶν, ib. 22; [τὰς ψυχὰς πιστῶ κτίστη παρατίθεσθαι, 1 Pet. iv. 19]. **c.** the soul as an essence which differs from the body and is not dissolved by death (distinguished fr. τὸ σῶμα, as the other part of human nature [so in Grk. writ. fr. Isocr. and Xen. down; cf. exx. in Passow s. v. p. 2589<sup>a</sup> bot.; L. and S. s. v. II. 2]): Mt. x. 28, cf. 4 Macc. xiii. 14 (it is called ἀθάνατος, Hdt. 2, 123; Plat. Phaedr. p. 245 c., 246 a., al.; ἄφθαρτος, Joseph. b. j. 2, 8, 14; διαλυθῆναι τὴν ψυχὴν ἀπὸ τοῦ σώματος, Epict. diss. 3, 10, 14); the soul freed from the body, a disembodied soul, Acts ii. 27, 31 Rec.; Rev. vi. 9; xx. 4, (Sap. iii. 1; [on the Homeric use of the word, see Ebeling, Lex. Hom. s. v. 3 and reff. sub fin., also Proudfit in Bib. Sacr. for 1858, pp. 753–805]).\*

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ψυχικός, -ή, -όν, (ψυχή), (Vulg. *animalis*, Germ. *sinnlich*), of or belonging to the ψυχή; **a.** having the nature and characteristics of the ψυχή i. e. of the principle of animal life, which men have in common with the brutes (see ψυχή, 1 a.), [A. V. *natural*]: σῶμα ψυχικόν, 1 Co. xv. 44; substantively, τὸ ψυχικόν [W. 592 (551)], ib. 46; since both these expressions do not differ in



substance or conception from σὰρξ καὶ αἷμα in vs. 50, Paul might have also written σαρκικόν; but prompted by the phrase ψυχὴ ζωσα in vs. 45 (borrowed fr. Gen. ii. 7), he wrote ψυκόν. **b.** *governed by the ψυχὴ* i. e. the sensuous nature with its subjection to appetite and passion (as though made up of nothing but ψυχὴ): ἄνθρωπος (i. q. σαρκικός [or σάρκινος, q. v. 3] in iii. 1), 1 Co. ii. 14; ψυχικοί, πνεῦμα μὴ ἔχοντες, Jude 19 [A. V. sensual (R. V. with mrg. 'Or natural, Or animal'); so in the foll. ex.]; σοφία, a wisdom in harmony with the corrupt desires and affections, and springing from them (see σοφία, a. p. 581<sup>b</sup> bot.), Jas. iii. 15. (In various other senses in prof. auth. fr. Aristot. and Polyb. down.)\*

ψύχος (R G Tr WH), more correctly ψῦχος (L T; cf. [Tdf. Proleg. p. 102]; Lipsius, Grammat. Untersuch. p. 44 sq.), -ους, τό, (ψύχω, q. v.), fr. Hom. down, cold: Jn. xviii. 18; Acts xxviii. 2; 2 Co. xi. 27; for ῥῥ, Gen. viii. 22; for ῥῥῥ, Ps. cxlvii. 6 (17), Job xxxvii. 8.\*

ψυχρός, -ά, -όν, (ψύχω, q. v.), fr. Hom. down, cold, cool: neut. of cold water, ποτήριον ψυχροῦ, Mt. x. 42 ([ψυχρῷ λούνται, Hdt. 2, 37]; ψυχρόν πίνειν, Epict. ench. 29, 2; πλύνεσθαι ψυχρῷ, diss. 4, 11, 19; cf. W. 591 (550)); metaph. like the Lat. *frigidus*, cold i. e. sluggish, inert, in mind (ψ. τὴν ὀργάνην, Leian. Tim. 2): of

one destitute of warm Christian faith and the desire for holiness, Rev. iii. 15 sq.\*

ψύχω: 2 fut. pass. ψυγήσομαι [cf. Lob. ad Phryn. p. 318; Moeris ed. Piers. p. 421 s. v.]; fr. Hom. down; to breathe, blow, cool by blowing; pass. to be made or to grow cool or cold: trop. of waning love, Mt. xxiv. 12.\*

ψωμίω; 1 aor. ἐψώμισα; (ψωμός, a bit, a morsel; see ψωμίον); **a.** to feed by putting a bit or crumb (of food) into the mouth (of infants, the young of animals, etc.): τινά τινι (Arstph., Aristot., Plut., Geop., Artem. oneir. 5, 62; Porphy., Jambl.). **b.** univ. to feed, nourish, (Sept. for לִחַיָּהוּ) [W. § 2, 1 b.]: τινά, Ro. xii. 20; Clem. Rom. 1 Cor. 55, 2; with the acc. of the thing, to give a thing to feed some one, feed out to, (Vulg. distribuo in cibos pauperum [A. V. bestow . . . to feed the poor]): 1 Co. xiii. 3; in the O. T. τινά τι, Sir. xv. 3; Sap. xvi. 20; Num. xi. 4; Deut. xxxii. 13; Ps. lxxix. (lxxx.) 6; Is. lviii. 14, etc.; cf. W. § 32, 4 a. note.\*

ψωμίον, -ου, τό, (dimin. of ψωμός), a fragment, bit, morsel, [A. V. sop]: Jn. xiii. 26 sq. 30. (Ruth ii. 14; Job xxxi. 17, [but in both ψωμός]; Antonin. 7, 3; Diog. Laërt. 6, 37).\*

ψάω; (fr. obsol. ψάω for ψάω); to rub, rub to pieces: τὰς στάχνας ταῖς χερσίν, Lk. vi. 1. [(mid. in Nicand.)]\*

## Ω

Ω, ω: omega, the last (24th) letter of the Grk. alphabet: ἐγώ εἰμι τὸ Ω [WH Ω, L Ω, T ω], i. q. τὸ τέλος, i. e. the last (see A, α, ἄλφα [and B. D. (esp. Am. ed.) s. v. and art. 'Alpha', also art. A and Ω by Piper in Herzog (cf. Schaff-Herzog), and by Tyrwhitt in Dict. of Chris. Antiq.], Rev. i. 8, 11 Rec.; xxi. 6; xxii. 13. [On the interchange of ω and ο in Mss. see Scrivener, Plain Introduction etc. p. 627; 'Six Lectures' etc. p. 176; WH. Intr. § 404; cf. esp. Meisterhans, Gram. d. Att. Inschr. p. 10.]\*

ὦ, an interjection, prefixed to vocatives (on its use in the N. T. cf. B. 140 (122); [W. § 29, 3]), O; it is used **a.** in address: ὦ Θεόφιλε, Acts i. 1; add, Acts xviii. 14; xxvii. 21 [here Tdf. ὦ (ex errore); on the pass. which follow cf. B. u. s.]; Ro. ii. 1, 3; ix. 20; 1 Tim. vi. 20; and, at the same time, reproof, Jas. ii. 20. **b.** in exclamation: and that of admiration, Mt. xv. 28; Ro. xi. 33 [here Rec.\* Lchm. ὦ; cf. Chandler §§ 902, (esp.) 904]; of reproof, Lk. xxiv. 25; Acts xiii. 10; Gal. iii. 1; with the nom. (W. § 29, 2), Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41. [(From Hom. down.)\*

Ὠβῆδ (R G; see Ὠβῆδ), ὦ, (Hebr. ִוְיָ [i. e. 'servant' sc. of Jehovah]), Obed, the grandfather of king David: Mt. i. 5; Lk. iii. 32, (Ruth iv. 17 sq.; 1 Chr. ii. 12).\*

ᾠδε, adv., (fr. ᾠδε); **1.** so, in this manner, (very often in Hom.).

**2.** adv. of place; **a.** hither, to this place (Hom. II. 18, 392; Od. i. 182; 17, 545; cf. B. 71 (62 sq.) [cf. W. § 54, 7; but its use in Hom. of place is now generally denied; see Ebeling, Lex. Hom. s. v. p. 484<sup>b</sup>; L. and S. s. v. II.]): Mt. viii. 29; xiv. 18 [Tr mrg. br. ᾠδε]; xvii. 17; xxii. 12; Mk. xi. 3; Lk. ix. 41; xiv. 21; xix. 27; Jn. vi. 25; xx. 27; Acts ix. 21; Rev. iv. 1; xi. 12, (Sept. for ἔῴη, Ex. iii. 5; Judg. xviii. 3; Ruth ii. 14); ἕως ᾠδε, [even unto this place], Lk. xxiii. 5.

**b.** here, in this place: Mt. xii. 6, 41 sq.; xiv. 17; Mk. ix. 1, 5; xvi. 6; Lk. ix. 33; xxii. 38; xxiv. 6 [WH reject the cl.]; Jn. vi. 9; xi. 21, 32, and often. (Sept. for ἔῴη); τὰ ᾠδε, the things that are done here, Col. iv. 9; ᾠδε, in this city, Acts ix. 14; in this world, Heb. xiii. 14; opp. to ἐκεῖ (here, i. e. according to the Levitical law still in force; there, i. e. in the passage in Genesis concerning Melchizedek), Heb. vii. 8; ᾠδε with some addition, Mt. xiv. 8; Mk. vi. 3; viii. 4; Lk. iv. 23; ᾠδε ὁ Χριστός, ἡ ᾠδε, here is Christ, or there, [so A. V., but R. V. here is the Christ, or, Here (cf. ᾠδε καὶ ᾠδε, hither and thither, Ex. ii. 12 etc.)], Mt. xxiv. 23; ᾠδε ἡ . . . ἐκεῖ, Mk. xiii. 21 [TWH om. ἡ; Tr mrg. reads καὶ]; Lk. xvii. 21, 23 [here T Tr WH mrg. ἐκεῖ . . . ᾠδε (WH txt. ἐκεῖ ἡ . . . ᾠδε)]; Jas. ii. 3 [here Rec. ἐκεῖ ἡ . . .



ὥδε; G L T Tr WH om. ὥδε (WH txt. and marg. varying the place of ἐκεῖ). Metaph. in *this thing*, Rev. xiii. 10, 18; xiv. 12; xvii. 9, [the phrase ὥδε ἐστὶν in at least two of these pass. (viz. xiii. 18; xiv. 12) seems to be equiv. to 'here there is opportunity for', 'need of' etc. (so in Epict. diss. 3, 22, 105)]; in *this state of things, under these circumstances*, 1 Co. iv. 2 L [who, however, connects it with vs. 1] T Tr WH; cf. Meyer ad loc.

ὥδῃ, -ῆς, ἡ, (i. q. αἰδῶ, fr. αἰδῶ i. e. ᾄδω, to sing), fr. Soph. and Eur. down, Sept. for וְשִׁיר and וְשִׁירָה, a song, lay, ode; in the Scriptures a song in praise of God or Christ: Rev. v. 9; xiv. 3; Μαῦσέως κ. τοῦ ἀρνίου, the song which Moses and Christ taught them to sing, Rev. xv. 3; plur. with the epithet πνευματικαί, Eph. v. 19 [here L br. πν.]; Col. iii. 16. [SYN. see ὕμνος, fin.]\*

ὥδιν (1 Th. v. 3; Is. xxxvii. 3) for ὥδης (the earlier form; cf. W. § 9, 2 e. N. 1), -ίνος, ἡ, fr. Hom. Il. 11, 271 down, the pain of childbirth, travail-pain, birth-pang: 1 Th. v. 3; plur. ὥδινες ([pangs, throes, R. V. travail]; Germ. Wehen), i. q. intolerable anguish, in reference to the dire calamities which the Jews supposed would precede the advent of the Messiah, and which were called הַמְשָׁכָה הַקְּבֵלָה [see the Comm. (esp. Keil) on Mt. l. c.], Mt. xxiv. 8; Mk. xiii. 8 (9); ὥδινες θανάτου [Tr mrg. ᾄδου], the pangs of death, Acts ii. 24, after the Sept. who translated the words קוֹת הַקְּבֵלָה by ὥδινες θ, deriving the word הַקְּבֵלָה not, as they ought, from הַקְּבֵל, i. e. σχοιניόν 'cord', but from הַקְּבֵל, ὥδης, Ps. xvii. (xviii.) 5; xviv. (cxvi.) 3; 2 S. xxii. 6.\*

ὥδινω; fr. Hom. down; Sept. for חוּל, thrice for קָבַל; to feel the pains of childbirth, to travail: Gal. iv. 27; Rev. xii. 2; in fig. disc. Paul uses the phrase οὖς πάλιν ὥδινω, i. e. whose souls I am striving with intense effort and anguish to conform to the mind of Christ, Gal. iv. 19. [COMP. : συν-ὥδινω.]\*

ὥμος, -ου, ὁ, (OIG i. q. φέρω [?]; allied w. Lat. umerus, cf. Vaniček p. 38; Curtius § 487), fr. Hom. down, the shoulder: Mt. xxiii. 4; Lk. xv. 5.\*

ὠνόμααι, -οῦμαι: 1 aor. ὠνησάμην (which form, as well as ἐωνησάμην, belongs to later Grk., for which the earlier writ. used ἐπριάμην; cf. Lob. ad Phryn. p. 137 sqq.; [Rutherford, New Phryn. p. 210 sqq.; Veitch s. v.]; W. § 12, 2; § 16 s. v.); fr. Hdt. down; to buy: with a gen. of the price, Acts vii. 16.\*

ὠόν [so R G Tr, but L T WH ὠόν; see (Etym. Magn. 822, 40) I, ι], -ού, τό, fr. Hdt. down, an egg: Lk. xi. 12, for וֶזְיָ, found only in the plur. וֶזְיָיִם, Deut. xxii. 6 sq.; Is. x. 14, etc.)\*

ὥρα, -ας, ἡ, fr. Hom. down, Sept. for עֵצ and in Dan. for עֵצָה; 1. a certain definite time or season fixed by natural law and returning with the revolving year; of the seasons of the year, spring, summer, autumn, winter, as ὥρα τοῦ θέρους, πρῶτος κ. ὁψίμος, χειμερία, etc.; often in the Grk. writ. [cf. L. and S. s. v. A. I. 1 c., and on the inherent force of the word esp. Schmidt ch. 44 § 6 sq.]. 2. the daytime (bounded by the rising and the setting of the sun), a day: ὥρα παρήλθεν, Mt. xiv. 15; ἡδὴ ὥρας πολλὰς γενομένης (or γινομένης), [A. V.

when the day was now far spent], Mk. vi. 35 (see πολὺς, c. [but note that in the ex. fr. Polyb. there cited πολλῆς ὥρας means early]); ὀψίας [ὀψὲ T Tr mrg. WH txt.] ἡδὴ οὕσης τῆς ὥρας [WH mrg. br. τῆς ὥρας], Mk. xi. 11 (ὀψὲ τῆς ὥρας, Polyb. 3, 83, 7; τῆς ὥρας ἐγγίγντο ὀψέ, Dem. p. 541, 28).

3. a twelfth part of the day-time, an hour, (the twelve hours of the day are reckoned from the rising to the setting of the sun, Jn. xi. 9 [cf. BB. DD. s. v. Hour; Riehm's HWB. s. v. Uhr]): Mt. xxiv. 36; xxv. 13; Mk. xiii. 32; xv. 25, 33; Lk. xxii. 59; xxiii. 44; Jn. i. 39 (40); iv. 6; xix. 14; with τῆς ἡμέρας added, Acts ii. 15; of the hours of the night, Lk. xii. 39; xxii. 59; with τῆς νυκτός added, Acts xvi. 33; xxiii. 23; dat. ὥρα, in stating the time when [W. § 31, 9; B. § 133, 26]: Mt. xxiv. 44; Mk. xv. 34; Lk. xii. 39 sq.; preceded by ἐν, Mt. xxiv. 50; Jn. iv. 52; Acts xvi. 33; accus. to specify when [W. § 32, 6; B. § 131, 11]: Jn. iv. 52; Acts x. 3; 1 Co. xv. 30; Rev. iii. 3; also to express duration [W. and B. ll. cc.]: Mt. xx. 12 [cf. ποιέω, I. 1 a. fin.]; xxvi. 40; Mk. xiv. 37; preceded by prepositions: ἀπό, Mt. xxvii. 45; Acts xxiii. 23; ἕως, Mt. xxvii. 45; μέχρι, Acts x. 30; περί with the accus. Acts x. 9. improp. used for a very short time: μὲν ὥρα, Rev. xviii. 10 [Rec. ἐν, WH mrg. acc.], 17 (16), 19; πρὸς ὥραν, [A. V. for a season], Jn. v. 35; 2 Co. vii. 8; Gal. ii. 5 [here A. V. for an hour]; Philem. 15; πρὸς καιρὸν ὥρας, [for a short season], 1 Th. ii. 17.

4. any definite time, point of time, moment: Mt. xxvi. 45; more precisely defined — by a gen. of the thing, Lk. i. 10; xv. 17; Rev. iii. 10; xiv. 7, 15; by a gen. of the pers. the fit or opportune time for one, Lk. xxii. 53; Jn. ii. 4; by a pronoun or an adj.: ἡ ἄρτι ὥρα, [A. V. this present hour], 1 Co. iv. 11; ἐσχάτη ὥρα, the last hour i. e. the end of this age and very near the return of Christ from heaven (see ἐσχάτος, 1 p. 253<sup>b</sup>), 1 Jn. ii. 18 [cf. Westcott ad loc.]; αὐτῇ τῇ ὥρᾳ, that very hour, Lk. ii. 38 [here A. V. (not R. V.) that instant]; xxiv. 33; Acts xvi. 18; xxii. 13; ἐν αὐτῇ τῇ ὥρᾳ, in that very hour, Lk. vii. 21 [R G L txt.]; xii. 12; xx. 19; ἐν τῇ ὥρᾳ ἐκείνῃ, Mt. viii. 13; ἐν ἐκείνῃ τῇ ὥρᾳ, Mt. x. 19 [Lehm. br. the cl.]; Mk. xiii. 11; [Lk. vii. 21 L mrg. T Tr WH]; Rev. xi. 13; ἀπ' ἐκείνης τῆς ὥρας, Jn. xix. 27; ἀπὸ τῆς ὥρας ἐκείνης, Mt. ix. 22; xv. 28; xvii. 18; by a conjunction: ὥρα ὅτε, Jn. iv. 21, 23; v. 25; xvi. 25; ἵνα (see ἵνα, II. 2 d.), Jn. xii. 23; xiii. 1; xvi. 2, 32; by καὶ and a finite verb, Mt. xxvi. 45; by a relative pron. ὥρα ἐν ᾗ, Jn. v. 28; by the addition of an acc. with an inf. Ro. xiii. 11 (οὐπω ὥρα συναχθῆναι τὰ κτήνη, Gen. xxix. 7; see exx. in the Grk. writ., fr. Aeschyl. down, in Passow s. v. vol. ii. p. 2620<sup>a</sup>; [L. and S. s. v. B. I. 3]; so the Lat. tempus est, Cic. Tusc. 1, 41, 99; ad Att. 10, 8). Owing to the context ὥρα sometimes denotes the fatal hour, the hour of death: Mt. xxvi. 45; Mk. xiv. 35, 41; Jn. xii. 27; xvi. 4 [here L T Tr WH read ἡ ὥρα αὐτῶν i. e. the time when these predictions are fulfilled]; xvii. 1; ἡ ὥρα τινός, 'one's hour', i. e. the time when one must undergo the destiny appointed him by God: so of Christ, Jn. vii. 30; viii. 20, cf. xvi. 21. [On the omission of the word see ἐξαιτίας, (ἀφ' ἧς? cf.



p. 58<sup>b</sup> top), W. § 64, 5 s. v.; B. 82 (71); on the omission of the art. with it (e. g. 1 Jn. ii. 18), see W. § 19 s. v.]

ὥραιος, -α, -ον, (fr. ὥρα, 'the bloom and vigor of life', 'beauty' in the Grk. writ., who sometimes join the word in this sense with χάρις [which suggests grace of movement] or κάλλος [which denotes, rather, symmetry of form]), fr. Hes. down, ripe, mature, (of fruits, of human age, etc.); hence *blooming, beautiful*, (of the human body, Xen., Plat., al.; with τῇ ὀψει added, Gen. xxvi. 7; xxix. 17; xxxix. 6; 1 K. i. 6): πόδες, Ro. x. 15; of a certain gate of the temple, Acts iii. 2, 10; [τάφοι κεκοιμημένοι, Mt. xxiii. 27]; σκευός, 2 Chr. xxxvi. 19. [Cf. Trench, Syn. § cvi.]\*

ὠρύσμαι; depon. mid.; Sept. for ὠρύ; to roar, to howl, (of a lion, wolf, dog, and other beasts): 1 Pet. v. 8 (Judg. xiv. 5; Ps. xxi. (xxii.) 14; Jer. ii. 15; Sap. xvii. 18; Theocr., Plut., al.); of men, to raise a loud and inarticulate cry: either of grief, Hdt. 3, 117; or of joy, id. 4, 75; to sing with a loud voice, Pind. O. 9, 163.\*

ὥς [Treg. (by mistake) in Mt. xxiv. 38 ὥς; cf. W. 462 (431); Chandler § 934, and reff. in Ebeling, Lex. Hom. s. v. p. 494<sup>b</sup> bot.], an adverbial form of the relative pron. ὅς, ἥ, ὃ which is used in comparison, *as, like as, even as, according as, in the same manner as*, etc. (Germ. *wie*); but it also assumes the nature of a conjunction, of time, of purpose, and of consequence. On its use in the Grk. writ. cf. Klotz ad Devar. ii. 2, ch. xxxv. p. 756 sqq.; [L. and S. s. v.].

I. ὥς as an adverb of comparison; 1. It answers to some demonstrative word (οὕτως, or the like), either in the same clause or in another member of the same sentence [cf. W. § 53, 5]: οὕτως . . . ὥς, Jn. vii. 46 [L WH om. Tr br. ὥς etc.]; 1 Co. iii. 15; iv. 1; ix. 26; Eph. v. 28, 33; Jas. ii. 12; οὕτως . . . ὥς ἐάν [T Tr WH om. ἐάν (cf. Eng. *as should a man cast* etc.)] . . . βάλη, so etc. . . . *as if* etc. Mk. iv. 26; ὥς . . . οὕτως, Acts viii. 32; xxiii. 11; 1 Co. vii. 17; 2 Co. xi. 3 [RG]; 1 Th. v. 2; ὥς ἂν (ἐάν) foll. by subj. [cf. ἂν, II. 2 a. fin.)] . . . οὕτως, 1 Th. ii. 7 sq.; ὥς . . . οὕτω καί, Ro. v. 15 [here WH br. καί], 18; 2 Co. i. 7 L T Tr WH; vii. 14; ὥς [T Tr WH καθὼς] . . . κατὰ τὰ αὐτά [L G ταῦτά, Rec. ταῦτα], Lk. xvii. 28–30; ἴσος, . . . ὥς καί, Acts xi. 17; sometimes in the second member of the sentence the demonstrative word (οὕτως, or the like) is omitted and must be supplied by the mind, as Mt. viii. 13; Col. ii. 6; ὥς . . . καί (where οὕτω καί might have been expected [W. u. s.; B. § 149, 8 c.]), Mt. vi. 10; Lk. xi. 2 [here G T Tr WH om. L br. the cl.]; Acts vii. 51 [Lchm. καθὼς]; Gal. i. 9; Phil. i. 20, (see καί, II. 1 a.); to this construction must be referred also 2 Co. xiii. 2 ὥς παρὼν τὸ δεύτερον, καὶ ἄπὼν νῦν, as when I was present the second time, so now being absent [cf. p. 317<sup>a</sup> top]; al. render (cf. R. V. mrg.) *as if I were present the second time, even though I am now absent*.

2. ὥς with the word or words forming the comparison is so subjoined to a preceding verb that οὕτως must be mentally inserted before the same. When thus used ὥς refers a. to the manner ('form') of the action expressed by the finite

verb, and is equiv. to *in the same manner as, after the fashion of*; it is joined in this way to the subject (nom.) of the verb: Mt. vi. 29; vii. 29; xiii. 43; 1 Th. ii. 11; 2 Pet. ii. 12; Jude 10, etc.; to an acc. governed by the verb: as ἀγαπᾶν τὸν πλησίον σου ὥς σεαυτὸν, Mt. xix. 19; xxii. 39; Mk. xii. 31, 33; Lk. x. 27; Ro. xiii. 9; Gal. v. 14; Jas. ii. 8; add, Philem. 17; Gal. iv. 14; [here many (cf. R. V. mrg.) would bring in also Acts iii. 22; vii. 37 (cf. c. below)]; or to another oblique case: as Phil. ii. 22; to a subst. with a prep.: as ὥς ἐν κρυπτῷ, Jn. vii. 10 [Tdf. om. ὥς]; ὥς ἐν ἡμέρᾳ σφαγῆς, Jas. v. 5 [RG; al. om. ὥς]; ὥς διὰ ξηρᾶς, Heb. xi. 29; add, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; Ro. xiii. 13; Heb. iii. 8; when joined to a nom. or an acc. it can be rendered *like, (like) as, (Lat. instar, veluti)*: Mt. x. 16; Lk. xxi. 35; xxii. 31; 1 Co. iii. 10; 1 Th. v. 4; 2 Tim. ii. 17; Jas. i. 10; 1 Pet. v. 8; 2 Pet. iii. 10; καλεῖν τὰ μὴ ὄντα ὥς ὄντα (see καλέω, 1 b. β. sub fin.), Ro. iv. 17.

b. ὥς joined to a verb makes reference to the 'substance' of the act expressed by the verb, i. e. the action designated by the verb is itself said to be done ὥς, *in like manner (just) as*, something else: Jn. xv. 6 (for τὸ βάλλεσθαι ἔξω is itself the very thing which is declared to happen [i. e. the unfruitful disciple is 'cast forth' just as the severed branch is 'cast forth']); 2 Co. iii. 1 [Lchm. ὥς [περ]]; generally, however, the phrase ὥς καί is employed [W. § 53, 5], 1 Co. ix. 5; xvi. 10 [here WH txt. om. καί]; Eph. ii. 3; 1 Th. v. 6 [L T Tr WH om. καί]; 2 Tim. iii. 9; Heb. iii. 2; 2 Pet. iii. 16.

c. ὥς makes reference to similarity or equality, in such expressions as εἶναι ὥς τινα, i. e. 'to be like' or 'equal to' one, Mt. xxii. 30; xxviii. 3; Mk. vi. 34; xii. 25; Lk. vi. 40; xi. 44; xviii. 11; xxii. 26 sq.; Ro. ix. 27; 1 Co. vii. 7, 29–31; 2 Co. ii. 17; 1 Pet. i. 24; 2 Pet. iii. 8; ἵνα μὴ ὥς κατ' ἀνάγκην τὸ ἀγαθὸν σου ᾖ, that thy benefaction may not be like something extorted by force, Philem. 14; γίνεσθαι ὥς τινα, Mt. x. 25; xviii. 3; Lk. xxii. 26; Ro. ix. 29; 1 Co. iv. 13; ix. 20–22 [in vs. 22 T Tr WH om. L Tr mrg. br. ὥς]; Gal. iv. 12; μένουν ὥς τινα, 1 Co. vii. 8; ποιεῖν τινα ὥς τινα, Lk. xv. 19; passages in which ἐστίν, ἦν, ὦν (or ὁ ὦν) is left to be supplied by the reader: as ἡ φωνὴ αὐτοῦ ὥς φωνὴ ὑδάτων, Rev. i. 15; ὀφθαλμούς, sc. ὄντας, Rev. ii. 18; πίστιν sc. οἶσαν, Mt. xvii. 20; Lk. xvii. 6; add, Rev. iv. 7; ix. 2, 5, 7–9, 17; x. 1; xii. 15; xiii. 2; xiv. 2; xx. 8; xxi. 21; Acts iii. 22; vii. 37, [many (cf. R. V. mrg.) refer these last two pass. to a. above]; x. 11; xi. 5, etc.; before ὥς one must sometimes supply τί, 'something like' or 'having the appearance of' this or that: thus ὥς θάλασσα, i. e. something having the appearance of [R. V. *as it were*] a sea, Rev. iv. 6 G L T Tr WH; viii. 8; ix. 7; xv. 2, (so in imitation of the Hebr. 2, cf. Deut. iv. 32; Dan. x. 18; cf. Gesenius, Thes. p. 648<sup>b</sup> [Soph. Lex. s. v. 2]); passages where the comparison is added to some adjective: as, ὑγιής ὥς, Mt. xii. 13; λευκά ὥς, Mt. xvii. 2; Mk. ix. 3 [R L]; add, Heb. xii. 16; Rev. i. 14; vi. 12; viii. 10; x. 9; xxi. 2; xxii. 1.

d. ὥς so makes reference to the quality of a person, thing, or action, as to be equiv. to *such as, exactly like, as*



*it were*; Germ. *als*; and **a.** to a quality which really belongs to the person or thing: *ὡς ἐξουσίαν ἔχω*, Mt. vii. 29; Mk. i. 22; *ὡς μονογενοῦς παρὰ πατρός*, Jn. i. 14; add, [(L T Tr WH in Mt. v. 48; vi. 5, 16)]; Acts xvii. 22; Ro. vi. 13 [here L T Tr WH *ὡσεὶ*]; xv. 15; 1 Co. iii. 1; vii. 25; 2 Co. vi. 4; xi. 16; Eph. v. 1, 8, 15; Col. iii. 12; 1 Th. ii. 4; 1 Tim. v. 1 sq.; 2 Tim. ii. 3; Tit. i. 7; Philem. 9, 16 [where cf. Bp. Lghtft.]; Heb. iii. 5 sq.; vi. 19; xi. 9; xiii. 17; 1 Pet. i. 14, 19; ii. 2, 5, 11; iii. 7; iv. 10, 15 sq. 19 [RG]; 2 Pet. i. 19; 2 Jn. 5; Jas. ii. 12; Rev. i. 17; v. 6; xvi. 21; xvii. 12, etc.; *ὡς οὐκ ἀδῶλως* sc. *τρέχω*, as one who is not running etc. 1 Co. ix. 26; concisely, *ὡς ἐξ εἰλικρινείας* and *ἐκ θεοῦ* sc. *λαλοῦντες*, borrowed from the neighboring *λαλοῦμεν*, 2 Co. ii. 17; *τιὰς ὡς τινα* or *τι* after verbs of esteeming, knowing, declaring, etc. [W. §§ 32, 4 b.; 59, 6]: as, after *λογίζω*, *λογίζεσθαι*, Ro. viii. 36; 1 Co. iv. 1 (where *οὕτως* precedes); 2 Co. x. 2; *ἡγείσθαι*, 2 Th. iii. 15; *ἔχειν*, Mt. xiv. 5; xxi. 26, 46 [but here L T Tr WH read *εἰς* (cf. *ἔχω*, I. 1 f.)], (*τινὰς ὡς θεούς*, Ev. Nicod. c. 5); *ἀποδεικνύειν*, 1 Co. iv. 9; *παρὰβάλλειν* [or *ὁμοιοῦν* (q. v.)], Mk. iv. 31; *διαβάλλειν*, pass. Lk. xvi. 1; *ἐλέγχειν*, pass. Jas. ii. 9; *εὐρίσκειν*, pass. Phil. ii. 7 (8). **β.** to a quality which is supposed, pretended, feigned, assumed: *ὡς ἁμαρτωλὸς κρίνομαι*, Ro. iii. 7; *ὡς πονηρόν*, Lk. vi. 22; add, 1 Co. iv. 7; viii. 7; 2 Co. vi. 8–10; xi. 15 sq.; xiii. 7; 1 Pet. ii. 12; frequently it can be rendered as *if*, as *though*, Acts iii. 12; xxiii. 15, 20; xxvii. 30; 1 Co. v. 3; 2 Co. x. 14; xi. 17; Col. ii. 20; Heb. xi. 27; xiii. 3; *ἐπιστολῆς ὡς δι' ἡμῶν*, sc. *γεγραμμένης*, 2 Th. ii. 2. **3.** *ὡς* with the gen. absol. presents the matter spoken of—either as the belief of the writer, 2 Co. v. 20; 2 Pet. i. 3; or as some one's erroneous opinion: 1 Co. iv. 18; 1 Pet. iv. 12; cf. W. § 65, 9; [B. § 145, 7; esp. § 144, 22]. In general, by the use of *ὡς* the matter spoken of is presented—either as a mere matter of opinion: as in *ὡς ἐξ ἔργων* sc. *ὁ Ἰσραὴλ νόμον δικαιοσύνης ἐδίωξεν*, Ro. ix. 32 (where it marks the imaginary character of the help the Israelites relied on, they thought to attain righteousness in that way [A. V. *as it were by works*]);—or as a purpose: *πορεύεσθαι ὡς ἐπὶ θάλασσαν*, that, as they intended, he might go to the sea, Acts xvii. 14, cf. Meyer ad loc.; W. 617 (573 sq.), [but L T Tr WH read *ἕως*, as *far as to* etc.];—or as merely the thought of the writer: Gal. iii. 16; before *οὔτι*, 2 Co. xi. 21;—or as the thought and pretence of others: also before *οὔτι*, 2 Th. ii. 2: cf. W. u. s.; [B. § 149, 3; on *ὡς οὔτι* in 2 Co. v. 19 (A. V. *to wit*) see W. and B. ll. cc. (cf. Esth. iv. 14; Joseph. c. Ap. 1, 11, 1 and Müller's note; L. and S. s. v. G. 2; *Soph. Lex. s. v. 7*)]; *ὡς ἄν*, as *if*, as *though*, 2 Co. x. 9 [cf. W. 310 (291); but cf. *Soph. Lex. s. v. 1*, and see *ἄν*, IV.]. **4.** *ὡς* has its own verb, with which it forms a complete sentence; **a.** *ὡς* with a finite verb is added by way of illustration, and is to be translated *as*, *just as*, (Lat. *sicut*, *eo modo quo*): Eph. vi. 20; Col. iii. 18; iv. 4; 1 Pet. iii. 6; 2 Pet. ii. 1; 1 Jn. i. 7; Rev. ii. 23 (27) [this ex. is referred by some (cf. R. V.

mrg.) to 2 a. above]; vi. 13; ix. 3; xviii. 6 [here *ὡς καὶ*; the ex. seems to belong under 2 b. above]. in phrases in which there is an appeal—either to the O. T. (*ὡς γέγραπται*), Mk. i. 2 [here T Tr WH *καθὼς*]; vii. 6; Lk. iii. 4; Acts xiii. 33; or in general to the testimony of others, Acts xvii. 28; xxii. 5; xxv. 10; Ro. ix. 25; 1 Co. x. 7 R G (cf. *ὥσπερ*, b.). in phrases like *ποιεῖν ὡς προσέταξεν* or *συνέταξεν*, etc.: Mt. i. 24; xxvi. 19; xxviii. 15; Lk. xiv. 22 [here T Tr txt. WH *ᾧ*]; Tit. i. 5; likewise, Mt. viii. 13; xv. 28; Rev. x. 7; sc. *γενηθήτω μοι*, Mt. xxvi. 39. in short parenthetic or inserted sentences: *ὡς εἰώθει*, Mk. x. 1; *ὡς ἐνομίζετο*, Lk. iii. 23; *ὡς λογίζομαι*, 1 Pet. v. 12; *ὡς ὑπολαμβάνετε*, Acts ii. 15; *ὡς λέγουσιν*, Rev. ii. 24; *ὡς ἂν ἦγεσθε*, [R. V. *howsoever ye might be led*] utenunque agebimini [cf. B. § 139, 13; 383 sq. (329); W. § 42, 3 a.], 1 Co. xii. 2. *ὡς* serves to add an explanatory extension [and is rendered in A. V. *how* (*that*): Acts x. 38; *τὴν . . . ὑπακοήν*, *ὡς* etc. 2 Co. vii. 15; *τοῦ λόγου τοῦ κυρίου*, *ὡς εἶπεν αὐτῷ*, Lk. xxii. 61; *τοῦ ῥήματος*, *ὡς ἔλεγεν*, Acts xi. 16, (Xen. Cyr. 8, 2, 14; an. 1, 9, 11); cf. Bornemann, Schol. ad Luc. p. 141. **b.** *ὡς* is used to present, in the form of a comparison, a motive which is urged upon one,—as *ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν* (R G *ἀφίμεν*) κτλ. (for which Lk. xi. 4 gives *καὶ γὰρ αὐτοὶ ἀφίμεν*), Mt. vi. 12,—or which actuates one, as *χάριν ἔχω τῷ θεῷ . . . ὡς ἀδιαιέπτον ἔχω τὴν περὶ σοῦ μνηίαν*, 2 Tim. i. 3 (for the dear remembrance of Timothy moves Paul's gratitude to God); [cf. Jn. xix. 33 (cf. II. a. below)]; in these examples *ὡς* has almost the force of a causal particle; cf. Klotz ad Devar. ii. 2 p. 766; [L. and S. s. v. B. IV.; W. 448 (417)]. **c.** *ὡς* adds in a rather loose way something which serves to illustrate what precedes, and is equiv. to *the case is as though* [R. V. *it is as when*]: Mk. xiii. 34, where cf. Fritzsche p. 587; unless one prefer, with Meyer et al., to make it an instance of anantapodoton [cf. A. V. 'For the Son of Man is as a man' etc.]; see *ὥσπερ*, a. fin. **5.** *according as*: Ro. xii. 3; 1 Co. iii. 5; Rev. xxii. 12. **6.** *ὡς*, like the Germ. *wie*, after verbs of reading, narrating, testifying, and the like, introduces that which is read, narrated, etc.; hence it is commonly said to be equivalent to *ὅτι* (cf. Klotz ad Devar. ii. 2 p. 765); but there is this difference between the two, that *ὅτι* expresses the thing itself, *ὡς* the mode or quality of the thing [hence usually rendered *how*], (cf. W. § 53, 9; [Meyer on Ro. i. 9; cf. L. and S. s. v. B. I.]); thus after *ἀναγινώσκειν*, Mk. xii. 26 (where T Tr WH *πῶς*); Lk. vi. 4 [here Tr WH br. *ὡς*; L txt. reads *πῶς*]; *μνησθῆναι*, Lk. xxiv. 6 [L mrg. *ὅσα*]; *θεᾶσθαι*, Lk. xxiii. 55; *ὑπομνήσαι*, Jude 5 [here *ὅτι* (not *ὡς*) is the particle], 7 [al. regard *ὡς* here as introducing a confirmatory illustration of what precedes (A. V. *even as* etc.); cf. Huther, or Brückner's De Wette, ad loc.]; *εἰδέναι*, Acts x. 38; Ro. xi. 2; 1 Th. ii. 11; *ἐπίστασθαι*, Acts x. 28 [here many (cf. R. V. mrg.) connect *ὡς* with the adj. immediately following (see 8 below)]; xx. 18, 20; *ἀπαγγέλλειν*, Lk. viii. 47; *ἐξηγείσθαι*, Lk. xxiv. 35; *μάρτυς*, Ro. i. 9 [here







matter of bounty and not as if' etc. 2 Co. ix. 5 [but only Rec. reads ὥσπερ, and even so the example does not strictly belong under this head]; the apodosis which should have been introduced by οὕτως is wanting [W. § 64, 7 b.; p. 569 (530); cf. B. § 151, 12 and 23 g.]: Ro. v. 12 (here what Paul subjoined in vs. 13 sq. to prove the truth of his statement πάντες ἡμαρτον, prevented him from adding the apodosis, which had it corresponded accurately to the terms of the protasis would have run as follows: οὕτω καὶ δι' ἐνὸς ἀνθρώπου ἡ δικαιοσύνη εἰς τὸν κόσμον εἰσῆλθε καὶ διὰ τῆς δικαιοσύνης ἡ ζωὴ· καὶ οὕτως εἰς πάντας ἀνθρώπους ἡ ζωὴ διελεύσεται, ἐφ' ᾧ πάντες δικαιοθῆσονται; this thought he unfolds in vs. 15 sqq. in another form); Mt. xxv. 14 (here the extended details of the parable caused the writer to forget the apodosis which he had in mind at the beginning; [cf. ὥς, I. 4 c.]).

b. it stands in close relation to what precedes: Mt. v. 48 (L T Tr WH ὥς); vi. 2, 5 (L T Tr WH ὥς), 7, 16 (L T Tr WH ὥς); xx. 28; xxv. 32; Acts iii. 17; xi. 15; 1 Co. viii. 5; 1 Th. v. 3; Heb. iv. 10; vii. 27; ix. 25; Rev. x. 3; ὥσπερ γέγραπται, 1 Co. x. 7 L T Tr WH; εἰμὶ ὥσπερ τις, to be of one's sort or class (not quite identical in meaning with ὡς or ὥσεί τις, to be like one [cf. Bengel ad loc.]), Lk. xviii. 11 [but L T Tr WH mrg. ὡς]; γίνομαι, Acts ii. 2 (the gen. is apparently not to be explained by the omission of ἦχος, but rather as gen. absol.: just as when a mighty wind blows, i. e. just as a sound is made when a mighty wind blows [R.V. as of the rushing of a mighty wind]); ἔστω σοι ὥσπερ ὁ ἐθνικός κτλ. let him be regarded by thee as belonging to the number of etc. Mt. xviii. 17.\*

ὥσπερ-εἰ, (ὥσπερ and εἰ [Tdf. Proleg. p. 110]), adv., fr. Aeschyl. down, as, as it were: 1 Co. xv. 8.\*

ὥσ-τε, (fr. ὥς and the enclit. τέ [Tdf. Proleg. p. 110]), a consecutive conjunction, i. e. expressing consequence or result, fr. Hom. down, cf. Klotz ad Devar. ii. 2 p. 770 sqq.; W. § 41 b. 5 N. 1 p. 301 (282 sq.); [B. § 139, 50];

1. so that, [A. V. frequently in such a way that]; a. with an inf. (or acc. and inf.) [B. § 142, 3; the neg. in this construction is μή, B. § 148, 6; W. 480 (447)]: preceded by the demonstr. οὕτως, Acts xiv. 1; τοσούτος, Mt. xv. 33 (so many loaves as to fill etc.); without a demonstr. preceding (where ὥστε defines more accurately the magnitude, extent, or quantity), Mt. viii. 24, 28; xii. 22; xiii. 2, 32, 54; xv. 31; xxvii. 14; Mk. i. 27, 45; ii. 2, 12; iii. 10, 20; iv. 1, 32, 37; ix. 26; xv. 5; Lk. v. 7; xii. 1; Acts i. 19; v. 15; xv. 39; xvi. 26; xix. 10, 12, 16; Ro. vii. 6; xv. 19; 1 Co. i. 7; v. 1; xiii. 2; 2 Co. i. 8; ii. 7; iii. 7; vii. 7; Phil. i. 13; 1 Th. i. 7 sq.; 2 Th. i. 4; ii. 4; Heb. xiii. 6; 1 Pet. i. 21; it is used also of a designed result, so as to i. q. in order to, for to, Mt. x. 1; xxiv. 24 [their design]; xxvii. 1; Lk. iv. 29 (Rec. εἰς τό); ix. 52 [L mrg. WH ὥς, q. v. III.]; and L T Tr WH in Lk. xx. 20 [R G εἰς τό], (1 Macc. i. 49; iv. 2, 28; x. 3; 2 Macc. ii. 6; Thuc. 4, 23; Xen. Cyr. 3, 2, 16; Joseph. antt. 13, 5, 10; Eus. h. e. 3,

28, 3 [cf. Soph. Lex. s. v. 5]); cf. W. 318 (298); B. § 139, 50 Rem.

b. so that, with the indicative [B. 244 (210); cf. W. 301 (283); Meyer or Ellidott on Gal. as below]: Gal. ii. 13, and often in prof. auth.; preceded by οὕτως, Jn. iii. 16. 2. so then, therefore, wherefore: with the indic. (cf. Passow s. v. II. 1 b., vol. ii. p. 2639<sup>b</sup>; [L. and S. s. v. B. II. 2; the neg. in this constr. is οὐ, B. § 148, 5]), Mt. xii. 12; xix. 6; xxiii. 31; Mk. ii. 28; x. 8; Ro. vii. 4, 12; xiii. 2; 1 Co. iii. 7; vii. 38; xi. 27; xiv. 22; 2 Co. iv. 12; v. 16 sq.; Gal. iii. 9, 24; iv. 7, 16; once with a hortatory subj. 1 Co. v. 8 [here L mrg. ind.], before an imperative: 1 Co. iii. 21; [iv. 5]; x. 12; xi. 33; xiv. 39; xv. 58; Phil. ii. 12; iv. 1; 1 Th. iv. 18; Jas. i. 19 [L T Tr WH read ἴστε; cf. p. 174<sup>a</sup> top]; 1 Pet. iv. 19.\*

ὠτάριον, -ον, τό, (dimin. of οὖς, ὠτός; cf. γυναικάριον [W. 24, 96 (91)]), i. q. ὠτίον (q. v.), the ear: Mk. xiv. 47 L T Tr WH; Jn. xviii. 10 T Tr WH. (Anthol. 11, 75, 2; Anaxandrides ap. Athen. 3, p. 95 c.)\*

ὠτίον, -ον, τό, (dimin. of οὖς, ὠτός, but without the dimin. force; "the speech of common life applied the diminutive form to most of the parts of the body, as τὰ ῥινία the nose, τὸ ὀμμάτιον, στηθίδιον, χελύνιον, σαρκίον the body" Lob. ad Phryn. p. 211 sq. [cf. W. 25 (24)]), a later Greek word, the ear: Mt. xxvi. 51; Mk. xiv. 47 [R G (cf. ὠτάριον)]; Lk. xxii. 51; Jn. xviii. 10 [R G L (cf. ὠτάριον)], 26. (Sept. for יָחַד, Deut. xv. 17; 1 S. ix. 15; xx. 2, 13; 2 S. xxii. 45; Is. l. 4; Am. iii. 12.)\*

ὠφέλεια [WH -λία (cf. I, i)], -ας, ἡ, (ὠφελής), fr. (Soph. and) Hdt. down, usefulness, advantage, profit: Ro. iii. 1; τῆς ὠφελείας χάριν (Polyb. 3, 82, 8 [yet in the sense of 'booty'], Jude 16. (Job xxii. 3; Ps. xxix. (xxx.) 10.)\*

ὠφελείω, -ῶ; fut. ὠφελήσω; 1 aor. ὠφελήσα; Pass., pres. ὠφελούμαι; 1 aor. ὠφελήθην; 1 fut. ὠφελήθσομαι (Mt. xvi. 26 L T Tr WH) (ὄφελος); fr. Aeschyl. and Hdt. down; Sept. for ὠφελῶ; to assist, to be useful or advantageous, to profit: absol. Ro. ii. 25; with acc. οὐδέν, to be of no use, to effect nothing, Mt. xxvii. 24; Jn. vi. 63; xii. 19, [in these exx. (Jn. vi. 63 excepted) A. V. prevail]; τινά, to help or profit one, Heb. iv. 2; τινά τι to help, profit, one in a thing ([but the second acc. is a cognate acc. or the acc. of a neut. adj. or pron.; cf. W. 227 (213)] so fr. Hdt. 3, 126 down): οὐδέν τινα, 1 Co. xiv. 6; Gal. v. 2; τί ὠφελήσει [or ὠφελεῖ (τὸν)] ἄνθρωπον, εἰάν κτλ.; [(T WH follow with an inf.)], what will (or 'doth') it profit a man if etc. [(or 'to' etc.)]? Mk. viii. 36; pass. ὠφελούμαι, to be helped or profited: Heb. xiii. 9; with acc. μηδέν, Mk. v. 26; οὐδέν, 1 Co. xiii. 3; with acc. of the interrog. τί, Mt. xvi. 26; Lk. ix. 25 [here WH mrg. gives the act.]; τί ἐκ τίνος (gen. of pers.), to be profited by one in some particular [cf. Mey. on Mt. as below; ἐκ, II. 5], Mt. xv. 5; Mk. vii. 11.\*

ὠφέλιμος, -ον, (ὠφελείω), profitable: τινί (dat. of advantage), Tit. iii. 8; πρὸς τι (Plat. de rep. 10 p. 607 d. [W. 213 (200)]), 1 Tim. iv. 8; 2 Tim. iii. 16.\*







## APPENDIX.







## PREFATORY REMARKS.

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THE lists of words herewith subjoined, as an aid to researches involving the language of the New Testament, require a few preliminary remarks by way of explanation.

In the attempt to classify the vocabulary of the New Testament, words which occur in secular authors down to and including Aristotle (who died B.C. 322) are regarded as belonging to the classical period of the language, and find no place in the lists.

Words first met with between B.C. 322 and B.C. 150 are regarded as "Later Greek" and registered in the list which bears that heading; but between B.C. 280 and B.C. 150 they have "Sept." appended to them in case they also occur in that version.

Words which first appear in the secular authors between B.C. 150 and B.C. 100 and are also found in the Septuagint are credited to "Biblical Greek" (list 1 p. 693), but with the name of the secular author added.

Words which first appear between B.C. 100 and A.D. 1 are registered solely as "Later Greek."

Words which first occur between A.D. 1 and A.D. 50 are enrolled as "Later Greek," but with the name of the author appended.

Words which appear first in the secular authors of the last half of the first century of our era have an asterisk prefixed to them, and are enrolled both in the list of "Later Greek" and in the list of "Biblical Greek."

A New Testament word credited to Biblical Greek, if not found in the Septuagint but occurring in the Apocryphal books of the Old Testament, is so designated by an appended "Apocr."<sup>1</sup>

Whenever a word given in either the Biblical or the Later Greek list is also found in the Anthologies or the Inscriptions, that fact has been noted (as an intimation that such word may possibly be older than it appears to be); and if the word belong to "Later Greek," the name of the oldest determinate author in which it occurs is also given.

The New Testament vocabulary has thus been classified according to hard and fast chronological lines. But to obviate in some measure the incorrect impression which the rigor of such a method might give, it will be noticed that a twofold recognition has been accorded to words belonging to the periods in which the secular usage and the sacred may be supposed to overlap: viz., for the period covered by the preparation of the Septuagint, for the fifty years which followed its completion, and for the last half of the first Christian century. Nevertheless, the uncertainty inseparable from the results no scholar will overlook. Indeed, the surprises

<sup>1</sup> It should be noted that in the following lists the term "Sept." is used in its restricted sense to designate merely the canonical books of the Greek Old Testament; but in the body of the lexicon "Sept." often includes all the books of the Greek version, — as well the apocryphal as the canonical. In the lists of words peculiar to individual writers an appended "fr. Sept." signifies that the word occurs only in a quotation from the Septuagint.



almost every one has experienced in investigating the age of some word in his vernacular which has dropped out of use for whole stretches of time and then reappeared, may admonish him of the precarious character of conclusions respecting the usage of an ancient language, of which only fragmentary relics survive, and those often but imperfectly examined. The rough and problematical results here given are not without interest; but they should not be taken for more than they are worth.

The scheme of distribution adopted will be rendered more distinct by the subjoined

#### CHRONOLOGICAL CONSPECTUS.

Words in use before B.C. 322 . . . . .	are ranked as classical, and remain unregistered.
Words first used between B.C. 322 and B.C. 280 . . . . .	are enrolled as Later Greek.
Words first used between B.C. 280 and B.C. 150 . . . . .	{ receive a single enrolment but double notation, viz. as Later Greek with Sept. usage noted.
Words first used between B.C. 150 and B.C. 100 . . . . .	{ receive a single enrolment but double notation, viz. as Biblical Greek with secular usage noted.
Words first used between B.C. 100 and A.D. 1 . . . . .	are enrolled simply as Later Greek.
Words first used between A.D. 1 and A.D. 50 . . . . .	{ are enrolled as Later Greek but with the name of the author appended.
Words first used between A.D. 50 and A.D. 100 . . . . .	{ receive a double enrolment, viz. both as Biblical and as Later Greek (with asterisk prefixed and name of secular author appended).

The selection of the distinctive New Testament significations has not been so simple a matter as might be anticipated:—

It is obvious that the employment of a word in a figure of speech cannot be regarded as giving it a new and distinct signification. Accordingly, such examples as ἀνακλίνω in the description of future blessedness (Mt. viii. 11), ἀνεμος to designate the ever-changing doctrinal currents (Eph. iv. 14), ἀπαρχή of first converts (Ro. xvi. 5), πόλις of the consummated kingdom of God (Heb. xiii. 14 etc.), σταυρώ as applied to the σάρξ (Gal. v. 24 etc.), χεῖρ to denote God's power (Lk. i. 66 etc.), and similar uses, are omitted.

Again, the mere application of a word to spiritual or religious relations does not in general amount to a new signification. Accordingly, such terms as γινώσκειν θεόν, δοῦλος Χριστοῦ, ὑπηρέτης τοῦ λόγου, λύτρον and μαρτυρέω in the Christian reference, μένω in St. John's phraseology, and the like, have been excluded. Yet this restriction has not been so rigorously enforced as to rule out such words as ἐκλέγομαι, καλέω, κηρύσσω, κρίνω, προφητεύω, and others, in what would be confessed on all hands to be characteristic or technical New Testament senses.

In general, however, the list is a restricted rather than an inclusive one.

An appended mark of interrogation indicates uncertainty owing to diversity of text. In the lists of words peculiar to individual New Testament writers—

a. When the use of a word by an author (or book) is unquestioned in any single passage such word is credited to him *without* an interrogation-mark, even though its use be disputed by some edition of the text in every other passage of that author.

b. When a word is found in one author (or book) according to all editions, but though occurring in others is questioned there by some form of the text in every instance, it is credited to the first, and the name of the others is appended in parenthesis with a question-mark.



c. When a word is found in two authors (or books), but in one of them stands in a quotation from the Septuagint, it is credited to the one using it at first hand, and its use by the other is noted with "Sept." or "fr. Sept." appended.

d. A word which is found in but a single author (or book) is credited to the same with a question-mark, even though its use be disputed by one or another form of the text in every instance of its occurrence.

e. A word which is found in two or more authors (or books) yet is disputed by one or another form of the text in every instance, is excluded from the lists altogether.

The monumental misjudgments committed by some who have made questions of authorship turn on vocabulary alone will deter students, it is to be hoped, from misusing the lists exhibiting the peculiarities of the several books.

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Explanations which apply only to particular lists are given at the beginning of those lists. Proper names of persons, countries, rivers, places, have been omitted.

In drawing up the lists free use has been made of the collections to be found in Winer's Grammar, the various Introductions and Encyclopædias, the articles by Professor Potwin in the *Bibliotheca Sacra* for 1875, 1876, 1880, such works as those of Holtzmann on the Synoptical Gospels and the Pastoral Epistles, and especially the copious catalogues given by Zeller in his *Theologische Jahrbücher* for 1843, pp. 445-525.

In conclusion, a public expression of my thanks is due to W. W. Fenn, A. B., a student in the Theological department of the University, for very efficient and painstaking assistance.

J. H. T.



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# APPENDIX.

## I.

LATER, *i.e.* POST-ARISTOTELIAN, GREEK WORDS IN THE NEW TESTAMENT.

N. B. For explanations see the Prefatory Remarks.

*ἀγαθοποιός Plut.	*ἀπείραστος Joseph.	διαφημίζω	ἐπισκηνόω
ἀγνόημα	*ἀπεκδύομαι Joseph.?	διδακτικός Philo	*ἐπισωρεύω Plut.
ἀδηλότης	ἀπ(οῦ ἀφ-)ελπίζω	διερμηνεύω	ἐπιταγή
ἀδιαλείπτως	ἀπερισπάστως	διετία Philo, Inscr.	ἐπιχορηγέω
ἄθεσμος	*ἀπόδεκτος Plut.	διθάλαστος	ἐτερόγλωσσος
ἀθέτησις Cicero	ἀποθησαυρίζω	δίψυχος Philo	εὐθυδρομέω
ἄθλησις Polyb., Inscr.	ἀποκαρδοκία	δουλαγωγέω	εὐκαιρέω
ἀκαιρέομαι	ἀπόκριμα Polyb., Inscr.	δυσεντέριον (-τερία Hippocr.)	εὐκοπος
ἀκατάλυτος	ἀπολείχω	δυσερμήνευτος	*ἐννουχίζω Joseph.
ἀκατάπαυστος	ἀποτομία	ἐγκακέω ἢ ἐκκακέω	*ἐνποία Joseph., Inscr.
ἄκρασία	ἀπολύτρωσις	ἐγκοπή ἢ ἐκκοπή	*ἐνπρόσδεκτος Plut.
*ἄκροατήριον Plut.	ἀποστασία Archim., Sept.	ἐθνάρχης Philo	*ἐνψυχέω Joseph., Anthol.,
ἀκνρῶ	ἀποφορτίζομαι Philo	ἐθνικός	Inscr.
ἀλάστρον (-τον Hdt.)	*ἀπόχρησις Plut.	ἐκδαπάνω	ξεστός
ἄλεκτοροφονία Aesop	ἀπρόσιτος	ἐκθαμβος	ἡμιθανής Anthol.
*Ἀλεξανδρινός (οῦ -δρινός)	*Ἀραψ Strab.	ἐκθανυμάζω Sir.	ἡμιώριον
ἀλήθω Anthol.	ἀροτριάω	ἐκνήφω Anthol.	ἥρεμος
ἀλληγορέω Philo	*ἀρπαγμός Plut.	ἐκπαλαι Philo	*Ἡρώδιανοί Joseph.
ἀμαράντινος Inscr.?	ἀρτέμων Vitruv.	ἐκπλήρωσις	θειότης Philo
ἀμετάθετος	*ἀρχιερατικός Joseph., Inscr.	ἐκτένεια	*θεόπνευστος Plut., Orac.
ἀμετανόητος	*Ἀσιάρχης Strab., Inscr.	*ἐλαφρία Aret.	Sibyl.
*ἀναγεννιάω Joseph.	ἀσσάριον Anth., Dion. Hal.,	ἐλεημοσύνη Sept. (Gen.)	*θεότης Plut.
ἀνάδειξις	Inscr.	ἐλευσις	θηριομαχέω
ἀνάθεμα Anthol.	ἀστοχέω	*ἐμμαινόμεναι Joseph.	θηρσκειά (-κίη Hdt.)
ἀναθεωρέω	ἀφθαρσία Philo	ἐμπλοκή	θηριαμβεύω
ἀναντίρρητος	*ἄψιμος Aret. (-θιον Xen.	*ἐνδόμησις Joseph.	θύϊνος
ἀναντιρρήτως	on).	ἐνέργημα	θυμομαχέω
ἀναπολόγητος	βαθέως	*ἐνορκίζω? Joseph., Inscr.	ιερουργέω Philo, Inscr.
*ἀνατάσσομαι Plut. (Sept.?)	*βαπτισμός Joseph.	ἐνώπιον	ἱματισμός
ἀνάχυσις	*βαπτιστής Joseph.	*ἐξαργίζω Joseph., Inscr.	*Ἰουδαϊκός Joseph.
*ἀνεπαίσχυντος Joseph.	βιαστής Philo (βιατός Pind.)	ἐξισχύω	*Ἰουδαϊκὸς Joseph.
*ἀνθηπατεύω Plut.	*γάγρανα Plut.	*ἐξορκιστής Joseph.	ισότημος Philo
ἀνθύπατος Inscr., Polyb.	γάβα Theophr., Inscr.	*ἐξυπνος Joseph.	*καθεξῆς Plut., Inscr.
ἀντιδιατίθημι Philo	γονυπετέω	*ἐπαγωνίζομαι Plut., Inscr.	καθημερινός
*ἀντιλοιδορέω Plut.	γραώδης Strab.	*ἐπαθροίζω Plut.	κακουχέω
*Ἀντιοχεύς	*γυμνητεύω Plut.	ἐπάν (B.C. 265)	καταβαρέω
*ἄντλημα Plut.	δαισιδαμονία Polyb., Inscr.	ἐπαρχία	καταβαρύνω
ἀντοφθαλμέω	*δεσμοφύλαξ Joseph.	ἐπαφρίζω	καταγωνίζομαι
ἀνυπότακτος	*δηνάριον Plut.	*ἐπενδύω Joseph. (-δύνω Hdt.)	κατάκριμα
ἀπαράβατος	διαγωνορίζω Philo	ἐπιβαρέω Dion. Hal., Inscr.	καταντάω
ἀπαρισμὸς	διάταγμα Sap., Inscr.	ἐπιθανάτιος	*κατάρτισις Plut.
ἀπαύγασμα Philo	διαυγάζω	*Επικούρειος	κατάστημα



καταυγάω ? Apoll. Rhod., Anthol.	*οικοδεσποτέω Plut.	ροιζήδον	συννοκρίνομαι
*κατευλογέω ? Plut.	οικτίρμων Theocr., Sept., Anthol.	ρόμφαία Sept.	συσπαράσσω
κατηχέω	ὄνριον	*σαββατισμός Plut.	συστατικός (-κώτερον Aris- tot.)
κατοπτρίζομαι Philo	παλιγγενεσία Philo	*Σαδδουκαῖος Joseph.	*συστασιαστής ? Joseph.
καυματίω	πανδοχείον ? (-κεῖον Arstph.)	σαλπιστής Theophr., Inscr.	συστοιχέω
κανστηριάζω ?	πανδοχεύς ? (-κεύς Plato)	(-πίκτης Thuc.)	*σωματικῶς Plut.
κενοδοξία	παρατήρησις Epigr.	σάπφειρος	σωφρονισμός Philo, Aesop
κενόδοξος	παραχειμασία	σαρόω	*ταπεινοφροσύνη Joseph.
κεντυρίων	παρείσακτος	σέβασμα	ταχινός Theocr., Sept.
κερματιστής	παρεισέρχομαι	σεβαστός Strab., Inscr.	τάχιον
κολώνια (-νία, etc.) Inscr.	παρεκτός	σημείω	τελώνιον
*κορβάν (-βανῆς) Joseph.	πατροπαράδοτος Diod., Inscr.	σηρικός	τετράδιον Philo
κράββατος or κράββατος	περιλάμπω	*σικάριος Joseph.	*τετραρχέω Joseph.
κρυπτή	περιοχή	σίναπι	τετράρχης
κτῆτωρ Diod., Inscr., Anth.	περιπείρω	*στιτιστός Joseph.	τομώτερος
κτίσμα	περπερεύομαι M. Antonin.	σκοτία Apoll. Rhod., Sept., Anthol.	τριετία
κωμόπολις	πολλαπλασιών	σκύβαλον Anthol., Strab.	τρίστεγος
*μαθητεύω Plut.	*πολυμερῶς Joseph.	σκοληκόβρωτος	τροχία Nicand., Sept., Anthol.
μαθήτρια	πολυτρόπος Philo	σιπλώω	*τυφωνικός Plut.
*μάκελλον Plut.	πορισμός	στασιαστής ?	υἱοθεσία Diod., Inscr.
μαργαρίτης	ποταπός (ποδαπός Aeschyl.)	στρατολογέω	ὑπερπλεονάζω
*ματαιολογία Plut.	*πραιτώριον Joseph., Inscr.	στρατοπεδάρχης	ὑπογραμμός Philo
μεθερμηνεύω	πραῦπάθεια (-θία) ? Philo	στρήνος Lycoph., Sept., Anthol.	ὑπολιμπάνω
*μεσουράνημα Plut.	*πρόγνωσις Plut., Anthol.	*συγγενίς ? Plut., Inscr.	ὑποπόδιον Chares, Sept.
μεταμορφώω	προελπίω	συγκατάθεσις	*ὑποστολή Joseph.
μετριοπαθέω Philo	προεναγγελίζομαι Philo	*συγκαταψηφίζω Plut.	ὑποταγή
*μιασμός Plut.	*προκαταγγέλλω Joseph.	συγκληρονόμος Philo	ὑποτύπωσις Quint.
μίλιον	προκοπή	συγχράομαι ?	*φειδομένως Plut.
μορφώω Anth.	*προσαίτης Plut.	συζήτησις ?	φιλαδελφία (Alex. ?) Philo
μόρφωσις	προσανέχω ?	συμβασιλεύω	φιλήδονος Anth.
νάρδος Anth.	πρόσκαιρος	συμβούλιον Inscr.	φρύσσω Callim., Sept., Anth.
*νεκρόω Plut., Anth., Inscr.	προσκληρώω Philo	συμμερίζω	χάρισμα Philo
*νέκρωσις Aret.	πρόσκλησις ?	σύμμορφος	χειρόγραφον Polyb., Inscr.
νεωτερικός	προσκοπή	συμπνίγω	χόρτασμα Phylarch., Sept.
νησίον	*προσρήγνυμι Joseph.	συναθλέω	ψάχω
*ξέστης ? Joseph., Anthol.	προσφάτως	συνεκδημος Palaeph.	ὠτίων Sept., Anth.
ξύρα (ξύρεω Hdt.)	προφητικός Philo	συνηλικιώτης Inscr.	TOTAL 318 (75*, 16 ?)
ὀδηγός	ράδιουργημα	συνκατανεύω ?	
οἰκέτεια ? Strab., Inscr.	ρήτῶς	*συνοδεύω Plut.	
*οἰκιακός Plut.			

## II.

## BORROWED WORDS.

## 1. Words borrowed from the Hebrew.

N. B. Hebraisms in signification and construction (whether 'proper' or 'improper') are excluded; so, too, are words of Semitic origin which had previously found their way into Greek usage.

\*Αβαδδών  
\*Αββā  
\*Ακελδαμά

ἀλληλουία Sept.  
ἀμήν Sept.  
Βαάλ Sept.  
βάρ  
βάτος Apoc.  
Βεελζεβούλ (-βούβ)  
Βελιάρ (-λίαιλ)  
Βοανεργές  
Γαββαθά  
γένενα (γαίνε Josh. xviii. 16)  
Γολγοθᾶ

\*Εβραϊκός  
\*Εβραῖος Sept.  
\*Εβραῖς Apoc.  
\*Εβραϊστί Apoc.  
ἐλωί (cf. ἡλί)  
\*Εμμανουήλ Sept.  
ἐφφαθά  
ζιζάνιον  
ἡλί or ἡλί or ἡλεί (cf. ἐλωί)  
\*Ιουδαῖω Sept.  
\*Ιουδαϊκός Apoc. and -κῶς

\*Ιουδαῖσμός Apoc.  
Καναανῖος ?  
Καναανίτης ?  
κατήγωρ ?  
κορβάν or κορβανᾶς  
κόρος Sept.  
κούμ or κούμ or κούμ  
λαμά or λαμμά or λεμά or λημά, etc.  
μαμωνᾶς  
μάννα Sept.



μαρὰν ἀθά (μαραναθά)  
 Μεσσίας  
 Μολόχ Sept.  
 (μωρέ?)  
 πάσχα Sept.  
 προσάββατον? Sept. Apocr.  
 ῥαββί, -βεί  
 ῥαββονί, -βουνί, -νεί  
 ῥακά or ῥακᾶ or ῥαχά  
 σαβαχθανί, -νεί  
 σαβαώθ Sept.  
 σαββατισμός  
 σάββατον Sept.  
 Σαδδουκαίος  
 σατὰν or σατανᾶς Sept.  
 σάτον Sept.  
 σίκερα Sept.  
 ταλιθά

ὑσσωπος Sept.  
 Φαρισαῖος  
 Χερουβίμ, -βείν, Sept.  
 ὠσαννά  
 TOTAL 57.

## 2. Words borrowed from the Latin.

N. B. Proper names are excluded, together with Latinisms which had already been adopted by profane authors.

δηνάριον  
 δίδωμι ἐργασίαν i. q. *operam*  
*do*  
 ἔχω i. q. *aestimo*  
 κήσος  
 κοδράντης

κολωνία etc.  
 κουστωδία  
 λαμβάνω (q. v. I. 3 e.) i. q.  
*capto*  
 τὸ ἱκανὸν λαμβάνειν i. q. *satis*  
*accipere*  
 συμβούλιον λαμβάνειν i. q.  
*consilium capere*  
 λεγεών (through Aram.?)  
 λέντιον  
 λιβερτίνος  
 μάκελλον  
 μεμβράνα  
 μόδιος  
 ξέστης  
 πραιτώριον  
 ῥέδα or -δη? (cf. 3 below.)  
 σικαρίος

σιμικίνθιον  
 σουδάριον (cf. III. 1)  
 σπεκουλάτωρ  
 ταβέρναι (αἱ)  
 τίτλος  
 φανώλης *paenula* (cf. φαι-  
 λώνης in III. 1)  
 φόρον  
 φραγέλλιον  
 φραγελλώω  
 χῶρος (?)  
 TOTAL 30.

## 3. Words borrowed from other Foreign Tongues.

βαῖον (Egyptian)  
 ῥέδα or -δη (Gallic? cf. 2)

# III.

## BIBLICAL, i. e. NEW TESTAMENT, GREEK.

N. B. For explanations see the Prefatory Remarks.

### 1. Biblical Words.

\*Αβaddών Sept.  
 \*Αββᾶ  
 ἄβυσσος, ἡ, Sept. (as adj.  
*Aeschyl. et sqq.*)  
 ἀγαθοεργέω (-θουργέω?)  
 ἀγαθοποιέω Sept.  
 ἀγαθοποιᾶ  
 \*ἀγαθοποιός Plut.  
 ἀγαθὸσύνη Sept.  
 ἀγαλλίασις Sept.  
 ἀγαλλία Sept.  
 ἀγάπη Sept.  
 ἀγενεαλόγητος  
 ἀγιάζω Sept., Anthol.  
 ἀγιασμός Sept.  
 ἀγιότης Apocr.  
 ἀγιωσύνη Sept.  
 ἄγναφος  
 ἀγνισμός Sept., Inscr.  
 ἀγνότης Inscr.  
 ἀδελφότης Apocr.  
 ἀδιαφθορία?  
 ἀθετέω Sept., Polyb., Inscr.  
 αἵματεκχυσία  
 αἴνεσις Sept.  
 αἰσχροκερδῶς  
 αἰτίωμα?

αἰχμαλωσία Sept., Polyb.  
 αἰχμαλωτεύω Sept.  
 αἰχμαλωτίζω Sept., Inscr.  
 ἀκαθάρτης?  
 ἀκατάγνωστος Epigr., Inscr.,  
 Apocr.  
 ἀκατακάλυπτος Sept., Polyb.  
 ἀκατάκριτος  
 ἀκατάπαστος?  
 ἀκαταστασία Sept., Polyb.  
 ἀκατάσχετος Sept.  
 \*Ἀκελδαμά  
 \*ἀκρατήριον Plut.  
 ἀκροβυστία Sept.  
 ἀκρογωνιαίος Sept.  
 ἄλα?  
 ἀλάλητος Anthol.  
 ἀλιεύω Sept.  
 ἀλίσημα  
 ἀλληλουῖα Sept.  
 ἀλλογενής Sept.  
 ἀλλοτρι(ο)επίσκοπος  
 ἀλσῆ Sept.? - [Apocr.  
 ἀμάραντος Orac. Sib., Inscr.,  
 ἀμέθυστος Sept., Anthol.  
 ἀμὴν Sept.  
 ἀμφιάζω Sept., Anthol.  
 \*ἀναγεννάω Joseph.  
 ἀναζάω Inscr.

ἀναζώννυμι Sept.  
 ἀναθεματίζω Sept., Inscr.  
 ἀνακαινώω  
 ἀνακαινώσις  
 ἀνάπειρος? Apocr. (-πῆρος,  
*Plato sqq.*)  
 ἀναστατός Sept.?  
 \*ἀνατάσσομαι Plut. (Sept.?)  
 ἀνεκδιήγητος  
 ἀνεκλάλητος  
 ἀνέλεος?  
 ἀνεμίζω  
 ἀνένδεκτος  
 ἀνεξίκακος  
 ἀνεξιχνίαστος Sept.  
 \*ἀνεπαίσχυντος Joseph.  
 ἀνετάζω Sept.?  
 ἀνεύθετος  
 ἀνθρωπάρεσκος Sept.  
 \*ἀνθυπατεύω Plut.  
 ἀνίλεως?  
 ἀνταπόδομα Sept.  
 ἀνταποκρίνομαι Sept., Aesop  
 \*ἀντιλοιδόρῳ Plut.  
 ἀντιλυτρον Sept., Orph.  
 ἀντιμετρέω?  
 ἀντιμισθία  
 ἀντιπαρέρχομαι Anthol.  
 Apocr.

ἀντίχριστος  
 \*ἀντλήμα Plut.  
 ἀνυπόκριτος Apocr.  
 ἀπασπάζομαι?  
 \*ἀπείραστος Joseph.  
 ἀπεκδέχομαι  
 \*ἀπεκδύομαι Joseph.?  
 ἀπέκδυσσις  
 ἀπελεγμός  
 ἀπελπίζω Sept., Polyb.,  
 Anth.  
 ἀπέναντι Sept., Polyb., Inscr.  
 ἀπερίτμητος Sept.  
 ἀποδεκατός Sept. (-τεύω?)  
 \*ἀποδέκτος Plut.  
 ἀποκάλυψις Sept.  
 ἀποκαταλλάσσω  
 ἀποκεφαλίζω Sept. (David  
 over Goliath)  
 ἀποκυλίω Sept.  
 Ἀπολλών  
 ἀποσκίασμα  
 ἀποσυνάγωγος  
 ἀποφθέγγομαι Sept.  
 \*ἀπόχρησις Plut.  
 ἀπρόσκοπος Apocr.  
 ἀπροσωπολή(μ)πτως  
 ἀργυρόκοπος Sept., Inscr.  
 ἀρκετός Chrysipp., Anthol.



ἄρμαγεδών etc.  
 \*ἀρπαγμός Plut.  
 ἄρραφος  
 ἀρσενικοίτης Anthol., Orac.  
 Sibyl.  
 ἀρτιγέννητος  
 οἱ ἄρτοι τῆς προθέσεως Sept.  
 ἀρχάγγελος  
 \*ἀρχιερατικός Joseph., Inscr.  
 ἀρχιποίμην  
 ἀρχισυνάγωγος Inscr.  
 ἀρχιτελώνης  
 ἀρχιτρικλινος  
 ἀσαίνω? (q. v.)  
 ἄσπιλος Anthol.  
 ἀσπιδεύω Anthol.  
 ἀστήρικτος Anthol.  
 ἀσφαλίζω Sept., Polyb.  
 αὐθεντέω  
 αὐτοκατάκριτος  
 ἀφεδρών  
 ἀφελότης  
 ἀφθορία?  
 ἀφιλάγαθος  
 ἀφιλάργυρος  
 ἀφυπνέω Sept., Anthol.  
 ἀφυστερέω Sept., Polyb.  
 ἀχειροποιήτος  
 ἀχειρίω Sept., Polyb.  
 \*ἄψινθος Aret. (-θιον from  
 Xen. on)  
 Βαάλ Sept.  
 βαθμός Sept.  
 βαῖον Sept.? Apocr.  
 βάπτισμα  
 \*βαπτισμός Joseph.  
 \*βαπτιστής Joseph.  
 Βάρ  
 βασιλίσκος? Sept., Polyb.,  
 Aesop, Inscr.  
 βάτος Apocr.  
 βαττολογέω  
 βδέλυγμα Sept.  
 βδελυκτός Sept.  
 βεβηλός Sept.  
 Βεελζεβούλ (-βούβ)  
 Βελίαρ (-λίαι)  
 βήρυλλος Apocr., Anthol.  
 βιβλαρίδιον  
 βιώσις Apocr.  
 βλητέος  
 Βοανε (or -η-) ργές  
 βολίζω  
 βολίς Sept., Anthol.  
 βραδυπλοέω  
 βροχή Sept.  
 βυρσεύς Inscr.  
 Γαββαθά  
 \*γάγγραινα Plut.  
 γασοφυλάκιον Sept.

γαμίζω  
 γέεννα (Sept. Josh. xviii. 16)  
 γεώργιον Sept.  
 γνώστης Sept.  
 γογγύζω Sept.  
 γογγυσμός Sept.  
 γογγυστής  
 Γολγοθά  
 \*γυμνητεύω Plut.  
 γυμνότης  
 δαιμονιώδης  
 δειγματίζω  
 δειλιάω Sept.  
 δεκαθύο Sept.  
 δεκαέξ Sept.  
 δεκαοκτώ Sept.  
 δεκαπέντε Sept., Polyb.  
 δεκατέσσαρες Sept., Polyb.  
 δεκατός Sept.  
 δεκτός Sept.  
 δεξιόβόλος (-λάβος)  
 \*δεσμοφύλαξ Joseph.  
 δευτερόπρωτος?  
 \*δηνάριον Plut.  
 διαγογγύζω Sept.  
 διαγρηγορέω  
 διακαθαρίζω  
 διακατελέγχωμαι  
 διαλιμπάνα Apocr.  
 διανεύω Sept., Polyb.  
 διαπατριμβή?  
 διασκορπίζω Sept., Polyb.  
 διασπορά Apocr.  
 διαταγή Sept., Inscr.  
 δίδραχμον Sept.  
 διδομι ἐργασίαν  
 διενθυμέομαι?  
 διερμηνεία?  
 διερμηνευτής?  
 δικαιοκρισία Sept.?  
 δίλογος  
 διοδεύω Sept., Polyb., Inscr.,  
 Anthol.  
 διαμυρία?  
 διώκτης  
 δογματίζω Sept., Anthol.  
 δοκμή  
 δοκίμιον (-μειον, Plato)  
 δολιεύω Sept.  
 δότης Sept.  
 δυναμός Sept.  
 δυνατέω  
 δυσαύστακτος Sept.  
 δωδεκάφυλον Orac. Sib.  
 δωροφορία?  
 ἐβδομηκοντάκις Sept.  
 ἐβδομηκονταπέντε Sept.  
 \*Εβραϊκός  
 \*Εβραῖος Sept.  
 \*Εβραῖς Apocr.

\*Εβραῖστί Apocr.  
 ἐγκαίνια Sept.  
 ἐγκαινίζω Sept.  
 ἐγκανχάομαι? Sept., Aesop  
 ἐγκομβόομαι  
 ἐδραῖωμα  
 ἐθελοθηρσκαία  
 ἐθνικῶς  
 εἰδωλεῖον Apocr.  
 εἰδωλόθυτος Apocr.  
 εἰδωλολατρεία  
 εἰδωλολάτρης  
 εἰρηνοποιέω Sept.  
 ἐκγαμίζω?  
 ἐκγαμίσκω?  
 ἐκδικέω Sept., Inscr.  
 ἐκδικσις Sept., Polyb., In-  
 scr.  
 ἐκζητέω Sept.  
 ἐκζητήσις?  
 ἐκθαμβέω Sept.? Apocr.,  
 Orph.  
 ἐκμυκτηρίζω Sept.  
 ἐκπειράζω Sept.  
 ἐκπερισσῶς?  
 ἐκπορεύω Sept.  
 ἐκριζώω Sept., Orac. Sib.,  
 Inscr.  
 ἔκτρομος?  
 ἐλαιών Sept.  
 \*ἐλαφρία Aret.  
 ἐλαχιστότερος  
 ἐλεγμός? Sept.  
 ἐλεγχίς Sept.  
 ἔλεος, τά, Sept., Polyb.  
 ἐλπίον (-γέω)  
 ἐλωί Sept. (cf. ἡλί)  
 \*ἐμμαίνωμαι Joseph.  
 Ἐμμανουήλ Sept.  
 ἐμμέσφω?  
 ἐμπαυμονή?  
 ἐμπαυμός Sept.  
 ἐμπαίκτης Sept.  
 ἐμπεριπατέω Sept.  
 ἐναγκαλίζωμαι Sept., Anthol.  
 ἐναντι? Sept.  
 ἐνδιδύσκω Sept.  
 \*ἐνδόμησις Joseph.  
 ἐνδοξάζω Sept.  
 ἐνδυμα Sept.  
 ἐνδυναμός Sept.  
 ἐνεδρον? Sept.  
 ἐνευλογέω? Sept.  
 ἐννενηκονταεπνεία  
 \*ἐννορκίζω? Joseph., Inscr.  
 ἐνταγμα Sept.  
 ἐνταφιάζω Sept., Anthol.  
 ἐνταφιασμός  
 ἐντρομος Sept., Anthol.  
 ἐνωτίζωμαι Sept.

ἐξαγοράζω Sept., Polyb.  
 ἐξακολουθεῖω Sept., Polyb.  
 ἐξάπνα Sept.  
 ἐξαπορέω Sept., Polyb.  
 \*ἐξαρτίζω Joseph., Inscr.  
 ἐξαστράπτω Sept.  
 ἐξέραμα  
 ἐξηχέω Sept., Polyb.  
 ἐξολοθρεύω Sept.  
 ἐξομολογέω Sept.  
 \*ἐξορκιστής Joseph.  
 ἐξουθενέω (-νῶ) Sept.  
 ἐξουθενέω (-νῶ) Sept.  
 ἐξυπνίζω Sept.  
 \*ἐξυπνος Joseph.  
 ἐξώτερος Sept.  
 \*ἐπαγωνίζωμαι Plut., Inscr.  
 \*ἐπαθροίζω Plut.  
 ἐπαναπαύω Sept.  
 ἐπάρχειος Inscr.  
 ἐπαύριον Sept.  
 \*ἐπεινύω Joseph. (-δύνω  
 Hdt.)  
 ἐπιγαμβρεύω Sept.  
 ἐπίγνωσις Sept., Polyb.  
 ἐπιδιατάσσομαι  
 ἐπιδιορθόω Inscr.  
 ἐπικατάρατος Sept., Inscr.  
 Ἐπικουρείος Anthol.  
 ἐπιλείχω?  
 ἐπίλησμονή Apocr.  
 ἐπιούσιος  
 ἐπιπόθησις  
 ἐπιπόθητος  
 ἐπιποθία  
 ἐπιπορεύομαι Sept., Polyb.  
 ἐπιρράπτω  
 ἐπισκοπή Sept.  
 ἐπισυνάγω Sept., Polyb.,  
 Aesop  
 ἐπισυναγωγή Apocr.  
 ἐπισυντρέχω  
 ἐπισύστασις Sept.  
 \*ἐπισωρεύω Plut.  
 ἐπιφάσκω Sept.  
 ἐπιφώσκω Inscr.  
 ἐπιχορηγία  
 ἐρίμωσις Sept.  
 ἐρίφιον? Apocr.  
 ἐτεροδιδασκαλέω  
 ἐτεροζυγέω  
 εὐαγγελιστής  
 εὐάρεστος Apocr.  
 εὐδοκέω Sept., Polyb.  
 εὐδοκία Sept., Inscr.  
 εὐκοπώτερον (-κοπος Polyb.)  
 εὐλογητός Sept.  
 εὐμετάδοτος  
 \*εὐνουχίζω Joseph.  
 εὐπάρεδρος?



\*εὑποιῖα Joseph., Inscr.  
 \*εὐπρόσδεκτος Plut.  
 εὐπρόσεδρος  
 εὐπροσωπῶ  
 εὐρακύλων } ?  
 εὐρο(οr-υ-)κλύδων }  
 \*εὐψυχέω Joseph., Anthol.,  
 Inscr.  
 ἐφημερία Sept.  
 ἐφφαθά  
 ζευκτηρία  
 ζιζάνιον  
 ἤλί (cf. ἔλωϊ)  
 \*Ἡρωδιανοί Joseph.  
 ἥττημα Sept.  
 θεατρίζω  
 θειώδης  
 θέλησις Sept.  
 θεοδιδάκτος  
 θεομάχος Alleg. Homer.  
 \*θεόπνευστος Plut., Orac.  
 Sibyl.  
 \*θεότης Plut.  
 θορυβάξω ?  
 θρήσκος  
 θυσιαστήριον Sept.  
 ἱεράτευμα Sept.  
 ἱερατεύω Sept., Inscr.  
 ἱκανύω Sept.  
 ἱλαρότης Sept.  
 ἱλασμός Sept.  
 ἱλαστήριος Sept.  
 ἱματίζω  
 Ἰουδαῖζω Sept.  
 \*Ἰουδαϊκός Apocr.  
 \*Ἰουδαϊκῶς Joseph.  
 Ἰουδαῖσμός Apocr.  
 ἰσάγγελος  
 καθαρίζω Sept. (Hippocr.?)  
 καθαρισμός Sept.  
 \*καθεξῆς Plut., Inscr.  
 καλοδιδάσκαλος  
 καλοποιέω Sept. ?  
 κάμιλος ?  
 Καναναῖος ?  
 Κανανίτης ?  
 καρδιογνώστης  
 καταγγελεύς  
 κατάθεμα ?  
 καταθεματίζω ?  
 κατακαυχάομαι Sept.  
 κατακληροδοτέω ? Sept. ?  
 κατακληρονομέω ? Sept.  
 κατακολουθεῖω Sept., Polyb.  
 κατάκρισις  
 καταλαλιά  
 κατάλαλος  
 καταλειμμά ? Sept.  
 καταλιθάω  
 κατάλυμα Sept., Polyb.

κατανάθεμα ?  
 καταναθεματίζω ?  
 κατανατάω Sept., Polyb.  
 κατάνυξις Sept.  
 κατανύσσω Sept.  
 καταπέτασμα Sept.  
 \*κατάρτισις Plut.  
 καταρτισμός  
 κατασκήνωσις Sept., Polyb.,  
 Inscr.  
 κατασφίζομαι Sept., Inscr.  
 καταστρηνιάω  
 κατάσχεσις Sept.  
 κατασφρονήτης Sept.  
 κατείδωλος  
 κατέναντι Sept., Inscr.  
 κατενώπιον Sept.  
 κατεξουσιάζω  
 \*κατευλόγῶ ? Plut.  
 κατεφίστημι  
 κατήγῳ ?  
 κατιόω Apocr.  
 κατοικητήριον Sept.  
 κατοικία Sept., Polyb.  
 καυσώ  
 καύσων Sept.  
 καύχησις Sept.  
 κενοφωνία  
 κεφαλιάω (-λαύω Thuc.)  
 κήρυξ Inscr.  
 κλυδωνίζομαι Sept.  
 κοδράντης  
 κοκκινός Sept.  
 κολαφίζω  
 κολωνία etc.  
 \*κορβάν or κορβανᾶς Joseph.  
 κόρος Sept.  
 κοσμοκράτωρ Orph., Inscr.  
 κοῦμι etc.  
 κουστωδία  
 κραταιώω Sept.  
 κρυσταλλίζω  
 κύλισμα ? or κυλισμός ?  
 κυριακός Inscr.  
 κυριότης  
 λαμά etc.  
 λαξευτός Sept.  
 λατομέω Sept.  
 λεγιών etc. (cf. list II. 2)  
 λειτουργικός Sept.  
 λέντιον  
 λιβεργίνος Inscr.  
 λιθοβολέω Sept.  
 λογία (ή)  
 λογομαχέω  
 λογομαχία  
 λυτρωτής Sept. (Philo)  
 λυχνία Sept., Inscr.  
 \*μαθητεύω Plut.  
 \*μάκελλον Plut.

μακρόθεν Sept., Polyb.  
 μακροθυμέω Sept.  
 μακροθυμῶς  
 μαμωνᾶς  
 μάννα Sept.  
 μαρὰν ἀθά (μαραναθά)  
 \*ματαιολογία Plut.  
 ματαιότης Sept., Inscr.  
 ματαιώω Sept.  
 μεγαλειότης Sept., Inscr.  
 μεγαλωσύνη Sept.  
 μεγιστάν Sept.  
 μεθοδεία  
 μελίσσιος ? (-αῖος, Nicand.)  
 μεμβράνα  
 μεριστής  
 μεσίτης Sept., Polyb.  
 μεστότοιχον (-χος, Eratos.)  
 \*μεσουργία Plut.  
 Μεσσίας  
 μετοικεσία Sept., Anthol.  
 \*μιασμός Plut.  
 μισθαποδοσία  
 μισθαποδότης  
 μίσθιος Sept., Anthol.  
 μογ(γ)ιλάλος Sept.  
 μόδιος  
 μοιχαλὶς Sept.  
 μολυσμός Sept.  
 μοσχοποιέω  
 μυλικός ?  
 μύλιος ? Inscr.  
 μύλος Sept., Anthol., Orac.  
 Sibyl.  
 (μωρέ ?)  
 \*νεκρώω Plut., Anthol., Inscr.  
 \*νέκρωσις Aret.  
 νεόφυτος Sept. (lit. ; so Arstph. in Pollux 1, 231)  
 νίκος Sept., Anthol., Orph.  
 νιπτήρ  
 νομοδιδάσκαλος  
 νοσσιῶ ? Sept. (νεοσσιῶ Hdt., al.)  
 νυμφών Apocr.  
 νυχθήμερον Orac. Sibyl.  
 ξενοδοχέω Graec. Ven. (-κέω, Hdt.)  
 \*ξέστης ? Joseph., Anthol.  
 \*οἰκιακός Plut.  
 \*οἰκοδεσποτέω Plut.  
 οἰκοδομή Sept. (Aristot. ?)  
 οἰκουργός ?  
 ὀκταήμερος (Graec. Ven.)  
 ὀλιγοπιστία ?  
 ὀλιγόπιστος  
 ὀλιγόφυκος Sept.  
 ὀλίγως Anthol.  
 ὀλοθρευτής

ὄλο(or -ε-)θρεύω Sept., Anthol.  
 ὀλοκαύτωμα Sept.  
 ὀλοκληρία Sept.  
 ὀμείρομαι ? Sept. ?  
 ὀμοιάω ?  
 ὀνειδισμός Sept.  
 ὀνικός  
 ὀππάνω Sept.  
 ὀπτασία Sept., Anthol.  
 ὀρθοποδέω  
 ὀρθοτομέω Sept.  
 ὀρρηξίω Sept.  
 ὀρθρινός ? Sept., Anthol.  
 ὀρκομοσία Sept.  
 ὀροθεσία  
 οὐά  
 οὐάι Sept.  
 ὀφειλή  
 ὀφθαλμοδουλεία  
 ὀχλοποιέω  
 ὀψάριον  
 παγιδεύω Sept.  
 παιδιόθεν  
 παμπληθεί  
 παντοκράτωρ Sept., Anthol.,  
 Inscr.  
 παραβιάζομαι Sept., Polyb.  
 παραβολεύομαι ?  
 παραβουλεύομαι ?  
 παραδιατριβή ?  
 παραδειγματίζω Sept., Polyb.  
 παραήλωω Sept.  
 παραλυτικός  
 παραπικραίνω Sept.  
 παραπικρασμός Sept.  
 παράπτωμα Sept., Polyb.  
 παραφρονία  
 παρεπίδημος Sept., Polyb.  
 παροιμία Sept.  
 παρομοιάω ?  
 παροργισμός Sept.  
 πάσχα Sept.  
 πατριάρχης Sept.  
 πειθός  
 πειρασμός Sept.  
 πειριμονή  
 πελεκίζω Sept., Polyb.  
 πεντεκαδέκατος Sept.  
 πεποιθήσις Sept.  
 περιαστράπτω Apocr.  
 περιθήσις  
 περικάβαρμα Sept.  
 περικεφαλαία Sept., Polyb.,  
 Inscr.  
 περικρατής Apocr.  
 περικρύπτω  
 περιούσιος Sept.  
 περισσειά Sept., Inscr.  
 περιτομή Sept.



περίφημα Sept., Inscr.  
 πλημύρα etc. Sept., Anthol.  
 πληροφορία  
 πνευματικῶς  
 πολιάρχης Inscr., Epigr.  
 \*πολυμερῶς Joseph.  
 πολυσπλαγχνος  
 πορφυρόπωλις  
 ποταμοφόρητος  
 \*πραιτώριον Joseph., Inscr.  
 πρεσβυτέριον Inscr.  
 προαιτιόμαι  
 προαμαρτάνω  
 προβλέπω Sept.  
 \*πρόγνωσις Plut., Anthol.  
 προεναρχομαι  
 προεπαγγέλλω  
 \*προκαταγγέλλω Joseph.  
 πρόκριμα  
 προκυρώ  
 προμαρτύρομαι  
 προμεριμνάω  
 προορίζω  
 προσάββατον? Sept., Apocrypha  
 \*προσαίτης Plut.  
 (προσάχέω?)  
 προσδαπάνω Inscr.  
 προσεάω  
 προσεγγίζω? Sept., Polyb., Anthol.  
 προσευχή Sept., Inscr.  
 προσήλυτος Sept.  
 προσκαρτέρησις  
 πρόσκομμα Sept.  
 προσκυνητής Inscr.  
 προσοχθίζω Sept., Orac. Sibyl.  
 προσπαίω? (Soph.?)  
 πρόσπεινος  
 \*προσρήννυμι Joseph.  
 προσφάγιον Inscr.  
 πρόσχυσις  
 προσωπολη(μ)πτέω  
 προσωπολή(μ)πτῆς  
 προσωπολη(μ)ψία  
 προφήτεία Sept., Inscr.  
 πρωϊνός Sept.  
 πρωτοκαθεδρία  
 πρωτοκλισία (ἡ) Apocr.  
 πρωτοτόκια (τά) Sept.  
 πρωτότοκος Sept., Anthol.  
 (-τόκος, act., Hom. down)  
 τὸ πῦρ τὸ αἰώνιον etc.  
 πυρράζω? (-ρίζω Sept.)  
 ῥαββί, -βεί  
 ῥαββονί etc.  
 ῥακά etc.  
 ῥαντίζω Sept.  
 ῥαντισμός Sept.

ῥέδη or ῥέδα  
 ῥυπαρεύομαι?  
 σαβαθανί, -νεί  
 σαβαώθ Sept.  
 \*σαββατισμός Plut.  
 σάββατον Sept., Anthol.  
 σαγήνη Sept.  
 \*Σαδδουκαῖος Joseph.  
 σάρδινος?  
 σαρδιόνυξ?  
 σατάν or σατανᾶς Sept.  
 σάτον Sept.  
 σεληνιάζομαι  
 σιγώβρωτος Sept., Orac. Sibyl.  
 σθενώ  
 \*σικάριος Joseph.  
 σικερα Sept.  
 σιμικίνθιον  
 σινιάζω  
 \*σιτιστός Joseph.  
 σιτομέτριον (-τρον Plut.)  
 σκανδαλίζω  
 σκάνδαλον Sept.  
 σκηνοποιός  
 σκληροκαρδία Sept.  
 σκληροσπάχνηλος Sept.  
 σκοτίζω Sept., Polyb.  
 σμαράγδινος  
 σμυρνίζω  
 σουδάριον (σωδάριον Her-  
 mippus)  
 σπεκουλάτωρ  
 σπλαγχνίζομαι Sept.?  
 στήκω Sept.  
 στρατοπέδαρχος?  
 στυνάζω Sept., Polyb.  
 \*συγγενίς? Plut., Inscr.  
 συγκακοπαθέω  
 συγκακουχέω  
 \*συγκαταψηφίζω  
 συγκοινωνός  
 συζητητής  
 συζωποιέω  
 συκομορέα [Inscr.  
 συλαγωγέω Polyb.,  
 συλλαλέω Sept.,  
 συμμημητής  
 συμμορφίζω?  
 συμμορφόω?  
 συμπρεσβύτερος  
 συμφυλέτης  
 συμφώνησις  
 σύμφυχος  
 συναιχμάλωτος  
 συναναίκεμαι Apocr.  
 συναναμίγνυμι Sept.?  
 συναναπαύομαι? Sept.  
 συναντιλαμβάνομαι Sept.,  
 Inscr.

συναρμολογέω  
 συνεγείρω Sept.  
 συνεκλεκτός  
 συνθρύπτω  
 \*συνοδεύω Plut.  
 συνομορέω  
 σύσσημον (Menander in  
 Phryn.), Sept.  
 σύσσωμος  
 \*συστασιαστής Joseph.  
 συσταυρώ  
 σφυδρόν?  
 \*σωματικῶς Plut.  
 ταβέρναι (αἱ)  
 ταλιθᾶ  
 ταπεινόφρων? Sept.  
 \*ταπεινοφροσύνη Joseph.  
 ταρταρώ  
 τεκνίον Anthol.  
 τεκνογονέω Anthol.  
 τελειωτής  
 τεσσαρακονταδύο?  
 τεσσαρακοντατέσσαρες?  
 \*τετραρχέω Joseph.  
 τίτλος Inscr.  
 τοπάσιον Sept.  
 τροποφορέω? Sept.  
 τροφοφορέω? Sept.?  
 τρυμαλία Sept. (Sotad.)  
 τυπικῶς?  
 \*τυφωνικός Plut.  
 ὑπακοή Sept.  
 ὑπαῖδρος Sept., Polyb.  
 ὑπάντησις Sept.  
 ὑπερέκεινα  
 ὑπερεκπερισσοῦ Sept.?  
 ὑπερεκπερισσῶς?  
 ὑπερεκτείνω Anthol.?  
 ὑπερεκχύνω Sept.?  
 ὑπερεντυγχάνω  
 ὑπερηνικάω  
 ὑπερπερισσεύω  
 ὑπερπερισσῶς  
 ὑπερυψώω Sept.  
 ὑπολήνιον Sept.  
 ὑποπιάζω?  
 ὑποπλέω Anthol.  
 \*ὑποστολή Joseph.  
 ὑποστρώννυμι Sept.  
 ὕσσωπος Sept.  
 ὑστέρημα Sept.  
 ὑστέρησις  
 ὑψηλοφρονέω?  
 ὕψωμα Sept., Orac. Sib.  
 φάγος  
 φαι(or φε-)λόνης (φαινόλης  
 Rhinthon, c. B.C. 300, in  
 Pollux 7, 61)  
 Φαρισαῖος  
 \*φειδόμενος Plut.

φιλοπρωτεύω  
 φόρον  
 φραγελλιον  
 φραγελλώ  
 φρεναπατάω  
 φρεναπάτης  
 φυλακίζω Sept.  
 φυσίαισις  
 φωστήρ Sept., Anthol.  
 φωτισμός Sept.  
 χαλιναγωγέω  
 χαλκηδών (Pliny)  
 χαλκολίβανον  
 χαριτώ Apocr.  
 Χερουβίμ etc. Sept.  
 χοϊκός  
 χρεωφειλέτης etc. Sept.,  
 Aesop  
 χρηστεύομαι  
 χρηστολογία  
 χρυσοδακτύλιος  
 χρυσόλιθος Sept.  
 χρυσόπρασος  
 χάρος  
 ψευδάδελφος  
 ψευδαπόστολος  
 ψευδοδιδάσκαλος  
 ψευδοπροφήτης Sept.  
 ψευδόχριστος  
 ψιθυρισμός Sept.  
 ψιχίον  
 ψωμίον Sept.  
 ὠσαννά

TOTAL 767, (76\*, 89?)

## 2. Biblical Significations.

N. B. "Sept." or "Apocr." is added to a word in case it occur in the same sense in the Septuagint version or (if not there) in the Apocryphal books of the O.T. Moreover, characteristic N. T. significations which also occur in Philo and Josephus but in no other secular authors have been included in the list, with the proper designations appended. See the Prefatory Remarks, p. 688.

ἡ ἄβυσσος (Sept.)  
 ἀγάπη 2  
 ἄγγελος 2 (Sept., Philo)  
 ἀδελφή 2  
 ἀδελφός 2 (Sept., Philo), 4,  
 5 (Sept.)  
 ἀδιάκριτος 2  
 ἀδρότης  
 ἀδυνατέω b. (Sept.)  
 αἵρεσις 5  
 αἰρετικός 2



αἰών 2 (Apocr.), 3  
 ἀλήθεια I. 1 c.  
 ἀληθεύω b.  
 ἁμαρτία 3, 4  
 ἀμήτωρ 5 (Philo)  
 ἀνάθεμα 2 a., b.  
 (ἀνασταυρώω)  
 ἀναφέρω 2 (Sept.)  
 ἀνθομολογέομαι 3 fin. (Sept.)  
 ἄνομος 1  
 ἀνόμως  
 ἀνοχή  
 ἀντίληψις (Sept.)  
 ἀντίλογία 2 (Sept.)  
 ἀντίτυπος 1, 2  
 ἀπάτωρ  
 ἀπαύγασμα (Apocr.)  
 ἀπλότης fin. (Joseph.)  
 ἀποθυήσκω II.  
 ἀποκαλύπτω 2 c. (Sept.)  
 ἀποκάλυψις 2 a.  
 ἀποκρίνω 2 (Sept.)  
 ἀπόλλυμι 1 a. β.  
 ἀπολύτρωσις 2  
 ἀποστάσιον 1 (Sept.), 2  
 ἀποστολή 4  
 ἀπόστολος 2, 3  
 ἀποστοματίζω  
 ἀποτάσσω 1  
 ἀπώλεια 2 b.  
 ἀρσενία (Philo)  
 ἀρχή 5  
 ἀσύνετος fin. (Apoc.)  
 αὔγάζω 2 (Sept.)  
 αὐτός II. 2 (Sept.)  
 ἀφυπνός b.  
 ἀφυστερέω 2 (Sept.)  
 βαπτίζω II.  
 βαπτισμός (Joseph.)  
 βασιλεία 3  
 βλέπω 2 c. mid.  
 γαμέω 2  
 γένεσις 3  
 γεννάω 2 b. (Philo), c., d.  
 γλώσσα 2 init.  
 γράμμα 2 c. (Philo, Joseph.)  
 γραμματεὺς 2 (Sept.)  
 δαίμων 2 (Joseph.)  
 δέω 2 c.  
 ὁ διάβολος Sept.  
 διαθήκη 2 (i. q. נִתְּנָה)  
 διακονία 3, 4  
 διάκονος 2  
 διακρίνομαι 3  
 διανοίγω 2  
 διαπνοοῦμαι c. (Apocr.)  
 διατίθεμαι διαθήκην etc.  
 (Sept.)  
 δίδωμι IV. 5  
 δικαιοσύνη 1 c.

δικαιῶν 2, 3, (Sept.)  
 δικαίωσις  
 διλόγος 2  
 διώκω 3  
 δόξα III. (Sept.)  
 δοξάζω 4 (Sept.)  
 δύναμις b.  
 δῶμα 3 (Sept.)  
 δωρεά b. (Sept.)  
 ἐγγύς 1 b.  
 ἐγείρω 2, 4  
 ἔγερσις fin.  
 ἐθνικός 3  
 ἔθνος 4 (Sept.), 5  
 εἰ I. 5 (Sept.), III. 9 (Sept.)  
 εἶδω II. 3 (Sept.)  
 εἶδωλον 2 (Sept.)  
 εἰμί II. 5 (Sept.)  
 εἶπον 5 (Sept.)  
 εἰρήνη 3 (Sept.), 4, 5, 6 (Sept.)  
 ἐκ I. 7 (Sept.)  
 ἐκβασίς 2 (Apocr.)  
 ἐκδοχή 4  
 ἐκκλησία 2 (Sept.), 4  
 ἐκλέγομαι (Sept.)  
 ἐκλεκτός (Sept.)  
 ἐκλογή  
 ἔκστασις 3 (Sept.)  
 ἔλεος 2, 3  
 Ἑλληνίς 2  
 ἐμβατεύω 2 (Apocr., Philo)  
 ἐμβριμάομαι fin.  
 ἐν I. 6 b., 8 b. (Sept.), 8 c.  
 ἐναντίον 2 fin. (Sept.)  
 ἐνεργέω 3  
 ἐξανάστασις fin.  
 ἔξοδος fin. (Philo)  
 ἐξομολογέω 2 (Sept.)  
 ἐξουσία 4 c. ββ., d.  
 ἐπερωτάω 2 (Sept.)  
 ἐπερώτημα 3  
 ἐπιγαμβρεύω 2 (Sept.)  
 ἐπικαλέω 2 (Sept.)  
 ἐπισκέπτομαι b. (Sept.)  
 ἐπισκοπή b. (Sept.), c. (Sept.)  
 ἐπίσκοπος fin.  
 ἐπιστροφή Apocr.  
 ἐπιτιμία Apocr.  
 ἐρείγομαι 3 (Sept.)  
 εὐαγγελίζω III.  
 εὐαγγέλιον 2 a., b.  
 εὐδοκέω 2 (Sept.)  
 εὐλόγέω 2, 3, 4, (Sept.)  
 εὐλογία 3 Sept., 4, 5 (Sept.)  
 εὐσπλαγχνος (Apocr.)  
 ἔχω I. 1 f.  
 ζάω I. 2  
 ζωή 2 a., b.  
 ζωογονέω 3 (Sept.)  
 ζωοποιέω 2  
 ἡμέρα 1 b., 3 (Sept.)  
 ἡσυχάζω c. (Sept.)  
 θάνατος 2 (Sept., Philo)  
 θέλω 4 (Sept.)  
 θεός 4 (Sept.)  
 θεωρέω 2 c. sub fin.  
 θριαμβεύω 2  
 θροέω fin. (Sept.)  
 θυγάτηρ b. (Sept.)  
 θυματήριον 2 (Philo, Joseph.)  
 ἴδιος 1 d. (Apocr.)  
 ἱερεὺς b.  
 ἱλασμός 2 (Sept.)  
 ἱλαστήριον, τό, 1 (Sept.), 2  
 ἰσχύω 2 a. (Sept.)  
 καθαρίζω 1 b. (Apocr.), 2  
 (Sept.)  
 καθεύδω 2 b. (Sept.)  
 κακία 3 (Sept.)  
 κακός 2 (Sept.)  
 κακολογέω 2 (Sept.)  
 καλέω 1 b. β.  
 καμνύω (Sept.)  
 κάπτω b. (Sept.)  
 κανών 1  
 καρπός 2 c. (Sept.)  
 κατασχύνω 2 fin. (Sept.)  
 κατάπανσις 2 (Sept.)  
 καταστολή 2 (Sept.)  
 κατατομή  
 κέρας b. (Sept.)  
 κεφαλαῖω 2  
 κήρυγμα (Sept.)  
 κήρυξ 1 fin.  
 κηρύσσω b.  
 κληρονομέω 2 fin.  
 κληρονομία 2 a., b.  
 κληρονόμος 1 b., 2 (Sept.)  
 κληρώω 4 (Apocr.)  
 κλήσις 2  
 κλητός a., b.  
 κοιλία 5 (Sept.)  
 κοινός 2 (Apocr.)  
 κοινός 2 (Apocr.)  
 κοινωνία 3  
 κοπή 2 (Sept.)  
 κοπιᾶω 2 (Sept.)  
 κοσμικός 2, 3  
 κόσμος 5 (Apocr.), 6, 7, 8  
 (Sept.)  
 κρίνω 5 a. β., 6 (Sept.)  
 κρίσις 3 b., 4 (Sept.), 5 (Sept.)  
 κριτήριον 3  
 κριτής 2 (Sept.)  
 κτίσις 2 (Apocr.), 3  
 κτίσμα  
 κῶλον  
 λαμβάνω I. 3 e. (cf. list II. 2)  
 λάσκω 2

λειτουργέω 2 c. (Apocr.)  
 λειτουργία 3 b.  
 λιβανωτός 2  
 λικμάω 3 (Sept.)  
 λόγος III.  
 λύτρωσις fin. (Sept.)  
 μαθητεύω 2  
 μακροθυμέω 2 (Sept.)  
 μακροθυμία 2 (Sept.)  
 μάρτυς c.  
 μεσιτεύω 2 (Philo)  
 μεταίρω 2  
 μοιχαλὶς b. (Sept.)  
 μοιχός fin.  
 μυστήριον 2, 3 (Sept.)  
 μωραίνω 2 (Sept.)  
 μωρός fin. (Sept.)  
 νεκρός 2  
 νεότερος d.  
 νόμος 2 (Apocr.), 3, 4 (Sept.)  
 νύμφη 2 fin. (Sept.)  
 οἰκοδομέω b. β.  
 οἰκοδομή 1  
 ὁμολογέω 4  
 ὄνομα 2 (Sept.), 3 (Sept.), 4  
 ὀπίσω 2 (Sept.)  
 οὐρανός 2 (Sept.)  
 ὀφειλέτης b.  
 ὀφείλημα b.  
 ὀφείλω c.  
 ὀφθαλμός in phrases (Sept.)  
 ὀχύρωμα 2 (Sept.)  
 ὡ δῖα  
 ὀψώνιον 2  
 παιδεία 2 b. (Sept.), c. (Sept.)  
 παιδεύω 2 b. (Sept.), c. (Sept.)  
 παῖς 2 fin. (Sept.; i. q. נַעֲרָה)  
 παρακλήτος 3 (Philo)  
 παραβολή 3, 4, (Sept.)  
 παράδεισος 3, 4  
 παρακοή 2  
 παρασκευή 3 (Joseph.)  
 παρθένος 2  
 πάροικος 2 (Sept.)  
 παρρησία 3 (Philo)  
 πατάσσω 2 (Sept.), 3 (Sept.)  
 πεiráω 2 d. (Sept.)  
 πειρασμός b., c., (Sept.)  
 πεντηκοστή (Apocr.)  
 περιπατέω b.  
 περιποίησις 2, 3  
 περισσειά 4  
 περισσεύω 2  
 περιτομή a. γ., b.  
 πιστεῦν 1 b.  
 πίστις 1 b.  
 πνεῦμα 3 c., d., 4  
 πνευματικός 3  
 πορεία



πορεύω b. (Sept.)	σάββατον 2	συνάγω c. (Sept.)	νιοθεσία a., b.
πορνεία b. (Sept.)	σαρκικός 1	συναγωγή 2 (Joseph., Philo)	νίος 2 (Sept.)
πορνεύω 3 (Sept.)	σάρκινος 3	συναίρω 2	νίος τοῦ ἀνθρώπου 3 (Sept.)
πόρνη 2	σάρξ 2 b. (Sept.), 3 (Sept.), 4	συνδοξάζω 2	νίος τοῦ θεοῦ 2, 3, (Sept.)
ποτήριον b.	σεβάζομαι 2	συνεγείρω fin.	ὑποκριτής 3 (Sept.)
πρεσβύτερος 2 a., b., c.	σκανδαλίζω (Apocr.)	συνέδριον 2 b.	ὑποπνέω b.
προάγω 2 b.	σκάδαλον b. (Sept.)	συντελέω 5 (Sept.)	ὑποτίπνωσις b.
προσανέχω 2	σκηνοπηγία 2 (Sept.)	σύντριμμα 2 (Sept.)	φυλακτήριον 2
προσευχή 2 (Philo)	σκότος b.	σχίσμα b.	φυλάσσω 2 b. (Sept.)
προσήλυτος (Joseph.)	σοφία b.	σώζω b. (Sept.)	φωτίζω 2 c. (Sept.)
προσκαλέω b.	σταυρός 2 b.	σῶμα 3	χαρίζομαι b.
προστήθημι 2 sub fin. (Sept.)	στέφανος b. a.	σωτήρ (Sept.)	χάρις 2 sub fin., 3 a.
πρόσωπον 1 b., c., 2, (Sept.)	στηρίζω b.	σωτήρία a. (Sept.), b., c.	χάρισμα (Philo)
προφητεύω b., c., d., (Sept.)	στοιχείον 3	σωτήριον, τό (Sept.)	χαριτώ 2
προφήτης II. 1 (Sept.)	στόμα 2 (Sept.)	τέκνον c. (Sept.)	χριστός 2
πρωτότοκος b.	στρατιά 3 (Sept.)	τίς 1 e. γ. (Sept.)	χρίω a., b.
ῥῆμα 2 (Sept.)	συζητέω b.	τραχηλίζω 2	ψυχή 1 c., 2 b.
ῥίζα 2 (Sept.)	συμβιβάζω 3 fin.	τύπος 4 γ.	ψαμίζω b.

## IV.

## WORDS PECULIAR TO INDIVIDUAL NEW TESTAMENT WRITERS.

N. B. A word which occurs only in a quotation by the N. T. writer from the Septuagint is so marked. In the Apocalypse, which contains no express quotations, a word is so designated only when the context plainly indicates a (conscious or unconscious) reminiscence on the part of the writer. For other explanations see the Prefatory Remarks, p. 688 sq.

## 1. To Matthew

ἀγγεῖον	δέσμη	ἐρίζω	μεταίρω
ἄγγος ?	διακαθαρίζω (Lk. ?)	ἐρίφιον ?	μετοικεσία
ἄγκιστρον	διακάλυω	ἐταῖρος	μίλιον
ἄθῳος	διαλλάσσω	εὐδία ?	μισθόω
αἷμα ἄθῳον	διασαφένω	εὐνοέω	μυλών ?
αἷμα δίκαιον	δίδραχμον	εἰνουχίζω	νόμισμα
αἰμορροέω	διέξοδος	εὐρύχωρος	νοσσίον (Lk. ?)
αἰρετίζω	διετής	ζιζάνιον	οἰκέτεια ?
ἄκμην	διστάζω	ἡλί	οἰκιακός
ἀμφίβληστρον (Mk. ?)	δυνλίζω	θαυμάσιος	ὀλιγοπιστία ?
ἄκριβδω	διχάζω	(θεέ voc.)	ὄναρ (κατ' ὄναρ)
ἀναβιβάζω	ἐβδομηκοντάκις	θεριστής	ὄνικος (Mk. ? Lk. ?)
ἀναίτιος	ἔγερσις	θρήνος ?	οὐδαμῶς
ἄνηθον	ἐγκρύπτω (Lk. ?)	θυμός	βασιλεία τῶν οὐρανῶν
ἀπάγχω	ὁ ἐθνικός (3 Jn. ?)	(ιδέα, see εἰδέα)	παγιδεύω
ἀπονίπτω	ἐνθυμέομαι (Acts ?)	ἰῶτα	παραθαλάσσιος
βάρ ?	εἰδέα (ιδέα)	καθά	παρακούω (Mk. ?)
βαρύτιμος ?	εἰρηνοποῖος	καθηγητής	παρατιθέναι παραβολήν
βασανιστής	ἐκλάμπω	καταθεματίζω ?	παρομοιάζω ?
(βασιλεία τῶν οὐρανῶν, see οὐρανός)	Ἐμμανουήλ fr. Sept.	καταμανθάνω	παροψίς
βαττολογέω	ἐμπορία	καταναθεματίζω ?	πεξίς ?
βιαστής	ἐμπρήθω	καταποντίζω	πικρῶς (Lk. ?)
βροχή	ἐξορκίζω	κῆτος fr. Sept.	πλατύς
δαίμων (Mk. ? Lk. ? Rev. ?)	ἐξώτερος	κουστωδία	πληροῦν τὸ ῥηθέν
δάνειον	ἐπιγυμνρεύω	κρυφαίος ?	πολυλογία
ὁ δεῖνα	ἐπικαθίζω	κύμνον	προβιβάζω (Acts ?)
	ἐπιορκέω	κῶνωψ [συμβ.]	προσπαίω ?
	ἐπιστείρω ?	(λαμβάνειν συμβούλιον, see	προφθάνω
	ἐρείγομαι	μαλακία	πυρράζω ?



ῥακ(οτ-χ-)ά (or ῥακᾱ)  
 ῥαπίζω  
 σαγήνη  
 σεληνιαζομαι  
 σιτιστός  
 στατήρ  
 συμβούλιον λαμβάνειν  
 συναίρω (λόγον)  
 συνάντησις?  
 συναυξάνω  
 συντάσσω  
 τάλαντον  
 ταφή  
 τελευτή  
 τοῦνομα?  
 τραπέζιτης  
 τρύπημα?  
 τύφω  
 φημίζω?  
 φράζω  
 φυγή (Mk.?)  
 φυλακτήριον  
 φυτεία  
 Χαναναῖος  
 χλαμύς  
 ψευδομαρτυρία  
 ψύχω  
 TOTAL 137 (2 fr. Sept., 21 ?)

## 2. To Mark.

ἀγρεύω  
 ἄλαλος  
 ἀλεκτοροφωνία  
 ἀλλαχού?  
 ἀμφιβάλλω?  
 ἄμφοδον  
 ἀνακυλίω?  
 ἄναλος  
 ἀναπηδάω?  
 ἀναστενάζω  
 ἀπόδημος  
 ἀποστεγάζω  
 ἀτιμάω } ?  
 ἀτιμός }  
 ἀφρίζω  
 βοανε(οτ-η-)ργές  
 γραφεύς  
 δηλαυνῶς? (cf. τηλαυνῶς)  
 διαρπάζω (Mt.?)  
 δισχίλιοι  
 δύσις?  
 δύσκολος  
 ἔγγιστα?  
 εἶπεν?  
 ἐκθαμβέω  
 ἐκθαυμάζω?  
 ἐκπερισσῶς?  
 ἔκφοβος (Heb. fr. Sept.)

ἐλαῖ  
 ἐναγκαλίζομαι  
 ἐνειλέω  
 ἔνυχος  
 ἐξάπινα  
 ἐξουδ(οτ-θ-)ενός?  
 ἐπιβάλλω (intr.)  
 ἐπικεφάλαιον?  
 ἐπιρράπτω  
 ἐπισυντρέχω  
 ἐσχάτως (ἔχειν)  
 ἐφφαθά  
 θαμβέω (Acts?)  
 θανάσιμος  
 θυγάτριον  
 τὸ ἱκανὸν ποιεῖν  
 καταβαρύνω?  
 καταδιώκω  
 κατακόπτω  
 κατευλογέω?  
 κατοίκησις  
 κεντυρίων  
 κεφαλαῖος }  
 κεφαλῖος }  
 κοῦμι etc.  
 κυλίω  
 κωμόπολις  
 μεθόριον?  
 μηνύω  
 μογ(γ)ιλάλος  
 μυρίζω  
 νουνεχῶς  
 ξέστης  
 ὁδοποιέω?  
 (ὁδὸν ποιέω?)  
 ὄμμα (Mt.?)  
 ὄσπερ?  
 οὐά  
 ὀχετός?  
 ὄψιος (adj.)?  
 παιδιόθεν  
 πάμπολος?  
 πανταχόθεν?  
 παρόμοιος  
 πεζῇ (Mt.?)  
 περιτρέχω  
 πρασιά  
 προαῦλιον  
 προμεριμνάω  
 προσάββατον?  
 προσεγγίζω?  
 προσκεφάλαιον  
 προσορμίζω  
 προσπορεύομαι  
 πυγμή?  
 σκώληξ fr. Sept.  
 συμρινίζω  
 σπεκουλάτωρ  
 στασιαστής?  
 στιβάς (στοιβάς)?

στίλβω  
 συλλυπέω  
 συμβούλιον ποιεῖν?  
 συμπόσιον  
 συνθλίβω  
 Συροφονίκισσα }  
 Συροφονίκισσα }?  
 Συροφονίσσα }  
 σύσσημον  
 συστασιαστής?  
 ταλιθᾱ  
 τηλαυνῶς? (cf. δηλαυνῶς)  
 τρίζω  
 τρυμαλιά (Lk.?)  
 ὑπερηφανία  
 ὑπερπερισσῶς  
 ὑπολήνιον  
 χαλκίον  
 TOTAL 102 (1 fr. Sept., 32 ?)

## 3. To Luke.

N. B. Words found only in the Gospel are followed by a G.; those found only in the Acts, by an A.; those undesignated are common to both.

ἀγαθουργέω A.?  
 ἀγκάλη G.  
 ἀγνισμός A.  
 ἄγνωστος A.  
 ἀγοραῖος A.  
 ἄγρα G.  
 ἀγράμματος A.  
 ἀγραυλέω G.  
 ἀγωνία G.?  
 ἀηδία G.?  
 Ἀθηναῖος A.  
 ἀθροίζω G.?  
 αἶνος G. (Mt. fr. Sept.)  
 αἰσθάνομαι G.  
 αἴτιον(τό)  
 αἰτίωμα (-αμα) A.  
 αἰχμάλωτος G. fr. Sept.  
 ἀκατάκριτος A.  
 ἀκρίβεια A.  
 ἀκριβής A.  
 ἀκροατήριον A.  
 ἀκωλύτως A.  
 Ἀλεξανδρεὺς A.  
 Ἀλεξανδρινός (or -νός) A.  
 ἀλίσηγμα A.  
 ἀλλογενής G.  
 ἀλλόφυλος A.  
 ἀμάρτυρος A.  
 ἀμπελουργός G.  
 ἀμύνω A.  
 ἀμφιά(or-έ-)ζω G.?  
 ἀναβαθμός A.  
 ἀναβάλλω A.  
 ἀνάβλεψις G. fr. Sept.  
 ἀναβολή A.  
 ἀναγνωρίζω A.?  
 ἀναδείκνυμι  
 ἀναδείξις G.  
 ἀναδίδωμι A.  
 ἀναζητέω  
 ἀναθέματι ἀναθεματίζειν A.  
 ἀνάθημα G.?  
 ἀναΐδεια G.  
 ἀναίρεσις A.  
 ἀνακαθίζω A. (G.?)  
 ἀνᾱκρίσις A.  
 ἀνᾱλή(μ)ψις G.  
 ἀναντήρητος A.  
 ἀναντηρήτως A.  
 ἀναπέιθω A.  
 ἀνᾱπειρος } G.  
 ἀνᾱπηρος }  
 ἀναπτύσσω G.?  
 ἀνασκευάζω A.  
 ἀνασπᾶω  
 ἀνατάσσομαι G.  
 ἀνατρέφω A. (G.?)  
 ἀναφαίνω  
 ἀναφώνέω G.  
 ἀνᾱνυξις A.  
 ἀνέκλειπτος G.  
 ἀνένδεκτος G.  
 ἀνετάζω A.  
 ἀνεύθετος A.  
 ἀνευρίσκω  
 ἀνθομολογέομαι G.  
 ἀνθυπατεύω A.?  
 ἀνθύπατος A.  
 ἀνοικοδομέω A. fr. Sept.  
 ἀντεῖπον  
 ἀντιβάλλω G.  
 ἀντικαλέω G.  
 ἀντικρύ etc. A.  
 ἀντιπαρέρχομαι G.  
 ἀντιπέρα(-ν) } G.  
 ἀντίπερα }  
 ἀντιπίπτω A.  
 ἀντοφθαλμέω A.  
 ἀνωτερικός A.  
 (ἀξιό w. inf.)  
 ἀπαιτέω G.  
 ἀπαρτισμός G.  
 ἀπασπάζομαι A.?  
 ἄπειμι abeo A.  
 ἀπελαύνω A.  
 ἀπελεγμός A.  
 ἀπ(or αφ-)ελπίζω G.  
 ἀπερίτμητος A. fr. Sept.  
 ἀπογραφή  
 ἀποδεκατεύω G.?  
 ἀποδέχομαι  
 ἀποθλίβω G.  
 ἀποκατάστασις A.



ἀποκλείω G.  
 ἀπολείχω G. ?  
 ἀπομάσσω G.  
 ἀποπίπτω A.  
 ἀποπλέω A.  
 ἀποπλύνω G. ?  
 ἀποπνίγω G. (Mt. ?)  
 ἀπορία G.  
 ἀπορρίπτω A.  
 ἀποσκευάζω A. ?  
 ἀποστοματίζω G.  
 ἀποτινάσσω  
 ἀποφθέγγομαι A.  
 ἀποφορτίζομαι A.  
 ἀποψύχω G.  
 ἀράγε (ἀρά γε) A.  
 ἀργυροκόπος A.  
 \*Αραψ A.  
 \*Αρειος πάγος A.  
 \*Ἀρεοπαγίτης A.  
 (ἀρήν) ἀρνός G.  
 ἀροτρον G.  
 ἀρτέμων A.  
 ἀρχιερατικός A.  
 ἀρχιτελώνης G.  
 ἄσσημος A.  
 \*Ἀσιανός A.  
 Ἀσιάρχης A.  
 ἀσιτία A.  
 ἄσιτος A.  
 ἀσκέω A.  
 ἀσμένως A.  
 ἄσπον A. ?  
 ἀστράπτω G.  
 ἀστυμφώνος A.  
 ἀσώτως G.  
 ἄτεκνος G.  
 ἄτερ G.  
 αὐγή A.  
 Αὐγουστος G.  
 αὐστηρός G.  
 αὐτόπτης G.  
 αὐτόχειρ A.  
 ἄφαντος G.  
 ἀφελότης A.  
 ἀφελπίως (cf. ἀπελπίζω) G.  
 ἀφίξις A.  
 ἄφην A.  
 ἀφρός G.  
 ἀφυπνός G.  
 ἀχλὺς A.  
 βαθέως G. ?  
 βαθύνω G.  
 βαλ(λ)άντιον G.  
 βάπτω G. (Jn. ? Rev. ?)  
 βαρύνω G. ?  
 τὰ βασίλεια G.  
 βάσις A.  
 βάτος (Heb. Balth) G.  
 βελόνη G. ?

Βεροιαῖος A.  
 βία A.  
 βίαιος A.  
 βίωσις A.  
 βολή G.  
 βολίζω A.  
 βουνός G. fr. Sept.  
 βραδυπλοέω A.  
 βρύχω A.  
 βρώσιμος G.  
 βυρσεύς A.  
 βωμός A.  
 γάζα A.  
 Γαλατικός A.  
 γελάω G.  
 γερονσία A.  
 γήρας G.  
 γλέυκος A.  
 γνώστης A.  
 δακτύλιος G.  
 δαν(ε)στής G.  
 δαπάνη G.  
 δεισιδαιμονία A.  
 δεισιδαίμων A.  
 δεκαδύο A. ?  
 δεκαοκτώ G. ?  
 δεξιόβηλος ? } A.  
 δεξιολάβος }  
 Δερβαῖος A.  
 δεσμέω G. ?  
 δεσμοφύλαξ A.  
 δεσμώτης A.  
 δευτεραίρις A.  
 δευτερόπρωτος G. ?  
 δημιουργέω A.  
 δῆμος A.  
 δημόσιος A.  
 διαβάλλω G.  
 διαγγέλλω (Ro. fr. Sept.)  
 διαγινώσκω A.  
 διαγνωρίζω G. ?  
 διάγνωσις A.  
 διαγογγύζω G.  
 διαγρηγορέω G.  
 διαδέχομαι A.  
 διάδοχος A.  
 διαδίδωμι (Jn. ? Rev. ?)  
 διακαθαίρω G. ?  
 διακατελέγχομαι A.  
 διακούω A.  
 διαλαλέω G.  
 διαλείπω G.  
 διάλεκτος A.  
 διαλιμπάνω A. ?  
 διαλύω A.  
 διαμάχομαι A.  
 διαμερισμός G.  
 διανέμω A.  
 διανεύω G.  
 διανόημα G.

διανυκτερεύω G.  
 διανύω A.  
 διαπλέω A.  
 διαπονέω A.  
 διαπορέω  
 διαπραγματεύομαι G.  
 διαπρίω A.  
 διασειώ G.  
 διασπείρω A.  
 διάστημα A.  
 διαταράσσω G. fr. Sept.  
 διατελέω A.  
 διατηρέω  
 διαφείγω A.  
 διαφθορά A.  
 διαφυλάσσω G. fr. Sept.  
 διαχειρίζω A.  
 διαχλευάζω A. ?  
 διαχωρίζω G.  
 διενθυμέομαι A. ?  
 διεξέρχομαι A. ?  
 διερωτάω A.  
 διетία A.  
 διήγησις G.  
 διθάλασπος A.  
 διύστημι  
 διύσχυρίζομαι  
 δικάζω G. ?  
 δικαστής A. (G. ?)  
 διοδεύω  
 διοπετής A.  
 διόρθωμα A. ?  
 Διόσκουροι A.  
 δούλη  
 δοχή G.  
 δραχμή G.  
 δυσβάστακτος G. (Mt. ?)  
 δυσεντερία (-τέριον) A.  
 δωδεκάφυλον A.  
 εἶα G. (Mk. ?)  
 ἐβδομήκοντα  
 ἐβδομηκονταεξ A. ?  
 ἐβδομηκονταπέντε A. ?  
 Ἑβραϊκός G. ?  
 ἐγκάθετος G.  
 ἔγκλημα A.  
 ἔγ(οι ἐν-)κνος G.  
 ἐδαφίζω G. fr. Sept.  
 ἔδαφος A.  
 ἐθίζω G.  
 εἰσκαλέομαι A.  
 εἰσπηδάω A.  
 εἰστρέχω A.  
 ἐκατοντάρχης A. G. ? (Mt. ?)  
 ἐκβολή A.  
 ἐκγαμίσκω G. ?  
 ἐκδιηγέομαι A.  
 ἐκδοτος A.  
 ἐκείσε A.  
 ἔκθαμβος A.  
 ἔκθετος A.  
 ἐκκολυμβάω A.  
 ἐκκομίζω G.  
 ἐκκρέμαμαι (οἱ ἐκκρέμομαι) G.  
 ἐκκαλέω A.  
 ἐκλείπω G. ? (Heb. fr. Sept.)  
 ἐκμυκτηρίζω G.  
 ἐκπέμπω A.  
 ἐκπηδάω A. ?  
 ἐκπλέω A.  
 ἐκπληρόω A.  
 ἐκπλήρωσις A.  
 ἐκσώζω A. ?  
 ἐκταράσσω A.  
 ἐκτελέω G.  
 ἐκτένεια A.  
 ἐκτενέστερον G. ?  
 ἐκτίθημι A.  
 ἐκχωρέω G.  
 ἐκψύχω A.  
 ἐλαίων A. (G. ?)  
 Ἑλαμ(ε)ίτης A.  
 ἔλευσις A.  
 ἐλκώ G.  
 Ἑλληνιστής A.  
 ἐμβάλλω G.  
 ἐμβιβάζω A.  
 ἐμβαίνομαι A.  
 ἐμπιπράω A. ?  
 ἐμ(οι ἐν-)πνέω A.  
 ἐμφανής A. (Ro. fr. Sept.)  
 ἐναντι ?  
 ἐνδής A.  
 ἐνδέχεται (impers.) G.  
 ἐνδιδύσκω G. (Mk. ?)  
 ἐνέδρα A.  
 ἐνεδρεύω A. (G. ?)  
 ἐνεδρον A. ?  
 ἐνισχύω A. (G. ?)  
 ἔνκνος cf. ἔγκνος  
 ἐννεία G.  
 ἐν(ν)εύς A.  
 ἐννεύω G.  
 (τὰ) ἐνόντα G.  
 ἐνοχλέω G. ? (Heb. fr. Sept.)  
 ἐνπνέω cf. ἐμπνέω  
 ἐντόπιος A.  
 ἔντρομος A. (Heb. ?)  
 ἐνύπνιον A. fr. Sept.  
 ἐνωτίζομαι A.  
 ἐξαίτω G.  
 ἐξάλλομαι A.  
 ἐξαστράπτω G.  
 ἔξιμι A.  
 ἐξῆς  
 ἐξολοθρεύω } A.  
 ἐξολεθρεύω }  
 ἐξορκιστής A.  
 ἐξοχή A.  
 ἔξυπνος A.



ἐξωθέω Α.  
ἐπαθροίζω G.  
ἐπαυτέω G.  
ἐπακροάομαι Α.  
ἐπάναγκες Α.  
ἐπανέρχομαι G.  
ἐπάρχειος Α. ?  
ἐπαρχ(ε)ία Α.  
ἔπαυλις Α. fr. Sept.  
ἐπεγείρω Α.  
ἐπειδήπερ G.  
ἐπ(οῦ ἐφ-)εἶδον  
ἐπειμι (εἶμι) Α.  
ἐπεισέρχομαι G. ?  
ἐπέκεινα Α. fr. Sept.  
τὸ ἐπιβάλλον G.  
ἐπιβιβάζω  
ἐπιβοάω Α. ?  
ἐπιβουλή Α.  
ἐπιγίνομαι Α.  
ἐπιδημέω Α.  
ἐπικέλλω Α. ?  
Ἐπικούρ(ε)ιος Α.  
ἐπικουρία Α.  
ἐπικρίνω G.  
ἐπιλείχω G. ?  
ἐπιμέλεια Α.  
ἐπιμελῶς G. -  
ἐπινεύω Α.  
ἐπίνοια Α.  
ἐπιπορεύομαι G. [Sept.)  
ἐπιρρίπτω G. (1 Pet. fr.)  
ἐπισιτισμός G.  
ἐπισκευάζω Α. ?  
ἐπιστάτης G.  
ἐπιστηρίζω Α.  
ἐπιστροφή Α.  
ἐπισφαλής Α.  
ἐπισχύω G.  
ἐπιτοαντό Α. ?  
ἐπιτροπεύω G. ?  
ἐπιτροπή Α.  
ἐπιφανής Α. ? fr. Sept.  
ἐπιφωνέω  
ἐπιχειρέω  
ἐπιχέω G.  
ἐπλήσθη χρόνος } G.  
ἐπλήσθησαν ἡμέραι }  
ἐποκέλλω Α. ?  
ἐρείδω Α.  
ἔρημοι (αἱ) G.  
ἔσθης G. ?  
ἐσπέρα  
ἐσπερινός G. ?  
εὐγε G. ?  
εὐεργετέω Α.  
εὐεργέτης G.  
εὐθυδρομέω Α.  
εὐθυμος Α.  
εὐθύμως Α. ?

εὐλαβής  
εὐπορέω Α.  
εὐπορία Α.  
εὐρακύνων }  
εὐροκλύδων } Α.  
εὐρυκλύδων }  
εὐτόνος  
εὐφορέω G.  
εὐφροσύνη Α.  
ἐφάλλομαι Α.  
(ἐφείδον, cf. ἐπεῖδον)  
Ἐφέσιος Α.  
ἐφημερία G.  
ζεύγος G.  
ζευκτηρία Α.  
ζήτημα Α.  
ζωγονέω (1 Tim. ?)  
ἡγεμονεύω G.  
ἡγεμονία G.  
ἡμιθανής G.  
ἦχος (τό) G.  
ἦχώ G. ?  
θάμβος  
θάσος Α.  
θεά Α.  
θεομαχέω Α. ?  
θεομάχος Α.  
θέρμη Α.  
θεωρία G.  
θηρεύω G.  
θορυβάζω G. ? (cf. τυρβάζω)  
θραύω G. fr. Sept.  
θρόμβος G. ?  
θυμάω G.  
θυμομαχέω Α.  
ἱσσις  
ἰδρῶς G. ?  
ἱερατεύω G.  
ἱερόσυλος Α.  
ἱκμάς G.  
ἱππεύς Α.  
ἰσάγγελος G.  
ἴσως G.  
Ἰταλικός Α.  
καθάπτω Α.  
καθεξῆς  
καθημερινός Α.  
καθίημι  
καθόλου Α.  
καθοπλίζω G.  
καθότι  
κάκειθεν Α. G. ? (Mk. ?)  
κάκωσις Α. fr. Sept.  
καρδιογνώστης Α.  
καρποφόρος Α.  
κατάβασις G.  
καταγγελεύς Α.  
καταδύω G.  
καταδίκη Α. ?  
κατακλείω

κατακληροδοτέω ? } fr.  
κατακληρονομέω ? } Α. Sept.  
κατακλίνω G.  
κατακολουθέω  
κατακρημνίζω G.  
καταλιθάζω G.  
κατάλοιπος Α. fr. Sept.  
καταμένω Α.  
κατανεύω G.  
κατανύσσω Α.  
καταπίπτω Α. (G. ?)  
καταπλέω G.  
καταριθμέω Α.  
κατασειώ Α.  
κατασοφίζομαι Α. fr. Sept.  
καταστέλλω Α.  
κατασύρω G.  
κατασφάζω G.  
κατάσχεσις Α.  
κατατρέχω Α.  
καταφέρω Α.  
καταφρονητής Α. fr. Sept.  
καταψύχω G.  
κατείδωλος Α.  
κατεφίστημι Α.  
κατοικία Α.  
κατόρθωμα Α. ?  
κέραμος G.  
κεράτιον G.  
κηρίον G. ?  
κίχρημι G.  
κλάσις  
κλινάριον Α. ?  
κλίνει ἡ ἡμέρα G.  
κλινίδιον G.  
κλισία G.  
κοιτών Α.  
κολυμβάζω Α.  
κολωνία (-νεια etc.) Α.  
κοπετός Α.  
κοπρία G.  
κόπριον G. ?  
κόραξ G.  
κόρος G.  
κουφίζω Α.  
κραιπάλη G.  
κράτιστος  
κρυπτή (οὔ κρύπτη) G.  
κτήτωρ Α.  
λακτίζω Α.  
λαμπρότης Α.  
λαμπρῶς G.  
λαξευτός G.  
λάσκω Α.  
λείος G. fr. Sept.  
λεπίς Α.  
λήρος G.  
λιβερτίνος Α.  
λικμάω G. (Mt. ?)  
λιμήν Α.

λίψ Α.  
λόγιος Α.  
Λυκαονιστί Α.  
λυμαίνομαι Α.  
λυσιτελεῖ G.  
λυτρωτής Α.  
μαγεία (-γία) Α.  
μαγεύω Α.  
μαθήτρια Α.  
μακροθύμως Α.  
μανία Α.  
μαντεύομαι Α.  
μαστίζω Α.  
μαστός G. (Rev. ?)  
μεγαλείος Α. (G. ?)  
μελίσσιος G. ?  
μεριστής G.  
μεσημβρία Α.  
μεστός Α.  
μεταβάλλω Α.  
μετακαλέω Α.  
μεταπέμπω Α.  
μετεωρίζω G.  
μετοικίζω Α.  
μετρίως Α.  
μηδαμῶς Α.  
μήπου Α. ?  
μίσθιος G.  
μίσθωμα Α.  
μνᾷ G.  
μόγισ G. ?  
μοσχοποιέω Α.  
ναύκληρος Α.  
ναῦς Α.  
νεανίας Α.  
νεοσσός (νοσσός) G. fr. Sept.  
νεωκόρος Α.  
νησιον Α.  
νοσσιὰ G. ?  
νοσσός, see νεοσσός  
ὀγδοήκοντα G.  
ὀδέω G.  
ὀδοιπορέω Α.  
ὀδυνάω  
ὀθόνη Α.  
οἶκημα Α.  
οἰκοδόμος Α. ?  
οἰκονομέω G.  
ὀκνέω Α.  
ὀλοκληρία Α.  
ὀμβρος G.  
ὀμιλέω  
ὀμότεχνος Α.  
ὀνειδος G.  
ὀπότε G. ?  
ὀπτάνω Α.  
ὀπτός G.  
ὀργυιὰ Α.  
ὀρ(ε)ινός G.  
ὀρθρίζω G.



ὄρθριος G. ?  
 ὄρσις G. ?  
 ὀροθεσία A.  
 οὐρανόθεν A.  
 οὐσία G.  
 ὀφρύς G.  
 ὀχλέω A. (G. ?)  
 ὀχλοποιέω A.  
 παθητός A.  
 παῖς, ἡ, G.  
 παμπληθεί G.  
 πανδοχείον (or -κίον) G.  
 πανδοχεύς (or -κεύς) G.  
 πανοικί (or -κεί) A.  
 πανταχῇ or πανταχῆ A. ?  
 πάντη (or -τη) A.  
 παραβάλλω A. (Mk. ?)  
 παραβιάζομαι  
 παράδοξος G.  
 παραθεωρέω A.  
 παρανέω A.  
 παρακαθίζομαι G. ?  
 παρακαθίζω G. ?  
 παρακαλύπτω G.  
 παραλέγομαι A.  
 παράλιος G.  
 παρανομέω A.  
 παραπλέω A.  
 παράσημος A.  
 παρατείνω A.  
 παρατήρησις G.  
 παρατυγχάνω A.  
 παραχειμασία A.  
 παρεμβάλλω G. ?  
 παρενοχλέω A.  
 παρθενία G.  
 παροίχομαι A.  
 παροτρύνω A.  
 πατρίως A.  
 πεδινός G.  
 πεζεύω A.  
 πειράω A. (Heb. ?)  
 πενιχρός G.  
 πεντεκαδέκατος G.  
 περαιτέρω A. ?  
 περιάπτω G. ?  
 περιαστρέπτω A.  
 περικαθίζω G. ?  
 περικρατής A.  
 περικρύπτω G.  
 περικυκλόω G.  
 περιλάμπω  
 περιμένω A.  
 περίξ A.  
 περιοικέω G.  
 περίοικος G.  
 περιοχή A.  
 περιρ(ρ)ήγνυμι A.  
 περισπάω G.  
 περιτρέπω A.

πήγανον G.  
 πιέζω G.  
 πιμπράω A. ?  
 πινακίδιον G. ?  
 πινακίς G. ?  
 πλέω (Rev. ?)  
 πλήμ(μ)υρα (or -ύρα) G.  
 πλός G.  
 πνικτός A.  
 πνοή A.  
 πολίτης (Heb. ?)  
 πολλαπλασίον G. (Mt. ?)  
 πολιτάρχης A.  
 Ποντικός A. [Sept.]  
 πόρρω G. (Mt. and Mk. fr.  
 πορφυρόπωλις A.  
 πραγματεύομαι G.  
 πράκτωρ G.  
 πρεσβεία G.  
 πριηνής A.  
 προβάλλω  
 προκαταγγέλλω A. (2 Co. ?)  
 προκηρύσσω A.  
 προμελετάω G.  
 προοράω A.  
 προπορεύω  
 προσαναβαίνω G.  
 προσαναλίσκω G. ?  
 προσανέχω A. ?  
 προσαπειλέω A.  
 προσαχέω A. ?  
 προσδαπανάω G.  
 προσδεύομαι A.  
 προσδοκία  
 προσεάω A.  
 προσεργάζομαι G.  
 προσέχειν ἑαυτοῖς  
 προσκληρόω A.  
 προσκλίνω A. ?  
 προσλαλέω A.  
 πρόσπεινος A.  
 προσπήγνυμι A.  
 προσποιέω G. (Jn. ? ?)  
 προσρήγνυμι G. (Mt. ?)  
 προσφάτως A.  
 προσψεύω G.  
 προσωπολή(μ)πτως A.  
 προτάσσω A. ?  
 προτείνω A.  
 προτρέπω A.  
 προϋπάρχω  
 προσφέρω G.  
 προχειρίζω A.  
 προχειροτονέω A.  
 πρῶ (or -ῶ-, or -ῷ-) ρα A.  
 πρωτοστάτης A.  
 πρώτως A. ?  
 πτοέω G.  
 πτύσσω G.  
 πύθων A.  
 πυρά A.  
 ραβδούχος A.  
 ραδιούργημα A.  
 ραδιουργία A.  
 ρήγμα G.  
 ρήτωρ A.  
 ῥωμαϊκός G. ?  
 ῥώννυμι A.  
 σάλος G.  
 σανίς A.  
 σεβαστός A.  
 Σιδώνιος  
 σικάριος A.  
 σίκερα G.  
 σιμκίνθιον A.  
 σιναίω G.  
 σιτευτός G.  
 σιτίον A. ?  
 σιτομέτριον G.  
 σκάπτω G.  
 σκάφη A.  
 σκευή A.  
 σκηνοποιός A.  
 σκιρτάω G.  
 σκληροτράχηλος A.  
 σκύλον (or σκύλον) G.  
 σκληροκόβρωτος A.  
 σορός G.  
 σπαργανόω G.  
 σπερμολόγος A.  
 στέμμα A.  
 στερεόω A.  
 στιγμή G.  
 στρατηγός  
 στρατιά (cf. 2 Co. x. 4 Tdf.)  
 στρατοπεδάρχης ? } A.  
 στρατοπέδαρχος ? }  
 στρατόπεδον G.  
 Στωϊκός A.  
 συγγένεια  
 συγγενίς G. ?  
 συγκαλύπτω G. ?  
 συγκαταβαίνω A.  
 συγκατατίθημι G.  
 συγκαταψηφίζω A.  
 συγκινέω A.  
 συγκομίζω A.  
 συγκύπτω G.  
 συγκυρία G.  
 συγχέω A.  
 σύγχυσις A.  
 συ(ν)ζήτησις A. ?  
 συκάμινος G.  
 συκομορέα }  
 -μωρέα } G.  
 -μωραία }  
 συκοφαντέω G.  
 συλλογίζομαι G.  
 συμβάλλω  
 συμπαραγίνομαι G. (2 Tim. ?)

συμπάρεμι A.  
 συμπεριλαμβάνω A.  
 συμπίνω A.  
 συμπίπτω G. ?  
 συμπληρώ  
 συμφύω G.  
 συμφωνία G.  
 συμφηφίζω A.  
 συναθροίζω A. (G. ?)  
 συνακολουθέω G. (Mk. ?)  
 συναλίζω A.  
 συναλλάσσω A. ?  
 συναρπάζω  
 συνδρομή A.  
 σύνειμι (είμι) A. (G. ?)  
 σύνειμι (είμι) G.  
 συνελαύνω A. ?  
 συνεπιτίθημι A. ?  
 συνέπομαι A.  
 συνεψίστημι A.  
 συνθλάω G. (Mt. ?)  
 συνθρύπτω A.  
 συνκατανέω A. ?  
 συνοδεύω A.  
 συνοδία G.  
 συνομιλέω A.  
 συνομορέω A.  
 συντόμος A. (Mk. ? ?)  
 σύντροφος A.  
 συντυγχάνω G.  
 συνωμοσία A.  
 Σύρος G. (Mk. ?)  
 Σύρτις (or σύρτις) A.  
 συσπαράσσω G. (Mk. ?)  
 συστρέφω A. (Mt. ?)  
 συστρόφή A.  
 σφάγιον A. fr. Sept.  
 σφοδρῶς A.  
 σφυδρόν A. ?  
 σφυρόν A. ?  
 σχολή A.  
 τακτός A.  
 τανῦν (τὰ νῦν) A.  
 τάραχος A.  
 τάχιστα A.  
 τεκμήριον A.  
 τελεσφορέω G.  
 τεσσαρακονταετής A.  
 τεσσαρεσκαδέκατος A.  
 τετράδιον A.  
 τετραπλός G.  
 τετραρχέω G. [καρδία  
 τίθεσθαι εἰς τὰ ὅτα or ἐν  
 τιμωρέω A.  
 τοῖχος A.  
 τραῦμα G.  
 τραυματίζω  
 τραχύς  
 τριετία A.  
 τρίστεγος A.







ὀνάριον G.  
 οὐκοῦν G.  
 ὀψάριον G.  
 παιδάριον G. (Mt.?)  
 πενθερός G.  
 περιδέω G. [3 Ep.  
 περιπατεῖν ἐν ἀληθείᾳ 2 Ep.,  
 περιπατεῖν ἐν τῇ σκοτίᾳ (or  
 ἐν τῷ σκότει) G., 1 Ep.  
 περιπατεῖν ἐν τῷ φωτί 1 Ep.  
 ποιεῖν τὴν ἀλήθειαν G., 1 Ep.  
 πότερος G.  
 προβατική G.  
 προβάτιον G.?  
 προσαιτέω G. (Mk.? Lk.?)  
 προσκυνητής G.  
 προσφάγων G.  
 πτέρνα G.  
 πτύσμα G.  
 ῥέω G.  
 ῥωμαῖστὶς G.  
 σκέλος G.  
 σκηνοπηγία G.  
 συγχράομαι G.?  
 συμμαθητής G.  
 συνεισέρχομαι G.  
 τεκνίον G., 1 Ep. (Mk.? Gal.?)  
 τεταρταῖος G.  
 τετράμηνος G.  
 τιθέναι ψυχὴν G., 1 Ep.  
 τίτλος G.  
 ὑδρία G.  
 ὑπάντησις G. (Mt.?)  
 ὑφαντός G.  
 φανός G.  
 φιλοπρωτεύω 3 Ep.  
 φλυαρέω 3 Ep.  
 φραγέλλιον G.  
 χαμαί G.  
 χάρις 2 Ep.  
 χείμαρρος G.  
 χολάω G.  
 κρίσμα 1 Ep.  
 ψυχὴν τιθέναι, see τιθέναι ψ.  
 ψωμίον G.

Gospel 114 (12?)

Epp. 11

Gospel and Epp. 8 (1?)

TOTAL 133 (13?)

## 6. To Paul.

### a. To THE LONGER EPISTLES AND PHILEMON.

N. B. Words peculiar to any  
single Epistle are so designated  
by the appended abbreviation.

ἄβαρής 2 Co.  
 ἀγαθωσύνη  
 ἄγαμος 1 Co.

ἀγανάκτησις 2 Co.  
 ἀγενής 1 Co.  
 ἀγινώσκω  
 ἀγνότης 2 Co.  
 ἀγνώς Phil.  
 ἀγριέλαος Ro.  
 ἀγρυπνία 2 Co.  
 ἀδάπανος 1 Co.  
 ἀδῆλως 1 Co.  
 ἀδίαλείπτως  
 ἀδροτής 2 Co.  
 ἀθά cf. μαρὰν ἀθά  
 ἄθεος Eph.  
 ἀθυμέω Col.  
 αἶνγμα 1 Co.  
 αἰσθησις Phil.  
 αἰσχρολογία Col.  
 αἰσχρότης Eph.  
 αἰτιάομαι Ro.  
 αἰχμαλωτεύω Eph. fr. Sept.  
 (2 T.?)

ἀκαίρεομαι Phil.  
 ἀκατακάλυπτος 1 Co.  
 ἄκων 1 Co.  
 ἀλάλητος Ro.  
 ἀληθεύω  
 ἀλληγορέω Gal.  
 ἄλπος Phil.  
 ἀμέμπως 1 Th.  
 ἀμετακίνητος 1 Co.  
 ἀμεταμέλητος  
 ἀμετανόητος Ro.  
 ἄμετρος 2 Co.  
 ἀναβάλλω Phil.  
 ἀνακαινίσω  
 ἀνακαλύπτω 2 Co.  
 ἀνακεφαλαιώω  
 ἀνακόπτα Gal.?  
 ἀναλογία Ro.  
 ἀναμένω 1 Th.  
 ἀνανεός Eph.  
 ἀνάξιος 1 Co.  
 ἀναξίως 1 Co.  
 ἀναπολόγητος Ro.  
 ἀνδρίζω 1 Co.  
 ἀνεκδιήγητος 2 Co.  
 ἀνελεῖμων Ro.  
 ἀνεξέρει(ο)ν (or -ραύ-)ητος Ro.  
 ἀνεξιχνίαστος  
 ἀνεψιός Col.  
 ἀνήκω  
 ἀνθραξ Ro. fr. Sept.  
 ἀνθρωπάρεσκος  
 ἀνθρώπινον λέγω Ro.  
 ἀνοιξίς Eph.  
 ἀνόμος Ro.  
 ἀνοχή Ro.  
 ἀνταναπληρώω Col.  
 ἀνταπόδοσις Col.  
 ἀντιλη(μ)ψις 1 Co.

ἀντιμισθία  
 ἀντιστρατεύομαι Ro.  
 ἀπαλγέω Eph.  
 ἀπαλλοτριώω  
 ἀπαρασκεύαστος 2 Co.  
 ἀπ(ο)ρ(α)φ(ε)-εἶδον Phil.  
 ἄπειμι *absunt*  
 ἀπέπον 2 Co.  
 ἀπεκδύομαι Col.  
 ἀπέκδυσις Col.  
 ἀπελεύθερος 1 Co.  
 ἀπερισπάρτως 1 Co.  
 ἀπλότης  
 ἀπόδειξις 1 Co.  
 ἀποκραδοκία  
 ἀποκαταλλάσσω  
 ἀπόκριμα 2 Co.  
 ἀπορφανίζω 1 Th.  
 ἀποστνγέω Ro.  
 ἀποστίνω Philem.  
 ἀποτολμάω Ro.  
 ἀποτομία Ro.  
 ἀπουσία Phil.  
 ἀπόχρησις Col.  
 ἄρα οὖν  
 ἄρα Ro.  
 ἄρραβών  
 ἀρεσκεία Col.  
 ἀρμόζω 2 Co.  
 ἀρπαγμός Phil.  
 ἄρρητος 2 Co.  
 ἀρχιτέκτων 1 Co.  
 ἀσαιών 1 Th.?  
 ἀσθένημα Ro.  
 ἄσσοφος Eph.  
 ἀσπίς Ro.  
 ἀστατέω 1 Co.  
 ἀσύνθετος Ro.  
 ἀσχημονέω 1 Co.  
 ἀσχήμων 1 Co.  
 ἀτακτέω 2 Th.  
 ἄτακτος 1 Th.  
 ἀτάκτως 2 Th.  
 ἄτομος 1 Co.  
 αὐγάζω 2 Co.?  
 αὐθαίρετος 2 Co.  
 αὐλός 1 Co.  
 αὖξισις  
 αὐτάρκης Phil.  
 ἀφειδία Col.  
 ἀφή  
 ἀφικνέομαι Ro.  
 Ἀχαϊκός 1 Co.  
 ἀχρειώω Ro. fr. Sept.  
 ἀχρηστος Philem.  
 ἄψυχος 1 Co.  
 Βαάλ Ro. fr. Sept.  
 βασκαίνω Gal.  
 Βελιάλ or Βελίαρ 2 Co.  
 βέλος Eph.

βραβεῖον  
 βραβεύω Col.  
 βρόχος 1 Co.  
 βυθός 2 Co.  
 Γαλάτης Gal.  
 γέωργιον 1 Co.  
 γνησίως Phil.  
 γραπτός Ro.  
 γυμνητεύω 1 Co.  
 δάκνω Gal.  
 Δαμασκηνός 2 Co.  
 δειγματίζω Col. (Mt.?)  
 διαίρεσις 1 Co.  
 διαστολή  
 διδακτός 1 Co. (Jn. fr. Sept.)  
 διερμηνεία 1 Co.?  
 διερμηνευτής 1 Co.?  
 δικαιοκρισία Ro.  
 δικαίωσις Ro.  
 διότι 1 Co.  
 διχοστασία  
 δίψος 1 Co.  
 δογματίζω Col.  
 δοκιμή  
 δόλιος 2 Co.  
 δολιός Ro. fr. Sept.  
 δολώς 2 Co.  
 δότης 2 Co.  
 δουλαγωγέω 1 Co.  
 δράσσομαι 1 Co.  
 δυναμός Col. (Eph.? Heb.?)  
 δυνατέω 2 Co. (Ro.?)  
 δυσφημέω 1 Co.?  
 δυσφημία 2 Co.  
 δωροφορία Ro.?  
 ἐγγράφω 2 Co. (Lk.?)  
 ἐγγύτερον Ro.  
 ἐγκυαχάομαι 2 Th.?  
 ἐγκεντρίζω Ro.  
 ἐγκοπή (or ἐκκ-, or ἐνκ-) 1 Co.  
 ἐγκρατεύομαι 1 Co.  
 ἐγκρίνω 2 Co.  
 ἐδραῖος  
 ἐθελοθησκεία Col.  
 ἐθνάρκης 2 Co.  
 ἐθνικῶς Gal.  
 εἰδωλείον 1 Co.  
 εἰκῆ, -κῆ (Mt.?)  
 εἶκω Gal.  
 εἰλικρίνεια (or -νία)  
 εἰρηνοποιέω Col.  
 εἰσδέχομαι 2 Co.  
 ἐκατονταέτης Ro.  
 ἐκδανανάω 2 Co.  
 ἐκδημέω 2 Co.  
 ἐκδικος  
 ἐκδιώκω 1 Th. (Lk.?)  
 ἐκκαίω Ro.  
 ἐκκλάω Ro.  
 ἐκκλείω



ἐκκοπή cf. ἐγκοπή  
ἐκνύφω 1 Co.  
ἐκούσιος Philem.  
ἐκεταίνυνμι Ro. fr. Sept.  
ἐκπτύω Gal.  
ἐκτρέφω Eph.  
ἐκπρωμα 1 Co.  
ἐκφοβέω 2 Co.  
ἐκών  
ἐλαττονέω 2 Co. fr. Sept.  
ἐλαφρία 2 Co.  
ἐλαχιστότερος Eph.  
ἐλλογᾶω or -γέω  
ἐμβατεύω Col.  
ἐμπεριπατέω 2 Co. fr. Sept.  
ἐνάρχομαι  
ἐνδειγμα 2 Th.  
ἐνδειξις  
ἐνδημέω 2 Co.  
ἐνδοξαίω 2 Th.  
ἐνέργεια  
ἐνέργημα 1 Co.  
ἐνκοπή cf. ἐγκοπή  
ἐνορκίζω 1 Th. ?  
ἐνότης Eph.  
ἐντροπή 1 Co.  
ἐντυπώω 2 Co.  
ἐξαγοράζω  
ἐξαίρω 1 Co. ? and fr. Sept.  
ἐξανάστασις Phil.  
ἐξαπατάω (1 Tim. ?)  
ἐξαπορέω 2 Co.  
ἐξεγείρω  
ἐξηχέω 1 Th.  
ἐξισχύω Eph.  
ἐορτάζω 1 Co.  
ἐπακούω 2 Co. fr. Sept.  
ἐπαναμεινύσκειν Ro.  
ἐπείπερ Ro. ?  
ἐπεκτείνω Phil.  
ἐπενδύω 2 Co.  
ἐπιβαρέω  
ἐπιδιατάσσομαι Gal.  
ἐπιδύω Eph.  
ἐπιθανάτιος 1 Co.  
ἐπιθυμητής 1 Co.  
ἐπικαλύπτω Ro. fr. Sept.  
ἐπικατάρατος Gal. fr. Sept.  
(Jn. ?)  
ἐπιπόθησις 2 Co.  
ἐπιπόθητος Phil.  
ἐπιποθία Ro.  
ἐπισκηνώω 2 Co.  
ἐπισπάω 1 Co.  
ἐπιτιμία 2 Co.  
ἐπιφάυσκω Eph.  
ἐπιχορηγία  
ἐπονομάζω Ro.  
ἐπτακισχιλίοι Ro.  
ἐρεθίζω 2 Co. (Col. ?)

ἐρμηνεία 1 Co.  
ἐρμηνευτής 1 Co. ?  
τί ἐρούμεν Ro.  
ἐτερόγλωσσος 1 Co.  
ἐτεροζυγέω 2 Co.  
ἐτέρως Phil.  
ἐτοιμασία Eph.  
εὐνοία Eph. (1 Co. ?)  
εὐπάρεδρος } 1 Co.  
εὐπρόσεδρος }  
εὐπροσωπέω Gal.  
εὐσημος 1 Co.  
εὐσχημόνως  
εὐσχημοσύνη 1 Co.  
εὐτραπέλεια Eph.  
εὐφημία 2 Co.  
εὐφημος Phil.  
εὐχάριστος Col.  
εὐψυχέω Phil.  
εὐωδία  
ἐφενρετής Ro.  
ἐφικνέομαι 2 Co.  
ὁ ἡγαπημένος (of Christ)  
Eph.  
ἡ ἀγνοεῖτε Ro.  
ἡδιστα 2 Co.  
ἡθος 1 Co. fr. Menander  
ἡνίκα 2 Co.  
ἦτοι Ro.  
ἦττημα  
ἦττων or ἦσσαν  
ἦχέω 1 Co. (Lk. ?)  
θειότης Ro.  
θέλω ἐν Col.  
θεοδιδάκτος 1 Th.  
θεοστυγής Ro.  
θεότης Col.  
θήρα Ro.  
θηριομαχέω 1 Co.  
θνητός  
θριαμβεύω  
θυρεός Eph.  
ἵαμα 1 Co.  
ιερόθυτος 1 Co. ?  
ιεροσυλέω Ro.  
ιερουργέω Ro.  
ικανότης 2 Co.  
ικανός  
Ἰλαρός 2 Co.  
Ἰλαρότης Ro.  
ἰμείρομαι ( ? cf. ὁμείρομαι )  
ἵνα ( ' where ' ) ?  
Ἰουδαίζω Gal.  
Ἰουδαϊκός Gal.  
Ἰουδαϊσμός Gal.  
ισότης  
ισόψυχος Phil.  
ιστορέω Gal.  
καθαίρεισις 2 Co.  
καθό (1 Pet. ?)

καθοράω Ro.  
καινότης Ro.  
κακοήθεια Ro.  
καλάμη 1 Co.  
καλλιέλαιος Ro.  
καλοποιέω 2 Th.  
κάλυμμα 2 Co.  
κάμπτω  
κανών  
καπηλεύω 2 Co.  
καταβαρέω 2 Co.  
καταβραβεύω Col.  
καταδουλόω  
κατακαλύπτω 1 Co.  
κατάκριμα Ro.  
κατάκρισις 2 Co.  
κατάλαλος Ro.  
κατάλειμμα Ro. ?  
καταλλαγή  
καταλλάσσω  
καταναρκάω 2 Co.  
κατάνυξις Ro. fr. Sept.  
κατάρτισις 2 Co.  
καταρτισμός Eph.  
κατασκοπέω Gal.  
καταστρώννυμι 1 Co.  
κατατομή Phil.  
καταναγάζω 2 Co. ?  
καταχθόνιος Phil.  
καταχράομαι 1 Co.  
κατοπτρίζομαι 2 Co.  
κατώτερος Eph.  
κέλυσμα 1 Th.  
κενοδοξία Phil.  
κενόδοξος Gal.  
κενός  
κημόω 1 Co. ?  
κίνδυνος  
κληρώω Eph.  
κλίμα  
κλυδωνίζομαι Eph.  
κολακεία 1 Th.  
κομάω 1 Co.  
κόμη 1 Co.  
κοσμοκράτωρ Eph.  
κρέας  
κρυφή, -φή Eph.  
κυβεία Eph.  
κυβέρνησις 1 Co.  
κύμβαλον 1 Co.  
κυριακὸν δείπνον 1 Co.  
κυρώω  
Λαοδικεύς Col. (Rev. ?)  
λάρυγξ Ro.  
λείμμα Ro.  
λήψις Phil.  
λογία 1 Co.  
λογισμός  
λοιδορος 1 Co.  
λύσις 1 Co.

μακαρισμός  
μάκελλον 1 Co.  
μακροχρόνιος Eph.  
μαρὰν ἀθά (μαραναθά) 1 Co.  
ματαιώω Ro.  
μεγάλως Phil.  
μέγεθος Eph.  
μεθοδεία Eph.  
μέθυσος 1 Co.  
μεστότοιχον Eph.  
μετακινέω Col.  
μεταλλάσσω Ro.  
μετασχηματίζω  
μετοχή 2 Co.  
μήτιγε (μήτι γε, μή τι γε) 1 Co.  
μολυσμός 2 Co.  
μομφή Col.  
μορφώω Gal.  
μόχθος  
μνέω Phil.  
μυκτηρίζω Gal.  
μωμάομαι 2 Co.  
μωρία 1 Co.  
μωρολογία Eph.  
νέκρωσις  
νή 1 Co.  
νηπιάζω 1 Co.  
νόημα  
νομοθεσία Ro.  
νουμηνία Col.  
νυχθήμερον 2 Co.  
νώτος Ro. fr. Sept.  
οἰκτείρω Ro. fr. Sept.  
ὀκταήμερος Phil.  
ὀλέβριος 2 Th. ?  
ὀλιγόψυχος 1 Th.  
ὀλοθρευτής 1 Co.  
ὀλοτελής 1 Th.  
ὁμείρομαι 1 Th. ? (cf. ἰμείρ.)  
ὀμιλία 1 Co. fr. Menander  
ὀνίνημι Philem.  
ὀρατός Col.  
ὄρεξις Ro.  
ὀρθοποδέω Gal.  
ὄσγε Ro.  
ὄσιως 1 Th.  
ὄσφρησις 1 Co.  
ὀφθαλμοδουλεία  
ὀχύρωμα 2 Co.  
πάθος  
παιδαγωγός  
παίζω 1 Co. fr. Sept.  
παιλαιότης Ro.  
πάλη Eph.  
πανούργος 2 Co.  
παραβολεύομαι ? } Phil.  
παραβουλεύομαι ? }  
παραζηλώω  
παρακείμει Ro.



παραμυθία 1 Co.  
 παραμύθιον Phil.  
 παραπλήσιον Phil.  
 παραντίκα 2 Co.  
 παραφρονέω 2 Co.  
 παρεδρεύω (cf. προσεδρ.) 1 Co.?  
 παρείσακτος Gal.  
 παρεισέρχομαι  
 πάρεσις Ro.  
 παρηγορία Col.  
 πάροδος 1 Co.  
 παροργίζω  
 παροργισμός Eph.  
 πατρικός Gal.  
 πειθός 1 Co.  
 (Πειθώ 1 Co.?)  
 πεισμονή Gal.  
 πένης 2 Co. fr. Sept.  
 πεντάκις 2 Co.  
 πεποιθήσις  
 περιεργάζομαι 2 Th.  
 περικάθαρμα 1 Co.  
 περικεφαλαία 1 Th. (Eph. fr. Sept.)  
 περιλείπω 1 Th.  
 περίψημα 1 Co.  
 περπερεύομαι 1 Co.  
 πέρυσι 2 Co.  
 πιθανολογία Col.  
 πύτης Ro.  
 πλάσμα Ro.  
 τὸ πλείστον (adv.) 1 Co.  
 πλεονεκτέω  
 πλεονέκτης  
 πλησμονή Col.  
 πλουτίζω  
 ποίημα  
 πολίτευμα Phil.  
 πολυποικίλος Eph.  
 πρεσβεύω  
 προαιρέω 2 Co.  
 προαιτιόομαι Ro.  
 προακούω Col.  
 προαμαρτάνω 2 Co.  
 προγίνομαι Ro.  
 προδίδωμι Ro.  
 προελπίζω Eph.  
 προεάρχομαι 2 Co.  
 προεπαγγέλλω Ro. (2 Co.?)  
 προετοιμάζω  
 προεπαγγελλόμεθα Gal.  
 προίχω Ro.  
 προηγέομαι Ro.  
 προθέσμιος Gal.  
 προκαλέω Gal.  
 προκαταρτίζω 2 Co.  
 προκυρώ Gal.  
 προλέγω  
 προπίσχω 1 Th.

προπάτω Ro.?  
 προσαγωγή  
 προσαναπληρώω 2 Co.  
 προσανατίθημι Gal.  
 προσεδρεύω (cf. παρεδρ.) 1 Co.?  
 προσηλός Col.  
 προκαρτέρησις Eph.  
 προσκοπή 2 Co.  
 πρόσλη(μ)ψις Ro.  
 προσοφέιλω Philem.  
 προστάτις Ro.  
 προσφιλής Phil.  
 προτίθημι  
 πρωτεύω Col.  
 πτηνά (τά) 1 Co.  
 πτύρω Phil.  
 πτωχεύω 2 Co.  
 πυκτεύω 1 Co.  
 ριζώω  
 ριπή? } 1 Co.  
 ροπή? }  
 ρυτίς Eph.  
 σαίνεσθαι 1 Th.?  
 σαργάνη 2 Co.  
 σατάν (not -νὰς) 2 Co.?  
 σεβάζομαι Ro.  
 σημειώω 2 Th.  
 σκῆνος 2 Co.  
 σκληρότης Ro.  
 σκόλοψ 2 Co.  
 σκοπός Phil.  
 σκύβαλον Phil.  
 Σκύθης Col.  
 σπουδαίος 2 Co. (2 T.?)  
 στέγω  
 στέλλω  
 στενοχωρέω 2 Co.  
 στενοχωρία  
 στερέωω Col.  
 στίγμα Gal.  
 συγγνώμη 1 Co.  
 συγκαθίζω Eph. (Lk.?)  
 συγκάμπτω Ro. fr. Sept.  
 συγκατάθεσις 2 Co.  
 συγκρίνω  
 συζητητής 1 Co.  
 σύζυγος Phil.  
 συζωοποιέω  
 συλαγωγέω Col.  
 συλλάω 2 Co.  
 σύμβουλος Ro. fr. Sept.  
 συμμαρτυρέω Ro. (Rev.?)  
 συμμερίζω 1 Co.  
 συμμετόχος Eph.  
 συμμιμητής Phil.  
 συμμορφίζω Phil.?  
 σύμμορφος  
 συμμορφώω Phil.?  
 συμπαρακαλέω Ro.  
 συμπαράμενος Phil.?  
 συμπάσχω  
 συμπέμπω 2 Co.  
 συμπολίτης Eph.  
 σύμφημι Ro.  
 σύμφορον, τό, 1 Co.?  
 συμφυλέτης 1 Th.  
 σύμφυτος Ro.  
 συμφώνησις 2 Co.  
 σύμφωνος 1 Co.  
 σύμψυχος Phil.  
 συναγωνίζομαι Ro.  
 συναθλέω Phil.  
 συναιχμάλωτος  
 συναναμίγνυμι  
 συναναπαύομαι Ro.?  
 συναποστέλλω 2 Co.  
 συναρμολογέω Eph.  
 συνδοξάζω Ro.  
 συνεγείρω  
 συνήδομαι Ro.  
 συνηλικιώτης Gal.  
 συνθάπτω  
 συνικοδομέω Eph.  
 συντέμνω Ro. fr. Sept.  
 σύντριμμα Ro. fr. Sept.  
 συνυποκρίνομαι Gal.  
 συνυπουργέω 2 Co.  
 συνωδίνω Ro.  
 σύσσωμος Eph.  
 συστατικός 2 Co.  
 συστηνάω Ro.  
 συστοιχέω Gal.  
 συστρατιώτης  
 σχήμα  
 σωματικῶς Col.  
 τάγμα 1 Co.  
 τάχα  
 τίνω 2 Th.  
 τολμηρότερον or -τέρως Ro.  
 τράχηλον ὑποτιθέναι Ro.  
 τροφός 1 Th.  
 τυπικῶς 1 Co.?  
 εἰ τύχοι, τυχόν, 1 Co.  
 υἱοθεσία  
 ὕμνος  
 ὕπανδρος Ro.  
 ὑπεραίρω  
 ὑπεράκμος 1 Co.  
 ὑπερανέω 2 Th.  
 ὑπερβαίνω 1 Th.  
 ὑπερβαλλόντως 2 Co.  
 ὑπερβάλλω  
 ὑπερβολή  
 ὑπερεγώ 2 Co.?  
 ὑπερέκεινα 2 Co.  
 ὑπερεκπερισσοῦ  
 ὑπερεκπερισσῶς 1 Th.?  
 ὑπερεκτείνω 2 Co.  
 ὑπερεντυγχάνω Ro.

ὑπερλίαν 2 Co.  
 ὑπερνικάω Ro.  
 ὑπερπερισεύω  
 ὑπερυνψώω Phil.  
 ὑπερφρονέω Ro.  
 ὑπόδικος Ro.  
 ὑπόλειμμα Ro.?  
 ὑπολείπω Ro.  
 ὑποπιάζω 1 Co.?  
 ὕψωμα  
 φανέρωσις  
 φειδομένως 2 Co.  
 φθόγγος 1 Co. (Ro. fr. Sept.)  
 φθονέω Gal.  
 Φιλιππησίος Phil.  
 φιλόνεκος 1 Co.  
 φιλοσοφία Col.  
 φιλόστοργος Ro.  
 φιλοτιμέομαι  
 φρεναπατάω Gal.  
 φρήν 1 Co.  
 φρόνημα Ro.  
 φύραμα  
 φυσίω  
 φυσίωσις 2 Co.  
 φωτισμός 2 Co.  
 χειρόγραφον Col.  
 χοϊκός 1 Co.  
 χρηματισμός Ro.  
 χῆσις Ro.  
 χρηστεύομαι 1 Co.  
 χρηστολογία Ro.  
 ψευδάδελφος  
 ψευδαπόστολος 2 Co.  
 ψεύσμα Ro.  
 ψιθυρισμός 2 Co.  
 ψιθυριστής Ro.  
 ψωμίζω  
 ὥσπερ 1 Co.

Ro. 113 (13 fr. Sept., 6 ?)  
 1 Co. 110 (2 fr. Sept., 12 ?)  
 2 Co. 99 (4 fr. Sept., 4 ?)  
 Gal. 34 (1 fr. Sept., 1 ?)  
 Eph. 43 (1 fr. Sept.)  
 Phil. 41 (4 ?)  
 Col. 38  
 1 Thess. 23 (5 ?)  
 2 Thess. 11 (2 ?)  
 Philem. 5.  
 Common to two or more Epistles 110.  
 TOTAL 627 (21 fr. Sept., 34 ?)

#### δ. TO THE PASTORAL EPISTLES.

N. B. Words peculiar to some single Epistle of the three are so designated.

ἀγαθοεργέω 1 T.  
 ἀγνεία 1 T.



ἀγωγή 2 T.  
 ἀδηλότης 1 T.  
 ἀδιαφορία Tit. ? (cf. ἀφθο-  
 ρία)  
 ἀθλέω 2 T.  
 αἰδώς 1 T. (Heb. ?)  
 αἰρετικός Tit.  
 αἰσχροκερδής  
 αἰχμαλωτεύω 2 T. ? (Eph.  
 fr. Sept.)  
 ἀκαίρως 2 T.  
 ἀκατάγνωστος Tit.  
 ἀκρατής 2 T.  
 ἄλλως 1 T.  
 ἄμαχος  
 ἀμοιβή 1 T.  
 ἀναζωπυρέω 2 T.  
 ἀνάλυσις 2 T.  
 ἀνανήφω 2 T.  
 ἀνατρέπω  
 ἀναψύχω 2 T.  
 ἀνδραποδιστής 1 T.  
 ἀνδρόφονος 1 T.  
 ἀνεξίκακος 2 T.  
 ἀνεπαίσχυντος 2 T.  
 ἀνεπιλήπτως 1 T.  
 ἀνήμερος 2 T.  
 ἀνόσιος  
 ἀντιδιατίθημι 2 T.  
 ἀντίθεσις 1 T.  
 ἀντίλυτρον 1 T.  
 ἀπαίδευτος 2 T.  
 ἀπέραντος 1 T.  
 ἀπόβλητος 1 T.  
 ἀπόδεκτος 1 T.  
 ἀποδοχή 1 T.  
 ἀποθησαυρίζω 1 T.  
 ἀποτρέπω 2 T.  
 ἀπρόσιτος 1 T.  
 ἄρτιος 2 T.  
 ἄσπονδος 2 T. (Ro. ?)  
 ἀστοχέω  
 αὐθεντέω 1 T.  
 αὐτοκατάκριτος Tit.  
 ἀφθορία Tit. ? (cf. ἀδιαφθο-  
 ρία)  
 ἀφιλάγαθος 2 T.  
 ἀψευδής Tit.  
 βαθμός 1 T.  
 βασιλεὺς τῶν αἰώνων 1 T.  
 βδελυκτός Tit.  
 βελτίων 2 T.  
 βλαβερός 1 T.  
 γάγγραινα 1 T.  
 γενεαλογία  
 γόης 2 T.  
 (τὰ) ἱερὰ γράμματα 2 T.  
 γραῶδης 1 T.  
 γυμνασία 1 T.  
 γυμνακίον 2 T.

δειλία 2 T.  
 διαβεβαίωμα  
 διάβολος (as adj.)  
 διάγω  
 διαπρατριβή 1 T. ? (cf. παρα-  
 διατριβή)  
 διατροφή 1 T.  
 διδακτικός  
 δίλογος 1 T.  
 διώκτης 1 T.  
 ἐγκρατής Tit.  
 ἐδραϊώμα 1 T.  
 ἔκγονα (τά) 1 T.  
 ἔκδηλος 2 T.  
 ἐκζήτησις 1 T. ?  
 ἐκλεκτοὶ ἄγγελοι 1 T.  
 ἐκστρέφω Tit.  
 ἔλαττον (adv.) 1 T.  
 ἐλεγμός 2 T. ?  
 ἡ μακαρία ἐλπίς Tit.  
 ἐνδύω intrans. 2 T.  
 ἔντευξις 1 T.  
 ἐντρέφω 1 T.  
 ἐπανόρθωσις 2 T.  
 ἐπαρκέω 1 T.  
 ἐπιδιωρόμενος Tit.  
 ἐπίορκος 1 T.  
 ἐπιπλήσσω 1 T.  
 ἐπιστοιμίζω Tit.  
 ἐπισωρεύω 2 T.  
 ἐτεροδιδασκαλέω 1 T.  
 εὐμετάδοτος 1 T.  
 εὐσεβῶς  
 ἥρεμος 1 T.  
 θεόπνευστος 2 T.  
 θεοσέβεια 1 T.  
 ἱεροπρεπής Tit.  
 Ἰουδαϊκός Tit.  
 καλοδιδάσκαλος Tit.  
 καταλέγω 1 T.  
 κατάσταση Tit.  
 καταστολή 1 T.  
 καταστρηνιάω 1 T.  
 καταστροφή 2 T. (2 Pet. ?)  
 καταφθείρω 2 T. (2 Pet. ?)  
 κατηγορία (Lk. and Jn. ?)  
 καυστηριάω ? } 1 T.  
 καυτηριάω ? }  
 κενοφωνία  
 κνήθω 2 T.  
 κοιῶνικός 1 T.  
 κόσμος 1 T.  
 κοσμίως 1 T. ?  
 λογομαχέω 2 T.  
 λογομαχία 1 T.  
 λόγος ὑγιής Tit.  
 μάμμη  
 ματαιολογία 1 T.  
 ματαιολόγος Tit. [Mk. ?]  
 μελετάω 1 T. (Acts fr. Sept.,  
 μεμβράνα 2 T.  
 μετάλη(μ)ψις 1 T.  
 μηδέποτε 2 T.  
 μητραλῶς ? } 1 T.  
 μητρολῶς ? }  
 μητρόπολις 1 T.  
 μονοῦ 1 T.  
 νεόφυτος 1 T.  
 νεωτερικός 2 T.  
 νηφάλιος  
 νομίμως  
 νοσέω 1 T.  
 ξενοδοχέω 1 T.  
 οἰκοδεσποτέω 1 T.  
 οἰκοδομία 1 T. ?  
 οἰκουρός ? } Tit.  
 οἰκουρός ? }  
 ἡ καλὴ ὁμολογία 1 T.  
 ὁμολογουμένως 1 T.  
 ὀργίλος Tit.  
 ὀρθοτομέω 2 T.  
 παραδιατριβή 1 T. ? (cf. δια-  
 παρατριβή)  
 παραθήκη 2 T. (1 T. ?)  
 παρακαταθήκη 2 T. (1 T. ?)  
 πάροικος  
 πατραλῶς ? } 1 T.  
 πατρολῶς ? }  
 περιστάσθαι ("to avoid")  
 περιούσιος Tit.  
 περιπειράω 1 T.  
 περιφρονέω Tit.  
 πιστός ὁ λόγος (cf. Rev. xxi.  
 5 etc.)  
 πιστώω 2 T.  
 πλέγμα 1 T.  
 πλήκτης  
 πορισμός 1 T.  
 πραγματεία 2 T.  
 πρᾶυπάθεια (-θία) 1 T. ?  
 πρεσβύτες Tit.  
 πρόγονος  
 πρόκριμα 1 T.  
 πρόσκλησις ? } 1 T.  
 πρόσκλησις ? }  
 προφήτης (of a poet) Tit.  
 ῥήτῳ 1 T.  
 σεμνότης  
 σκέπασμα 1 T.  
 στεφανόω 2 T. (Heb. fr.  
 Sept.)  
 στόμαχος 1 T.  
 στρατολογέω 2 T.  
 στυγνός Tit.  
 συγκακοπαθέω 2 T.  
 σώζω εἰς τὴν βασιλείαν κτλ.  
 2 T.  
 σωτήριος (as adj.) Tit.  
 σωφρονίζω Tit.  
 σωφρονισμός 2 T.

σωφρόνως Tit.  
 σῶφρων  
 τεκνογονέω  
 τεκνογονία 1 T.  
 τεκνοτροφέω 1 T.  
 τυφώω  
 ὑγιαίνω metaph. (τῇ ἀγάπῃ,  
 πίστει, ὑπομονῇ, etc.)  
 ὑδροποτέω 1 T.  
 ὑπερπλεονάζω 1 T.  
 ὑπόνοια 1 T.  
 ὑποτύπωσις  
 φαιλόνης ? } 2 T. (cf. III. 1)  
 φελόνης ? }  
 φιλάγαθος Tit.  
 φιλανδρος Tit.  
 φιλαργυρία 1 T.  
 φίλαυτος 2 T.  
 φιλήδονος 2 T.  
 φιλόθεος 2 T.  
 φιλότεκνος Tit.  
 φλύαρος 1 T.  
 φρεναπάτης Tit.  
 φρονιζέω Tit.  
 χαλκεύς 2 T.  
 χάρις, ἔλεος, εἰρήνη ἀπὸ θ.  
 (as a salutation)  
 χρήσιμος 2 T.  
 ψευδολόγος 1 T.  
 ψευδώνυμος 1 T.  
 ὠφελίμος  
 1 Tim. 82 (6 ?)  
 2 Tim. 53 (2 ?)  
 Tit. 33 (2 ?)  
 TOTAL 168 (10 ?)

e. BOTH TO THE PASTORAL  
 AND THE OTHER PAULINE  
 EPISTLES.

ἀδιύλεπτος  
 ἀθανασία  
 αἰσχυρός  
 αἰχμαλωτεύω ?  
 ἀλαζών  
 ἀλοάω  
 ἀνακαίνωσις  
 ἀνέγκλητος  
 ἀποτόμως  
 ἀρσενοκοίτης  
 ἄσπονδος ?  
 ἄστοργος  
 ἀτιμία  
 αὐτάρκεια  
 ἀφθαρσία  
 ἀφορμή  
 γνήσιος  
 ἐκκαθαίρω  
 ἐνοικέω  
 ἐξαπατάω ?



ἐπιταγή  
ἐπιφάνεια  
ἔρις  
εὐχρηστος  
ἥπιος?  
ἱερός (Mk. ?)  
κέρδος  
λουτρόν  
μνεία  
μόρφωσις  
ναυαγέω  
νουθεσία  
οἰκία  
οἰκίω  
ὄλεθρος  
ὀστράκινος  
πλάσσω  
προϊότημι  
προκοπή  
προνοέω  
σεμνός  
σπένδω  
στρατεία?  
συζάω  
συμβασιλεύω  
σωρεύω  
ὑβριστής  
ὑπεροχή  
ὑποταγή  
ὑποτίθημι  
ὑψηλοφρονέω?  
χρηστίτης

TOTAL 53 (6 ?)

#### 7. To the Epistle to the Hebrews.

ἀγενεαλόγητος  
ἀγιότης (2 Co. ?)  
ἀγνόημα  
ἀθέτησις  
ἄθλησις  
αἵματος  
αἵματεκχυσία  
αἶνεσις  
αἰσθητήριον  
αἴτιος (ὁ)  
ἀκατάλυτος  
ἀκλιής  
ἀκροθίνιον  
ἀλυσιτελής  
ἀμετάθετος  
ἀμήτωρ  
ἀνακαινίζω  
ἀναλογίζομαι  
ἀναρίθμητος  
ἀνασταυρόω  
ἀνταγωνίζομαι

ἀντικαθίστημι  
ἀπαράβατος  
ἀπάτωρ  
ἀπαύγασμα  
ἄπειρος  
ἀποβλέπω  
ἀπόστολος of Christ  
ἄρμος  
ἀφανής  
ἀφανισμός  
ἀφομοίω  
ἀφορώ  
βοηθός fr. Sept.  
βολίς? fr. Sept.  
βοτάνη  
γενεαλογέω  
γεωργέω  
γνώφος  
δάμαλις  
δεκάτη  
δεκατόω  
δέος?  
δέρμα  
δημιουργός  
δήπου  
διάταγμα?  
διαφορώτερος  
διηνεκής  
διεκνέομαι  
διόρθωσις  
δοκιμασία?  
δυσερμήνευτος  
ἐάνπερ  
(ἡ) ἐβδόμη  
ἔγγονος  
ἐγκαίνιζω  
εἰ μὴν?  
ἐκβαίνω?  
ἐκδοχή  
ἐκλανθάνω  
ἐκτρομος?  
ἐλεγχος (2 Tim. ?)  
ἐμπαγμός  
ἐνυβρίζω  
ἔξις  
ἐπεισαγωγή  
ἐπιλείπω  
ἐπισκοπέω (1 Pet. ?)  
ἔπος  
εὐαρεστέω  
εὐαρεστόως  
εὐθύτης fr. Sept.  
εὐλάβεια  
εὐλαβέομαι (Acts ?)  
εὐπερίστατος  
εὐποιία  
ἦ μὴν? (cf. εἰ μὴν)  
θεατρίζω  
θέλησις  
θεμέλιον καταβάλλομαι

θεράπων  
θύελλα  
θυμιάτριον  
ἱερωσύνη  
ἱκετήριος  
καθαρότης  
καίτοι (Lk. ?)  
κακουχέω  
καρτερέω  
καταγωνίζομαι  
κατάδηλος  
καταναλίσκω  
κατασκιάζω  
κατάσκοπος  
κατατοξεύω? fr. Sept.  
καῦσις  
κεφαλὴς fr. Sept.  
κοπή fr. Sept.  
κριτικός  
κῶλον fr. Sept.  
λειτουργικός  
Λευϊτικός  
μερισμός  
μεσιτεύω  
μετάθεσις  
μετέπειτα  
μετριοπαθέω  
μηδέπω  
μηλωτή  
μισθαποδοσία  
μισθαποδότης  
μυελός  
νέφος  
νόθος  
νομοθετέω  
νωθρός  
ὄγκος  
ἡ οἰκουμένη ἡ μέλλουσα  
ὀλιγωρέω fr. Sept.  
ὀλοθρεύω, ὀλεθρεύω  
ὁμοιότης  
ὁ ὀνειδισμός τοῦ Χριστοῦ  
ὀρκωμοσία  
πανήγυρις  
παραδειγματίζω (Mt. ?)  
παραπικραίνω  
παραπικρασμός fr. Sept.  
παραπίπτω  
παραπλησίως  
παραρρέω  
παρήμι (Lk. ?)  
παροιكية (Lk. ?)  
πείρα  
πήγνυμι  
πολυμερῶς  
πολυτρόπως  
πρίζω (πρίω)  
προβλέπω  
προδρομος  
προσαγορεύω

προσυχθίζω fr. Sept.  
πρόσφατος  
πρόσχυσις  
πρωτοτοκία  
ῥαντίζω (Mk. ? Rev. ?)  
σαββατισμός  
ὁ σκότος?  
στάμνος  
συγκακουχέω  
συμπαθέω  
συναπόλλυμι  
συνδέω  
συνεπιμαρτυρέω  
τελειωτής  
τιμωρία  
τομώτερος  
τράγος  
τραχηλίζω  
τρίμηνος  
τροχία fr. Sept.  
τυμπανίζω  
ὑπέικω  
ὑποστολή  
φαντάζω  
φοβερός  
χαρακτήρ  
Χερουβίμ, -βείν  
TOTAL 168 (11 fr. Sept., 10 ?)

#### 8. To James.

ἄγε  
ἀδιάκριτος  
ἀκατάστατος  
ἀκατάσχετος?  
ἀλυκός  
ἀμάω  
ἀνέλεος?  
ἀνεμίζω  
ἀνίλεως?  
ἀπείραστος  
ἀπλῶς  
ἀποκυέω  
ἀποσκίασμα  
ἀποτελέω (Lk. ?)  
αὐχέω?  
ἀφυστερέω?  
βοή  
βρύω  
γέλας  
δαυμονιώδης  
δίψυχος  
ΕΙΚΩ  
ἐμφυτος  
ἐνάλιος  
ἐξέλκω  
ἔοικα (see ΕΙΚΩ)  
ἐπιλησμονή  
ἐπιστήμων  
ἐπιτήδειος



ὁ εὐθύνων  
 εὐπειθής  
 εὐπρέπεια  
 ἐφήμερος  
 θανατηφόρος  
 θρησκός  
 ἴος (Ro. fr. Sept.)  
 κακοπάθεια  
 κατήφεια  
 κατιώ  
 κατοικίζω?  
 κενῶς  
 μαραίνω  
 μεγαλαυχέω?  
 μετάγω  
 μετατρέπω?  
 νομοθέτης  
 ὀλολύζω  
 ὁμοίως fr. Sept.  
 ὄψιμος  
 παραλλαγή  
 πικρὺς  
 ποία?  
 ποιήσις  
 πολὺσπλαγχνος  
 προσωπολή(μ)πτέω  
 πρῶ(οι-ό)-ίμος  
 ριπίζω  
 ῥυπαρία  
 ῥυπαρός (Rev. ?)  
 σήπω  
 σιγή  
 σιγήβρωτος  
 ταλαιπωρέω  
 ταλαιπωρία (Ro. fr. Sept.)  
 ταχύς  
 τροπή  
 τροχός  
 τρυφάω  
 ὕλη  
 φιλία  
 φλογίζω  
 φρίσσω  
 χαλιναγωγέω  
 χρῆ  
 χρυσοδακτύλιος

TOTAL 73 (1 fr. Sept., 9 ?)

### 9. To Peter.

N. B. Words peculiar to one Epistle or the other are so marked by the numeral which follows them; words unmarked are common to both.

ἀγαθοποιᾶ 1  
 ἀγαθοποιός 1  
 ἀδελφότης 1  
 ἀδίκως 1

ἄδολος 1  
 ἄθεσμος 2  
 αἰσχροκερδῶς 1  
 ἀκατάπατος ? } 2  
 ἀκατάπαυστος ? }  
 ἄλλοτρι(ο)ἐπίσκοπος 1  
 ἄλωσις 2  
 ἁμαθής 2  
 ἁμαράντινος 1  
 ἁμάραντος 1  
 ἁμώμητος 2 (Phil. ?)  
 ἀναγεννάω 1  
 ἀναγκαστῶς 1  
 ἀναζώννυμι 1  
 ἀνάχυσις 1  
 ἀνεκλήρητος 1  
 ἀντιλοιδорέω 1  
 ἀπογίνυμαι 1  
 ἀπόθεσις  
 ἀπονέμω 1  
 ἀποφεύγω 2  
 ἀπροσωπολή(μ)πτως 1  
 ἀργέω 2  
 ἀρτιγέννητος 1  
 ἀρχιεπίμην 1  
 ἀστήρικτος 2  
 αὐχημῆς 2  
 βιώω 1  
 βλέμμα 2  
 βόρβορος 2  
 βραδυτής 2  
 γυναικεῖος 1  
 διαναγᾶω 2  
 δυσνόητος 2  
 ἐγκατοικέω 2  
 ἐγκομβόομαι 1  
 ἐκάστοτε 2  
 ἔκπαλαι 2  
 ἐκτενής 1 (Lk. ?)  
 ἐκτενῶς 1 (Lk. ?)  
 ἔλεγχξις 2  
 ἐμπαυμονή 2  
 ἐμπλοκή 1  
 ἔνδυσις 1  
 ἐντρυφάω 2  
 ἐξαγγέλλω 1 (Mk. ??)  
 ἐξακολουθεῖω 2  
 ἐξέεραμα 2  
 ἐξεραυνάω ? } 1  
 ἐξερευνάω ? }  
 ἐπάγγελμα 2  
 ἐπερώτημα 1  
 ἐπικάλυμμα 1  
 ἐπίλοιπος 1  
 ἐπίλυσις 2  
 ἐπιμαρτυρέω 1  
 ἐποπτεύω 1  
 ἐπόπτης 2  
 ἱεράτευμα 1  
 ἱσότης 2

κακοποιός 1 (Jn. ?)  
 κατακλύζω 2  
 καυσός 2  
 κλέος 1  
 κραταῖος 1  
 κτίστης 1  
 κύλισμα ? } 2  
 κυλισμός ? }  
 λήθη 2  
 μεγαλοπρεπής 2  
 μίασμα 2  
 μιασμός 2  
 μνήμη 2  
 μυωπάζω 2  
 μώλωψ 1 fr. Sept.  
 μῶμος 2  
 οἶνοφλυγία 1  
 ὀλίγως ? 2  
 ὀμίχλη ? 2  
 ὁμόφων 1  
 ὀπλίζω 1  
 παρανομία 2  
 παραφρονία 2  
 παρειαγῶ 2  
 παρειαφέρω 2  
 πατροπαράδοτος 1  
 περίθεσις 1  
 πλαστός 2  
 πότος 1  
 προθύμως 1  
 προμαρτύρομαι 1  
 πτόησις 1  
 ροιζηδόν 2  
 ῥύπος 1  
 σειρά ? } 2  
 σειρός ? }  
 σιρός ? }  
 σθενώ 1  
 σπορά 1  
 στηριγμός 2  
 στρεβλόω 2  
 συμπαθής 1  
 συμπρεσβύτερος 1  
 συνεκλεκτός 1  
 συνοικέω 1  
 ταπεινόφρων 1 ?  
 ταρταρόω 2  
 ταχινός 2  
 τελείως 1  
 τεφρόω 2  
 τήκω 2  
 τοιούσδε 2  
 τολημής 2  
 ὑπογραμμός 1  
 ὑποζύγιον 2 (Mt. fr. Sept.)  
 ὑπολιμπάνω 1  
 ὕς 2  
 φιλάδελφος 1  
 φιλόφρων 1 ?  
 φωσφόρος 2

ψευδοδιδάσκαλος 2  
 ὠροῖμαι 1  
 1 Epistle 63 (1 fr. Sept., 2 ?)  
 2 Epistle 57 (5 ?)  
 Common to Both 1  
 TOTAL 121.

### 10. To Jude.

εἰς πάντας τοὺς αἰῶνας  
 πρὸ παντὸς τοῦ αἰῶνος  
 ἀποδιορίζω  
 ἄπταιστος  
 γογγυστής  
 δείγμα  
 ἐκπορνεύω  
 ἐνυπνιάζω (Lk. fr. Sept.)  
 ἐξελέγχω ?  
 ἐπαγωνίζομαι  
 ἐπαφρίζω  
 μεμφίμοιρος  
 ὅπισθε σαρκός  
 παρειαδύω  
 πλανήτης  
 πρόσωπα θανμάζω  
 σπιλάς  
 ὑπέχω  
 φθινοπωρινός  
 φυσικῶς

TOTAL 20 (1 ?)

### 11. To the Apocalypse.

τὸ Α καὶ τὸ Ω  
 Ἀβαδδὼν  
 αἰχμαλωσία (Eph. fr. Sept.)  
 ἀκαθάρτης ?  
 ἀκμάζω  
 ἄκρατος fr. Sept.  
 ἀλληλοῦα  
 ἄλφα (see τὸ Α καὶ τὸ Ω)  
 ἀμέθυστος  
 ὁ ἀμὴν  
 ἄμωμον ?  
 ἀνὰ εἰς ἕκαστος  
 Ἀπολλύων  
 ἄρκος or ἄρκτος  
 Ἀρμαγεδὼν etc.  
 ἄψινθος  
 βάλλειν σκάνδαλον ἐνώπιον  
 βασανισμός  
 βάτραχος  
 βήρυλλος  
 βιβλαρίδιον  
 βιβλιδάριον ?  
 βότρυς  
 βύσσινος  
 τὸ δάκρυον ?  
 τὸ δέκατον as subst.



διάδημα  
 διαυγής?  
 διαφανής?  
 διπλῶ  
 δυσμυρίας?  
 δράκων  
 δωδέκατος  
 ἐγχρίω  
 εἰλίσσω?  
 ἐλεφάντινος  
 Ἑλληνικός (Lk. ?)  
 ἐμέω  
 ἐμέεσθ?  
 ἐνδόμησις (ἐνδῶμησις)  
 ἑξακόσιοι  
 Ἐφεσῖνος?  
 ζηλεύω?  
 ξύλον τῆς ζωῆς fr. Sept.,  
 ζωῆς πηγαι ὑδάτων? fr.  
 Sept., (τὸ) ὕδωρ (τῆς)  
 ζωῆς fr. Sept.  
 ξεστός  
 ἡμιώριον (ἡμίωρον)  
 ὁ ᾧν  
 ὁ θάνατος ὁ δεύτερος  
 θαῦμα (2 Co. ?)  
 θαῦμα (μέγα) θανμάζειν  
 θειώδης  
 θεολόγος?  
 θύϊνος  
 ἱασπις  
 ἱππικός  
 ἱρις  
 κατάθεμα? } fr. Sept.  
 κατανάθεμα? }  
 κατασφραγίζω  
 κατήγωρ?  
 καῦμα

κεραμικός fr. Sept.  
 κεράννυμι  
 κιθαρωδός  
 κιν(ν)ᾶμωμον  
 κλέμμα  
 κολλούριον (κολλύριον)  
 κριθή  
 κρυσταλλίζω  
 κρύσταλλος  
 κυκλεύω?  
 κυκλόθεν  
 ἡ κυριακή ἡμέρα  
 λευκοβύστινον?  
 λιβανωτός  
 λίνον? (Mt. fr. Sept.)  
 λιπαρός  
 μαζός? }  
 μασθός? }  
 μάρμαρος  
 μασ(σ)άομαι  
 μεσουράνημα  
 μέτωπον  
 μηρός  
 μουσικός  
 μυκάομαι  
 μύλινος?  
 νεφρός fr. Sept.  
 Νικολαΐτης  
 ὀλυνθος  
 ὄμιλος?  
 ὅπου ἐκεῖ (Hebr. דָּשׁ רָשָׁא)  
 ὀπώρα  
 ὄρασις (Lk. fr. Sept.)  
 ὄρμημα  
 ὄρνεον  
 ἡ οὐαί  
 οὐαί w. acc. of pers.?  
 οὐρά

πάρδαλις  
 πελεκίζω  
 πέμπτος  
 περι(ρ)αῖνω?  
 (πετάομαι) πέτομαι  
 πλήσσω  
 πλύνω (Lk. ?)  
 ποδήρης  
 πόνος (Col. ?)  
 ποταμοφόρητος  
 πρωῖνος etc.  
 ὁ πρῶτος κ. ὁ ἔσχατος  
 πύρινος  
 πυρρός  
 ῥέδη (ῥέδα)  
 ῥυπαίνω?  
 ῥυπαρεύομαι?  
 ῥυπαῖος?  
 σαλπιστής  
 σάπφειρος  
 σάρδινος?  
 σάρδιον?  
 σαρδίνυξ? }  
 σαρδόνυξ? }  
 σεμίδαλις  
 σηρικὸς (σιρικὸς)  
 σιδήρος  
 σκοτώ (Eph. ?)  
 σμαράγδινος  
 σμάραγδος  
 Σμυρναῖος?  
 στρηνιάω  
 στρήνος  
 σώματα slaves  
 ταλαντιαῖος  
 τεσσαρακονταδύο?  
 τεσσαρακοντατέσσαρες?  
 τετράγωνος

τιμότης  
 τόξον  
 τοπάξιον  
 τρίχινος  
 ὑακίνθινος  
 ὑάκινθος  
 ὑάλινος  
 ὕαλος  
 φαρμακεύς?  
 φάρμακον?  
 φαρμακός  
 φιάλη  
 χάλαζα  
 χάλκεος  
 χαλκηδών  
 χαλκολίβανον  
 χλιαρός  
 χοϊνίξ  
 χρυσόλιθος  
 χρυσόπρασος  
 χρυσώ  
 τὸ Ω (see τὸ Α καὶ τὸ Ω)  
 TOTAL 156 (7 fr. Sept., 33 ?)

## 12. To the Apocalypse and the Fourth Gospel.

βροντή (cf. Mk. iii. 17)  
 δέκατος  
 Ἐβραϊστί  
 ἐκκεντέω  
 κυκλεύω?  
 ὄψις  
 πορφυροῦς  
 σκηνώ  
 φοῖνιξ  
 TOTAL 9 (1 ?)



## FORMS OF VERBS.

The List which follows is not intended to be a mere museum of grammatical curiosities on the one hand, or a catalogue of all the verbal forms occurring in the Greek Testament on the other; but it is a collection of those forms (or their representatives) which may possibly occasion a beginner some perplexity. The practical end, accordingly, for which the list has been prepared has prescribed a generous liberty as respects admission to it. Yet the following classes of forms have been for the most part excluded: forms which are traceable by means of the cross references given in the body of the Lexicon, or which hold so isolated a position in its alphabet that even a tyro can hardly miss them; forms easily recognizable as compounded, in case the simple form has been noted; forms readily explainable by the analogy of some form which is given.

Ordinarily it has been deemed sufficient to give the *representative* form of a tense, viz., the First Person (or in the case of the Imperative the Second Person) Singular, the Nominative Singular Masculine of a Participle, etc.; but when some other form seemed likely to prove more embarrassing, or was the only one found in the New Testament, it has often been the form selected.

The word "of" in the descriptions introduces not necessarily the stem from which a given form comes, but the entry in the Lexicon under which the form will be found. The epithet "Alex.," it is hardly necessary to add, has been employed only for convenience and in its technical sense.

ἀγάγετε, 2 aor. act. impv. 2 pers. plur. of ἄγω.

ἀγάγη, 2 aor. act. subj. 3 pers. sing. of ἄγω.

αἰγνίσθητι, 1 aor. pass. impv. of ἀγνίζω.

αἰσθωνται, 2 aor. subj. 3 pers. plur. of αἰσθάνομαι.

αἰτέτω, pres. impv. 3 pers. sing. of αἰτέω.

ἀκήκοα, 2 pf. act. of ἀκούω.

ἀλλαγῆσμαι, 2 fut. pass. of ἀλλάσσω.

ἀλλάξει, 1 aor. act. inf. of ἀλλάσσω.

ἀλλάξει, fut. act. 3 pers. sing. of ἀλλάσσω.

ἀμαρτήσῃ, 1 aor. act. subj. 3 pers. sing. of ἀμαρτάνω.

ἀμυσάντων, 1 aor. act. ptep. gen. plur. of ἀμάω.

ἀνάβα and ἀνάβηθι, 2 aor. act. impv. of ἀναβαίνω.

ἀναβέβηκα, pf. act. of ἀναβαίνω.

ἀναγαγεῖν, 2 aor. act. inf. of ἀνάγω.

ἀναγνούς, 2 aor. act. ptep. of ἀναγινώσκω.

ἀναγνῶναι, 2 aor. act. inf. of ἀναγινώσκω.

ἀναγνῶσθῃ, 1 aor. pass. subj. 3 pers. sing. of ἀναγινώσκω.

ἀνακεκύλισται, pf. pass. 3 pers. sing. of ἀνακυλίω.

ἀναλοι, pres. ind. act. 3 pers. sing. of ἀναλίσκω.

ἀναλωθήτε, 1 aor. pass. subj. 2 pers. plur. of ἀναλίσκω.

ἀναμνήσω, fut. act. of ἀναμνησκώ.

ἀναπαήσομαι, fut. mid. of ἀναπαύω (cf. also παύω, init.).

ἀνάπεσαι, 1 aor. mid. impv. of ἀναπίπτω.

ἀνάπεσε, ἀνάπεσον, 2 and 1 aor. act. impv. of ἀναπίπτω.

ἀνάστα and ἀνάστηθι, 2 aor. act. impv. of ἀνίστημι.

ἀναθεραμμένος, pf. pass. ptep. of ἀνατρέφω.

ἀνατελεῖ, 1 aor. act. subj. 3 pers. sing. of ἀνατέλλω.

ἀνατέταλκεν, pf. act. 3 pers. sing. of ἀνατέλλω.

ἀναφάναντες, 1 aor. act. ptep. nom. plur. of ἀναφαίνω.

ἀναφανέντες, 2 aor. pass. ptep. nom. plur. of ἀναφαίνω.

ἀναχθέντες, 1 aor. pass. ptep. nom. plur. masc. of ἀνάγω.

ἀνάναντες, 1 aor. act. ptep. nom. plur. masc. of ἀνάπτω.

ἀνέγοντε, 2 aor. act. 2 pers. plur. of ἀναγινώσκω.

ἀνθάλετε, 2 aor. act. 2 pers. plur. of ἀναβάλλω.

ἀνθέμην, 2 aor. mid. of ἀνاتیθμι.

ἀνέθη, 1 aor. pass. 3 pers. sing. of ἀνίημι.

ἀνθρέψατο, 1 aor. mid. 3 pers. sing. of ἀνατρέφω.

ἀνελιτο (-ατο, Alex.), 2 aor. mid. 3 pers. sing. of ἀναίρέω.

ἀνείλον (-ατε, -αν, Alex.), 2 aor. act. of ἀναίρέω.

ἀνειχόμεν, impf. mid. of ἀνέχω.

ἀνελεί, fut. act. 3 pers. sing. of ἀναίρέω.

ἀνελείν, 2 aor. act. inf. of ἀναίρέω.

ἀνέλωσι, 2 aor. act. subj. 3 pers. plur. of ἀναίρέω.

ἀνενέγκαι, -κας, 1 aor. act. inf. and ptep. of ἀναφέρω.

ἀνενεγκεῖν, 2 aor. act. inf. of ἀναφέρω.

ἀνέντες, 2 aor. act. ptep. nom. plur. masc. of ἀνίημι.

ἀνέξομαι, fut. mid. of ἀνέχω.

ἀνέπεσον (-σαν, Alex.), 2 aor. act. 3 pers. plur. of ἀναπίπτω.

ἀνέσεισα, 1 aor. act. of ἀνασεύω.

ἀνεστράφημεν, 2 aor. pass. 1 pers. plur. of ἀναστρέφω.

ἀνεσχόμεν, 2 aor. mid. of ἀνέχω.

ἀνέτειλα, 1 aor. act. of ἀνατέλλω.

ἀνετρέφη, 2 aor. pass. 3 pers. sing. of ἀνατρέφω.

ἀνεύρον (-αν, Alex.), 2 aor. act. 3 pers. plur. of ἀνευρίσκω.

ἀνέψγα, 2 pf. act. of ἀνοίγω.

ἀνεωγμένος, pf. pass. ptep. of ἀνοίγω.

ἀνεωγότα, 2 pf. act. ptep. acc. sing. masc. of ἀνοίγω.

ἀνέψα, 1 aor. act. of ἀνοίγω.

ἀνεωχθήναι, 1 aor. pass. inf. of ἀνοίγω.

ἀνήγαγον, 2 aor. act. of ἀνάγω.

ἀνήγγειλα, 1 aor. act. of ἀναγγέλλω.

ἀνηγγέλην, 2 aor. pass. of ἀναγγέλλω.

ἀνήνεγκεν, 1 or 2 aor. act. 3 pers. sing. of ἀναφέρω.

ἀνηρέσθην, 1 aor. pass. of ἀναίρέω.

ἀνήφθη, 1 aor. pass. 3 pers. sing. of ἀνάπτω.

ἀνήχθην, 1 aor. pass. of ἀνάγω.

ἀνθέξεται, fut. mid. 3 pers. sing. of ἀντέχω.

ἀνθέστηκε, pf. ind. act. 3 pers. sing. of ἀνθίστημι.

ἀνθίστανται, pres. mid. 3 pers. plur. of ἀνθίστημι.

ἀνθίστατο, impf. mid. 3 pers. sing. of ἀνθίστημι.



ἀνίεντες, pres. act. ptp. nom. plur. masc. of ἀνίημι.  
 ἀνοιγέσεται, 2 fut. pass. 3 pers. sing. of ἀνοίγω.  
 ἀνοιγῶσιν, 2 aor. pass. subj. 3 pers. plur. of ἀνοίγω.  
 ἀνοίξει, 1 aor. act. inf. of ἀνοίγω.  
 ἀνόηξ, 1 aor. act. subj. 3 pers. sing. of ἀνοίγω.  
 ἀνοίξον, 1 aor. act. impv. of ἀνοίγω.  
 ἀνοίσω, fut. act. of ἀναφέρω.  
 ἀνοιχθήσεται, 1 fut. pass. 3 pers. sing. of ἀνοίγω.  
 ἀνοιχθῶσιν, 1 aor. pass. subj. 3 pers. plur. of ἀνοίγω.  
 ἀνταποδοῦναι, 2 aor. act. inf. of ἀνταποδίδωμι.  
 ἀνταποδώσω, fut. act. of ἀνταποδίδωμι.  
 ἀντέστην, 2 aor. act. of ἀνθίστημι.  
 ἀντιστήναι, 2 aor. act. inf. of ἀνθίστημι.  
 ἀντίστητε, 2 aor. impv. 2 pers. plur. of ἀνθίστημι.  
 ἀνῶ, 2 aor. act. subj. of ἀνίημι.  
 ἀπαλλάξῃ, 1 aor. act. subj. 3 pers. sing. of ἀπαλλάσσω.  
 ἀπαρθῇ, 1 aor. pass. subj. 3 pers. sing. of ἀπαίρω.  
 ἀπαρνησάσθω, 1 aor. mid. impv. 3 pers. sing. of ἀπαρνέομαι.  
 ἀπαρνήσῃ, fut. 2 pers. sing. of ἀπαρνέομαι.  
 ἀπατάω, pres. act. impv. 3 pers. sing. of ἀπατάω.  
 ἀπατηθείσα, 1 aor. pass. ptp. nom. sing. fem. of ἀπατάω.  
 ἀπέβησαν, 2 aor. act. 3 pers. plur. of ἀποβαίνω.  
 ἀπέδειξεν, 1 aor. act. 3 pers. sing. of ἀποδείκνυμι.  
 ἀπέδετο, 2 aor. mid. 3 pers. sing. of ἀποδίδωμι.  
 ἀπέδιδον, ἀπέδιδον, impf. act. 3 pers. plur. of ἀποδίδωμι.  
 ἀπέδοτο, -δοσθε, etc., 2 aor. mid. of ἀποδίδωμι.  
 ἀπέδωκεν, 1 aor. act. 3 pers. sing. of ἀποδίδωμι.  
 ἀπέθανεν, 2 aor. act. 3 pers. sing. of ἀποθνήσκω.  
 ἀπειπάμεθα, 1 aor. mid. 1 pers. plur. of ἀπείπον.  
 ἀπείχον, impf. act. of ἀπέχω.  
 ἀπεκατιστάθην, 1 aor. pass. of ἀποκαθίστημι.  
 ἀπεκατίστην, 2 aor. act. of ἀποκαθίστημι.  
 ἀπεκρίθην, 1 aor. pass. of ἀποκρίνω.  
 ἀπεκράνθην, 1 aor. pass. of ἀποκτείνω.  
 ἀπεληλύθεισαν, plpf. 3 pers. plur. of ἀπέρχομαι.  
 ἀπελθῶν, 2 aor. act. ptp. of ἀπέρχομαι.  
 ἀπενεγκύν, 2 aor. act. inf. of ἀποφέρω.  
 ἀπενεχθῆναι, 1 aor. pass. inf. of ἀποφέρω.  
 ἀπεννίγῃ, 2 aor. pass. 3 pers. sing. of ἀποπνίγω.  
 ἀπέπνιξαν, 1 aor. act. 3 pers. plur. of ἀποπνίγω.  
 ἀπιστάλῃ, 2 aor. pass. of ἀποστέλλω.  
 ἀπίσταλκα, pf. act. of ἀποστέλλω.  
 ἀπισταλμένος, pf. pass. ptp. of ἀποστέλλω.  
 ἀπίστηλα, 1 aor. act. of ἀποστέλλω.  
 ἀπίστη (-ησαν), 2 aor. act. 3 pers. sing. (plur.) of ἀφίστημι.  
 ἀπιστράφησαν, 2 aor. pass. 3 pers. plur. of ἀποστρέφω.  
 ἀπιτάξατο, 1 aor. mid. 3 pers. sing. of ἀποτάσσω.  
 ἀπῆσαν, impf. 3 pers. plur. of ἀπαιμι.  
 ἀπῆλασεν, 1 aor. act. 3 pers. sing. of ἀπελαύνω.  
 ἀπηλγυκότες, pf. act. ptp. nom. plur. masc. of ἀπαλλάγω.  
 ἀπῆλθον (-θαν, Alex. 3 pers. plur.), 2 aor. act. of ἀπέρχομαι.  
 ἀπηλλάχθαι, pf. pass. inf. of ἀπαλλάσσω.  
 ἀπηρνησάμην, 1 aor. of ἀπαρνέομαι.  
 ἀπησπασάμην, 1 aor. of ἀσπασάζομαι.  
 ἀποβάνας, 2 aor. act. ptp. of ἀποβαίνω.  
 ἀποβήσεται, fut. 3 pers. sing. of ἀποβαίνω.  
 ἀποδεδειγμένον, pf. pass. ptp. neut. of ἀποδείκνυμι.

ἀποδεικνύντα (-δειγνύοντα), pres. act. ptp. acc. sing. masc. of ἀποδείκνυμι.  
 ἀποδείξαι, 1 aor. act. inf. of ἀποδείκνυμι.  
 ἀποδιδόναι, -δύτω, pres. act. inf. and impv. (3 pers. sing.) of ἀποδίδωμι.  
 ἀποδιδούν, pres. act. ptp. neut. of ἀποδίδωμι.  
 ἀποδοθῆναι, 1 aor. pass. inf. of ἀποδίδωμι.  
 ἀποδοῖ, -δῶ, 2 aor. act. subj. 3 pers. sing. of ἀποδίδωμι.  
 ἀπόδος, -δοτε, 2 aor. act. impv. of ἀποδίδωμι.  
 ἀποδοῦναι, -δούς, 2 aor. act. inf. and ptp. of ἀποδίδωμι.  
 ἀποδώῃ, 2 aor. act. opt. 3 pers. sing. of ἀποδίδωμι.  
 ἀποθανεῖν, 2 aor. act. inf. of ἀποθνήσκω.  
 ἀποκαθιστῶ, -τάνει, pres. act. 3 pers. sing. of ἀποκαθίστημι.  
 ἀποκατηλλάγητε, 2 aor. pass. 2 pers. plur. of ἀποκαταλλάσσω.  
 ἀποκριθεῖς, 1 aor. pass. ptp. of ἀποκρίνω.  
 ἀποκταίνω, -κτείνω, -κτέννω, -κτένω, pres.; see ἀποκτείνω.  
 ἀποκτανθεῖς, 1 aor. pass. ptp. of ἀποκτείνω.  
 ἀποκτεννύσας, pres. ptp. nom. plur. masc. of ἀποκτείνω.  
 ἀποκτενῶ, fut. act. of ἀποκτείνω.  
 ἀπολέσαι, -λέσω, 1 aor. act. inf. and subj. of ἀπόλλυμι.  
 ἀπολέσω, fut. act. of ἀπόλλυμι.  
 ἀπολοῦμαι, fut. mid. of ἀπόλλυμι.  
 ἀπολώ, fut. act. of ἀπόλλυμι.  
 ἀπόλωλα, 2 pf. act. of ἀπόλλυμι.  
 ἀπο(ρ)ρίψαντας, 1 aor. act. ptp. acc. plur. masc. of ἀπο(ρ)ρίπτω.  
 ἀποσταλῶ, 2 aor. pass. subj. of ἀποστέλλω.  
 ἀποστείλας, 1 aor. act. ptp. of ἀποστέλλω.  
 ἀποστή, 2 aor. act. subj. 3 pers. sing. of ἀφίστημι.  
 ἀποστήσομαι, fut. mid. of ἀφίστημι.  
 ἀπόστητε (-στήτω), 2 aor. act. impv. 2 pers. plur. (3 pers. sing.) of ἀφίστημι.  
 ἀποστραφῆς, 2 aor. pass. subj. 2 pers. sing. of ἀποστρέφω.  
 ἀπόστρεψον, 1 aor. act. impv. of ἀποστρέφω.  
 ἀποταξάμενος, 1 aor. mid. ptp. of ἀποτάσσω.  
 ἄπτου, pres. mid. impv. of ἄπτω.  
 ἀπώλεσα, 1 aor. act. of ἀπόλλυμι.  
 ἀπωλόμην, 2 aor. mid. of ἀπόλλυμι.  
 ἀπωσάμενος, 1 aor. mid. ptp. of ἀπωθίω.  
 αἶραι, 1 aor. act. inf. of αἶρω.  
 ἄρας, 1 aor. act. ptp. of αἶρω.  
 ἀρέσει, fut. act. 3 pers. sing. of ἀρέσκω.  
 ἀρέσῃ, 1 aor. act. subj. 3 pers. sing. of ἀρέσκω.  
 ἄρῃ, 1 aor. act. subj. 3 pers. sing. of αἶρω.  
 ἀρῇ (-θῶσιν), 1 aor. pass. subj. 3 pers. sing. (plur.) of αἶρω.  
 ἀρθήσεται, 1 fut. pass. 3 pers. sing. of αἶρω.  
 ἄρθητι, 1 aor. pass. impv. of αἶρω.  
 ἀρκέσῃ, 1 aor. act. subj. 3 pers. sing. of ἀρκέω.  
 ἄρον, 1 aor. act. impv. of αἶρω.  
 ἀρπαγέντα, 2 aor. pass. ptp. acc. sing. masc. of ἀρπάζω.  
 ἄρῶ (-οῦσιν), fut. act. 1 pers. sing. (3 pers. plur.) of αἶρω.  
 αὐξήθῃ, 1 aor. pass. subj. 3 pers. sing. of αὐξάνω.  
 ἀφῆθην, 1 aor. pass. of ἀφίημι.  
 ἀφέλιν, 2 aor. act. 3 pers. sing. of ἀφαιρέω.  
 ἀφείναι, 2 aor. act. inf. of ἀφίημι.  
 ἀφείς, pres. ind. act. 2 pers. sing. of (ἀφέω) ἀφίημι.



ἀφελῆς, 2 aor. act. ptep. of ἀφήμι.  
 ἀφελῆι, fut. act. 3 pers. sing. of ἀφαιρέω.  
 ἀφελῆιν, 2 aor. act. inf. of ἀφαιρέω.  
 ἀφῆλη, 2 aor. act. subj. 3 pers. sing. of ἀφαιρέω.  
 ἄφες, 2 aor. act. impv. of ἀφήμι.  
 ἀφέωνται, pf. pass. 3 pers. plur. of ἀφήμι.  
 ἀφῆ, 2 aor. act. subj. 3 pers. sing. of ἀφήμι.  
 ἀφήκα, 1 aor. act. of ἀφήμι.  
 ἀφίμεν, pres. act. 1 pers. plur. of ἀφήμι.  
 ἀφίενται, -ονται, pres. pass. 3 pers. plur. of ἀφήμι.  
 ἀφίκετο, 2 aor. 3 pers. sing. of ἀφικνέομαι.  
 ἀφίομεν, pres. act. 1 pers. plur. of (ἀφίω) ἀφήμι.  
 ἀφιοῦσιν, pres. act. 3 pers. plur. of (ἀφίεω) ἀφήμι.  
 ἀφίστασο, pres. mid. impv. of ἀφίστημι.  
 ἀφίστατο, impf. mid. 3 pers. sing. of ἀφίστημι.  
 ἀφοριεῖ, -οῦσιν, (Attic) fut. 3 pers. sing. and plur. of ἀφορίζω.  
 ἀφῶμεν, 2 aor. act. subj. 1 pers. plur. of ἀφήμι.  
 ἀφωμοιωμένος, pf. pass. ptep. of ἀφομοίω.  
 ἀχθήναι, 1 aor. pass. inf. of ἄγω.  
 ἀχθήσεσθε, 1 fut. pass. 2 pers. plur. of ἄγω.  
 ἄψας, 1 aor. act. ptep. of ἄπτω.  
 ἄψη, 1 aor. act. subj. 3 pers. sing. of ἄπτω.

βαλῶ, fut. act. of βάλλω.  
 βάλλω, -λη, (-λε), 2 aor. act. subj. (impv.) of βάλλω.  
 βαρείσθω, pres. impv. pass. 3 pers. sing. of βαρέω.  
 βάψη, 1 aor. act. subj. 3 pers. sing. of βάπτω.  
 βεβαμμένος, pf. pass. ptep. neut. of βάπτω.  
 βέβληκεν, pf. act. 3 pers. sing. of βάλλω.  
 βεβλημένος, pf. pass. ptep. of βάλλω.  
 βέβληται, pf. pass. 3 pers. sing. of βάλλω.  
 βληθεῖς, 1 aor. pass. ptep. of βάλλω.  
 βλήθητι, 1 aor. pass. impv. of βάλλω.

γαμησάτωσαν, 1 aor. act. impv. 3 pers. plur. of γαμέω.  
 γεγέννημαι, pf. pass. of γίνομαι.  
 γεγέννημαι, pf. pass. of γεννάω.  
 γέγοναν (-ως), 2 pf. act. 3 pers. plur. (ptep.) of γίνομαι.  
 γεγόνει, plpf. act. 3 pers. sing. (without augm.) of γίνομαι.  
 γενάμενος, 2 aor. mid. ptep. (Tdf. ed. 7) of γίνομαι.  
 γενέσθω, 2 aor. impv. 3 pers. sing. of γίνομαι.  
 γενηθήτω, 1 aor. pass. impv. 3 pers. sing. of γίνομαι.  
 γένησθε, 2 aor. mid. subj. 2 pers. plur. of γίνομαι.  
 γένωνται, 2 aor. mid. subj. 3 pers. plur. of γίνομαι.  
 γήμας, 1 aor. act. ptep. of γαμέω.  
 γήμης, 1 aor. act. subj. 2 pers. sing. of γαμέω.  
 γνωῖ, 2 aor. act. subj. 3 pers. sing. of γινώσκω.  
 γνωῖς, 2 aor. act. ptep. of γινώσκω.  
 γνώ, γνώ, 2 aor. act. subj. 1 and 3 pers. sing. of γινώσκω.  
 γνώθι, 2 aor. act. impv. of γινώσκω.  
 γνωριοῦσιν, (Attic) fut. 3 pers. plur. of γνωρίζω.  
 γνωσθῆ, 1 aor. pass. subj. 3 pers. sing. of γινώσκω.  
 γνωσθήσεται, 1 fut. pass. 3 pers. sing. of γινώσκω.  
 γνώσομαι, fut. of γινώσκω.  
 γνώτω, 2 aor. act. impv. 3 pers. sing. of γινώσκω.

δαρήσομαι, 2 fut. pass. of δέρω.  
 δέδεκται, pf. 3 pers. sing. of δέχομαι.  
 δεδεκώς, pf. act. ptep. of δέω.  
 δέδεμαι, pf. pass. of δέω.  
 δειδωμένος, pf. pass. ptep. of διώκω.  
 δέδοται, pf. pass. 3 pers. sing. of δίδωμι.  
 δεδώκεισαν, plpf. act. 3 pers. plur. of δίδωμι.  
 δέη, pres. subj. of impers. δεῖ.  
 δεθῆναι, 1 aor. pass. inf. of δέω.  
 δείραντες, 1 aor. act. ptep. nom. plur. masc. of δέρω.  
 δέξαι, 1 aor. impv. of δέχομαι.  
 δέξεται (-ονται), 1 aor. subj. 3 pers. sing. (plur.) of δέχομαι.  
 δῆσαι, 1 aor. act. inf. of δέω.  
 δήση, 1 aor. act. subj. 3 pers. sing. of δέω.  
 διαβάς, 2 aor. act. ptep. of διαβαίνω.  
 διαβήναι, 2 aor. act. inf. of διαβαίνω.  
 διάδος, 2 aor. act. impv. of διαδίδωμι.  
 διακαθαίρει, 1 aor. act. inf. of διακαθαίρω.  
 διαλλάγηθι, 2 aor. pass. impv. of διαλλάσσω.  
 διαμείνη, 1 aor. act. subj. 3 pers. sing. of διαμένω.  
 διαμενηκότες, pf. act. ptep. nom. plur. masc. of διαμένω.  
 διαμένεις, pres. ind. act. 2 pers. sing. of διαμένω.  
 διαμενείς, fut. ind. act. 2 pers. sing. of διαμένω.  
 διανοίχθητι, 1 aor. pass. impv. of διανοίγω.  
 διαρ(ρ)ήξας, 1 aor. act. ptep. of διαρρήγνυμι.  
 διασπαρέντες, 2 aor. pass. ptep. nom. plur. masc. of διασπείρω.  
 διασπασθῆ, 1 aor. pass. subj. 3 pers. sing. of διασπάω.  
 διαστάσης, 2 aor. act. ptep. gen. sing. fem. of διύστημι.  
 διαστρέψαι, 1 aor. act. inf. of διαστρέφω.  
 διαταγείς, 2 aor. pass. ptep. of διατάσσω.  
 διαταχθέντα, 1 aor. pass. ptep. neut. of διατάσσω.  
 διατεταγμένος, pf. pass. ptep. of διατάσσω.  
 διατεταχέναι, pf. act. inf. of διατάσσω.  
 διδόσσι, pres. act. 3 pers. plur. of δίδωμι.  
 διέβησαν, 2 aor. act. 3 pers. plur. of διαβαίνω.  
 διεῖλον, 2 aor. act. of διαιρέω.  
 διενέγκη, 1 or 2 aor. act. subj. 3 pers. sing. of διαφέρω.  
 διερ(ρ)ήγνυτο, impf. pass. 3 pers. sing. of διαρρήγνυμι.  
 διέρ(ρ)ηξεν, 1 aor. act. 3 pers. sing. of διαρρήγνυμι.  
 διερ(ρ)ήσσετο, impf. pass. 3 pers. sing. of διαρρήγνυμι.  
 διεσάφησαν, 1 aor. act. 3 pers. plur. of διασαφέω.  
 διεσπάρησαν, 2 aor. pass. 3 pers. plur. of διασπείρω.  
 διεσπᾶσθαι, pf. pass. inf. of διασπάω.  
 διεσπειλάμην, 1 aor. mid. of διαστέλλω.  
 διέστη, 2 aor. act. 3 pers. sing. of διύστημι.  
 διεστραμμένος, pf. pass. ptep. of διαστρέφω.  
 διέταξα, 1 aor. act. of διατάσσω.  
 διεφθάρην, 2 aor. pass. of διαφθείρω.  
 διεφθαρμένος, pf. pass. ptep. of διαφθείρω.  
 διηκόνουν, impf. act. of διακονέω.  
 διήνοιγεν, impf. act. 3 pers. sing. of διανοίγω.  
 διήνοιξεν, 1 aor. act. 3 pers. sing. of διανοίγω.  
 διηνοιχθήσαν, 1 aor. pass. 3 pers. plur. of διανοίγω.  
 διοργάνηαι, 2 aor. pass. inf. of διορύσσω.  
 διορυχθῆναι, 1 aor. pass. inf. of διορύσσω.  
 διώδευε, impf. 3 pers. sing. of διοδεύω.  
 διωξάτω, 1 aor. act. impv. 3 pers. sing. of διώκω.



διώξετε, 1 aor. act. subj. 2 pers. plur. of διώκω.  
 διωχθήσονται, 1 fut. pass. 3 pers. plur. of διώκω.  
 δοθείσαν, 1 aor. pass. ptep. acc. sing. fem. of δίδωμι.  
 δοθῇ, 1 aor. pass. subj. 3 pers. sing. of δίδωμι.  
 δοθῆναι, 1 aor. pass. inf. of δίδωμι.  
 δοῖ, 2 aor. act. subj. 3 pers. sing. of δίδωμι.  
 δός, δότε, δότω, 2 aor. act. impv. of δίδωμι.  
 δοῦναι, 2 aor. act. inf. of δίδωμι.  
 δούς, 2 aor. act. ptep. of δίδωμι.  
 δύνῃ, pres. ind. 2 pers. sing. of δύναμαι.  
 δῶ, δώῃ, 2 aor. act. subj. 3 pers. sing. of δίδωμι.  
 δώῃ, 2 aor. act. opt. 3 pers. sing. of δίδωμι.  
 δώμεν, δώτε, 2 aor. act. subj. 1 and 2 pers. plur. of δίδωμι.  
 δώσῃ (-σωμεν), 1 aor. act. subj. 3 pers. sing. (1 pers. plur.) of δίδωμι.

ἐβαλον (-αν, Alex. 3 pers. plur.), 2 aor. act. of βάλλω.  
 ἐβάσκανε, 1 aor. act. 3 pers. sing. of βασκαίνω.  
 ἐβδελυγμένος, pf. pass. ptep. of βδελύσσω.  
 ἐβέβλητο, plpf. pass. 3 pers. sing. of βάλλω.  
 ἐβλήθην, 1 aor. pass. of βάλλω.  
 ἐγγιεῖ, (Attic) fut. 3 pers. sing. of ἐγγίζω.  
 ἐγγίσαι, 1 aor. act. inf. of ἐγγίζω.  
 ἐγγόνει, plpf. act. 3 pers. sing. of γίνομαι.  
 ἐγειραι, 1 aor. mid. impv. of ἐγείρω.  
 ἐγείραι, 1 aor. act. inf. of ἐγείρω.  
 ἐγείρου, pres. pass. impv. of ἐγείρω.  
 ἐγενήθην, 1 aor. pass. of γίνομαι.  
 ἐγεννήθην, 1 aor. pass. of γεννάω.  
 ἐγερεῖ, fut. act. 3 pers. sing. of ἐγείρω.  
 ἐγερθεῖς, 1 aor. pass. ptep. of ἐγείρω.  
 ἐγερθήσεται, 1 fut. pass. 3 pers. sing. of ἐγείρω.  
 ἐγέρθητι, 1 aor. pass. impv. of ἐγείρω.  
 ἐγήγερμαι, pf. pass. of ἐγείρω.  
 ἐγῆμα, 1 aor. act. of γαμέω.  
 ἐγκρίναι, 1 aor. act. inf. of ἐγκρίνω.  
 ἐγνωκαν (i. q. ἐγνώκασι), pf. act. 3 pers. plur. of γινώσκω.  
 ἐγνωκῆναι, pf. act. inf. of γινώσκω.  
 ἐγνω, 2 aor. act. of γινώσκω.  
 ἐγνωσται, pf. pass. 3 pers. sing. of γινώσκω.  
 ἐγχρισαι, 1 aor. mid. impv. of ἐγχρίω.  
 ἐγχρίσαι, 1 aor. act. inf. of ἐγχρίω.  
 ἐγχρισον, 1 aor. act. impv. of ἐγχρίω.  
 ἐδαφιοῖσιν, (Attic) fut. 3 pers. plur. of ἐδαφίζω.  
 ἐδέετο, ἐδεῖτο, ἐδεῖτο, impf. 3 pers. sing. of δέομαι.  
 ἐδει, impf. of impers. δεῖ.  
 ἐδειραν, 1 aor. act. 3 pers. plur. of δέρω.  
 ἐδησα, 1 aor. act. of δέω.  
 ἐδίωξα, 1 aor. act. of διώκω.  
 ἐδολιοῦσαν, impf. (Alex.) 3 pers. plur. of δολίω.  
 ἐδραμον, 2 aor. act. of τρέχω.  
 ἐδυ, ἐδυσεν, 2 and 1 aor. act. 3 pers. sing. of δύω.  
 ἐζην, ἐζήτε, ἐζων, impf. act. of ζάω.  
 ἐζησα, 1 aor. act. of ζάω.  
 ἐζέμην, 2 aor. mid. of τίθημι.  
 ἐθετο (-εγτο), 2 aor. mid. 3 pers. sing. (plur.) of τίθημι.  
 ἐθηκα, 1 aor. act. of τίθημι.

ἐθου, 2 aor. mid. 2 pers. sing. of τίθημι.  
 ἔθρεψα, 1 aor. act. of τρέφω.  
 ἐθύθη, 1 aor. pass. 3 pers. sing. of θύω.  
 εἶα, impf. act. 3 pers. sing. of εἶάω.  
 εἶασα, 1 aor. act. of εἶάω.  
 εἶδα, (Alex.) 2 aor. act. of εἶδω.  
 εἰθισμένον, pf. pass. ptep. neut. of ἐθίζω.  
 εἰλατο (-ετο), aor. mid. 3 pers. sing. of αἰρέω.  
 εἰληπται, pf. pass. 3 pers. sing. of λαμβάνω.  
 εἰληφες (-φας), pf. act. 2 pers. sing. of λαμβάνω.  
 εἰλκον, impf. act. of ἔλκω.  
 εἰλκωμένος, pf. pass. ptep. of ἔλκω.  
 εἴξαμεν, 1 aor. act. 1 pers. plur. of εἴκω.  
 εἰσδραμοῦσα, 2 aor. act. ptep. fem. of εἰστρέχω.  
 εἰστέλλεσθαι (-λῦθασιν), pf. 3 pers. plur. of εἰσέρχομαι.  
 εἰσῆι, impf. 3 pers. sing. of εἵσεμι.  
 εἰσίσαι, pres. ind. 3 pers. plur. of εἵσεμι.  
 εἰστήκεισαν, plpf. act. 3 pers. plur. of ἵστημι.  
 εἶχαν, εἶχσαν, impf. (Alex.) 3 pers. plur. of ἔχω.  
 εἶων, impf. of εἶάω.  
 ἐκαθέ(or α)ρῖσεν, 1 aor. act. 3 pers. sing. of καθαρίζω.  
 ἐκαθέ(or α)ρῖσθη, 1 aor. pass. 3 pers. sing. of καθαρίζω.  
 ἐκδίδεται, -δύσεται, fut. mid. 3 pers. sing. of ἐκδίδωμι.  
 ἐκέκραξα and ἐκραξα, 1 aor. act. of κράζω.  
 ἐκέρασα, 1 aor. act. of κεράννυμι.  
 ἐκέρδησα, 1 aor. act. of κερδαίνω.  
 ἐκκαθάρατε, 1 aor. act. impv. 2 pers. plur. of ἐκκαθαίρω.  
 ἐκκαθήρη, 1 aor. act. subj. 3 pers. sing. of ἐκκαθαίρω.  
 ἐκκεχυμένος, pf. pass. ptep. of ἐκχέω.  
 ἐκκοπήσῃ, 2 fut. pass. 2 pers. sing. of ἐκκόπτω.  
 ἐκκοψον, 1 aor. act. impv. of ἐκκόπτω.  
 ἐκλασα, 1 aor. act. of κλάω.  
 ἐκλαυσα, 1 aor. act. of κλαίω.  
 ἐκλέλυσθε, pf. mid. 2 pers. plur. of ἐκλανθάνω.  
 ἐκλήθην, 1 aor. pass. of καλέω.  
 ἐκόφασθε, 1 aor. mid. 2 pers. plur. of κόπτω.  
 ἐκπλεῦσαι, 1 aor. act. inf. of ἐκπλέω.  
 ἐκραξα, 1 aor. act. of κράζω.  
 ἐκρύβη, 2 aor. pass. 3 pers. sing. of κρύπτω.  
 ἐκσῶσαι, 1 aor. act. inf. of ἐκσώζω.  
 ἐκτενείς, fut. act. 2 pers. sing. of ἐκτείνω.  
 ἐκτησάμην, 1 aor. of κτάομαι.  
 ἐκτισται, pf. pass. 3 pers. sing. of κτίζω.  
 ἐκτραπῇ, 2 aor. pass. subj. 3 pers. sing. of ἐκτρέπω.  
 ἐκτραπήσονται, 2 fut. pass. 3 pers. plur. of ἐκτρέπω.  
 ἐκφύῃ, pres. subj. or 2 aor. act. subj. 3 pers. sing. of ἐκφύω.  
 ἐκφυῇ, 2 aor. pass. subj. 3 pers. sing. of ἐκφύω.  
 ἐκχέαι, 1 aor. act. inf. of ἐκχέω.  
 ἐκχέατε, 1 aor. act. impv. 2 pers. plur. of ἐκχέω.  
 ἐκχέετε, pres. (or 2 aor.) act. impv. 2 pers. plur. of ἐκχέω.  
 ἐκχυνόμενος, ἐκχυνόμενος, see ἐκχέω.  
 ἐλάβετε (-βετε), 2 aor. act. 2 pers. plur. of λαμβάνω.  
 ἐλάκησε, 1 aor. act. 3 pers. sing. of λάσκω.  
 ἐλαχε, 2 aor. act. 3 pers. sing. of λαγχάνω.  
 ἐλέησον, 1 aor. act. impv. of ἐλεέω.  
 ἐλεύσομαι, fut. of ἔρχομαι.  
 ἐληλακότες, pf. act. ptep. nom. plur. masc. of ἐλαύνω.  
 ἐλήλυθα, pf. of ἔρχομαι.



ἐλιθάσθησαν, 1 aor. pass. 3 pers. plur. of λιθάζω.  
 ἐλκύσαι or ἐλκύσαι, 1 aor. act. inf. of ἔλκω.  
 ἐλλογᾶτο, impf. pass. 3 pers. sing. of ἐλλογέω.  
 ἐλόμενος, 2 aor. mid. ptep. of αἰρέω.  
 ἐλπιούσιν, (Attic) fut. 3 pers. plur. of ἐλπίζω.  
 ἔμαθον, 2 aor. act. of μαθάνω.  
 ἐμασσώντο, ἐμασώντο, impf. 3 pers. plur. of μασ(σ)άομαι.  
 ἐμβάς, 2 aor. act. ptep. of ἐμβαίνω.  
 ἐμβάψας, 1 aor. act. ptep. of ἐμβάπτω.  
 ἐμβήναι, 2 aor. act. inf. of ἐμβαίνω.  
 ἔμιξε, 1 aor. act. 3 pers. sing. of μίγνυμι.  
 ἐμπεπλησμένος, pf. pass. ptep. of ἐμπίπλημι.  
 ἐμπλακείς, 2 aor. pass. ptep. of ἐμπλήσσω.  
 ἐμπλησθῶ, 1 aor. pass. subj. 1 pers. sing. of ἐμπίπλημι.  
 ἐνεδυναμούτο, impf. pass. 3 pers. sing. of ἐνδυναμόω.  
 ἐνεῖχεν, impf. act. 3 pers. sing. of ἐνέχω.  
 ἐνένευον, impf. act. of ἐνενύω.  
 ἐνέπλησεν, 1 aor. act. 3 pers. sing. of ἐμπίπλημι.  
 ἐνεπλήσθησαν, 1 aor. pass. 3 pers. plur. of ἐμπίπλημι.  
 ἐνέπρησε, 1 aor. act. 3 pers. sing. of ἐμπρήθω.  
 ἐνέπτυνον, -σαν, impf. and 1 aor. act. 3 pers. plur. of ἐμπτύω.  
 ἐνεστηκότα, pf. act. ptep. acc. sing. masc. of ἐνίστημι.  
 ἐνεστῶτα, -ῶσαν, -ῶτος, pf. act. ptep. acc. masc. and fem.  
 and gen. sing. of ἐνίστημι.  
 ἐντετελάμην, 1 aor. mid. of ἐντέλλω.  
 ἐνεφάνισαν, 1 aor. act. 3 pers. plur. of ἐμφανίζω.  
 ἐνεφύσησε, 1 aor. act. 3 pers. sing. of ἐμφυσάω.  
 ἐνεχθεῖς, 1 aor. pass. ptep. of φέρω.  
 ἐνήργηκα, pf. act. of ἐνεργέω.  
 ἐνκρίναι, 1 aor. act. inf. of ἐγκρίνω.  
 ἐνοικούν, pres. act. ptep. nom. sing. neut. of ἐνοικέω.  
 ἐντελείται, fut. mid. 3 pers. sing. of ἐντέλλω.  
 ἐντέταλται, pf. mid. 3 pers. sing. of ἐντέλλω.  
 ἐντραπή, 2 aor. pass. subj. 3 pers. sing. of ἐντρέπω.  
 ἐντραπήσονται, 2 fut. pass. 3 pers. plur. of ἐντρέπω.  
 ἔνυξε, 1 aor. act. 3 pers. sing. of νύσσω.  
 ἐνύσταξαν, 1 aor. act. 3 pers. plur. of νυστάζω.  
 ἐνψήκσε, 1 aor. act. 3 pers. sing. of ἐνοικέω.  
 ἔξαλ(ε)ιφθῆναι, 1 aor. pass. inf. of ἐξαλείφω.  
 ἐξαναστήση, 1 aor. act. subj. 3 pers. sing. of ἐξανίστημι.  
 ἐξανέστησαν, 1 aor. act. 3 pers. plur. of ἐξανίστημι.  
 ἐξάρατε, 1 aor. act. impv. 2 pers. plur. of ἐξαίρω.  
 ἐξαρεῖτέ, fut. act. 2 pers. plur. of ἐξαίρω.  
 ἐξαρθῇ, 1 aor. pass. subj. 3 pers. sing. of ἐξαίρω.  
 ἐξέδετο or ἐξέδοτο, 2 aor. mid. 3 pers. sing. of ἐκδίδωμι.  
 ἐξελατο or ἐξελετο, 2 aor. mid. 3 pers. sing. of ἐξαίρέω.  
 ἐξεκαύθησαν, 1 aor. pass. 3 pers. plur. of ἐκκαίω.  
 ἐξέκλιναν, 1 aor. act. 3 pers. plur. of ἐκκλίνω.  
 ἐξεκόπη, 2 aor. pass. 2 pers. sing. of ἐκκόπτω.  
 ἔξελε, 2 aor. act. impv. of ἐξαίρέω.  
 ἐξέλεω, 1 aor. mid. 2 pers. sing. of ἐκλέγω.  
 ἐξέλγεται, 2 aor. mid. subj. 3 pers. sing. of ἐξαίρέω.  
 ἐξενέγκαντες, 1 aor. act. ptep. nom. plur. masc. of ἐκφέρω.  
 ἐξενεγκείν, 2 aor. act. inf. of ἐκφέρω.  
 ἐξένευσα, 1 aor. act. either of ἐκνεύω or ἐκνέω.  
 ἐξεπέτασα, 1 aor. act. of ἐκπετάννυμι.  
 ἐξεπλάγυσαν, 2 aor. pass. 3 pers. plur. of ἐκπλήσσω.  
 ἐξέπλει, impf. act. 3 pers. sing. of ἐκπλέω.

ἐξεστακέναι, pf. act. inf. of ἐξίστημι.  
 ἐξέστραπται, pf. pass. 3 pers. sing. of ἐκστρέφω.  
 ἐξετάσαι, 1 aor. act. inf. of ἐξετάζω.  
 ἐξετράπησαν, 2 aor. pass. 3 pers. plur. of ἐκτρέπω.  
 ἐξέχεε, 1 aor. act. 3 pers. sing. of ἐκχέω.  
 ἐξεχύθησαν, 1 aor. pass. 3 pers. plur. of ἐκχέω.  
 ἐξέωσεν, 1 aor. act. 3 pers. sing. of ἐξωθέω.  
 ἐξήεσαν, impf. 3 pers. plur. of ἔξιμι.  
 ἐξηραμμένος, pf. pass. ptep. of ξηραίνω.  
 ἐξήρανα and -ράνην, 1 aor. act. and pass. of ξηραίνω.  
 ἐξήρανται, pf. pass. 3 pers. sing. of ξηραίνω.  
 ἐξηρεύνησα, 1 aor. act. of ἐξερευνάω.  
 ἐξηρτισμένος, pf. pass. ptep. of ἐξαρτίζω.  
 ἐξήχεται, pf. pass. 3 pers. sing. of ἐξήχέω.  
 ἐξίναι, pres. inf. of ἔξιμι.  
 ἐξιστᾶν, ἐξιστῶν, see ἐξίστημι.  
 ἐξοίσουσι, fut. act. 3 pers. plur. of ἐκφέρω.  
 ἐξῶσαι, 1 aor. act. inf. of ἐξωθέω.  
 ἐξωσεν or ἐξωσεν, 1 aor. act. 3 pers. sing. of ἐξωθέω.  
 ἐόρακα, pf. act. of ὁράω.  
 ἐπαγαγείν, 2 aor. act. inf. of ἐπάγω.  
 ἐπαθεν, 2 aor. act. 3 pers. sing. of πάσχω.  
 ἐπαναπαήσομαι, fut. mid. of ἐπαναπαύω (see παύω).  
 ἐπάξας, 1 aor. act. ptep. of ἐπάγω.  
 ἐπάρας, 1 aor. act. ptep. of ἐπαίρω.  
 ἐπειράσω, 1 aor. mid. 2 pers. sing. of πειράζω.  
 ἐπειράτο (-ῶντο), impf. mid. 3 pers. sing. (plur.) of πειράω.  
 ἔπεισα, 1 aor. act. of πείθω.  
 ἐπέισθησαν, 1 aor. pass. 3 pers. plur. of πείθω.  
 ἐπέιχεν, impf. act. 3 pers. sing. of ἐπέχω.  
 ἐπέκειλαν, 1 aor. act. 3 pers. plur. of ἐπικέλλω.  
 ἐπέκικλητο, plpf. pass. 3 pers. sing. of ἐπικαλέω.  
 ἐπελάθετο (-θοντο), 2 aor. 3 pers. sing. (plur.) of ἐπιλανθάνομαι.  
 ἐπέλευχον, impf. act. of ἐπιλείχω.  
 ἐπεποιθεί, 2 plpf. act. 3 pers. sing. of πείθω.  
 ἔπεισα, (Alex.) 2 aor. act. of πίπτω.  
 ἐπέστησαν, 2 aor. act. 3 pers. plur. of ἐφίστημι.  
 ἐπέσχε, 2 aor. act. 3 pers. sing. of ἐπέχω.  
 ἐπετίμα, impf. 3 pers. sing. of ἐπιτιμάω.  
 ἐπετράπη, 2 aor. pass. 3 pers. sing. of ἐπιτρέπω.  
 ἐπεφάνη, 2 aor. pass. 3 pers. sing. of ἐπιφαίνω.  
 ἐπέχρισεν, 1 aor. act. 3 pers. sing. of ἐπιχρίω.  
 ἐπηκροῶντο, impf. 3 pers. plur. of ἐπακροάομαι.  
 ἐπῆνεσεν, 1 aor. act. 3 pers. sing. of ἐπανέω.  
 ἔπηξεν, 1 aor. act. 3 pers. sing. of πῆγνυμι.  
 ἐπήρα, 1 aor. act. of ἐπαίρω.  
 ἐπήρθη, 1 aor. pass. 3 pers. sing. of ἐπαίρω.  
 ἐπήρκεν, pf. act. 3 pers. sing. of ἐπαίρω.  
 ἐπησχύνθη and ἐπαισχύνθη, 1 aor. of ἐπαισχύνομαι.  
 ἐπιβλέψαι, 1 aor. mid. impv. of ἐπιβλέπω.  
 ἐπιβλέψαι, 1 aor. act. inf. of ἐπιβλέπω.  
 ἐπιβλέψον, 1 aor. act. impv. of ἐπιβλέπω.  
 ἔπιδε, impv. of ἐπέιδω.  
 ἐπίδες, 2 aor. act. impv. of ἐπιτίθημι.  
 ἐπικέκλησαι, pf. mid. 2 pers. sing. of ἐπικαλέω.  
 ἐπικέκλητο, plpf. pass. 3 pers. sing. of ἐπικαλέω.  
 ἐπικληθίνα, 1 aor. pass. ptep. acc. sing. masc. of ἐπικαλέω.



ἐπικράνθησαν, 1 aor. pass. 3 pers. plur. of πικραίνω.  
 ἐπιλελησμένος, pf. pass. ptep. of ἐπιλανθάνομαι.  
 ἐπιμολήθητι, 1 aor. pass. impv. of ἐπιμελέομαι.  
 ἔπιον, 2 aor. act. of πίνω.  
 ἐπιπλήξῃς, 1 aor. act. subj. 2 pers. sing. of ἐπιπλήσσω.  
 ἐπιποθήσατε, 1 aor. act. impv. 2 pers. plur. of ἐπιποθέω.  
 ἐπιστάσα, 2 aor. act. ptep. nom. sing. fem. of ἐφίστημι.  
 ἐπίσταται, pres. ind. mid. 3 pers. sing. of ἐφίστημι.  
 ἐπίσταται, pres. ind. 3 pers. sing. of ἐπίσταμαι.  
 ἐπίστηθι, 2 aor. act. impv. of ἐφίστημι.  
 ἐπιστάθης, 1 aor. pass. 2 pers. sing. of πιστόω.  
 ἐπιτεθῇ, 1 aor. pass. subj. 3 pers. sing. of ἐπιτίθωμι.  
 ἐπιτιθέσθαι, pres. act. 3 pers. plur. of ἐπιτίθωμι.  
 ἐπιτίθει, pres. act. impv. of ἐπιτίθωμι.  
 ἐπιτιμῆσαι (-μῆσαι), 1 aor. act. inf. (opt. 3 pers. sing.) of ἐπιτιμάω.  
 ἐπιφάναι, 1 aor. act. inf. of ἐπιφαίνω.  
 ἐπλανήθησαν, 1 aor. pass. 3 pers. plur. of πλανάω.  
 ἐπλάσθη, 1 aor. pass. 3 pers. sing. of πλάσσω.  
 ἐπλήγη, 2 aor. pass. 3 pers. sing. of πλήσσω.  
 ἔπλησαν, 1 aor. act. 3 pers. plur. of πίμπλημι.  
 ἐπλήσθη (-θησαν), 1 aor. pass. 3 pers. sing. (plur.) of πίμπλημι.  
 ἐπλουτήσατε, 1 aor. act. 2 pers. plur. of πλουτέω.  
 ἐπλουτίσθητε, 1 aor. pass. 2 pers. plur. of πλουτίζω.  
 ἔπλυναν, 1 aor. act. 3 pers. plur. of πλύνω.  
 ἔπνευσαν, 1 aor. act. 3 pers. plur. of πνέω.  
 ἐπνίγοντο, impf. pass. 3 pers. plur. of πνίγω.  
 ἔπνιξαν, 1 aor. act. 3 pers. plur. of πνίγω.  
 ἐπράθη, 1 aor. pass. 3 pers. sing. of πιπράσκω.  
 ἐπρίσθησαν, 1 aor. pass. 3 pers. plur. of πρίζω.  
 ἐπροφίτευνον (-σα), impf. (1 aor.) act. of προφητεύω.  
 ἔπτυσσε, 1 aor. act. 3 pers. sing. of πτύω.  
 ἐπώκειλαν, 1 aor. act. 3 pers. plur. of ἐποκέλλω.  
 ἐρ(ρ)άντισσε, 1 aor. act. 3 pers. sing. of ῥαντίζω.  
 ἐρ(ρ)άπισαν, 1 aor. act. 3 pers. plur. of ῥαπίζω.  
 ἔρριζωμένοι, pf. pass. ptep. nom. plur. masc. of ῥιζόω.  
 ἐρ(ρ)ιμμένοι, pf. pass. ptep. nom. plur. masc. of ῥίπτω.  
 ἔρ(ρ)ιπται, pf. pass. 3 pers. sing. of ῥίπτω.  
 ἔρ(ρ)ιψαν, 1 aor. act. 3 pers. plur. of ῥίπτω.  
 ἐρ(ρ)ύσατο, 1 aor. mid. 3 pers. sing. of ῥύομαι.  
 ἐρ(ρ)ύσθην, 1 aor. pass. of ῥύομαι.  
 ἔρρωσο, ἔρρωσθε, pf. pass. impv. of ῥώννυμι.  
 ἐσάλπισε, 1 aor. act. 3 pers. sing. of σαλπίζω.  
 ἔσβισαν, 1 aor. act. 3 pers. plur. of σβέννυμι.  
 ἐσείσθην, 1 aor. pass. of σείω.  
 ἐσकुλμένοι, pf. pass. ptep. nom. plur. masc. of σκύλλω.  
 ἐσπαρμένος, pf. pass. ptep. of σπείρω.  
 ἐσταθην, 1 aor. pass. of ἵστημι.  
 ἐστάναι, ἐστάναι, pf. act. inf. of ἵστημι.  
 ἐστήκεισαν, -κισαν, plpf. act. 3 pers. plur. of ἵστημι.  
 ἔστηκεν, impf. 3 pers. sing. of στήκω.  
 ἐστηκώς, pf. act. ptep. of ἵστημι.  
 ἔστην, 2 aor. act. of ἵστημι.  
 ἐστηρικμένος, pf. pass. ptep. of στηρίζω.  
 ἐστήρικται, pf. pass. 3 pers. sing. of στηρίζω.  
 ἐστός (-ός), pf. act. ptep. neut. (masc. and neut.) of ἵστημι.  
 ἐστράφησαν, 2 aor. pass. 3 pers. plur. of στρέφω.

ἐστρωμένοι, pf. pass. ptep. neut. of στρωννύω.  
 ἔστρωσαν, 1 aor. act. 3 pers. plur. of στρωννύω.  
 ἔστρωσαν, impv. 3 pers. plur. of εἰμί.  
 ἐσφαγμένος, pf. pass. ptep. of σφάζω.  
 ἐσφραγισμένος, pf. pass. ptep. of σφραγίζω.  
 ἔσχηκα, pf. act. of ἔχω.  
 ἐσχηκότα, pf. act. ptep. acc. sing. masc. of ἔχω.  
 ἔσχον, 2 aor. act. of ἔχω.  
 ἐτάφη, 2 aor. pass. 3 pers. sing. of θάπτω.  
 ἐτέθη, 1 aor. pass. of τίθημι.  
 ἐτεθνήκει, plpf. act. 3 pers. sing. of θνήσκω.  
 ἔτεκεν, 2 aor. act. 3 pers. sing. of τίκτω.  
 ἐτέχθη, 1 aor. pass. 3 pers. sing. of τίκτω.  
 ἐτίθει, impf. act. 3 pers. sing. of τίθημι.  
 ἐτύθη, 1 aor. pass. 3 pers. sing. of θύω.  
 εὐηρεοστηκέναι (εὐαρεστοκέναι), pf. act. inf. of εὐαρεστέω.  
 εὐξάμην (εὐξαίμην), 1 aor. (opt.) of εὐχομαι.  
 εὐραμεν, εὐραν, (Alex.) 2 aor. act. of εὐρίσκω.  
 εὐράμενος and εὐρόμενος, 2 aor. mid. ptep. of εὐρίσκω.  
 εὐρεθώσιν, 1 aor. pass. subj. 3 pers. plur. of εὐρίσκω.  
 εὐρηκέναι, pf. act. inf. of εὐρίσκω.  
 εὐφράνθητι, 1 aor. pass. impv. of εὐφραίνω.  
 ἔφαγον, 2 aor. act. of ἐσθίω.  
 ἐφαλλόμενος, ἐφαλόμενος, 2 aor. ptep. of ἐφάλλομαι.  
 ἐφάνην, 2 aor. pass. of φαίνω.  
 ἔφασκεν, impf. act. 3 pers. sing. of φάσκω.  
 ἐφέισατο, 1 aor. 3 pers. sing. of φείδομαι.  
 ἐφεστώς, pf. act. ptep. of ἐφίστημι.  
 ἐφθακα, -σα, pf. and 1 aor. act. of φθάνω.  
 ἐφθάρην, 2 aor. pass. of φθείρω.  
 ἔφιδε (ἐπίδε), impv. of ἐπείδον.  
 ἐφίλει, impf. act. 3 pers. sing. of φιλέω.  
 ἐφίσταται, pres. mid. 3 pers. sing. of ἐφίστημι.  
 ἔφραξαν, 1 aor. act. 3 pers. plur. of φράσσω.  
 ἐφρύαξαν, 1 aor. act. 3 pers. plur. of φρνάσσω.  
 ἔφυγον, 2 aor. act. of φεύγω.  
 ἐχάρην, 2 aor. pass. (as act.) of χαίρω.  
 ἔχρισα, 1 aor. act. of χρίω.  
 ἐχρώντο, impf. 3 pers. plur. of χράομαι.  
 ἐψεύσω, 1 aor. mid. 2 pers. sing. of ψεύδομαι.  
 ἐώρακαν, -ράκασιν, pf. act. 3 pers. plur. of ὁράω.  
 ἐώρακει, plpf. act. 3 pers. sing. of ὁράω.  
 ἐωρακώς, pf. act. ptep. of ὁράω.  
 ἐώρων, impf. act. 3 pers. plur. of ὁράω.

ζβέννυτε, pres. act. impv. 2 pers. plur. (Tdf.) of σβέννυμι.  
 ζῆ, ζῆν or ζῆν, ζῆς, ζῶ, see ζάω.

ζῶσαι, 1 aor. mid. impv. of ζώννυμι.  
 ζώσαι, fut. act. 3 pers. sing. of ζώννυμι.

ἡβουλήθη, etc., see βούλομαι.

ἡγαγον, 2 aor. act. of ἄγω.

ἡγάπα, impf. act. 3 pers. sing. of ἀγαπάω.

ἡγαπηκόσι, pf. act. ptep. dat. plur. of ἀγαπάω.

ἡγγειλαν, 1 aor. act. 3 pers. plur. of ἀγγέλλω.

ἡγγικα, -σα, pf. and 1 aor. act. of ἐγγίζω.



ἡγείρεν, 1 aor. act. 3 pers. sing. of ἡγείρω.  
 ἡγέρθη, 1 aor. pass. of ἡγείρω.  
 ἡγετο (-γοντο), impf. pass. 3 pers. sing. (plur.) of ἄγω.  
 ἡγήμαι, pf. of ἡγέομαι.  
 ἡγνικότες, pf. act. ptep. nom. plur. masc. of ἀγνίζω.  
 ἡγνισμένος, pf. pass. ptep. of ἀγνίζω.  
 ἡγνόουν, impf. act. of ἀγνίσω.  
 ἡδαισαν, plpf. 3 pers. plur. of οἶδα (see εἶδω, II.).  
 ἡδύνατο (ἐδύνατο), impf. 3 pers. sing. of δύναμαι.  
 ἡδυνήθη, ἡδυνάσθη, 1 aor. 3 pers. sing. of δύναμαι.  
 ἡθελον, impf. of θέλω.  
 ἡκασι, pf. act. 3 pers. plur. of ἡκω.  
 ἡκολουθήκαμεν, pf. act. 1 pers. plur. of ἀκολουθέω.  
 ἡλατο, 1 aor. 3 pers. sing. of ἄλλομαι.  
 ἡλαττωμένος, pf. pass. ptep. of ἐλαττώω.  
 ἡλαύνετο, impf. pass. 3 pers. sing. of ἐλαύνω.  
 ἡλεήθη, 1 aor. pass. of ἐλεέω.  
 ἡλεημένος, pf. pass. ptep. of ἐλεέω.  
 ἡλείψα, 1 aor. act. of ἀλείφω.  
 ἡλκωμένος, pf. pass. ptep. of ἐλκώω.  
 ἡλλαξαν, 1 aor. act. 3 pers. plur. of ἀλλάσσω.  
 ἡλλετο, impf. 3 pers. sing. of ἄλλομαι.  
 ἡλπικα, -σα, pf. and 1 aor. act. of ἐλπίζω.  
 ἡμάρτηκα, pf. act. of ἁμαρτάνω.  
 ἡμαρτον, 2 aor. act. of ἁμαρτάνω.  
 ἡμεθα, ἡμεν, impf. 1 pers. plur. of εἰμί.  
 ἡμελλον and ἔμελλον, impf. of μέλλω.  
 ἡμην, impf. of εἰμί.  
 ἡμφιεσμένος, pf. pass. ptep. of ἀμφιέννυμι.  
 ἡνεγκα, 1 aor. act. of φέρω.  
 ἡνειχόμεν, impf. mid. of ἀνέχω.  
 ἡνεσχόμην, 2 aor. mid. of ἀνέχω.  
 ἡνέχθη, 1 aor. pass. of φέρω.  
 ἡνεωγμένος, pf. pass. ptep. of ἀνοίγω.  
 ἡνέωξα (ἡνέωξα Tr?), 1 aor. act. of ἀνοίγω.  
 ἡνέχθη, 1 aor. pass. of ἀνοίγω.  
 ἡνοίγην, 2 aor. pass. of ἀνοίγω.  
 ἡνοιγμένος, pf. pass. ptep. of ἀνοίγω.  
 ἡνοιξα, 1 aor. act. of ἀνοίγω.  
 ἡνοίχθη, 1 aor. pass. of ἀνοίγω.  
 ἡξει, fut. act. 3 pers. sing. of ἡκω.  
 ἡξῃ, 1 aor. act. subj. 3 pers. sing. of ἡκω.  
 ἡξιον, impf. act. 3 pers. sing. of ἀξιόω.  
 ἡξίωται, pf. pass. 3 pers. sing. of ἀξιόω.  
 ἡπατήθη, 1 aor. pass. 3 pers. sing. of ἀπατάω.  
 ἡπειώθησαν, 1 aor. act. 3 pers. plur. of ἀπειθέω.  
 ἡπειθουν, impf. act. of ἀπειθέω.  
 ἡπειλει, impf. act. 3 pers. sing. of ἀπειλέω.  
 ἡπίσταντο, impf. act. of ἀπιστέω.  
 ἡπόρει, impf. act. 3 pers. sing. of ἀπορέω.  
 ἡπτοντο, impf. mid. 3 pers. plur. of ἄπτω.  
 ἡρα, 1 aor. act. of αἶρω.  
 ἡρ-(εῖρ-)γαζόμεν, -σάμην, impf. and 1 aor. of ἐργάζομαι.  
 ἡρέθισα, 1 aor. act. of ἐρεθίζω.  
 ἡρεσα, 1 aor. act. of ἀρέσκω.  
 ἡρεσκον, impf. act. of ἀρέσκω.  
 ἡρημάθη, 1 aor. pass. 3 pers. sing. of ἐρμηόω.

ἡρημαμένην, pf. pass. ptep. acc. sing. fem. of ἐρμηόω.  
 ἡρθην, 1 aor. pass. of αἶρω.  
 ἡρκεν, pf. act. 3 pers. sing. of αἶρω.  
 ἡρμένος, pf. pass. ptep. of αἶρω.  
 ἡρνείτο, impf. 3 pers. sing. of ἀρνέομαι.  
 ἡρνημαι, pf. pass. of ἀρνέομαι.  
 ἡρνημένος, pf. pass. ptep. of ἀρνέομαι.  
 ἡρνησάμην, 1 aor. of ἀρνέομαι.  
 ἡρνήσω, 1 aor. 2 pers. sing. of ἀρνέομαι.  
 ἡρξάμην, 1 aor. mid. of ἀρχω.  
 ἡρπάγη, 2 aor. pass. 3 pers. sing. of ἀρπάζω.  
 ἡρπασε, 1 aor. act. 3 pers. sing. of ἀρπάζω.  
 ἡρπάσθη, 1' aor. pass. 3 pers. sing. of ἀρπάζω.  
 ἡρτυμένος, pf. pass. ptep. of ἀρτύω.  
 ἡρχοντο, impf. 3 pers. plur. of ἔρχομαι.  
 ἡρώτων, ἡρώτων, impf. act. 3 pers. plur. of ἐρωτάω.  
 ἡς, ἦσθα, impf. 2 pers. sing. of εἰμί.  
 ἦσθιον, impf. act. of ἐσθίω.  
 ἦσώθητε, 1 aor. pass. 2 pers. plur. of ἡττάω.  
 ἦτήκαμεν, pf. act. 1 pers. plur. of αἰτέω.  
 ἦττησα, -σάμην, 1 aor. act. and mid. of αἰτέω.  
 ἦτίμασα, 1 aor. act. of ἀτιμάζω.  
 ἦτίμησα, 1 aor. act. of ἀτιμάω.  
 ἦτιωμένος, pf. pass. ptep. of ἀτιμόω.  
 ἦτοιμάκα, pf. act. of ἐτοιμάζω.  
 ἦτούντο, impf. mid. 3 pers. plur. of αἰτέω.  
 ἦττήθητε, 1 aor. pass. 2 pers. plur. of ἡττάω.  
 ἦττηται, pf. pass. 3 pers. sing. of ἡττάω.  
 ἦτω, pres. impv. 3 pers. sing. of εἰμί.  
 ἡυδόκησα, 1 aor. act. of εὐδοκέω.  
 ἡυδοκοῦμεν, impf. act. 1 pers. plur. of εὐδοκέω.  
 ἡυκαίρουν, impf. of εὐκαιρέω.  
 ἡυλήσαμεν, 1 aor. act. 1 pers. plur. of αὐλέω.  
 ἡυλόγει, impf. act. 3 pers. sing. of εὐλογέω.  
 ἡυλόγηκα, -σα, pf. and 1 aor. act. of εὐλογέω.  
 ἡύξησα, 1 aor. act. of αὕξανω.  
 ἡυπορείτο, impf. mid. 3 pers. sing. of εὐπορέω.  
 ἡυρίσκετο, impf. pass. 3 pers. sing. of εὐρίσκω.  
 ἡυρίσκον, impf. act. of εὐρίσκω.  
 ἡυφόρησεν, 1 aor. act. 3 pers. sing. of εὐφορέω.  
 ἡυφράνθη, 1 aor. pass. 3 pers. sing. of εὐφραίνω.  
 ἡυχάρισθησαν, 1 aor. act. 3 pers. plur. of εὐχαριστέω.  
 ἡυχόμην, impf. of εὐχομαι.  
 ἡφιε, impf. 3 pers. sing. of ἀφίημι (ἀφίω).  
 ἡχθη, 1 aor. pass. of ἄγω.  
 ἡχρεώθησαν, 1 aor. pass. 3 pers. plur. of ἀχρειώω.  
 ἡψάμην, 1 aor. mid. of ἄπτω.

θάψαι, 1 aor. act. inf. of θάπτω.  
 θείναι, θείς, 2 aor. act. inf. and ptep. of τίθημι.  
 θέμενος, 2 aor. mid. ptep. of τίθημι.  
 θέντες, 2 aor. act. ptep. nom. plur. masc. of τίθημι.  
 θέσθε, 2 aor. mid. impv. 2 pers. plur. of τίθημι.  
 θέτε, 2 aor. act. impv. 2 pers. plur. of τίθημι.  
 θίγης, θίγη, 2 aor. act. subj. 2 and 3 pers. sing. of θιγ-  
 γάνω.  
 θῶ, 2 aor. act. subj. of τίθημι.



ιάθῃ (-θῆ), 1 aor. pass. ind. (subj.) 3 pers. sing. of *ιάομαι*.  
 ἴταται, pf. pass. 3 pers. sing. of *ιάομαι*.  
 ἴταται, pres. 3 pers. sing. of *ιάομαι*.  
 ἴατο, impf. 3 pers. sing. of *ιάομαι*.  
 ἴδαν, ἴδον, collat. forms of *εἶδον*.  
 ἴσασι, 3 pers. plur. of the 2 pf. *οἶδα* (see *εἶδω*, II.).  
 ἴσθι, impv. 2 pers. sing. of *εἶμι*.  
 ἰσάνομεν and ἰσῶμεν, pres. ind. 1 pers. plur. of *ἴσθμι*.  
 ἴστε, 2 pers. plur. ind. or impv. of *οἶδα* (see *εἶδω*, II.).  
 ἰστήκειν, plpf. act. of *ἴσθμι*.  
 ἰώμενος, pres. ptep. of *ιάομαι*.

καθαριεῖ, (Attic) fut. 3 pers. sing. of *καθαρίζω*.  
 καθαρίσαι, 1 aor. act. inf. of *καθαρίζω*.  
 καθαρίσῃ, 1 aor. act. subj. 3 pers. sing. of *καθαρίζω*.  
 καθαρίσθητι, 1 aor. pass. impv. of *καθαρίζω*.  
 καθεῖλε, 2 aor. act. 3 pers. sing. of *καθαίρω*.  
 καθελῶ, fut. act. of *καθαίρω*.  
 κάθῃ, pres. ind. 2 pers. sing. of *κάθημαι*.  
 καθήκαν, 1 aor. act. 3 pers. plur. of *κάθημι*.  
 καθήσεσθε, fut. 2 pers. plur. of *κάθημαι*.  
 καθήψε, 1 aor. act. 3 pers. sing. of *καθύπτω*.  
 κάθου, pres. impv. of *κάθημαι*.  
 καλέσαι, 1 aor. act. inf. of *καλέω*.  
 κάλεσον, 1 aor. act. impv. of *καλέω*.  
 κάμῃτε, 2 aor. act. subj. 2 pers. plur. of *κάμνω*.  
 κατάβα and κατόβηθι, 2 aor. act. impv. of *καταβαίνω*.  
 καταβάς, 2 aor. act. ptep. of *καταβαίνω*.  
 καταβέβηκα, pf. act. of *καταβαίνω*.  
 καταβῆ, 2 aor. act. subj. 3 pers. sing. of *καταβαίνω*.  
 κατακαήσομαι, 2 fut. pass. of *κατακαίω*.  
 κατακαύσω, 1 aor. act. inf. of *κατακαίω*.  
 κατακαυνῶ, pres. impv. of *κατακαυνάομαι*.  
 καταλάβῃ, 2 aor. act. subj. 3 pers. sing. of *καταλαμβάνω*.  
 καταπίῃ, 2 aor. act. subj. 3 pers. sing. of *καταπίνω*.  
 καταποθῆ, 1 aor. pass. subj. 3 pers. sing. of *καταπίνω*.  
 καταρτίσαι, 1 aor. act. inf. or opt. (3 pers. sing.) of *καταρτίζω*.  
 κατασκηνοῖν (-νοῖν), pres. act. inf. of *κατασκηνώω*.  
 κατάσχωμεν, 2 aor. act. subj. 1 pers. plur. of *κατέχω*.  
 κατεαγῶσιν, 2 aor. pass. subj. 3 pers. plur. of *κατάγνυμι*.  
 κατέαξαν, 1 aor. act. 3 pers. plur. of *κατάγνυμι*.  
 κατέαξει, fut. act. 3 pers. sing. of *κατάγνυμι*.  
 κατέβῃ (-ησαν), 2 aor. act. 3 pers. sing. (plur.) of *καταβαίνω*.  
 κατεγνωσμένος, pf. pass. ptep. of *καταγινώσκω*.  
 κατελημμένος, pf. pass. ptep. of *καταλαμβάνω*.  
 κατεληφέναι, pf. act. inf. of *καταλαμβάνω*.  
 κατεκά, 2 aor. pass. 3 pers. sing. of *κατακαίω*.  
 κατέκλασε, 1 aor. act. 3 pers. sing. of *κατακλάω*.  
 κατέκλεισα, 1 aor. act. of *κατακλείω*.  
 κατενεχθείς, 1 aor. pass. ptep. of *καταφέρω*.  
 κατενύγησαν, 2 aor. pass. 3 pers. plur. of *κατανύσσω*.  
 κατεπίστησαν, 2 aor. act. 3 pers. plur. of *κατεφίστημι*.  
 κατίπει, 2 aor. act. 3 pers. sing. of *καταπίνω*.  
 κατεπόθην, 1 aor. pass. of *καταπίνω*.  
 κατεσκαμμένα, pf. pass. ptep. nom. plur. neut. of *κατασκάπτω*.

κατεστρεμμένος, -στραμμένος, pf. pass. ptep. of *καταστρέφω*.  
 κατεστρώθησαν, 1 aor. pass. 3 pers. plur. of *καταστρώννυμι*.  
 κατευθύναι, 1 aor. act. inf. of *κατευθύνω*.  
 κατευθύναι, 1 aor. act. opt. 3 pers. sing. of *κατευθύνω*.  
 κατέφαγον, 2 aor. act. of *κατεσθίω*.  
 κατήγγελα, 1 aor. act. of *καταγγέλλω*.  
 κατήγγελλῃ, 2 aor. pass. 3 pers. sing. of *καταγγέλλω*.  
 κατήνεγκα, 1 aor. act. of *καταφέρω*.  
 κατήντηκα, -σα, pf. and 1 aor. act. of *κατανάω*.  
 κατηράσω, 1 aor. 2 pers. sing. of *καταράσμαι*.  
 κατήργηται, pf. pass. 3 pers. sing. of *καταργέω*.  
 κατηρτισμένος, pf. pass. ptep. of *καταρτίζω*.  
 κατηρτίσω, 1 aor. mid. 2 pers. sing. of *καταρτίζω*.  
 κατησχύνῃ, 1 aor. pass. of *καταισχύνω*.  
 κατήχηνται, pf. pass. 3 pers. plur. of *κατηχέω*.  
 κατηχῆσω, 1 aor. act. subj. of *κατηχέω*.  
 κατώω, pf. pass. 3 pers. sing. of *κατιώω*.  
 κατώκισεν, 1 aor. act. 3 pers. sing. of *κατοικίζω*.  
 καυθήσωμαι, καυχῆσώμαι, see *καίω*.  
 καυχᾶσθαι, pres. ind. 2 pers. sing. of *καυχάομαι*.  
 κεκαθα(ορ ε)ρισμένος, pf. pass. ptep. of *καθαρίζω*.  
 κεκαθαμένος, pf. pass. ptep. of *καθαίρω*.  
 κεκαλυμμένος, pf. pass. ptep. of *καλύπτω*.  
 κεκαυμένος, pf. pass. ptep. of *καίω*.  
 κεκερασμένος, pf. pass. ptep. gen. sing. masc. of *κεράννυμι*.  
 κέκλεισμαι, pf. pass. of *κλείω*.  
 κέκληκα, pf. act. of *καλέω*.  
 κέκληται, pf. pass. 3 pers. sing. of *καλέω*.  
 κέκλικεν, pf. act. 3 pers. sing. of *κλίνω*.  
 κέκμηκας, pf. act. 2 pers. sing. of *κάμνω*.  
 κεκορεσμένος, pf. pass. ptep. of *κορέννυμι*.  
 κέκραγε, 2 pf. act. 3 pers. sing. of *κράζω*.  
 κεκράζονται, fut. mid. 3 pers. plur. of *κράζω*.  
 κεκρατηκέναι, pf. act. inf. of *κρατέω*.  
 κεκράτηνται, pf. pass. 3 pers. plur. of *κρατέω*.  
 κεκρίκει, plpf. act. 3 pers. sing. of *κρίνω*.  
 κέκριμαι, pf. pass. of *κρίνω*.  
 κεκρυμμένος, pf. pass. ptep. of *κρύπτω*.  
 κεράσατε, 1 aor. act. impv. 2 pers. plur. of *κεράννυμι*.  
 κερδάνω, κερδήσω, fut. act. of *κερδαίνω*.  
 κερδάνω, 1 aor. act. subj. of *κερδαίνω*.  
 κεχάρισμαι, pf. of *χαρίζομαι*.  
 κεχαριτωμένη, pf. pass. ptep. nom. sing. fem. of *χαριτόω*.  
 κέρημαι, pf. of *χράομαι*.  
 κεχωρισμένος, pf. pass. ptep. of *χωρίζω*.  
 κηρύξει (al. κηρύξει), 1 aor. act. inf. of *κηρύσσω*.  
 κλάσαι, 1 aor. act. inf. of *κλάω*.  
 κλαύσατε, 1 aor. act. impv. 2 pers. plur. of *κλαίω*.  
 κλαύσω, κλαύσομαι, fut. of *κλαίω*.  
 κλεισθῶσιν, 1 aor. pass. subj. 3 pers. plur. of *κλείω*.  
 κληθῆς, κληθῶμεν, κληθῆναι, κληθέν, 1 aor. pass. of *καλέω*.  
 κλώμεν, pres. ind. act. 1 pers. plur. of *κλάω*.  
 κλώμενοι, pres. pass. ptep. neut. of *κλάω*.  
 κλώντες, pres. act. ptep. nom. plur. masc. of *κλάω*.  
 κοιμώμενος, pres. pass. ptep. of *κοιμάω*.  
 κολλήθητι, 1 aor. pass. impv. of *κολλάω*.  
 κομείται, (Attic) fut. mid. 3 pers. sing. of *κομίζω*.  
 κομίσασα, 1 aor. act. ptep. nom. sing. fem. of *κομίζω*.



κορεσθέντες, 1 aor. pass. ptep. nom. plur. masc. of κορέννυμι.  
 κόψας, 1 aor. act. ptep. of κόπτω.  
 κράζον (not κράζον), pres. ptep. neut. of κράζω.  
 κράζας, 1 aor. act. ptep. of κράζω.  
 κράξουσιν, fut. act. 3 pers. plur. of κράζω.  
 κράτει, pres. impv. of κρατέω.  
 κριθήσεσθε, 1 fut. pass. 2 pers. plur. of κρίνω.  
 κριθῶσιν, 1 aor. pass. subj. 3 pers. plur. of κρίνω.  
 κρυβήναι, 2 aor. pass. inf. of κρίπτω.  
 κτήσασθε, 1 aor. mid. impv. 2 pers. plur. of κτάομαι.  
 κτήσησθε, 1 aor. mid. subj. 2 pers. plur. of κτάομαι.

λάβε(-βη), 2 aor. act. impv. (subj. 3 pers. sing.) of λαμβάνω.  
 λαθεῖν, 2 aor. act. inf. of λανθάνω.  
 λαχοῦσι, 2 aor. act. ptep. dat. plur. of λαγχάνω.  
 λάχωμεν, 2 aor. act. subj. 1 pers. plur. of λαγχάνω.  
 λελου(σ)μένος, pf. pass. ptep. of λούω.  
 λέλυσαι, pf. pass. 2 pers. sing. of λύω.  
 λη(μ)φθῇ, 1 aor. pass. subj. 3 pers. sing. of λαμβάνω.  
 λή(μ)ψομαι, fut. of λαμβάνω.  
 λίπη, 2 aor. act. subj. 3 pers. sing. of λείπω.

μάθετε, 2 aor. act. impv. 2 pers. plur. of μαθάνω.  
 μάθητε, 2 aor. act. subj. 2 pers. plur. of μαθάνω.  
 μαθόν, 2 aor. act. ptep. of μαθάνω.  
 μακαριοῦσι, (Attic) fut. 3 pers. plur. of μακαρίζω.  
 μακροθύμησον, 1 aor. act. impv. of μακροθυμέω.  
 μεθίσταται, pres. act. inf. of μεθίστημι.  
 μεθυσθῶσιν, 1 aor. pass. subj. 3 pers. plur. of μεθύσκω.  
 μέναι, 1 aor. inf. of μένω.  
 μέναντες, 1 aor. ptep. nom. plur. masc. of μένω.  
 μέναιτε, μένουν, 1 aor. impv. of μένω.  
 μένη, -ητε, -ωσιν, 1 aor. subj. of μένω.  
 μελέτα, pres. act. impv. of μελετάω.  
 μεμαθηκώς, pf. act. ptep. of μαθάνω.  
 μεμενέκεισαν, plpf. act. 3 pers. plur. of μένω.  
 μεμαμμένος or -σμένος, pf. pass. ptep. of μαινώ.  
 μεμλάνται, pf. pass. 3 pers. sing. or plur. of μαινώ.  
 μεμιγμένος, pf. pass. ptep. of μίγνυμι.  
 μέμνησθε, pf. mid. 2 pers. plur. of μμνήσκω.  
 μεμύμαι, pf. pass. of μνέω.  
 μενεῖτε, fut. ind. 2 pers. plur. of μένω.  
 μένετε, pres. ind. or impv. 2 pers. plur. of μένω.  
 μετάβα, μετάβηθι, 2 aor. act. impv. of μεταβαίνω.  
 μετασταθῶ, 1 aor. pass. subj. of μεθίστημι.  
 μεταστραφήτω, 2 aor. pass. impv. 3 pers. sing. of μεταστρέφω.  
 μετέθηκεν, 1 aor. act. 3 pers. sing. of μετατίθημι.  
 μετέστησεν, 1 aor. act. 3 pers. sing. of μεθίστημι.  
 μετέσχηκεν, pf. act. 3 pers. sing. of μετέχω.  
 μετετέθησαν, 1 aor. pass. 3 pers. plur. of μετατίθημι.  
 μετηλλάξαν, 1 aor. act. 3 pers. plur. of μεταλλάσσω.  
 μετήρεν, 1 aor. act. 3 pers. sing. of μεταίρω.  
 μετοικιῶ, (Attic) fut. act. of μετοικίζω.  
 μετώκισεν, 1 aor. act. 3 pers. sing. of μετοικίζω.

μianthōsin, 1 aor. pass. subj. 3 pers. plur. of μαινώ.  
 μνησθῆναι, 1 aor. pass. inf. of μμνήσκω.  
 μνήσθητι, -τε, 1 aor. pass. impv. of μμνήσκω.  
 μνησθῶ, -θῆς, 1 aor. pass. subj. of μμνήσκω.

νενίκηκα, pf. act. of νικάω.  
 νεινομοθέτητο, plpf. pass. 3 pers. sing. of νομοθετέω.  
 νήψατε, 1 aor. impv. 2 pers. plur. of νήφω.  
 νόει, pres. act. impv. of νοέω.  
 νοούμενα, pres. pass. ptep. neut. plur. of νοέω.

ὀδυνᾶσαι, pres. ind. mid. 2 pers. sing. of ὀδυνάω.  
 οἶσω, fut. act. of φέρω.  
 ὀμνύναι, ὀμνύειν, pres. act. inf. of ὀμνύω.  
 ὀμόσαι, -ας, 1 aor. act. inf. and ptep. of ὀμνύω.  
 ὀμόση, 1 aor. act. subj. 3 pers. sing. of ὀμνύω.  
 ὀνάμην, 2 aor. mid. opt. of ὀνύμην.  
 ὀρώσαι, pres. act. ptep. nom. plur. fem. of ὀράω.  
 ὀφθῆς, 1 aor. pass. ptep. of ὀράω.  
 ὀψιει, ὀψη, fut. 2 pers. sing. of ὀράω.  
 ὀψεσθε, fut. 2 pers. plur. of ὀράω.  
 ὀψησθε, 1 aor. mid. subj. 2 pers. plur. of ὀράω.

παθεῖν, 2 aor. act. inf. of πάσχω.  
 πάθη, 2 aor. act. subj. 3 pers. sing. of πάσχω.  
 παίσση, 1 aor. act. subj. 3 pers. sing. of παίω.  
 παραβολευσάμενος, 1 aor. ptep. of παραβουλεύομαι.  
 παραβουλεύσάμενος, 1 aor. ptep. of παραβουλεύομαι.  
 παραδεδώκεισαν, plpf. 3 pers. plur. of παραδίδωμι.  
 παραδιδοῖ, παραδιδῶ, pres. subj. 3 pers. sing. of παραδίδωμι.  
 παραδιδούς (παραδούς), pres. (2 aor.) ptep. of παραδίδωμι.  
 παραδῶ (-δοῖ), 2 aor. act. subj. 3 pers. sing. of παραδίδωμι.  
 παραθεῖναι, 2 aor. act. inf. of παρτίθημι.  
 παράθου, 2 aor. mid. impv. of παρτίθημι.  
 παρθῶσιν, 2 aor. act. subj. 3 pers. plur. of παρτίθημι.  
 παραιτοῦ, pres. impv. of παραιτέομαι.  
 παρακεκαλυμμένος, pf. pass. ptep. of παρακαλύπτω.  
 παρακεχειμακῶτι, pf. act. ptep. dat. sing. of παραχειμάζω.  
 παρακληθῶσιν, 1 aor. pass. subj. 3 pers. plur. of παρακαλέω.  
 παρακύψας, 1 aor. act. ptep. of παρακίπτω.  
 παραλη(μ)φθῆσεται, 1 fut. pass. 3 pers. sing. of παραλαμβάνω.  
 παραπλεύσαι, 1 aor. act. inf. of παραπλέω.  
 παραρ(ρ)ῶμεν, 2 aor. pass. subj. 1 pers. plur. of παραρρέω.  
 παρρίσθαι, 1 aor. act. inf. of παρίσστημι.  
 παρρίστητε, 1 aor. act. impv. 2 pers. plur. of παρίσστημι.  
 παρρίσθητε, 2 aor. act. subj. 2 pers. plur. of παρίσστημι.  
 παρρίσχόν, 2 aor. act. ptep. of παρέχω.  
 παρρίσθωσαν, pres. impv. 3 pers. plur. of παρτίθημι.  
 παρρίδωσαν, impf. (Alex.) 3 pers. plur. of παρτίδωμι.  
 παρρίθεντο, 2 aor. mid. 3 pers. plur. of παρτίθημι.  
 πάρει, pres. ind. 2 pers. sing. of πάρεμι.  
 παρειμένος, pf. pass. ptep. of παρίημι.  
 παρείναι, 2 aor. act. inf. of παρίημι and pres. inf. of πάρεμι.  
 παρεισάξουσιν, fut. act. 3 pers. plur. of παρεισάγω.



παρεισδύσαν, 2 aor. pass. 3 pers. plur. of παρεισδύν.  
 παρεισδυσαν, 1 aor. act. 3 pers. plur. of παρεισδύν.  
 παρεισενέγκαντες, 1 aor. act. ptep. nom. plur. masc. of παρεισφέρω.  
 παρεισθήκησαν, plpf. act. 3 pers. plur. of παρίστημι.  
 παρείχαν, impf. (Alex.) 3 pers. plur. of παρέχω.  
 παρειχώμην, impf. mid. of παρέχω.  
 παρέκνυεν, 1 aor. act. 3 pers. sing. of παρακύνω.  
 παρελάβοσαν, 2 aor. act. (Alex.) 3 pers. plur. of παραλαμβάνω.  
 παρελείδονται, fut. 3 pers. plur. of παρέρχομαι.  
 παρεληλυθέναι (-θώς), pf. act. inf. (ptep.) of παρέρχομαι.  
 παρελθάτω (-θέτω), 2 aor. act. impv. 3 pers. sing. of παρέρχομαι.  
 παρενεγκείν, 2 aor. act. inf. of παραφέρω.  
 παρέξει, fut. act. 3 pers. sing. of παρέχω.  
 παρέξη, fut. mid. 2 pers. sing. of παρέχω.  
 παρεπίκραναν, 1 aor. act. 3 pers. plur. of παραπικραίνω.  
 παρσκευάσταν, pf. pass. 3 pers. sing. of παρσκευάζω.  
 παρσσηκότες and παρσσητῶτες, pf. act. ptep. nom. plur. masc. of παρίστημι.  
 παρσσητήσατε, 1 aor. act. 2 pers. plur. of παρίστημι.  
 παρέτεινε, 1 aor. act. 3 pers. sing. of παρατείνω.  
 παρτήρουν, impf. act. 3 pers. plur. of παρατηρέω.  
 παρήγγειλαν, 1 aor. act. 3 pers. plur. of παραγγέλλω.  
 παρηκολούθηκας (-σας), pf. (1 aor.) act. 2 pers. sing. of παρακολουθέω.  
 παρήνει, impf. act. 3 pers. sing. of παραινέω.  
 παρητημένος, pf. pass. ptep. of παραιτέομαι.  
 παρητήσαντο, 1 aor. mid. 3 pers. plur. of παραιτέομαι.  
 παρώκησεν, 1 aor. act. 3 pers. sing. of παροικέω.  
 παρωξύνετο, impf. pass. 3 pers. sing. of παροξύνω.  
 παρώτρυναν, 1 aor. act. 3 pers. plur. of παροτρύνω.  
 παρψηχμένος, pf. ptep. of παροίχομαι.  
 παυσάτω, 1 aor. act. impv. 3 pers. sing. of παύω.  
 πείν, 2 aor. act. inf. of πίνω.  
 πείσας, 1 aor. act. ptep. of πείθω.  
 πείσω, fut. act. of πείθω.  
 πέπανται, pf. mid. 3 pers. sing. of παύω.  
 πεπειραμένος, pf. pass. ptep. of πειράω.  
 πεπειρασμένος, pf. pass. ptep. of πειράζω.  
 πέπεισμαι, -μένος, pf. pass. ind. and ptep. of πείθω.  
 πεπεισμένος, pf. pass. ptep. of πείζω.  
 πεπιστεύκεισαν, plpf. act. 3 pers. plur. of πιστεύω.  
 πεπιστευκόσαν, pf. act. ptep. dat. plur. of πιστεύω.  
 πεπλάνησθε, pf. pass. 2 pers. plur. of πλανάω.  
 πεπλάτυνται, pf. pass. 3 pers. sing. of πλατύνω.  
 πεπληρωκέναι, pf. act. inf. of πληρώω.  
 πέποιθα, 2 pf. of πείθω.  
 πέπονθα, 2 pf. of πόσχω.  
 πεπότιεν, pf. act. 3 pers. sing. of ποτίζω.  
 πέπρακε, pf. act. 3 pers. sing. of πιπράσκω.  
 πεπραμένος, pf. pass. ptep. of πιπράσκω.  
 πέπραχα, pf. act. of πράσσω.  
 πέπτωκα, -κες, -καν, pf. act. of πίπτω.  
 πεπυρωμένος, pf. pass. ptep. of πυρώω.  
 πέπωκε (-καν), pf. act. 3 pers. sing. (plur.) of πίνω.  
 πεπυρωμένος, pf. pass. ptep. of πορώω.

περιάσας, 1 aor. act. ptep. of περιάπτω.  
 περιδραμόντες, 2 aor. act. ptep. nom. plur. of περιτρέχω.  
 περιέδετο, plpf. pass. 3 pers. sing. of περιδέω.  
 περιέζωσμένος, pf. pass. ptep. of περιζωννύω.  
 περιέκρυβον, 2 aor. of περικρύπτω (or impf. of περικρύβω).  
 περιελείν, 2 aor. act. inf. of περιαιρέω.  
 περιέπεσον, 2 aor. act. of περιπίπτω.  
 περιεσπῆτο, impf. pass. 3 pers. sing. of περισπάω.  
 περιέσχον, 2 aor. act. of περιέχω.  
 περιέτεμον, 2 aor. act. of περιτέμνω.  
 περιζώσαι, 1 aor. mid. impv. of περιζωννύω.  
 περιμρείτο, impf. pass. 3 pers. sing. of περιαιρέω.  
 περιέντες, 2 aor. act. ptep. nom. plur. of περιτίθημι.  
 περίστασο, pres. mid. (pass.) impv. of περίσστημι.  
 περιπέσῃτε, 2 aor. act. subj. 2 pers. plur. of περιπίπτω.  
 περιπεραμμένον, pf. pass. ptep. neut. of περιπραίνω.  
 περιρ(ρ)ήξαντες, 1 aor. act. ptep. nom. plur. of περιρρήγνυμι.  
 περισσεύσαι 1 aor. act. inf., and περισσεύσαι 1 aor. act. opt. 3 pers. sing., of περισσεύω.  
 περιτετμημένος, pf. pass. ptep. of περιτέμνω.  
 περιτιθέασιν, pres. act. 3 pers. plur. of περιτίθημι.  
 περιτμήθηναι, 1 aor. pass. inf. of περιτέμνω.  
 πεσείν, 2 aor. act. inf. of πίπτω.  
 πεσείται (-όνται), fut. 3 pers. sing. (plur.) of πίπτω.  
 πέσετε, 2 aor. act. impv. 2 pers. plur. of πίπτω.  
 πέτῃται, pres. subj. 3 pers. sing. of πέτομαι.  
 πετώμενος, pres. ptep. of πετάομαι.  
 πεφανέρωται (-νερώσθαι), pf. pass. (inf.) of φανερόω.  
 πεφίμωσο, pf. pass. impv. of φιμόω.  
 πιάσαι, 1 aor. act. inf. of πιάζω.  
 πίο, 2 aor. act. impv. of πίνω.  
 πείν, 2 aor. act. inf. of πίνω.  
 πίομαι, πίοσθε, fut. 2 pers. sing. and plur. of πίνω.  
 πίο, 2 aor. act. subj. 3 pers. sing. of πίνω.  
 πικρανεῖ, fut. act. 3 pers. sing. of πικραίνω.  
 πίν, 2 aor. act. inf. of πίνω.  
 πίο, 2 aor. act. subj. of πίνω.  
 πλάσας, 1 aor. act. ptep. of πλάσσω.  
 πλέξαντες, 1 aor. act. ptep. nom. plur. masc. of πλέκω.  
 πλεονάσαι, 1 aor. act. opt. 3 pers. sing. of πλεονάζω.  
 πληθύναι, 1 aor. act. opt. 3 pers. sing. of πληθύνω.  
 πληθύνει, pres. act. 3 pers. sing. of πληθύνω.  
 πληθυνεῖ, fut. act. 3 pers. sing. of πληθύνω.  
 πληθυνθήναι, 1 aor. pass. inf. of πληθύνω.  
 πληρωθή, -θήτε, -θῶ, -θῶσιν, 1 aor. pass. subj. of πληρόω.  
 πληρώσαι 1 aor. inf., and πληρώσαι 1 aor. opt. 3 pers. sing., of πληρόω.  
 πλήσας, 1 aor. act. ptep. of πίμπλημι.  
 πλησθεῖς, 1 aor. pass. ptep. of πίμπλημι.  
 πλησθῇς, 1 aor. pass. subj. 2 pers. sing. of πίμπλημι.  
 πνέ, pres. act. subj. 3 pers. sing. of πνέω.  
 ποιήσαι, (Aeolic) 1 aor. opt. 3 pers. plur. of ποιεώ.  
 ποιμαίνει, pres. act. 3 pers. sing. of ποιμαίνω.  
 ποιμάνατε, 1 aor. act. impv. 2 pers. plur. of ποιμαίνω.  
 ποιμανεῖ, fut. act. 3 pers. sing. of ποιμαίνω.  
 πορεύου, pres. mid. impv. of πορεύω.  
 πραδέν, 1 aor. pass. ptep. neut. of πιπράσκω.  
 πραθήναι, 1 aor. pass. inf. of πιπράσκω.



προβάς, 2 aor. act. ptep. of προβαίνω.  
 προβεβηκυῖα, pf. act. ptep. fem. of προβαίνω.  
 προγεγονότων, pf. act. ptep. gen. plur. of προγίνομαι.  
 προεβίβασαν, 1 aor. act. 3 pers. plur. of προβιβάζω.  
 προεγνωσμένος, pf. pass. ptep. of προγινώσκω.  
 προελεύσεται, fut. 3 pers. sing. of προέρχομαι.  
 προεήρξατο (-ασθε), 1 aor. 3 pers. sing. (2 pers. plur.)  
 of προενάρχομαι.  
 προεπηγγείλατο, 1 aor. mid. 3 pers. sing. of προεπαγγέλλω.  
 προεπηγγελέμενος, pf. pass. ptep. of προεπαγγέλλω.  
 προεστώτες, pf. act. ptep. nom. plur. masc. of προϊστέμην.  
 προείπεν, 1 aor. act. 3 pers. plur. of προτείνω.  
 προεφήτευνον, impf. act. of προφητεύω.  
 προέφθασεν, 1 aor. act. 3 pers. sing. of προφθάνω.  
 προεωρακότες, pf. act. ptep. nom. plur. masc. of προοράω.  
 προήγεν, impf. act. 3 pers. sing. of προάγω.  
 προηλεκτότας, pf. act. ptep. acc. plur. masc. of προελπίζω.  
 προημαρτηκώς, pf. act. ptep. of προαμαρτάνω.  
 προητιασάμεθα, 1 aor. 1 pers. plur. of προαιτιόομαι.  
 προητοιμάσα, 1 aor. act. of προετοιμάζω.  
 προκεκηρυγμένος, pf. pass. ptep. of προκηρύσσω.  
 προκεχειρισμένος, pf. pass. ptep. of προχειρίζω.  
 προκειροτονημένος, pf. pass. ptep. of προχειροτονέω.  
 προορώμην and προωρώμην, impf. mid. of προοράω.  
 προσανέθεντο, 2 aor. mid. 3 pers. plur. of προσανατίθην.  
 προσεργάσατο, 1 aor. mid. 3 pers. sing. of προσεργάζομαι.  
 προσεκλίθη, 1 aor. pass. 3 pers. sing. of προσκλίνω.  
 προσεκολληθή, 1 aor. pass. 3 pers. sing. of προσκολλάω.  
 προσεκύνουν, impf. act. of προσκυνέω.  
 προσενήνοχεν, pf. act. 3 pers. sing. of προσφέρω.  
 προσέπεισε, -σαν, -σον, 2 aor. act. of προσπίπτω.  
 προσέρ(ρ)ηξα, 1 aor. act. of προσρήννυμι.  
 προσέσχηκα, pf. act. of προσέχω.  
 προσεφώνει, impf. act. 3 pers. sing. of προσφωνέω.  
 προσεώντος, pres. act. ptep. gen. sing. of προσεάω.  
 προσήνεγκα (-κον), 1 aor. (2 aor.) act. of προσφέρω.  
 προσηνέχθη, 1 aor. pass. 3 pers. sing. of προσφέρω.  
 προσηργάσατο, 1 aor. 3 pers. sing. of προσεργάζομαι.  
 προσηρύξατο, 1 aor. 3 pers. sing. of προσεύχομαι.  
 προσηρύχτο, impf. 3 pers. sing. of προσεύχομαι.  
 πρόσθε, 2 aor. act. impv. of προστίθην.  
 προσκύνησον, 1 aor. act. impv. of προσκυνέω.  
 προσλαβοῦ, 2 aor. mid. impv. of προσλαμβάνω.  
 προσμείναι, 1 aor. act. inf. of προσμένω.  
 προσπῆξας, 1 aor. act. ptep. of προσπήννυμι.  
 προστήναι, 2 aor. act. inf. of προϊστέμην.  
 προσωμολόγησαν, 1 aor. pass. 3 pers. plur. of προσωρομίζω.  
 προσώχθισα, 1 aor. act. of προσοχθίζω.  
 προτρεψάμενος, 1 aor. mid. ptep. of προτρέπω.  
 προὔπάρχον, impf. act. of προὔπαρχω.  
 πταίστη, 1 aor. act. subj. 2 pers. plur. of πταίω.  
 πτοηθέντες, 1 aor. pass. ptep. nom. plur. masc. of πτοέω.  
 πτοηθήτε, 1 aor. pass. impv. 2 pers. plur. of πτοέω.  
 πτύξας, 1 aor. act. ptep. of πτίσσω.  
 πτύσας, 1 aor. act. ptep. of πτύω.  
 πυνθόμενος, 2 aor. ptep. of πυνθάνομαι.

ραντίζονται, 1 aor. mid. subj. 3 pers. plur. of ραντίζω.  
 ρεραντισμένοι (or ρεραντ. or ρεραντ.), pf. pass. ptep. nom.  
 plur. masc. of ραντίζω.  
 ρεριμμένος (or ρεριμμένος or ρεριμ.), pf. pass. ptep. of ρίπτω.  
 ρεύσουσιν, fut. 3 pers. plur. of ρέω.  
 ρήξον, 1 aor. act. impv. of ρήγνυμι.  
 ρήξωσιν, 1 aor. act. subj. 3 pers. plur. of ρήγνυμι.  
 ρίψαν (better ρύψαν), 1 aor. act. ptep. neut. of ρίπτω.  
 ρυπανθήτω, 1 aor. pass. impv. 3 pers. sing. of ρυπαίνω.  
 ρυπαρευθήτω, 1 aor. pass. impv. 3 pers. sing. of ρυπαρεύομαι.  
 ρύσαι, -σάσθω, 1 aor. mid. impv. of ρύομαι.  
 ρυσθῶ (-θῶμεν), 1 aor. pass. subj. 1 pers. sing. (plur.) of  
 ρύομαι.

σαροῖ, pres. ind. 3 pers. sing. of σαρώω.  
 σβέσαι, 1 aor. act. inf. of σβέννυμι.  
 σβέσει, fut. act. 3 pers. sing. of σβέννυμι.  
 σβεσθήσεται, 1 fut. pass. 3 pers. sing. of σβέννυμι.  
 σισαλευμένος, pf. pass. ptep. of σαλεύω.  
 σισαρωμένος, pf. pass. ptep. of σαρώω.  
 σίστητε, 2 pf. act. 3 pers. sing. of σήπω.  
 σισιγημένος, pf. pass. ptep. of σιγάω.  
 σέσωκα, pf. act. of σώζω.  
 σέσωσται and σέσωται, pf. pass. 3 pers. sing. of σώζω.  
 σημάναι, 1 aor. act. inf. of σημαίνω.  
 σθενώσαι, 1 aor. act. opt. 3 pers. sing. of σθενόω.  
 σθενώσεται, fut. act. 3 pers. sing. of σθενόω.  
 σιγήση, 1 aor. act. subj. 3 pers. sing. of σιγάω.  
 σκύλλου, pres. mid. impv. of σκύλλω.  
 σπαρείς, 2 aor. pass. ptep. of σπείρω.  
 σπύσον, 1 aor. act. impv. of σπείδω.  
 σταθή, 1 aor. pass. subj. 3 pers. sing. of ἵστημι.  
 σταθήναι, 1 aor. pass. inf. of ἵστημι.  
 στάς, 2 aor. act. ptep. of ἵστημι.  
 στῆθι (στήναι), 2 aor. act. impv. (inf.) of ἵστημι.  
 στηρίξαι, 1 aor. act. inf. or 1 aor. opt. 3 pers. sing. of  
 στηρίζω.  
 στήριξον and στήρισον, 1 aor. act. impv. of στηρίζω.  
 στηρίξω, στηρίσω, στηρίω, fut. act. of στηρίζω.  
 στήση, στήσης, στήσητε, etc., 1 aor. act. subj. of ἵστημι.  
 στήσομαι, 1 fut. mid. of ἵστημι.  
 στραφείς -φέντες, 2 aor. pass. ptep. of στρέφω.  
 στραφήτε, 2 aor. pass. subj. 2 pers. plur. of στρέφω.  
 στρώσον, 1 aor. act. impv. of στρώνω.  
 συγκατατεθειμένος, pf. mid. ptep. of συγκατατίθην.  
 συγκατατιθέμενος, pres. mid. ptep. of συγκατατίθην.  
 συγκεκρασμένος and συγκεκραμένος, pf. pass. ptep. of  
 συγκεράννυμι.  
 συγκέχεται, pf. pass. 3 pers. sing. of συγχέω.  
 συλλαβοῦσα, 2 aor. act. ptep. nom. sing. fem. of συλλαμβάνω.  
 συλλή(μ)ψη, fut. 2 pers. sing. of συλλαμβάνω.  
 συμπακληθῆναι, 1 aor. pass. inf. of συμπακαλέω.  
 συμπαρόντες, pres. ptep. nom. plur. masc. of συμπαίρειμι.  
 συμφύεισαι, 2 aor. pass. ptep. nom. plur. fem. of συμφύω.  
 συναγάγετε, 2 aor. act. impv. 2 pers. plur. of συναγώω.



συνανέκιντο, impf. 3 pers. plur. of συνανέκειμαι.  
 συναπαχθέντες, 1 aor. pass. ptep. nom. plur. masc. of συναπάγω.  
 συναπέθανον, 2 aor. act. of συναποθνήσκω.  
 συναπήχθη, 1 aor. pass. 3 pers. sing. of συναπάγω.  
 συναπώλετο, 2 aor. mid. 3 pers. sing. of συναπόλλυμι.  
 συνάραι, 1 aor. act. inf. of συναίρω.  
 συναχθήσομαι, 1 fut. pass. of συνάγω.  
 συνδεδεμένοι, pf. pass. ptep. nom. plur. masc. of συνδέω.  
 συνέψευξεν, 1 aor. act. 3 pers. sing. of συζεύγνυμι.  
 συνέθεντο, 2 aor. mid. 3 pers. plur. of συντίθηναι.  
 συνειδυής (or -as), pf. act. ptep. gen. sing. fem. of συνείδω.  
 συνειληφύια, pf. act. ptep. fem. of συλλαμβάνω.  
 συνέλιπετο, impf. 3 pers. sing. of συνέχομαι.  
 συνέλιχτο, impf. pass. 3 pers. sing. of συνέχω.  
 συνεκόμισαν, 1 aor. act. 3 pers. plur. of συγκομίζω.  
 συνελήλυθισαν, plpf. 3 pers. plur. of συνέρχομαι.  
 συνελήλυθιαί, pf. ptep. nom. plur. fem. of συνέρχομαι.  
 συνεπέστη, 2 aor. act. 3 pers. sing. of συνεφίστημι.  
 συνέπιον, 2 aor. act. of συμπίνω.  
 συνεσπάραξεν, 1 aor. act. 3 pers. sing. of συσπαράσσω.  
 συνεσταλμένος, pf. pass. ptep. of συστέλλω.  
 συνεστῶσα (-ῶτα), 2 pf. ptep. nom. sing. fem. (neut. plur.) of συνίστημι.  
 συνέταξα, 1 aor. act. of συντάσσω.  
 συνετάφημεν, 2 aor. pass. 1 pers. plur. of συνθάπτω.  
 σύνετε, 2 aor. act. ind. or impv. 2 pers. plur. of συνήμι.  
 συνετίθεντο, plpf. mid. 3 pers. plur. of συντίθηναι.  
 συνετήρει, impf. act. 3 pers. sing. of συντηρέω.  
 συνέφαγες, 2 aor. act. 2 pers. sing. of συνεσθίω.  
 συνέχεαν, 1 aor. act. 3 pers. plur. of συγχέω.  
 συνέχεον, impf. (2 aor. ? cf. ἐκχέω) 3 pers. plur. of συγχέω.  
 συνήχθη, 1 aor. pass. 3 pers. sing. of συγχέω.  
 συνεψήφισαν, 1 aor. act. 3 pers. plur. of συμπληφίζω.  
 συνηγέρθητε, 1 aor. pass. 2 pers. plur. of συνεγείρω.  
 συνηγμένος, pf. pass. ptep. of συνάγω.  
 συνηθλισαν, 1 aor. act. 3 pers. plur. of συναθλέω.  
 συνηθροισμένος, pf. pass. ptep. of συναθροίζω.  
 συνήκαν, 1 aor. act. 3 pers. plur. of συνήμι.  
 συνήλασεν, 1 aor. act. 3 pers. sing. of συνελαύνω.  
 συνήλλασσεν, impf. act. 3 pers. sing. of συναλλάσσω.  
 συνήντησεν, 1 aor. act. 3 pers. sing. of συναντάω.  
 συνήργει, impf. 3 pers. sing. of συνεργέω.  
 συνηρπάκει, plpf. act. 3 pers. sing. of συναρπάζω.  
 συνήρπασαν, 1 aor. act. 3 pers. plur. of συναρπάζω.  
 συνήσαν, impf. 3 pers. plur. of σύνειμι.  
 συνήσθιεν, impf. 3 pers. sing. of συνεσθίω.  
 συνήτε, 2 aor. act. subj. 2 pers. plur. of συνήμι.  
 συνήχθη (-ησαν), 1 aor. pass. 3 pers. sing. (plur.) of συνάγω.  
 συνιάσι, συνιοῦσι, συνίουσι, pres. act. 3 pers. plur. of συνήμι.  
 συνιδών, ptep. of συνείδω.  
 συνιέει, συνιών, συνιών (not -ιών), pres. ptep. of συνήμι.  
 συνίετε, pres. ind. or impv. 2 pers. plur. of συνήμι.  
 συνιόντος, ptep. gen. sing. of σύνειμι (είμι).  
 συνιστάν, -ών, pres. inf. and ptep. of συνίστημι.  
 συνιώσι and συνιῶσι, pres. subj. 3 pers. plur. of συνήμι.  
 συνόντων, ptep. gen. plur. of σύνειμι (είμι).

συνταφέντες, 2 aor. pass. ptep. nom. plur. masc. of συνθάπτω.  
 συντελεσθείς, 1 aor. pass. ptep. of συντελέω.  
 συντετριμμένος, pf. pass. ptep. of συντέμνω.  
 συντετριμμένος, pf. pass. ptep. of συντρίβω.  
 συντετρίφθαι or -τρίφθαι, pf. pass. inf. of συντρίβω.  
 συντρίβον or -τρίβον, pres. act. ptep. neut. of συντρίβω.  
 συνυπεκρίθησαν, 1 aor. pass. 3 pers. plur. of συνυποκρίνομαι.  
 συνῶσι, 2 aor. act. subj. 3 pers. plur. of συνήμι.  
 σωθῇ, -θήναι, -θήτε, -θῶσιν, 1 aor. pass. of σώζω.  
 σώσαι, 1 aor. act. inf. of σώζω.  
 τακῆσεται, fut. pass. 3 pers. sing. of τήκω, q. v.  
 παραχθῆναι, 1 aor. pass. inf. of τάρασσω.  
 τεθέαται, pf. 3 pers. sing. of θεάομαι.  
 τέθεικα, pf. act. of τίθηναι.  
 τεθεμελίωτο, plpf. pass. 3 pers. sing. of θεμελίω.  
 τεθῇ, 1 aor. pass. subj. 3 pers. sing. of τίθηναι.  
 τεθλιμμένος, pf. pass. ptep. of θλίβω.  
 τεθνάναι, 2 pf. act. inf. of θνήσκω.  
 τεθνηκέναι, pf. act. inf. of θνήσκω.  
 τεθραμμένος, pf. pass. ptep. of τρέφω.  
 τεθραυσμένος, pf. pass. ptep. of θραύω.  
 τεθυμένα, pf. pass. ptep. neut. of θύω.  
 τεθῶσιν, 1 aor. pass. subj. 3 pers. plur. of τίθηναι.  
 τέκη, 2 aor. act. subj. 3 pers. sing. of τίκτω.  
 τελεσθῶσιν, 1 aor. pass. subj. 3 pers. plur. of τελέω.  
 τέξῃ, fut. 2 pers. sing. of τίκτω.  
 τεταγμένος, pf. pass. ptep. of τάσσω.  
 τέτακται, pf. pass. 3 pers. sing. of τάσσω.  
 τεταραγμένος, pf. pass. ptep. of τάρασσω.  
 τετάρακται, pf. pass. 3 pers. sing. of τάρασσω.  
 τεταχέναι, pf. act. inf. of τάσσω.  
 τετέλεσται, pf. pass. 3 pers. sing. of τελέω.  
 τέτευχα, pf. act. of τυγχάνω.  
 τετήρηκαν, -ασιν, pf. act. 3 pers. plur. of τηρέω.  
 τετιμημένος, pf. pass. ptep. of τιμάω.  
 τετραχηλισμένος, pf. pass. ptep. of τραχλίζω.  
 τετύφωται, pf. pass. 3 pers. sing. of τυφώω.  
 τέτυχα, τετύχηκα, pf. act. of τυγχάνω.  
 τεχθείς, 1 aor. pass. ptep. of τίκτω.  
 τιθέασιν, pres. ind. act. 3 pers. plur. of τίθηναι.  
 τίσουσιν, fut. act. 3 pers. plur. of τίνω.  
 ὑπέδειξα, 1 aor. act. of ὑποδείκνυμι.  
 ὑπέθηκα, 1 aor. act. of ὑποτίθηναι.  
 ὑπέλαβεν, 2 aor. act. 3 pers. sing. of ὑπολαμβάνω.  
 ὑπελείφθην, 1 aor. pass. of ὑπολείπω.  
 ὑπέμεινα, 1 aor. of ὑπομένω.  
 ὑπέμενον, impf. of ὑπομένω.  
 ὑπεμνήσθην, 1 aor. pass. of ὑπομνησκόω.  
 ὑπενεγκέναι, 2 aor. act. inf. of ὑποφέρω.  
 ὑπενόουν, impf. act. of ὑπονοέω.  
 ὑπεπλεύσαμεν, 1 aor. act. 1 pers. plur. of ὑποπλέω.  
 ὑπεριδών, ptep. of ὑπερείδω.



ὑπέστρεψα, 1 aor. act. of ὑποστρέφω.  
 ὑπεστρώννουν, impf. 3 pers. plur. of ὑποστρώννυμι.  
 ὑπετάγη, 2 aor. pass. 3 pers. sing. of ὑποτάσσω.  
 ὑπέταξα, 1 aor. act. of ὑποτάσσω.  
 ὑπήγον, impf. act. of ὑπάγω.  
 ὑπήκουον, impf. act. of ὑπακούω.  
 ὑπήνεγκα, 1 aor. act. of ὑποφέρω.  
 ὑπήρχον, impf. act. of ὑπάρχω.  
 ὑποδέχεται, pf. 3 pers. sing. of ὑποδέχομαι.  
 ὑποδεδημένος, pf. pass. ptp. of ὑποδέω.  
 ὑπόδησαι, 1 aor. mid. impv. of ὑποδέω.  
 ὑποδραμόντες, 2 aor. act. ptp. nom. plur. masc. of ὑποτρέχω.  
 ὑπομείνας, 1 aor. act. ptp. of ὑπομένω.  
 ὑπομεμενηκότα, pf. act. ptp. acc. sing. masc. of ὑπομένω.  
 ὑπομνήσαι, 1 aor. act. inf. of ὑπομνήσκω.  
 ὑπομνήσω, fut. act. of ὑπομνήσκω.  
 ὑποπνεύσαντος, 1 aor. act. ptp. gen. sing. of ὑποπνέω.  
 ὑποστειλῆται, 1 aor. mid. subj. 3 pers. sing. of ὑποστέλλω.  
 ὑποταγῇ, 2 aor. pass. subj. 3 pers. sing. of ὑποτάσσω.  
 ὑποταγήσομαι, 2 fut. pass. of ὑποτάσσω.  
 ὑποτάγητε, 2 aor. pass. impv. 2 pers. plur. of ὑποτάσσω.  
 ὑποτάξαι, 1 aor. act. inf. of ὑποτάσσω.  
 ὑποτασσεσθωσαν, pres. mid. impv. 3 pers. plur. of ὑποτάσσω.  
 ὑποτέτακται, pf. pass. 3 pers. sing. of ὑποτάσσω.  
 ὑστερηκέναι, pf. act. inf. of ὑστερέω.  
 ὑψωθῶ, 1 aor. pass. subj. of ὑψόω.

φάγεσαι, fut. 2 pers. sing. of ἐσθίω.  
 φάνη, 1 aor. act. subj. 3 pers. sing. of φαίνω.  
 φανῇ, -νῆς, -νῶσιν, 2 aor. pass. subj. of φαίνω.  
 φανήσομαι and φανοῦμαι, 2 fut. pass. of φαίνω.  
 φείσομαι, fut. of φείδομαι.  
 φεύξομαι, fut. of φεύγω.  
 φθαρή, 2 aor. pass. subj. 3 pers. sing. of φθείρω.  
 φθαρήσομαι, 2 fut. pass. of φθείρω.  
 φθάσωμεν, 1 aor. subj. 1 pers. plur. of φθάνω.  
 φθереῖ, fut. act. 3 pers. sing. of φθείρω.  
 φιμοῖν, -μοῦν, pres. act. inf. of φιμόω.  
 φιμώθητι, 1 aor. pass. impv. 2 pers. sing. of φιμόω.  
 φραγῇ, 2 aor. pass. subj. 3 pers. sing. of φράσσω.  
 φραγήσομαι, 2 fut. pass. of φράσσω.  
 φράσον, 1 aor. impv. of φράζω.  
 φρονέσθω, pres. pass. impv. 3 pers. sing. of φρονέω.

φυνέ, 2 aor. pass. ptp. neut. of φύω.  
 φύλαξον, 1 aor. act. impv. of φυλάσσω.  
 φύς, 2 aor. act. ptp. of φύω.  
 φυτεύθητι, 1 aor. pass. impv. of φυτεύω.  
 φωτιεῖ, (Attic) fut. 3 pers. sing. of φωτίζω.

χαλῶσιν, pres. act. 3 pers. plur. of χαλᾶω.  
 χαρήναι, 2 aor. pass. inf. of χαίρω.  
 χαρήσομαι, fut. mid. of χαίρω.  
 χάριτε, 2 aor. impv. 2 pers. plur. of χαίρω.  
 χαρήτε, 2 aor. subj. 2 pers. plur. of χαίρω.  
 χαροῦσιν, fut. 3 pers. plur. of χαίρω (Rev. xi. 10 unique).  
 χρήσαι, 1 aor. mid. impv. of χράομαι.  
 χρήσεται, 1 aor. subj. 3 pers. sing. of χράομαι.  
 χρήσον, 1 aor. act. impv. of κίχρωμι.  
 χρήται, pres. subj. 3 pers. sing. of χράομαι.  
 χρονιεῖ, (Attic) fut. 3 pers. sing. of χρονίζω.  
 χρῶ, pres. impv. of χράομαι.  
 χωρήσαι, 1 aor. act. inf. of χωρέω.  
 χωρίσαι, 1 aor. act. inf. of χωρίζω.  
 χωροῦσαι, pres. act. ptp. nom. plur. fem. of χωρέω.  
 χωροῦσι, pres. act. 3 pers. plur. of χωρέω.

ψηλαφήσειαν, (Aeolic) 1 aor. opt. 3 pers. plur. of ψηλαφάω.  
 ψυγγέσεται, 2 fut. pass. 3 pers. sing. of ψύχω.  
 ψωμίσω, 1 aor. act. subj. of ψωμίζω.

ᾠκοδόμητο, plpf. pass. 3 pers. sing. of οἰκοδομέω.  
 ᾠκοδόμουν, impf. act. of οἰκοδομέω.  
 ᾠμίλει, impf. act. 3 pers. sing. of ὀμιλέω.  
 ᾠμολόγουν, impf. act. of ὀμολογέω.  
 ᾠμοσα, 1 aor. act. of ᾠμνυμι.  
 ᾠνειδισε, 1 aor. act. 3 pers. sing. of ὀνειδίζω.  
 ᾠνόμασα, 1 aor. act. of ὀνομάζω.  
 ᾠρθριζεν, impf. 3 pers. sing. of ὀρθρίζω.  
 ᾠρισα, 1 aor. act. of ὀρίζω.  
 ᾠρισμένος, pf. pass. ptp. of ὀρίζω.  
 ᾠρησα, 1 aor. act. of ὀρμάω.  
 ᾠρυξεν, 1 aor. act. 3 pers. sing. of ὀρύσσω.  
 ᾠρχήσασθε, 1 aor. 2 pers. plur. of ὀρχέομαι.  
 ᾠφειλον, impf. of ὀφείλω.  
 ᾠφθην, 1 aor. pass. of ὀράω.







## ADDITIONS AND CORRECTIONS.

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p. 1<sup>b</sup>, s. v. Ἀββᾶ; respecting its accent see *Tdf. Proleg.* p. 102; *Kautzsch*, Grammatik d. Biblisch-Aramäischen u. s. w. (Leipzig, 1884) p. 8.

p. 4<sup>a</sup>, s. v. ἀγάπη, line 13, "Philo" — yet see *Quod deus immut.* § 14.

p. 4<sup>b</sup>, line 1, add "See *Westcott*, Epp. of St. John, p. 48 sq."

p. 11, s. v. ἀδιάκτιος; on the passage in Ignat. ad Eph. see Bp. *Lghtft.* Apost. Fathers, Pt. II. vol. ii. sect. i. p. 39.

p. 13<sup>b</sup>, s. v. ἄθεος; on the application of the term to Christians by the heathen see Bp. *Lghtft.*'s note on Ign. ad Trall. 3, vol. ii. p. 160.

p. 19<sup>a</sup>, s. v. αἰών, 1 b. fin., add "οἱ ἀπ' αἰώνος ῥωμαῖοι, Dion Cass. 63, 20, 2 cf. 5."

p. 74<sup>a</sup>, s. v. Ἀρμαγεδών, fin., add "But see WH u. s."

p. 78<sup>a</sup>, s. v. ἀρχιερεύς 3, for the application of the term to Christ by the early writers see Bp. *Lghtft.* on Clem. Rom. 1 Cor. 36 p. 118 sq., and on Ign. ad Philad. 9 vol. ii. p. 274.

p. 79<sup>a</sup>, ἀρχων, end, add "See *Hort* in Dict. of Chris. Biography, s. v. Archon."

p. 98<sup>a</sup>, s. v. βασιλεία, fin. — to the reff. add "*Edersheim*, Jesus the Messiah, i. 264 sqq."

p. 100<sup>a</sup>, s. v. Βεελζεβούλ, last line but one, add "But see *Baudissin* in Herzog ed. 2, vol. ii. p. 209 sq.; *Kautzsch*, Gram. d. Bibl.-Aram. p. 9."

p. 120<sup>a</sup>, s. v. Γολγοθᾶ (or -θα), add a reference to *Kautzsch*, Grammatik des Biblisch-Aramäischen (Leipzig, 1884), p. 10.

p. 164<sup>a</sup>, s. v. Ἑβραῖς, add to the reff. "*Neubauer* in *Studia Biblica* (Oxford, 1885), pp. 39-74."

p. 181<sup>b</sup>, s. v. εἶπον, 3 d. (on the acc. w. inf. after it) add "See *Gildersleeve*'s note on Just. Mart. apol. 1, 12, p. 127 sq."

p. 192<sup>b</sup>, s. v. ἑκατοντάρχης; on the Attic preference for the termination -αρχος, rather than -άρχης, see *Meisterhans*, Gram. d. Attisch. Inschriften, p. 53 sq.

p. 194<sup>a</sup>, s. v. ἐκδίκσεις, line 6, add (cf. Test. xii. Patr., test. Rub. 6).

p. 198<sup>b</sup>, insert in its place "ἐκ-περισσοῦ, see ἐκπερισσῶς and ὑπερεκπερισσοῦ."

p. 247<sup>b</sup>, s. v. ἐργάζομαι, 2 a., to the reff. on Rev. xviii. 17, add "See *Wetstein* ad loc."

p. 268<sup>b</sup>, s. v. ἕως, II. 2 c., for ἕως πρὸς in Lk. xxii. 50, note the rendering given in R. V.: until they were over against etc.

p. 274<sup>a</sup>, s. v. ζωή, fin., to the works referred to add "*Westcott*, Epp. of St. John, p. 204 sqq."

p. 276<sup>b</sup>, s. v. ἡδύοσμος, fin., add to the reff. "*Löw*, *Aram. Pflanzennamen*, § 200."

p. 287<sup>b</sup>, s. v. θεός, 1 fin., add "For θεοί in application to deceased Christians see Theoph. ad Autol. 2, 27; Hippol. refut. omn. haer. 10, 34." s. v. θεός, 3, add "On ὁ θεός and θεός, esp. in the writings of John, see *Westcott*, Epp. of St. John, p. 165 sq."

p. 292<sup>a</sup>, s. v. θριαμβεύω, add to the reff. at the close "*Findlay* in *Expositor*, vol. x. p. 403 sqq.; xi. 78; *Waite* in the *Speaker's Com.* on 2 Co. I. c. p. 404 sq."

p. 292<sup>b</sup>, s. v. θρόνος, fin., add "Test. xii. Patr., test. Levi 3."

p. 295<sup>a</sup>, s. v. I, ι. On the interchange of ι and ε cf. *Meisterhans*, Gram. d. Attisch. Inschriften, p. 23 sqq.

p. 335<sup>b</sup>, s. v. καταπέτασμα, see Survey of Western Palestine, vol. "Jerusalem," p. 340 sq.

p. 358<sup>a</sup>, s. v. κοῦμ; add "See *Edersheim*, Jesus the Messiah, i. 631 note."

p. 365<sup>b</sup>, line 18, add to the ref. "Bp. *Lghtft.*'s note on Ign. mart. Polyc. 8 p. 959."

p. 376<sup>a</sup>, s. v. λέπρα, add to the reff. "*Clark* in the *Speaker's Com.* on Lev. pp. 559 sqq. 570 sqq."

p. 382<sup>a</sup>, s. v. λόγος III. A translation of Lücke's discussion may be found in the Christian Examiner for 1849, pp. 165 sqq. 412 sqq. To the reff. given may be added "*Mansel* in *Alex.'s Kitto*, s. v. Philosophy."

p. 388<sup>b</sup>, μαμωνᾶς; cf. *Kautzsch*, Gram. d. Bibl.-Aram. p. 173.

p. 402<sup>a</sup>, s. v. μέσος 2, on ἐν μέσῳ and ἀνὰ μέσον cf. *R. F. Weymouth* in *Journ. of Philol.* for 1869, ii. pp. 318-322.

p. 421<sup>a</sup>, s. v. Ν, ν; on ν ἐφέλκυστικόν see *Meisterhans*, Gram. d. Attisch. Inschriften, § 25.

p. 433<sup>a</sup>, insert in its place Ο, ο : — on its interchange with omega see Ω, ω.



p. 445<sup>b</sup>, s. v. *ὁμοίωμα*, fin.; add to the reff. "Dickson, St. Paul's Use of the Terms 'Flesh' and 'Spirit' (Glasgow, 1883), p. 322 sqq."

p. 474<sup>a</sup>, s. v. *παῖς*, Syn. sub fin., on the elasticity of the term as respects age see Bp. *Lghtft.* Apostolic Fathers, Pt. II. vol. i. p. 432.

p. 514<sup>a</sup>; to the reff. s. v. *πίστις* add "A. Schlatter, Der Glaube im Neuen Testament (Leiden, 1885)."

p. 529<sup>b</sup>, s. v. *πολύς*, c. On the example from Polyb. (5, 8, 3) cf. *ῥα*, 2, p. 679<sup>b</sup>, line 2.

p. 572<sup>a</sup>, s. v. *σατᾶν*, fin.; add to the reff. "Dorner, System d. Christ. Glaubenslehre, § 85, vol. ii. 1 p. 188 sqq.; Woldemar Schmidt in Herzog ed. 2, xv. 358 sqq."

p. 581<sup>a</sup>, s. v. *Σμύρνα*; on the form *Ζμύρνα* see Bp. *Lghtft.* Apostolic Fathers, Pt. II. vol. ii. p. 331 note.

p. 669<sup>b</sup>, line 3, add to the ref. "cf. Expositor for Nov. 1885, p. 381 sqq."

p. 672<sup>a</sup>, s. v. *Χριστιανός*; to the reff. at the close add "Bp. *Lghtft.* Apost. Fathers, Pt. II. vol. i. p. 400 sqq."

Many interesting facts relative to noteworthy New Testament forms will be found in that admirable little compend Meisterhans's Grammatik der Attischen Inschriften (Berlin, 1885). See, for example, on the intrusion into the 2 aor. of the *a* of the 1 aor. (*ἤνεγκαν*, *εἶπας*, *εὐράμενος*, etc.) pp. 81 sq., 85, 88; on the aorists in *-κα* and *-σα*, p. 81 sq.; on *γί(γ)νομαι*, *γί(γ)νώσκω*, p. 84 sq.; on *ἔνι* and *ἔνεστι*, p. 83; on (*ἐ*)θέλω, p. 85; on the fut. *χαρήσομαι*, p. 89; etc., etc. On anomalies or variations in augment, see § 40 of the same book; on *ἐλπίς*, see § 20, 1 a.; on *ἔνεκεν*, *εἵνεκεν*, see § 49, 8. References to it have been introduced into the body of the Lexicon where the plates easily permitted.

The printing of the Lexicon was nearly finished before the plan of the Appendix, as respects its details, had been decided on. Consequently facts respecting a word's use are occasionally assumed there which are not expressly stated under the word itself. Professor Grimm held it to be unnecessary to refer to profane

usage in the case of familiar and current words. And although the number of classic vouchers for the age of a word has been greatly multiplied, they have not been given with that invariable completeness which the chronological distribution of the vocabulary in the Appendix renders desirable. Consistency would require that it be expressly noted that the following words are in use as early as Homer or Hesiod: *ἄγκιστρον*, *ἀγνώως*, *ἄγρα*, *ἀδρότης*, *ἀθέμ(σ)τος*, *Ἀθηναῖος*, *Αἰγύπτιος*, *Αἰθίοψ*, *αἰσχρός*, *δῆ*, *δια(οῦ ἡ)κόσιοι*, *εἶμι*, *ἐκείθεν*, *ἐκείσε*, *Ἑλλάς*, *Ἑλλην*, *ἔνεκα*, *ἐντεῦθεν*, *ἔξ*, *ἐξάγω*, *ἐξαίρω*, *ἔξειμι*, *ἐξέρχομαι*, *ἐξήκοντα*, *ἔξω*, *ἐπεγείρω*, *ἐπεῖ*, *ἐπειδή*, *ἐπείδον*, *ἔπειτα*, *ἐπικαλύπτω*, *ἔπος*, *ἐπτά*, *ἥλιος*, *θαρσέω*, *θάρσος*, *Κρής*, *κτῆμα*, *μηκέτι*, *μήτις* (*μήτι*), *νίπτω*, *χίλιοι*; that the following are as old as Pindar, Herodotus, or the Tragedians: *ἀγνωσία*, *αἱμορροέω*, *ἐκδοχή*, *ἐνοικέω*, *ἐξακόσιοι*, *ἔξωθεν*, *ἔπαινος*, *Ἐφέσιος*, *θορόω*, *κοινόω*, *κολάζω*, *κράσπεδον*, *Μακεδών*, *μάταιος*, *μέντοι*, *μετέχω*, *μηδέποτε*, *μηδέπω*, *Μῆδος*, *μωραῖνω*, *νή*, *οὐκοῦν*, *οὐχί*, *ὀχετός*, *παράσημος*, *πάροικος*, *πόμα*, *προστάτης*, *στάδιον*, *στατήρ*, *στοά*, *συνοικέω*, *Χαλδαῖος*; that the following may be found in Thucydides, Aristophanes, Plato, or Xenophon: *ἀγράμματος*, *ἀδάπανος*, *ἀλήθω*, *Ἀχαῖα*, *ἔγγιστα*, *ἐγγύτερον*, *ἐπίθεσις*, *ἐπικαθίζω*, *ἐπισκευάζω*, *καταλαλέω*, *ματαιολόγος*, *μήτιγε*, *μῆν*, *μουσικός*, *νυνί*, *ὀθόμιον*, *πάροις*, *ράφίς*, *σπουδαῖος*, *στάμνος*, *συναγωγή*, *συναίρω*, *σφυρίς*, *φάσις*, *φιλοσοφία*; that the following are in use from Aristotle on: *ἐπεκτείνω*, *ἐπιστηρίζω*, *εὐθύτης*, *ἦχος*, *κεράτιον*, *κοπή*, *μαργαρίτης* (Theophr.), *νάρδος* (Theophr.), *πρώτως*; that the following may be found in the 3d century before Christ: *βαθέως*, *ἐπάν* (inscr. B.C. 265), — *δεκαέξ* and *δεκαοκτώ* in the Sept.; that the following appear in Polybius: *Ἀλεξανδρινός*, *Ἀντιοχεύς*, *προσανέχω*; while Diod. Sic., Dion. Hal., or Strabo vouch for *Ἀραψ*, *Ἀσιάρχης*, *Ἐπικούρειος*, *τάχιον*.

Other words without vouchers either first make their appearance in the New Testament writings, or are so treated in the Lexicon as to furnish a student with the means of tracing their history.





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